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ANTHONY WALKER.

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ANTHONY WALKER, D.D., Rector of Fyfield, Essex, 1650-92, was the son of William Walker, Vicar of Winston, Suffolk, and his wife Mary, daughter of John Bois, Rector of Boxworth, Cambridge, Canon of Ely, and one of the translators of the Authorised Version of the Bible. He gives much information about his mother's family in the *Life* he wrote of his grandfather about 1646, which, however, was first published in Peck's *Desiderata Curiosa*, 1732, from the MS. given to Peck by Thomas Baker.

William Bois, son of a clothier of Halifax, was of Michael House, Cambridge, and an original Fellow of Trinity, which absorbed his old college. He was proficient in music and singing. He came under the influence of Bucer; and under Mary retired into "High Suffolk," near Hadleigh. He was born about 1513; M.A. 1537, B.D. 1546.¹ (A namesake, probably a nephew, also from Halifax, matriculated from Michael House, 1546, and was ordained by Bishop Ridley as of Hadleigh, May 15, 1552.²) He took a farm at Nettlestead near Hadleigh, and lived as a layman. But when a "time of Refreshing" came under Elizabeth, his wife (Mirabel Pooley) urged him to resume his ministry, telling him that he was in the wrong way while he forbore. So he served the cure of Elmsett, close to Hadleigh; was later presented by the Lord Keeper to the living, and in June, 1572, to that of West Stow near Bury St. Edmunds, where he was buried April 23, 1591, aged 78; a brass to his memory is affixed to the pulpit there.

His son John was born at Nettlestead, January 3, 1560/1. His father taught him to write Hebrew clearly at the age of six! He went to school at Hadleigh, two miles from Elmsett, where one of his companions was John Overal, afterwards Bishop of Norwich. He went up to Cambridge at the age of fourteen, and continued there as Scholar and Fellow of St. John's College for twenty-two years. He was ordained by Bishop Freake of Norwich in 1583. After a short time at West Stow (1591-3) he became Rector of Boxworth, N.W. of Cambridge, in 1596, marrying the daughter of his predecessor, Holt. In 1628 he removed to Ely, where he was Canon; but provided a "painful able curate at Boxworth, which he visited twice a year at least." Walker gives some interesting details of his work in the translation of the Bible; he also helped Sir Henry Savile in his edition of Chrysostom. He had learnt three rules from Dr. Whitaker, Master of St. John's, which he carefully observed: (1) Always to study standing; (2) Never to study in a window; (3) Never to go to bed with cold feet. He died January 14, 1643/4, and was buried at Ely; his wife had died in 1642.

¹ Venn: *Alumni*.

² Frere: *Marian Re-action*, from the London Register.

His daughter Mary married William Walker, probably already Rector of the neighbouring parish of Conington, in May, 1618. We know little of his life except a bare outline. He apparently was also of St. John's College; B.A. 1614/5, M.A. 1618; ordained Deacon May 26 (York), Priest September 22, 1616 (Peterborough). Probably Vicar of Caxton, Cambridge, 1626; Vicar of Winston, Suffolk, to the north of Ipswich, 1636-60, where his wife was buried, March 21, 1637/8. A note in the parish register says that he, the lawful minister of the church of Winston, was removed from his cure for twelve years, and after that was by God's good providence recalled and restored again. The dates are not clear; but probably his restoration dates from 1656, when we have a petition and testimony of the inhabitants of Winston on behalf of William Walker, their minister.¹ He was at Winston at Christmas, 1659; but a successor had come in November, 1660.

His son Anthony, baptised at Conington, April 2, 1622, was admitted to St. John's College in April, 1638, aged 16. He is described in the College Admission Register as son of William Walker, Vicar of Winston, Suffolk; born at Conington, Cambridge; school, Ely (Mr. Hitch), two years. His tutor was John Barwick, afterwards Dean of St. Paul's.

Mr. William Hitch of Ely is best known by a story in John Walker's² *Sufferings of the Clergy*. In January, 1643/4, he as Minor Canon of Ely received this letter from Cromwell:

"MR. HITCH: Lest the soldiers should in any tumultuous or disorderly way attempt the reformation of the Cathedral Church, I require you to forbear altogether your choir service, so unedifying and offensive; and this as you shall answer it if any disorder arise thereupon. I advise you to catechise and read and expound the Scriptures to the people; not doubting that the Parliament with the advice of the Assembly of Divines will direct you further. I desire your sermons too where usually they have been, but more frequent.

Your loving Friend,

OLIVER CROMWELL."

Notwithstanding this letter, continues Walker, Mr. Hitch continued to officiate as before. Upon which Cromwell with a party of soldiers, attended by the rabble, came into the church in time of divine service with his hat on, and addressing himself to Mr. Hitch said, "I am a man under authority, and am commanded to dismiss this assembly." Upon which Mr. Hitch made a pause; but Cromwell and the rabble passing up towards the Communion Table Mr. Hitch proceeded with the service; at which Cromwell returned, and laying his hand upon his sword in a passion, bade Mr. Hitch "Leave off his fooling and come down"; and so drove out the whole congregation.

But Hitch does not appear to have suffered for his "passive resistance." He continued minister of Holy Trinity, and apparently Master of the Free (King's or Cathedral) School till his death in 1659; there are several notices of his receiving augmentation.³

¹ Cal. State Papers Dom. 104, 370.

² No relation.

³ Shaw: *English Church during Civil Wars and Commonwealth*, II, 525, 551, 584.

Anthony Walker became B.A. in 1640/1, M.A. 1645. Among the records of St. John's College are some letters from the King, then at York or at Oxford, recommending various men for fellowships. The earlier of these were acceded to; but not those of November and December, 1643,¹ by which Hierome Potkin and Anthony Walker were thus recommended; it was probably as well for both in the end that they were passed over. Potkin's immediate history does not seem to be known; but in 1652 or 1653 he became Rector of Stifford, Essex, where he remained till his death in 1673.

Walker must so far have been known as a supporter of "Church and King." But he came under the influence of Bishop Brownrigg, then Master of St. Catherine's, who urged him to abstain from ceremonies offensive to the Parliament, as his tutor's biographer² relates. In August, 1644, Brownrigg, to whom it would seem he dedicated his grandfather's *Life*, recommended him to Dr. Gauden, Rector of Bocking, by Braintree, to teach his wife's daughter, Mary Lukenor, who afterwards married Lord Townsend. He was ordained by Bishop Winniffe of Lincoln, September 22, 1644. (Winniffe continued to ordain at Buckden till September, 1646.) After being Gauden's curate for about three years, he became household chaplain to the Earl of Warwick, at Lees Priory.³ Barwick says that under Gauden's instruction he became a votary to new doctrines in religion and learned the art of blurting out crude sermons and undigested prayers!

Gauden had himself been chaplain to Lord Warwick, who pressed his appointment to Bocking upon Archbishop Laud, then prisoner in the Tower. Gauden was at the time a strong supporter of the Parliament; for a sermon preached before them he received as honorarium a silver tankard with inscription. He conformed to the various changes enacted, took the "Solemn League and Covenant," and discontinued the use of the Prayer-Book, though Walker says it was continued longer in his church than in any other thereabouts. But, like many others, finding how far the Parliament and Army were going, he turned round to the King.

Walker now became connected with the composition and publication of "*Eikon Basiliké*," the *Portraicture of His Sacred Majesty in his Solitudes and Sufferings*. This purported to be the King's reflections and prayers on the various things that befell him from the opening of the Long Parliament onwards; e.g. "Upon the Earl of Strafford's Death"; "Upon His Majesty's Repulse at Hull"; "Upon the Calling in of the Scots"; "Upon the Army's Surprisal of the King at Holmeby."⁴ But it was almost certainly written (apart from two chapters by Bishop Duppa) by Gauden, who claimed the authorship at the Restoration, and whose claim was admitted by those who knew most. But as the book did much to establish Charles's reputation as a saintly martyr, Gauden's

¹ Baker-Mayor: *History of St. John's College, Cambridge*, I, 538.

² Dr. Peter Borwick.

³ Between Braintree and Chelmsford.

⁴ See *D.N.B.* under Gauden, John.

authorship was still unpublished. But there was a great controversy upon the matter about 1690; Walker's last book, 1692, *A True Account of the Book called Eikon Basiliké*, is on this subject. He declares that he was in Gauden's confidence; he carried part of the manuscript to the printer; he was the means of recovering it when it had fallen into the hands of a bitter enemy of the King. Gauden, before it was finished, asked Walker's opinion of it; he replied that he supposed that it would be much for the King's reputation, honour and safety; but he stuck at the lawfulness of it, and asked Gauden how he satisfied himself so to impose on the world. He replied at once, "Look on the title—'tis the Portraicture, etc.—and no man draws his own picture." But it was originally intended to come out with the King's approval; a copy was sent to him in the Isle of Wight; but things moved so fast that Gauden, having kept a copy, sent this to London to be printed. The last portion of the MS. was carried up by Walker, and delivered by him on Saturday, December 23, 1648, to one Peacock, brother to Gauden's steward or bailiff, who transmitted it to Royston the printer, and who brought Walker six copies soon after it was printed. It was seen through the press by Edward Symonds, the sequestered Rector of Rayne, near Braintree. Walker relates how the manuscript fell into the enemy's hands, and how he was the means of its recovery. Symonds, when staying in Hertfordshire shortly before, had quarrelled on politics with Arwaker, a lieutenant in Colonel Rich's regiment, quartered at the same house. The troop came to London, and Arwaker was quartered at the *Bell* in Carter Lane, the very street where Symonds was lodging. About twelve o'clock on Sunday, January 8, as Symonds was coming from church, he met Arwaker, who said nothing, but followed him home and fired two bullets to mark the door. Symonds got away as soon as the master of the house told him Arwaker was gone; but he returned with six troopers, searched the house, and carried off all Symonds's papers, including the printed proof-sheets; these last, however, they dropped in the road, and the people of the house gathered them up. Next morning Symonds came in great distress to Walker at Warwick House (between Grays Inn and Holborn), telling him that they were undone unless he could help. Fortunately Colonel Rich came to dine there that very day; Walker got Charles Rich (afterwards Earl) to introduce him, and asked the Colonel if there was not a Lieutenant Arwaker in his regiment. He said there was. Walker then told how he had upon a pique broken open a minister's closet, and taken away all his sermon notes and other papers; and to disguise the better, jocularly added, "He hath undone a poor parson, in robbing him of all his tools." The Colonel was good enough to write a note to Arwaker to re-deliver all, which he did so punctually that not a paper was missing.

Walker relates a conversation with his old tutor, Dr. Barwick, who held that the book must have been written by the King, "for no enemy would represent him so much to his advantage, while no friend would write as he doth of the Covenant." Walker

remarks that he could easily have replied, though at the time he acquiesced, that Gauden had himself taken the Covenant ; “ which we may naturally suppose had induced him to write more favourably of it than any of the King’s party or friends, or the King himself, would have done.”

Walker finally sums up the whole matter, justifying his avowal of Gauden’s authorship :

“ I cannot deny that there was more than an appearance of some pious fraud in the affair, which I should by my silence have contributed to the maintaining of. And although God had many holy righteous gracious ends to serve his providence by in the publication of this book . . . yet I confess that I have many cogent reasons to persuade me, that God was not well pleased with Dr. Gauden, others, or myself, for what we contributed to it.”

After Walker had been with Lord Warwick about three years, Dr. Read, the sequestered Rector of Fyfield, near Ongar, died. He had been sequestered in May, 1643, on political and ecclesiastical grounds—for reading the *Book of Sports*, refusing to read the ordinances of Parliament, and declaring that it was utterly unlawful to take up arms for the defence of religion. Several ministers were in turn appointed to serve the cure, the last of them being Henry Havers. Read was buried at Fyfield, January 13, 1649/50 ; Lord Warwick presented Walker to the living, but he arranged that Havers should continue till Michaelmas. Apparently he stayed somewhat longer ; he was appointed to Stambourne in October, 1651. The value of Fyfield was stated at the Parochial Inquisition held at Ongar in September, 1650, as a Parsonage house, Glebe Lands, and a small tenement, £35 ; tithes £120—a distinctly good living.

In 1650 Walker married Elizabeth, daughter of John Sadler, a druggist in Bucklersbury (near the present Mansion House). Her personal and family history are recorded in a manuscript she left on her death in 1690, “ Some memorials of God’s Providence to myself, husband and children,” much of which was included by her husband in *The Holy Life of Mrs. Elizabeth Walker*.

Her grandfather had a good estate in or near Stratford-upon-Avon, but brought it down from about £400 a year to £80. He had one son and three daughters, one of whom married her brother’s partner, named Quiney. His son John was provided with good clothes, a good horse, and money in his purse, and sent to make his addresses to a gentlewoman in that county ; but he thought he had not enough to marry upon.

“ His own prudence, but especially God’s providence, overruling his mind, instead of going a-wooing, he joined himself to the carrier and came to London where he had never been before, and sold his horse at Smithfield ; and having no acquaintance in London to recommend him or assist him,¹ he went from street to street and house to house, asking if they wanted an apprentice ; and though he met with many discouraging scorns and a thousand denials, he went on till he light upon Mr. Brokesbank, a grocer in Bucklersbury ; who though he long denied him for want of sufficient sureties

¹ He cannot have known Shakespeare !

for his fidelity and because the money he had (but ten pounds) was so disproportionate to what he used to receive with other apprentices, yet upon the discreet account which he gave of himself, and of the motives which put him upon that course, and promise to compensate with diligent and faithful service whatever else was short of his expectation, he ventured to receive him upon trial; in which he so well approved himself that he accepted him into his service, to which he bound him for eight years, to which he willingly submitted, though he was then fully twenty-one years old; and there he served a faithful and laborious apprenticeship, but much liked of his master and mistress; and afterwards served him for five years as journeyman, they not being willing to part with him. In which time he had his master's leave to trade for himself in drugs and tobacco, by which he left grocery and was by trade a druggist."

God blessed him with a very plentiful and good estate. He married Elizabeth, daughter of Mr. Dackum, some time minister of Portsmouth.

His daughter Elizabeth was born July 12, 1623. She was their first child, after being married five years. She had at least two sisters who were afterwards married, one to "a very able doctor of the London College," who sent Mrs. Walker many recipes, and directed her by what methods to proceed in the most common diseases. The registers of St. Stephen, Walbrook, record the baptisms of a number of children of John Sadler, grocer, and Elizabeth his wife, but it is clear that several died in infancy; several were named John. Also a number of Richard Quiney, grocer, and Ellen or Ellinor his wife. Once or twice Sadler is called a "drugster."

Elizabeth suffered much as a girl from spiritual temptations, blasphemous suggestions, and the like. Once, when tempted that there was no God, she was delivered by contemplating His work in *flowers*.

"My father much loved flowers, and as the season of the year would afford, always had his flower-pots standing by him when he sat writing in his shop; but then they were above in the parlour window, to which I often went to countermine my temptation, in admiring the curious works of the God of nature. With others there was then in flower a *Calcedon Iris*, full of the impress of God's curious workmanship, which the Lord was pleased to make use of to raise my poor heart and thoughts to the admiring and adoring of Him."

She consulted Mr. Watson, minister of their parish, but he failed to help her; she got much more help from her Aunt Quiney. She got leave to go into the country, and was recommended to Mr. John Beadle, Rector of Barnston near Dunmow, Mrs. Watson's father. Here she stayed six months and returned better, though these temptations recurred at times throughout her life. Here she first met her future husband, Beadle having exchanged services with Walker one Lord's Day. They were married by Mr. Watson at Hammersmith, July 20, 1650. Walker notes that the first visit he made to her with design to obtain her as his wife he opened casually a folio Bible in her father's parlour, and the first verse he cast his eyes upon was Proverbs xix. 14, "A prudent wife is from the Lord." Also when he went to buy a wedding ring, the first offered him had this "posie," "Joined in one by Christ alone." He liked this so

well he looked no further, and it fitted exactly. He does not lay any great stress on such little matters; he can say with the Psalmist, "I hate those who hold on superstitious vanities"; "yet let me with due thankfulness remark not the *effect* but result and consequent."

On their marriage they lived at first at Croydon. On their very first week there was an outbreak of gaol fever there "occasioned by the nastiness and stench of the prisoners"; both the Judges, some of the Justices, and many of the inhabitants died. Walker preached at the Assizes, and was with both the prisoners and the sick; he had some degree of the disease, but it passed off.

He compounded for Firstfruits at Fyfield in April, 1650.

On November 10, 1658,¹ he took a leading part in an ordination in the adjoining parish of Moreton.

Walker's first published work was a sermon at the Restoration, *God save the King* (2 Chron. xxiii. 11): *Pious and Loyal Joy the Subjects' Duty for the Sovereign's Safety*. It was preached at St. Mary, Aldermanbury, on May 30, the day after the King's entry into London. But it had been first preached at "Burntwood Lecture" on the 10th, and elsewhere in city and country. It is dedicated to Charles, Earl of Warwick. It is a good sermon, far from fulsome, pointing out how the King needs his people's prayers. Near the close he speaks out plainly against the drunkenness and profanity which accompanied the Restoration.

"We need not borrow of profaneness to pay our debt of thankfulness to God and allegiance to the King. Men should not reproach the most sober and most loyal in the land as if they were less glad because less mad than some men; as if true joy were inconstant with sobriety and seriousness . . . O that I could prevail with you to pray for the King more, and to drink and swear (I will not call it for him, though too many do, but) for your lusts less. He who put together 'Fear God' and 'Honour the King' well knew that we might honour the King without casting off the fear of God.

"Drinking the King's health is looked upon as the only character of a loyal subject. I confess they have made a very unhappy choice to express their honour to the King. I judge his name to be too august, too sacred and reverend a thing to be 'soakt and sopt in every cup,' and to be made use as a farrier's horn, to force down the drink which neither man nor beast would swallow, but for fear of being judged disloyal."

Walker's action in 1662 is obscure. He is said to have urged his predecessor, Henry Havers, now of Stambourne, not to conform; but ultimately conformed himself. At the Archdeacon's Visitation, September 15 or 16, 1662, when a number of livings were declared vacant under the Act of Uniformity, he is marked "Excused." But on September 26 he was again instituted to Fyfield, compounding again for Firstfruits shortly after. This looks as if he had really vacated the living under the Act, but changed his mind before it was filled up. There cannot have been any doubt of the validity of his original appointment; had there been, it would have come up in 1660, not in 1662. Lady Warwick in-

¹ Or possibly 1657.

duced Walker and Alchorne, the new Rector of High Ongar, to make Lavender, late rector, an allowance out of their livings.¹

In 1663 Walker received the degree of D.D. according to Royal Mandate. He was at one time Chaplain to the King, but it is not clear how long. He was elected by the parishioners in February, 1663/4, perpetual curate of St. Mary, Aldermanbury. There was some discussion as to the stipend, finally settled at £200 gross. But the parish wanted him to reside and hold no other cure, while he was reluctant to leave Fyfield. So in April, 1666, he resigned, John Harper, formerly of Epping, succeeding. The Plague ravaged London during his incumbency. Calamy, speaking of the conduct of the London clergy during it, says: "Some divines of the Establishment maintained their stations with a primitive zeal and fervour. Dr. Anthony Walker of Aldermanbury, through the whole visitation, preached a constant weekly lecture at his own church."²

Walker had monthly celebrations at Fyfield; at least this was their normal period, "though I confess they were sometimes deferred to five or six weeks revolution, because our plain country people in some busy times had not the vacancy from their urgent pressing employments, as Harvest, for serious preparation." This was unusually frequent; churchwardens' accounts show that the normal period in the country during this century was quarterly, with, at least at Easter, more than one celebration at the quarter. Thus at Easter there would be another celebration on Palm Sunday or some other day in Holy Week and/or Low Sunday; there might be one on Trinity Sunday as well as on Whit-Sunday. But monthly celebrations were not very unusual; this was the rule about 1585 in the strongly Puritan parish of Dedham.

Walker had a series of young men training at Fyfield, probably usually working as laymen before ordination; I have not found their names at those Archdeacons' Visitations which I have seen. He took them immediately after they had taken their degree. In his wife's *Life* he says that his curate having died in his house of consumption, he told her he would forbear taking a young man, at least for the present, into his family, because the public charges were so great, and he was able to perform his work himself. She at once replied: "Nay, my Dear, whatsoever thou sparest in, spare it not in that. Thou never keptest them for thine own ease, but for *their* benefit, to train them up to be fit for God's service and useful in the church; and seeing they have all proved so well, and have been so well preferred and provided for, and so approved of in their ministry, continue to do as thou hast done so successfully these many years." Walker adds:

"If every minister of my ability (not to say of double to mine) would please to take a poor scholar into his house as soon as they have commenced Bachelor in Arts, and then are forced to leave the College very raw, because they can no longer have subsistence as sizars; and would lend or give them books, direct them in the reading them, and assist and inspect their studies . . . there would not be so many young students be at a loss for maintenance

¹ Miss Fell Smith: *Mary Rich*, p. 200.

² *Continuation*, p. 31.

and be forced so callow and 'pin-feathered' (a phrase of Mrs. Walker's), and like young partridges to run with the shell upon their heads; and to get bread, be constrained to undertake the teaching others what themselves have so imperfectly learned."

Walker gives part of a letter written by his wife to a young minister who had lived several years at their house. He notices:

"What singular care she would take of these young scholars; who, though when they were first received (bringing more learning than religion from the University) for some time would seem a little uneasy and rather shy of her, and undervalue her pious and strict example and weighty serious counsels for their morals and God's service; yet after a little while had a very great respect for her, and loved and honoured her as if she had been their mother."

Fyfield was rather above the average in education before Walker came there. There is in the registers notice of the taking of the "Vow and Covenant" (imposed by Parliament on all males above fifteen, after the discovery of Waller's Plot), July 23, 1643. The first signature is that of Constant Jessop, Minister. There are about 105 names in all; above fifty sign their names, while several more make their mark with an initial, presumably being able to read but not to write. In Walker's time a school was set up. Mrs. Walker used to buy primers, psalters, Testaments and Bibles to give away; and other good books, *Crook's Guide*¹ especially, to give to poor children and families.

"She much delighted and abounded in that kind of charity; and before she was prevented by settling a school to teach all the poor, that not a boy or girl in all the parish but may be taught to read perfectly, unless it be their own or parents' fault, she used to pay for the schooling of poor children."

Walker himself left by his will land for the support of a schoolmaster to teach the poor children of the parish to read, write, cast accounts, and say their Catechism; also to buy books and paper for the poorest sort of children; also for good English Bibles, and other good books for the use of the poor.

In August, 1660, Walker, coming from London one very tempestuous day, fell into the hands of four robbers. As he was trying to escape one of them struck him on the side of the head with a club; but his hat broke the blow. They took his money, watch, and rings, but none of his clothes; in fact, one of them pulled off one of his own coats and wrapped it round him for some time, and set him under a tree to shelter him from the rain and tempest.

He was in danger in 1685 from malicious accusers. Details are not given; but the date, that of Monmouth's Rebellion, suggests political trouble.

Walker preached the funeral sermons of three of the Warwick family, and published them with striking titles: (1) *Planctus Unigeniti*, at the funeral of Charles, Lord Rich, only son of the Earl and Countess, who died of smallpox a few months short of coming of age (May 23, 1664); (2) *Lees Lacrimans*, at that of Charles, Earl of Warwick, September 9, 1673; (3) at that of the Countess,

¹ Probably Samuel Crook's *Guide to True Happiness*.

April, 1678 ; his text was Proverbs xxxi. 10 f., " Who can find a virtuous woman ? " ; the title of the published sermon is *Eureka ! Eureka ! The Virtuous Woman Found, her Loss bewailed, her Character exemplified. To which are annexed some of her ladyship's pious and useful Meditations* (130 + 30 pp.).

Like nearly all Walker's writings it was published by Nathaniel Ranew, son of the ejected Vicar of Felstead, at the King's Arms at St. Paul's Churchyard.

Walker was present at her sudden death. She left " to my very good friend Dr. Anthony Walker, to whom I owe much on account of my soul's concerns," £100 ; and to Mrs. Walker, a pair of small silver candlesticks. Her *Diary* and *Meditations* came to Walker, and passed to his son-in-law, John Cox of Coggeshall, who returned them to the Woodroffe family at Felstead.

They usually went to Tunbridge Wells for a month in the summer to drink the waters, going first in 1661, and then after some intermission almost every year till 1689. They found some quiet lodgings which they never changed. Mrs. Walker went into society only so much as to avoid the imputation of moroseness and affectation ; she would return as many visits in one day as she received in four or five. " She made that place of divertisement a place of retirement and freedom for devotion." Walker quotes the example of Cardinal Bellarmin, who always reserved September for devotion, contemplation and prayer ; and of Isaac Ambrose, who always spent a month in the autumn in fields and solitary woods, in meditation and thought, " and with intensest closest most fixed application of his mind to unseen and celestial things." So Mrs. Walker drew " an advantage as conducive to her soul's health and vigour from the still waters of the Upper Springs, as those of the Nether Springs were to the relief of her body." In 1684 Walker published two sermons preached by him at the New Chapel, Tunbridge Wells, under the title *Fax Fonte Accensa* or *Fire out of Water* ; an endeavour to kindle devotion from the consideration of the Fountains God hath made. Designed for the benefit of those who use the waters of Tunbridge Wells, the Bath, Epsom, Scarborough, Chigwell, Astrop, Northall. With a devout meditation by Cardinal Bellarmin upon Fountains of water. Also some forms of Meditation, Prayer and Thanksgiving suited to the occasion. " O ye wells, bless the Lord, praise Him and magnify Him for ever." Epistle dedicatory to Mr. Nathaniel Haws, Citizen of London and Treasurer of Christ's Hospital, through whose exertions the commodious, beautiful and elegant structure of the chapel had been erected at the cost of £1,100. (Walker urges that money should be raised for an endowment.) The text is Revelation xiv. 7, " Worship Him Who made . . . the fountains of waters." The " Devotions for Water Drinkers " include suitable Meditations, Prayers and Thanksgivings ; also short meditations and ejaculations to be used " when the waters are drinking." One of them is " O ye Tunbridge Wells, bless ye the Lord ; praise Him and magnify Him for ever."

The Walkers had eight children. Only two daughters lived to grow up. A long chapter in Mrs. Walker's *Life* is entitled "Her care in the education of her children." She did not send them away to school, "not to save charges, but to avoid inconveniences; therefore that they might not want what she could not perform, she entertained a French dancing-master in the house, and had a writing- and a singing-master come to them at fit seasons." But both died before their parents; Elizabeth at the age of sixteen from smallpox in 1674. Margaret was married on February 1, 1675/6, at St. Dunstan's in the East, by Mr. Gifford, to John Cox, Barrister, of Gray's Inn, son of John Cox, clothier, of Coggeshall. (Lady Warwick was present at the wedding.) On November 19 she gave birth to a son, but sickened of a fever a few days later, and died December 5, 1676. Her mother gives a very full account of her; her father has a long entry in his Register, speaking of her as "femina piissima modestissima humillima obsequentissima prudentissima." The child, John Cox, lived; his grandmother's last long letter was written to him when at school at Felstead, aged fourteen.

Thomas Woodcock, formerly Fellow of Jesus College, Cambridge, ejected in 1662 from St. Andrew, Undershaft, has a notice¹ of a visit of Walker's to Coggeshall.

"Mr. Jessup, minister of Coggeshall in Essex,^a became a severe preacher against and persecutor of Dissenters, till he had preached his congregation away. Howbeit he seemed to be of another temper in Ol. Cromwell's time. Dr. Walker came to visit his son-in-law, Mr. Cox, of that town, and preached one Lord's Day in the morning. The friends that dined with him at noon pressed him to preach again in the afternoon, to which he yielded, if Mr. Jessup pleased. He assented; but seeing the congregation fill, while he read the Prayers, began to be uneasy, and called to the sexton to take away the cushion, for there should be no sermon that afternoon; which was done, and the congregation dismissed departed peaceably. And within a few days Mr. Jessup had such a pain in his tongue that it grew to a kanker, whereof he died in a few weeks, never preaching more. Dr. Walker at Tunbridge Wells told Mr. Woodcock that his tongue was pained that very night; that the sexton grew lame on one side and died not long after. So now, saith Mr. W., I am satisfied with the story."

Mrs. Walker died after a few days' illness on February 23, 1689/90. She was not thought in danger till the previous night; but the complication of rheumatism, erysipelas and "peripneumonia" was too much for her. She was buried on the 27th. The entry in the register runs:

"My dear wife, Mrs. Elizabeth Walker, who fell asleep the Lord's Day before, the 23rd, was decently and honourably buried, after living with me 39 years and 7 months, in a scarce to be exampled state of constant uninterrupted most endeared and endearing affection. The Best of wives and women. She was buried in linen as she had desired, and the Law satisfied by information of the Justices, and the 50s. penalty to the poor exceeded near ten times, more than forty good new gowns being given amongst them."

(The last part of course refers to the Act passed under Charles II to encourage the woollen manufacture, that all were to be buried

¹ *Camden Miscellany*, XI, p. 63.

^a Inst. Oct., 1662.

in woollen only, under penalty of a fine of £5, half to the informer and half to the poor. In practice when anyone was buried otherwise, the relatives gave the information, thus saving half the fine, and gave the rest, or a larger sum, direct to the poor.) Walker's register not only records a long series of burials in woollen, stating before whom the affidavit was made, but starts by giving an instance in full. Oath was made, presumably by some one who "laid out" the deceased, that he was not put in, wrapped, or wound up or buried in any shirt, shift, sheet, or shroud made or mingled with flax, hemp, silk, hair, gold or silver, or any other thing but what is made of sheep's wool only. (So with the lining of the coffin.) This affidavit was sealed and subscribed by two witnesses, and the J.P. or minister certified that such affidavit was made before him.

In the same year Walker brought out *The Holy Life of Mrs. Elizabeth Walker, late wife of A. W., D.D., Rector of Fyfield in Essex, giving a modest and short account of her exemplary Piety and Charity. Published for the Glory of God, and provoking others to the like graces and virtues. With some useful Papers and letters writ by her on several occasions. Chiefly designed to be given to her friends, who can abundantly testify to the truth of what is here related.*

In August he was again elected minister of St. Mary, Aldermanbury; but, according to Kennet, soon found that the Town did not agree with him. In March, 1690/1, he preached the Assize Sermon at Chelmsford. "The True Interest of Nations Impartially Stated." On September 21, 1691, about nineteen months after his wife's death, he married, at St. Martin Outwich, Margaret Masham, sister of Sir Francis. He was then nearly seventy; she was probably about forty. He now resigned Aldermanbury, for which "he commended his very worthy neighbour, Mr. Lilly Butler, A.M., Rector of Bobbingworth,"¹ who was elected October 25.

He now busied himself with his book on *Eikon Basiliké*, finally going to London to see it through the press. The advertisement of this book (published, like his other books, by Ranew) says: "The Reverend Author, Dr. Anthony Walker, coming to London to publish this treatise, it pleased God before it was produced at the press to take him to Himself."

The exact date of his death does not appear. His funeral sermon was preached on April 18, 1692, by Josiah Woodward, minister of Poplar, on Zechariah i. 5, "The prophets, do they live for ever?" It is a good sermon, but tells us little of Walker's life; Woodward, whom he himself had desired to preach the sermon, having not known him much above two years. He seems to have died rather suddenly. Woodward says that he always showed himself a worthy pattern of Christian moderation, and of general love to all good men. The sermon was published by Ranew.

A board at the west end of Fyfield Church records his gifts to the parish.

"That Atheism, Ignorance, Profaneness and Sin may be rooted

¹ Kennet's Register, 842.

out of this Parish as much as may be, that the poorer sort may have some Refreshment and all the inhabitants cause of Thanksgiving to our good God for some benefit which they and theirs may reap thereby :

“Anthony Walker, D.D., Rector of this Parish . . . by his last Will and Testament consecrated to the honour of God for ever :

“About 56 acres in High Ongar ; the rents to be appropriated as follows :

“£8 to a schoolmaster to teach the poor children of this parish (also one from High Ongar and one from Willingale) to read, write, and cast accounts, and say their Catechism ; £1 to buy books and paper for the poorest sort of children ; £1 for Bibles and other good books for the poor (also 10s. for High Ongar and 10s. for Willingale, ‘To be disposed of in Bread every Lord’s Day and on Christmas 1s. to twelve poor men and women actually at church, to oblige them to attend God’s worship.’) ”

He left two tenements in Fyfield, the larger for the residence of the schoolmaster, and the other for that of the Church Clerk. The rent of the pasture adjoining to go to keep the houses in repair.

He also gave a silver Chalice, Cup and Patine “to be used at the Administration of the Sacrament of our Lord’s Most Holy Supper.”

The spread of Christianity from the earliest days through the Roman Empire presents a long series of interesting interactions between the new faith as it affected the lives of the Christian believers and the conditions of the social life in which they found themselves. The account of the various stages by which Christianity spread until it became a world-wide Church and acquired the power and wealth it held in the Middle Ages is told with many interesting episodes by Dr. Shirley Jackson Case in *The Social Triumph of the Ancient Church* (George Allen & Unwin, Ltd., 6s. net). The first chapter is of a general character, and describes “Ancient Religion and Human Values,” noticing the changes which Christianity introduced. In the second chapter on “Christianity and Worldly Goods,” the gradual rise of the social standard of Christians is indicated, and the problems of the possession of property that arose. In the third chapter the further stage of “Christianity and Social Prestige” is considered. There were many causes of separation on the part of the Christians from the social life around them, and this gave rise to many problems of correct conduct. A further stage was reached when Christianity came into touch with politics. In a final chapter Dr. Case brings the consideration of his subject up to date by the treatment of the duty of the Church to-day. He regards the social duty of Christianity to be the penetration of every department of life—“nothing short of the Christianising of society.” Parts of the book deal specially with American thought and conditions, but it has also much that is valuable for people of other lands.