

**THE LIFE OF THE LEARNED SIR JOHN
CHEKE, KT., FIRST INSTRUCTOR,
AFTERWARDS SECRETARY OF STATE TO
KING EDWARD VI., ONE OF THE GREAT
RESTORERS OF GOOD LEARNING AND
TRUE RELIGION IN THIS KINGDOM**

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The life of the learned Sir John Cheke, kt., first instructor, afterwards secretary of state to King Edward VI., one of the great restorers of good learning and true religion in this kingdom by John Strype

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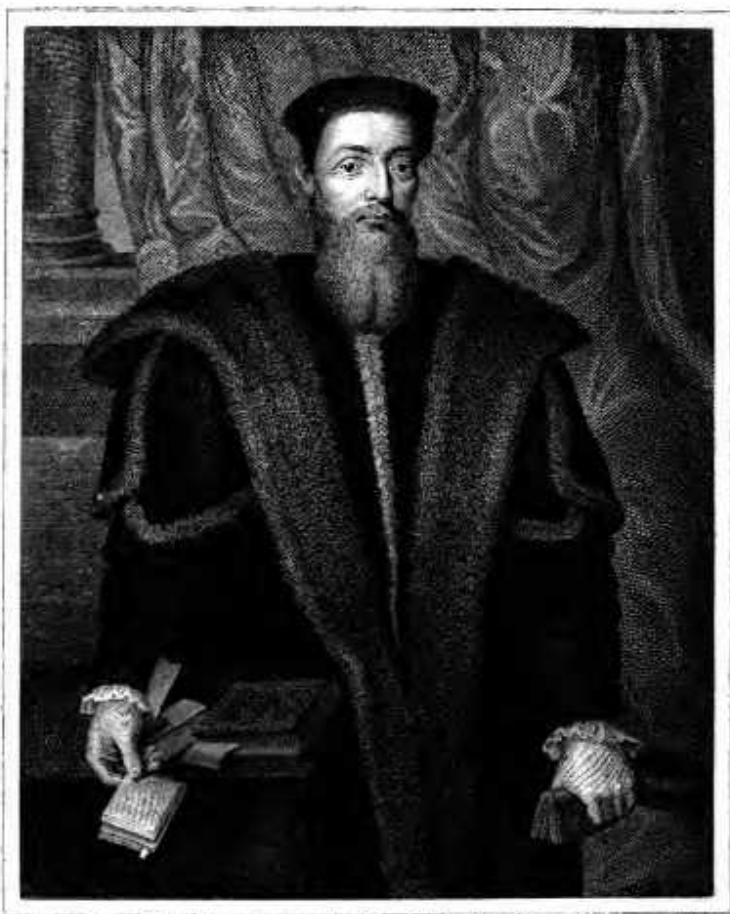
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JOHN STRYPE

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Engraved by James Fisher, A.R.A. after a Drawing by W. Poynter, taken from an original Picture in the Possession of the Langage-Museum of Downshire at Ardarae Court, Westmoreshire.

SIR JOHN CHEKE, KT

Born June 10, 1514.

Died Sept. 22, 1557.

THE
L I F E

OF

THE LEARNED

SIR JOHN CHEKE, KT.

FIRST INSTRUCTOR, AFTERWARDS SECRETARY OF STATE,

TO

KING EDWARD VI.

ONE OF THE GREAT RESTORERS OF GOOD LEARNING AND
TRUE RELIGION IN THIS KINGDOM.

A Work wherein many remarkable Points of History, relating to the State of
Learning and Religion in the Times of King Henry VIII. King
Edward VI. and Queen Mary I. are brought to light.

TO WHICH IS ADDED,

A TREATISE OF SUPERSTITION,

Writ by the said learned Knight.

BY JOHN STRYPE, M. A.

A NEW EDITION, CORRECTED BY THE AUTHOR.

OXFORD,

AT THE CLARENDON PRESS.

MDCCXXI.

THIS edition of Strype's Life of Sir John Cheke, as well as that lately published of Sir Thomas Smith, is printed verbatim from a copy corrected by the Author, which is the property of Mr. Watson Taylor, and with the use of which he was pleased to oblige the Delegates of the Clarendon Press.

Feb. 1821.

TO

THE RIGHT WORSHIPFUL

EDWARD CHEEK OF PYRGO, ESQ.

SIR,

BE pleased to accept this book of the Life of the right worthy and ever memorable Sir John Cheke, your great great grandfather, who derives an honour upon you that are sprung in a direct line from him. To you therefore it most properly belongs. And further, it may be of this use to you, that by reading and knowing his extraordinary accomplishments, they may be your continual *mementos*, not to degenerate from, but to imitate, as much as may be, such a forefather.

The cause that moved me to write this Life, was the notable figure Cheke made in this island in his time; having been a rare instrument of doing good to his country, (the effects whereof remain to this day,) not only in the wise and happy modelling of an excellent Prince to govern the State, but also in furthering most successfully solid and useful learning in the University, and the pure religion of the Gospel in Court and kingdom: though it raised him up implacable enemies of the Popish faction, brought him into extreme troubles, and shortened his life. And therefore it is highly becoming, nay, I may say, a public debt, to preserve his name and memory.

It is true, Sir, I do not pretend to be either the first or only writer of his Life. For Gerard Langbain, D. D. in the time of the civil wars, and David Lloyd since, and Holland before them both, have done something that way. But their writings are so slight, superficial, and deficient, and so full of errors and impositions upon the reader's credulity, that something more full and correct was necessary, to give a better representation of this gentleman to the world: which I have endeavoured to do; and perhaps I have had greater advantages than others to do it.

My inclinations (I know not how) have carried me now for many years to search more curiously into the affairs of that age. And in my pursuits I have conversed with many records, manuscripts, original letters, as well as other old thrown-by printed books, and some of them rare ones too. And from the multifarious collections and transcripts taken thence, I have been furnished with materials for the composing this tract. Which (whatever it be) I have done with all care, faithfulness, and integrity. For as I love not to be imposed upon myself, so neither to impose upon others. The opportunities I have had (I will not say, the pains I have taken) in making myself acquainted with Cheke's life and actions, may appear by that catalogue of books and papers set down afterwards, which I have made use of.

There was, Sir, another reason excited me to this undertaking. It was not long ago I printed the Life of Sir Thomas Smith, his dear friend and contemporary in the same University; both joint-

promoters of true religion and good literature; both King Henry's Scholars; both raised and brought to Court by the fame of their learning; and both at length Privy Counsellors and Secretaries of State, and both sufferers for religion; so that I reckoned my work but half done, while Cheke's Life remained unwritten. Which therefore I have now done; and do shew (somewhat to my own satisfaction) this incomparable pair to the English world.

And, Sir, methinks it is not to be passed over without a remark, how the parallel between these two great men still continues; that the heirs of both flourish to this day, in two noble seats in the same county, mounted upon two pleasant hills, in prospect one of another, *viz.* Hillhall and your Pyrgo; remaining lasting remembrances of the names of Smith and Cheke. But as God hath blessed each of you with an hopeful heir male, so may they prove the best monuments of their blessed ancestors: and may they become excellent patterns of wisdom, sobriety, and usefulness; the best way to entail God's blessing upon both your houses and families, and to perpetuate them in wealth and honour. Which is the prayer of,

Sir,

Your most humble Servant,

JOHN STRYPE.

ADVERTISEMENT.

AT the end of this *Life* is added a Discourse made by Sir John Cheke concerning Superstition; which he set before his Latin translation of a tract of Plutarch upon the same subject, by way of dedication to King Henry VIII. It hath lien, for ought I know, this hundred and fifty years and more in obscurity; but lately discovered in the library of University college, Oxon, by the Reverend Mr. W. Elstob, then a Fellow of that house: who did not only courteously transcribe it for me, but hath now voluntarily taken the pains to translate it out of Cheke's elegant Latin into English, for the more common benefit. It is indeed imperfect, and defective of some pages, which is great pity; but the greatest part is remaining, and worthy to be preserved, to shew the learning of the writer, and likewise his good intention and desire of forwarding a reformation of the Church of England in those times, and of exciting King Henry, as far as he durst, to cast off the superstitions and corruptions mixed with the public worship of God then used.

And as we have retrieved this piece of this learned man, so it is heartily to be wished that other of his works and writings might come to light.

J. S.