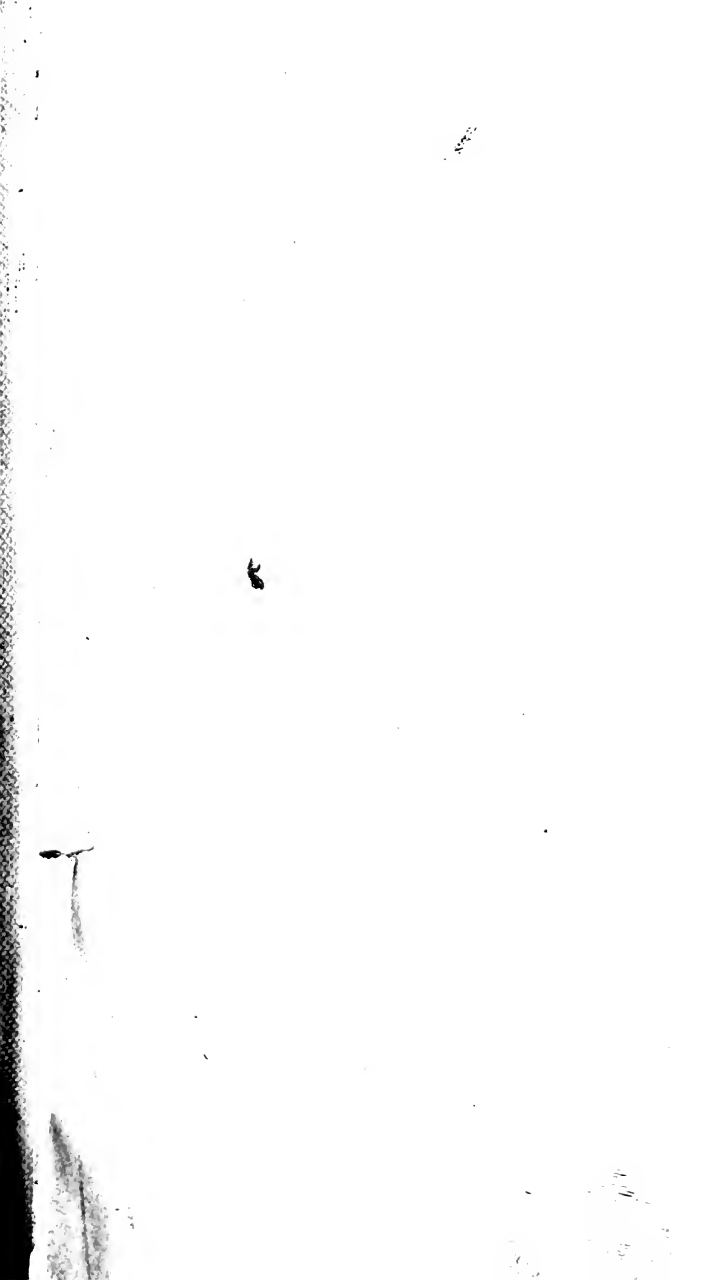




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An ecclesiastical biography





AN
ECCLESIASTICAL BIOGRAPHY,

CONTAINING THE

Lives of Ancient Fathers and Modern Divines,

INTERSPERSED WITH NOTICES OF

HERETICS AND SCHISMATICS,

FORMING

A BRIEF HISTORY OF THE CHURCH IN EVERY AGE.

BY

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PREFACE.

IN the Third Volume of the Ecclesiastical Biography, the reader will find an account

OF THE CHURCH OF ENGLAND BEFORE THE REFORMATION, in the Lives of Archbishops Bouchier, Bradwardine, and Chichele, which are given in some detail :

OF THE REFORMATION IN IRELAND, in the Life of Archbishop Browne :

OF THE FOREIGN REFORMATION, in the Lives of Bucer, Carolostadt, Calvin, Bugenhagius, Bullinger :

OF A MARTYR, in the Life of Bradford :

OF THE NONJURORS, in the Lives of Brett, Brokesby, Carte :

OF THE ROMANISTS, in the Lives of Bourne, Cajetan, Campegio, Campian :

OF DISSENT, in the Lives of Brown and Cartwright :

OF THE PURITANS AND PRESBYTERIANS, in the Lives
of Burges, Burton, Cameron, Cant, Cargill,
Cheynell :

OF DIVINES, in the Lives of Bishop Bull, Archbishop
Bramhall, Bishop Burnet, Bishop Brownrigg,
Bishop Buckeridge, Bishop Butler, Dr. Brevint,
Dr. Busby, Archbishop Boulter.

It was intended to include in this Volume the
Lives of St. Chrysostom, St. Cyprian, and St. Cyril,
together with that of Archbishop Cranmer, but as
these Lives occupy a considerable space, they will be
found in the early Parts of the Fourth Volume.

ECCLESIASTICAL BIOGRAPHY.

BOSTON, JOHN.

JOHN BOSTON, a monk of St. Edmund's Bury in the 14th century, was one of the first collectors of the lives of English writers, in which he preceded Leland, Bale, and Pitts. His diligence was uncommonly great, and besides this biographical work, he wrote "Speculum cœnobitarum," in which he gives a history of monachism. This was printed by Hall at Oxford in 1722, 8vo. His work "De rebus Cœnobia sui" has been lost.—*Tanner. Fuller's Worthies.*

BOSTON, THOMAS.

THOMAS BOSTON was born at Dunse, in 1676, and was educated at Edinburgh. In the year 1696 he kept a school at Glencairn, and there became tutor in a gentleman's family till 1699, when he was licensed to preach, and the same year was ordained as pastor of Simprin. In 1707 he removed to Ettrick, where he remained till his death in 1732. He devoted many years of his life to the study of Hebrew, and wrote a learned treatise in Latin concerning Hebrew accents. But he is better known by his "Fourfold State," and his "Body of Divinity," which are said to be highly esteemed among presbyterians. He left a memoir of his own life, which was printed in 1776.

BOTT, THOMAS.

THOMAS BOTT was born at Derby in 1688, and became a presbyterian preacher at Spalding, in Lincolnshire. Not liking his situation, at the end of queen Anne's reign he removed to London, and studied as a physician. But on the accession of George the first, he shrewdly perceived that the ministers would look out for men of lax opinions and practice in the church for preferment, and that the religious clergy would be passed over on account of their political principles. He accordingly sought for and obtained holy orders, and soon became a pluralist. He was of Hoadley's school, and his opinions more nearly accorded with those of pagan philosophers than with Christian verity. Among his works are "Remarks on the sixth chapter of bishop Butler's Analogy," and "An answer to the first volume of bishop Warburton's Divine Legation of Moses." He died at Norwich, 23rd September, 1754. —*Kippis. Biog. Brit.*

BOUCHER, JONATHAN.

JONATHAN BOUCHER was born in 1738, at Blencogo, in Cumberland. He received his education at the school of Wigton, after which he went to America, where, on taking orders, he obtained first the living of Hanover in Virginia, and afterwards Queen Anne's parish, in Prince George's county. In 1775 he was obliged to relinquish his charge, and seek refuge in England, his principles being those of a royalist. He had discharged his duties as a clergyman, and maintained his character for loyalty, with such firmness and discretion, that he was received in England with respect. He was for some time a curate, but in 1784 he was presented to the vicarage of Epsom, in Surrey, by the celebrated John Parkhurst, author of the Greek and Hebrew Scripture Lexicons, who knew him only by character, but thought himself unable to discharge his trust as

an ecclesiastical patron more satisfactorily, than in preferring a learned, worthy clergyman, who had abandoned home and living rather than violate his obligations as an Englishman. He died in 1804. Mr. Boucher published, 1. A letter to bishop Watson, in answer to his letter to the archbishop of Canterbury, 4to, 1783 2. A view of the causes and consequences of the American Revolution, in thirteen discourses, 8vo, 1797. 3. Two assize sermons, preached in 1798. He was also the author of a tract, entitled "A Cumberland Man," and several biographical articles in Hutchinson's history of that county. Before his death he engaged in a glossary of provincial and archæological words, which he left incomplete; but a portion of it, containing the first letter of the alphabet, was printed.—*Gent. Mag.* *Allan's American Biog. Dict.*

BOULTER, HUGH.

HUGH BOULTER was born in or near London, January 4th, 1671, and educated at Merchant Taylor's school, whence he removed to Christ Church, Oxford, a short time previous to the revolution. He was noticed by Dr. Hough, the restored president of Magdalene College, where he was elected demy, together with Addison, and Wilcox, afterwards bishop of Rochester. He subsequently became fellow, and continued resident till 1700, when he was made chaplain to sir Charles Hedges, secretary of state; he was shortly after appointed to a similar office in the household of archbishop Tenison, and was preferred to the rectory of St. Olave's, Southwark, and to the archdeaconry of Surrey. In 1719 he accompanied king George I. to Hanover, in the capacity of chaplain; he was also tutor to prince Frederic, and drew up "a set of instructions" for his royal pupil. With his conduct the king was so much pleased, that he made him dean of Christ Church and bishop of Bristol, to which see he was consecrated November 1719. He presided over it with great ability for about four years and a half, but

whilst he was engaged in visiting his diocese, he received a letter informing him that the king had nominated him to the primacy of Ireland, vacant by the death of Dr. Lindsay. He was for some time very unwilling to accept this high but responsible office; the king, however, would hear of no denial, and the archbishop accordingly arrived in Ireland, November 3, 1724. As soon as he had taken possession of the primacy, he began to consider that country, in which his lot was cast for life, as his own; and to promote its true interest with the greatest zeal and assiduity. He often said "he would do all the good to Ireland he could, though they did not suffer him to do all he would."

The scarcity of silver coin in Ireland was excessively great, occasioned by reducing the value of gold coin in England, and the balance of trade which lay against the Irish. To remedy this inconvenience, the primate supported a scheme at the council table, to bring gold and silver nearer to a par in value, by lowering that of the former, which was carried into execution. The populace, encouraged by some dealers in exchange, who were the only losers by the alteration, grew clamorous, and laid the ruin of their country (as they called it) at the primate's door. But conscious of his own integrity, he despised the foolish noise: experience evinced the utility of the project, the people in a short time recovered their senses, and he soon rose to the greatest height of popularity.

In the year 1729, there was a great scarcity, the poor were reduced to a miserable condition, and the nation was threatened with famine and pestilence. The primate distributed vast quantities of grain through several parts of the kingdom; directed all the vagrant poor that crowded the streets of Dublin, to be received into the poor-house, and there maintained them at his private expense, until the following harvest brought relief.

In the latter end of the year 1740, and the beginning of 1741, Ireland was again afflicted with a great scarcity. The prelate's charity was again extended, though with more

regularity than before. The poor were fed in the work-house twice every day, according to tickets given out by persons entrusted, the number of which amounted to 732,314. And it appeared that 2,500 souls were fed there every morning and evening, mostly at the primate's expense.

When the scheme for opening a navigation by a canal from Lough-Neagh to Newry, was proposed in parliament, in the year 1729, the primate patronized it with all his interest; and when the bill was passed, and the work set about, was very instrumental in carrying it on with effect. One part of the design was to bring coals from thence to Dublin, and the coal mines were in the see-lands of Armagh, which were then leased out to a tenant. The primate fearing the lessee might be exorbitant in his demands, purchased the lease at a great expense, in order to accommodate the public. He also gave timber out of his woods to carry on the work; and often advanced his own money, without interest, for the same purpose.

He gave and settled a competent stipend on an assistant curate at Drogheda, a large and populous town in his diocese; where the cure was too burthensome for one clergyman, and the revenues of the church were not sufficient to maintain two. He stipulated that there should not only be service every Sunday afternoon, but that there should be daily service; prayers twice every day.

He maintained several sons of his poor clergy at the university, and gave them a liberal education, in order to qualify them for future preferment.

He erected and endowed hospitals both at Drogheda and Armagh, for the reception of clergymen's widows; and settled a fund for putting out their children apprentices.

He built a stately market house at Armagh, at the expense of upwards of £800.

He subscribed £50 per ann. to Dr. Stevens's hospital in Dublin, for the maintenance and care of the poor; and

furnished one of the wards for the reception of patients at a considerable expense.

His charities, for augmenting small livings, and buying of glebes, amounted to upwards of £30,000 besides what he devised by his will for the like purposes in England. He was also a benefactor to Christ Church, Oxford, and to Magdalene College.

He was chiefly instrumental in obtaining a royal charter for the Irish schools, and for the passing of the charter he paid all the fees. He was not only a large subscriber to them, but was their resource on all occasions when, as was frequently the case, they became involved in pecuniary difficulties.

He was likewise an able assistant at the council table, and was several times one of the lords justices of Ireland; in fact, the government of that country was, at one time, very much directed by him. Having business in London, in 1742, he was taken ill there, and after a struggle of two days, died at his house in St James'-place, on September 27th, and was buried in Westminster abbey, where a handsome monument has been erected to his memory.

This generous prelate, whose munificence endeared him to the church of Ireland, is not distinguished as an author: he published a few charges to his clergy, and some occasional sermons, printed separately. In 1769, however, were published, at Oxford, in two volumes 8vo, "Letters written by his excellency Hugh Boulter, D.D., lord primate of all Ireland, &c., to several ministers of state in England, and some others; containing an account of the most interesting transactions which passed in Ireland from 1724 to 1738." The originals, which are deposited in the library of Christ Church, in Oxford, were collected by Ambrose Philips, esq., who was secretary to his grace, and lived in his house during that space of time in which they bear date. They are entirely letters of business, and are all of them in Dr. Boulter's hand-writing, excepting some few, which are fair copies by his secretary.

The editor justly remarks, that these letters, which could not be intended for publication, have been fortunately preserved, as they contain the most authentic history of Ireland, for the period in which they were written: "a period," he adds, "which will ever do honour to his grace's memory, and to those most excellent princes George the first and second, who had the wisdom to place confidence in so worthy, so able, and so successful a minister; a minister who had the rare and peculiar felicity of growing still more and more into the favour both of the king and of the people, until the very last day of his life." It is much to be regretted that in some of his measures, he was opposed by dean Swift, particularly in that of diminishing the gold coin, as it is probable that they both were actuated by an earnest desire of serving the country. In one affair, that of Wood's halfpence, they appear to have coincided, and in that they both happened to encourage a public clamour which had little solid foundation—*Memoirs communicated by one who was most intimate with archbishop Boulter to the original editor of the Biog. Brit. Preface to his Letters.*

BOURCHIER, BOWSCHYRE, OR BOWCER, THOMAS.

THOMAS BOURCHIER was the son of sir William Bouchier, earl of Eu in Normandy. He was educated at Neville's Inn, Oxford, and when he left the university was appointed dean of St. Martin's, London. At this time the usurpations of the bishop of Rome had become almost intolerable, and his aggressions on our venerable establishment were by our ancestors frequently, though not always successfully, opposed. In 1434 Thomas Polton, bishop of Worcester, died, and by one of those worst of papal abuses, a provision, the pope of Rome, Eugenius, then sitting at the council of Basil, took it upon himself to confer the see upon Thomas Browns, dean of Salisbury, and he sent letters to the king to that effect, desiring his approbation of the appointment. The king, so far from

approving, caused letters to be addressed to Thomas Browns requiring him to renounce the provision, and informing him, that unless he would comply, he should not only not have the see of Worcester, but that he should never hold any bishopric in England. The king also wrote to the pope, refusing his consent to the provision. So far the liberties of our beloved church were maintained against popish usurpations, but, as was too often the case, there was in the end a compromise, by which the king carried his immediate object, while the pope did not renounce his usurped right. Browns was made bishop of Rochester, and Bouchier was consecrated to the see of Worcester. He had only been bishop of Worcester a year when he was elected by the monks of Ely to that see; translations being unfortunately common in our establishment at that time. To the translation of Bouchier, however, the king refused to give his consent, and the see of Ely remained vacant for seven or eight years; so that Bouchier was not translated till the 20th of December, 1443. Here he remained for ten years, and according to the author of the *Historia Eliensis*, was not distinguished for his good government or piety; though the charges brought against him may be suspected of being without foundation, seeing that he was elected by the monks of Canterbury to the metropolitan see, as the successor of Dr. Kemp, on the 23rd of April, 1454. The election was entirely free, neither the king, or that foreign potentate, the pope, attempting to interfere, or bias the chapter in their choice. It is not probable that they would have elected a prelate who was never connected with their body, unless they had been persuaded that he was not the oppressor which, by the monks of Ely, he was represented to be.

The approbation of the pope of Rome was signified by his appointing archbishop Bouchier to be a cardinal in the Roman church; he was elected cardinal priest of St. Cyriacus in Thermis. The king, too, signified his approval by making the archbishop lord high chancellor of

England, an office which he resigned the October following.

Soon after his enthronization he commenced a visitation in Kent, and made several regulations for the government of his diocese. To mention some of his provisions:—

First: He decreed, “That those religious who threw off the habit of the cloister, and entered upon parochial cures, should lose their benefices, and be punished as revolters from their order.”

Secondly: “That church livings should not be let to farm without the bishop’s leave.”

Thirdly: “That marriages and last wills should not be made without two witnesses at the least.” He likewise passed several other constitutions for the reformation of the clergy and laity, and ordered them to be published at St. Paul’s Cross.

As for learning and religion, they were but, generally speaking, in a state of declension: for, as an author who lived at this time complains, “A right discharge of the functions of a parish priest was almost grown into disuse, and made impracticable. That this mischief was occasioned by non-residence, by promoting unworthy persons, by excessive allowance of pluralities, by granting university degrees to persons who had neither morals, nor any other circumstance of merit to recommend them.” This writer, who was sometime chancellor of Oxford, complains of the government of that university, “that degrees were purchased without any regard to life or learning: that this connivance and bribery in the university overspread the country with ignorance, and made the parishes ill supplied.” He goes on and declaims against the relaxation of discipline in the court of Rome; and reports, that pope Calixtus III. brought a very ill precedent into the church of England in favour of a young person of quality.” It seems this pope had given a dispensation to George Neville, brother to the great earl of Warwick, to be elected bishop of Exeter, and receive the profits of that see, notwithstanding he was no more than three and

twenty years old, and was not capable of being consecrated till four years after. Notwithstanding this disability, his holiness furnished him with a bull, not only to receive the profits, but likewise to hold those other church preferments he was possessed of before.

In the year 1454 archbishop Bouchier published a letter for processions, which is here presented to the reader, who will see from the perusal of it how many popish abuses had at this period crept into our beloved church, and how much our excellent establishment required the reformation which was now approaching.

“Thomas by Divine permission archbishop of Canterbury, primate of A. E., legate of the apostolical see, to our venerable brother Thomas by the grace of God bishop of London, health, and a continual increase of brotherly love. [*Here is omitted a whole page, which is only a prefatory narrative of the occasion of these letters, and which is sufficiently, though briefly, expressed in what follows.*] That this our happy expedition against the [Turks] persecutors of our orthodox faith now begun, and the health, and condition of the most Christian prince our lord the king, and of the commonweal of this kingdom may daily be improved, and the sooner brought to perfection, and those internal evils may be happily composed by the inspiration of divine grace, we have decreed that certain solemn processions be for one year celebrated within our province of Canterbury in the cathedral, regular, collegiate, and other churches. Therefore we give it in charge, and command you our brother, that ye do enjoin all and singular our brethren, and fellow-bishops, the suffragans of our church of Canterbury, in our stead, and by our authority, and with all speed by your letters containing a copy of these, that they do admonish, and persuade, or cause to be admonished and persuaded, all their subjects, both clerks, and laics in their cathedral, conventual, and collegiate churches (whether regular, or secular;) and also in the parish churches of their cities and dioceses on the Lord's days and festivals, that they

celebrate processions in a most devout, affectionate, and solemn manner, and sing or say the litanies with other suffrages that are seasonable and acceptable to God, as well on those Lord's-days and Festivals, as on every Wednesday and Friday, with all humility of heart, for the driving away and removing far from the bounds of the Christian world, the wicked powers of them that are enemies to the Christian orthodox faith, and its professors, and for the total extinguishing and (may God so please) the exterminating of them; and for the restoring and perfecting the welfare of our lord the king, and this famous kingdom of England, and for the daily increase and improvement of their prosperity; and for the averting and dispelling, removing and avoiding with all possible speed those difficulties and dangers now imminent on the king, and kingdom, and those evils from abroad with which we are beset and encompassed; and that they do farther exhort the people subject to them, that they do by day and night, at their convenient leisure, continue instant in their prayers with all humility of heart, for the averting these evils from us, and from the whole Christian world. And do ye, dear brother, cause the same to be done in your city and diocese by those who belong to you, in an humble devout manner on the like days, times and places. And that they may be excited to these works of devotion with the greater frequency and zeal, we of the immense mercy of God, and confiding in the merits and prayers of the most blessed Virgin Mary, his mother, and of the blessed Peter and Paul, his apostles, and of saints Alphege and Thomas, martyrs, our patrons, and of all the saints, do graciously grant forty days indulgence by these presents, to all and every one of our subjects who repents of his sins, and confesses them with contrition, and is present on any Wednesday or Friday within the said year at the making of such procession, as is aforesaid, and intercedes with devout prayers to God for the premises, or that fasts on the days aforesaid, or on any day within the same year; or that says mass, or seven psalms with

the litany, or a nocturnal of David's psalter, or the psalter of the blessed Virgin Mary, so called, or that goes in pilgrimage to any place, commonly resorted to for such purposes, or gives any thing in alms, out of reverence to God, or his saints, and that duly confesses his sins in order to his offering these sacrifices in a more acceptable manner to God, for as often as they perform any of the premises. And we request you, and your brethren that ye grant such indulgences to your and their subjects doing as aforesaid, as are wont to be granted Dated in our manor of Croydon on the 19th day of January, in the year of our Lord 1454, and of our translation the first."

In those days bishops were not so despotic as they now are, and therefore surprise has been expressed that the archbishop in this case did not consult his convocation; but it is to be observed that he did not intend his letter to be a binding or peremptory decree, but only an earnest admonition; and when in the year following, as Johnson observes, "he sent his monition to all rectors, vicars, curates, and their substitutes throughout his diocese and province, and particularly to all such as should minister the word of God to the clergy and people at St. Paul's Cross, London, to advertise all people that testaments should not be made, or matrimony contracted without two or three witnesses, and that one of the witnesses to the will be a parish priest, or the proper curate, if it may conveniently be, he had no occasion to take the advice of his convocation in this case, because what he required was no more than what the canon law demanded."

In 1416 the prelates of our church had made provision for their Festa Repentina, occasional thanksgivings without composing new offices; in the letter of archbishop Bouchier we may observe how they ordered matters in case of extraordinary humiliation; they drew up no new offices, but only required some old forms to be more frequently used: they did not think their authority sufficient absolutely to enjoin the use of these forms, but only granted indulgences to those who complied. The

convocation indeed in 1416 did peremptorily require all to use the old forms in a new manner; but the archbishop acting by himself did not venture to go so far. This fact, pointed out by Johnson in the Collection of Ecclesiastical Laws, &c., is especially worthy of note in the present age, when individual bishops arrogate to themselves, too often, the power which pertains only to convocation. As to the provision for occasional services, it is arranged better in the church of England subsequently to the Reformation than what it was before. Every Friday is an established fast, and the commination service may be used whenever the ordinary appoints; and this with the prayer on the occasion, whatever it may be, which may be added out of the forms next after the litany, prescribed to be used before the two final prayers at matins and even-song, would make a better office than any of those modern compilations which have been sometimes enjoined by very questionable authority. What is said of fast-day services is equally applicable to thanksgivings.

As for the indulgences alluded to in archbishop Bourchier's letter, the learned editor, referred to before, very justly remarks that they were among "the most stupid inventions that were ever set on foot by the court of Rome: and the inventors themselves could never explain the meaning of them: for they ever declared, that neither the pope, nor Christ Jesus Himself did ever give hopes of reprobates being freed from hell-torments. They tell us it was only a relaxation of the temporal punishment due for sin, and which is to be paid either by penance here, or in purgatory hereafter. And this might in some measure clear the matter as to the bishop's indulgence, which was but for thirty days at most, and as to the archbishop's, which was but for fifty days at most. But when the pope by the pretended plenitude of power extended his indulgences to thousands of years, this can never be resolved into a relaxation of penance, unless it could be supposed that a

man could sin or do penance for so many years. After all, their best casuists advise people to do their penance, notwithstanding these indulgences, which is to say, that they would have none to rely on them."

Among the grievances of the age was the decay of learning in our two great universities, especially in the university of Oxford. The reason of this declension is supposed to have proceeded from the withdrawing the usual salaries and exhibitions, and by overlooking the members of the university in the disposal of church preferments. Farther, this decay of learning is partly resolved into the great number of impropriations to monasteries. Religious houses had for some time made it their business to draw parochial cures within their property and patronage. They were sometimes so fond of this privilege as to settle an annuity or part with a manor to the laity for an impropriation. They found an advantage in converting the profits of livings to the use of the convent: for, by having the revenues thus augmented, they were in a better condition to support emergent expenses, and purchase liberties and exemptions. Thus the abbey of St. Edmondsbury in Suffolk, in Cratfield's time, procured a license from the pope to choose their abbot without consulting the see of Rome: and, in consideration of this favour, they obliged themselves to pay a rent-charge of twenty pounds per annum to the pope; and twenty marks a year into the exchequer to redeem their abbey-lands from being seized into the king's hands upon every vacancy. To support this charge, they procured two parishes to be appropriated to their monastery, notwithstanding they were already possessed of more than threescore under the same circumstances. And of this kind, there might be several other instances given.

And thus, by perverting the design of the endowment of churches, and robbing the parochial clergy of their patrimony, religion and learning suffered very much: for the monasteries being frequently over-solicitous for their

interest, used to afford a very slender consideration to those who supplied the cures: and thus the parishes were put into the hands of ignorant incumbents. This misfortune gave occasion to frequent contests and vexatious suits among the parishioners; whereas formerly, when the parish priests were men of learning and character, these differences were taken up, and decided by them. But now, such disputes falling into the hands of lawyers,—who, when not men of conscience, made it their business to perplex and prolong the controversy,—the country was more than ever embroiled: and, being in a great measure exhausted by law-suits, they were disabled for pious uses and benefactions to learning.

Besides, the exhibitions to the universities, as has been observed, were in a great measure withdrawn. The reason of the failing of this fund, which was mostly furnished by the bishops, was this: the prelates in this reign, by spending too much of their time at court, and making too great a figure there, disabled themselves from assisting men of learning, and neither gave the customary entertainment to scholars in their houses, nor supplied them at the universities.

And here Gascoigne, above-mentioned, observes, “that before the reign of Henry VI. the kings of England never detained any bishop at their courts, unless for a short time; neither had they any of that order for their confessors. And when the director of their conscience, who was generally a doctor in divinity, happened to be elected to any bishopric, he immediately quitted his office, and went down to his see; and while things were thus managed, doctors were men of great learning and esteem, and had the precedence of archdeacons, deans, and knights.”

The avarice and extravagant partialities of the court of Rome, were another occasion of the declensions in the Church and universities. For if men brought money and strong recommendations, that court frequently overlooked the considerations of probity and merit.

The weight of these grievances put the university of Oxford upon addressing the archbishop of Canterbury to step in to their relief, to give check to the excesses of papal provisions. The archbishop undertook the business, and made a synodical constitution, that for the future, no person should be admitted to holy orders without a testimonial from the archdeacon of the place, or the chancellor of the university, or his deputy. This expedient, though it gave some hopes of reformation at first, proved insignificant, by the mercenariness of the bishop's officers, who seldom would wait for any testimonials of this kind.

The following are the constitutions of archbishop Bouchier, published in 1463, which are here given as throwing light upon the state of the church in the fifteenth century.

“The constitutions of Thomas Bouchier, archbishop of Canterbury, primate of A. E., legate of the apostolical see, made in the cathedral church of St. Paul's, London, the prelates and clergy of the province of Canterbury being then and there convoked, on the sixth day of July, 1463.

1. Although the disposal of all churches, and of the rights, persons, and things thereunto belonging, and also of the goods in pious places is known by the testimony of the sacred canons to belong to the bishops, and holiness becomes God's house, and peaceableness (with due veneration of Him, by whose peace it was made a place of Divine worship) that no disturbance of the minds of Christians, or execution of the secular law be in the church; yet the impudence, or rather rashness of some secular officers in the province of Canterbury, forgetful of their own salvation, is grown so abusive to the church, that sheriffs, under-sheriffs, bailiffs, serjeants, beadles, and attendants, by themselves, and their deputies do compel persons of both sexes staying in churches and churchyards and other places, as is said, dedicated to God (perchance) to attend on prayer, to be arrested and violently torn from thence with the disturbance of divine worship;

sometimes with fighting, and the pollution of the churches under colour of executing a secular office, by means unfit to be used in churches, to the scandal and detriment of the churches, and the hazard of their own souls, and the pernicious example of others. Now we Thomas by divine permission archbishop of Canterbury, desiring as we are bound, to apply a remedy against such abuses to such as have reprobated the law of God and His holy church, and lest we should seem to approve of it, do by authority of this present provincial council ordain, and prohibit any secular officer by what name soever called, to arrest in any civil or pecuniary action, or to force out of a church or any sacred place, and particularly the church of St. Paul's, London, (especially while divine service is there celebrated) any man, or woman under pain of excommunication. And if any sheriff, under-sheriff, mayor, bailiff, serjeant, beadle, attendant, or other secular officer, under whatever name he passes, be a rash violator of this our statute, or give authority, help or consent to such violation, we will that he do *ipso facto* incur the sentence of the greater excommunication, not to be absolved from the same, till they have made competent satisfaction to the persons and churches injured. And we make a special reservation of their absolution to the diocesans of the places. And we will that they be bound in the same sentence, who lay violent hands even on a layman in churches, or other consecrated places.

2. Although in this catholic and glorious kingdom of England the preachers of the word of God have sufficiently considered and declaimed against the new ill-contrived fashions of apparel of the clergy and people for several years, by reproof, reprehension, and entreaty, according to the apostle's doctrine; yet few or none desist from these abuses, which is much to be lamented. It is fit then that they who are not reclaimed by divine love be restrained by fear of punishment. And if we who by divine permission are set over others to reform them, neglect to reform

ourselves and clergy, we fear, lest the people subject to us observing that our lives and manners differ from our sermons, do thence take occasion to distrust our words, and so be prompted, which God avert, to contemn the church of Christ, and His ministers, and their sound doctrine and authority. Desiring therefore to apply a remedy to this evil, so far as God enables us, that we may not be to answer for it at the last day, we do by our metropolitanical authority, with the unanimous assent and consent of our venerable brethren the lords the bishops, and of the whole clergy of the province of Canterbury, by a decree of this present provincial council, enact and ordain that no priest, or clerk in holy orders, or beneficed, do publicly wear any gown or upper garment, but what is close before, and not wholly open, nor any bordering of skins or furs in the lower edges or circumference: and that no one who is not graduated in some university, or possessed of some ecclesiastical dignity, do wear a cap with a cape, nor a double cap, nor a single one with a cornet, or a short hood after the manner of prelates and graduates (excepting only the priests and clerks in the service of our lord the king) or gold, or any thing gilt on their girdle, sword, dagger, or purse. And let none of the abovesaid, nor any domestics of an archbishop, bishop, abbot, prior, dean, archdeacon, or of any ecclesiastical man who serves them for stipends, or wages, and especially they who serve in a spiritual office, wear ill-contrived garments scandalous to the church, nor bolsters about their shoulders in their doublet, coat, or gown, nor an upper garment so short as not to cover their middle parts, nor shoes monstrously long and turned up at the toes, nor any such sort of garments. If any transgressor of this statute and ordinance be discovered after a month from the publication thereof, let him be wholly deprived of the perception of the profits of his ecclesiastical benefice, if he have any: if he have none let him be wholly deprived of his office or service, whether he be clerk or laic, till he reform himself. And

let the lord or master, who retains such an unreformed transgressor, or receives him again anew, take upon his own conscience the burden and peril before the supreme judge. And because we ourselves are disposed to use all diligence toward the observance of this constitution in our own person, as God shall give us His grace, we do in the Lord exhort all our venerable the lords the bishops, and other inferior ecclesiastical persons, we admonish all and singular persons subject to us in virtue of strict obedience. in the same Lord, that they so behave themselves in this respect as may be to the praise of Almighty God, and for the avoiding scandal to His church; that we may not hereafter be forced to aggravate the penalties of this constitution."

It would appear from these constitutions that the clergy wore swords, and we find in other contemporary documents that it was occasionally necessary to warn the clergy against the adoption of military habits.

It is curious to observe that some of the extraordinary privileges which the university of Oxford at this time asserts, are to be traced to papal favour; that in fact their right to suspend an ecclesiastic from preaching is a right obtained from the pope, and that the exercise of it is proof, not of an Anglican, but of a popish spirit. In the year 1476, according to the statement of Collier, the pope, at the instance of the university of Oxford, granted that learned body a bull of privilege dated the 13th of September. The reason why the university solicited this favour, was, because their former exemptions procured from the see of Rome were either lost or revoked; particularly the famous grant of pope Boniface VIII. had been cancelled. This instrument of Sixtus IV. takes notice, that it was set forth in the bull of Boniface, that several kings of England, of famous memory, had granted this privilege, amongst others, to the university of Oxford; "That, for the greater convenience and ease of the students, their chancellor for the time being should have the cognizance and correction of all contracts, trespasses, and misdemeanours, within the

precincts, of the university, where one of the parties was either a scholar, a servant to any of that body, or otherwise belonging to the jurisdiction of the chancellor; and that no person, under the circumstances and distinctions above-mentioned, should, by virtue of the king's writs, be forced to make their appearance, or take their trial in any foreign court, unless in prosecutions for murder, mayhem, or pleas concerning freehold: and that the masters, doctors, and scholars, had peaceably enjoyed this royal privilege long beyond the memory of man." The bull of Boniface proceeds to recite, "that the university requested an extent of privilege with respect to the church, and that their body might be exempted from the jurisdiction of all archbishops, bishops, and other ordinaries whatsoever; and that the chancellor should be empowered to decide all emergent differences, and punish all trespasses and crimes above-mentioned, with a liberty of exercising all manner of spiritual authority upon the university members: and that all suspensions, excommunications, or interdicts, denounced and published against the said chancellor, scholars, &c., should be void, and of none effect." This bull of Boniface is revived by Sixtus IV., and all the franchises granted by the kings of England confirmed.

In the reign of Edward V., Richard, duke of Gloucester, continued to make archbishop Bouchier an instrument of promoting his own ambitious designs. It was by his grace's persuasion that the queen dowager consented to deliver up the duke of York into the hands of the protector. But the archbishop has never been accused of acting from any sinister motive, and his whole conduct shews that he had full confidence at the time in Richard's sincerity. The last public act of archbishop Bouchier, was to solemnize the marriage between Henry VII. and Elizabeth of York, and thus, as Dr. Fuller observes, "his hand first held the sweet posie whereby the white and red roses were tied together." He died in 1486, at Knowle, then an archiepiscopal residence, and was buried on the north side of the choir of his cathedral. His chief public

benefaction was the gift of £120 to the university of Cambridge; this sum was laid up with another hundred pounds, given by Mr. Billingsforth, formerly master of Corpus Christi College, and the chest was called Billingsforth and Bouchier's chest: the money in the chest was to be lent, as occasion required, to poor scholars.

Though Bouchier was undoubtedly a man of learning, no writings of his have descended to us, except a few synodical decrees; but he deserves especial mention as being the first who introduced the art of printing into this country. The art had for some time been practised on the continent, but the greatest secrecy was observed respecting the manner in which the operation was conducted. The archbishop therefore persuaded Henry VI. to send Tournour and Caxton abroad in the guise of merchants, (which Caxton was,) to possess themselves, if possible, of this important secret, which with some difficulty they accomplished, having persuaded one of the compositors, Frederick Corselli, to carry off a set of types, and go over with them to England. Upon their arrival, the archbishop, thinking Oxford a more convenient place for printing than London, sent Corselli thither; and lest he should escape before he discovered the whole secret, a guard was set upon the press. Thus the art of printing appeared ten years sooner at this university than in any other place in Europe, Harlaem and Mentz excepted. Not long after, presses were set up at Westminster, St Alban's, Worcester, and other monasteries of note.—*Godwin. Spelman. Johnson. Collier. Wood. Wharton.*

BOURDALOUE, LEWIS.

LEWIS BOURDALOUE was born at Bourges, August 20th, 1632, and became a Jesuit at fifteen. His talent for preaching made him so popular in the country, that his superiors called him to Paris in 1669, to take the course in their church of St. Louis, which soon became crowded with

hearers of the highest distinction, and Louis XIV. frequently listened with attention and pleasure to this powerful preacher, though he manfully spoke home truths to the monarch and his court. He was sent into Languedoc to convert the protestants, and it is said that he had considerable success in this mission. In his own communion, however, the effects of his ministry was very great, and numbers chose him for their confessor. His piety appears to have been truly sincere, and he had a very liberal disposition towards those from whom he differed. He died in 1704.

Bretonneau, who was also a Jesuit, published two editions of his works, one in 14 vols, 8vo, Paris, in 1707 and following years, and another in 15 vols, 12mo. The former has the preference.—*Moreri. Biog: Gallica. Works.*

BOURN, GILBERT.

GILBERT BOURN, was the son of Philip Bourn, of Worcestershire, and was matriculated at Oxford in 1524. He was elected fellow of All Souls in 1531. He bore a high character as a logician and rhetorician in the university, in which he took his M.A. degree in 1532. The chapter of Worcester was new modeled under Henry the VIIIth, the regulars being dispossessed, and secular clergy under a dean being appointed. Bourn was one of the first of the new prebendaries, being appointed in 1541. In the year 1543 he took his B.D. degree and became chaplain to the bishop of London, (Dr. Bonner,) by whom he was collated to the prebend of Wildland in St Paul's cathedral in 1545; a prebend which he exchanged for that of Brownswood in 1548. He appears, like his patron, to have been attached at first to the reforming party in our church, and thus he was preferred, in 1549, to the archdeaconry of Bedford, and soon after to the rectory of High Ongar in Essex.

There were many things which must have prepared the mind of Bourn to change his party when an opportunity

occurred. He was a mild and perhaps an indolent man, and by the excesses to which the reformers of Edward VI. had proceeded, his conservative feelings both in church and state must have been alarmed. Moreover, his personal feelings must have been shocked by the treatment which his patron, the bishop of London, had experienced. Whatever state necessity there may have been for the proceedings against the bishop, they must have appeared to his friends unjust and arbitrary. *See Life of Bonner.* We are not to be surprised at finding Bourn attaching himself to the Romanizing party in our church, when at the accession of Mary the Romanists came into power. He took the earliest opportunity of declaring his adhesion to the new government, and at the same time to shew his gratitude to his former patron, the atrocity of whose character had not yet developed itself. He calculated, however, wrongly on the state of public opinion. He evidently supposed that the alarm felt at the excesses and ultra-protestantism of Edward's reformers had entirely pervaded the masses in London as elsewhere. He found that he was mistaken when he delivered the sermon, which from its consequences alone, has procured for him a place in history. He was appointed to preach at St Paul's Cross, August 13, 1553, in the presence of the corporation of London, several of the nobility, and his old patron, bishop Bonner. He took for his text the passage on which that prelate had discoursed from the same place four years before, warmly eulogized him, adverted to the hardships that he had recently undergone, and attacked severely king Edward's religious policy. As he proceeded, murmurs arose, women and boys became violently excited, and even some clergymen of the reforming party who were present, encouraged the general disgust. At length, caps were thrown into the air, stones were levelled at the preacher, and some fiery zealot completed the disgrace of the protestant party, by hurling a dagger at the indiscreet author of so much confusion. Bourn escaped martyrdom by stooping down, and his brother besought Bradford, eventually a martyr,

to appease, if possible, the people's fury. The call being readily obeyed, a mild rebuke from one so well known, and so deservedly respected, soon quelled the spirit of outrage. The obnoxious preacher was then conducted between Bradford and Rogers, afterwards martyrs in the Marian persecution, into St Paul's school, where he remained until the crowd dispersed.—*See Life of Bradford.*

Bourn was afterwards one of the delegates appointed to restore bishop Bonner to the see of London. It is disgraceful to Bourn that when Bradford was brought into trouble, he did not interfere to protect him. He was present on one of the days of Bradford's trial, but he said not a single word in his behalf, though the expressive silence with which he received Bradford's appeal to him, forced Gardiner to abandon the charge of sedition brought against him. Bourn was elected bishop of Bath and Wells, March 28th, 1554, and he continued in great favour throughout queen Mary's reign, being appointed president of Wales. Under Elizabeth, he was deprived for denying the royal supremacy. Being then committed to the free custody of the dean of Exeter, he gave himself entirely up to reading and devotion. He died at Silverton, in Devonshire, September 10th, 1569.—*Wood. Fox. Strype's Memorials.*

BOURNE, IMMANUEL.

IMMANUEL BOURNE was born in Northamptonshire, December 27th, 1590, and entered at Christ Church, Oxford, in 1667. He took his M.A. degree in 1616. In 1622 he was appointed to the rectory of Ashover in Derbyshire, and was noted as a puritan. When the rebellion broke out he sided with the rebels and became a presbyterian. He became a popular preacher at St. Sepulchre's, and in 1656 was intruded into the living of Waltham in Leicestershire. The popular puritan became a conformist at the restoration, and in 1669 was instituted to the rectory of Ailston

in Leicestershire. He died on the 27th of December, 1672. He published, besides some occasional sermons, *A Light from Christ, leading unto Christ by the Star of His word; or, a Divine Directory for Self-Examination and Preparation for the Lord's Supper*, 1645; *Defence of Scriptures as the Chief Judge of Controversies*, 1656; *Vindication of the Honour due to Magistrates, Ministers, and others, against the Quakers*, 1659; *Defence of Tythes, Infant Baptism, Human Learning, and the Sword of the Magistrate, against the Anabaptists*; *A Golden Chain of Directions to preserve Love between Husband and Wife*, 1662.—*Wood's Ath.*

BOYS, OR BOIS, JOHN,

JOHN BOIS was born at Nettlestead, in Suffolk, on the 5th January, 1560. So precocious were the talents of the child, that at the age of five years he read the Bible in Hebrew. He went afterwards to Hadley school, and at fourteen was admitted at St. John's College, Cambridge, where he distinguished himself by his skill in the Greek. Happening to have the small pox when he was elected fellow, he, to preserve his seniority, caused himself to be carried, wrapped up in blankets, to be admitted. He applied himself for some time to the study of medicine, but fancying himself affected with every disease he read of, he quitted that science, determining to enter into the ministry; on the 21st of June, 1583, he was ordained deacon, and next day, by virtue of a dispensation, priest. He was ten years chief Greek lecturer in his college, and read every day. He voluntarily read a Greek lecture for some years, at four in the morning, in his own chamber, which was frequented by many of the fellows. On the death of his father, he succeeded him in the rectory of West-Stowe; but his mother going to live with her brother, he resigned that preferment, though he might have kept it with his fellowship. At the age of thirty-six, he married

the daughter of Mr. Holt, rector of Boxworth, in Cambridgeshire, whom he succeeded in that living October the 13th, 1596. On his quitting the university, the college gave him one hundred pounds. His young wife, who was bequeathed to him with the living, which was an advowson, proving a bad economist, and he himself being wholly addicted to his studies, he soon became so much involved in debt, that he was forced to sell his choice collection of books, containing almost every Greek author then extant, to a loss as great as the sum to which the debt paid by its produce amounted. The loss of his library afflicted him so much, that he had thought of quitting his native country. He was however soon reconciled to his wife, and he even continued to leave all domestic affairs to her management. He entered into an agreement with twelve of the neighbouring clergy, to meet every Friday at one of their houses by turns, to give an account of their studies. He usually kept some young scholar in his house, to instruct his own children, and the poorer sort of the town, as well as several gentlemen's children, who were boarded with him. When a new translation of the Bible was, by king James I., directed to be made, Mr. Bois was elected one of the Cambridge translators. He performed not only his own, but also the part assigned to another, whose name has not transpired, with great reputation, though with no profit, for he had no allowance but his commons. He was indeed to have been one of the fellows of the new college at Chelsea, which it was then in contemplation to found, but as the project died away, he was disappointed. He was not only a translator of the Bible, but also one of the six who met at Stationers' Hall to revise the whole; which task they went through in nine months, having each from the company of stationers during that time thirty shillings a week. He afterwards assisted Sir Henry Savile, in publishing the works of St. Chrysostom. A present of a single copy of the book was the whole reward of many years' labour spent upon it. This disappointment

was owing to the death of Sir Henry Savile, who intended to have made him fellow of Eton. In 1615, Dr. Lancelot Andrewes, bishop of Ely, bestowed on him, unasked, a prebend in his church. He died on the 14th January, 1643, in the 84th year of his age. Although he left behind him a great mass of MSS., the only work he published was *Johannis Boisi Veteris Interpretis cum Beza aliisque recentioribus Collatio*, in iv. *Evangeliiis et Actis Apostolorum*, Lond. 1655, 4to; the object of which was to defend the vulgate version of the New Testament. When he was a young man he received from Dr. Whitaker three rules for avoiding the diseases to which literary men are subject—1. to read standing; 2. not to read near a window; and 3. not to go to bed with the feet cold: and by following these and some other sanatory precepts, his life was not only prolonged to a great age, but it is said that when he died his brow was without wrinkles, his sight quick, his hearing sharp, his countenance fresh, and his body sound.—*Anthony Walker in Pech's Desiderata Curiosa. Wood's Fasti. Fuller.*

BOYS, JOHN.

JOHN BOYS was born in 1571, of a family that came into Kent at the Conquest; he was educated at Corpus Christi College, Cambridge, from whence he was elected fellow of Clare Hall. Sir John Boys, his uncle, presented him to the livings of Bettishanger and the adjoining parish of Tilmanstone, near Deal; and archbishop Whitgift collated him to the mastership of Eastbridge hospital, in Canterbury. He took his doctor's degree and became a "powerful preacher." He found a new patron in archbishop Abbot who collated him to the rectory of Great Mongeham in 1618. He was appointed by James I. dean of Canterbury, May, 1619. This dignity, however, he did not enjoy long, dying suddenly in his study, September 26, 1625, at the age of fifty-four. His chief work is his *Postils*, or a series of *Discourses on the Epistles, Gospels, &c.*, of the Christian

Year. He was a violent opponent of popery, and was the author of the following profane parody on the Lord's Prayer: "Papa noster qui es Romæ, maledicetur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in cœlo sic et in terra:"—but the whole of the blasphemy we forbear to quote, only alluding to the subject to shew the irreverence of ultra-protestantism. It is said that Dr. Boys did not invent, but only quoted with approbation, this perversion of the Lord's Prayer into a malediction. In 1631 "certain sermons" of his were printed.—*Todd's Deans of Canterbury. Fuller. Wood. Granger.*

BRADBURY, THOMAS.

THOMAS BRADBURY was born at Wakefield, in 1677, and became a dissenting preacher at eighteen years of age. As a preacher he was distinguished for his buffoonery, and men went to his meeting-house to be amused by his jokes. For twenty years he thus preached at a meeting-house in Fetter-lane, London, and afterwards succeeded Daniel Burgess, another preaching joker, at the meeting-house of New-court, Carey street. So obtuse was the sense of propriety in Bogue, the historian of dissent, that he remarks, on Bradbury's translation to New-court, "This pulpit a second time presented a phenomenon as rare *as it is beneficial*, wit consecrated to the services of serious and eternal truth."—(Bogue, vol. ii. p. 403.) Among the standing objects of his mirth was the religious poetry of Dr. Watts. He thus used, accordingly, to give out a hymn from that writer, it may be hoped only when in a sillier mood than common, "Let us sing one of Dr. Watts's Whims." At another time, preaching before an association of ministers at Salter's Hall, on the Arian controversy, he exclaimed, "You who are not ashamed to own the deity of our Lord follow me to the gallery," to which he immediately bent his way: but some of the opposite party beginning to hiss, he turned round, and

said, "I have been pleading for Him who bruised the serpent's head; no wonder the seed of the serpent should hiss." His favourite meal was supper, before sitting down to which, he was accustomed to expound and pray; afterwards he entertained his company with "The Roast-Beef of Old England," in singing which he was considered to excel. After entertaining the public with this facetious preaching, and these anti-monastic revelries for thirty-two years, he died September 9th, 1759, deeply regretted by the great body of dissenters. His works, consisting of fifty-four sermons, were published in 1762, in three volumes, 8vo. They are chiefly political, and it was remarked at the time of their publication, that "from the great number of sacred texts applied to the occasion, one would imagine from these discourses the Bible written only to confirm by divine authority the benefits accruing to this nation from the accession of king William III."

Mr. N. Neal, in a letter to Dr. Doddridge, on the publication of some of Bradbury's sermons, observes, "I have seen Mr. Bradbury's sermons, just published, the nonsense and buffoonery of which would make one laugh, if his impious insults over the pious dead did not make one tremble."—*Bogue. Doddridge's Letters.*

BRADFORD, JOHN.

JOHN BRADFORD was born at Manchester in the early part of the reign of Henry VIII., and was educated at the grammar school there; he became distinguished as an accountant. This accomplishment procured for him the place of clerk or secretary to Sir John Harrington, who was treasurer of the royal camps and buildings. Sir John Harrington placed entire confidence in his integrity as well as in his ability, but unfortunately overrated his superiority to temptation. Bradford appro-

priated to his own use, one hundred and forty pounds belonging to the crown. Some protestant historians, blinded by party feeling, endeavour to palliate the crime of one who became afterwards so distinguished. But the real defence of Bradford is this, that he did deeply and truly repent, that he deplored to the end of life his "great thing," as he sorrowfully termed his act of peculation, and that, when his mind was enlightened as to the nature of his sin, and his conscience reproached him, he became his own accuser, and took measures to make restitution. It is doubtful whether he was first awakened to a sense of his sin under the preaching of bishop Latimer, but under the agonies of an accusing conscience he certainly applied to him as a spiritual adviser. The idea had struck Bradford that in order to raise the requisite sum, and to make restitution, he might sell his services for a stipulated period or even permanently; as was not unusual among the ancient Israelites. Latimer was at the time when Bradford sent to consult him on this point, engaged in the composition of a sermon to be preached before the king, and evidently did not give proper attention to this case of conscience. He sent a very unsatisfactory answer that the case had better be left in the hands of God. But Bradford found more substantial relief from Sir John Harrington himself, who generously consented to satisfy the crown, and to accept his dependant's security for repayment to himself.

Bradford, dismissed from his employment, studied for some time in the Inner Temple, where he is said to have heard more sermons than law lectures. He soon attached himself with characteristic zeal to that party in our beloved church which was labouring for its reformation. A movement party always attaches to itself the more earnest minds, anxious for improvement in others as well as in themselves; but as they are not always the most judicious or the best informed, the reforming party, [now, in the reign of Edward VI.,] in power, was anxious to

employ all who united with zeal and eloquence, a sound judgment and competent learning. Bradford was, therefore, easily persuaded to prepare himself for employment in the church, and accordingly went to Cambridge. Here he soon found a patron in Dr. Ridley, bishop of Rochester, and master of Pembroke Hall. He had entered at Catherine Hall, but became a fellow soon after of Ridley's college. His modesty was as conspicuous as his piety while at Cambridge. The manner of his laying his past sins before his eyes, by the catalogues he made of them, and his inward and retired exercise of prayer; his praying with himself, as well as with his pupils; and, above all, the diary he kept of whatever was remarkable and serviceable to his steady advancement in the practice of piety, are particularly described among his exercises, whilst he was at the university, by Martin Bucer, who could best do it; more especially of this last task, he speaks in these words: "He used to make unto himself an ephemeris, or a journal, in which he used to write all such notable things as either he did see or hear, each day that passed. But whatsoever he did hear or see, he did so pen it, that a man might see in that, the signs of his smitten heart. For if he did see or hear any good in any man, by that sight, he found and noted the want thereof in himself; and added a short prayer, craving mercy and grace to amend. If he did hear or see any misery, he noted it, as a thing procured by his own sins; and still added *Domine misere mei*: Lord have mercy upon me. He used in the same book, to note such evil thoughts as did rise in him; as of envying the good of other men; thoughts of unthankfulness; of not considering God in His works; of hardness and unsensibleness of heart when he did see others moved and afflicted: and thus he made to himself and of himself, a book of daily practices of repentance."

It seems that the reforming party were so anxious to employ him that he obtained, probably by royal mandate, and through Ridley's interest, the degree of M.A. before the

termination of his first year's residence. In 1550, when Dr. Ridley was translated to the see of London, that great prelate ordained Bradford a deacon, somewhat irregularly, and soon after made him his chaplain, and preferred him to a prebend in St. Paul's. In December this year he received a license of preaching. In the year following it was thought fit that the king should retain six chaplains, who should not only in their turn be in waiting upon him, but should act also as itinerant preachers, to excite as well as instruct the people. Bradford was nominated as one of the six, but for some cause or other the number was reduced to four, and Bradford was one of the two excluded from the appointment. That he became a popular preacher is clear: he was not perhaps the most dignified or reverential of his class; but if he was something of a demagogue as well as a preacher, he fearlessly maintained his principles when preaching before the great. Bishop Ridley said of him, that he was one of those preachers who "ripped so deeply in the galled backs of the great men of the court, as to have purged them of the filthy matter that was festered in their hearts, of insatiable covetousness, filthy carnality, and voluptuousness, intolerable ambition and pride, and ungodly loathsomeness to hear poor men's causes and God's word; that him of all other they could not abide." But there is yet higher testimony borne in his favour by bishop Ridley: he says of him. "He is a man by whom, as I am assuredly informed, God doth work wonders in setting forth His word."

His influence with the mob was clearly proved at the commencement of queen Mary's reign. Bourn, [*see his life*] one of the royal chaplains, was appointed to preach at St. Paul's Cross. A mob was assembled to hear him; as the romanizing party declared, a packed mob, assembled for the purpose of insulting him, if, as was suspected, he should censure the proceedings of the late king's government. Bourn complained of the conduct of the reformers when in power. *Pull him down*, suddenly exclaimed a

voice in the crowd. The cry was echoed by several groups of women and children. A dagger was hurled at the preacher by one of the protestant zealots, which narrowly missed him. Bourn turned about, and perceiving Bradford behind him, he earnestly begged him to come forwards and pacify the people. Bradford was no sooner in his place, and recommended peace and concord to them, than with a joyful shout at the sight of him, they cried out, "Bradford, Bradford, God save thy life, Bradford!" and then, with profound attention to his discourse, heard him enlarge upon peaceful and Christian obedience; which when he had finished, the tumultuous people, for the most part, dispersed; but, among the rest who persisted, there was a certain gentleman, with his two servants, who, coming up the pulpit stairs, rushed against the door, demanding entrance upon Bourn; Bradford resisted him, till he had secretly given Bourn warning, by his servant, to escape; who, flying to the mayor, once again escaped death. Yet conceiving the danger not fully over, Bourn besought Bradford not to leave him till he was got to some place of security; in which Bradford again obliged him, and went at his back, shadowing him from the people with his gown, while the mayor and sheriffs, on each side, led him into the nearest house, which was St. Paul's school; and so was he a third time delivered from the fury of the populace. It is added that one of the mob, most inveterate against Bourn, exclaimed, "Ah! Bradford, Bradford, dost thou save his life who will not spare thine? Go, I give thee his life; but were it not for thy sake, I would thrust him through with my sword." The same Sunday, in the afternoon, Bradford preached at Bow church, in Cheapside, and sharply rebuked the people for their outrageous behaviour.

The government accused the reforming party of having caused the tumult which had thus endangered the public peace, and every one will admit that the violence exhibited, and the attempt to assassinate the preacher on the part of the protestants, were sufficient to excite alarm. As Brad-

ford's influence was so successful in appeasing the riot when he thought fit to interfere, it was presumed from the fact that he did not interfere sooner, that the previous proceedings had met with his sanction, and that the whole had been preconcerted by him. Three days after his interposition in behalf of Bourn, he was summoned before the council, and committed to prison in the Tower. His defence, that he had preached strongly that day against popular licentiousness, will not weigh much with those who remember that this is the constant course pursued by demagogues; while calling masses together whom they know to be bent on violence, they seek to escape responsibility, by warning them of the duty of acting peaceably. The real vindication of Bradford is to be found in the fact that nothing could be proved against him, shewn by the fact that he lay in prison for a year and a half without being brought to a trial. It is indeed highly probable that the reforming party had endeavoured to surround the out-door pulpit at St. Paul's Cross with their own mob, and Bradford may have been glad to see himself surrounded by those with whom he was popular as an orator, but there does not appear anything in his character to justify the suspicion that he was himself guilty of sedition.

In the Tower he was confined in the same chamber as the archbishop of Canterbury, the bishop of London, and bishop Latimer. However inconvenient this was, they were very glad to be together, and read over the New Testament with deliberation and study, to ascertain whether there was any foundation for the popish doctrine of a corporal presence, a subject upon which they knew they should be examined, as it was the test of Romanism in that age.

After a confinement in the Tower, lasting for three quarters of a year, Bradford was removed to the Queen's Bench prison, where he was treated with remarkable kindness. He preached twice every day, and administered the Holy Communion, for he believed it to be a sacrament generally necessary to salvation. Visitors to form the

congregation eagerly sought the privilege of passing the prison-gates, and he was permitted by his keepers in the night time to visit the sick in the neighbourhood of the prison. He lived, nevertheless, ascetically: he allowed himself only four hours sleep; he ate but once a day, and that very sparingly, and once a-week he visited the malefactors, who were confined in dungeons near his own apartment. At the same time he wrote numerous letters to those who were disquieted by the persecution; especially did he labour to expose the dissimulation of those who in appearance renounced the principles they formerly professed. There were many who were ultra-protestants in Edward's reign, who now attended the mass, which was again celebrated in our church after the Romish manner, although they declared themselves, to their confidential friends, unchanged in their principles; avowing that their outward conformity was extorted from them by the fear of bringing ruin upon their families. Bradford, with the violence of language which was peculiar to him, designated these persons as "mangy mongrels," and he pronounced an unqualified and just condemnation on their worldly prudence. He even wrote a treatise, attacking the mass, and shewing the mischief of affording to it any degree of countenance.

It was one of the sad circumstances of the time, that such a man as Bradford, instead of calmly preparing his soul for the change awaiting him, like the martyrs of old, should be violently engaged in controversy to the last. We are told that he found comfort, not only in prayer, but in religious argument. True religion generally comes not by argument, but by inheritance and instruction; it is sad when vital points require to be argued, and sadder still when a disputatious turn of mind is, in consequence, formed in an individual. When Bradford found none others with whom to quarrel, he quarrelled with his fellow prisoners, too ready, many of them, to indulge the controversial temper to which they were habituated, by unseemly and useless disputes. Their grated chambers

often exhibited that picture of contention which we may expect to find in the unrenewed man, but which shocks us when exhibited by the professors of godliness. They found a source of tumultuous interest in ardent discussions upon the most mysterious dispensations of providence; free-will and predestination were topics in which these unhappy men beguiled the gloomy monotony of their prison-hours. The disputants eventually ranged themselves in parties, viewing each other with considerable aversion. Bradford was actively engaged in their unhappy dissensions, and took the predestinarian side. Bradford was told by his opponents, that "he was a great slander to the word of God in respect of his doctrine, in that he believed and affirmed the salvation of God's children to be so certain, that they should assuredly enjoy the same. For, they said, it hanged partly upon our perseverance to the end. Bradford said, it hung upon God's grace in Christ; and not upon our perseverance in any point: for then were grace no grace. They charged him, that he was not so kind to them as he ought in the distribution of the charity money, that was then sent by well-disposed persons to the prisoners in Christ, [of which Bradford was the purse-bearer:] but he assured them he never defrauded them of the value of a penny: and at that time sent them at once thirteen shillings and fourpence; and, if they needed as much more, he promised that they should have it,"

By Bradford, his brother reformers were accused of being "plain Papists, yea Pelagians." It seems strange to hear those who were imprisoned by the papists, and some of whom suffered death as reformers, accused of being papists; but so it was. The accusation is made in a letter he wrote to the archbishop of Canterbury and bishops Ridley and Latimer, prisoners in Oxford. What were the sentiments of Cranmer and Latimer on the subject there are no documents to shew; but a letter from Ridley still remains, which clearly shews the opinion of that eminent prelate, on the abstruse questions, concern-

ing which Bradford contended with such intemperate eagerness. That Bradford, in the judgment of Ridley, laid too great a stress on these doctrines, is indisputable: Ridley thought that Bradford had over-rated both "the importance of the controversy and the influence of his adversaries." But it may be also fairly concluded, from the letter of Ridley, that he could not go so far as Bradford in the doctrines of election and predestination. After having stated that he had selected all the passages in the New Testament which had a bearing on these points, and that he had written remarks on the several texts, he summed up the matter in a sentence, which, for its moderation and its humility, can never be repeated without good effect: "In those matters I am so fearful, that I dare not speak farther; yea, almost none otherwise than the text doth, as it were, lead me by the hand." Whether Bradford retained his sentiments is immaterial; for if he did not change his opinions, he moderated his violence. When he found that he was unable to convince his fellow sufferers, he desired that they might pray for each other. "I love you," he wrote to them, "though you have taken it otherwise without cause; I am going before you to my God and your God, to my Father and your Father, to my Christ and your Christ, to my home and your home."

During their progress an attempt was made to terminate these contentions, by the preparation of articles which appeared likely to shock the prejudices of neither party. These compromises never succeed when men, whether right or wrong, are in earnest: the more violent predestinarians, after giving hopes that they would unite with their brethren, refused their signature to the propositions awaiting their attestation.

In 1555 the persecution was renewed with increased violence, and the death of Bradford was determined upon. His constancy unto death was the more meritorious, as his nature shrunk with horror from the tortures which were prepared for him. His imagination was often haunted

in his sleep by frightful pictures of the horrors that awaited him. But he found grace to stand firm. Some of the leaders of the Romanizing party had hopes, perhaps, for some time, by their gentle treatment of him, to win over to their side one whose popular talents would have been peculiarly serviceable to them. Bishop Gardiner, now chancellor, and Dr. Bonner, bishop of London, treated him with their accustomed injustice, and tried, but in vain, to substantiate against him the old charge of sedition; but Bradford most ably defended himself. At one time they brought Dr. Bourn, now bishop of Bath and Wells, into court, with the intention, it would appear, of making him a witness against the accused for his conduct at St. Paul's Cross. But bishop Bourn, though he had not courage to accuse one who preserved his life from the violence of the protestant mob on that occasion, had too much principle to take part against him, and was silent. Bishop Gardiner now abandoned the charge of sedition, and determined to proceed against him as a heretic. An altercation arose respecting the corporal presence, in which Bradford maintained his view of the question with the acuteness and spirit of an habitual polemic. The following were Bradford's definitions upon this subject in his last examination: "I never denied nor taught, but that to faith, whole Christ, body and blood, was as present as bread and wine to the due receiver. I believe Christ is present there to the faith of the due receiver. As for transubstantiation, I plainly and flatly tell you I believe it not. I deny that He (Christ) is included in the bread, or that the bread is transubstantiated." Being asked whether the wicked receive Christ's body, he answered at once, "No. He further said, that as the cup is the New Testament, so the bread is Christ's body to him that receiveth it duly, but yet so that the bread is bread." (Foxe, 1463.) In a letter, which he found the means of writing, after his condemnation, to the protestants of Manchester, he thus expresses himself: "In the Supper

of our Lord, or Sacrament of Christ's body and blood, I confess and believe that there is a true and very presence of whole Christ, God and man, to the faith of the receiver, but not of the stander-by, or looker on ; as there is a very true presence of bread and wine to the senses of him that is partaker thereof." (Letters of the Martyrs, 265.) " I cannot, dare not, nor will not confess transubstantiation, and how that wicked men, yea, mice and dogs, eating the sacrament, (which they term of the altar, thereby overthrowing Christ's holy supper utterly) do eat Christ's natural and real body born of the Virgin Mary. To believe and confess, as God's word teacheth, as the *primitive Church believed, and all the Catholic, and good holy fathers taught for 500 years at the least after Christ*, that in the Supper of the Lord, (which the mass overthroweth, as it doth Christ's priesthood, sacrifice, death, and passion, the ministry of His word, true faith, repentance, and all godliness,) *whole Christ, God and man, is present*, by grace, to the faith of the receivers, but not of the standers-by, and lookers-on, as the bread and wine is to their senses ; will not serve, and therefore, I am condemned, and shall be burned out of hand as an heretic." (Bradford to the faithful at Walden. *Ibid.* 270.) The following is his advice to a friend as to the answer proper to be given upon this subject. " If they talk with you of Christ's Sacrament instituted by Him, whether it be Christ's body or no, answer them, that as to the eyes of your reason, to your taste and corporal senses, it is bread and wine, and therefore the Scripture calleth it after consecration so ; even to the eyes, taste, and senses of your faith, which ascendeth to the right hand of God in heaven, where Christ sitteth, it is in very deed Christ's body and blood, which spiritually your soul feedeth on to everlasting life, in faith and by faith, even as your body presently feedeth on the sacramental bread and sacramental wine." (*Ibid.* 391.)

Enough was extracted from him to prove that he disbelieved the Romish theory of transubstantiation, and he was condemned. After condemnation he was carried first

to the Clink-prison, and afterwards to the Poultry-compter. Several ecclesiastics on the Romish side, English and Spanish, visited his cell, to endeavour to make him recant. In answering what was advanced on the subject of transubstantiation, Bradford repeatedly mentioned bishop Tunstall's admission, that before the fourth council of Lateran, Christians were not bound to receive the eucharistic doctrine, exactly as it is now taught in the Roman church.

Bradford expected that he should suffer in his native town of Manchester; but he actually met his death in Smithfield, on the first of July, 1555. On the night preceding, the keeper's wife approached with an agitated countenance, and said, "Oh, master Bradford, this night you must leave us for Newgate, and to-morrow you will be burned." Bradford instantly put off his cap, thanked God for the news, expressed his readiness to take leave of mortality, and prayed that he might act worthily of the end to which heaven had called him. He was not removed until between eleven and twelve o'clock at night, and as he passed through the yard the miserable inmates of the gaol, crowding around the grated apertures of their cells, wept at his departure, and warmly bade him farewell. Late as was the hour, on entering the street, he found a multitude of people waiting for a sight of him; nor did sobs, prayers, and affectionate adieus, intermit for a moment during his progress to Newgate. A rumour had gone abroad, that he was to suffer by four o'clock on the following morning; and, accordingly, Smithfield was crowded at that hour. He did not, however, appear there before nine o'clock. The concourse was immense, and the precautions against popular violence were much more extensive than any that had been taken upon a former occasion. A second victim was provided in the person of John Leafe, a tallow-chandler's apprentice, of nineteen, who refused his assent to transubstantiation, and to the Romish doctrine of sacramental absolution. On reaching the pyre, both the sufferers fell upon their faces, and

remained for a short space engaged in prayer. They were, however, quickly disturbed by the sheriffs, who seem to have been somewhat alarmed by the multitudes which poured down upon the spot. Being fastened to the stake, Bradford said with a loud voice, "O England, England, repent thee of thy sins: beware of idolatry, beware of antichrists, take heed that they do not deceive thee." Hearing these words, one of the sheriffs said, that if Bradford were not quiet, he would have his hands tied. The martyr immediately replied, "O master sheriff, I am quiet: God forgive you this." He then declared himself in perfect charity with all the world, asked forgiveness of any who might complain of him, intreated the spectators to aid him with their prayers, while his soul was in parting, and addressed a few words of encouragement to the youth who was chained at his side. Having thus taken leave of his fellow-men, he embraced the reeds around him; and after saying, "Straight is the way, and narrow is the gate that leadeth to eternal salvation, and few there be that find it," his voice was heard no more.

Bradford was an earnest-minded, true-hearted man, and as such he was beloved by his friends, and respected by his enemies. He had faults both in temper and in doctrine, but allowance must be made for the circumstances under which he was placed, and we must remember that he lived in a revolutionary age, when almost every ancient principle was shaken. It was impossible for him not to repudiate the Romish corruptions which existed in our church, when once they were pointed out to him, as they were by the heads of the church, the archbishop of Canterbury, Dr. Cranmer, and the bishop of London, Dr. Ridley. The evil of the times was, that there was as yet nothing substantial on which to fall back. Men were shaken out of their old position, and were feeling their way for some solid standing-place, in a kind of twilight.

Bradford's writings are numerous; they are not of much intrinsic value, though they serve to illustrate the history

of the age, and the state of religious opinion on the reforming side. In Coverdale's collection there are seventy-two letters by Bradford.—*Fox. Strype's Cranmer. Parker's Memorials. Soames. Coverdale. Fuller.*

BRADFORD, SAMUEL.

SAMUEL BRADFORD was born in London in 1652. He received his education first at St. Paul's School, next at the Charter-house, and lastly at Bene't College, Cambridge, which he left without taking a degree, having some scruples about subscription, which he eventually surmounted when archbishop Sancroft procured him a mandate for that of M. A. in 1680, at which time he acted as private tutor in gentlemen's families. He did not enter into orders till 1690, when he was chosen minister of St. Thomas's, Southwark, and soon after lecturer of St. Mary-le-Bow, to which rectory he was also presented by archbishop Tillotson. He was appointed chaplain to William the third, and afterwards to queen Anne, with whom he visited Cambridge, and was created doctor in divinity. In 1707 the queen gave him a prebend of Westminster, and in 1710 he was offered the bishopric of St. David's, which he declined. In 1716 he was elected master of Bene't College, and in 1718 was consecrated bishop of Carlisle, from whence he was translated to Rochester with the deanery of Westminster in 1723. He died in 1731. His sermons at Boyle's lecture were published in 4to, in 1699; besides which he printed some single discourses, and assisted in editing the works of archbishop Tillotson.—*Masters's Hist. of Corpus Christi College. Birch's Life of Tillotson.*

BRADWARDIN, OR BRADWARDINE.

BRADWARDIN, the profound doctor, one of the most illustrious of English schoolmen, was born at Hartfield, in

Sussex, in the middle of the reign of Edward I. He was educated at Merton College, Oxford, and was proctor of the university in 1325. He afterwards became chancellor of the university, and professor of divinity. He had the privilege of being at one time chaplain to Richard de Bury, bishop of Durham, whose "manner was at dinner and supper time to have some good book read unto him, whereof he would discourse with his chaplains a great part of the next day, if business did not interrupt his course." Bradwardin was distinguished as much for strictness of life as for his learning, and hence archbishop Stratford recommended him for the direction of the king's conscience. In capacity of the king's confessor he attended Edward III. during his wars in France. Such was the integrity with which he discharged the duties of this responsible office, that he brought his master under the control of religion, compelling him to moderate his anger when provoked, and restrain his ambition when flushed with victory. He never feared to tell the king the most unpalatable truths, and yet he did so with such affection and gentleness, that he only conciliated the royal esteem and respect. He was constantly with the king in his campaigns, and never solicited any preferment in church or state. While he counselled his sovereign, he was laborious in preaching to the troops, and some contemporary writers have supposed that Edward's victories were in some degree attributable to the virtues of his chaplain. On the eve of battle, he would animate their courage; in the hour of triumph, he would restrain them from excess.

While thus employed as a practical man in the court and camp, distinguished by his unsoldier-like and uncourtly manners, yet beloved by soldiers and courtiers, his name was honoured in the universities as a scholar and a mathematician. Such was the man whom the chapter of Canterbury elected to be primate of all England and metropolitan on the death of Stratford. The election did not meet with the royal approbation, as the king asserted

he could very ill spare so worthy a man to be from him, and "never could perceive that he himself wished to be spared." The fact probably was that Bradwardin was as willing to decline the primacy, as the king was unwilling to part with his confessor. But it would be a question of conscience with Bradwardin whether he ought to decline a responsible office when imposed upon him. The king in consequence had recourse to one of those expedients, by a recourse to which so many of our sovereigns brought our beloved church into subjection to the see of Rome, though we should have expected greater prudence in Edward the third. The king actually wrote to the pope requesting him to take no notice of the election of Bradwardin, but to bestow the archbishopric upon Dr. Ufford, son of the earl of Suffolk. The pope was too ready to have recourse to the illegal act, and declared Ufford archbishop, making him at the same time an unusual grant of favour and privilege. But the plague was at this time raging in England, and before his consecration, Ufford fell a victim to it. Again the choice of the chapter fell upon Bradwardin, and the king feeling that he had no longer a right to interpose, his chaplain was consecrated in the year 1349. But within forty days of his consecration, he too died of the plague. Thus within one year there were three archbishops of Canterbury. His works are—*De causâ Dei*, fol., edited by Sir Henry Savile, in 1618, from a MS. in Merton College library. *Geometria Speculativa, cum Arithmetica Speculativa*, Paris, 1495, 1504, folio. The arithmetic had been printed separately in 1502, and other editions of both appeared in 1512 and 1530. *De Proportionibus*, Paris, 1495; Venice, 1505, folio. *De Quadratura Circuli*, Paris, 1495. Bradwardin also left some astronomical tables, which appear never to have been printed.—*Godwin. Collier. Savile. Bradw. de causa Dei. Wood.*

BRADY, NICHOLAS.

NICHOLAS BRADY was born at Bandon, in the county

of Cork, in 1659. From Westminster school he was elected a student to Christ Church, Oxford, but after continuing there four years he went to Trinity College, Dublin, where he took his degrees in arts, and afterwards was complimented with that of doctor in divinity. Bishop Wettenhal of Cork, to whom he was chaplain, gave him a prebend in his cathedral, and after the revolution he became minister of St. Catherine Cree, and lecturer of St. Michael, Wood-steet, London. Subsequently he obtained the rectory of Clapham in Surrey, and the living of Richmond. He was also chaplain to king William, and died in 1726. He translated the *Æneid* into English verse, 4 vols, 8vo; wrote a tragedy called the *Innocent Impostor*; and published three volumes of sermons: but he would now have been forgotten had it not been for his share in the new version of Psalms, in conjunction with Tate. This translation was justly censured by the celebrated bishop Beveridge when first it was introduced by a side wind, into the church. After defending the old version and criticising the new on various grounds, bishop Beveridge remarks, "But that which is chiefly to be observed in the title is, that this whole Book of Psalms, collected into English metre by Thomas Sternhold, John Hopkins, and others, was 'conferred with the Hebrew:' which cannot be affirmed of the new version. And although the style of the former is 'plain, and low, and heavy,' while that of the latter is 'brisk, and lively, and flourished here and there with wit and fancy;' yet this objection was never made by the common people, who never complained that the psalms which were sung in the churches were too plain, too low, or too heavy for them; but rather loved and admired them the more for possessing these qualities, and were more edified by the use of them. And since there is no such thing as 'wit and fancy' in the holy Scriptures, if there be any of it in a translation, it must needs differ from the original. And although there may still be something of the

general sense and design of the place to be found in it, yet it being wrapped up in such light and gaudy expressions, it will be very difficult to find it; and, if found, it will not have that power and efficacy that it hath in its plain native colours. For that which tickles the fancy never toucheth the heart, but flies immediately into air, from whence it came; which, therefore, ought to be avoided as much as it is possible in all discourses and writings of religion. For religion is too severe a thing to be played with; especially the foundation of it, the word of God; in which the very poetry is all solid, substantial, and divine. And so must be the translation of it into other languages; at least there must be nothing of flashy wit, nothing light or airy in it. If there be, it may, perhaps, serve young people for their diversion, but it can be no help to their devotion, but rather an hindrance; their minds being apt to be so much taken up with such a manner of expressing it, that they neglect the matter designed to be expressed by it. Whereas, when the Scripture, or any part of it, is so translated, that there is nothing else to exercise the thoughts upon, but only the thing itself that is there revealed, if a man that reads it thinks at all of what he reads, he must think of that, and nothing else. And therefore, the old translation of the Psalms is so far from being to be blamed and despised, as it is by some, for the plainness and simplicity of its style, that it ought to be the more commended and valued for it: as it is by all that prefer the plain word of God before the inventions of men, how well soever they may be adorned and set off."—*Biog. Brit. Beveridge's works.*

BRAMHALL, JOHN.

JOHN BRAMHALL, a great Anglican divine, was born at Pontefract, in Yorkshire, about the year 1593. He received his primary education in the school of his native town, and in 1603 was sent to Sidney Sussex College,

Cambridge, where he was placed under the care of Mr. Hulet. After taking the degrees of bachelor in 1612, and master of arts in 1616, he quitted the university; and entering into orders, had a living given him in the city of York. About the same time he married Mrs. Halley, a clergyman's widow, with whom he received a good fortune, and, what was equally if not more acceptable, a valuable library, left by her former husband. About the same time he was presented by Mr. Wandesford, afterwards master of the rolls in Ireland, to the living of Elvington, in Yorkshire. In the year 1623 he had two public disputations at Northallerton with a secular priest and a jesuit. The match between prince Charles and the Infanta of Spain, was then depending; and the papists expected great advantages and countenance to their religion from it. These persons, therefore, by way of preparing the way for them, sent a public challenge to all the anglican clergy in the county of York; and when none ventured to accept it, Bramhall, though then unversed in the school of controversy, undertook the combat. His success in this discussion gained him so much reputation, and so recommended him in particular to Matthews, archbishop of York, who, though he mildly censured him for engaging in such an office without first obtaining his consent, made him his chaplain, and took him into his confidence. He was afterwards made a prebendary of York, and after that of Ripon; at which last place he resided after the archbishop's death, which happened in 1628, and managed most of the affairs of that church in the quality of sub-dean. He had great influence in the town of Ripon, and was also appointed one of his majesty's high commissioners. Here he shewed his love for his flock, by staying among them to minister to their wants in the time of a most contagious and destructive pestilence, visiting them in their houses, baptizing their children, and giving them the Eucharist. He was a constant preacher.

In the year 1630 he took a doctor of divinity's degree at Cambridge; and soon after was invited to Ireland by

the lord viscount Wentworth, deputy of that kingdom, and Sir Christopher Wandesford, master of the rolls. He went over in the year 1633, having first resigned all his church preferments in England; and a little while after, obtained the archdeaconry of Meath, the best in that kingdom. The first public service he was employed in was a royal visitation; in which, it seems, he acted as one of the king's commissioners. The church of Ireland was at this time entirely distinct from the church of England, although it had been reformed on similar principles. It was not governed by the same canons, neither did it receive the thirty-nine articles. Whether wisely or not, Bramhall laboured to unite the two churches. Of the miserable state of things in the church of Ireland we have an account in the following letter from Bramhall to Laud, at that time bishop of London:

“Right Reverend Father,

“My most honoured lord, presuming partly upon your license, but especially directed by my lord deputy's commands, I am to give your fatherhood a brief account of the present state of the poor Church of Ireland, such as our short intelligence here, and your lordship's weightier employments there, will permit.

“First, for the fabrics, it is hard to say, whether the churches be more ruinous and sordid, or the people irreverent, even in Dublin, the metropolis of this kingdom and seat of justice. To begin the inquisition, where the reformation will begin, we find our parochial church converted to the lord deputy's stable, a second to a nobleman's dwelling-house, the choir of a third to a tennis-court, and the vicar acts the keeper.

“In Christ's church, the principal church in Ireland, whither the lord deputy and council repair every Sunday, the vaults, from one end of the minster to the other, are made into tipling-rooms for beer, wine, and tobacco, demised all to popish recusants, and by them and others so much frequented in time of divine service, that though there is no danger of blowing up the assembly above their

heads, yet there is of poisoning them with the fumes. The table used for the administration of the blessed Sacrament in the midst of the choir, is made an ordinary seat for maids and apprentices.

“I cannot omit the glorious tomb in the other cathedral church of St. Patrick, in the proper place of the altar, just opposite to his majesty’s seat, having his father’s name superscribed upon it, as if it were on purpose to gain the worship and reverence, which the chapter and whole church are bound by special statute to give towards the east. And either the soil itself, or a license to build and bury, and make a vault in the place of the altar, under seal, which is a tantamount passed to the earl and his heirs. ‘Credimus esse Deos?’ This being the case in Dublin, your lordship will judge what we may expect in the country.

“Next, for the clergy: I find few footsteps yet of foreign differences, so I hope it will be an easier task not to admit them than to have them ejected. But I doubt much whether the clergy be very orthodox: and could wish both the articles and canons of the Church of England were established here by Act of Parliament or state; that, as we live all under one king, so we might both in doctrine and discipline observe an uniformity.

“The inferior sort of ministers are below all degrees of contempt, in respect of their poverty and ignorance. The boundless heaping together of benefices by commendams and dispensations in the superiors is but too apparent: yea, even often by plain usurpation, and indirect compositions made between the patrons, as well ecclesiastic as lay, and the incumbents; by which the least part, many times not above forty shillings, rarely ten pounds in the year, is reserved for him that should serve at the altar: insomuch that it is affirmed, that by all or some of these means one bishop in the remoter parts of the kingdom doth hold three-and-twenty benefices with cure. Generally their residence is as little as their livings. Seldom any

suitor petitions for less than three vicarages at a time. And it is a main prejudice to his majesty's service, and an hindrance to the right establishment of his church, that the clergy have in a manner no dependence upon the lord deputy, nor he any means left to prefer those that are deserving amongst them. For besides all those advowsons, which were given by that good patron of the church, king James, of happy memory, to bishops and the college here, many also were conferred upon the plantations, (never was so good a gift so infinitely abused :) and I know not how, or by what order, even in these blessed days of his sacred majesty, all the rest of any note have been given or passed away in the time of the late lord deputy. (Viscount Falkland.)

“ Lastly, for the revenues : how small care hath been taken for the service of his majesty, or the good of the church, is hereby apparent, that no officer, or other person, can inform my lord, what deanery or benefices are in his majesty's gift; and about three hundred livings are omitted out of the book of tax for first-fruits and twentieth parts ; sundry of them of good value, two or three bishoprics, and the whole diocese of Killfannore. The alienations of church possessions, by long leases and deeds, are infinite : yea, even since the Act of State to restrain them, it is believed that divers are bold, still to practise in hopes of secrecy and impunity, and will adventure until their hands be tied by act of parliament, or some of the delinquents censured in the Star Chamber. The earl of Cork holds the whole bishopric of Lismore, at the rent of forty shillings, or five marks, by the year : many benefices, that ought to be presentative, are by negligence enjoyed as though they were appropriate.

“ For the remedying of these evils, next to God and his sacred majesty, I know my lord depends on your fatherhood's wisdom and zeal for the church. My duty binds me to pray for a blessing upon both your good endeavours. For the present, my lord hath pulled down

the deputy's seat in his own chapel, and restored the altar to its ancient place, which was thrust out of doors. The like is done in Christ's Church. The purgation and restitution of the stable to the right owners and uses will follow next; and strict mandates to my lords the bishops, to see the churches repaired, adorned, and preserved from profanation, throughout the kingdom.

“ For the clergy and their revenues, my lord is careful that no petitions be admitted without good certificate and diligent inquiry, (thought a strange course here :) and to enable himself and the succeeding deputies, to encourage such as shall deserve well in the church, his lordship intends, as well in the commission for defective titles, as for the plantations, to reserve the right of advowson to his majesty, and as well by diligent search in the records, as by a selected commission of many branches, to regain such advowsons as have been usurped through the negligence of officers, change of deputies, or power of great men; and by the same to inform himself of the true state of the church and clergy, to provide for the cures and residence, to perfect his majesty's tax, to prevent and remedy alienations, to restore illegal impropriations, to dispose, by way of lapse, of all those supernumerary benefices which are held unjustly, and not without infinite scandal, under the pretence of commendams and dispensations, and to settle, as much as in present is possible, the whole state of the church. This testimony I must give of his care, that it is not possible for the intentions of a mortal man to be more serious and sincere than his in those things, that concern the good of the poor church.

“ It is some comfort to see the Romish ecclesiastics cannot laugh at us, who come behind none in point of disunion and scandal.

“ I know my tediousness will be offensive, unless your lordship's license, and my Lord Deputy's command, procure my pardon. I will not add a word more, but the profession of my humble thanks and bounden service;

and so being ready to receive your lordship's commands, I desire to remain, as your noble favours have for ever bound me,

Your lordship's

Daily and devoted servant,

JOHN BRAMHALL."

Dublin Castle, August the 10th, 1663.

Bramhall immediately applied himself to the recovery of the alienated property of the church, and eventually recovered much of the land belonging to it, which had been illegally alienated by his predecessors, and procured the passing of some acts for the better support of the church, and the protection of its property: under the authority of which he abolished fee-farms, and obtained compositions for the rent, instead of small reserved rents; and in the course of four years, he recovered to the church about £40,000 a year, which had been wasted and impropriated. While labouring, under the lord deputy, for the externals of the church, he sought to resuscitate a spirit of piety within, not only by his preaching, but by the holy example which he set.

In a letter from archbishop Laud to the lord deputy, Strafford, dated Lambeth, Oct. 14, 1663, the following remarks occur about the manner proposed for supplying vacancies in the Irish Episcopate.

"I heartily thank your lordship for the inclosed paper that you sent me, though you might have spared the pains; for I was never jealous that you would do anything against the good of the Church, or such intentions as I have towards it. For I am most confident (and I protest my heart and pen go together) that since the Reformation there was never any deputy in that kingdom intended the good of the church so much as your lordship doth. And I hope you are as resolute in your thoughts for me, that, since I was the first man that humbly besought his majesty to send of his chaplains to be bishops in that king-

dom, I shall not now recede from it, unless it be at some times, and on some particular occasions, when I may receive information from your lordship of some very able and discerning men on that side.

“Concerning the age of such as should be made bishops in those parts, I see your lordship and I shall not differ much; for I did never intend, may I have free use of my own judgment, to send you any decrepid man amongst you. For I very well know, that in places where less action is necessary than in Ireland, a man may be as well too old as too young for a bishopric. Your lordship would not have any there under thirty-five, nor above forty-five. And truly, my lord, I am in the middle way, and that useth to be best: for I would have no man a bishop anywhere under forty. And if your lordship understood clergymen as well as I do, I know you would in this be wholly of my judgment. I never in all my life knew any more than one made a bishop before forty; and he proved so well, that I shall never desire to see more, nor will, if I can hinder it; but this way that I have expressed, have with you for all occasions, both for church and state. And, if at any time I send you any of my acquaintance, and break rule of age, life, or doctrine, lay it upon me home.”

It is not a little remarkable, that the first vacancy, which occurred amongst the Irish bishops, caused a deviation from the rule thus formally announced. But it so happened, that precisely seven months after the date of the preceding, on the 14th of May, 1634, the archbishop wrote thus to the lord deputy:—“Now, my lord, to your great business. Since the bishop of Derry is dead, I have (though against the rule which I have lodged with his majesty) moved earnestly for Dr. Bramhall to succeed him; and given him the reasons, why, for his own service, and the good of the church in that kingdom, he should dispense in this particular for the doctor's being a little too young. His majesty, after some arguing on the busi-

ness, and with great testimony of your lordship's good service to himself and the church, granted him the bishopric, as you will see by the letters which accompany these. This I have readily done to serve you, with some departure from my own judgment in matter of age, hoping the doctor will supply it with temper; and then he hath the more strength for his business, which he says he will not, and I say he must not, leave, till that church be better settled; which I dare say must be now, when a king, a lord deputy, and a poor archbishop, set jointly to it, or never." Bramhall, at the time in question, must have been hard upon, if not rather more than, forty years of age; beyond the limit, therefore, which the archbishop had defined for the episcopal qualification.

The case gave occasion for another important general observation from archbishop Laud: "What Dr. Bramhall holds in England, he must leave: that bishopric, being good, needs no commendam; if it did, it must be helped there. For I foresee marvellous great inconvenience, and very little less than mischief, if way be given to bishops there to hold commendams here."

Bramhall was consecrated in the chapel of the castle of Dublin on the 26th of May, in the year 1634. In the July of that year the parliament sat, and the bishop of Derry obtained several acts of parliament by which his labours with respect to the temporalities of the church were confined. In the convocation which met at the same time, he laboured to have the correspondence between the church of Ireland and the church of England more complete, and discoursed, with great moderation and sobriety, of the convenience of having the articles of peace and communion in every national church, worded in that latitude, that dissenting persons in those things, that concerned not the Christian faith, might subscribe, and the church not lose the benefit of their labours for an opinion, which, it may be, they could not help: that it were to be wished that such articles might be contrived

for the whole Christian world, but especially that the protestant churches under his majesty's dominion might 'all speak the same language;' and particularly that those of England and Ireland, being reformed by the same principle and rule of Scripture, expounded by universal tradition, councils, fathers, and other ways of conveyance, might confess their faith in the same form. For, if they were of the same opinion, why did they not express themselves in the same words?

But he was answered, "that, because their sense was the same, it was not material if the expressions differed; and therefore it was fitter to confirm and strengthen the articles of this church, passed in convocation, and confirmed by king James, in 1615, by the authority of this present synod."

To this the bishop of Derry replied, "That though the sense might be the same, yet our adversaries clamoured much that they were dissonant confessions; and it was reasonable to take away the offence, when it might be done easily: but for the confirmation of the articles of 1615, he knew not what they meant by it; and wished the propounder to consider, whether such an act would not, instead of ratifying what was desired, rather tend to the diminution of that authority, by which they were enacted, and seem to question the value of that synod, and consequently of this: for that this had no more power than that, and therefore could add no moments to it, but by so doing might help to enervate both."

By thus meeting the objection, he avoided the blow he most feared; and therefore again earnestly pressed the receiving of the English articles, which were at last admitted. Whereupon immediately "drawing up a canon," says his biographer, rather perhaps we may suppose, bringing forward the canon which had been previously drawn up by the lord deputy, and with a copy of which he would naturally be intrusted for the occasion, "and proposing it, it passed accordingly." The canon is the first of those that were made in that convocation:

namely, "of the agreement of the church of England and Ireland in the profession of the same christian religion;" and is expressed in the following terms:—

"For the manifestation of our agreement with the church of England in the confession of the same Christian faith, and the doctrine of the sacraments; we do receive and approve the book of articles of religion, agreed upon by the archbishops, and bishops, and the whole clergy, in the convocation holden at London in the year of our Lord 1562, for the avoiding of diversities of opinions, and for the establishing of consent touching true religion. And therefore, if any hereafter shall affirm, that any of those articles are in any part superstitious or erroneous, or such as he may not with a good conscience subscribe unto, let him be excommunicated, and not absolved before he make a public recantation of his error."

Thus the English articles were received and approved by the Irish convocation with the single dissentient voice of a nonconformist minister from the diocese of Down.

The agreement with the church of England in doctrine having been settled in the convocation, it was further moved by the bishop of Derry, that, as they had received the articles, so they would likewise the canons, of the church of England, in order that the two churches might have the same rule of government as well as of belief. An objection to this proposal was made with great earnestness by the lord primate, that it would appear to be the betraying of the privileges of a national church: that it might lead to placing the church of England in a state of absolute superintendence and dominion over that of Ireland: that it was convenient for some discrepancy to appear, if it were but to declare the free agency of the church of Ireland, and to express her sense of rites and ceremonies, that there is no necessity of the same in all churches, which are independent of each other; and that different canons and modes might co-exist with the same faith, charity, and communion.

By these and similar arguments the lord primate pre-

vailed with the convocation, in which the prepossessions of many of its members inclined them to a favourable reception of his reasonings. The fact, indeed, seems to have been in some degree agreeable to the statement of Carte, in his *Life of the Duke of Ormonde*, that the convocation contained many members inclined in their hearts to the puritanical peculiarities, as distinguished from the more sober and chastised ordinances of the church of England, and of themselves prepared to object to some of the English canons, now offered to their judgment and approbation : particularly to such as concerned the solemnity and uniformity of divine worship, the administration of the sacraments, and the ornaments used therein ; the qualifications for holy orders, for benefices, and for pluralities : the oath against simony, the times of ordination, and the obligations to residency and subscription.

It was accordingly concluded, that such canons as were fit to be transplanted should be adopted in the church of Ireland, and others be added to them, having been constructed afresh for the purpose, so as to form a complete rule peculiarly suited to the circumstances of the country.

The execution of this task was committed to the bishop of Derry ; and the result was the book of constitutions and canons for the regulation of the church of Ireland, which, having been passed in convocation, received its final confirmation and authority from his majesty's assent, according to the form of the statute, or act of parliament, made in that behalf.

These canons for the most part agreed in substance and intention with the English canons, from which, however, they differed much in arrangement and construction, without any obvious improvement, rather perhaps the contrary. In number also they were fewer, amounting to one hundred only, whereas the English code comprised one hundred and forty-one. This diminution is attributable in a considerable degree to a combination, occasionally, of more than one of the English into one only of the Irish canons.

The Irish canons do not command men to bow at the name of Jesus, nor do they insist upon the use of the surplice, or appoint the bidding prayer.

In these his labours of love, bishop Bramhall met with much opposition and obloquy, and was, according to the fashion of the times, charged with popery and Arminianism by those who were unfriendly to his views. He visited his native country in 1637, and met with much respect from Charles I., archbishop Laud, and men of the highest rank; but was much surprised, on his arrival in London, to find an information exhibited against him in the Star Chamber, of which he soon cleared himself. The frivolous nature of the charge shewed the animus of the puritans, who were determined to ruin, if possible, every dutiful member of the church. On his return to Ireland, he determined to adopt that country for his own, and selling his estate in England for six thousand pounds, he purchased one in the county of Tyrone, and began a plantation at Omagh. But his attention was soon diverted from his private affairs by the distraction of the times. The withdrawal of the virtuous and noble earl of Strafford from the viceroyalty of Ireland, encouraged the presbyterians of the north to indulge without reserve their bitter enmity against the church; and upon bishop Bramhall the most vehement assault was made, an impeachment in 1641 being lodged against him, together with the lord chancellor Bolton and lord chief justice Lowther. The attack was a powerful one, the popish and puritan parties having combined their forces. The impeachment was made by Sir Bryan O'Neal, the leader of the popish party, supported by protestant non-conformists. The bishop's friends advised him to continue in Derry, where he was superintending his charge, and not expose himself to trial in Dublin. But conscious of his integrity and innocence, he hastened to the metropolis; and appeared the next day in the parliament house, greatly to the astonishment of his enemies, by whom he was made a close prisoner.

The course of this persecution shall be related in the forcible and eloquent language of bishop Taylor, who thus describes the discomfiture of malignity before uprightness and truth.

“When the numerous armies of vexed people heaped up catalogues of accusations; when the parliament of Ireland imitated the violent proceedings of the disordered English; when his glorious patron was taken from his head, and he was disrobed of his great defences; when petitions were invited, and accusations furnished, and calumny was rewarded and managed with art and power; when there were above two hundred petitions put in against him, and himself denied leave to answer by word of mouth; when he was long imprisoned and treated so that a guilty man would have been broken into affrightment, and pitiful and low considerations: yet then he himself, standing almost alone, like Callimachus at Marathon, invested with enemies and covered with arrows, defended himself beyond all the powers of guiltiness, even with the defences of truth and the bravery of innocence, and answered the petitions in writing, sometimes twenty in a day, with so much clearness, evidence of truth, reality of fact, and testimony of law, that his very enemies were ashamed and convinced. They were therefore forced to leave their muster-rolls, and decline the particulars, and fall to their ἐν μέρει, to accuse him for going about to subvert the fundamental laws; the way by which great Straford and Canterbury fell; which was a device, when all reasons failed, to oppress the enemy by the bold affirmation of a conclusion they could not prove.”

A letter written at this time, April the 26th, 1641, by the bishop to the lord primate, contains much of the charge against him, and of the defence which he pleaded: and an extract from it may be here fitly inserted from Bishop Vesey's *Life*.

“It would have been a great comfort and contentment to me, to have received a few lines of counsel or comfort in this my great affliction, which has befallen me for my

zeal to the service of his majesty, and the good of this church ; in being a poor instrument to restore the usurped advowsons and appropriations to the crown, and to increase the revenue of the church, in a fair just way, always with the consent of the parties, which did ever use to take away errors.

“ But now it is said to be obtained by threatening and force. What force did I ever use to any ? What one man ever suffered for not consenting ? My force was only force of reason and law. The scale must needs yield when weight is put into it. And your grace knows to what pass many bishoprics were brought, some to £100 per annum ; some £50, as Waterford, Kilfenoragh, and some others ; some to five marks, as Cloyne and Kilmacduagh : how in some dioceses, as in Ferns and Leighlin, there was scarce a living left that was not farmed out to the patron, or to some for his use, at £2, £3, £4, or £5, per annum, for a long time, three lives, or a hundred years : how the chantries of Ardee, Dondalk, &c., were employed to maintain priests and friars, which are now the chief maintenance of the incumbents.

“ In all this, my part was only labour and expense : but I find that losses make a deeper impression than benefits. I cannot stop men’s mouths ; but I challenge all the world for one farthing I ever got, either by references or church preferments. I fly to your grace as an anchor at this time, when my friends cannot help me. God knows how I have exulted at night, that day I had gained any considerable revenue to the church, little dreaming that in future times that act should be questioned as treasonable. I never took the oath of judge or counsellor ; yet do I not know, wherein I ever in all these passages deviated from the rule of justice. My trust is in God, that, as my intentions were sincere, so He will deliver me.

Since I was a bishop, I never displaced any man in my diocese, but Mr. Noble for his professed popery, Mr. Hugh

for confessed simony, and Mr. Dunkine, an illiterate curate, for refusing to pray for his majesty.

“Almighty God bless your grace, even as the church stands in need of you at this time: which is the hearty and faithful prayer

Of your grace’s obedient servant and suffragan,
Jo. DERENSIS.

April 26th, 1461.”

The primate in his answer, gave the bishop, among other things, an assurance of his own sympathy and exertions in his behalf; of the good will of the king; and of the interest taken in his welfare by the excellent nobleman, who had recently fallen a sacrifice to the malevolence of their enemies.

“I assure you my care never slackened in soliciting your cause at court, with as great vigilancy as if it did touch my own proper person. I never intermitted an occasion of mediating with his majesty in your behalf, who still pitied your case, acknowledged the faithfulness of your services both to the Church and to him, avowed that you were no more guilty of treason than himself, and assured me that he would do for you all that lay in his power.

My Lord Strafford, the night before his suffering, (which was most Christian and magnanimous, *ad stuporem usque*,) sent me to the king, giving me in charge, among other particulars, to put him in mind of you, and of the other two lords that are under the same pressure.”

In the end, the king, being anxious that the bishop’s death should not be added to that of the noble earl, who had made his safety one of the objects of his dying request to his majesty, sent over to Ireland a letter, to provide for the bishop’s deliverance. But the word of a king was scarcely powerful enough to procure obedience. However, at length, the bishop was restored to liberty, though without any public acquittal, the charge still lying dormant

against him, to be awakened when his enemies should please. "But; alas!" says Bishop Bramhall's biographer, "these were flashes that caused more fear than hurt: the fiery matter at last burst into such thunder-claps, that the foundation of the whole kingdom reeled."

A letter from Bishop Bramhall to his wife written at this time, is here subjoined to show how the virtues and charities of domestic life blended with qualities of a more commanding kind.

"My dearest joy,

"Thou mayest see by my delay in writing that I am not willing to write while things are in these conditions. But shall we receive good at the hands of God, and shall we not receive ill? He gives and takes away, blessed be His holy name! I have been near a fortnight at the black rod, charged with a treason. Never any man was more innocent of that foul crime: the ground is only my reservedness. God in His mercy, I do not doubt, will send us many merry and happy days together after this, when this storm is blown over. But this is a time of humiliation for the present. By all the love between us, I require thee that thou do not cast down thyself, but bear it with a cheerful mind, and trust in God that He will deliver us."

Shortly after the bishop's return to Londonderry, Sir Phelim O'Neil contrived his ruin in the following manner. He directed a letter to him, wherein he desired, "that according to their articles such a gate of the city should be delivered to him:" expecting that the Scots in the place would upon the discovery become his executioners. But the person, who was to manage the matter, ran away with the letter. Though this design miscarried, the bishop did not find any safety there. The city daily filling with discontented persons out of Scotland, he began to be afraid, lest they should deliver him up. One night they turned a cannon against his house to affront him; whereupon, being persuaded by

his friends to look on that as a warning, he took their advice, and privately embarked for England. Here he continued active in the king's service, till his affairs were grown desperate; and then, embarking with several persons of distinction, he landed at Hamburgh upon the 8th of July, 1644. Shortly after the treaty of Uxbridge, the parliaments of England and Scotland made this one of their preliminary demands, that Bishop Bramhall, together with Archbishop Laud, &c., should be excepted out of the general pardon.

From Hamburgh he went to Brussels, where he continued for the most part till 1648, with Sir Henry de Vic. the king's resident; constantly preaching every Sunday, and frequently administering the Holy Communion. In that year he returned to Ireland; from whence, after having undergone several dangers and difficulties, he narrowly escaped in a little bark. All the while he was there, his life was in continual danger. At Limerick he was threatened with death, if he did not suddenly depart the town. At Portumnagh indeed he afterwards enjoyed more freedom, and an allowance of the Church Service, under the protection of the Marquis of Clanricard: but, at the revolt of Cork, he had a very narrow deliverance; which deliverance however troubled Cromwell so much, that he declared he would have given a large sum of money for that Irish Canterbury, as he called him. His escape from Ireland is accounted wonderful: for the vessel he was in was closely hunted by two of the parliament frigates; and when they were come so near, that all hopes of being saved were taken away, on the sudden the wind sunk into a perfect calm, yet some how suffered the vessel to get off, while the frigates were unable to proceed at all. During this second time of being abroad, he had many controversies on the subject of religion with the learned of all nations, sometimes occasionally, at other times by appointment and formal challenge; and wrote several works in defence of the Church of England: indeed, most of his works were written at different times during his exile

from Ireland, between the years 1643 and 1660. Among these we may especially mention his "Answer to M. de Milletière his impertinent dedication of his imaginary triumph: intitled, the Victory of Truth; or his epistle to the king of Great Britain, wherein he invited his majesty to forsake the Church of England, and to embrace the Roman Catholic religion: with the said Milletière's epistle prefixed." This was first published at the Hague in 1654, 12mo, but not by the author. It was occasioned by the fact, that the Romanists endeavoured to persuade king Charles II. during his exile, to expect his restoration by embracing their religion: and for that purpose employed Milletière, councillor in ordinary to the king of France, to write him this epistle. We may here mention that Théophile Brachet, Sieur de la Milletière, was originally a member of the French Reformed congregations, and sufficiently distinguished among them to be selected as a deputy and secretary to the Assembly of La Rochelle in 1621. He entered subsequently into the plans of Cardinal Richelieu for the union of the Roman Catholic and Reformed Churches in France,—published a great number of letters, pamphlets, and treatises upon the doctrines in dispute between them, assimilating gradually to the Roman Catholic tenets,—was suspended in consequence by the Synod of Alençon in 1637, and expelled by that of Charonton in 1645, from the Reformed communion,—and finally became a Roman Catholic "of necessity, that he might be of some religion." "He was a vain and shallow man, full of himself, and persuaded that nothing approached to his own merit and capacity;" and, after his change of religion, "was perpetually playing the missionary, and seeking conferences, although he was always handled in them with a severity sufficient to have damped his courage, had he not been gifted with a perversity which nothing could conquer" (Benoît, Hist. de l'Edit de Nantes, tom. ii. liv. 10. pp. 514, 516). The work to which Bramhall replied seems fully to bear out the truth of this sketch of his character.

Bramhall was thoroughly armed as an Anglican divine, and the reader will peruse with interest the following extract from this powerful work:—

“ If your intention be only to invite his majesty to embrace the Catholic Faith, you might have spared both your oil and labour. The Catholic Faith flourished 1,200 years in the world before transubstantiation was defined among yourselves. Persons better acquainted with the primitive times than yourself (unless you wrong one another) do acknowledge, that “ the Fathers did not touch either the word or the matter of transubstantiation.” Mark it well, neither name nor thing. His majesty doth firmly believe all supernatural truth revealed in Sacred Writ. He embraceth cheerfully whatsoever the holy Apostles, or the Nicene Fathers, or blessed Athanasius, in their respective Creeds, or Summaries of Catholic Faith, did set down as necessary to be believed. He is ready to receive whatsoever the Catholic Church of this age doth unanimously believe to be a particle of saving truth. But, if you seek to obtrude upon him the Roman Church, with its adherents, for the Catholic Church,—excluding three parts of four of the Christian world from the communion of Christ,—or the opinions thereof, for articles and fundamentals of Catholic Faith; neither his reason, nor his religion, nor his charity, will suffer him to listen unto you. The truths received by our Church, are sufficient in point of faith to make him a good Catholic. More than this your Roman bishops, your Roman Church, your Tridentine Council, may not, cannot, obtrude upon him.

Listen to the third general Council, that of Ephesus, which decreed, that ‘ it should be lawful for no man to publish or compose another faith’ or creed ‘ than that which was defined by the Nicene Council ;’ and ‘ that whosoever should dare to compose or offer any such to any persons willing to be converted from paganism, Judaism, or heresy, if they were bishops or clerks, should be deposed,—if laymen, anathematized.’ Suffer us to enjoy

the same creed the primitive Fathers did, 'which none will say to have been insufficient, except they be mad,' as was alleged by the Greeks in the Council of Florence. You have violated this canon, you have obtruded a new creed upon Christendom; new, I say, not in words only, but in sense also.

Some things are *de Symbolo*, some things are *contra Symbolum*, and some things are only *præter Symbolum*.

Some things are contained in the creed, either expressly or virtually, either in the letter or in the sense, and may be deduced by evident consequence from the creed; as the Deity of Christ, His Two Natures, the Procession of the Holy Ghost. The addition of these was properly no addition, but an explication; yet such an explication, no person, no assembly under an Œcumenical council, can impose upon the Catholic Church. And such an one your Tridentine Synod was not.

Secondly, some things are *contra Symbolum*—contrary to the Symbolical Faith, and either expressly or virtually overthrow some article of it. These additions are not only unlawful, but heretical also in themselves, and after conviction render a man a formal heretic:—whether some of your additions be not of this nature, I will not now dispute.

Thirdly, some things are neither of the Faith, nor against the Faith, but only besides the Faith; that is, opinions or truths of an inferior nature, which are not so necessary to be actually known: for though all revealed truths be alike necessary to be believed when they are known, yet all revealed truths are not alike necessary to be known. It is not denied but that general or provincial Councils may make constitutions concerning these for unity and uniformity, and oblige all such as are subject to their jurisdiction to receive them, either actively or passively, without contumacy or opposition. But to make these, or any of these, a part of the Creed, and to oblige all Christians under pain of damnation to know

and believe them, is really to add to the Creed, and to change the Symbolical, Apostolical Faith, to which none can add, from which none can take away; and comes within the compass of St. Paul's curse,—‘ If we, or an angel from heaven, shall preach unto you any other gospel’ (or faith) ‘ than that which we have preached, let him be accursed.’ Such are, your universality of the Roman Church by the institution of Christ (to make her the mother of her grandmother, the Church of Jerusalem, and the mistress of her many elder sisters), your doctrine of purgatory and indulgences, and the worship of images, and all other novelties defined in the Council of Trent; all which are comprehended in your new Roman Creed, and obtruded by you upon all the world to be believed under pain of damnation. He that can extract all these out of the old Apostolic Creed, must needs be an excellent chemist, and may safely undertake to ‘ draw water out of a pumice.’ ”

In the same work we find him speaking thus of the Sacrament of the Lord's Supper.

“ First, you say we have renounced your sacrifice of the Mass. If the sacrifice of the Mass be the same with the sacrifice of the Cross, we attribute more unto it than yourselves; we place our whole hope of salvation in it. If you understand another propitiatory sacrifice distinct from that (as this of the Mass seems to be; for confessedly the priest is not the same, the altar is not the same, the temple is not the same); if you think of any new meritorious satisfaction to God for the sins of the world, or of any new supplement to the merits of Christ's passion; you must give us leave to renounce your sacrifice indeed, and to adhere to the apostle;—‘ By one offering he hath perfected for ever them that are sanctified.’ ”

“ Surely you cannot think that Christ did actually sacrifice Himself at His last supper (for then he had redeemed the world at His last supper; then His subsequent sacrifice upon the cross had been superfluous,) nor that the priest now doth more than Christ did then. We do readily

acknowledge an Eucharistical sacrifice of prayers and praises: we profess a commemoration of the sacrifice of the cross; and in the language of holy church, things commemorated are related as if they were then acted; as,—‘Almighty God, who hast given us Thy Son *as this day* to be born of a pure virgin’ :—and, ‘Whose praise the younger Innocents have *this day* set forth;’—and between the Ascension and Pentecost, ‘Which hast exalted Thy Son Jesus Christ with great triumph into heaven, we beseech Thee *leave* us not comfortless, but send unto us Thy Holy Spirit:’ we acknowledge a representation of that sacrifice to God the Father: we acknowledge an impetration of the benefit of it: we maintain an application of its virtue: so here is a commemorative, impetrative, applicative sacrifice. Speak distinctly, and I cannot understand what you can desire more. To make it a suppletory sacrifice, to supply the defects of the only true sacrifice of the cross, I hope both you and I abhor.”

Another and perhaps his principal work, is “A just vindication of the Church of England from the unjust aspersion of criminal schism; wherein the nature of criminal schism, the divers sorts of schismatics, the liberties and privileges of national churches, the rights of sovereign magistrates, the tyranny, extortion, and schism of the Roman court, with the grievances, complaints, and opposition of all princes and states of the Roman communion of old, and at this very day, are manifested to the view of the world.” This was originally designed to form an appendix to the answer to *La Millitière*, and is intended to refute the charge of schism, brought forward by the Romanists against the Church of England. He proves that the separation was not made by us, but by the court of Rome, that the British Church was always exempted from all foreign jurisdiction for the first six hundred years, and had both sufficient authority and sufficient grounds to withdraw from obedience to Rome. This, indeed, is one of Bishop Bramhall’s favourite topics, and on these points he is especially strong, as an advo-

cate of Anglicanism. In this treatise we find the following pointed remarks on internal communion. :—

“The communion of the Christian Catholic Church is partly internal, partly external.

“The internal communion consists principally in these things: to believe the same entire substance of saving necessary truth revealed by the Apostles, and to be ready implicitly in the preparation of the mind to embrace all other supernatural verities when they shall be sufficiently proposed to them; to judge charitably one of another; to exclude none from the Catholic communion and hope of salvation, either eastern, or western, or southern, or northern Christians, which profess the ancient Faith of the Apostles and primitive Fathers, established in the first general Councils, and comprehended in the Apostolic, Nicene, and Athanasian Creeds; to rejoice at their well doing; to sorrow for their sins; to condole with them in their sufferings; to pray for their constant perseverance in the true Christian Faith, for their reduction from all their respective errors, and their re-union to the Church in case they be divided from it, that we may be all one sheepfold under that One Great ‘Shepherd and Bishop of our souls;’ and, lastly, to hold an actual external communion with them ‘*in votis*’—in our desires, and to endeavour it by all those means which are in our power. This internal communion is of absolute necessity among all Catholics.

“External communion consists, first, in the same Creeds or Symbols or Confessions of Faith, which are the ancient badges or cognizances of Christianity; secondly, in the participation of the same sacraments; thirdly, in the same external worship, and frequent use of the same Divine Offices or Liturgies or forms of serving God; fourthly, in the use of the same public rites and ceremonies; fifthly, in giving communicatory letters from one church or one person to another; and, lastly, in admission of the same discipline, and subjection to the same supreme ecclesiastical authority, that is, Episcopacy, or a general Council: for as single bishops are the heads of particular

churches, so Episcopacy, that is, a general Council, or Œcumenical assembly of bishops, is the head of the universal Church.”

And a little after we find him stating who are Catholics, and who are not.

“To sum up all that hath been said; whosoever doth preserve his obedience entire to the universal Church, and its representative a general Council, and to all his superiors in their due order, so far as by law he is obliged; who holds an internal communion with all Christians, and an external communion so far as he can with a good conscience; who approves no reformation but that which is made by lawful authority, upon sufficient grounds, with due moderation; who derives his Christianity by the uninterrupted line of Apostolical succession; who contents himself with his proper place in the ecclesiastical body; who disbelieves nothing contained in Holy Scripture, and if he hold any errors unwittingly and unwillingly, doth implicitly renounce them by his fuller and more firm adherence to that infallible rule; who believeth and practiseth all those *credenda* and *agenda*, which the universal Church spread over the face of the earth doth unanimously believe and practise as necessary to salvation, without condemning or censuring others of different judgment from himself in inferior questions, without obtruding his own opinions upon others as articles of Faith; who is implicitly prepared to believe and do all other speculative and practical truths, when they shall be revealed to him; and, in sum, ‘*qui sententiam diversæ opinionis vinculo non præponit unitatis*’—‘that prefers not a subtlety or an imaginary truth before the bond of peace;’ he may securely say, ‘My name is Christian, my surname is Catholic.’

“From hence it appeareth plainly, by the rule of contraries, who are schismatics; whosoever doth uncharitably make ruptures in the mystical Body of Christ, ‘or sets up altar against altar’ in His Church, or withdraws his obedience from the Catholic Church, or its representative a general Council, or from any lawful superiors, without just

grounds ; whosoever doth limit the Catholic Church unto his own sect, excluding all the rest of the Christian world, by new doctrines, or erroneous censures, or tyrannical impositions ; whosoever holds not internal communion with all Christians, and external also so far as they continue in a Catholic constitution ; whosoever, not contenting himself with his due place in the Church, doth attempt to usurp an higher place, to the disorder and disturbance of the whole body ; whosoever takes upon him to reform without just authority and good grounds ; and, lastly, whosoever doth wilfully break the line of Apostolical succession, which is the very nerves and sinews of ecclesiastical unity and communion, both with the present Church, and with the Catholic Symbolical Church of all successive ages ; he is a schismatic (*quæ talis*), whether he be guilty of heretical pravity or not.

“Now, having seen who are schismatics, for clearing the state of the question whether the Church of England be schismatical or not, it remaineth to shew in a word what we understand by the Church of England.

First, we understand not the English nation alone, but the English dominion, including the British, and Scottish or Irish, Christians : for Ireland was the right *Scotia major* ; and that which is now called Scotland, was then inhabited by British and Irish under the name of Picts and Scots.

“Secondly, though I make not the least doubt in the world, but that the Church of England before the Reformation and the Church of England after the Reformation are as much the same Church, as a garden, before it is weeded and after it is weeded, is the same garden ; or a vine, before it be pruned and after it is pruned and freed from the luxuriant branches, is one and the same vine ; yet, because the Roman Catholics do not object schism to the Popish Church of England, but to the Reformed Church, therefore, in this question, by the Church of England we understand that Church, which was derived by lineal succession from the British, English and Scottish bishops,

by mixed ordination, as it was legally established in the days of king Edward the Sixth, and flourished in the reigns of queen Elizabeth, king James, and king Charles of blessed memory, and now groans under the heavy yoke of persecution; whether this Church be schismatical by reason of its secession and separation from the Church of Rome, and the supposed withdrawing of its obedience from the Patriarchal jurisdiction of the Roman bishop."

His replication to the Bishop of Chalcedon, Richard Smith, first bishop of the Romish schism in this country, was written in answer to that titular's "Survey of the Vindication of the Church of England from criminous Schism," which appeared in 1654. The replication was printed in London in 1656. The unsold copies of this edition were bound up under a common title-page with the new impression of 1661 of the *Just Vindication*. In the dedication of this work to *The Christian Reader*, he says, "no man can justly blame me for honouring my spiritual mother the Church of England; in whose womb I was conceived, at whose breasts I was nourished, and in whose bosom I hope to die. Bees, by the instinct of nature, do love their hives, and birds their nests. But God is my witness, that according to my uttermost talent, and poor understanding, I have endeavoured to set down the naked truth impartially, without either favour or prejudice, the two capital enemies of right judgment;—the one of which, like a false mirror, doth represent things fairer and straighter than they are; the other, like the tongue infected with choler, makes the sweetest meats to taste bitter. My desire hath been to have truth for my chiefest friend, and no enemy but error. If I have had any bias, it hath been desire of peace, which our common Saviour left as a legacy to His Church; that I might live to see the re-union of Christendom, for which I shall always bow the 'knees of my heart' to the Father of our Lord Jesus Christ. It is not impossible but that this desire of unity may have produced some unwilling error of love, but certainly I am most free from the wilful love

of error. In questions of an inferior nature Christ regards a charitable intention much more than a right opinion.

“Howsoever it be, I submit myself and my poor endeavours, first, to the judgment of the Catholic Œcumenical essential Church: which if some of late days have endeavoured to hiss out of the schools as a fancy, I cannot help it. From the beginning it was not so. And if I should mistake the right Catholic Church out of human frailty or ignorance (which for my part I have no reason in the world to suspect; yet it is not impossible, when the Romanists themselves are divided into five or six several opinions, what this Catholic Church, or what their infallible judge is), I do implicitly and in the preparation of my mind submit myself to the true Catholic Church, the spouse of Christ, the mother of the saints, the ‘pillar of truth.’ And seeing my adherence is firmer to the infallible rule of Faith, that is, the Holy Scriptures interpreted by the Catholic Church, than to mine own private judgment or opinions; although I should unwittingly fall into an error, yet this cordial submission is an implicit retractation thereof, and I am confident will be so accepted by the Father of Mercies, both from me and all others who seriously and sincerely do seek after peace and truth.

“Likewise I submit myself to the representative Church, that is, a free general Council, or so general as can be procured; and until then, to the Church of England, wherein I was baptized, or to a national English Synod: to the determination of all which, and each of them respectively, according to the distinct degrees of their authority, I yield a conformity and compliance, or at the least, and to the lowest of them, an acquiescence.”

In 1658 appeared his “Schism guarded and beaten back upon the right Owners, shewing that our great controversy about Papal Power is not a question of Faith, but of Interest and Profit; not with the Church of Rome but

with the Court of Rome; wherein the true controversy doth consist; who were the first Innovators; when and where these Papal Innovations first began in England; with the opposition that was made against them." It commences with the following address to "The Christian Readers," especially to the Roman Catholics of England:—

“CHRISTIAN READER, •

“The great bustling in the controversy concerning Papal power, or the discipline of the Church, hath been either about the true sense of some texts of Holy Scripture; as, ‘Thou art Peter,’ and, ‘upon this rock will I build My Church,’ and, ‘To thee will I give the keys of the kingdom of heaven,’ and ‘Feed My sheep:’ or about some privileges, conferred upon the Roman See by the canons of the Fathers, and the edicts of emperors, but pretended by the Roman Court and the maintainers thereof to be held by Divine right. I endeavour in this treatise to disabuse thee, and to shew that this challenge of Divine right is but a blind, or diversion, to withhold thee from finding out the true state of the question. So the hare makes her doubles and her jumps before she comes to her form, to hinder tracers from finding her out.

“I demonstrate to thee, that the true controversy is not concerning St. Peter; we have no formed difference about St. Peter, nor about any point of Faith, but of interest and profit; nor with the Church of Rome, but with the Court of Rome: and wherein it doth consist; namely, in these questions,—who shall confer English Bishoprics; who shall convocate English synods; who shall receive tenths and first-fruits and oaths of allegiance and fidelity; whether the Pope can make binding laws in England without the consent of the king and kingdom, or dispense with English laws at his own pleasure, or call English subjects to Rome without the prince’s leave, or set up legantine courts in England against their wills. And this I shew

not out of the opinions of particular authors, but out of the public laws of the kingdom.

“ I prove moreover out of our fundamental laws and the writings of our best historiographers, that all these branches of Papal power were abuses and innovations and usurpations, first attempted to be introduced into England above eleven hundred years after Christ ; with the names of the innovators, and the precise time when each innovation began, and the opposition that was made against it, by our kings, by our bishops, by our peers, by our parliaments, with the groans of the kingdom under these Papal innovations and extortions.

“ Likewise, in point of doctrine, thou hast been instructed, that the Catholic Faith doth comprehend all those points which are controverted between us and the Church of Rome, without the express belief whereof no Christian can be saved ; whereas, in truth, all these are but opinions, yet some more dangerous than others. If none of them had ever been started in the world, there is sufficient to salvation for points to be believed in the Apostles' Creed. Into this Apostolical Faith, professed in the Creed and explicated by the four first general Councils, and only into this Faith, we have all been baptized. Far be it from us to imagine, that the Catholic Church hath evermore baptized, and doth still baptize, but into one half of the Christian Faith.

“ In sum.—Dost thou desire to live in the communion of the true Catholic Church ? So do I. But as I dare not change the cognizance of my Christianity, that is, my Creed ; nor enlarge the Christian Faith (I mean the essentials of it) beyond those bounds which the Apostles have set ; so I dare not (to serve the interest of the Roman Court) limit the Catholic Church, which Christ hath purchased with His blood, to a fourth or a fifth part of the Christian world.

“ Thou art for tradition, so am I. But my tradition is not the tradition of one particular Church contradicted by the tradition of another Church, but the universal and

perpetual tradition of the Christian world united. Such a tradition is a full proof, which is received '*semper, ubique, et ab omnibus*'—'always, every where, and by all' Christians. Neither do I look upon the opposition of a handful of heretics—they are no more being compared to the innumerable multitudes of Christians)—in one or two ages, as inconsistent with universality, any more than the highest mountains are inconsistent with the roundness of of the earth.

“Thou desirest to bear the same respect to the Church of Rome that thy ancestors did; so do I. But for that fulness of power, yea, co-active power in the exterior court, over the subjects of other princes, and against their wills, devised by the Court of Rome, not by the Church of Rome,—it is that pernicious source from whence all these usurpations did spring. Our ancestors from time to time made laws against it; and our Reformation in point of discipline, being rightly understood, was but a pursuing of their steps. The true controversy is, whether the bishop of Rome ought by Divine right to have the external regiment of the English Church, and co-active jurisdiction in English courts, over English subjects, against the will of the king and the laws of the kingdom.”

From this most powerful work, in which the Anglican cause is nobly maintained against Popery, many extracts might be made of assertions generally as well as controversially useful. We may give as an example his position that every one involved in a schism is not a formal schismatic. His words are “Every one who is involved materially in a schism, is not a formal schismatic; no more than she that marrieth after long expectation, believing, and having reason to believe, that her former husband was dead, is a formal adulteress; or than he who is drawn to give Divine worship to a creature by some misapprehension, yet addressing his devotions to the true God, is a formal idolater. A man may be '*baptisatus voto*' (as St. Ambrose said)—'baptized in his desire,' and God Almighty doth accept it; why may he not as well commu-

nicate in his desire, and be accepted with God likewise? If St. Austin say true of heresy, that 'he who did not run into his error out of his own overweening presumption, nor defends it pertinaciously, but received it from his seduced parents, and is careful to search out the truth, and ready to be corrected if he find it out, he is not to be reputed among heretics.' It is much more true of schism, that he who is involved in schism through the error of his parents or predecessors, who seeketh carefully for the truth, and is prepared in his mind to embrace it whensoever he finds it, he is not to be reputed a schismatic. This very bond of unity, and preparation of his mind to peace, is an implicit renunciation and abjuration of his schism before God. This is as comfortable a ground for ignorant Roman Catholics, as for any persons that I know; who are hurried hood-winked into erroneous tenets as necessary points of Faith, and schismatical practices, merely by the authority, and to uphold the interest and ambitious or avaricious courses, of the Roman Court."

Speaking of the Thirty-nine Articles in this work, he remarks,—“We do not suffer any man ‘to reject’ the Thirty-nine Articles of the Church of England ‘at his pleasure;’ yet neither do we look upon them as essentials of saving Faith, or ‘legacies of Christ and of His Apostles;’ but in a mean, as pious opinions fitted for the preservation of unity: neither do we oblige any man to believe them, but only not to contradict them.”

In Bishop Bramhall's "The Consecration and succession of Protestant Bishops justified," the "infamous fable" of the ordination at the Nag's Head is clearly confuted. And we may add that, in the last edition of Bramhall's works in the Anglo-catholic library, the editor pursues the subject, and vindicates our ordinations against the dishonest reference to this fable on the part of modern Romanists. The Romanists never had a more powerful opponent than this great prelate, who opposes them entirely upon Anglican grounds, and the member of the Church of England who

should join the Romish schismatics in this country, without first studying the works of Bramhall, would incur an awful responsibility.

His works against English sectaries are of equal vigour:—1. Fair warning to take heed of the Scottish discipline, as being of all others most injurious to the civil magistrate, most oppressive to the subject, most pernicious to both. Written in the beginning of the civil wars. 2. The Serpent salve: or, a remedy for the biting of an asp. Written in vindication of king Charles I., wherein the author endeavours to prove, that power is not originally inherent in, and derived from, the people. First printed in 1643, and was his first publication. 3. Vindication of himself and the Episcopal Clergy from the Presbyterian charge of Popery, as it is managed by Mr. Baxter in his treatise of the Grotian religion.

There are several publications of Bramhall's against Mr. Hobbes.—1. A Defence of true liberty from antecedent and extrinsical necessity. Printed in 1656. 2. Castigations of Mr. Hobbes's animadversions upon the same, in 1658. 3. The Catching of Leviathan, or the great whale. Demonstrating out of Mr. Hobbes's own works, that no man, who is thoroughly an Hobbist, can be a good Christian, or a good commonwealth's man, or reconcile himself to himself: because his principles are not only destructive to all religion, but to all societies, extinguishing the relation between prince and subject, parent and child, master and servant, husband and wife; and abound with palpable contradictions.

The controversy between Bramhall and Hobbes, which gave occasion to the foregoing works, took its rise from a conversation, that passed between them at an accidental meeting, in 1645, at the house of the Marquis of Newcastle in Paris. It appears from the works themselves, that the Bishop subsequently committed his thoughts upon the subject to writing, and transmitted his "discourse" through the Marquis to Hobbes. This

called forth an answer from the latter, in a letter addressed to the Marquis (dated Rouen, Aug. 20, 1645), to be communicated "only to my Lord Bishop;" to which Bramhall replied in a second paper, not however until the middle of the following year, and privately as before. Here the controversy rested for more than eight years, having been hitherto carried on with perfect courtesy on both sides. In 1654, however, a friend of Hobbes procured without his knowledge a copy of his letter, and published it in London with Hobbes' name, but with the erroneous date of 1652 for 1645; upon which Bramhall, finding himself thus deceived, rejoined in the next year by the publication of the "Defence, &c." (Lond. 1655. 8vo.) consisting of his own original "discourse," of Hobbes' answer, and of his own reply, printed sentence by sentence, with a dedication to the Marquis of Newcastle, and an advertisement to the reader explaining the circumstances under which it was published.

The fourth part of the folio edition of Bramhall's works contains his smaller pieces and occasional sermons. From these we present the reader with the bishop's opinion "of persons dying without baptism:"

"The discourse which happened the other day, about your little daughter, I had quite forgotten till you were pleased to mention it again last night. If any thing did fall from me, which gave offence to any there present, I am right sorrowful, but I hope there did not; as, on the other side, if any occasion of offence had been given to me, I should readily have sacrificed it to that reverend respect, which is due to the place your table, anciently accounted a sacred thing, and to the lord of it, yourself. This morning, lying musing in my bed, it produced some trouble to me, to consider how passionately we are all wedded to our own parties, and how apt we are all to censure the opinions of others before we understand them, while our want of charity is a greater error in ourselves, and more displeasing to Almighty God, than any of those supposed assertions which we condemn in others; espe-

cially when they come to be rightly understood. And to show this particular breach is not so wide, nor the more moderate of either party so disagreeing, as is imagined, I digested these sudden meditations, drawn wholly, in a manner, from the grounds of the Roman schools; and so soon as I was risen, I committed them to writing.

“First, there is a great difference to be made between the sole want of Baptism upon invincible necessity, and the contempt or wilful neglect of Baptism when it may be had. The latter we acknowledge to be a damnable sin, and, without repentance and God’s extraordinary mercy, to exclude a man from all hope of salvation. But yet if such a person, before his death, shall repent and deplore his neglect of the means of grace, from his heart, and desire, with all his soul, to be baptized, but is debarred from it invincibly, we do not, we dare not pass sentence of condemnation upon him; nor yet the Roman Catholics themselves. The question then is, whether the want of Baptism, upon invincible necessity, do evermore infallibly exclude from heaven?

“Secondly, we distinguish between the visible sign, and the invisible grace; between the exterior sacramental ablution, and the grace of the Sacrament, that is, interior Regeneration. We believe that whosoever hath the former, hath the latter also, so that he do not put a bar against the efficacy of the Sacrament by his infidelity or hypocrisy, of which a child is not capable. And therefore our very Liturgy doth teach, that a child baptized, dying before the commission of actual sin, is undoubtedly saved.

“Thirdly, we believe that without baptismal grace, that is, Regeneration, no man can enter into the kingdom of God. But whether God hath so tied and bound himself to His ordinances and Sacraments that He doth not or cannot confer the grace of the Sacraments, extraordinarily, where it seemeth good to His eyes, without the outward element; this is the question between us.”

It is said that he prepared a hundred sermons for the press, but that they were torn by rats before his death.

At the Restoration, every one, of course, concluded that Bishop Bramhall would be nominated to that high post in the Church, which his learning, his genius, and his piety so eminently qualified him to occupy. On the 18th of January, 1661, he was translated to the archiepiscopal see of Armagh, and became Lord Primate of Ireland. How acceptable this nomination of Bishop Bramhall was to the friends of the Church, appears from the following letter of congratulation, which was addressed by Lord Caulfield, afterwards known by the honourable epithet of the good Lord Charlemont, to the new Primate, on the 22nd of October, 1660.

“As the news of your lordship’s safe arrival is most welcome to me, so is it likewise occasion of great rejoicing to all those in the kingdom who truly fear God and pray for the welfare of His Church: it being yet fresh in the memories of us all, how eminent an instrument your lordship hath been long since in the propagating the true ancient Protestant religion in this kingdom.

“My lord, never had the Church more need of such a champion than now that the looseness of the late times hath been the occasion of so many schisms, and given opportunity to such numberless number of heresies to creep in amongst us, that not many days ago it was hardly possible to find two of one religion. And therein are these unhappy northern quarters most miserable, abounding with all sorts of licentious persons; but those whom we esteem most dangerous are the Presbyterian factions, who do not like publicly to preach up the authority of the kirk to be above that of the crown and our dread sovereign. I have myself discoursed with divers of their ministers, both in public and private, who have maintained that the kirk hath power to excommunicate their kings; and when the oaths of allegiance and supremacy were administered here, one of them told me that we had pulled down one Pope and set up another. But I made bold to inflict such punishments as I thought

were proper for their offences ; and hindered their meetings where I considered there might be anything consulted of, tending to the breach of the peace, either in Church or commonwealth.”

Soon after he consecrated two archbishops and ten bishops for the vacant sees in Ireland, and among these was the celebrated Jeremy Taylor. The consecration, at the same time, and by imposition of the same hands, of twelve Christian bishops, two of the number being of metropolitan eminence, to their apostolical superintendence of the Church of Christ, is an event probably without a parallel in the Church. The event, and its consequences, with reference to the illustrious Primate engaged in the consecration, is thus noticed by Bishop Taylor in his sermon preached at the funeral of Archbishop Bramhall in the year 1663. “There are great things spoken of his predecessor, St. Patrick, that he founded seven hundred churches and religious convents ; that he ordained five thousand priests ; and with his own hands consecrated three hundred and fifty bishops. How true the story is I know not ; but we were all witnesses that the late Primate, whose memory we now celebrate, did by an extraordinary contingency of Providence, in one day, consecrate two archbishops and ten bishops ; and did benefit to almost all the churches of Ireland ; and was greatly instrumental in the re-endowments of the whole clergy ; and in the greatest abilities and incomparable industry was inferior to none of his antecessors.”

The same year he visited his diocese, which he found in the greatest disorder, some having committed horrible outrages, and many imbibed violent prejudices both against himself, and the doctrine and discipline of the Church. By lenity and firmness, reproof, argument, and persuasion, he at last gained the point at which he aimed.

Bishop Mant, in his history of the Church of Ireland, quotes a passage from Archbishop Vesey's life of Archbishop Bramhall, and explains it : the passage, and the

explanation, which appears to be perfectly satisfactory, we submit to the reader.

“When the benefices were called at the visitation, several appeared, and exhibited only such titles as they had received from the late powers. He told them, they were no legal titles; but in regard he heard well of them, he was willing to make such to them by institution and induction, which they humbly acknowledged, and intreated his lordship so to do. But, desiring to see their letters of orders, some had no other but their certificates of ordination by some Presbyterian classes, which, he told them, did not qualify them for any preferment in the Church. Whereupon the question immediately arose, ‘Are we not ministers of the Gospel?’ To which his grace answered, that that was not the question: at least he desired for peace sake, of which he hoped they were ministers too, that that might not be the question for that time. ‘I dispute not,’ said he, ‘the value of your ordination, nor those acts you have exercised by virtue of it: what you are, or might do, here when there was no law, or in other Churches abroad. But we are now to consider ourselves as a National Church, limited by law, which among other things takes chief care to prescribe about ordination: and I do not know, how you could recover the means of the Church, if any should refuse to pay you your tithes, if you are not ordained, as the law of this Church requireth. And I am desirous, that she may have your labours, and you such portions of her revenue, as shall be allotted you in a legal and assured way.’ By this means he gained such as were learned and sober; and for the rest it was not much matter,”

“Just as I was about to close up this particular,” continues the biographer, “I received full assurance of all that I offered in it, which for the reader’s sake I thought fit to add, being the very words which his grace caused to be inserted in the letters of one Mr. Edward Parkinson, whom he ordained at that time, and from whom I had them by my reverend brother and neighbour, the Lord

Bishop of Killalow. ‘Non annihilantes priores ordines, (si quos habuit,) nec validitatem aut invaliditatem eorum determinantes, multo minus omnes ordines sacros ecclesiarum forensicarum condemnantes, quos proprio judici relinquimus : sed solummodo suppletes, quicquid prius defuit, per Canones Ecclesiæ Anglicanæ requisitum ; et providentes paci ecclesiæ, ut schismatis tollatur occasio, et conscientiis fidelium satisfiat, nec ullo modo dubitent de ejus ordinatione, aut actus suos Presbyteriales tanquam invalidos aversentur : in cujus rei testimonium, &c.”

From this statement and document, says Bishop Mant, the reader will understand, that, on admitting to episcopal orders a person who had been previously ordained by Presbyterians, Primate Bramhall made profession, “that he did not annul the minister’s former orders, if he had any, nor determine their validity or invalidity ; much less did he condemn all the sacred orders of the foreign Churches, whom he left to their own Judge : but that he only supplied, whatever was before wanting, as required by the canons of the Anglican Church ; and that he provided for the peace of the Church, that occasion of schism might be removed, and the consciences of the faithful satisfied, and that they might have no manner of doubt of his ordination, nor decline his presbyterial acts as being invalid.” And this profession the primate inserted in the newly-ordained minister’s “letters,” his letters of orders, as they are technically called ; being the regular certificate, or formal official testimonial, which every clergyman of the Church receives, of his having been lawfully ordained.

It is, therefore, not a little remarkable, that this account should have been taken by a respectable historian of the Church of England, as the ground for an assertion, that, with regard to any ministers who had received Presbyterian orders in the confusion of the great Rebellion, the method, employed by Archbishop Bramhall, was, not to cause them to “undergo a new ordination, but to admit them into the ministry of the Church, by a

conditional ordination, as we do in the baptism of those, of whom it is uncertain, whether they are baptized or not."

But this assertion is not supported by the statement of Bishop Vesey, and the document alleged by him: on the contrary it is directly opposed to both. For they give us to understand, that the archbishop did "ordain" the persons in question, "as the law of this Church requireth;" therefore *not conditionally*, for the law of this Church recognises no conditional ordination: but that subsequently he introduced into his "letters" of orders an explanatory remark. The historian seems to identify the form of ordination with the subsequent letters of orders, or certificate. But, whatever be the cause, the error is manifest: and it requires correction, both that the character of such a man, as Primate Bramhall, may be vindicated from the allegation, and even from the suspicion, of illegally deviating from the prescript forms of the Church, whereas he acted professedly and strictly, "as the law of the Church requireth;" and that the principles and provisions of the Church herself may not be misapprehended, in a matter of such infinite importance as the due ordination of candidates for the sacred ministry.

He was officially president of the Convocation, and was chosen speaker of the House of Lords, in the parliament which met May 8th, 1661. On the 31st of May, 1661, the Irish House of Commons adopted a course, to propose which in the present House of Commons would be deemed a mark of insanity: the Master of the Wards reported to the house, that according to their order he had waited on the Lord Primate with an intimation of their request, that the Holy Sacrament of the Lord's Supper might be administered to them by his hands; that he had accordingly appointed the Sabbath Day next come fortnight for the celebration at St. Patrick's Church, according to the Liturgy of the Church of Ireland, and the Friday before for a preparatory sermon between nine and ten in the

morning. The subject of the sermon, delivered in pursuance of this appointment, was the duty of repentance, as testified by the forsaking and amendment of former sins. By order of the house, on the 17th of June, thanks were returned to his grace for his great pains on the occasion, with a request that he would cause the sermon to be printed, which was in consequence done, and the sermon remains amongst his works under the title of "*The right way to safety after Shipwreck.*"

On the 18th of June, an order was entered on the journals of the House of Lords, and a corresponding one on those of the Commons, the 15th of July.

"That such matters as may seem to be intrenchments on the honour, worth, and integrity of Thomas Earl of Strafford, the Lord Primate, the Lord Chancellor Bolton, and the Lord Chief Justice Lowther, whose memory this house cannot in justice suffer to be sullied with the least stain of evil report, be totally and absolutely expunged and obliterated from the journals and records of the house."

In this parliament "many advantages were procured, and more designed, for the Church, in which Archbishop Bramhall was very industrious. Several of the bishops obtained their augmentations through his intercession; as likewise the inferior clergy the forfeited impropriate tithes; and the whole Church all the advantageous clauses in the acts of settlement and explanation," [although she did not reap the benefit of them to the full extent that was intended.] "There were two bills, for the passing of which he took great pains, but was defeated in both:" one was, "for making the tithing-table of Ulster the rule for the whole kingdom:" the other, "for enabling the bishops to make leases for sixty years." About this time he had a violent sickness, being the second fit of a palsy, which was very near putting an end to his life; but he recovered. "Before his death, he was intent upon a royal visitation, in order to the correction of some disorders he had

observed, and the better settlement of ministers upon their cures," by a more convenient distribution or union of parishes, and the building of churches: but he could not put this and some other designs he had formed in execution. A little before his death he visited his diocese, and having provided for the repair of his cathedral, and other affairs suitable to his pastoral office, he returned to Dublin about the middle of May, 1663. The latter end of the month following, he was seized with the third fit of the palsy, which quickly put an end to his life.

We may conclude this article by a few sentences from one whom it is always a pleasure to quote, Jeremy Taylor; in his sermon preached at Bramhall's funeral he tells us:

"At his coming to the Primacy, he knew he should first espy little besides the ruins of discipline, a harvest of thorns and heresies prevailing in the hearts of the people, the churches possessed by wolves and intruders, men's hearts greatly estranged from true religion; and, therefore, he set himself to weed the fields of the Church. He treated the adversaries sometimes sweetly, sometimes he confuted them learnedly, sometimes he rebuked them sharply. He visited his charges diligently, and in his own person, not by proxies and instrumental deputations. He designed nothing that we knew of, but the redintegration of religion, the honour of God and the King, the restoring of collapsed discipline, and the renovation of faith and the service of God in the churches. And still he was indefatigable; and, even at the last scene of his life, intended to undertake a regal visitation.

"Upon a brisk alarm of death, which God sent him the last January, he gave thanks that God had permitted him to live to see the blessed restoration of his majesty and the Church of England, confessed his faith to be the same as ever, gave praises to God that he was born and bred up in this religion, and prayed to God, and hoped he should die in the communion of this Church, which he declared to be the most pure and Apostolical Church in the whole world.

“ To sum up all, he was a wise prelate, a learned doctor, a just man, a true friend, a great benefactor to others, a thankful beneficiary where he was obliged himself. He was a faithful servant to his masters, a loyal subject to the king, a zealous assertor of his religion, against Popery on one side and fanaticism on the other. The practice of his religion was not so much in forms and exterior ministeries, although he was a great observer of all the public rites and ministeries of the Church, as it was in doing good to others.

“ He was a man of great business and great resort. He divided his life into labour and his book. He took care of his churches, when he was alive, and even after his death, having left five hundred pounds for the repair of his cathedral of Armagh, and St. Peter’s church in Drogheda. He was an excellent scholar, and rarely well accomplished; first instructed to great excellency by natural parts, and then consummated by study and experience.

“ It will be hard to find his equal in all things. For in him were visible the great lines of Hooker’s judiciousness, of Jewel’s learning, of the acuteness of Bishop Andrewes. He showed his equanimity in poverty, and his justice in riches: he was useful in his country, and profitable in his banishment. He received public thanks from the Convocation, of which he was president, and public justification from the Parliament, where he was speaker; so that, although no man had greater enemies, no man had greater justifications.”

His works were collected and reprinted at Dublin, in one volume, folio, in 1674-7. A beautiful edition has lately formed part of the Anglo-Catholic Library.—*Life prefixed to Works by Archbishop Vesey. Funeral Sermon by Jeremy Taylor. Ware’s Comment. de Præsul. Hiberniæ. Mant’s History of the Church in Ireland. Bramhall’s Works.*

BRANDT, GERARD.

GERARD BRANDT was born at Amsterdam in 1626. He became the pastor of a congregation of Remonstrants, or Arminians, at Nieukoop, where he married the daughter of Gaspard Barlœus, who is well known for the excellence of his Latin poetry. In 1667 he settled at Amsterdam, and died there in 1685. His works are—1. A short History of the Reformation, and of the War between Spain and the Netherlands, 1658. 2. A History of the Reformation in the Low Countries, 4 vols, 4to. This has been translated into English, in 4 vols, folio; and an abridgment of it has also been published in 2 vols, 8vo. 3. The History of Enkhuyzen. 4. The Life of Admiral de Ruyter, folio. 5. An Historical Diary, with Biographical Notices of Eminent Men, 4to. 6. Poemata, 2 vols, 8vo. 7. *Historia judicii habiti annis 1618 et 1619; de tribus captivis Barneveldt, Hogerbeets et Grotio*, 4to.—*Moreri*.

BRANDT, GASPARD.

GASPARD BRANDT, eldest son of the preceding, was born in 1653, at Nieukoop, and educated under Limborch. In 1673 he was licensed to the ministry, which office he discharged at several places, and lastly at Amsterdam, where he died in 1696. He published some religious pieces in German, and the lives of Arminius and Grotius; the last were re-published by Mosheim, in 1725, 8vo.—*Moreri*.

BRANDT, GERARD.

GERARD BRANDT, second son of Gerard, and brother of the preceding, was born in 1657. He was instructed in philosophy and divinity by Limborch. He exercised the ministry at Rotterdam, and died there in 1683. He

translated Heylyn's *Quinquarticular History* from the English into German; besides which he was the author of a *History of Public Events in Europe*; and sixty-five *Sermons*.—*Moreri*.

BRANDT, JOHN.

JOHN BRANDT, the youngest son of Gerard, was born at Nieukoop, in 1660. He was successively minister at Hoorn, the Hague, and Amsterdam, where he died in 1708. His works are—1. *The Life of St. Paul*, 4to. 2. *A Funeral Oration on Mary, Queen of England*. 3. *A Treatise against Leydecker*. He also edited the "*Clarorum virorum Epistolæ*."—*Moreri*.

BRAULIO.

BRAULIO was Bishop of Saragossa in the 7th century, and was the friend of Isidore, Bishop of Seville, to whom he addressed two letters. He made an encomium upon Isidore, containing a catalogue of his works, in which he informs us that he himself completed and arranged that father's etymological treatise, entitled *Origines*. He also wrote a life of *Æmilianus*, a Spanish hermit, commonly called *St. Milan*. The life of *St. Leocadia* is also attributed to him. He assisted at the fourth, fifth, and sixth councils of Toledo. In a treatise of Isidore, entitled, *De Claris præsertim Hispaniæ Scriptoribus*, published by Scholt, at Toledo, in 1592, there are some pieces by Braulio. His *Epistles* and *Encomium* are extant in Isidore's works. He died in the year 646, having been a bishop twenty years.—*Dupin. Isidore's Works. Mabillon*.

BRENTZ, OR BRENTIUS.

BRENTZ, or BRENTIUS was born at Weil in Suabia, in 1499. He was educated at the school and university of

Heidelberg. His application was unequalled. He was accustomed to rise at midnight for study, and this custom had become so confirmed, that in after life he could never sleep after that hour. Martin Luther had now appeared as an author, and his works were perused with juvenile enthusiasm by young Brentz, whose joy was indescribably great when he had an opportunity of hearing him preach at Heidelberg. One of Luther's paradoxes especially struck the youth. It was this, "that man is not justified in the sight of God who does many works; but he who without having done any works, has much faith in Christ." He visited Luther, talked and conferred with him, and requested an explanation of what he did not understand. This naturally led to his becoming a confirmed Lutheran. After Luther's departure, he and others began to teach Lutheranism in Heidelberg. Brentz, though a very young man, undertook to expound St. Matthew's Gospel, at first in his own room, and afterwards, when that apartment was too small, in the Hall of Philosophy. The theologians were, of course, offended at this proceeding, as he acted without authority, and shewed symptoms of irritation at the concourse of hearers which the young man drew together. The heads of the university sought to silence him. But Brentz took orders, and then transferred his lecture to the College of the Canons of the Holy Ghost. He now became a popular preacher, and was chosen pastor at Halle, in the twenty-third year of his age. We find him afterwards attending a Protestant conference, for the purpose of reconciling the contention between Luther and Zuinglius, respecting the real presence, the latter doctrine being held by the Protestants generally. In 1530, he attended the diet of Augsburg, and took a share in the proceedings of that assembly. In 1534 he was invited by Ulric, prince of Wirtemberg, to undertake the direction of the university of Tubingen, conjointly with Camerarius, and to introduce the reformed religion. In 1547, while at Halle, he was obliged to conceal himself from the imperial forces, in consequence of a threat on the part of

Charles V. that he would destroy the city if Brentz were not given up to him. Letters were found in which Brentz contrary to the doctrines of the Christian religion, had exhorted the Protestant princes to take up arms against the emperor. Brentz, however, effected his escape in disguise, and wandered as a fugitive from place to place. His great solace at this time was the book of Psalms, which he said afterwards that no one could fully comprehend, except under circumstances similar to his own. In 1553, Christopher, Prince of Wirtemberg, son and successor of Ulric, afforded him an asylum in his castle at Stutgard. Here, at the prince's request, he drew up the Confession of Wirtemberg; and shortly after, on the death of the pastor of that place, Brentz was appointed to succeed him. In 1557 he attended the conferences at Worms, and died at Stutgard, Sept. 11, 1570. His opinions nearly coincided with those of Luther; he held the ubiquity of the body of Jesus Christ, and hence he and his followers have been denominated *Ubiquitarians*. His works were first published at Tubingen, 1576—1590, in 8 vols, folio, and at Amsterdam, in 1666.—*Melchior Adam. Fuller. Milner. D'Aubigny.*

BRETT, THOMAS.

THOMAS BRETT was born at Bettishanger in Kent, on the 3rd of September, 1667. He was sent to the grammar school of Wye, in that county, where his father resided, whence he proceeded to Queen's College, Cambridge, where he took his first degree, and then removed to Corpus Christi, January 17, 1689, where he proceeded LL.B. on St. Barnabas' day following, and did not at that time hesitate to take the oath of allegiance to William and Mary; his father, and other relations, who were accounted whigs, having brought him up in whig principles. He was ordained deacon, Dec. 21. 1690, when he undertook the cure of Folkstone for a twelve-

month; after which he came to London, entered into priest's orders, and was chosen lecturer of Islington Oct. 4, 1692.

Upon his father's death, at the earnest solicitation of his mother, he left Islington with some reluctance, and in May, 1696, took upon him the cure of Great-Chart, where he became acquainted with the family of Sir Nicholas Toke, whose daughter he married. In the following year he took the degree of LL.D., as a member of Queen's, and soon after entered upon the cure of Wye, but had no benefice of his own before April 12, 1703, when, upon the death of his uncle, who was rector of Bettishanger, he was instituted to that living. Archbishop Tenison made him an offer of the vicarage of Chislet, and soon after gave him also the rectory of Rucking, April 12, 1705. But although he had up to this time complied with the oaths, he began to have his scruples, which were strengthened by the representations and reasonings of Bishop Hikes, who urged upon him the necessity of refraining from all communion with the Church established, on the ground of the danger and sin of schism. On this he had recourse to Mr. Dodwell's tracts on that subject, whose arguments not satisfying his mind, he resolved to surrender himself up to the bishop, and he was accordingly received into his communion, July 1, 1715, according to a penitential form prepared especially for such occasions. The year after he was consecrated a bishop. He had sacrificed nobly all his worldly interests and prospects to his principles, and whatever may be thought of his principles, he must be honoured for the consistency of his conduct. He had now no living to support him; no Church open to him, but was accustomed, like many other Nonjurors, to officiate privately in his own house. His literary labours were very numerous, and all of them were distinguished for great ability and extensive learning. Brett was once presented at the assizes for holding a conventicle in his house: but an Act of Indemnity rescued him from the penalties. He afterwards spent his time between Fever-

sham and Canterbury, in which places he had congregations. Unquestionably the Nonjurors made a wise and judicious choice in selecting Brett as a bishop. The choice was made probably at the desire of Hickes, though he died before the consecration.

Bishop Brett soon became an active member of the Nonjuring communion; and among the late venerable Bishop Jolly's papers, we have a most interesting account of the correspondence between the Nonjurors and the Patriarchs of the Oriental Church, drawn up by Brett himself some few years after the scheme had failed. It has been published by Mr. Lathbury in his valuable History of the Nonjurors. The scheme alluded to was first thought of in 1716, when Arsenius, an Archbishop of the Eastern Church, was in London soliciting assistance for his afflicted brethren in Alexandria. Campbell, one of the Scottish Bishops, became acquainted with the Archbishop: "and," as Skinner says, "having a scheming turn for every thing which he thought of general usefulness to the Church, took occasion in conversation to hint something of this kind." Campbell mentioned the matter to his friends at a meeting. At first all were united: but the disputes respecting the *usages* having arisen, Spinkes, though he had previously translated their proposals into Greek, together with Hawes and Gandy, declined to proceed any further in the business, which was subsequently carried on by Collier, Brett, and Griffin, with the Scottish Bishops Campbell and Gadderer.

The statement of Bishop Brett is as follows:—"In the month of July, 1716, the Bishops called Nonjurors meeting about some affairs relating to their little Church, Mr. Campbell took occasion to speak of the Archbishop of Thebais then in London; and proposed that we should endeavour a union with the Greek Church, and draw up some propositions in order thereto, and deliver them to that Archbishop, with whom he intimated, as if he had already had some discourse upon that subject. I was then a perfect stranger to the doctrines and forms of worship

of that Church, but as I wished most heartily for a general union of all Christians in one communion, I was ready to have joined with Mr. Campbell on this occasion. But Mr. Lawrence being in the room, drew me aside, and told me, that the Greeks were more corrupt and more bigoted than the Romanists, and therefore vehemently pressed me not to be concerned in the affair: but Mr. Collier, Mr. Campbell, Mr. Spinkes joined in it, and drew up proposals, which Mr. Spinkes (as Mr. Campbell informed me) put into Greek, and they went together and delivered them to the Archbishop of Thebais, who carried them to Moscovy, and engaged the Czar in the affair, and they were encouraged to write to his majesty on that occasion, who heartily espoused the matter, and sent the proposals by James, Proto-Cyncellus to the Patriarch of Alexandria, to be communicated to the four Eastern Patriarchs. Before the return of the Patriarchs' answer to the proposals, a breach of communion happened among the Nonjurors here, Mr. Hawes, Mr. Spinkes, and Mr. Gandy on the one side, and Mr. Collier, Mr. Campbell, Mr. Gadderer, and myself on the other. So that when the Patriarchs' answer came to London, in 1722, Mr. Spinkes refused to be any further concerned in the affair, and Mr. Gadderer and I joined in it. After Mr. Gadderer went to Scotland, Mr. Griffin, being consulted, joined with us. The rest of the story relating to this matter may be gathered from the letters and the subscriptions to them. Mr. Collier subscribes Jeremias, Mr. Campbell Archibaldus, Mr. Gadderer Jacobus, and I, Thomas,

Sic Sub. THOMAS BRETT."

March 30th, 1728.

"A Proposal for a concordate between the orthodox and Catholic remnant of the British Churches, and the Catholic and Apostolic Oriental Church.

"1. That the Church of Jerusalem be acknowledged as the true mother Church and principal of ecclesiastical

unity, whence all the other Churches have been derived, and to which, therefore, they owe a peculiar regard.

“ 2. That a principality of Order be in consequence hereof allowed to the Bishop of Jerusalem above all other Christian Bishops.

“ 3. That the Churches of Antioch, Alexandria, and Constantinople, with the Bishops thereof, his colleagues, be recognized as to all their ancient canonical rites, privileges, and pre-eminences.

“ 4. That to the Bishop and Patriarch of Constantinople in particular an equality of honour with that of the Bishop of Rome be given, and that the very same powers and privileges be acknowledged to reside in them both alike.

“ 5. That the Catholic remnant of the British Churches, acknowledging that they first received their Christianity from such as came forth from the Church of Jerusalem, before they were subject to the Bishop of Rome and that Church, and professing the same holy Catholic faith, delivered by the Apostles, and explained in the councils of Nice, and Constantinople, be reciprocally acknowledged as part of the Catholic Church in communion with the Apostles, with the holy fathers of these councils, and with their successors.

“ 6. That the said Catholic remnant shall thereupon oblige themselves to revive what they long professed to wish for, the ancient godly discipline of the Church, and which they have already actually began to restore.

“ 7. That in order still to a nearer union, there be as near a conformity in worship established as is consistent with the different circumstances and customs of nations, and with the rites of particular Churches, in that case allowed of.

“ 8. That the most ancient English Liturgy, as more near approaching the manner of the Oriental Church, be in the first place restored, with such proper additions and alterations, as may be agreed on to render it still more conformable both to that and the primitive standard.

“9. That several of the Homilies of St. Chrysostom, and other approved Fathers of the said Oriental Church be forthwith translated into English and read in our holy assemblies.

“10. That in the public worship, when prayer is made for the Catholic Church, there be an express commemoration made of the Bishop of Jerusalem, and that, especially in the Communion Service, prayer be offered up for him and the other Patriarchs, with all the Bishops of the same communion, and for the deliverance and restoration of the whole Oriental Church.

“11. That the faithful and orthodox remnant of the Britannic Church is to be also, by the said Oriental Church, on proper occasions, or on certain days publicly commemorated and prayed for.

“12. That there be letters communicatory settled betwixt one and the other, and the acts and deeds on both sides be mutually confirmed.

“Wherefore in order to establish such a concordate, until that a firm and perfect union can be fixed, the suffering Catholic Bishops of the old constitution of Great Britain have thought fit hereby to declare, wherein they agree and wherein they cannot come to a perfect agreement.

“1. They agree in the twelve Articles of the Creed as delivered in the first and second General Councils, which they take to be sufficient for faith, and thereupon cannot agree with the Latin Church, which hath superadded thereto twelve other articles of faith.

“2. They agree in believing the Holy Ghost to be consubstantial with the Father and the Son, according to the orthodox confession of the Oriental Church; and moreover, that the Father is properly the fountain and original whence the Holy Ghost proceedeth; and that it is altogether sufficient for salvation to believe herein what Christ Himself hath taught.

“3. They agree that the Holy Ghost is sent forth by

the Son from the Father, and when they say in any of their confessions, that He is sent forth or proceedeth from the Son, they mean no more than what is, and always has been confessed by the Oriental Church, i. e. from the Father by the Son.

“ 4. They agree, that the Holy Ghost did truly speak by the prophets and apostles, and is the genuine author of all the Scriptures.

“ 5. They agree, that the Holy Ghost assisteth the Church in judging rightly concerning matters of faith, and that both general and particular orthodox councils, convened after the example of the first council of Jerusalem, may reasonably expect that assistance in their resolutions.

“ 6. They agree, in the number and nature of the charismata of the Spirit.

“ 7. They agree, that there is no other foundation of the Church but Christ alone, and that the prophets and apostles are no otherwise to be called so, but in a less proper and secondary sense respectively only.

“ 8. They agree that Christ alone is the head of the Church, which title ought not therefore to be assumed by any one, much less by any secular power, how great soever, and that Bishops under Him have a vicarious headship, as His proper representatives and vicegerents, being thence subject in spirituals to no temporal power on earth: and in consequence hereof they hope the patriarchs of the Oriental Church will be pleased, by an express article, to signify, that they own the independency of the Church in spirituals upon all lay powers, and consequently declare against all lay deprivations.

“ 9. They agree, that every Christian ought to be subject to the Church, and that the Church is by Christ sufficiently instructed and authorized to examine the writings and censure the persons of her subjects or ministers, though never so great.

“ 10. They agree, that the Sacrament of the body and

blood of Christ ought to be administered to the faithful in both kinds, and that the Latin Church have transgressed the Institution of Christ by restraining from the laity one kind.

“11. They agree, that Baptism and this are of general necessity to salvation, for all the faithful, and that the other holy mysteries instituted by Christ, or appointed by His Apostles, which are not so generally necessary unto all, ought nevertheless to be received and celebrated with due reverence, according to Catholic and immemorial practice.

“12. They agree, that there is no proper purgatorial fire in the future state, for the purgation of souls, nor consequently any redemption of souls out of the fire of purgatory by the suffrages of the living: but that notwithstanding none do immediately ascend into the heaven of heavens, but do remain until the resurrection in certain inferior mansions, appropriated to them, waiting in hope for the revelation of that day, and joining in the prayers and praises of the militant Church upon earth, offered up in faith.”

“As to the points wherein they cannot, at present, perfectly agree, they declare.

“1. They have a great reverence for the canons of ancient general councils, yet they allow them not the same authority as is due to the sacred text, and think, they may be dispensed with by the governors of the Church, where charity or necessity require.

“2. Though they call the mother of our Lord blessed, and magnify the grace of God, which so highly exalted her, yet are they afraid of giving the glory of God to a creature, or to run into any extreme by blessing and magnifying her, and do hence rather choose to bless and magnify God, for the high grace and honour conferred upon her, and for the benefits which we receive by that means.

“3. Though they believe that both saints and angels have joy in the conversion of one sinner, and in the pro-

gress of a Christian, and do unite with us in our prayers and thanksgivings, when rightly offered to God in the communion of the Church: yet are they jealous of detracting from the mediation of Jesus Christ, and therefore cannot use a direct invocation to any of them, the ever blessed Virgin herself not excepted, while we desire nevertheless to join with them in spirit, and to communicate with them in perfect charity.

“ 4. Though they believe a perfect mystery in the Holy Eucharist, through the invocation of the Holy Spirit, upon the elements, whereby the faithful do verily and indeed receive the body and blood of Christ, they believe it yet to be after a manner, which flesh and blood cannot conceive; and seeing no sufficient ground from Scripture or tradition to determine the manner of it, are for leaving it indefinite and undetermined: so that every one may freely, according to Christ’s own institution and meaning, receive the same in faith, and also worship Christ in spirit, as verily and indeed present, without being obliged to worship the Sacred symbols of his presence.

“ 5. Though they honour the memory of all the faithful witnesses of Christ, and count it not unlawful in itself to assist the imagination by pictures and representations of them and their glorious acts and sufferings, yet they are afraid of giving thereby, on one hand, scandal to the Jews and Mahometans, or on the other, to many well meaning Christians: and they are moreover apprehensive that, though the wise may be safe from receiving any damage, by a wrong application, yet the vulgar may come thereby to be ensnared, and be carried to symbolize too much with the custom of idolaters, without designing it: to prevent which they therefore propose, that the 9th Article of the second Council of Nice, concerning the worship of Images, be so explained by the wisdom of the Bishops and Patriarchs of the Oriental Church, as to make it inoffensive, and to remove the scandal, which may be occasioned by a direct application to them.

“ If a concordate can be agreed on with some limita-

tions and indulgences on both sides, then it is proposed that a Church, to be called the Concordia, be built in or about London, which may be under the jurisdiction of the Patriarch of Alexandria, and in which, at certain times to be agreed on, there shall be the English service of the united British Catholics performed according as the same shall be approved or licensed by that Patriarch, or by the representatives of the Oriental Church. And that on the other side, if it should please God to restore the suffering Church of this island and her Bishops to her and their just rights, they promise to use their endeavours, that leave be granted to a Greek bishop here for the time residing, or to such as shall be deputed by him, to celebrate, upon certain days, divine service in the cathedral church of St. Paul according to the Greek rites. But if one common Liturgy could be on both sides agreed on, which should be unexceptionable, being compiled out of the ancient Greek Liturgies, some passages and rites only omitted, which are not of the substance, and which may give offence to one side, it is thought that nothing can more conduce to the establishing a union and communion between both parties on catholic terms, would but the Patriarchs of the Oriental Church graciously condescend, that the same common Liturgy should be used in Great Britain, both by the Greeks themselves here residing, and by the united British Catholics.

“None to be excluded from entering into this concordate who are willing, and all endeavours to be used on both sides to heal the breaches of Christendom, and to promote and propagate Christian unanimity and peace.

London.
August 18th, 1716.”

In the October following a letter was addressed to the Czar of Muscovy relating to the preceding proposal which, his majesty, it seems, encouraged.

The answer of the Eastern Patriarchs to the proposals

of the Nonjurors is dated from St. Petersburg, August 21, 1721. It is entitled "The Answer from the Orthodox of the East to the proposals sent from Britain for a union and agreement with the Oriental Church."

In this document the Patriarchs refuse to make the desired concessions, giving their reasons at great length. To the first five proposals they state, that they shall give one answer, since they all relate to one point, namely, the order of the five patriarchal thrones. "They who call themselves the remnant of primitive orthodoxy in Britain, would (if this be their meaning, which will be shewn to be otherwise hereafter) have them dispossessed of their situation given them by orthodox princes, and confirmed by divine and holy synods, and be settled in a new and different order: so that neither the Roman nor Constantinopolitan throne should any longer have the preference, but that of Jerusalem. But somebody may thus bespeak them, if gentlemen, the subject of your union with the orthodox Oriental Church be matter of doctrine and holy faith, to what purpose should the order of the patriarchal thrones be changed, which can neither the one way nor the other, be any advantage or detriment to religion? It would rather create divisions than conciliate an union, for it has the face of an innovation; whereas our Oriental Church, the immaculate Bride of the Lord, has never at any time admitted any novelty, nor will at all allow of any. And why should they have the preference given to the throne of Jerusalem? Because, say they, from thence came out the evangelical law of grace and truth, according to that prophesy, 'but out of Zion shall go forth the law, and the word of the Lord from Jerusalem.' Now they would by these words seem wiser and more provident, than those who place the thrones in this order, as if they had acted rashly and unadvisedly in making such an appointment, which God forbid. For the authors and legislators of this order were divine men, of extensive knowledge and judgment, and

had the Spirit of the Lord: nor can we pretend to be better and more sagacious than they, or to overturn, or in the least disorder their wise settlements, lest we be found to fight against the saints and against God.”—

They afterwards say :

“Some time since, the Pope of Rome, being deceived by the malice of the devil, and falling into strange novel doctrines, revolted from the unity of the holy Church, and was cut off: and it is now like a shattered rag of a sail of the spiritual vessel of the Church, which formerly consisted and was made up of five parts, four of which continue in the same state of unity and agreement: and by these we easily and calmly sail through the ocean of this life, and without difficulty pass over the waves of heresy, till we arrive within the haven of salvation. But he who is the fifth part, being separated from the entire sail, and remaining by himself in a small piece of the torn sheet, is unable to perform his voyage, and therefore we behold him at a distance tossed with constant waves and tempest till he return to our Catholic, Apostolic, Oriental, immaculate faith, and be reinstated in the sail from whence he was broken off: for this will make him secure, and able to weather the spiritual storms and tempests that beset him. Thus therefore the holy Church of Christ with us subsists on four pillars, namely, the four Patriarchs, and continues firm and immovable. The first in order is the Patriarch of Constantinople The second the Pope of Alexandria. The third of Antioch. The fourth of Jerusalem.”

They grant however :

“If those who are called the remains of the primitive orthodoxy, out of any particular affection of piety to the holy and Apostolical throne of Jerusalem, would prefer and esteem it above the rest, we have no objection to it: for we ourselves, though for order’s sake we number it in the 4th place, yet pay it the utmost reverence and respect, and honour it as the place where the light of religion and salvation arose, where the redemption of man and the preaching of the Gospel shone out into all the world, and

because there our Lord suffered for us, and there shed His precious blood. And if this be the desire of the pious remnant in Britain, we grant and allow it, only let them not despise the ancient order, nor accuse it of error, nor reject it."

They add further on this point.

"But it is necessary also that he should, either immediately or by deputation, consecrate the British Bishops by the grace of the Holy Spirit, no other Patriarch but that of Jerusalem daring to ordain in Britain, or to enter upon his jurisdiction."

To the 6th proposal respecting the ancient discipline they remark, "that they are ignorant of what is intended. If it be to make the Patriarch of Jerusalem supreme over all, they cannot consent, as it would subvert the ancient order: but if they only wish him to be primus in Britain, they consent. If the things to be revived were such as needed a synodical examination, they promise to submit them 'to a council of the universal Church.'"

To the 7th proposal they observe, that it is obscure, but they promise, that all such things shall be settled, if the union should be accomplished.

To the 8th proposal respecting King Edward's First Liturgy, they say: "The Oriental orthodox Church acknowledges but one Liturgy, the same which was delivered down by the Apostles, but written by the first Bishop of Jerusalem, James the brother of God, and afterwards abbreviated upon account of its length by the great Father, Basil, and afterwards again epitomized by John, the golden-tongued Patriarch of Constantinople, which from the times of Basil and Chrysostom, until now, the Oriental orthodox Church receives and uses every where, and by them administers the unbloody sacrifice in every Church of the orthodox. It is proper, therefore, that those, who are called the remnant of primitive piety, should, when they are united to us, make use of those, that in this point also there be no discord between us, but that they as well as we should on proper days officiate by

the Liturgy of St. Basil, and daily by that of St. Chrysostom. As for the English Liturgy we are unacquainted with it, having never either seen or read it, but we have suspicion of it, because many and various heresies and schisms and sects have arisen up in those parts, lest the heretics should have introduced into it any corruption or deviation from the right path. Upon this account it is necessary that we should both see and read it, and then either approve it as right, or reject it as disagreeable to our unspotted faith. When, therefore, we have considered it, if it needs correction, we will correct it, and if possible will give it the sanction of a genuine form. But what occasion have those for any other Liturgy, who have the true and sincere one of the divine Father Chrysostom, which is made use of in all the Oriental Churches of the Orthodox Greeks, Russians, Iberians, and Arabians, and many other orthodox nations? For if they who are called the remnant will receive this, they will thereby be more intimately united, and more nearly related to us: for the people do not so much look upon the heart as the appearance."

To the 9th Proposal, respecting the Homilies of Chrysostom, they assent, and commend it. To the 10th Proposal also they assent, as well as to the 11th, which they regard as of the same character. With respect to the 12th Proposal, they promise to transmit the decrees of their canons, and to receive the public and synodical determinations from Britain, and to take them into their consideration.

The Patriarchs then proceed to the points, in which the Nonjurors express their agreement with the Eastern Church. To the first four, a general agreement is expressed, only, with regard to the fourth, they wish them to add, that the Holy Ghost also "spake by the Holy Synods and Divine Fathers, and then they will be in the right, and not far from the truth." To the rest of the propositions also a general agreement is expressed; only they state their belief in Seven Sacraments, though two

only "exceed in necessity, and are such as no one can be saved without them." On the question of Purgatorial fire, they remark: "As for Purgatorial fire, invented by the Papists to command the purse of the ignorant, we will by no means hear of it. For it is a fiction and a doting fable invented for lucre, and to deceive the simple, and, in a word, has no existence but in the imagination. There is no appearance or mention of it in the Holy Scriptures or Fathers, whatsoever the authors or abettors of it may clamour to the contrary." They contend, however, for Prayers for Saints departed.

In the next place, the Patriarchs and Bishops proceed to the points of disagreement, as expressed by the Nonjurors, remarking that they constitute the greatest difficulty. "But, say they, this is not to be wondered at, for being born and educated in the principles of the Lutheran Calvinists, and possessed with their prejudices, they tenaciously adhere to them, like ivy to a tree, and are hardly drawn off." They answer the points in the order in which they were placed by the Nonjurors.

To the *First* they say, that the proposition cannot be received, for they cannot allow the decrees of Synods to be despised. To the *Second* respecting the Virgin Mary, they say, "Here we may fairly cry out with David, 'They were in great fear where no fear was:.'" and then they proceed to shew, that they do not give her divine honours. In replying to the *Third* point, they contend that the saints may be invocated and addressed as helpers. The *Fourth* proposition relative to the Eucharist is termed blasphemous, and the Patriarchs express their belief in Transubstantiation. To the *Fifth* point, respecting Images, they state, that to honour the saints by pictures is an ancient piece of devotion, which they daily practice. They argue at some length that the honour paid to them is only relative. The proposal, at the end of the points of disagreement, respecting a church in or near London, is approved of and accepted: and also that the Eastern Bishops, or those appointed by the Patriarch Alexandria,

should, in the event of a change in the government, perform divine service in St. Paul's in Greek and English. They then recommend the translation of the Greek Liturgy for general use.

At the close of the answers, it is added :

“The answers here transcribed to the proposals sent from Britain, were drawn up by a synodical judgment and determination of the Eastern Church, after the most mature deliberation, of the Lord Jeremias, the most holy œcumenical Patriarch of Constantinople, the new Rome, and the blessed and most holy Patriarchs, the Lord Samuel of Alexandria, and the Lord Chrysanthus of Jerusalem, with the holy metropolitans, and the holy Clergy of the great Church of Christ in Constantinople, in council assembled, in the year 1718, in the month of April, day the 12th.”

Then follows a synodical answer to a question, respecting the sentiments of the Greek Church, sent into Britain in the year 1672. The same decisions are expressed as in the preceding answers. It was signed by thirty-seven Patriarchs, Archbishops and Bishops. Another Synodical Decree is also given, on the same points, bearing the date 1691, and subscribed by several Patriarchs and Bishops.

The following is the reply of the Nonjurors to the communication from the Patriarchs,

“Copy of a Reply to the Answers of the Orthodox of the East.”

“Before the Catholic remainder of the British Church proceed to reply to the answers of the four most Reverend Patriarchs of the Catholic Oriental Church, they think themselves obliged to return their most hearty thanks to their Patriarchal Lordships for the trouble they have given themselves, in drawing up an answer to our proposals, and transmitting it to so distant a country as Great Britain: hoping that this charitable disposition and generous ardour their Patriarchal Lordships express for

preserving an harmony between us, and enlarging the union of Christendom, may be carried on to a happy conclusion; and as the Catholic remnant of Britain will omit nothing, in order to so desirable an issue, but willingly stretch to the utmost of their power: so having the satisfaction to understand, that their Patriarchal Lordships refer the difference of sentiments between us to the decision of the Scriptures and primitive Church, they have no uncomfortable prospect of a coalition. For since the determining rule is equally received by the Oriental Churches and the Catholic remainder in Britain; since the inspired writings of the Old and New Testament, as interpreted by the primitive Fathers, are the common standard of faith and worship to both, we do not despair, but by the blessing of God, when the case shall be further examined by the Catholic Oriental Church, such allowances and concessions may be made, as may dispose both parties to unite in communion with each other. And now, after this short mention of our wishes and regard, we shall proceed to speak of the answer their Patriarchal Lordships have done us the honour to send us.

As to the Articles agreed on between us, they shall be passed over unmentioned except as they stand in number.

1, 2, 3, 4, 5. To the answers to the first five propositions we have nothing to except, only we conceive, that the British Bishops may remain independent of all the Patriarchs.

6. Under this Article we never intended to prescribe to the wisdom, or question the learning of the Catholic Oriental Church, our meaning by the word *παιδεία* relating only to points of discipline.

7. The answer of their Patriarchal Lordships is here agreed to.

8. It is likewise agreed, that the Liturgy by which we now officiate shall be translated into Greek, and transmitted to their Patriarchal Lordships to be inspected by them.

9, 10, 11, 12. The answer is agreed to. With respect to the 12th, we believe the prayers of the living, together with the Eucharistic Sacrifice, are serviceable to the dead, for the improvement of their happiness during the interval between death and the resurrection, but then we declare no further upon this Article.

As to the last five Articles, in which there still continue some differences to be adjusted, we desire to observe in general, that what conjectures soever the Catholic Oriental Church might have to suspect us of Luther-Calvinism, we openly declare, that none of the distinguishing principles of either of those sects can fairly be charged upon us, and we further believe, that upon perusal of our reply they will most readily acquit us of any such imputation.

To come now to particulars.

I. Our reply to the answer to the first Proposition, relating to the reception of the seven general Councils as of equal authority to the Holy Scriptures, must be made with somewhat an abatement of regard. We willingly declare, we receive the faith decreed in the first six general Councils, as being agreeable to the Holy Scriptures, though our sentiments cannot advance so far as to believe the Fathers of those Councils assisted with an equal degree of inspiration with the Prophets, Evangelists, and Apostles; but here we desire not to lie under any restraint imposed by the disciplinary of those Councils. To this we must subjoin, that as to the seventh general Council assembled at Nice, we think ourselves obliged to declare, that we cannot assent to the giving even the worship *Dulia* to angels or departed saints."

They proceed to state their reasons at some length, and then add:—

“As for their Patriarchal Lordships’ sentiment, maintaining the bread and wine in the Holy Eucharist being changed, after consecration, into the actual body and blood of our Saviour, nothing of the elements remaining excepting the bare accidents void of substance, we can by no

means agree with their Lordships' doctrine : such a corporal presence which they call transubstantiation having no foundation in Scripture, and being by implication, and sometimes plainly denied by the most celebrated Fathers of the primitive Church."

They conclude with observing that " having represented the difference between us, we are now to suggest a temper, and offer a compromise. If our liberty is left us therefore in the instances above mentioned ; if the Oriental Patriarchs, Bishops, &c. will authentically declare us not obliged to the invocation of saints and angels, the worship of images, nor the adoration of the host. If they please publicly and authoritatively, by an instrument signed by them, to pronounce us perfectly disengaged in these particulars ; disengaged we say, at home and abroad, in their Churches and in our own. These relaxing concessions allowed, we hope may answer the overtures on both sides and conciliate an union. And we further desire their Patriarchal Lordships, &c. would please to remember, that Christianity is no gradual religion, but was entire and perfect when the Evangelists and Apostles were deceased : and therefore the earliest traditions are undoubtedly preferable, and the first guides the best. For the stream runs clearest towards the fountain head. Thus whatever variations there are from the original state, whatever crosses in belief or practice upon the earliest ages ought to come under suspicion. Therefore as they charitably put us in mind to shake off all prejudices, so we entreat them not to take it amiss if we humbly suggest the same advice. We hope therefore your Lordships' impartial consideration will not determine by prepossessions, or by the precedents of latter times, but rather be governed by the general usages and doctrines of the first four centuries, not excluding the 5th : that they will not think themselves unalterably bound by any solemn decisions of the East in the 8th century, which was even then opposed by an equal authority in the West. And thus presuming both parties

will hold the balance and wish for truth to prove it, we are not without expectation of advancing so far towards uniformity, as may make up the unhappy breach. and close the distance between us. And to release their Patriarchal Lordships, we take leave with our most earnest prayers, 'That the All-wise and Merciful God, Who makes men to be of one mind in an house, Who is the Author of peace and Lover of concord,' may graciously please to continue their benevolent wishes, animate their zeal, and direct their measures, for finishing so glorious a work. That the Orthodox Oriental Church and the Catholic remnant in Britain, may at last join in the solemnities of religion, and be made more intimately one fold under our Shepherd Jesus Christ, our blessed Lord and Saviour, to Whom with the Father and the Holy Ghost be all honour and glory, world without end. Amen."

"This reply was concluded and delivered to some Greeks in London, to be by them transmitted to the Four Eastern Patriarchs. May 29th, 1722."

Having heard also from Arsenius, to him they likewise addressed a letter. "To the most venerable and wise Bishop Arsenius the Metropolitan of Thebais, the remnant of the Catholic bishops and clergy of Britain wish prosperity." It was signed by

Archibaldus, Scoto-Britanniæ Episcopus.

Jacobus, Scoto-Britanniæ Episcopus.

Jeremias, Primus Anglo-Britanniæ Episcopus.

Thomas, Anglo-Britanniæ Episcopus.

The last signature is that of Brett.

In a letter addressed by Arsenius in 1722 to "the Lord Jeremias, Lord Archibaldus, Lord Thomas, and Lord James," (Lord Thomas being Bishop Brett,) it was proposed that two of their party should be sent to Russia for the purpose of mutual and friendly conferences, and this is stated to be the wish of the Emperor. The proposition was also made in a letter from the Russian Governing

Council, dated August 25th, 1723 ; who forwarded another letter to the Non-juring Bishops the year following. This document is addressed "To the Most Reverend the Bishops of the Catholic Church in Great Britain, our dearest brothers." It is called "The Orthodox Confession of the Apostolical, Catholic, and Oriental Church of Christ." A Synod had been assembled to consider the previous answer of the Non-juring Bishops ; and the decision was now transmitted to England. They acknowledge the reception of the Nonjurors' reply ; but they add, that they have nothing further to remark, in addition to their previous answer. They state, however, that the doctrines have been decided upon, and "that it is neither lawful to add any thing to them nor take any thing from them : and that those, who are disposed to agree with us in the divine doctrines of the orthodox faith, must necessarily follow and submit to what has been defined and determined, by ancient Fathers and the holy Œcumenical Synods from the time of the Apostles and their holy successors, the Fathers of our Church to this time. We say they must submit to them, with sincerity and obedience, and without any scruple or dispute. And this is a sufficient answer to what you have written," With this letter they forward "An Exposition of the Orthodox Faith" of the Eastern Church, agreed upon in a Synod called the Synod of Jerusalem, 1672, and printed in 1675. With respect to "custom and ecclesiastical order, and for the form and discipline of administering the Sacraments, they will be easily settled," say they, "when once an union is effected. For it is evident from ecclesiastical history, that there have been and now are different customs and regulations in different places and Churches, and that the unity of faith and doctrine is preserved the same." This letter is signed by the Patriarchs and several Archbishops and Bishops, and dated September 1723, from Constantinople.

The Non-jurors were unable to send their deputies immediately, and on the death of the Emperor the matter

was dropped. But it was not only the death of the Czar that put a stop to the negotiations, but also the indiscretion of the Patriarch of Jerusalem in writing to Wake, Archbishop of Canterbury, and sending copies of the proposals to him. Archbishop Wake most probably regarded the whole affair as unworthy of notice, and behaved very generously by not exposing the papers, or suffering them to be ridiculed.

Shortly before this the Non-juring communion was broken into two sections, under their respective leaders. Both parties were hostile to the National Church: but Spinkes, with his supporters, dissented only on the questions of the Oaths and the Prayers for the reigning Sovereign; while Collier and Brett, and those who concurred with them, introduced, as we have seen, a *New Communion Office*, involving several important practices, which had been deliberately rejected by the Church of England. After this separation, much bitterness was manifested in the controversy, which was carried on between the two sections: and some from both parties sought refuge in the bosom of the National Church.

In the year 1722, Brett united with Collier and the Scottish Bishop Campbell to increase the number of Bishops in their section, and consecrated John Griffin.

During all this period Brett was actively employed as an author. He published, *An Account of Church Government and Governors*, wherein is showed that the government of the Church of England is most agreeable to that of the Primitive Church; for the instruction of a near relation, who had been brought up among the Dissenters, London, 1707, 8vo. *The Authority of Presbyters Vindicated*. *Two Letters on the times wherein Marriage is said to be prohibited*, London, 1708, 4to. *A Letter to the Author of Lay-Baptism Invalid; wherein the Doctrine of Lay-Baptism, taught in a Sermon, said to have been preached by the B—— of S——y, Nov. 1710, is censured and condemned by all Reformed Churches*,

London, 1711. A Sermon on Remission of Sins, John xx. 21—23, London, 1712. The Doctrine of Remission &c., Explained and Vindicated. With this sermon he also published, in 1715, five others. On the Honour of the Christian Priesthood; the Extent of Christ's Commission to Baptize; the Christian Altar and Sacrifice; the Dangers of a Relapse; and, True Moderation. The Extent of Christ's Commission to Baptize, with the Letter to the Author of Lay-Baptism Invalid, was answered by Mr. Bingham, in his Scholastic History of Lay-Baptism; and being reflected upon by the Bishop of Oxford in a Charge, he wrote, An Inquiry into the Judgment and Practice of the Primitive Church, &c., in answer thereto, London, 1713. And upon Mr. Bingham's reply, he published, A farther Inquiry, &c., 1714; A Review of the Lutheran principles, showing how they differ from the Church of England, &c.; A Vindication of himself from the Calumnies cast upon him in some Newspapers, falsely charging him with turning Papist; in a Letter to the Hon. Arch. Campbell, Esq., London, 1715. Dr. Bennet's Concessions to the Non-jurors proved destructive to the Cause he endeavours to defend, 1717. The Independency of the Church upon the State, as to its pure spiritual Powers, &c. 1717. The Divine Right of Episcopacy, &c. 1718; and, in the same year, Tradition necessary to explain and interpret the Holy Scriptures, with a Postscript in answer to No Sufficient Reason, &c., and a Preface, with Remarks on Toland's Nazarenus; and a further Proof of the Necessity of Tradition, &c. A Vindication of the Postscript, in answer to No Just Grounds, &c. 1720. A Discourse concerning the Necessity of discerning Christ's Body in the Holy Communion, London, 1720. A Dissertation on the Principal Liturgies used by the Christian Church in the celebration of the Holy Eucharist, 1720. He is also supposed to have written, Some Discourses on the Ever-blessed Trinity, in the same year. Of Degrees in the University, a Dissertation in the Biblioth. Liter. No. 1. An Essay on the various English Translations of

the Bible, No. 4. An Historical Essay concerning Arithmetical Figures, No. 8, with an Appendix to it, No. 10, 1722—23—24, in 4to. An Instruction to a Person newly Confirmed, &c. 1725. A Chronological Essay on the Sacred History, &c., in defence of the Computation of the Septuagint, with an Essay on the Confusion of Languages, 1729. A General History of the World, &c. 1732. An Answer to the Plain Account of the Sacrament, in 1735-6. Some Remarks on Dr. Waterland's Review of the Doctrine of the Eucharist, &c., with an Appendix, in answer to his Charges, 1741. A Letter to a Clergyman, showing why the Hebrew Bibles differ from the Septuagint, 1743. Four Letters between a Gentleman and a Clergyman, concerning the necessity of Episcopal Communion for the valid administration of Gospel Ordinances, 1743. The Life of Mr. John Johnson, A.M., prefixed to his Posthumous Tracts, in 1748; with several Prefaces to the works of others, particularly a very long one to Hart's *Bulwark Stormed*, &c. In 1760, was published, a Dissertation on the Ancient Versions of the Bible; a second edition, prepared for the press by the Author, and now first published, 8vo.

Sir John Hawkins informs us that Dr. Johnson derived his opinion of the lawfulness of praying for the dead, from the controversy on the subject in 1715, agitated between certain Nonjuring Divines, and particularly from the arguments of Bishop Brett.

Brett died at his house in Spring Grove on the 5th of March, 1743, leaving behind him the character of a pious as well as a learned man.—*Lathbury's History of the Nonjurors. Master's History of C. C. C. Cambridge. Hawkins's Life of Johnson.*

BREVINT, DANIEL.

DANIEL BREVINT was born in the Isle of Jersey, in 1616, and received there his primary education. Before the revocation of the edict of Nantes, and till Charles I.,

by Archbishop Laud's persuasion, founded three fellowships in the colleges of Pembroke, Exeter, and Jesus, at Oxford, for Jersey and Guernsey alternately, young men of those Islands, designed for the ministry, were too often sent to study among the protestants in France, particularly at Saumur. Here Brevint studied logic and philosophy. In 1638, he was incorporated master of arts at Oxford, as he stood at Saumur; and the same year was chosen to be the first fellow at Jesus College, upon the foundation just mentioned. But he did not retain his fellowship long. The presbyterians and dissenters, obtaining power, ejected every Christian of the Church of England out of his preferment whatever it was. And Brevint was deprived of his fellowship in 1643. He then withdrew to his native country; and, upon the reduction of that place by the Parliament's forces, fled into France, and became pastor of a protestant congregation in Normandy. Soon after the Viscount de Turenne, afterwards Marshall of France, whose lady was distinguished for her piety, appointed him one of his chaplains. Whilst he held this office, he was one of the persons employed in the design of reconciling the protestant and popish religions; which gave him an access into, and made him acquainted with, every corner of the Romish Church, as he says himself. At the Restoration, Brevint returned to England, and was presented by Charles II., who had known him abroad, to the tenth prebend in the cathedral of Durham. Dr. Cosin, bishop of that see, who had been his fellow-sufferer, also collated him to a living in his diocese. In February, 1661, he took the degree of doctor of divinity at Oxford; and in December, 1681, he was promoted to the deanery of Lincoln. During his exile he had seen the worst features of popery, and all the dishonest arts used to support it; and consequently in 1672 he published his *Missale Romanorum*; or, the Death and Mystery of the Roman Mass laid open and explained, for the use of both reformed and unreformed Christians. He was one of those sound divines who contended against popery on catholic principles, as

may be seen from the following passages taken from this work. He vigorously opposes what he shews to be the main intention of the Mass, namely, to offer up to God the Father the Body and Blood of his Son. "This," says he, "is the grand object of Rome's Catholic religion; and whosoever every morning goes to that Church, it is in order to have some share in this unreasonable service.

"For, both in reason and Scripture, we are to offer ourselves to God; which St. Paul calls our 'reasonable service.' Rom. xii. 1. We must, likewise, offer our prayers, praises, elevation of hearts, tears of contrition, virtuous thoughts, just and charitable vows and works, &c., which, in opposition to the flesh and blood of Levitical sacrifices, the ancient fathers used to call 'sacrifices without blood.' We must also celebrate, and in a manner offer to God, and expose and lay before him the holy memorials of that great sacrifice on the cross, the only foundation of God's mercies and of our hopes, in like manner as faithful Israelites did, at every occasion, represent unto God that covenant of His with Abraham their father, as the original conveyance of blessings settled on his posterity. And this is the 'sacramental priestly office' in the Areopagite, the 'commemorative sacrifice' in St. Chrysostom, and the 'sacrifice after the order of Melchisedek' in St. Theodoret, which we solemnly do offer in the celebration of holy mysteries. All these things, I say, and whatsoever else depends on them, it is our duty to offer to God and to Christ, or rather to God by Christ. But that we should offer also Christ Himself, our Lord and our God, to Whom we must offer ourselves; it is a piece of devotion never heard of among men, till the Mass came in to bring such news.

"Because it was the general custom of primitive Christians, never to receive the holy Sacrament but after they had made their offerings, out of which the two elements of bread and wine, being set apart and consecrated, and then, by an ordinary manner of speech, called the Body

and Blood of Christ ; the word, as well as the act of offering, got so large and common a use in two distinct offices, as to signify the whole service ; which St. Augustine more distinctly calls ‘ offering ’ and ‘ receiving ; ’ that is, offering the bread and wine before, and receiving part of it after it was consecrated. And really the whole service was little more than a continued oblation. For Christians, before the Sacrament, offered their gifts ; and, after it, offered their prayers, their praises, and themselves. And this was the constant and solemn oblation of the Church, until dark and stupid ages, which by degrees have hatched transubstantiation in the bosom of the Roman Church, have at last improved it to this horrid direful service, which mainly aims at this, to offer upon an altar, not the bread and wine as before, but the very Body and Blood of Christ.

“ And because these public offices about the holy Sacrament are, in antiquity, commonly called sacrifices, as being standing memorials of the true sacrifice of Christ, the Church of Rome is now pleased to mistake these ‘ antitypes ’ and ‘ representations, ’ as the ancient Church calls them, of the sufferings of Christ, for Christ Himself, represented by the antitypes ; and upon this mistake she now builds up altars in every corner of her temples, thereon not only to offer, but also to sacrifice the Son of God.”

The next year he published or reprinted the Christian Sacrament and Sacrifice, by way of discourse, meditation, and prayer, upon the nature, parts, and blessings of the holy communion. This celebrated work was eulogized by Dr. Waterland, and reprinted at his suggestion in 1739. In it he still maintains his orthodox view of the eucharistic sacrifice. “ It must be granted,” he says, “ that the Holy Communion is not only a Sacrament, that the worshipper is to come to for no other purpose, than to receive ; nor a sacrifice only, where he should have nothing else to do, but to give : but it is as the great solemnity of the ancient passover was, whereof it hath taken place ; a great

mystery, consisting both of Sacrament and sacrifice, that is, of the religious service which the people owe to God, and of the full salvation which God is pleased to promise to His people.

“ It is a certain truth, that there never was on earth a true religion without some kind of sacrifices : and it is a very great lie to say that now the Christian should want them.

“ Of all the carnal sacrifices, which the Jews do reduce to six kinds, (besides many more oblations,) none ever had any saving reality, as to the washing away of sins, but in dependence on Jesus Christ our Lord ; and as to our service and duty towards God, which they were also to represent, none had this second end so fully performed under the Law as it must be under the Gospel. The blessed Communion alone, when whole and not mutilated, concentrates and brings together these two great ends (full expiation of sins, and acceptable duty to God,) towards which all the old sacrifices never looked, but as either simple engagements, or weak shadows. As for the first, which is expiation of sins, it is most certain that the sacrifice of Jesus Christ alone hath been sufficient for it : And the reiteration of it were not only superfluous as to its real effect, but also most injurious to Christ in the very thought and attempt.

“ Nevertheless, this sacrifice, which by a real oblation was not to be offered more than once, is, by an eucharistical and devout commemoration, to be offered up every day. This is what the Apostle calls, to ‘ set forth the death of the Lord,’—to set it forth, I say, as well before the eyes of God His Father, as before the eyes of all men,—and St. Augustine did explain, when he said that the holy flesh of Jesus Christ was offered up in three manners ; by prefiguring sacrifices under the Law, before His coming into the world ; in real deed upon the cross ; and by a commemorative Sacrament, after He is ascended into heaven. All comes to this—First, that the sacrifice, as it is itself and in itself, it can never be reiterated ; yet, by way

of devout celebration and remembrance, it may nevertheless be reiterated every day. Secondly, that whereas the holy Eucharist is by itself a Sacrament, wherein God offers unto all men the blessings merited by the oblation of His Son, it likewise becomes, by our remembrance, a kind of sacrifice also; whereby, to obtain at His hands the same blessings, we present and expose before His eyes that same holy and precious oblation once offered. Thus the ancient Israelites did continually represent, in their solemn prayers to God, that covenant which He had made once with Abraham, Isaac, and Jacob, their forefathers. Thus did the Jews, in their captivity, turn their faces towards either the country or to the temple, where the mercy-seat and the ark were, which were the memorials of His promises, and the Sacramental engagement of His blessings. And thus the Christians in their prayers do every day insist upon, and represent to God the Father the meritorious passion of their Saviour, as the only sure ground, whereon both God may give, and they obtain the blessings which they do pray for. Now, neither the Israelites had ever temple, or ark, or mercy-seat, nor the Christians have any ordinance, devotion, or mystery, that may prove to be such a blessed and effectual instrument to reach this everlasting sacrifice, and to set it out so solemnly before the eyes of God Almighty, as the holy Eucharist is. To men it is a sacred table, where God's minister is ordered to represent from God his master the passion of His dear Son, as still fresh and still powerful for their eternal salvation: and to God it is an altar, whereon men mystically represent to Him the same sacrifice, as still bleeding and sueing for expiation and mercy. And because it is the High Priest Himself, the true anointed of the Lord, Who hath set up most expressly both this table and this altar for these two ends, namely, for the communication of His body and blood to men, and for the representation and memorial of both to God: it cannot be doubted, but that the one must be most advantageous to the penitent sinner, and the other most accept-

able to that good and gracious Father, Who is always pleased in His Son, and Who loves of Himself the repenting and the sincere returning of His children, Luke xv. 22. Hence one may see both the great use and advantage of more frequent communion; and how much it concerns us, whensoever we go to receive it, to lay out all our wants, and pour out all our grief, our prayers, and our praises, before the Lord in so happy a conjuncture. The primitive Christians did it so, who did as seldom meet to preach or pray, without a Communion, as did the old Israelites to worship, without a Sacrifice. On solemn days especially, or upon great exigencies, they ever used this help of sacramental oblation, as the most powerful means the Church had to strengthen their supplications, to open the gates of heaven, and to force in a manner God and His Christ, to have compassion on them. The people of Israel, for the better performance of prayer and devotion, went up to the Tabernacle and the Temple, because (besides other motives) both these were figures of that Body which was to be sacrificed. Wherefore Christ calls His body "this temple," John ii. 19; and the first Christians went up to their churches, there to meet with these mysteries, which do represent Him both as already sacrificed, and yet as in some sort offering and giving up Himself. Those, in worshipping, ever turned their eyes, their hearts, their hopes towards that Altar and Sacrifice, whence the High Priest was to carry the Blood into the sanctuary: and these, looking towards the Cross and their crucified Saviour there, through His sufferings hope for a way towards heaven; being encouraged to this hope by the very memorial which they both take to themselves and show to God of these sufferings. Lastly, Jesus, our eternal Priest, being from the Cross, where He suffered without the gate, gone up into the true sanctuary which is in heaven, there above doth continually present both His Body in true reality, and us as Aaron did the twelve tribes of Israel, in a memorial. Exod. xxviii. 29. and,

on the other side, we, beneath in the Church, present to God His Body and Blood in a memorial, that, under this shadow of His Cross, and image of His Sacrifice, we may present ourselves before Him in very deed and reality."

A little afterwards he observes, "it is either the error, or the incogitancy of too many Christians, which makes them sometimes believe, and oftener live as if, under the Gospel, there were no other Sacrifice but that of Christ upon the Cross. It is very true, indeed, there is no other, nor can there be any other sufficient, and proper for this end, of satisfying God's justice, and expiating our sins. 'I have trodden the wine-press alone; and of the people there was none with Me; I looked, and there was none to help.'" Isaiah lxiii. 3, 5. In this respect, though the whole Church should, in a body, offer up herself as a burnt Sacrifice to God, yet could she not contribute more towards the bearing up or bearing away 'the wrath to come,' than all those innocent souls, who stood near Jesus Christ when He gave up the ghost, did towards the darkening of the sun, or the shaking of the whole earth. But that which is not so much as useful, much less necessary, to this eternal sacrifice which alone could redeem mankind, is indispensably both necessary and useful, that we may have a share in this redemption. So that if the sacrifice of ourselves, which we ought to offer up to God, cannot procure salvation, it is absolutely necessary to receive it."

Again, he observes, "whensoever Christians approach to this dreadful mystery, and to the Lamb of God, 'lying and sacrificed' (as some say that the holy Nicene Council speaks,) 'upon the holy table,' it concerns their main interest, in point of salvation, as well as other duties, to take a special care not to lame and deprive the grand Sacrifice of its own due attendance: but to behave themselves in that manner that, as both the principal and additional sacrifices were consumed by the same fire, and

went up towards heaven in the the same flame, so Jesus Christ and all His members may jointly appear before God: this in a Sacramental mystery, these, with their real bodies and souls, offering themselves at the same time, in the same place, and by the same oblation."

He states further, "though Christ our blessed Saviour, by that everlasting and ever same Sacrifice of Himself, offer Himself virtually up on all occasions: and we, on our side, also, offer ourselves, and what is ours, with Him several other ways, besides that of the Holy Communion: nevertheless, because Christ offers Himself for us at the Holy Communion in a more solemn and public sacramental way,—(thence it comes, that the memorial of the Sacrifice of Christ thereby celebrated, takes commonly the name of the Sacrifice itself, as St. Austin explains it often,)—we are then obliged, in a more special manner, to renew all our sacrifices, all the vows of our baptism, all the first fruits of our conversion, and all the particular promises which, it may be, we have made."

In 1674 he published *Saul and Samuel at Endor, or the New Ways of Salvation and Service*, which usually tempt men to Rome, and detain them there, truly represented and refuted; reprinted 1688; at the end of which is *A Brief Account of R. F., his Missale Vindicatum, or Vindication of the Roman Mass, being an answer to The Depth and Mystery of the Roman Mass, before-mentioned.* Besides the above works, he published in Latin, *Ecclesiæ primitivæ Sacramentum et Sacrificium, à Pontificiis corruptelis, et exinde natis Controversiis liberum*, written at the desire of the Princesses of Turenne and Bouillon. *Eucharistiæ Præsentia realis, et Pontificia ficta, luculentissimis non Testimoniis modo, sed etiam Fundamentis, quibus fere tota SS. Patrum Theologia nititur, hæc explosa, illa suffulta et asserta. Pro Serenissima Principe Weimariensi ad Theses Jenenses accurata Responsio. Ducentæ plus minus Prælectiones in S. Matthæi xxv. capita, et aliorum Evangelistarum locos hisce passim parallelos.* He also translated into French, *The judgment*

of the University of Oxford concerning the solemn League and Covenant. He died on the 5th of May, 1695.—*Wood's Athenæ and Fasti. Walker's Sufferings of the Clergy. Willis's Survey of the Cathedral of Lincoln. Brevint's Works.*

BRIDFERTH.

BRIDFERTH was born in the tenth century, and having received his education in France, became, as Leland supposes, a monk of Thorney. He was celebrated as a mathematician, and in the school of Ramsey was a professor of science. He wrote commentaries on the two treatises of Bede, *De Natura Rerum*, and *De Temporum Ratione*. Two other works are also attributed to him, *De Principiis Mathematicis Lib. 1.*, and *De Institutione Monachorum Lib. 1.*,—in addition to these Mabillon regards him as author of the *Life of Dunstan*, in the *Acta Sanctorum*. All these works are valuable, as illustrating both the learning and the mode of thought peculiar to the age.—*Wright. Leland. Pits.*

BRIDGE, WILLIAM.

WILLIAM BRIDGE was born in 1600. He was a fellow of Emmanuel College, Cambridge, where he took his master's degree; and afterwards settled as a minister at Norwich, till he was silenced for non-conformity, when he went to Rotterdam, and was chosen pastor of an independent congregation. In 1642 he returned to England, and was appointed one of the Westminster assembly. He had also the living of Great Yarmouth, from which he was ejected after the Restoration, and died in 1670. His works, which are rigidly calvinistic, were published in two vols. 4to.—*Calamy.*

BRIDGEWATER, JOHN.

JOHN BRIDGEWATER was born in Yorkshire, of a Somersetshire family. He was educated at Hart Hall, Oxford, after which he became a member of Brazenose College, where he took his master's degree in 1556, and was soon after ordained. He was a decided Romanizer, but remained in the Catholic Church of England, and became rector of Lincoln College, canon of Wells, and Archdeacon of Rochester; but, in 1574, he resigned his rectorship, and went over to Rome. He then quitted the kingdom, and went to the college for English Roman Catholics at Douay; he afterwards settled in Germany, where he died about 1600. He published, *Concertatio Ecclesiæ Catholicæ in Angliâ*, 4to. *Confutatio virulentæ Disputationis Theologicæ, in quâ Georgius John Prof. Acad. Heidelberg, conatus est docere, Pontificem Romanum esse Antichristum, &c.* 1589, 4to. An account of the Six Articles, usually proposed to the missionaries that suffered in England.—*Dod. Wood.*

BRISTOW, RICHARD.

RICHARD BRISTOW was born at Worcester, in 1538. Pits asserts that in 1555 he entered at Exeter College, Oxford, but Wood doubts this; it is certain that he was a member of Christ Church when he took his master's degree in 1562. In 1566 he was selected with Campian to entertain Queen Elizabeth on her visit to the university, with a public disputation; and in the following year he was appointed a fellow of Exeter College. He was at this time suspected of Romanizing propensities which interfered with his prospect of further preferment. And the suspicions were proved to be too true, as in 1569 he fell into schism, left his college, and quitted the kingdom. He went to Louvain, and by Cardinal Allen was made the

first moderator in the English college by him founded at Douay, took upon him the priesthood, being the first in that college who did so, and read the first public lecture of divinity there. Afterwards, upon Dr. Allen's instituting another seminary at Rheims, Bristow was sent for, and the care of that place was committed to him also in 1579, a substitute being provided at Douay: about which time he took the degree in divinity, partly at Douay and partly at Louvain, and became, says Wood, famous in those parts for his religion and learning. He privately returned to England shortly after, by his physician's advice, to try the effect of his native air, in consequence of a pulmonary complaint, and died near Harrow, October 18, 1581. He published,—1. A Brief Treatise of divers plain and sure Ways to find out the Truth in this doubtful and dangerous time of heresy; containing sundry motives unto the Catholic Faith, or Considerations to move a Man to believe the Catholics and not the Heretics, Antwerp, 1599. These motives were answered by Dr. Will. Fulke, of Cambridge. And Bristow published,—2. A Reply to Will. Fulke, in Defence of Dr. Allen's Seroul of Articles and Book of Purgatory, Lov. 1580. Dr. Fulke published a rejoinder the year following. 3. *Anti-Hæretica Motiva, omnibus Catholicæ Doctrinæ Orthodoxis cultoribus pernecessaria*, Atrebat. 1608, in two vols, 4to. This large book, which contains most if not all the former motives, was translated into Latin by Thomas Worthington, a secular priest, afterwards a Jesuit, in 1606, and by him published at Arras two years after. 4. Demands (fifty-one in number) to be proposed by Catholics to the Heretics. Several times printed in 8vo. This also was answered in a book entitled, *To the Seminary Priests late come over, some like Gentlemen, &c.* Lond. 1592. 5. A Defence of the Bull of Pope Pius V. He also collected, and for the most part wrote, Annotations on the New Testament, translated into English at Rheims: and was also, as it seems, author of *Veritates Aureæ S. R. Ecclesiæ, Autoritatibus vet. Patrum, &c.* 1616.—*Dod. Pits. Tanner. Wood.*

BRITIUS, OR ST. BRICE.

BRITIUS was bishop of Tours, and successor of St. Martin in that see. He died on the 13th of November, 444. but although his name is honoured as that of a saint in the calendar of the Church of England, little seems to be known of him except that having in his youth been addicted to licentious pleasures, he became a sincere penitent.

BROKESBY, FRANCIS.

FRANCIS BROKESBY was born at Stoke in Leicestershire. September 29th, 1637, and was educated at Cambridge, where he became a fellow of Trinity College, and took his B.D. degree in 1666. He afterwards married and became rector of Rowley, near Hull, in the East Riding of Yorkshire.

The *case in view* became a *case in fact* in 1710, when Brokesby, together with Dodwell and Nelson, again conformed to the Establishment. Lloyd, the deprived Bishop of Norwich, was now dead. Of the deprived bishops, therefore, Ken only survived, and Ken had actually resigned his pretensions and claims to Hooper, who succeeded Kidder in the diocese of Bath and Wells. Dodwell and others applied to Ken to know if he challenged their subjection: who replied, that he did not, and who further expressed his wish, that the breach might now be closed by their union with the bishops in possession of the sees. The particulars connected with the return of Dodwell, Nelson, Brokesby, and others to the National Church, are so full of interest that they demand our special notice. Dodwell writes to a friend, under the date of January 11th. 1709-10, Lloyd having died only ten days before, concerning the schism. The letter is as follows:

“I have received yours, and have already written to my Lord of Bath and Wells, as the only survivor of the invalidly deprived bishops, and as thereby having it in

his power now to free not only his private diocese, but the whole National Church, from the schism introduced by filling the sees, which were no otherwise empty than by the invalid deprivations. This I take to be sufficient upon our principles, who cannot justify our separate communion on any other account than that of the schism, provided there be no other, whom we do not yet know of, who does claim, and can prove a better title to some one episcopal altar of our National Church by succession to some of our deceased fathers, than the present incumbents.

“ This I had no mind to signify to Mr. K—— before others in his shop, when he would have me declare myself satisfied, that the schism would end with the life of my Lord of Norwich. I had no mind then to intimate the case of clandestine consecrations by our deceased Fathers, before persons who were not concerned for the satisfaction of their own consciences: but might thence easily take occasion to represent my case as the same with theirs: that the *Case in View* would immediately fall out upon the decease of my Lord of Norwich.

“ But if my Lord of Bath and Wells declare he will not so far insist on his right, as to justify our separate communions upon his account: we must then enquire, whether any claim appear derived from his deceased brethren, for keeping any one see full, which had been otherwise vacant by their death: and what evidence appears for supporting that claim: and whether that evidence be satisfactory? And the information concerning these facts must be expected from our friends in London. But it will, I believe, be most prudent not to enquire into secrets, the discovery of which may be dangerous to the persons concerned in them. The persons concerned in a good right so derived, may, and that commendably, in prospect of the peace which may follow from their concealment of what they have to say upon that argument, waive their right, how good soever otherwise. And we have reason to presume it is their design to do so, if they do not claim their right at this proper time of claiming it, and publish

their evidences for the satisfaction of the ecclesiastical subjects. And we may securely practice as if they had no right at all, as presuming that they have waived it. Nor can there be any schism without a known altar, against which an opposite altar may be erected. It will not therefore be sufficient to prove them validly consecrated bishops, unless they were also put in possession of some particular Church, by the same provincial Synod, by which they were consecrated. Which I am apt to think was a thing not foreseen, if there were any such clandestine consecrations.

“The other arguments, distinct from this of the schism, cannot, I think, be justifiable upon catholic principles. Nor can we therefore second our brethren who will continue the separation upon them. The adjusting these things will require some time before we can be resolved what to do. And the respite will be convenient for the unanimity even of those who act upon the same principles.

“Thus you have my thoughts, in short, concerning this whole matter. It concerns us all to join our prayers, that our own concord be broken as little as is possible, by our reconciliation into one communion with our adversaries.”

This is a most interesting and important document, as expressive of Dodwell's views on the question of the continuance of the separation. It is clear too that Dodwell was uncertain about the new consecrations. He had evidently heard a rumour of such a thing, but he had no positive knowledge of the fact. He writes from Shottesbrooke again nearly two months later, under the date of March 2nd, to another friend. At this time he had received Ken's answer.

“Since the decease of my Lord of Norwich, I have written to the excellent bishop Ken, as the last survivor of the invalidly deprived bishops, and have received his answer: as I have also seen another answer to another person, who

consulted him on the same occasion. Both are very full in owning his not insisting on his just right.

“By these therefore and other informations, we are here fully satisfied, that there is not now any longer any altar in our National-Church opposite to another altar of the same Church, that can justify the continuance of our separation. Accordingly our two families here were at Church on February the 26th, the first Sunday in Lent.

“But there are several, who still scruple the prayers. Endeavours are however using, that this difference of practice may make as little animosities in our flock as may be: whose endeavours will deserve the prayers of all who desire the good as well as the peace of this afflicted Church.”

The other letter from Ken, to which Dodwell alludes, was undoubtedly one which was sent to Nelson. Thus, writing to a friend on the same subject, under date of February 21st, 1709-10, Nelson says:

“In order to satisfy your inquiry, I can acquaint you, that I have received a letter from Bishop Ken, who assures me, ‘that he was always against that practice which he foresaw would perpetuate the schism, and declared against it, and that he had acted accordingly, and would not have it laid at his door, having made a recess (as he says) for a much more worthy person: and he apprehends it was always the judgment of his brethren, that the death of the canonical bishops would render the invaders canonical, in regard the schism is not to last always.’ Afterwards his lordship adds this: ‘I presume Mr. Dodwell, and others with him, go to church, though I myself do not, being a public person: but to communicate with my successor in that part of the office which is unexceptionable, I should make no difficulty.’

“This letter I communicated to Mr. Dodwell when in town, which he thought clear enough for closing the schism, and I suppose in a short time he may have one to the same purpose.”

On the 5th of March, Brokesby writes to a gentleman on the same subject for Dodwell, whose weak sight at that time prevented him from writing himself. He cites Ken's answer to Dodwell, the same in substance as that to Nelson. It was as follows :

“In that you are pleased to ask me, whether I insist on my episcopal claim? my answer is, that I do not: and that I have no reason to insist on it, in regard that I made cession to my present most worthy successor: who came into the fold with my free consent and approbation. As for any clandestine claim, my judgment was always against it: and I have nothing to do with it, foreseeing that it would perpetuate a schism, which I found very afflicting to good people scattered in the country, where they could have no divine offices performed.”

Brokesby adds :

“We are here satisfied the schism is at an end, when there is no altar against altar, nor any other Bishops but Suffragans to require our subjection. And therefore we go all to church.”

Much correspondence took place at this period between the Nonjurors, since many dissented from Dodwell's view. Brokesby, as well as Dodwell, enters largely upon the subject. In a letter of October 19th, 1710, he thus writes :

“That we could not communicate with the present possessors formerly because there was altar against altar; which cannot now be said: that we could not communicate with them while our excellent fathers were alive: that these might if they had pleased have ordained bishops into vacant sees: that this was not done, (which alone could have hindered it) and hence upon the death of our deprived fathers a right accrued to the present possessors, there being none else who could justly challenge it: that when our deprived fathers consecrated other bishops, they capacitated them to perform episcopal functions, gave them a right to ordain others, and hereby a power to prevent the failure of this order, which might otherwise be

feared as in Scotland: and they might have commissioned them to exercise their episcopal offices: but they could not commission them to do it after their deaths, the commission determining with the life of their commissioner, nor could give them right to act in full sees."

Brokesby alludes to a report, that the deprived bishops agreed that a power was given the new bishops, that is, Hicke and Wagstaff, equal to that of the Bishop of Norwich, and that it was to be exercised after the death of the bishops. He says in reply: "It can hardly be imagined that those wise and good men should grant such a power: in that if they had had a mind in their life time to have closed the schism, this might have precluded them from doing it. But further, this power could not have been granted without an unanimous consent of all the deprived bishops, in that if any one had stood out this would have rendered the grant invalid, because he might have insisted on his own right: now we have reason to think that Bishop Ken never concurred to the grant of such a power."

Another letter was written by Brokesby to the same party, dated 18th November, 1710. It appears that the individual had insisted on the right of the deprived Bishops to appoint successors. Brokesby takes up Dodwell's position, and contends that such a grant, if made, must be fully attested: and that then the question whether the deprived Bishops had such a power must be considered. It appears also, that during these discussions, the consecrations of Hicke and Wagstaffe were fully made known; or at all events they were pleaded in the letter to Brokesby. This is certain, since Brokesby thus argues:

"You make this grant a subsequent act to those persons being ordained suffragan Bishops, and to be a synodical decree of our deprived Fathers. Admitting the first, their being ordained: we insist on the proof of the subsequent grant, the enlargement of their power, and this over the whole Church of England. If it was a synodical

determination, then let the *Acta synodalia* be produced, and this under the hands of the Bishops, who were members of the synod, according to the forms used in synods." He afterwards adds: "Suppose our deprived Fathers had intended to convey such a power to those worthy suffragans, and agreed among themselves to do it: if they did not by some formal act convey it, no such power accrues to them, neither can they, by virtue of such an intention, challenge any jurisdiction." Brokesby therefore urges the production of the grant before its legality be discussed. Another letter was written by Brokesby in 1712; but he only re-asserts his previous arguments. It does not appear that any grant, by which Hicke and Wagstaffe were authorized to act as diocesan Bishops, was produced: though had such been the case, it would have been of no avail, as the deprived Bishops possessed no such power.

Brokesby attended his friend Dodwell in his last hours, and afterwards, as has been stated before, wrote his life. He died suddenly soon after that publication, in 1715. He wrote, besides the works alluded to,—1. A Life of Jesus Christ. 2. A History of the Government of the Christian Church for the three first centuries, and the beginning of the fourth; printed by W. B. 1712, 8vo.—*Brokesby's Life of Dodwell. Nichols's Hist. of Hinckley and of Leicestershire. Lathbury. Marshall.*

BROMPTON, JOHN.

There is a Chronicle which goes under the name of John Brompton, Abbot of Jorvaulx in Yorkshire, which, commencing with the mission of Augustine in 588, terminates with the death of Richard the First, in 1198. Bishop Nicholson observes that it is not probable that this history was written by any member of the abbey of Jorvaulx, since it takes no notice of the foundation of that monastery. He supposes that Abbot Brompton only procured the Chro-

nicle and bestowed it on the monastery. It is only as the author of this Chronicle that the name of Brompton is known. The author is very full of his collections for the Saxon times, but takes no notice of the chronological part in the whole history of the heptarchy. In this he has not been very inquisitive : for example, he concludes his account of Northumberland where Bede's history leaves him. He gives the Saxon laws at large and translates them, according to Nicholson, pretty honestly, although in what he borrows from the old Chronicle he is not so correct. Whoever was the author of the Chronicle it is certain that he lived after the beginning of the reign of Edward III., as appears by his digressive relation of the contract between Joan, King Edward's sister, and David, afterwards King of Scots. This historian has borrowed pretty freely from Hoveden. His Chronicle is printed in the "Decem Script. Hist. Angliæ," Lond. 1652, folio.—*Nicholson's Historical Library. Selden Præf. ad X. Script. Angl. inter quos Brompton.*

BROUGHTON, HUGH.

HUGH BROUGHTON was born at Oldbury, in Shropshire, in 1549, and was educated at a school at Houghton, founded by Barnard Gilpin. Thence he was sent to Cambridge, became one of the fellows of Christ's College, and there laid the foundation of his knowledge of Hebrew, in which he afterwards made such remarkable proficiency. His application and learning soon rendered him very conspicuous at the university, and also attracted the notice of the Earl of Huntingdon, who became a liberal patron to him, and greatly encouraged him in his studies. He was considered to be the best oriental scholar in the world. He was, however, reluctant to take holy orders, as he well might be, for he seems never to have brought his pride and temper under the controul of religion. It was at Archbishop Whitgift's solicitation that he at length

consented to be ordained, the archbishop suggesting that if he refused it would be supposed that he was opposed to the doctrine of Episcopacy. "Divers years after," says Strype, "he endeavoured to obtain a prebend in St. Paul's, London, to read the lecture there, (if I mistake not:) and in order to that, addressed a letter to the said Lord Treasurer, reminding him of his former intercession for the procuring him Nassington. But Mr. Broughton's carriage was so haughty, and his temper so rigid and so censorious, that however affected Archbishop Whitgift was towards him, he got no preferment in the Church; which soured his disposition more and more, especially towards Archbishop Whitgift."

Notwithstanding his faults he became a popular preacher in London, where he obtained the patronage of some persons of high rank: he still however prosecuted his studies with unremitting assiduity, and the result appeared in a work, called *The Concent of Scriptures*, which was published in 1584 or 1585, with a dedication to Queen Elizabeth. The work gave rise to much controversy, and is thus alluded to by Strype in his *Life of Archbishop Whitgift*: "He affirmed, (which was the purpose of his whole book,) that the book of God had so great an harmony, that every part of it might be known to breathe from one Spirit. And in this book he made use, he said, of all the ancient Hebrews and Greeks. And in another epistle of his to the Queen, describing this book, he wrote, that the sum thereof was, 'That God had recorded the world's age from the promise of redemption unto His performance of it.'"

"Divers years after, reflecting upon his *Concent*, thus he represented it; 'That little book, that drew all the Scripture unto Christ, and shewed the use of every parcel of it, from the beginning to the end: carrying half a score of several hard and needful studies thither; and examining all authors, not only in their own tongues, but their own vein and course of study.' Notwithstanding the great character and opinion the author had of his

work, it seemed so odd a piece, that it came out at first with great prejudice: that even the Archbishop himself said of it to the Queen, that 'it contained but the curious quirks of a young head.' Which speech coming to Broughton's ears, being an haughty conceited man, he printed this severe animadversion thereupon: 'If the prelate (said he) had studied one and thirty years, ever since he was doctor, how in one speech to shew himself extremely void of all grounds of learning, and of all conscience for the truth, and of all care whose ears to infect with atheism; the tempter could hardly carry him ἐξωγρημένον into parts more injurious to all holy writers.'"

The work was in 1589 strongly opposed by Dr. Reynolds at Oxford, and Broughton wrote several tracts in vindication of his own opinions; and the controversy between these two divines seems to have excited much interest, not only in the university but in London and throughout the country. A meeting between them was at one time effected, when Reynolds admitted that he had not studied these matters, and promised to yield if he saw reason for doing so. They agreed in 1591 to submit the subject in dispute to the arbitration of Archbishop Whitgift, and it appears, from a letter from Broughton to the Vice-chancellor of Oxford, that the censure of the archbishop was, "that never any human pains was of greater travail and dexterity; that against 1500 years' errors, to clear the holy story, as the Book of Convent had done." But the Archbishop's private judgment would not serve Broughton's turn, (so weighty he esteemed the matter, as well as his own reputation,) but he solicited the Queen herself, "that she would enjoin the Archbishop to make his censure public. And that then upon her Majesty's commandment it would be surer; for the better strengthening of her Majesty's subjects in love and honour of holy Scripture: which had been greatly weakened by Dr. R. calling matters in question, &c. And for vindicating a truth for the clearing of those sacred books: adding, that the cause was not his, but the Church's."

His work was opposed not only at Oxford, but at Cambridge. He was, therefore, induced to read lectures in defence of his performance, which he did first in St. Paul's and afterwards in a large room in Cheapside, and in Mark-lane.

During part of the time of his controversy with Reynolds, Broughton was abroad. He had gone to Germany in 1589, and staid some time at Frankfort, where he had a long dispute in the Jewish synagogue with Rabbi Elias, on the truth of the Christian religion. He appears to have been very solicitous for the conversion of the Jews; and his taste for Rabbinical and Hebrew studies naturally led him to take pleasure in the conversation of those learned Jews whom he occasionally met with. In the course of his travels, he had also disputes with the Papists, but in his contests both with them and with the Jews, he was not very attentive to the rules either of prudence or politeness.

In 1594, after his return to England, he was involved in a new controversy by An Explication of the Article of Christ's Descent into Hell. He strongly opposed the Genevan doctrine upon this point: the minds of the Archbishop and some others among our leading ecclesiastics, had not been made up upon the subject, and Broughton took the view which is now generally adopted by Anglicans. But his violent temper and want of all Christian courtesy always placed him in the wrong. He was always seeking preferment, and violent beyond all precedent in his expressions of disappointment when he found that Archbishop Whitgift, although at one time his friend, would neither do any thing for him himself nor advise the Queen to promote him. His anger scarcely knew any bounds when, in 1597, Dr. Bancroft was appointed to the see of London. He said that he had had a promise of that bishopric from some of the Lords of the Council; and it may have been so; but they could hardly have advanced so impassioned a man to so important a

post. Every one admitted his learning, but his violence, pride, and vanity were intolerable.

In 1597 he was in Germany again, and published a piece called *The Sinai Sight*, which he dedicated to the Earl of Essex. He appears to have continued abroad till the death of Queen Elizabeth; and during his residence in foreign countries, cultivated an acquaintance with Scaliger, Raphelengius, Junius, Pistorius, Serrarius, and other eminent and learned men. He was treated with particular favour by the Archbishop of Mentz, to whom he dedicated his translation of the prophets into Greek; and it is said that he was also offered a cardinal's hat, on condition of his embracing the Roman Catholic religion. He returned to England soon after the accession of King James I.

Broughton had always been a vehement advocate for a new translation of the Bible, to which Archbishop Whitgift had been opposed, being unwilling to throw suspicion on the then authorized version, called the Bishop's Bible. Broughton, with his usual violence had opposed Whitgift, and had attacked the Bishop's Bible with such acrimony, that, when, in 1607, the present authorized version was commenced, of which the Bishop's Bible was to be the basis, Broughton, to his own indignation and that of his friends, was not employed. Broughton, with his usual confidence, however, took it upon himself to advise the King how to proceed, and suggested rules and directions for the translators which, if adopted, would have rendered his own exclusion scarcely possible, for he was certainly one of the most distinguished Hebraists of the age. In one of his letters to the King he told him, "that his highness had begun a royal work, in commanding that a good translation of the Bible should be made, if with equal care and authority his highness required all that learning could do to be performed, and saw it done. And then this one book would match, he said, whole libraries for all books, (except the original Bible,) as the Pope's

library, the French King's, the Palatine, the Bavarian, with that of Augsburgh. Adding, that all would not profit so much as one translation from exquisite learning, care, and furniture." And then directing how it should be gone upon, "That many should translate a part. And when they had brought a good English style, and the true sense, a new labour others should take to make an uniformity [*i. e.* that divers words might not be used where the original word was the same; that so the whole translation might agree.] And that if seventy-two persons were set to translate, in memory of the ancient seventy-two Greek translators; and many to try how uniformity was kept; and after all, one qualified for difficulties [meaning, as it seems, himself] should run through the whole work, and should read upon the places of difficulty, in Gresham College, to be judged of all men; and after all, should print from Hebrews and Greeks, notes of his strength; and in all the realm, even Papists should have for the first impression (made for a trial) free speech: it would be a mighty help to understand the Hebrew and Greek Testaments, and win great credit among nations near us. He added, that it was very needful, that many others [mechanics and artificers] should be likewise at such a work, &c. embroiderers should help for terms about Aaron's ephod: geometricians, carpenters, masons, about the Temple of Solomon and Ezekiel: gardeners, for all the boughs and branches of Ezekiel's tree; to match the variety of the Hebrew terms."

Broughton had translated the prophetic writings into Greek, and the Apocalypse into Hebrew. He was desirous of translating the whole New Testament into Hebrew, which he thought would have contributed much to the conversion of the Jews, if he had met with proper encouragement. And he relates that a learned Jew with whom he conversed, once said to him, "O that you would set over all your New Testament into such Hebrew as you speak to me, you should turn all our nation."

Broughton soon after returned to the Continent, and

during his stay there, he was for some time preacher to the English at Middleburgh. But finding his health decline, he returned to England in November, 1611. He lodged in London during the winter, at a friend's house in Cannon-street; but in the spring he was removed, for the benefit of the air, to the house of another friend, at Tottenham High Cross, where he died on the 4th of August, 1612.

Most of his works were collected together, and printed at London in 1662, under the following title,—The Works of the great Albionean Divine, renowned in many Nations for rare Skill in Salem's and Athens' Tongues, and familiar Acquaintance with all Rabbinical Learning, Mr. Hugh Broughton. This edition of his works, though bound in one large volume, folio, is divided into four tomes. Many of his theological MSS. are preserved in the British Museum, of which a list is given in Ayscough's catalogue.—*From Strype's Life of Whitgift, and the Biog. Brit.*

BROUGHTON, RICHARD.

RICHARD BROUGHTON was born at Great Stukely, in Huntingdonshire, and educated at Oxford; but apostatizing from the Church of England, he afterwards went to the English College at Rheims. In 1593 he took orders, after which he became a missionary in England. He died in 1634. His works are—1. An Ecclesiastical History of Great Britain, folio, 1633. 2. A true Memorial of the Ancient, Holy, and Religious State of Great Britain, 1650, octavo. 3. Monasticon Britannicum, 1655, octavo.—*Wood. Dod. Fuller.*

BROUGHTON, THOMAS.

THOMAS BROUGHTON was born in London in 1704. He was educated at Eton, from whence he removed to Gonville and Caius College, Cambridge, where he proceeded

to his degree of master of arts. In 1739 he was instituted to the rectory of Stibington in Huntingdonshire, soon after which he was chosen reader at the Temple Church, where he gained the favour of Bishop Sherlock, who in 1744 gave him the vicarage of Bedminster, and St. Mary Redcliffe, Bristol, with a prebend in the cathedral of Salisbury. He died at Bristol in 1774. Mr. Broughton was one of the writers of the great Historical Dictionary, and the *Biographia Britannica*; besides which he published,—1. *Christianity distinct from the Religion of Nature*, in three parts, in answer to *Christianity as Old as the Creation*. 2. Translation of Voltaire's *Temple of Taste*. 3. Preface to his *Father's Letter to a Roman Catholic*. 4. Alteration of *Dorrel on the Epistles and Gospels from a Popish to a Protestant Book*, 2 vols. 8vo. 5. Part of the new edition of *Bayle's Dictionary*, in English, corrected, with a Translation of the Latin and other Quotations. 6. *Jarvis's Don Quixote*, the language thoroughly altered and corrected, and the poetical parts new translated. 7. Translation of the *Mottoes of the Spectator, Guardian, and Freeholder*. 8. *Original Poems and Translations*, by John Dryden, Esq., now first collected and published together, 2 vols. 9. Translation of the Quotations in *Addison's Travels*, by him left untranslated. 10. *The First and Third Olynthiacs, and the Four Philippics of Demosthenes* (by several hands), revised and corrected; with a new Translation of the *Second Olynthiac, the Oration De Pace, and that De Chersoneso*; to which are added, all the Arguments of *Libanius*, and *Select Notes from Ulpian*, 8vo. Lives in the *Biographia Britannica*. 11. *The Bishops of London and Winchester on the Sacrament, compared*. 12. *Hercules*, a musical drama. 13. *Bibliotheca Historico-Sacra*, an Historical Dictionary of all Religions, from the Creation of the World to the present Times, 1756, two vols, folio. 14. *A Defence of the commonly received Doctrine of the Human Soul*. 15. *A Prospect of Futurity*, in four

Dissertations, with a Preliminary Discourse on the Natural and Moral Evidence of a Future State.—*Biog. Brit.*

BROWER, CHRISTOPHER.

CHRISTOPHER BROWER was born at Arnheim, in 1559. He became a member of the College at Cologne, in 1580, where he was distinguished for his talents. He taught philosophy at Treves, was afterwards rector of the College of Fulde, and chiefly employed at his leisure hours in composing his works, which procured him the esteem of many men of learning, especially Cardinal Baronius, who often mentions him in his Annals of the Church in terms of high commendation. He died in 1617. He published an edition of Venantius Fortunatus, with notes and additions, Cologne, 1624, 4to; Scholia on the Poems of Rabanus Maurus, in vol. vi. of the works of Maurus; Antiquitates Fuldenses, 1612, 4to; Sidera Illustrium et S. S. Virorum qui Germaniam Rebus Gestis ornarunt, Mentz, 1616, 4to; Historia Episcoporum Trevirensium, &c., Cologne, 1626. He had also a principal hand in the Antiquities and Annals of Treves, 1626, 2 vols folio, and reprinted 1670; but some antiquaries are of opinion that in his anxiety to give correct copies of certain ancient documents, he took liberties with the originals which tend to lessen the authority of his transcripts.—*Moreri*.

BROWN, ROBERT.

ROBERT BROWN, the celebrated founder of the Independents or Congregationalists, was born, according to Heylin, at Tolthorp, in the county of Rutland. Some authorities make Northampton the place of his birth. But it is certain that his family was settled at Tolthorp, and was nearly allied to that of Lord Burleigh. He was educated at Corpus Christi College, commonly called Bennet

College, in the University of Cambridge. It does not appear that he graduated there, but he frequently preached and with great vehemence, which the followers of Cartwright, who claimed him for their own, attributed to zeal. But Brown soon outstripped his guide. Cartwright held the lucrative and exalted station of Margaret Professor, and though willing to bring others to his own level, he did not desire to annihilate an establishment but only to deface from it all the vestiges of Catholicism, and to bring in Presbyterianism.

Brown carried out the puritanical principles to their full extent: he declaimed against the government of Christ's Holy Church as antichristian: her Sacraments he affirmed were defiled with superstition; her liturgy was reviled as Popish, and in some parts, heathenish, and her ordinations he asserted to be no better than those of Baal's priests among the Jews.

Not able to abide any longer in a church he thought so corrupt, he went to Zealand, and joined a Congregation at Middleburgh formed on Cartwright's model; but this did not satisfy him, and he determined to have a Congregation entirely of his own formation. In 1582 he published a book, entitled, "A Treatise of Reformation," and having sent as many of them to England as might serve his turn, he returned to this country soon after to reduce his theory to practice. His chief positions were,—That every congregation of Christian men constitutes a Church, of which all the members are equal, and are competent, *jure divino*, to instruct and govern themselves. He thus equally rejected the jurisdiction of Bishops, and that of synods, which the Puritans regarded as the supreme visible source of ecclesiastical authority; neither did he allow any distinctive or indelible character to ministers of religion. Every member of the Church had a vote in all matters of religion; and it was thus that ministers were made and unmade, as expediency or caprice might require. As a single congregation constituted a church, so the power of their officers was defined

by its limits; they had no authority to administer the sacraments to any but those of their own society. Moreover, all being equal, a lay brother might officiate as pastor; and it was usual for some of them, after sermon, to ask questions, and to reason upon the doctrines of the preacher.

The Dutch had a church at this time at Norwich more numerous than any church or congregation within the precincts of the city, many of whom, says Heylin, "inclining to the opinions of the Anabaptists, were willing to embrace any doctrines which seemed to hold conformity with that sect. Amongst them Brown begins, and first begins with such amongst them as were most likely to be ruled and governed by him; he being of an imperious nature, and much offended with the least dissent or contradiction, when he had uttered any paradox in his discourses. Having gotten into some authority amongst the Dutch, whose language he had learned when he lived in Middleburgh, and grown into a great opinion for his zeal and sanctity, he began to practise with the English; using therein the service and assistance of one Richard Harrison, a country schoolmaster, whose ignorance made him apt enough to be seduced by so weak a prophet. Of each nation he began to gather churches to himself, of the last especially; inculcating nothing more to his simple auditors, than that the Church of England had so much of Rome, that there was no place left for Christ, or His holy Gospel. But more particularly he inveighed against the government of the Bishops, the ordination of ministers, the offices, rites and ceremonies of the public Liturgy, according as it had been taught out of Cartwright's books; descending first to this position, That the Church of England was no true and lawful church; and afterwards to this conclusion, that all true Christians were obliged to come out of Babylon, to separate themselves from those impure and mixed assemblies, in which there was so little of Christ's institution; and finally, that they should join themselves to him and to his disciples, amongst whom there

was nothing to be found which favoured not directly of the Spirit of God; nothing of those impurities and profanations of the Church of England. Hereupon followed a defection from the Church itself; not as before amongst the Presbyterians, from some offices in it. Brown's followers (who from him took the name of Brownists) refusing obstinately to join with any congregation with the rest of the people, for hearing the word preached, the Sacraments administered, and any public act of religious worship."

His attacks upon the Church being extremely virulent, he was convened before the Bishop of Norwich, and other ecclesiastical commissioners; and on his defending his schism with great insolence, he was committed to the custody of the Sheriff of Norwich. His relation, Lord Burleigh, however, interceded with the Bishop for him, on the ground that his excesses proceeded from mistaken zeal rather than confirmed malice; and having procured his enlargement, sent him to Whitgift, Archbishop of Canterbury, for admonition and council. In 1585 he was again cited to appear before Archbishop Whitgift, and being brought by this prelate's judicious management to assume an apparent conformity to the Church of England, the Lord Treasurer Burleigh sent him to his father in the country, with a letter recommending him to his favour and countenance. Brown's errors, however, had taken too deep root in him to be easily eradicated; he soon relapsed into his former errors, and his good old father resolving not to own him for his son who would not own the Church of England for his mother, dismissed him from his family. After wandering up and down the country for some time, and enduring great hardships, Brown at length settled at Northampton; but while he was industriously labouring to establish his sect, Linsell, Bishop of Peterborough, sent him a citation, which Brown not obeying he was excommunicated for his contempt. The solemnity of this censure affected him so deeply, that he soon after made his submission, and receiving absolution was re-admitted into the communion of the Church about the year 1590, and was

soon after preferred to the rectory of Achurch near Thrapstone, in Northamptonshire. Fuller, who in his boyhood knew him, is of opinion, that Brown never formally recanted his errors, with regard to the main points of his doctrine; but that his promise of a general compliance with the Church of England, improved by the countenance of his patron and kinsman, the Earl of Exeter, prevailed upon the Archbishop, and procured this extraordinary favour for him. He adds, that Brown allowed a salary for a curate, and though he opposed his parishioners in judgment, yet agreed in taking their tithes. Brown was a man of good parts and some learning, but was, according to Fuller, of a nature imperious and uncontrollable, so far from the sabbatarian strictness, afterwards espoused by some of his followers, that he rather seemed a libertine therein. In a word, says Fuller, he had a wife with whom he never lived, and a church in which he never preached, though he received the profits thereof: and, as all the other scenes of his life were stormy and turbulent, so was his end; for the constable of his parish, who was his god-son, requiring somewhat roughly the payment of certain rates, his passion moved him to blows, of which the constable complained to justice St. John, who was inclined rather to pity than punish him; but Brown behaved with so much insolence, that he was sent to Northampton gaol, on a feather bed in a cart, being very infirm, and aged above eighty years; where he soon after sickened and died, anno 1630, after boasting that he had been committed to thirty-two prisons, in some of which he could not see his hand at noon-day.

The chief of Brown's writings are contained in a thin quarto volume, in three pieces, printed at Middleburgh in 1582. The first is entitled, *A Treatise of Reformation, without tarrying for any man, &c.* The second is, *A Treatise on the Twenty-third chapter of St. Matthew, &c.* The third, *A Book which showeth the Life and Manners of all True Christians, &c.* A controversy, in 1599, between Francis Johnson, a Brownist, and H. Jacob,

throws great light upon the peculiar doctrines of the Brownists. From this work we subjoin a list of what the early Independents regarded as the "Anti-christian abominations yet retained in England."

1. The confusion of all sorts of people in the body of their (the English) Church; even the most polluted, and their seed being members thereof. It then enumerates all the officers and ministers of the Church, from the Archbishop down even to the sexton and organ blower, all of them of the anti-christian and viperous generation.
2. Their ministration of the Word, Sacraments, and government of the Church by virtue of the officers aforesaid. The Brownists held that the evil life of the minister took away the efficacy of the Sacraments. The titles of Primate, Metropolitan, Lords, Grace, Lordship, &c. ascribed to the prelates.
3. The inferior Prelates swearing obedience to the metropolitanical sees of Canterbury and York.
4. The inferior ministers when they enter into the ministry, promising obedience to the Prelates, and their ordinances; and when they are inducted to benefices, confirming it with their oath.
5. The Deacon's and Priest's presentation to a Lord Bishop by an Archdeacon.
6. Their receiving of orders of the Prelates or their suffragans.
7. Their pontifical, or book of consecrating Bishops, and of ordering Priests and Deacons, taken out of the Pope's pontifical, where their abuse of Scripture to that end, their Collects, Epistles, &c. may be seen.
8. Their making, and being made, Priests, with blasphemy; the Prelates saying to whom they make Priests, Receive ye the Holy Ghost, whose sins ye forgive, they are forgiven, &c.
9. Their confounding of civil and ecclesiastical offices and authorities in ecclesiastical persons.
10. Their retaining and using in their public worship, the apocryphal books, which have in them divers errors, untruths, blasphemies, and contradictions to the canonical Scriptures.
11. Their stunted Prayers and Liturgy, taken out of the Pope's mass book, with the same order of Psalms, Lessons, Collects, Pater Nosters, Epistles, Gospels, Ver-

sicles, Responds, &c. The Brownists, in general, rejected all set forms of prayer, and held, that the Lord's Prayer ought not to be used as a prayer, in its present form of words, being only intended as a model whereon our extempore prayers are to be formed. 12. The Cross in Baptism. 13. The hallowed font, questions to the infants at Baptism. 14. The godfathers and godmothers promising that the child doth believe, forsake the devil and all his works, &c. 15. Women's baptizing of children; which maintaineth that heresy, that the children are damned, which die unbaptized. They would not allow any children to be baptized, whose parents were not members of the Church, or of such as did not take sufficient care of the education of those formerly baptized. 16. Their houseling of the sick, and ministering the communion to one alone. 17. The ministering it, not with the words of Christ's institution, but with others taken out of the Pope's Portuis. 18. They sell that Sacrament for twopence to all comers. 19. The receiving of it kneeling, which maketh it an idol, and nourisheth that heresy of receiving their Maker, of worshiping it, &c. The reason of our kneeling at the Sacrament, is explained in the Rubric at the end of the Communion Service, for which purpose it was inserted there in the reign of Edward VI. 20. Their ring in marriage, making it a sacramental sign, and marriage an ecclesiastical action: thereby nourishing the Popish heresy, that matrimony is a Sacrament. They looked upon matrimony as a political contract, and therefore said, that the confirmation of it ought to come from the Civil Magistrate; and hence they condemned the solemn celebration of marriages in the Church. 21. Their praying over the dead, making it also a part of the minister's duty, and nourishing the heresy of prayer for the dead. 22. Their churching or purifying of women, then also abusing that Scripture, The Sun shall not burn them by day, nor the Moon by night. 23. Their Gang week, and praying then over the corn and grass. At the time of the Reformation, when processions, which made a

part of the solemnities at this season, were abolished, by reason of the abuse of them, yet, for retaining the perambulation of the circuits of parishes, it was enjoined, 'that the people should once a year, at the accustomed time, with the minister and substantial men of the parish, walk round the parish as usual, and at their return to Church, make the common prayers: provided that the minister, at certain convenient places, shall admonish the people to give thanks to God for the increase and abundance of the fruits of the earth, repeating the 103rd Psalm; at which time also the minister shall inculcate this and such like sentences: Cursed be he that removeth his neighbour's land-mark.' No such prayers indeed have been since appointed: but there is an Homily, divided into four parts; the three first to be used on the Monday, Tuesday, and Wednesday; and the fourth upon the day when the parish make their procession. 24. Their forbidding of marriage in Gang week, in Advent, in Lent, and on all the Ember days; which the Apostle calleth a doctrine of Devils, 1 Tim. iv. 1, 2, 3. 25. Their saints', angels', and apostles' days, with their prescript service. 26. Their fasts, and abstaining from flesh, on their eves, on Fridays, Saturdays, Ember Days, and all Lent through. 27. Their dispensations from the Prelates' courts of Faculties, to eat flesh at these times; which dispensations also have this wholesome clause in them, *sanâ conscientiâ*, that is, with a safe conscience: plainly shewing that they make it a matter of conscience. This is another doctrine of Devils, noted in the Scripture before alleged, 1 Tim. iv. 28. Their dispensations in like manner to marry in the times among the forbidden, which are noted before. 29. Licenses from the same authority, to marry in places exempt. 30. Dispensations also from thence, for boys and ignorant fools to have benefices. 31. Dispensations also for non-residents. 32. For having two, three, four, or more benefices, even tot, quot, that is to say, as many as a man will have and can get. 33. Tolerations. 34. Patron-

ages of, and presentations to, benefices, with buying and selling of advowsons. 35. Their institutions into benefices by the Prelates, their inductions, proxies, &c. 36. Their suspensions, absolutions, degradations, deprivations, &c. 37. The Prelates, Chancellors, and Commissarie's courts, having power to excommunicate alone, and to absolve. 38. Their Penance in a white sheet. 39. Their commutation of Penance, and absolving one man for another. 40. The Prelate's Confirmation, or Bishopping of children, to assure them of God's favour, by a sign of man's devising. 41. The standing at the Gospel. 42. The putting off the cap, and making a leg when the word Jesus is read. 43. The ring of peals at burials. They objected against bells, because they pretended they were consecrated to the service of idolatry. 44. Bead-men at burials, and hired mourners in mourning apparel. 45. The hanging and mourning of churches and hearses with black, at burials. 46. Their absolving the dead, dying excommunicate, before they can have, as they say, Christian burial. 47. The Idol temples. 48. The Popish vestments, as rochet, horned cap, tippet, the surplice in parish churches, and cope in cathedral churches. 49. The Visitations of the Lord Bishops, and Archdeacons. 50. The Prelates' lordly dominion, revenues, and retinue. 51. The Priests' maintenance by tithes, Christmas offerings, &c. 52. The oaths *ex officio* in their ecclesiastical courts, making men swear to accuse themselves. 53. The churchwarden's oath to present to the Prelates, all the offences, faults, and defaults, committed in their parishes, against their articles and injunctions. 54. The Prelates' ruling of the Church, by the Pope's cursed Canon Law. 55. Finally, their imprisoning and banishing, such as renounce and refuse to witness these abominations aforesaid, and the rest yet retained among them. They might well find fault with the Church for this last article, since they had smarted so severely under it.—*Heylin's History of Presbyterians. Fuller's Church History.*

BROWN, JOHN.

JOHN BROWN was born at Herpoo, in the county of Perth, in 1722. He was chosen pastor of a congregation of seceders at Haddington, where also he conducted a seminary for youth. He died in 1787. His works are : 1. The Self-interpreting Bible, 2 vols, 4to. 2. A Dictionary of the Bible, 2 vols, 8vo. 3. Explication of Scripture Metaphors, 12mo. 4. History of the Seceders, 12mo. 5. The Christian Student and Pastor, 12mo. 6. Letters on the Government of the Christian Church, 8vo. 7. General History of the Church, 2 vols, 12mo. 8. Select Remains, with his Life prefixed.—*Watkins*.

BROWN, JOHN.

JOHN BROWN was born at Rothbury, in Northumberland, in 1715. He was educated first at Wigton, in Cumberland, and next at St. John's College, Cambridge, where, in 1735, he took his degree of B. A., and two years after entered into orders. His first settlement was at Carlisle, where he became minor canon of the cathedral; and in the rising of 1745 acted as a volunteer on the Hanoverian side. Dr. Osbaldiston, Bishop of the diocese, made him his chaplain, and the dean and chapter gave him the living of Moreland in Westmoreland. His poem called "An Essay on Satire," addressed to Warburton, brought him acquainted with that writer, who introduced him to Mr. Allen at Prior Park. While here, he preached a sermon at Bath against gaming, which had a very great effect. In 1751 appeared his *Essays on Shaftesbury's Characteristics*, written with elegance. This was his chief work. It was suggested to him by Warburton, and to Warburton by Pope, who told him that the "Characteristics" had done more harm to revealed religion than all the works of infidelity put together. In 1754 he obtained the living of Great Horkesley in Essex, and the next year his tragedy of *Barbarossa* was acted with success, which

was followed by another called Athelstan. He now took his doctor's degree, and in 1757 published the first volume of his *Estimate of the Manners and Principles of the Times*, of which seven editions were soon printed. The year following appeared the second volume. About this time he was presented to the vicarage of St. Nicholas, in Newcastle, on which he resigned Great Horkesley, and was appointed chaplain in ordinary to the King. His next publication was the *Cure of Saul*, a sacred ode; which was followed by a "Dissertation on Poetry and Music." In 1764 appeared "*The History of the Rise and Progress of Poetry*," and the same year he printed a volume of sermons. In 1765 came out his "*Thoughts on Civil Liberty, Licentiousness, and Faction*;" and a sermon preached for the benefit of the female asylum. In 1766 he published a letter to Dr. Lowth, who had alluded to him as one of Dr. Warburton's sycophants. He now engaged to go to Petersburg to assist in the regulation of public schools; but while preparing for the voyage, he cut his throat in a fit of insanity, September 23, 1766.—*Gen. Dict.*

BROWNE, GEORGE.

GEORGE BROWNE, celebrated as being the first Prelate of the Church of Ireland who promoted in it the cause of the Reformation, was originally an Augustine friar of London, and had received his academical education in the house belonging to his order at Holywell in Oxford. Having become eminent among his brethren, he was made provincial of that order in England; and afterwards taking his degree of doctor of divinity, in some foreign university, he was incorporated in the same at Oxford in 1534, and at Cambridge soon afterwards. In the following march, he was advanced by King Henry the Eighth to the archbishopric of Dublin, which had been vacant since the preceding July. It is reasonable to suppose that the interval had been employed in making choice of

a fit person for this elevated station, the arduousness and importance of which were greatly enhanced by the peculiar circumstances of the time. An acquaintance with the writings of Luther, and an attachment to the principles of the Reformation, together with his good personal qualities, recommended him to the king's favour; but his principal patron was the Lord Privy Seal, Cromwell, who, under the peculiar title of the king's vicegerent in ecclesiastical matters, administered all the powers annexed to the king's supremacy in England. Thus nominated by the royal authority, having been elected to the see by the chapters of the Holy Trinity and St. Patrick's, and having received the royal assent on the 12th of March, before his consecration, the mandate for which had been issued the day after the royal assent, he was invested by Cranmer, Archbishop of Canterbury, and Fisher and Shaxton, respectively Bishops of Rochester and Salisbury, according to an act then lately passed, with the pall and other archiepiscopal ensigns; and on the 23rd of March, writs were issued for restoring to him the temporalities of the see.

The Archbishop soon found his new seat of dignity to be by no means one of repose and inaction, being promptly called upon to take a prominent and resolute part on the question of the supremacy, as well as on other matters which were judged to need correction in the Church. A body of commissioners was about this time appointed by the king, to confer with the principal persons in the country, for removing the Pope's authority from Ireland, and for reducing that kingdom to a conformity with England in acknowledging the sovereign power of the crown, whether in things spiritual or temporal. Cromwell, the Lord Privy Seal, who was the principal minister in the conduct of this affair, seems to have anticipated no serious impediment in early arriving at a favourable result. But the difficulties and perils of the undertaking were soon experimentally felt by the Archbishop, by whom the insufficiency of the commission, the obstacles which it had to

surmount, and the best method of supplying its defect and giving efficacy to the king's intencion, were pointed out in a letter to his patron, of September the 6th, 1535, which at the same time sets forth in a striking light the illiteracy of the clergy, and the blind and superstitious zeal of the people.

“ My most honoured Lord,

“ Your humble servant receiving your mandate, as one of his highness's commissioners, hath endeavoured, almost to the danger and hazard of this temporal life, to procure the nobility and gentry of this nation to due obedience, in owning of his highness their supreme head, as well spiritual as temporal; and do find much oppugning therein, especially by my brother Armagh, who hath been the main oppugner, and so withdrawn most of his suffragans and clergy, with his see and jurisdiction. He made a speech to them, laying a curse on the people, whosoever should own his highness's supremacy: saying that this isle, as it is in their Irish Chronicles, *Insula Sacra*, belongs to none but the Bishop of Rome, and that it was the Bishop of Rome's predecessors gave it to the king's ancestors. There be two messengers by the priests of Armagh, and by that Archbishop, now lately sent to the Bishop of Rome.

“ Your Lordship may inform his highness, that it is convenient to call a parliament in this nation to pass the supremacy by act; for they do not much matter his highness's commission, which your Lordship sent us over.

“ This island hath been for a long time held in ignorance by the Romish orders. And as for their secular orders, they be in a manner as ignorant as the people, being not able to say mass, or pronounce the words, they not knowing what they themselves say in the Roman tongue. The common people of this island are more zealous in their blindness, than the saints and martyrs

were in the truth at the beginning of the Gospel. I send you, my very good Lord, these things, that your Lordship and his highness may consult what is to be done. It is feared O'Neil will be ordered by the Bishop of Rome to oppose your Lordship's orders from the King's highness: for the natives are much in numbers within his powers. I do pray the Lord Christ to defend your Lordship from your enemies."

In pursuance of the Archbishop's advice, a Parliament was holden at Dublin in the spring of the year 1537, under Leonard Lord Gray, the Lord Deputy.

Confidential communications from the King's ecclesiastical Vicegerent most probably made known what measures would be acceptable to the King. And hereupon a bill was introduced for enacting, "that the King, his heirs and successors, should be the supreme head on earth of the Church of Ireland, and should have power and authority, from time to time, to visit, reform, restrain, and amend all such errors, heresies, abuses, offences, contempts and enormities, whatsoever they be, which by any manner, spiritual authority, or jurisdiction, ought or may lawfully be reformed, restrained, or amended, most to the pleasure of Almighty God, the increase of virtue in Christ's religion, and for the conservation of peace, unity, and tranquillity of this land of Ireland; any usage, custom, foreign laws, foreign authority, prescription, or any other thing or things to the contrary notwithstanding."

Another bill was introduced for taking away all appeals to Rome in spiritual causes, and referring all such appeals to the crown; and another, specifically "against the authority of the Bishop of Rome;" recounting the various mischiefs, temporal and spiritual, which attended the usurped authority of the Bishop of Rome, by some called the Pope, and the necessity of excluding such foreign pretended power, forbidding all persons, on pain of premunire, to extol or maintain, by writing or any act,

the authority, jurisdiction, or power of the Bishop of Rome within this realm ; giving order to the justices of assize and of peace, to inquire of offences against this act, as of other offences against the King's peace ; commanding all Archbishops, Bishops, and Archdeacons, their commissaries, vicars-general, and other their ministers, to make inquiry of such ecclesiastical persons as offend ; imposing an oath of supremacy on all ecclesiastical and lay officers ; and enacting that an obstinate refusal so to do, be, and be punished as, high treason.

The passing of these bills, in assertion of the King's supremacy, and in contradiction and to the annihilation of the Pope's, was attended with much difficulty, especially from the opposition of many spiritual peers. But the foresight which had dictated the measure was not wanting in energy to enforce it ; and the occasion called forth from the Archbishop of Dublin the following speech, distinguished more for its straightforwardness, brevity, and decision, than for deep argument or rhetorical display.

“ My Lords and Gentry of his Majesty's kingdom of Ireland,

“ Behold, your obedience to your King is the observing of your Lord and Saviour Christ ; for He, that High Priest of our souls, paid tribute to Cæsar, though no Christian. Greater honour then surely is due to your prince, his highness the King, and a Christian one. Rome and her Bishops, in the Fathers' days, acknowledged emperors, kings, and princes to be supreme over their dominions, nay Christ's vicars ; and it is much to the Bishop of Rome's shame to deny what their precedent Bishops owned. Therefore his highness claims but what he can justify the Bishop Eleutherius gave to St. Lucius, the first Christian King of the Britons ; so that I shall, without scrupling, vote his highness King Henry my supreme, over ecclesiastical matters as well as temporal, and head thereof, even of both isles, England and Ire-

land; and that without guilt of conscience, or sin to God. And he who will not pass this act, as I do, is no true subject to his highness."

This speech of the Archbishop was seconded by Justice Brabazon; and whether the assembly was invited by his example, or won by his reasoning, or controlled by his firmness, or startled by his denunciation, the bills overcame all opposition, and were passed into laws.

In the same Parliament several other acts were passed, which had reference to ecclesiastical property, and materially affected the Church and the clergy.

The act for first fruits, taking for its precedent a similar act in England, enacted that all persons, nominated to any ecclesiastical preferment, should pay to the King the profits for one year, to whomsoever the foundation, patronage, or gift belong.

Another vested in him the first-fruits of abbeys, priories, and hospitals: a previous act having provided for the suppression of thirteen religious houses by name; for the assurance of pensions to the Abbots during their respective lives, and for the enjoyment of the possessions by the patentees, to whom the King should have granted them.

Another ordained, that the twentieth part of the profit of all spiritual promotions be paid yearly to the King for ever: an enactment so well pleasing to the King, that he sent a particular letter of thanks to the Lords spiritual for the grant.

Another prohibited the payment of Peter-pence pensions, and other impositions, to the Bishop or see of Rome, and the procuring of dispensations, licenses, and faculties from thence; and authorized the granting of them by commissioners appointed by the King, in the same manner as by the Archbishop of Canterbury in England.

By another act of the same Parliament, for encouraging "the English order, habit, and language," spiritual promotions were directed to be given "only to such as could

“speak English, unless, after four proclamations in the next market town, such could not be had.” And an oath was to be administered to “such as take orders, and to such as are instituted to any benefice, that he would endeavour to learn and teach the English tongue to all and every being under his rule; and to bid the beads in the English tongue, and preach the word of God in English, if he can preach; and to keep or cause to be kept within his parish a school for to learn English, if any children of his parish come to him to learn the same, taking for the keeping of the same school such convenient stipend or salary as in the same land is accustomed to be taken.”

Archbishop Browne was now fairly at the head of the movement party. The Archbishop of Armagh, Lord Primate, was the leader of the conservatives, and was strongly opposed to his brother of Dublin. To such opposition an additional stimulus was doubtless given by the endeavours, made at the same time by the Archbishop of Dublin, for abolishing the false objects of Romish worship from the churches within his jurisdiction. His two cathedrals in particular, as there has been already occasion to observe, abounded with these symbols of corruption. In the Church of the Holy Trinity, or Christ's Church, the reliques and statues were innumerable; and in the walls of St. Patrick's a multitude of niches had been furnished by the superstition of the times with images of saints. These endeavours were about coincident in time with similar proceedings carried on under the royal authority in England; and the Archbishop acted under the like authority, which had been recently acknowledged in Ireland by the late statutes, having received instructions from the Lord Cromwell to that effect. But in executing these instructions he was met with opposition, not only from the Primate, but from those who were next in authority to himself within his own diocese; namely, the Prior of the church of the Holy Trinity, Robert Castele, alias Payneswick, and Edward Bassenet,

Dean of St. Patrick, who were tempted by the emoluments accruing from those superstitious objects of veneration to resist the King and the Archbishop, and to seek support in their resistance from the Pope.

Notwithstanding the zeal of Archbishop Browne for the establishment of the royal prerogative he seems, for some cause not apparent, to have fallen this time under the displeasure of the capricious tyrant whom he served, and from whom he received an angry letter. The Archbishop vindicated his conduct, and the matter dropped.

In the meantime commissioners had been appointed by the government to enquire into the state of the kingdom, who held inquests relative to the several counties and towns which they visited. Besides the complaints against the laity some were preferred against the clergy, and these serve to shew the state of the Irish establishment at that period. Undue fees were exacted by the Bishops and their officials for the probate of wills, and for judgment in matrimonial and other causes. Various priests were charged with extortion in the fees demanded for baptisms, for weddings, for the purification of women, and for burials. Some are accused for taking portion canon, which is explained, in one parish, to have been the taking, on a man's death, of his best array, arms, sword, and knife; and the same, even on the death of a wife during her husband's life: in another parish, to have been the taking from the husband, on his wife's death, of the fifth penny, if his goods were under twenty shillings; and five shillings, if above that amount: and in a third parish, the taking of one penny three farthings in the shilling. Some parsons, abbots, and priors, were charged with not singing mass, though they took the profits of their benefices: and the jury of Clonmell charged several of the regular priests in that part with keeping lemans or harlots, and having wives and children.

We have a further description of the state of the Irish clergy in a letter from Archbishop Browne himself,

written on the 8th of April, 1538, to the Lord Cromwell himself.

“ Right honourable and my singular good Lord,

“ I acknowledge my bounden duty to your Lordship's good-will to me, next to my Saviour Christ's, for the place I now possess; I pray God give me His grace to execute the same to His glory, and his Highness's honour, with your Lordship's instructions. The people of this nation be zealous, yet blind and unknowing; most of the clergy, as your Lordship has had from me before, being ignorant, and not able to speak right words in the mass or liturgy, as being not skilled in the Latin grammar; so that a bird may be taught to speak with as much sense, as several of them do in this country. These sorts, though not scholars, yet are crafty to cozen the poor common people, and to dissuade them from following his highness's orders: George, my brother of Arnagh, doth underhand occasion quarrels, and is not active to execute his highness's orders in his diocese. I have observed your Lordship's letter of commission, and do find several of my pupils leave me for so doing. I will not put others in their livings till I know your Lordship's pleasure; for it is meet I acquaint you first, the Romish relics and images of both my cathedrals in Dublin, of the Holy Trinity and of St. Patrick's, took off the common people from the true worship, but the prior and the dean find them so sweet for their gain, that they heed not my words: therefore send in your Lordship's next to me an order more full, and a chide to them and their canons, that they might be removed. Let the order be, that the chief governors may assist me in it. The prior and dean have written to Rome, to be encouraged; and if it be not hindered before they have a mandate from the Bishop of Rome, the people will be bold, and then tug long before his highness can submit them to his grace's orders. The country folk here much hate your Lordship, and despitefully call you in

their Irish tongue, the blacksmith's son. The Duke of Norfolk is by Armagh and that clergy, desired to assist them, not to suffer his highness to alter Church rules here in Ireland. As a friend, I desire your Lordship to look to your noble person ; for Rome hath a great kindness for that duke (for so it is talked here) and will reward him and his children. Rome has great favours for this nation, purposely to oppose his highness ; and so having got, since the act passed, great indulgences for rebellion, therefore my hope is lost, yet my zeal is to do according to your Lordship's orders. God keep your Lordship from your enemies here and in England." Dublin the third Kalends April 1538.

It was not long before the predictions of the Archbishop were fulfilled. In May, 1538, he had to convey to Cromwell the intelligence of the unjustifiable and wicked proceedings of the Pope and his party, in the following letter:—

“ Right honourable,

“ My duty premised : it may please your Lordship to be advertised, sithence my last, there has come to Armagh and his clergy, a private commission from the Bishop of Rome, prohibiting his gracious highness's people, here in this nation, to own his royal supremacy ; and joining a curse to all them and theirs, who shall not within forty days confess to their confessors, after the publishing of it to them, that they have done amiss in so doing. The substance, as our secretary hath translated the same into English, is thus :—

“ “ I, A. B., from this present hour forward, in the presence of the Holy Trinity, of the Blessed Virgin, mother of God, of St. Peter, of the holy apostles, archangels, angels, saints, and of all the holy host of heaven, shall and will be always obedient to the Holy See of St. Peter of Rome, and to my holy Lord the Pope of Rome, and his successors, in all things, as well spiritual, as tem-

poral, not consenting in the least that his holiness shall lose the least title or dignity belonging to the Papacy of our mother Church, or to the regality of St. Peter.

“ ‘I do vow and swear to maintain, help, and assist the just laws, liberties, and rights of the mother Church of Rome.

“ ‘I do likewise promise to confer, defend, and promote, if not personally, yet willingly, as in ability able, either by advice, skill, estate, money, or otherwise, the Church of Rome, and her laws, against all whatsoever resisting the same.

“ ‘I further vow to oppugn all heretics, either in making or setting forth edicts or commands, contrary to the mother Church of Rome; and in case any such to be moved or composed, to resist it to the uttermost of my power, with the first convenience and opportunity I can possess.

“ ‘I count all acts, made or to be made by heretical powers, of no force, or to be practised or obeyed by myself, or any other son of the mother Church of Rome.

“ ‘I do further declare him or her, father or mother, brother or sister, son or daughter, husband or wife, uncle or aunt, nephew or niece, kinsman or kinswoman, master or mistress, and all others, nearest or dearest relations, friend or acquaintance whatsoever, accursed, that either do or shall hold, for time to come, any ecclesiastical or civil, above the authority of the mother Church; or that do or shall obey, for the time to come, any of her the mother Church's opposers or enemies, or contrary to the same, of which I have here sworn unto; so God, the Blessed Virgin, St. Peter, St. Paul, and the holy Evangelists, help, &c.’

“ His highness the viceroy of this nation, is of little or no power with the old natives; therefore your Lordship will expect of me no more than I am able. This nation is poor in wealth, and not sufficient now at present to oppose them. It is observed that ever since his high-

ness's ancestors had this nation in possession, the *old natives have been craving foreign powers*, to assist and rule them. And now both English race and Irish begin to oppose your Lordship's orders, and do lay aside their national old quarrels, which I fear will, if anything will, cause a foreigner to invade this nation. I pray God I may be a false prophet; yet your good Lordship must pardon mine opinion, for I write it to your Lordship as a warning."

This bull of excommunication from the Pope was intended not to be a mere *brutum fulmen*, but to be the harbinger of more open and determined hostility against the King and his liege subjects, who dared to resist the aggressions of the Papal tyranny. About midsummer a Franciscan friar, named Thady Birne, was apprehended; and, having been put into the pillory, was confined in prison, until the King's order should arrive for his transmission to England. But terrified by the report that he was to be put to death, he committed suicide on the 24th of July in the castle of Dublin; and amongst other papers, was found in his possession the following letter to O'Neal, dated at Rome April the 28th, 1538, exciting him to rebellion in the names of the Pope and Cardinals, and under the signature of the Bishop of Metz.

"My son O'Neal,

"Thou and thy fathers are all along faithful to the mother Church of Rome. His Holiness Paul, now Pope, and the council of the holy fathers there, have lately found out a prophecy there remaining, of one St. Lasarianus, an Irish Bishop of Cashel, wherein he saith, that the mother Church of Rome falleth, when in Ireland the Catholic faith is overcome. Therefore, for the glory of the mother Church, the honour of St. Peter, and your own secureness, suppress heresy and his holiness's enemies; for when the Roman faith there perisheth, the see of Rome falleth also. Therefore the council of Cardinals have thought fit to encourage your country of Ireland as a

sacred island ; being certified, whilst the mother Church hath a son of worth as yourself, and those that shall succour you and join therein, that she will never fall ; but have more or less a holding in Britain, in spite of fate.

“ Thus having obeyed the order of the most sacred council, we recommend your princely person to the [care of the] Holy Trinity, of the Blessed Virgin, of St. Peter, St. Paul, and all the heavenly host of heaven.—Amen.

“ EPISCOPUS METENSIS.”

This and the like solicitations to rebellion and treason, in behalf of the Bishop and Church of Rome, were not lost upon O’Neal, who early in the following year, declared himself the champion of the Papacy ; or upon others of the Irish leaders, to whom they appear to have been addressed, and who, engaging in a confederacy, took the field, and committed great devastations, till they were defeated by the foresight and valour of the Lord Deputy and Sir William Brereton. But, instead of dwelling on these transactions, our business rather is to relate that, notwithstanding all opposition both from within and from without, the reformation of the Church was slowly but progressively advancing, and thus giving an earnest and opening the way of further improvements.

In particular, the Archbishop of Dublin at length succeeded in the accomplishment of his design of removing the monuments of superstition from his two cathedrals, and from the rest of the churches in his diocese : and especially the miraculous staff of St. Patrick, which had been plundered from the cathedral of Armagh, and presented to that of the Holy Trinity, in Dublin, in 1180, and had since been treasured up as one of its most valuable reliques, was publicly committed to the flames and burnt ; and the images in general were displaced, and in their room were substituted the creed, the Lord’s-prayer, and the ten commandments, decently framed and ornamented. About the same time these objects of idolatrous

worship elsewhere were generally defaced or removed, after the example which had been set in England. Thus an image of our blessed Saviour on the cross, in the abbey of Ballybogan, in the diocese of Meath, which had been held in great veneration, was publicly destroyed by fire ; and the same fate befell the equally venerated image of the Blessed Virgin, in the abbey of the canons regular, at Trim, in the same diocese ; and the oblations and treasures, which many superstitious votaries had offered there, were at the same time taken and carried away.

But in these latter instances, whatever may have been the Archbishop's good will on the occasion, he appears to have had no concern in the transaction. He had been accused, indeed, of such an intention early in the year in which it occurred ; but had defended himself against the charge in a letter to the Lord Privy Seal, dated the 20th of June, 1538 :—“ For that I endeavour myself, and also cause others of my clergy, to preach the Gospel of Christ, and to set forth the King's causes, there goeth a common bruit among the Irishmen, that I intend to pluck down our Lady of Trim, with other places of pilgrimages, as the Holy Cross, and such like ; which, indeed, I never attempted, although my conscience would right well serve me to oppress such idols. But undoubted they be the adversaries of God's word, which have kindled the same, thinking it will be to my reproach, that I pray God amend them ; fearing, that all those of this country, being now there, which feign themselves outwardly to be the maintainers of the Gospel, it is not inwardly conceived in their hearts.”

Archbishop Browne's task was by no means an easy one, the Lord Deputy was in heart a conservative and a Romanizer, and reports were in circulation of vacillation on the part of the King ; nevertheless he proceeded generally by legitimate means, occasionally by causing an opponent to be imprisoned. He was diligent in preaching, and in order to secure the acknowledgment of the Royal

supremacy, he put forth, under his seal as ordinary, a form of bidding prayer, under the title of "The Form of the Beads," to be addressed by all the clergy to the people, directing them what to pray for. In this form the phrase "Church of England and Ireland" is used, and the phrase not in the plural, "churches," but in the singular, "church," occurs five times in the course of the Formulary. In this the Papal supremacy was denounced, and that of the King asserted. It concluded with the direction; "For these and for grace every man say a Pater noster and an Ave."

To this stretch of authority there was much opposition: we can easily understand the extreme violence to which the clergy of the Church of Ireland would be hurried at the present time by an attempt on the part of their rulers in the opposite direction, and we must make allowance for the conduct of the clergy of the established Church when they were most of them Romanizers, and the cause of Popery was identified in men's minds with that of conservatism. Archbishop Browne, as we have before observed, was not supported by the Lord Deputy: and to what extent of persecution his zeal might have hurried him, except for the check he received in this quarter, it is difficult to say. With reference to a disobedient clergyman, his grace wrote to Lord Cromwell the following rather *pettish* letter:

"It may please your Lordship to be advertised, that in my last letter, directed unto your Lordship, I signified unto the same, that for his perversity and negligence I committed one Humfrey, a prebendary of St. Patrick's, unto ward, till time that I knew further the King's pleasure in correcting of such obstinate and sturdy Papists; thinking that in so doing I should have been aided and assisted by my Lord Deputy and the council. Howbeit, spite of my beard, yea, and to my great rebuke, whiles that I was at an house of Observants, to swear them, and also to extinct that name, naming them Conventuals, my

Lord Deputy hath set him at liberty. (So doth his Lordship aid me in my prince's causes.) I think the simplest holy-water clerk is better esteemed than I am. I beseech your Lordship in the way of charity, either cause my authority to take effect, or else let me return home again unto the cloister. When that I was at the worst, I was in better case than I am now, what with my Lord Deputy, the Bishop of Meath, and the pecuniose Prior of Kilmainham (Rawson). God send remedy, Who ever have your Lordship in His safe tuition. At Dublin, the 20th of May.

“Your Lordship may give credit unto this bearer, for he is my chaplain. I have committed now of late into ward the Bishop of Meath's suffragan, which in his sermon prayed, first for the Bishop of Rome, then for the Emperor, and at last for the King's grace, saying:— ‘I pray God, he never depart this world, until that he hath made amends.’ What shall a man think of the Bishop that hath such a suffragan? Howbeit, I doubt not but that he shall be discharged; ask, and nought believe.

(Signed.) “GEORGIUS DUBLIN.”

(Superscribed.)

“To the Right Honourable and my most singular good Lord, the Lord Private Seal.”

The allusion made in the foregoing letter to Staples, Bishop of Meath, arose from an unhappy difference which prevailed between the Archbishop and him, caused by certain sermons which they had delivered in the preceding Lent, and in which each was said to have maligned the other, on the evidence of insufficient, perhaps slanderous, witnesses, of whom Humfrey was one. Much crimination and recrimination followed, and hard words were used on both sides, little creditable in truth to the Christian profession, or the dignified station of either. In the end, articles, drawn up by each party, were sent to the Lord Privy Seal; but the dispute seems to have been adjusted

between them by his interposition, without pronouncing on its merits.

In 1538 he was one of the privy council, who went on a visitation of four counties, for the purpose of "abolishing the Bishop of Rome's usurped authority and extinguishing idolatry;" and his fellow commissioners in a letter to the Lord Privy Seal, express a hope that "it may please his Lordship to give thanks to my Lord of Dublin for his pains and diligence he hath used in his journey with us, in setting forth the word of God."

In another letter written after the return of the commissioners to Dublin, and signed by the Archbishop as well as his three commissioners, it is reported:—"At Clonmell was with us two Archbishops and eight Bishops, in whose presence my Lord of Dublin preached, in advancing the King's supremacy, and the extinguishment of the Bishop of Rome. And, his sermon finished, all the said Bishops, in all the open audience, took the oath mentioned in the Acts of Parliament, both touching the King's succession and supremacy, before me, the King's Chancellor; and divers others there present did the like"

In a letter from the Archbishop himself to the Lord Privy Seal, his Grace complains of the treatment he received from the conservative Lord Deputy, who had seized his house and furniture; in the concluding paragraph he says: "At such season as your Lordship's pleasure shall be to send hither authority *ad causas ecclesiasticas*, God willing, I intend to travel the country as far as any English is to be understood; and where, as I may not be understood, I have provided a suffragan, named Doctor Nangle, Bishop of Clonfert, who is not only well learned, but also a right honest man, and undoubtedly will set forth as well the word of God as our prince's causes, in the Irish tongue, to the discharge, I trust, of my conscience. Which said Bishop was promoted to the said benefice, by the King's majesty and you; and by commandment of the King's highness, and your good Lord-

ship, by me consecrated ; although as now he is expelled, and a Rome runner, who came in by provision, supported in the same by one M'William, a naughty traitorous person, governor of those parts, to whom the said Doctor Nangle, my suffragan, showed the King's broad seal, for justifying of his authority, which the said M'William little esteemed, but threw it away and vilipended the same. Notwithstanding that, my Lord Deputy will see no redress, for that his Lordship is so affectioned to the said M'William, although his Lordship had the King's highness letters in the favour of my said suffragan. Nevertheless his Lordship did a greater enterprise than that, in Obrenes country. He there deposed a Bishop, which was likewise promoted by the King's highness ; which Bishop was at Clonmell at our last journey, and there in presence of the Lord Chancellor, Lord Treasurer, Master Sub-Treasurer, and me, declared unto us the truth thereof. And, for as much as we could perceive, he was a right fatherly person ; and he, that the Lord Deputy hath now promoted to the same, is a gray friar, one of the holy confessors of the late Garrantynes, even as rank a traditor as ever they were."

The dissolution of monasteries had commenced before Archbishop Browne's time ; Archbishop Alan had been one of Cardinal Wolsey's instruments in procuring the dissolution of forty of the lesser monasteries. Subsequently other abbeys and religious houses had been suppressed and their property given to other persons, or vested in the crown. It is not fair to charge the dissolution of monasteries entirely upon the Reformers. Their corruption had in many instances become so great, that the public seemed to demand a diminution of their number, as well as a reformation in their inmates.

At this time the dissolution of the monasteries was vigorously prosecuted, and effected to a large extent, but not without opposition. That the corruptions were many and great, no one denied, but that the wheat should be consumed with the tares, many regretted. In 1538 a

report was made of a commission for the suppression of all abbeys, which called forth a recommendation from the Lord Deputy and council, that "six houses should stand and continue, changing their clothing and rule in such sort and order, as the King's grace should will them: which are named St. Mary Abbey, adjoining to Dublin, a house of white monks; Christ's Church, a house of canons, situate in the midst of the city of Dublin; the nunnery of Grace Dieu, in the county of Dublin; Connal, in the county of Kildare; Kenlys and Gerepont, in the county of Kilkenny. For in those houses commonly, and other such like, in default of common inns, which are not in this land, the King's deputy, and all other his grace's council and officers, also Irishmen, and others resorting to the King's deputy in their quarters, is and hath been most commonly lodged at the costs of the said houses. Also in them young men and children, both gentlemen children, and other, both of mankind and womankind, be brought up in virtue, learning, and in the English tongue, and behaviour, to the great charges of the said houses; that is to say, the womankind of the whole Englishry of this land, for the more part, in the said nunnery, and the mankind in the other said houses. And in the said house of St. Mary Abbey hath been the common resort of all such of reputation, as have repaired hither out of England. And in Christ's Church, parliaments, councils, and the common resort, in term time, for definitions of matters by judges and learned men, is, for the most part, used. . . . For which causes, and others moved and reasoned amongst the council, it was thought, the King's most gracious pleasure standing therewith, more for the common weal of this land, and the King's honour and profit, that the said six houses, changing their habit and rules, after such sort as shall please the King's majesty, should stand, than the profits that should to the King's grace grow by their suppression."

A petition to the same effect, relative to their own house, was sent to the Lord Privy Seal by the abböt and

convent of St. Mary, pleading, amongst other things, that “verily they were but stewards and purveyors to other men’s uses, for the King’s honour: keeping hospitality, and many poor men, scholars and orphans.”

But no concession appears to have been made to this recommendation and petition. Accordingly, we find most of the superiors of the houses just enumerated in the list of those abbots and priors, who upon assurance of pensions during their respective lives, as provided by the late Act of Parliament, began now to surrender their religious houses to the King. When a voluntary surrender of a monastery was refused, compulsory means were enforced against the recusant, though the entire suppression of monasteries in Ireland was not effected till the reign of James I.

In 1539 letters patents under the privy seal were issued to the Archbishop and others, appointing among other things, “that they should investigate, inquire, and search out, where, within the said land of Ireland, there were any notable images, or reliques, at which the simple people of the said lord the King were wont superstitiously to meet together: and wandering as on pilgrimage, to walk and stray about them, or otherwise to kiss, lick, or honour them, contrary to the honour of God; and that they should break in pieces, deform, and bear away the same: and thus with all things pertaining, annexed, and adjoined thereto, they should utterly abolish them, so that no fooleries of this kind might thenceforth for ever be in use in the said land or dominion of the aforesaid lord the King.”

The commission also directed, with respect to such monasteries and religious houses, as were willingly surrendered into the hands of the King, and thereupon dissolved, that the commissioners should take for the King’s use and possession all goods, moveable things, and chattels, lands, and revenues thereof; and sell and alienate the same, except gold and silver plate, jewels, principal ornaments, lead, and bells; and from the proceeds, and

also from the revenues of the said monasteries and houses, if the goods and moveables thereof were insufficient, should pay all just debts, and all other reasonable charges, incidental to the said monasteries or religious houses. It also gave authority to the commissioners, to allow the chief governors and heads of the said houses such portion of the things aforesaid, as might be fitting for their rank, and appear convenient in the commissioners' discretion. And it directed them to provide for the sufficient and secure keeping of the jewels and other moveables in their custody, to the use and behoof of the said lord the King.

Under the episcopate of Dr. Browne the see of Dublin suffered considerable damage in its property, and, what certainly tells against his grace, while he was willing to sacrifice the property of the see, of which he was only steward, he sought indemnification for himself. In 1542 the King having made a grant of certain lands, which in great part belonged to the Archbishop of Dublin, but which the Archbishop was contented liberally to release to his majesty, the Lord Deputy and council prayed the King to remit to him a debt of £280., "in respect of his said conformity, and that he hath, sithence his repair into this your realm, sustained great charges in your highness' service, and came very poor to his said promotion, having no manner dilapidations of the goods of his predecessor; whereby he shall not only be the more able to serve your majesty, and be well requited for his said conformity, but also bind him, according to his most bounden duty, to pray to Almighty God for the long preservation of your most royal estate; otherwise we think the man shall not be able to pay your majesty, and live in any honourable estate." The King granted the prayer in the Archbishop's favour: "not doubting but he will the better apply his charge and office, and provide that there may be some good preachers to instruct and teach the people in those parts. Willing, therefore, you, our deputy and council, that you have a special regard also to this point; and as

you may provide that they may learn by good and catholic teaching, and the ministration of justice, to know God's laws and ours together; which shall daily more and more frame and confirm them in honest living and due obedience, to their own benefits, and the universal good of the country."

The progress of the Reformation had been but slow in the reign of Henry VIII.,—more decided measures were taken upon the accession of Edward VI, but the Romanizing feeling was strong among both the clergy and laity of the Irish Church. In 1551 an order was addressed to the Lord Deputy, Sir Anthony St. Leger, for introducing the reformed English Book of Common Prayer into all the Churches in Ireland. The Common Prayer Book had been ratified by the English convocation and parliament in 1549. In this order it is said that the King had "caused the liturgy and prayers of the Church to be translated" into English, intending by the expression to guard against the insinuation of the Romanizers that the book was a new book, or that in attempting to reform there was any intention fundamentally to change the ancient Church. The order was as follows:—

"Edward, by the grace of God, &c.

"Whereas our gracious father, King Henry the Eighth, of happy memory, taking into consideration the bondage and heavy yoke that his true and faithful subjects sustained under the jurisdiction of the Bishops of Rome, as also the ignorance the commonalty were in, how several fabulous stories and lying wonders misled our subjects in both our realms of England and Ireland, grasping thereby the means thereof into their hands, also dispensing with the sins of our nations by their indulgences and pardons for gain, purposely to cherish all ill vices, as robberies, rebellions, thefts, whoredoms, blasphemy, idolatry, &c.: He, our gracious father, King Henry, of happy memory, hereupon dissolved all priories,

monasteries, abbeys, and other pretended religious houses, as being but nurseries for vice and luxury, more than for sacred learning: therefore, that it might more plainly appear to the world, that those orders had kept the light of the Gospel from his people, he thought it most fit and convenient, for the preservation of their souls and bodies, that the Holy Scriptures should be translated, printed, and placed in all Parish Churches within his dominions, for his faithful subjects to increase their knowledge of God and of our Saviour Jesus Christ. We therefore, for the general benefit of our well-beloved subjects' understandings, whenever assembled and met together in the said several Parish Churches, either to pray or hear prayers read, that they may the better join therein, in unity, hearts, and voice, have caused the Liturgy and prayers, of the Church to be translated into our mother-tongue of this realm of England, according to the assembly of divines lately met within the same for that purpose. We therefore will and command, as also authorize you, Sir Anthony Saint Leger, Knight, our viceroy of that our kingdom of Ireland, to give special notice to all our clergy, as well Archbishops, Bishops, Deans, Archdeacons, as others our secular parish priests within that our said kingdom of Ireland, to perfect, execute, and obey this our royal will and pleasure accordingly.

“ Given at our manor of Greenwich, the 6th of February, in the fifth year of our reign.

“ E. R.

“ To our trusty and well-beloved Sir Anthony Saint Leger, Knight, our chief governor of our kingdom of Ireland.”

The first step taken by the viceroy on receiving this order, and before he proceeded to notify it by a general proclamation, was to call together an assembly of the Archbishops and Bishops, and of the clergy of Ireland, on

the 1st of March, 1551: and to acquaint them with his majesty's order, as also with the opinions of those Bishops and clergy of England who had acceded to the order. And he thereupon told them, that "it was his majesty's will and pleasure, consenting unto their serious considerations and opinions, then acted and agreed on in England, as to ecclesiastical matters, that the same be in Ireland so likewise celebrated and performed."

To this communication of the Lord Deputy an answer was returned by the primate, Archbishop Dowdall, who promptly availed himself of the opportunity, the first which seems to have occurred, in a general meeting of the Prelates and clergy of the kingdom, since his elevation, for oppugning the royal authority, and testifying his zeal for the Pope, and discrediting the proposed improvement in religious worship. He accordingly expressed himself in strong terms opposed to the provision caused by the King to be made, and now set forth by his authority: he contended against the Liturgy, that it might not be read or sung in the church: and he accompanied his opposition with the contemptuous reflection, substituting the word "mass" for "service," "Then shall every illiterate fellow read mass."

The Primate's reflection was readily met by the Lord Deputy, who made a judicious and sufficient reply; briefly alleging where the charge of illiteracy properly rested, and propounding one incontrovertible argument in favour of a form of prayer in the vernacular tongue, as mutually intelligible both to the minister and to the people. "No," said he, "your grace is mistaken; for we have too many illiterate priests amongst us already, who neither can pronounce the Latin, nor know what it means, no more than the common people that hear them; but when the people hear the Liturgy in English, they and the priest will then understand what they pray for."

The Primate seems to have felt the force of the appeal, for he did not attempt to refute it; but adopting a course which is no unusual substitute for argument with those

who are sensible of the weakness of their cause, he had recourse to the language of menace and intimidation, and bade the viceroy "beware of the clergy's curse." And indeed, in so doing, he was only following the instruction and example of his acknowledged lord and master, the Bishop of Rome, in his commission to his subjects in King Henry the Eighth's reign, and was adopting the usual practice of the papal authorities on similar occasions.

The cautionary charge, however, was lost on the viceroy. "I fear no strange curse," said he, "so long as I have the blessing of that Church which I believe to be the true one."

"Can there be a truer Church," the Archbishop thereupon demanded, "than the church of St. Peter, the mother Church of Rome?"

"I thought," returned the Lord Deputy, "we had all been of the Church of Christ; for He calls all true believers in Him His Church, and Himself the head thereof."

The Archbishop again demanded, "And is not St. Peter's church the Church of Christ?"

To which the Lord Deputy calmly replied, "St. Peter was a member of Christ's Church; but the church was not St. Peter's; neither was St. Peter, but Christ, the head thereof."

Thus ceased this very remarkable altercation. For the Primate, indignant, as it should seem, at the counteraction offered to his resistance of the proposed measure, and to his zeal for the papal church, and the pretended successor of St. Peter, thereupon rose up and left the assembly, accompanied by several, perhaps all, of the Bishops within his jurisdiction who were present, except the Bishop of Meath, who continued behind, together with the other clergy who remained.

The viceroy then took the order, and held it forth to the Archbishop of Dublin, who stood up, and received it with these words: "This order, good brethren, is from

our gracious King, and from the rest of our brethren, the fathers and clergy of England, who have consulted herein, and compared the holy Scriptures with what they have done; unto whom I submit, as Jesus did to Cæsar, in all things just and lawful, making no question why or wherefore, as we own him our true and lawful King."

Several of the more moderate Bishops and clergy adhered to Archbishop Browne; among whom were Staples, Bishop of Meath; Lancaster, Bishop of Kildare; Travers, Bishop of Leighlin; and Coyn, Bishop of Limerick. If there were any other Bishops, their names have not been recorded.

Divine worship was conducted according to the English ritual at Christ-church cathedral in Dublin, on Easter-day, 1551. The Archbishop preached on the occasion, and defended the Reformation with calmness and judgment. The Romanizing and conservative party were as strongly supported by Dowdall, Archbishop of Armagh, as the reforming Party was by Archbishop Browne. A contest for precedence had for some centuries been agitated between the Archbishops of Armagh and Dublin, each claiming it in right of his see: but latterly it had been enjoyed with little or no opposition by the Archbishop of Armagh, who was distinguished by the title of Primate of all Ireland, from the Archbishop of Dublin, who styled himself only Primate of Ireland, after the manner used for distinguishing in the like respect the Archbishops of Canterbury and York in England. But in consequence of the parts respectively taken by the two Archbishops on the recent occasion; in testimony of disapprobation of the obstinate opposition made by Archbishop Dowdall to the Reformation, and specially to the introduction of the Liturgy; and in acknowledgment of the zeal, resolution, and extraordinary services of Archbishop Browne; by an act of the 20th of October, 1551, the King and council of England deprived the former of the primacy of all

Ireland, and by letters patent conferred the title on the latter and his successors, and annexed it to the see of Dublin.

But Browne did not long enjoy his precedence. With the accession of Queen Mary the Romanizers regained their authority in the Church of Ireland as well as in England, and at the latter end of the year 1554 Browne was illegally, uncanonically, and by an act of tyranny deprived of his see. Archbishop Dowdall then recovered the title of Primate, which has ever since been attached to his see. The exact time of Archbishop Browne's death is not recorded, we are merely informed that it occurred about the year 1556.—*Chiefly from Bishop Mant's History of the Church of Ireland. Life and Sermon re-printed in the Phoenix. Strype's Cranmer. Ware. Wood.*

BROWNE, PETER.

PETER BROWNE, a native of Ireland, was at first provost of Trinity College in Dublin, and afterwards Bishop of Cork. He wrote, 1. A Refutation of Toland's Christianity not Mysterious. This was the foundation of his preferment; which occasioned him to say to Toland himself, that he was indebted to him for his mitre. 2. The Progress, Extent, and Limits, of the Human Understanding, 1728, 8vo. This was meant as a supplemental work, displaying more at large the principles on which he had confuted Toland. 3. Sermons levelled principally against the Socinians, written in a manly and easy style, and much admired. He published also, 4. A little volume in 12mo, against the Custom of Drinking to the Memory of the Dead. It was a fashion among the whigs of his time to drink to the glorious and immortal memory of king William III., which greatly disgusted our bishop, and is supposed to have given rise to the piece in question. His notion was, that drinking to the dead is tantamount to

praying for the dead, and not, as is really meant, an approbation of certain conduct or principles. The only effect, however, was that the whigs added to their toast, "in spite of the Bishop of Cork." He died in 1735. — *Gen. Biog. Dict.*

BROWNE, THOMAS.

THOMAS BROWNE was born in the county of Middlesex, in 1604. In 1620 he was elected student of Christchurch, and took his master's degree in 1627. In 1636 he served the office of proctor, and the year after was made domestic chaplain to Archbishop Laud, and bachelor of divinity. Soon after he became rector of St. Mary Aldermary, London, canon of Windsor in 1639, and rector of Oddington, in Oxfordshire. When the Rebellion broke out the rebels and dissenters ejected him from his living. He was one among many thousand sufferers who have met with little sympathy, although for their Church and their King they suffered insult to their persons, imprisonment, and spoiling of goods. They who suffer for orthodoxy and loyalty, must always look for their reward beyond the grave. In an evil and adulterous generation the rebel is admired if successful, and hanged, if in an attempt to succeed he endangers life and property. Browne, when driven from his Church and his home, joined Charles the Martyr at Oxford. He was chaplain to the King, and when prevented by a tyrannical exercise of power on the part of the rebels from discharging his duties to his parishioners, he hoped at least to be of some service to his royal master. In 1642 he was created D.D. having then only the profits of Oddington to maintain him. He appears afterwards to have been stripped even of this, and went to the continent, where he was for some time chaplain to Mary, Princess of Orange. After the Restoration, he was admitted again to his former preferments, but does not appear to have had any other reward

for his losses and sufferings. He died at Windsor, in 1673, and was buried on the outside of St. George's chapel, where Dr. Isaac Vossius, his executor, erected a monument to his memory, with an inscription celebrating his learning, eloquence, critical talents, and knowledge of antiquities. Besides a sermon preached before the university in 1633, he published *A Key to the King's Cabinet; or Animadversions upon the three printed Speeches of Mr. L'Isle, Mr. Tate, and Mr. Browne, members of the House of Commons, spoken at a Common Hall in London, July, 1645, detecting the Malice and Falsehood of their Blasphemous Observations upon the King and Queen's Letters*, Oxford, 1645, 4to. His next publication was a treatise in defence of Grotius against an epistle of Salmasius, *De Posthumo Grotii*; this he printed at the Hague, 1646, 8vo, under the name of *Simplicius Virinus*, and it was not known to be his until after his death, when the discovery was made by Vossius. He wrote also, *Dissertatio de Therapeutis Philonis adversus Henricum Valegium*, Lond. 1687, 8vo, at the end of Colomesius' edition of St. Clement's epistles; and he translated part of Camden's *Annals of Queen Elizabeth*, under the title, *Tomus alter et idem; or the History of the Life and Reign of that famous Princess Elizabeth, &c.* Lond. 1629, 4to. In the *Republic of Letters*, vol. vi. 1730, we find published for the first time, a *Concio ad Clerum*, delivered for his divinity bachelor's degree, in 1637; the subject, "the revenues of the clergy," which even at that period were threatened.—*Wood's Athen. Oxon. Republic of Letters.*

BROWNRIG, OR BROUNRIG, RALPH.

RALPH BROWNRIG was the son of a merchant at Ipswich, and born 1592. At fourteen years of age he was sent to Pembroke Hall, Cambridge, of which he successively became scholar and fellow. He was appointed prevaricator

when James I. visited the university. He was first collated by Dr. Felton, Bishop of Ely, to the rectory of Barley, in Herefordshire, and in 1621 to a prebend in the church of Ely. He took the degree of doctor in divinity at Oxford in 1628; and the following year was collated to a prebend in the church of Lichfield, which he quitted on being made Archdeacon of Coventry in 1631. He was likewise master of Catharine Hall, Cambridge; and in the years 1637, 1638, 1643, and 1644, discharged the office of vice-chancellor. Although a good man he was inclined as the head of a house to regard with too much deference the spirit of the age, and to take part against the sound Church or Catholic party. In Barwick's Life it is said of him that he "sent for a pupil of Mr. Barwick's, though not of his own college, who had hitherto constantly frequented the service of the Church of England, and spoke to him in this manner :

'I wonder that your tutor, no ill man in other respects, does not yet abstain from that form of worship, which he must needs know will be disagreeable to our excellent parliament, and not very acceptable to God Himself,' (for Mr. Barwick, according to the custom of his college, and of the primitive Church, used to worship God by bowing towards the east.) 'But be you careful, says he, to steer your course clear of the dangerous rock of every error, whether it savour of the impiety of Arminianism, or of the superstition of Popery.

"Upon this advice the unhappy young man immediately began to warp towards the Puritans, and was afterwards promoted to be chaplain, in his new way of worship, to the Earl of Warwick, the lord high admiral of the rebels' fleet; but the person himself who gave him this ill advice was afterwards very ill treated, even by those in whose favour he had done it. Mr. Barwick was something concerned at these reproaches from his friends, as little as he was ever moved with those of his enemies: indeed, it was his constant custom to return with all the good offices in his power whatever ill was spoken against him by any

one." Brownrig also as vice-chancellor is supposed to have prevented active measures being adopted in the senate house against the solemn league and covenant. In 1641 he was presented to a prebend in the church of Durham, by Dr. Moreton, bishop of that see; and the same year was nominated to succeed Dr. Hall, translated to the bishopric of Norwich, in the see of Exeter.

It was probably on account of his liberalism, his hostility to the high Church movement, and his relationship to the notorious Pym, that the King, when he determined, during his visit to Scotland, to fill up the vacant sees, nominated Dr. Brownrig to Exeter. It was a condescension to the malcontents. But the experiment entirely failed. The news of his promotion only stirred up the spirit of the enemies of the Church to a more open declaration of their purpose. They were, or pretended to be, greatly surprised that the King should presume to make new Bishops, when they were resolved to take away the old; and therefore voted the appointment of a committee to confer with the house of lords, in order to procure an insolent address to King Charles, praying him "to make no new Bishops till the controversy should be ended about the government of the Church." But as this motion was carried with some difficulty, they thought it prudent to proceed no further, till they had a more clear prospect of success. It was not long afterwards, however, when, on the King's return from Scotland, the commons, aided by a turbulent faction out of doors, committed twelve of the Bishops to the tower; and in the beginning of the following year the bill was passed both houses for taking away their votes in parliament, to which the King most reluctantly granted his consent.

The Bishop of Exeter had never taken his seat in the house of lords, and indeed his consecration seems not to have taken place till after these violent proceedings were past.

Deserted by his kinsman Pym and the Presbyterians; hated indeed the more for his former liberalism, he was

soon after deprived of his see; and for a loyal sermon preached in 1645, he lost also the mastership of his college. After this he resided principally at the house of Thomas Rich, of Sunning, Esq.

In the beginning of the outrages which the Bishops had to sustain, he was once assaulted, and narrowly escaped stoning from the rabble; but he endured this and all his wrongs, as those who knew him bore witness, without any loss of equanimity, "more concerned for the unhappy perpetrators of the sacrilege than for his own loss." He was a person of incomparable clearness of mind, candour, sweetness, solid reasoning, skill in argument, and eloquence; and for these eminent qualities his conversation was often sought by other distinguished churchmen of that time. While he resided at Sunning, Dr. Seth Ward, who afterwards succeeded him at Exeter, and was his chaplain, used to go from Oxford to visit him. Here on one occasion a remarkable interview ensued. The Bishop sent for him, and told him the precentorship of Exeter cathedral was become vacant, to which it was his purpose to present him. Cromwell was then in the height of his power, and this office, like all other cathedral preferments, was sequestered. But the good man, having a firm faith in the providence of God, and believing that no tyranny over the Church can be permanent, told his chaplain that "he was confident the King would be restored; and you may live," said he, "to see that happy day; and then, though I believe I shall not see it, this which now seems a gift, and yet is no gift, may be of some advantage to you." With the same spirit with which it was offered was it accepted; so that Dr. Ward insisted on paying the Bishop's secretary the full fees for his instrument of collation, though this happened in the darkest night of despair, when there seemed no probability, and scarcely any possibility, that the sun of hope would ever shine again. Brownrig died about six months before the Restoration, December 7th, 1659.

Cromwell, when his power was established, sometimes sent for some of the most eminent of the clergy of the Church of England, and pretended to commiserate their sufferings and intend them favour. With this view he sought an interview with the learned and pious Archbishop Usher, to whom he made a promise which he shortly after broke, to the great discontent of that virtuous and single-minded man. He sent also for Bishop Brownrig, and desired his counsel. Brownrig, knowing his duplicity, looked calmly at the arch-rebel, and said, "You need not my counsel, if you will follow your Saviour's,—RESTORE TO CÆSAR THE THINGS THAT ARE CÆSAR'S, AND TO GOD THE THINGS THAT ARE GOD'S" With this uncompromising answer the conference closed.

Notwithstanding his excellence in such various ways, frequent fault was found with him for a want of zeal in the cause of the Church. When an attempt was made to continue the episcopal succession, the number of Bishops having been reduced to ten, Bishop Brownrig's lukewarmness, if not his hostility to the measure, was complained of.

A year before he died he was, indeed, chosen preacher at the Temple in London. A violent fit of the stone, attended with dropsy and the infirmities of age, put an end to his life in 1659.

He was once married, but never had a child. Dr. Gauden, who had known him above thirty years, declares that he never heard of any thing said or done by him, which a wise and good man would have wished unsaid or undone. Forty of his sermons, being such as had been perused and approved of by Dr. Gauden, were published at London in 1662, folio, by William Martyn, M.A. preacher at the Rolls. These were re-printed, with the addition of twenty-five more, in 1674, fol. in three vols.—*Life and Funeral Sermon by Dr. Gauden. Barwick's Life. Fuller's Worthies.*

BRUNO.

BRUNO, the founder of the order of Carthusians, was born at Cologne about the year 1030. He was educated first among the clergy of St. Cunibert's church, in his native city, and afterwards at Rheims, where he attracted so much notice by his learning and piety, that on a vacancy occurring, he was promoted to the office of public professor of Divinity, and canon in the church there, to which dignity then belonged the direction of the studies in all the great schools of the diocese. In this office, which he filled with great reputation, and in which he had for his pupils some who afterwards distinguished themselves, particularly Odo, who afterwards became Pope under the name of Urban II. Here he remained until 1077, when the tyrannical conduct of Manasses, Archbishop of Rheims, who, by open simony, had got possession of that church, induced him to join with two others in accusing that Prelate in a council held by the Pope's legate at Autun in 1077. Manasses refusing to appear at the council, was suspended from his functions by the legate, but caused the houses of his accusers to be broken open and plundered and sold their prebends. Bruno and his companions took refuge in the castle of the count of Rouci, and remained there till August 1078.

During this retreat his resolution was confirmed of retiring from the world, and although the Church of Rheims, on the condemnation of Manasses for simony, were ready to elect him Archbishop, he refused to accept the see, and resigning his benefice quitted his friends and renounced whatever held him in the world. He was for some time unsettled as to a place of residence. He went to Cologne, his native place, and then returned to Rheims, where he persuaded six friends to accompany him to Saisse Fontaine, in the diocese of Langres. After searching for some time to discover a proper place for retirement, they arrived at Grenoble in 1084, and requested the Bishop to

allot them some place where they might serve God remote from worldly affairs. The Bishop having assigned them the desert of Chartreuse, and promised them his assistance, Bruno and his companions built an oratory there, and small cells, at a little distance one from the other, in which they passed the six days of the week, but assembled together on Sundays. Their austerities were rigid, generally following those of St. Benedict; and, among other rules, perpetual silence was enjoined, that their whole conversation might be with God. They made their wants known by signs. At parting on the Sunday each took with him to his cell one loaf and one kind of pulse for his subsistence during the rest of the week. Such was the origin of the religious order of the Carthusians; when the number of the monks increased it became necessary for Bruno to form a system and to establish rules. His monks were to wear a hair cloth next their body, a white cassock, and over it a black cloak: they were never to eat flesh; to fast every Friday on bread and water; to eat alone in their chambers, except upon certain festivals; and to observe an almost perpetual silence: none were allowed to go out of the monastery, except the prior and procurator, and they only about the business of the house.

They were not to go out of their cells, except to church, without leave of their superior. They were not to speak to any person, even their own brother, without leave. They might not keep any part of their portion of meat or drink till the next day, except herbs or fruit. Their bed was of straw, covered with a felt or coarse cloth; their clothing, two hair cloths, two cowls, two pair of hose, a cloak, &c. all coarse. Every monk had two needles, some thread, scissors, a comb, a razor, a hone, an ink-horn, pens, chalk, two pumice-stones; likewise two pots, two porringers, a bason, two spoons, a knife, a drinking cup, a water pot, a salt, a dish, a towel; and, for fire, tinder, flint, wood, and an axe.

In the refectory, they were to keep their eyes on the

meat, their hands on the table, their attention on the reader, and their heart fixed on God. When allowed to discourse, they were to do it modestly, not to whisper, nor talk aloud, nor to be contentious. They confessed to the prior every Saturday. Women were not allowed to come into their churches, that the monks might not see any thing which might provoke them to lewdness.

In the year 1170, Pope Alexander III. took this order under the protection of the holy see. In 1391, Boniface IX. exempted them from the jurisdiction of the Bishops. In 1420, Martin V. exempted them from paying the tenths of the lands belonging to them; and Julius II. in 1508, ordered, that all the houses of the order, in whatever part of the world they were situated, should obey the prior of the grand Chartreuse, and the general chapter of the order.

The convents of this order were generally very beautiful and magnificent. That of Naples, though but small, surpassed all the rest in ornaments and riches. Nothing was to be seen in the church and house but marble and jasper. The apartments of the prior were rather those of a prince, than a poor monk. There were innumerable statues, bass-reliefs, paintings, &c, together with very fine gardens: all which, joined with the holy and exemplary life of the good religious, drew the curiosity of all strangers who visited Naples.

The Carthusians settled in England about the year 1180. They had several monasteries here, particularly at Witham in Somersetshire, Hinton in the same county, Beauval in Nottinghamshire, Kingston upon Hull, Mount-grace in Yorkshire, Eppewort in Lincolnshire, Shene in Surrey, and one near Coventry. In London, they had a famous monastery, since called from the Carthusians, who were settled there, the Charter-house.

After Bruno had governed this infant society for six years, he was invited to Rome by Pope Urban II., who had, as was observed above, been his scholar at Rheims, and now received him with every mark of respect and

confidence, and pressed him to accept the archbishopric of Reggio. This, however, he declined; and the Pope consented that he should withdraw into some wilderness on the mountains of Calabria. Bruno found a convenient solitude in the diocese of Squillaci, where he settled in 1090, with some new disciples, until his death, Oct. 6, 1101. There are only two letters of his remaining, one to Raoul le Verd, and the other to his monks, which are printed in a folio volume, entitled *S. Brunonis Opera et Vita*, 1524; but the other contents of the volume belong to another St. Bruno, first a monk of Soleria, in the diocese of Ast, and hence called Astiensis. He distinguished himself at the council of Rome in 1079, against Berenger, and was consecrated Bishop of Segni, by Gregory VII. He died in 1125.—*Dupin. Butler. Broughton. Dugdale.*

BRUYS, PETER.

PETER BRUYS, founder of the sect of Petrobrussians, flourished in the beginning of the twelfth century. That he was a presbyter appears from Abelard, *Introduct. Theol.* 1066, "presbyter in provincia." As Abelard there says of him, "Peter de Bruys continued his exertions for the space of twenty years," referring to him as one already dead; and this book must certainly have been published before the year 1121 when it was condemned in the council of Soissons: we are thus enabled to reckon with accuracy the time of his first appearance. He laboured in the regions of the Pyrenees, in Provence, Languedoc, and Gascony, and his energetic discourses penetrated the hearts of many of the susceptible; but it was not a pure and gentle enthusiasm which was excited by his preaching, neither were his proceedings calculated to excite such a feeling. He attacked not only the abuses of the Church, but the fundamentals of religion, and stirred up the people to acts of violence and rebellion. The result was that the followers of Peter de Bruys proceeded to pull down churches and

altars; and assembling on Good Friday brought together all the crucifixes they could collect; then making a great fire of the wood, cooked fish in open defiance of the authority of the Church, and invited all to the feast. They went about scourging the priests and compelling the monks to marry. "And what other result," asks Neander, "could have been anticipated from the spirit of unbridled liberty pervading so rude an age, when we see at the kindred and more advanced age of the reformation, all the caution of the reformers was insufficient to prevent men from confounding earthly licentiousness with Christian freedom, and to restrain the wild bursts of human passion."

He consistently rejected infant baptism, no express command existing in Scripture to baptize infants, because he was an infidel as to the doctrine of baptismal regeneration. As God will accept sincere worship every where, he drew the conclusion that churches are unnecessary and ought to be pulled down. As God is not conciliated by musical melodies, he deduced the exaggerated inference that "God is only mocked by Church chanting." He maintained that "the cross as the memorial of the sufferings and martyrdom of Christ, ought rather to be despised and banished, in revenge for his death, than to be honoured of men." He entirely rejected the Sacrament of the Lord's Supper, again acting consistently as he did not acknowledge the inward part or thing signified, that is, "the Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper." He said that Christ had once, and once for all, before His sufferings, produced His Body in the bread, and distributed it among His disciples, therefore the celebration was not to be repeated.

After having preached these and other heresies, and excited sedition among the people in the south of France, a re-action took place, and Peter de Bruys was seized by an infuriated mob, and conducted to the scaffold in the town of St. Giles in Languedoc.—*See the Life of Bernard. Neander's Life of Bernard. Moreri. Mosheim.*

BUCER, MARTIN.

MARTIN BUCER. This eminent German Reformer was born in 1491, in Schelestad, a town of Alsace. He took the religious habit in the order of St. Dominic, and studied logic and philosophy at Heidelberg. He perused with avidity the writings of Erasmus, which first unsettled his mind, and afterwards those of Luther, until he became persuaded that the Church needed a reformation. Having given utterance to his opinions, he was chosen by Frederick, Elector Palatine, to be his chaplain, and in 1521 he had some conferences with Luther at Heidleberg, where he professed his adherence to the Lutheran doctrine of Justification, and was the avowed disciple of the great reformer. Like too many of his brother reformers, he not only advocated the cause of a married clergy, which was right, but although bound by vows not himself to marry, he broke his vows and persuaded a nun to do the same. This of course injured the cause, since the Papists made the opposition to the celibacy of the clergy on the part of the reformers, appear to be the result of any thing but principle. By his first wife he had thirteen children. His second wife was a widow, and on her death he married a third time. What became of his children is not known.

It is well known that a separation took place between the German and the Swiss reformers, on the doctrine of the Eucharist. Luther and the Protestants maintained, according to Mosheim, that the Body and Blood of our Lord were really, though in a manner beyond human comprehension, *present* in the Eucharist, and were exhibited together with the bread and wine. Zuinglius and the reformed, as they were called, looked upon the bread and wine in no other light than as mere signs of the *absent* Body and Blood of Christ. Zuinglius was supported by Ecolampadius of Basil. The opposition of Luther to these misbelievers was as vehement as his opposition generally was to those whose private judgment did not accord with his own. Martin Bucer sided in this

controversy with the Zuinglians, and became with Capito a zealous defender of the figurative sense, by which the Holy Eucharist ceases to be a Sacrament. The opinion of Bucer was of some importance in the controversy, not only because he was a man of competent learning and commanding eloquence, but because he was now at the head of the reformation in Strasburg. In 1523 he was appointed public preacher in the church of Strasburg, and was nominated to read divinity in the schools; and here, with Capito and others, he succeeded in prevailing upon the senate by a general vote to cast out Popery. The confession of Augsburg, digested by Melancthon, was presented to the Emperor in 1530. Bucer and his associates at Strasburg offered to subscribe it, excepting only the article on the Lord's Supper, they being defenders of the figurative sense, and the Protestants resolutely maintaining the doctrine of the Real Presence. The reformers of Strasburg were not admitted on these terms, and consequently drew up their own particular confession. The author of this confession was Bucer. It does not appear that Bucer had concerted any thing with Zuinglius; the latter, with the Swiss, spoke plainly and openly: Bucer, more intent upon keeping together the reforming party than upon defining doctrine used indefinite and ambiguous expressions. In the article on the Lord's Supper, though unwilling to make use of the same terms as the Lutherans, to explain the Real Presence, yet he affects to say nothing that might be expressly contrary to it, and expresses himself in words ambiguous enough to bear that sense. Thus he speaks, or makes those of Strasburg and the others speak: "When Christians repeat the Supper which Jesus Christ made before His death, in that manner He instituted it, He gives to them, by the Sacrament, His true Body and Blood, to be the food and drink of souls." Such was the assertion of a reformer taking the lowest view of the Sacraments at the era of the Reformation. It is no compliment to him to insinuate that he

said more than he meant, and that he intended to be understood in a non-natural sense.

In the year preceding, Bucer had been present at the conference of Marpurg, held between Luther and Zuinglius, and other doctors of both parties, and had endeavoured to reconcile differences. At that time his idea of effecting a hollow pacification by equivocal explanations, had not been started. The true presence of the Body and Blood was plainly maintained on one side, and denied on the other. On both sides it was understood that a presence in figure and a presence by faith was not a true presence of Jesus Christ, but a moral presence, a presence improperly so called and in metaphor. This meeting only covered the flame of discord, instead of extinguishing it, and although the parties separated to all appearance agreeing in all articles except the Eucharist, it was soon apparent that there really existed other points of difference. In the confession of Strasburg, drawn up afterwards by Bucer, there is a wide difference between his view of justification and that of Luther. He defines justification to be that by which, "of unjust we become just, and of wicked good and upright," without giving us any other idea of it. He adds, that it is gratuitous, and attributes it to faith: but to faith joined with charity, and fruitful in good works. Thus he says, with the Confession of Augsburg, "that charity is the fulfilling of the whole law, conformably to the doctrine of St. Paul:" yet explains more strongly than Melancthon had done, how necessarily the law ought to be fulfilled, asserting "that no one can be completely saved, if he be not so guided by the spirit of Jesus Christ as not to fail in any of those good works, for the practising of which God has created us; and that it is so necessary the law should be fulfilled, that heaven and earth shall sooner pass away than an abatement be made in the least tittle of the law, or in one single iota."

A defensive league was formed by the Emperor with

the Roman Catholic states, after the passing of the vigorous decree of the diet of Augsburg against the Protestants. The Protestants perceived the importance of union among themselves, but the decision regarding the Lord's Supper was an obstacle to this. The Landgrave hesitated not to make a treaty with the reformers of Basil, Zurich, and Strasburg, but Luther would not hear of compromise, and the Elector, John Frederick, persisted in the resolution of making no league with them. Bucer was employed by the Landgrave to endeavour to reconcile differences; and Bucer was a fit man to do so, being less sincere than Luther in his desire to establish a dogma, and being very earnest to sacrifice much in order to form a confederacy against the Papis's. Bucer found that he had a very difficult office. The negociation was interrupted by the war between the Roman Catholic and Protestant Cantons in Switzerland, and at the peace of Nuremberg both Luther and Melancthon declared against mutual toleration, on the ground that it would be injurious to the truth. Bucer, not obtaining toleration from the Protestants, proceeded on the plan of adopting some equivocal confession, by means of which those who differed in thought might appear to agree in words; and he asserted all along that the dispute between the Lutherans and Zuinglians was a mere dispute in words. In seeking to please both parties, he, as is usually the case, satisfied neither. Luther said of those who denied the Real Presence in the Eucharist, "they made a devilish game with the words of our Lord." "The presence which Bucer admits," says Melancthon, "is but a presence in word, and a presence of virtue. But it is the presence of the Body and Blood, and not that of their virtue, which we require. If this body of Jesus Christ be nowhere else but in heaven, and is not with the bread, nor in the bread,—if, finally, it is not to be found in the Eucharist but by the contemplation of faith, it is nothing but an imaginary presence."

(Ecolampadius was as much offended on the other side;

he openly denied any presence of Christ in the Eucharist, but such as Socinians or modern Puritans would admit. After plainly declaring his want of faith in this respect, he declares to Bucer: "This is all, my dear Bucer, we can grant to the Lutherans. Obscurity is dangerous to our churches. Act after such a manner, my dear brother, as not to deceive our hopes." Calvin on one occasion, wishing to express a reprehensible obscurity in an article of faith, said, "There is nothing so embarrassed, so ambiguous, so intricate in Bucer himself." Nothing daunted, however, and having always in view the union of all anti-Romanists, Bucer and Capito went from Strasburg to Basil in 1536, and solicited the Swiss to make another confession of faith, "which might be so framed as to assist the agreement they had considerable hopes of effecting;" that is, it was proper to select such terms as the Lutherans, ardent defenders of the Real Presence, might take in good part. With this view, a new confession of faith was drawn up, which is the second of Basil; the expressions we have related in the first, which specified, too precisely, that Jesus Christ was not present, except in Heaven, and that nothing but a sacramental presence, and by remembrance only, was to be acknowledged in the Sacrament, are here retrenched. In reality, the Swiss appeared strongly intent on asserting, as they had done in the first Basil confession, "that the Body of Jesus Christ is not contained in the bread." Had they used these terms without some modification, the Lutherans would easily have perceived their object was directly to oppose the Real Presence; but Bucer had expedients for every thing. By his insinuations, those of Basil were determined to say, "That the Body and Blood are not naturally united to the bread and wine; but that the bread and wine are symbols, by which Jesus Christ Himself gave us a true communication of His Body and Blood, not to serve as a perishable nourishment to the stomach, but to be a food of life eternal."

Although Bucer partially succeeded at Basil in his

object of obtaining a verbal agreement between parties directly opposed in real opinion, the reformers of Zurich refused to make any compromise with him. But at length he succeeded in pacifying Luther, till that time implacable. He made Luther believe that the Sacramentarians had truly come over to the doctrine of the Augsburg Confession and Apology. Melancthon, with whom Bucer was negotiating, acquainted him that he found Luther more tractable, and that he began to speak more amicably of him and his companions. At last the assembly of Wittenberg, in Saxony, was held, at which the deputies of the German churches, on both sides, were present. Luther at first spoke in a lofty tone. He would have Bucer and his companions declare that they retracted, and entirely rejected all they said to him of the thing itself, as being not so much the subject of discussion as the manner. But at length, after much discussion, in which Bucer displayed all his pliancy, Luther took those articles, which this minister and his companions granted him, for a retraction.

1. "That, according to the words of St. Irenæus, the Eucharist consists of two things—the one terrestrial, and the other celestial; and, by consequence, the Body and Blood of Jesus Christ are truly and substantially present, given, and received with the bread and wine."

2. "That, although they had rejected Transubstantiation, and did not believe that the Body of Jesus Christ was contained locally in the bread, or had with the bread any union of long continuance out of the use of the Sacrament, it ought, however, to be acknowledged that the bread was the Body of Jesus Christ, by a sacramental union: that is, that the bread being present, the Body of Jesus Christ was at the same time present, and truly given."

3. They add, however, "That out of the use of the Sacrament, whilst it is kept in the ciborium, or shewn in processions, they believe it is not the Body of Jesus Christ."

4. They concluded by saying "That this institution of the Sacrament has its force in the church, and depends not on the worthiness or unworthiness of the minister, nor of him who receives."

5. "That as for the unworthy, who, according to St. Paul, truly eat the Sacrament, the Body and Blood of Jesus Christ are truly presented to them, and THEY TRULY RECEIVE THEM, when the words of Christ's institution are observed."

6. "That, however, they take it to their judgment," as says the same St. Paul, "because they abuse the Sacrament, by taking it without repentance, and WITHOUT FAITH."

Luther, it seems, had nothing more to desire, and Bucer had reserved for himself a way of escape. He has published several works in which he acquaints his friends in what sense he understood each word of the agreement, and fully justifies Calvin in his assertion that "Melancthon and Bucer composed on transubstantiation, equivocal and deceitful forms of faith, in order to satisfy, if possible, their adversaries in conceding nothing to them." Calvin was the first to condemn these affected obscurities and shameful dissimulations: "With reason," says he, "you blame the obscurities of Bucer." "It must be spoken freely," says he in another place, "it is not lawful to embarrass that with obscure and equivocal words which requires light; those who would hold a medium, forsake the defence of truth."

Both sides for a season seem to have claimed Bucer, but at the assembly of Smalkald, in 1537, Bucer declared himself so explicitly on the Real Presence, "that he satisfied (says Melancthon, who mentions it with joy) even those of our people who were the most difficult to be pleased." Consequently, he satisfied Luther; and here, again, Melancthon is delighted that the sentiments of Luther are followed, whilst he himself abandons them; that is, he was delighted to see all the Protestants of Germany re-united. Bucer had given his assent; the

town of Strasburg, with their Doctor, declared for the Confession of Augsburg; and peace was in appearance restored between the Protestants and the Reformed.

The Landgrave of Hesse had found Bucer so skilful a negociator that, in 1539, this distinguished leader of the Reformation employed him in a delicate and disgraceful transaction, which has been severely noticed, and with justice, by the enemies of the reformation movement. The Landgrave, supposing that as celibacy was no longer imposed upon the clergy, polygamy might be allowed to the laity, desired permission to have a concubine, under the title of a lawful wife, although his real wife was still living. The following were the instructions which he delivered to Bucer:—

“What Doctor Martin Bucer is to treat of with Doctor Martin Luther and Philip Melancthon, and after, if it seems good to them, with the Elector of Saxony.

I. “Let him announce to them, in my name, greeting and kindness, and say that if it be well with them hitherto in soul and body, I would gladly hear of it. Then let him begin to lay before them, that since the time our Lord God has visited me with sickness, I have taken thought of many things, and chiefly of this, that for some time since I have wedded a wife, I have lain in fornication and adultery.

“Now both they themselves, and others my advisers, in their sermons, have often exhorted me to draw nigh to the Sacrament: but I, finding in myself the aforesaid life, have been unable for some years with any good conscience to approach the Sacrament: for since *I will not leave* this manner of life, with what good conscience could I draw near to the table of the Lord? And by this I knew I could not but come into judgment of the Lord, and not to Christian confession.—Farther, I have read in more than one place of Paul’s, how that neither fornicator nor adulterer shall possess the kingdom of God. Now, whereas I find in myself that with my present wife I am unable to

abstain from fornication, lasciviousness, and adultery : unless I do cease from such a life, and turn me to amendment, I have no surer expectation than to be disinherited of the kingdom of God, and eternally damned. But the causes for which I cannot abstain from fornication, adultery, and the like, with this my present wife, are on this wise :—

II. “ First, that from the time I wedded her neither my affection nor desire did embrace her : and of what kind is her complexion, her desirableness, and her smell, her carriage also at times under excessive drink, is known unto the lords of the palace, to her maidens, and many others. As it is hard for me to describe these things, I have declared them fully to Bucer.

III. “ Secondly, whereas I am of robust constitution, as my physicians know, and it often chances that I must attend for a length of time the assemblies of the confederation and the empire, where living is high and the body pampered : it is easy to conjecture and conceive in what strait I am without a wife, since it is not possible to carry thither the incumbrance of a female train.

IV. “ If it shall be farther asked wherefore I did wed this my wife, truly at that time I was but an imprudent man, and was persuaded thereunto by certain of my councillors, of whom the greater part be now dead. My marriage bond I did keep but three weeks unbroken, and thus have I continued until now.

V. “ Moreover the preachers do continually urge me to punish misdeeds, fornication, and such like, which indeed I willingly would do ; but how should I punish misdeeds in the which I myself am plunged, when all men would truly say : “ Master, first punish thyself.” Were I even now to make war for the Gospel-cause, I should ever do so with an evil conscience, and think within myself : if thou shalt fall by stroke of sword or shot of gun, or by any other means, thou goest to the foul fiend.” Meanwhile, I have often called on God and prayed : but I remained nevertheless the same.

VI. "Now indeed have I diligently considered the Scriptures, both of the Old Testament and of the New, and with what grace God hath given me, have diligently read them, and therein can find none other counsel or means, (seeing that from this manner of behaviour *I neither can nor will* abstain, with my present wife, which I witness before God,) than to apply such remedies as are by God allowed, and not forbidden. For the pious Fathers, such as Abraham, Jacob, David, Lamech, Solomon, and others, had more than one wife, and they believed in the same Christ, in whom we believe, as St. Paul says in the tenth chapter of the Epistle to the Corinthians. Moreover, God in the Old Testament greatly praised such saints, and Christ also in the New Testament greatly praises the same; the law also of Moses makes provision for a man's behaviour in the case of his having two wives.

VII. "And if it be objected that this was allowed to Abraham and the ancients on account of Christ promised, yet is it found that the law of Moses allows it, and makes mention of no man saying whether he had two wives or not, and thus it excludes no man. Also, though Christ was promised only to the stem of Judah, nevertheless the father of Samuel, and King Achab and others had several wives, wherefore it cannot stand that this was allowed only on account of the promised Messias.

VIII. "Since then neither God in the Old, nor Christ in the New Testament, neither the Prophets nor the Apostles forbade a man to have two wives: for no Prophet nor Apostle ever for this cause did punish or blame kings or princes, or other men, for that they had two wedded wives at once, nor held it to be a crime or sin in them, or that they should therefore not reach the kingdom of God; since Paul tells of many who shall not reach that kingdom, and makes no mention at all of such as have two wives: the Apostles also, when they shewed the Gentiles how they should behave, and from what things they should abstain, when first they received them into the faith, (as it is set forth in the Acts of the Apostles) forbade not this,

that they should have two wives: since there were yet many Gentiles who had more than one wife, neither was it forbidden to the Jews, for the law allowed of it, and it is in use among certain of them: When, therefore, Paul clearly tells us a Bishop ought to be the husband of one wife, as likewise a Deacon: he would have done so without necessary cause, if every man were to have one wife only; and if it were so he would have enjoined it, and forbidden to have several wives.

IX. “ And besides this, even to this day, there be certain Christians in Eastern regions, who have wedded two wives; also the Emperor Valentinian, whom, notwithstanding the historians, Ambrose, and other learned men do praise, had himself two wives, and caused a law to be set forth that other men also might have two.

X. “ Moreover, though of that which follows I make not much account, the Pope himself did grant to a certain Count that had visited the holy sepulchre, and having heard that his own was dead, had married another, that he should keep them both. I know, too, that Luther and Philip advised the King of England not to put away his first wife, but to wed another besides her.

“ If, however, it is objected, that he had no heir male of his first wife, we think more should be granted to the cause which Paul gives, that each man should have his wife on account of fornication: for whether is of greater weight, a good conscience, a soul's salvation, a Christian life, escape from shameful and inordinate lust, or that a man should even be without heirs whatsoever? Seeing that souls should ever be more cared for than mere temporal matters.

XI. “ Thus all these things have moved my mind, to resolve, since it may be done doubtless with God's help, to abstain from fornication and all uncleanness, using thereunto the means which be permitted of God. I am determined to remain no longer bound in the snares of the devil, *neither can I, neither will I*, withdraw myself but by this way. Wherefore be this my petition, to

Luther, Philip, and Bucer himself, that they be pleased to give me a certificate, that in so doing I shall not act unlawfully.

XII. "But if they at this time, fearing scandal or harm to the Gospel-cause, are unwilling to print it publicly, my prayer is that they give me a written certificate: that I shall not act against God's will by doing so in private; that they themselves will hold it for a true marriage, and seek for means to make this marriage public in due time, to the end that the woman I shall wed may not pass for a dishonest person; but contrariwise, for honest. For they may consider how grievous it would else be for her whom I shall wed to pass for one of unchristian and dishonest conversation,—and that when the matter remains no longer hidden, the whole Church will in course of time be scandalized, not knowing on what terms I do cohabit with this person.

XIII. "Let them not fear, moreover, that even should I wed another wife, I shall on that account ill-treat my present one, or refuse to share her bed, or shew to her less kindness than heretofore: for I am ready in this matter to bear my cross, be kind to, and converse with her. I intend also to leave the sons whom I have of her, as princes of my dominions, and provide for them all other honourable things. This, then, once for all, is my petition, that for God's sake they would grant my desire, and help me in such things as be not contrary to God's will, so that I may live and die with a cheerful mind, and take in hand with readier and more Christian spirit all affairs of the Gospel-cause. For whatever they shall bid me so to do, that is right and Christian, they shall find me ready, whether it regard the *goods of monasteries*, or other matter whatsoever.

XIV. "My will and desire is to take no more than one wife besides my present one: so that herein the world and worldly gain should not be looked to, but rather must we look to God, and to what he commands, forbids, or leaves

free to us. For the Emperor and the world will allow me or any other man publicly to keep mistresses; but more than one wife they will not readily allow. What God allows they forbid: what God forbids these same will wink at, as it seems to me a like case to the marriage of priests—for they allow priests no wives; but let them keep mistresses. The ecclesiastics hate us already so bitterly, that they will not do so one whit more or less, for this new article of allowing several wives to Christians.

XV. “Let Bucer, lastly, make Philip and Luther understand that if, contrary to my expectation, I find no help from them, I have several designs in my mind—amongst others, to treat with the Emperor by intermediaries on this point, even should it cost me much money, for there is no likelihood of the Emperor’s granting this permission without a dispensation from the Pope, for which, indeed, I care but little: but that of the Emperor I ought not to despise, though I should make no account of that either, did I not otherwise believe that my design is lawful, and rather allowed than forbidden by God.

XVI. “Nevertheless, if my attempt on this side succeed not, a human fear urges me to demand the Emperor’s consent, which, as I have hinted, is not to be despised. For I am convinced that I shall obtain all I please, upon giving a considerable sum of money to some of his counsellors. But although I will not for anything in the world withdraw myself from the Gospel, nor (by divine help) allow myself to be engaged in any affair contrary to the interest of the cause, I am, nevertheless, afraid lest the imperialists should draw me into something not conducive to its interests, or that of this party. I therefore call on them to afford me the redress I seek, lest I should go seek it in some other place less willingly: desirous a thousand times rather to confide in such permission as they can grant me, with good conscience before God, than to trust in the Emperor’s or any *human* permission whatever; in which, however, I could place no trust at all, unless I was

not moreover sure that it is founded on Holy Writ, as declared above.

XVII. "Lastly, I repeat my petition to Luther, Philip, and Bucer, for their written opinion on this matter, in order that henceforth I may amend my life, draw nigh with a good conscience to the Sacrament; and undertake more freely and readily the affairs of our religion. Given at Melsingnen, the Sunday after Catherine's Day, in the year 1539.

PHILIP, LANDGRAVE OF HESSE."

Bucer conducted this most delicate affair with his usual skill, and to his persuasions we may venture to attribute the subsequent conduct of the Reformers. The result of the consultation of Luther, and the other doctors of his persuasion, concerning polygamy, was stated in the following letter to the Landgrave of Hesse:—

"We have been informed by Bucer, and in the instruction which your highness gave him, have read, the trouble of mind, and the uneasiness of conscience your highness is under at this present; and although it seemed to us very difficult so speedily to answer the doubts proposed; nevertheless we would not permit the said Bucer, who was urgent for his return to your highness, to go away without an answer in writing.

"It has been a subject of the greatest joy to us, and we have praised God, for that he has recovered your highness from a dangerous fit of sickness, and we pray that he will long continue this blessing of perfect health both in body and mind.

"Your highness is not ignorant how great need our poor miserable, little, and abandoned Church stands in of virtuous princes and rulers to protect her; and we doubt not but God will always supply her with some such, although from time to time he threatens to deprive her of them, and proves her by sundry temptations.

"These things seem to us of greatest importance in the question which Bucer has proposed to us: your highness

sufficiently of yourself comprehends the difference there is betwixt settling an universal law, (and using for urgent reasons and with God's permission) a dispensation in a particular case : for it is otherwise evident that no dispensations can take place against the first of all laws, the Divine law.

“ We cannot *at present* advise to introduce publicly, and establish as a law in the New Testament, that of the Old, which permitted to have more wives than one. Your highness is sensible, should any such thing be printed, that it would be taken for a precept, whence infinite troubles and scandals would arise. We beg your highness to consider the dangers a man would be exposed unto, who should be convicted of having brought into Germany such a law, which would divide families, and involve them in endless strifes and disturbances.

“ As to the objection that may be made, that what is just in God's sight ought absolutely to be permitted, it must be answered in this manner. If that which is just before God, be besides commanded and necessary, the objection is true : if it be neither necessary nor commanded, other circumstances, before it be permitted, must be attended to ; and to come to the question in hand : God hath instituted marriage to be a society of two persons and no more, supposing nature were not corrupted ; and this is the sense of that text of Genesis, ‘ There shall be two in one flesh,’ and this was observed at the beginning.

“ Lamech was the first that married many wives, and the Scripture witnesses that this custom was introduced contrary to the first Institution.

“ It nevertheless passed into custom among infidel nations ; and we even find afterwards, that Abraham and his posterity had many wives. It is also certain from Deuteronomy, that the law of Moses permitted it afterwards, and that God made an allowance for frail nature. Since it is then suitable to the creation of men, and to the first establishment of their society, that each one be

content with one wife, it thence follows that the law enjoining it is praiseworthy; that it ought to be received in the Church; and no law contrary thereto be introduced into it, because Jesus Christ has repeated in the nineteenth chapter of St. Matthew that text of Genesis, 'There shall be two in one flesh:' and brings to man's remembrance what marriage ought to have been before it degenerated from its purity.

"In certain cases, however, there is room for dispensation. For example, if a married man, detained captive in a distant country, should there take a second wife, in order to preserve or recover his health, or that his own became leprous, we see not how we could condemn, in these cases, such a man as, by the advice of his pastor, should take another wife, provided it were not with a design of introducing a new law, but with an eye only to his own particular necessities.

"Since then the introducing a new law, and the using a dispensation with respect to the same law, are two very different things, we intreat your highness to take what follows into consideration.

"In the first place, above all things, care must be taken, that plurality of wives be not introduced into the world by way of law, for every man to follow as he thinks fit. In the second place, may it please your highness to reflect on the dismal scandal which would not fail to happen, if occasion be given to the enemies of the Gospel to exclaim, that we are like the Anabaptists, who have several wives at once, and the Turks, who take as many wives as they are able to maintain.

"In the third place that the actions of princes are more widely spread than those of private men.

"Fourthly, that inferiors are no sooner informed what their superiors do, but they imagine they may do the same, and by that means licentiousness becomes universal.

"Fifthly, that your highness's estates are filled with an intractable nobility, for the most part very averse to

the Gospel, on account of the hopes they are in, as in other countries, of obtaining the benefices of cathedral Churches, the revenues whereof are very great. We know the impertinent discourses vented by the most illustrious of your nobility, and it is easily seen how they and the rest of your subjects would be disposed, in case your highness should authorize such a novelty.

“ Sixthly, that your highness, by the singular grace of God, hath a great reputation in the empire and foreign countries; and it is to be feared lest the execution of this project of a double marriage should greatly diminish this esteem and respect. The concurrence of so many scandals, obliges us to beseech your highness to examine the thing with all the maturity of judgment God has endowed you with.

“ With no less earnestness do we intreat your highness, by all means, to avoid fornication and adultery; and, to own the truth sincerely, we have a long time been sensibly grieved to see your highness abandoned to such impurities, which might be followed by the effects of the Divine vengeance, distempers, and many other dangerous consequences.

“ We also beg of your highness not to entertain a notion, that the use of women out of marriage is but a light and trifling fault, as the world is used to imagine: since God hath often chastised impurity with the most severe punishment: and that of the deluge is attributed to the adulteries of the great ones: and the adultery of David has afforded a terrible instance of the Divine vengeance: and St. Paul repeats frequently, that God is not mocked with impunity, and that adulterers shall not enter into the kingdom of God. For it is said, in the second chapter of the first Epistle to Timothy, that obedience must be the companion of faith, in order to avoid acting against conscience; and in the third chapter of the first of St. John; if our heart condemn us not, we may call upon the name of God with joy: and in the eighth chapter of the Epistle to the Romans, if by the spirit we mortify the

desires of the flesh, we shall live: but, on the contrary, we shall die, if we walk according to the flesh, that is, if we act against our own consciences.

“ We have related these passages, to the end that your highness may consider seriously that God looks not on the vice of impurity as a laughing matter, as is supposed by those audacious libertines, who entertain heathenish notions on this subject. We are pleased to find that your highness is troubled with remorse of conscience for these disorders. The management of the most important affairs in the world is now incumbent on your highness, who is of a very delicate and tender complexion; sleeps but little; and these reasons, which have obliged so many prudent persons to manage their constitutions, are more than sufficient to prevail with your highness to imitate them.

“ We read of the incomparable Scanderbeg, who so frequently defeated the two most powerful Emperors of the Turks, Amurat II. and Mahomet II., and whilst alive, preserved Greece from their tyranny, that he often exhorted his soldiers to chastity, and said to them, that there was nothing so hurtful to men of their profession, as venereal pleasures. And if your highness, after marrying a second wife, were not to forsake those licentious disorders, the remedy proposed would be to no purpose. Every one ought to be master of his own body in external actions, and see, according to the expression of St. Paul, that his members be the arms of justice. May it please your highness, therefore, impartially to examine the considerations of scandal, of labours, of care, of trouble, and of distempers, which have been represented. And at the same time remember that God has given you a numerous issue of such beautiful children of both sexes by the princess your wife, that you have reason to be satisfied therewith. How many others, in marriage, are obliged to the exercise and practice of patience, from the motive only of avoiding scandal? We are far from urging on your highness to introduce so difficult a novelty into your family.

By so doing, we should draw upon ourselves not only the reproaches and persecution of those of Hesse, but of all other people. The which would be so much the less supportable to us, as God commands us in the ministry which we exercise, as much as we are able, to regulate marriage, and all the other duties of human life, according to the Divine Institution, and maintain them in that state, and remove all kind of scandal.

“It is now customary among worldlings, to lay the blame of every thing upon the preachers of the Gospel. The heart of man is equally fickle in the more elevated and lower stations of life; and much have we to fear on that score.

“As to what your highness says, that it is not possible for you to abstain from this impure life, we wish you were in a better state before God, that you lived with a secure conscience, and laboured for the salvation of your own soul, and the welfare of your subjects.

“But after all, if your highness is fully resolved to marry a second wife, we judge it ought to be done secretly, as we have said with respect to the dispensation demanded on the same account, that is, that none but the person you shall wed, and a few trusty persons, know of the matter, and they, too, obliged to secrecy under the seal of confession. Hence no contradiction nor scandal of moment is to be apprehended; for it is no extraordinary thing for princes to keep concubines; and though the vulgar should be scandalized thereat, the more intelligent would doubt of the truth, and prudent persons would approve of this moderate kind of life, preferably to adultery, and other brutal actions. There is no need of being much concerned for what men will say, provided all goes right with conscience. So far do we approve it, and in those circumstances only by us specified; for the Gospel hath neither recalled nor forbid what was permitted in the law of Moses with respect to marriage. Jesus Christ has not changed the external economy, but added justice only, and life everlasting, for reward. He teaches the true way

of obeying God, and endeavours to repair the corruption of nature.

“Your highness hath therefore, in this writing, not only the approbation of us all, in case of necessity, concerning what you desire, but also the reflections we have made thereupon; we beseech you to weigh them, as becoming a virtuous, wise, and Christian prince. We also beg of God to direct all for His glory and your highness’s salvation.

“As to your highness’s thought of communicating this affair to the Emperor before it be concluded, it seems to us that this prince counts adultery among the lesser sort of sins; and it is very much to be feared lest his faith being of the same stamp with that of the Pope, the Cardinals, the Italians, the Spaniards, and the Saracens, he make light of your highness’s proposal, and turn it to his own advantage by amusing your highness with vain words. We know he is deceitful and perfidious, and has nothing of the German in him.

“Your highness sees, that he uses no sincere endeavour to redress the grievances of Christendom; that he leaves the Turk unmolested, and labours for nothing but to divide the empire, that he may raise up the house of Austria on its ruins. It is therefore very much to be wished that no Christian prince would give into his pernicious schemes. May God preserve your highness. We are most ready to serve your highness.

“Given at Wittemberg the Wednesday after the feast of Saint Nicholas, 1539.

“Your highness’s most humble, and most obedient
subjects and servants,

Martin Luther.
Philip Melancthon.
Martin Bucer.
Antony Corvin.
Adam.
John Leningue.
Justus Wintferte.
Denis Melanther.

“ I George Nuspicher, notary imperial, bear testimony by this present act, written and signed with my own hand, that I have transcribed this present copy from the true original which is in Melancthon’s own handwriting, and hath been faithfully preserved to this present time, at the request of the most serene Prince of Hesse; and have examined with the greatest exactness every line and every word, and collated them with the same original; and have found them conformable thereunto, not only in the things themselves, but also in the signs manual, and have delivered the present copy in five leaves of good paper, whereof I bear witness.

“ GEORGE NUSPICHER, Notary.”

“ The marriage contract of Philip, Landgrave of Hesse with Margaret de Saal.

“ *In the name of God, Amen.*

“ Be it known to all those, as well in general as in particular, who shall see, hear, or read this public instrument, that in the year 1540, on Wednesday the fourth day of the month of March, at two o’clock or thereabouts, in the afternoon, the thirteenth year of the Indiction, and the twenty-first of the reign of the most puissant and most victorious Emperor Charles V., our most gracious Lord; the most serene Prince and Lord Philip Landgrave of Hesse, Count of Catznellenbogen, of Dietz, of Ziegenhain, and Nidda, with some of his highness’s counselors, on one side, and the good and virtuous Lady Margaret de Saal with some of her relations, on the other side, have appeared before me, notary and witness underwritten, in the city of Rotenburg, in the castle of the same city, with the design and will publicly declared before me, notary public and witness, to unite themselves by marriage; and accordingly my most gracious Lord and Prince Philip the Landgrave hath ordered this to be proposed by the Reverend Denis Melander preacher to his highness, much to the sense as follows: ‘Whereas the eye of God

searches all things, and but little escapes the knowledge of men, his highness declares that his will is to wed the said Lady Margaret de Saal, although the princess his wife be still living, and that this action may not be imputed to inconstancy or curiosity: to avoid scandal and maintain the honour of the said lady, and the reputation of her kindred, his highness makes oath here before God, and upon his soul and conscience, that he takes her to wife through no levity, nor curiosity, nor from any contempt of law, or superiors; but that he is obliged to it by such important, such inevitable necessities of body and conscience, that it is impossible for him to save either body or soul, without adding another wife to his first. All which his highness hath laid before many learned, devout, prudent, and Christian preachers, and consulted them upon it. And these great men, after examining the motives represented to them, have advised his highness to put his soul and conscience at ease by this double marriage. And the same cause and the same necessity have obliged the most serene princess, Christina Duchess of Saxony, his highness's first lawful wife, out of her great prudence and sincere devotion, for which she is so much to be commended, freely to consent and admit of a partner, to the end, that the soul and body of her most dear spouse may run no further risk, and the glory of God may be increased, as the deed written with this princess's own hand sufficiently testifies. And lest occasion of scandal be taken from its not being the custom to have two wives, although this be Christian and lawful in the present case, his highness will not solemnize these nuptials in the ordinary way, that is, publicly before many people, and with the wonted ceremonies, with the said Margaret de Saal; but both the one and the other will join themselves in wedlock, privately and without noise, in presence only of the witnesses underwritten.'

“After Melander had finished his discourse, the said Philip and the said Margaret accepted of each other for husband and wife, and promised mutual fidelity in the

name of God. The said prince hath required of me, notary underwritten, to draw him one or more collected copies of this contract, and hath also promised, on the word and faith of a prince, to me a public person, to observe it inviolably, always and without alteration, in presence of the Reverend and most learned masters Philip Melancthon, Martin Bucer, Denis Melander: and likewise in the presence of the illustrious and valiant Eberhard de Than, counsellor of his electoral highness of Saxony, Herman de Malsberg, Herman de Hundelshausen, the Lord John Fegg of the chancery, Rodulph Schenck; and also in the presence of the most honourable and most virtuous Lady Anne of the family of Miltitz, widow of the late John de Saal, and mother of the spouse, all in quality of requisite witnesses for the validity of the present act.

“And I Balthasar Rand, of Fuld, notary public imperial, who was present at the discourse, instruction, marriage, espousals, and union aforesaid, with the said witnesses, and have heard and seen all that passed, have written and subscribed the present contract, being requested so to do; and set to it the usual seal, for a testimonial of the truth thereof.

“BALTHASAR RAND.”

Bucer seemed to be consistent only in his hostility to the Papists. To form a compact party against them he was prepared to sacrifice truth itself; he was a party man, and when he was assailed on any point tending to Popery he was firm. Vacillating and ready to concede as he had been in all conferences between Lutherans and Zuinglians, ready as he was to think with Zuinglius, and to speak with Luther, yet, when, in 1548, he was sent for to Augs-burg to sign the Formula ad Interim, which Charles V., partly to vent his resentment against the Pope, and partly for political purposes, had caused to be drawn up, Bucer steadily refused to comply. The one point on which he had made up his mind was now touched upon,

his only principle attacked, and he was firm. In the Interim the spiritual peculiarities of the Romish system were retained, though softened and mitigated by the moderate and prudent terms in which they were expressed. Following the example of Bucer, the compilers of the Interim had purposely adopted an ambiguity in many of the expressions, which rendered them applicable to the sentiments of either Romanists or Protestants. It was Bucer's principle in the formation of confessions of Faith applied on a larger scale. He adopted ambiguous expressions to unite the divided Reformers, and bring together Lutherans and Zuinglians; the Interim was designed to unite these again with the Romanists. Bucer was not to be caught in the net that he had himself laid for others. In vain did the Elector of Brandenburg urge him to yield, Bucer was resolute on this point, and was, consequently, involved in many difficulties and some danger, being hated by Romanists, and distrusted by Protestants.

The very circumstances which were injurious to Bucer's usefulness on the continent marked him out as a man likely to be useful to the Lord Archbishop of Canterbury, Dr. Cranmer. He was a strong anti-Romanist, and at the same time not pledged to any decided views on the Protestant side: powerful on the negative side of religion, open to conviction on the doctrinal points not bearing upon Rome.

The Archbishop of Canterbury offered him his patronage, and invited him to England. The invitation was accepted, and we may say unfortunately accepted, for he obtained some influence over the gentle but too pliant mind of the Archbishop, who bore so prominent a part in the early Reformation of our Church. Whenever he was consulted, the question which presented itself to Bucer's mind, was not what is truth, but what will tell against Rome.

When he arrived in England Bucer was kindly received

and hospitably entertained by the Archbishop of Canterbury. He was soon after sent to Cambridge, where ample provision was made for him, and he was licensed to teach theology.

Peter Martyr, another foreigner, occupied a similar post at Oxford, where, in a public disputation with those members of our Church who held the Romish doctrine of the Eucharist, he maintained, First, that in the Sacrament of the Eucharist the bread and wine are not transubstantiated into the Body and Blood of Christ; Secondly, that the Body and Blood of Christ are not corporally or carnally in the bread and wine, or, as some express themselves, under the species of bread and wine; Thirdly, that the Body and Blood of Christ are sacramentally united to the bread and wine. Peter Martyr sent a copy of the conference to Bucer, expressing his fears lest he should not agree with him. Bucer's answer, as taken from his Script. Anglican. may be seen in Collier's Eccles. Hist. p. 274, who justly observes, that it is in many places intricate and involved; but Bucer seems to admit much more than would be admitted by many in these days, for he cannot "comprehend how it can be maintained as a Catholic tenet, that Christ is not really and substantially given and received in the Holy Eucharist." And again, "although he denies a corporal or local presence in the Holy Eucharist, yet he thinks we ought to be close to the terms of Scripture, and *the manner of expression used by the ancient Church*. Now in the language of the New Testament and the fathers the exhibiting—(shewing forth,)—of Christ is fully expressed. By which we understand the presence of our Lord, and not any mock of remembrance which supposes him absent. It is true the bread and wine are properly called signs with relation to something further, and so is the whole solemnity. But then these signs or references to something past are not the principal things in this Holy Sacrament. The *exhibiting* and spiritual manducation of Christ, is the

most beneficial and glorious part of the Communion : and therefore the fathers chose rather to express the mystery by the term of *representing* than that of signifying." In another place he remarks that he is afraid if the conference should be made public, from some expressions made use of by Peter Martyr, that the reader might suppose him to teach that "the benefit of communicating reached no further than to the refreshing of our faith, and bringing our Saviour more strongly to the memory, serving only to give a more lively and affecting idea of the blessing of our redemption, and to suggest thoughts to be cherished and improved by the Holy Spirit." "The reader, I am afraid," continues Bucer, "will interpret you to no higher meaning than this; he will not imagine you to assert that as *Christ first communicated Himself to His members in baptism, so He exhibits Himself more and more present, (amplius et amplius exhibeat presentem) in the Holy Eucharist, and communicates Himself to such a degree of intimacy and union that they really subsist and remain in Him, and receive Him reciprocally to themselves.* In short, I am afraid people will think you do not hold the presence of Christ, but only the presence of the Spirit of Christ and the efficacy consequent upon it." He afterwards says, "the blessing is conveyed through the symbols of bread and wine."

Such were the views of one who took the lowest view of the Holy Eucharist among the Reformers, and such views will doubtless astonish those Socinianizing members of the Church of England of the present day, who accuse of Popery all who hold the fundamental doctrines of the Christian religion. Bucer had at this time adopted Calvin's opinion on the Eucharist, which that reformer thus expressed:—

"We confess that the spiritual life vouchsafed us by Christ in this Sacrament does not only consist in His quickening us by His Spirit: but over and above this blessing by virtue of His Spirit, He makes us partakers of that principle of life His Flesh. By which participation we are nourished to immortal life. Therefore when we

mention the communion of the faithful with Christ, we understand their communicating with His Body and Blood, no less than with His Spirit; that thus they may be in possession of their whole Saviour. For the Scripture plainly declares, that His Flesh is meat to us indeed, and His Blood is drink indeed: and if we expect a life by Christ, we ought to grow and support ourselves by such nourishment. Thus the Apostle had no common meaning, when he tells us, we are flesh of Christ's Flesh, and bone of His Bone: no; by this language he insinuates our communion or communication with His Body; a mystery so sublime that no words are able to reach the dignity of the thing. Neither does our Saviour's ascension, nor the absence of the local presence of His Body, infer any inconsistency with this privilege. For notwithstanding in this state of mortality we live at a distance, and are not in the same place with Him, yet the force of His Spirit is not confined by any corporeal interpositions, nor hindered from uniting things, though at the remotest intervals of space: we acknowledge, therefore, His Spirit is the principle of union, and the band, as it were, of communication with Himself. But then we desire to be understood in this sense, that this Holy Spirit does really feed us with the substance of our Lord's Flesh and Blood, and quickens us with the participation of them for the glorious purposes of immortality. And that Christ offers and exhibits this communion of His Flesh and Blood, under the symbols of bread and wine, to those who celebrate the Holy Eucharist pursuant to His institution."—*Calvin's Epist.* 326.

When Hooper, on his nomination to the see of Gloucester, refused to wear the episcopal vestments, and the whole question relating to the surplice, &c., was mooted, Bucer was consulted; and although he wished "the garments were removed by law," yet, "since those garments had been used by the ancient fathers before Popery, and might still be of good use to the weak when well understood," he wished Hooper to lay aside his objections.

In 1550 he had a disputation with certain members of

our Church who held Romish opinions, and he appears not to have had the best of the argument.

The first English Prayer Book had been published in 1548. It was a translation and re-arrangement of the old offices, which had always been used in the Church of England; it had been revised and affirmed by the Archbishops, Bishops, and Clergy of our Church in convocation assembled; it had been accepted by the King, and three estates of the Parliament, who gave it their just encomium, that the work was done "by the aid of the Holy Ghost." The whole was so judiciously and wisely done, that though neither the Romish Party, nor the Ultra-protestant Party, in the Church were satisfied, yet both for a time conformed to it.

At the end of the year 1550, however, the Archbishop of Canterbury so far listened to the Ultra-protestant outcry that he determined on a revision of the book. And Bucer was consulted by him on the occasion. Being ignorant of our language, he had the book translated by a Scotchman; and though he thanked God for having given the English grace to reform the ceremonies, and declared that he found nothing in it contrary to the word of God, he proceeded to censure with not a little freedom and presumption. His objections, and the refutation of them, may be seen in Collier's *Eccles. Hist.* p. 296.

The objections of Bucer and Peter Martyr, as is well known, were permitted to have undue weight, and operated injuriously to the Church of England, when shortly after alterations were made in our ritual, as it was asserted, "from curiosity rather than any worthy cause." A curious reason to assign for a change at such a crisis, in such a work.

Bucer was much noticed by young King Edward VI. for whom he wrote a book "Concerning the kingdom of Christ," which he presented as a new year's gift. It referred to the miseries of Germany and the German reformation, and to the want of ecclesiastical discipline, the adoption of which he strongly recommended in England,

beginning by a more careful refusal of the Eucharist to illivers, by the sanctification of the Lord's day, of holidays, and of days of fasting, which last he proposed should be more numerous and less confined to Lent, a season which had been popularly disregarded; and by the reduction of non-residence and pluralities, the true remnants of Popery. Bucer died at Cambridge in the close of February, 1550, and was buried in St. Mary's with great ceremony, his remains being attended by 3,000 persons jointly from the university and the town. A Latin speech was made over his grave by Dr. Haddon, the public orator, and an English sermon was then preached by Parker, afterwards Archbishop of Canterbury; and on the following day, Dr. Redman, Master of Trinity College, preached at St. Mary's a sermon in his commendation. When in the reign of Queen Mary the Romanizing party regained the ascendancy in our Church which they had lost in the preceding reigns, among the offensive measures they adopted, by which the very name of Romanist has been rendered odious to British ears, they caused the remains of Bucer and Fagius to be dug up, fastened erect by a chain to stakes in the market-place and burnt to ashes. The heads of houses, too subservient to the ruling powers, erased their names at the same time from all public acts and registers as heretics and deniers of the true faith.—*Melchior Adam. Strype's Lives. Sleidan. Bossuet. Burnet. Collier. D'Aubigny. Samuel Clark. Bayle. Mosheim.*

BUCKERIDGE, JOHN.

This eminent divine was born in the neighbourhood of Marlborough, in what year is not certain. His mother was related to Sir Thomas White, founder of St. John's College, Oxford. He was, therefore, as a matter of course, sent to Merchant Tailors' School, and from thence he was elected, in 1578, to St. John's, where he became a fellow and tutor. As tutor of the

college he had the distinguished honour of having William Laud for his pupil. At the latter end of 1596 he took his D.D. degree. After leaving the university, he became chaplain to Robert, Earl of Essex, and was rector of North Fambridge, in Essex, and of North Kilworth, in Leicestershire, and was afterwards one of Archbishop Whitgift's chaplains, and made prebendary of Hereford, and of Rochester. In 1604 he was preferred to the archdeaconry of Northampton; and the same year, Nov. 5, was presented, by King James, to the vicarage of St. Giles's, Cripplegate, in which he succeeded Dr. Andrewes, then made Bishop of Chichester. About the same time he was chaplain to the King; was elected President of St. John's College, 1605, and installed canon of Windsor, April 15, 1606.

Buckeridge was now regarded as one of the great divines of the day, and when Melville and the Scottish faction were summoned before the King in 1606, Buckeridge was one of those clergymen who were summoned to preach in their presence at Hampton Court. But nothing could move the hard hearts of the Scottish Presbyterians, whose insolence to their Sovereign disgusted the King's loyal subjects in England, and shewed of what spirit they were. Buckeridge took his text out of Romans, xiii. 1, and managed the discourse (as Archbishop Spotswood, who was present, relates) both soundly and learnedly, to the satisfaction of all the hearers; only it grieved the Scotch ministers to hear the Pope and Presbytery so often equalled in their opposition to Sovereign princes. Macrie, in his Life of Melville, says, "Dr. Buckeridge, President of St. John's College, preached the second sermon which was intended to prove the royal supremacy in ecclesiastical matters. It was chiefly borrowed from Bilson's book on that subject, with this addition, that the preacher confounded the doctrine of the Presbyterians with that of the Papists." This accords with the character given of him by Wood, who says, that he was a person of great gravity and learning, and one that knew as well as any other

person of his time, how to employ the two-edged sword of holy Scripture on the one side against the Papists, and on the other against the Puritans.

The first sermon delivered on this occasion, was preached by Barlow, Bishop of Lincoln, from Acts, xx. 28. in defence of the antiquity and superiority of Bishops, which the Scotch Presbyterians with their accustomed sarcasm characterized as "a confutation of his text." The sermon, says Melville, "was written and finely compacted in a little book, which he always had in his hand for help of his memorie." The Presbyterian preachers called this a "pulpit show," and turned the whole into ridicule.

In 1611 Buckeridge was nominated to the see of Rochester, to which he was consecrated June 9. Afterwards, by the interest of his grateful pupil, Dr. Laud, then Bishop of Bath and Wells, he was translated to Ely, upon the death of Dr. Felton, in 1626.

On the 11th of November, 1626, he preached at St. Saviour's, Southwark, the funeral sermon of the celebrated Bishop Andrewes, that blessed Saint of the Church of England. Buckeridge took for his text, Heb. xiii. 16. He commenced the sermon with the following statement:

"In the tenth verse the Apostle saith, 'We have an altar, of which they have no right to eat that serve the tabernacle.' *Habemus altare*, 'We have,' that is, Christians. So it is *proprium Christianorum*, 'proper to Christians,' not common to the Jews together with Christians; they have no right to communicate and eat there, that 'serve the tabernacle.' And yet it is *commune altare*, 'a common altar' to all Christians, they have all right to eat there. And so it is *externum altare*, not only a spiritual altar in the heart of every Christian—then St. Paul should have said *habeo*, or *habet unusquisque*, 'I have,' and 'every Christian hath in private to himself'—but 'We have an altar,' that is, all Christians have; and it must be external, else all Christians cannot have it.

"Our Head, Christ, offered His sacrifice of Himself upon the cross; *Crux altare Christi*; and the 'cross of Christ

was the altar' of our Head, where He offered the *unicum, verum, et proprium sacrificium*, 'the only, true, proper sacrifice, propitiatory' for the sins of mankind, in which all other sacrifices are accepted, and applicatory of this propitiation."

After shewing the incorrectness of the 'sacrificial view taken by the Romanists, both from Scripture and the fathers, he proceeds:—

"We deny not then the daily sacrifice of the Church, that is, the Church itself, warranted by Scriptures and fathers. We take not upon us to sacrifice the natural body of Christ otherwise than by commemoration, as Christ Himself and St. Paul doth prescribe. They rather that take a power never given them over the natural body of Christ, which once offered by Himself purchased eternal redemption all-sufficient for sin, to offer it again and often, never thinking of the offering of Christ's mystical body, the Church, that is ourselves, our souls and bodies—they, I say, do destroy the daily sacrifice of Christians, which is most acceptable to God.

"Now then that which went before in the Head, Christ, on the cross, is daily performed in the members, in the Church. Christ there offered Himself once for us; we daily offer ourselves by Christ, that so the whole mystical body of Christ in due time may be offered to God.

"This was begun in the Apostles in their Liturgy, of whom it is said, *Ministrantibus illis*, 'While they ministered and prayed the Holy Ghost said unto them,' &c. Erasmus reads it, *Sacrificantibus illis*, 'While they sacrificed and prayed.' If they had offered Christ's natural body, the Apostles would surely have made some mention of it in their writings, as well as they do of the commemorative sacrifice. The word is *λείτουργούντων* so it is a liturgical sacrifice, or a sacrifice performed or offered in our Liturgy or form of God's worship; so the offering of ourselves, our souls, and bodies, is a part of divine worship.

"Now as it is not enough to feed our own souls, unless

we also feed both the souls and bodies of the poor, and there is no true fast unless we distribute that to the poor which we deny to our own bellies and stomachs; and there cannot be a perfect and complete adoration to God in our devotions, unless there be also doing good and distributing to our neighbours; therefore to the sacrifice of praise and thanksgiving in the Eucharist in the Church, mentioned in the fifteenth verse, we must also add beneficence and communication in this text; for, *Devotio debetur Capiti, beneficentia membris*, 'The sacrifice of devotion is due to our Head, Christ, and piety and charity is due to the members.' So then, offer the sacrifice of praise to God daily in the church, as in the fifteenth verse; and distribute and communicate the sacrifice of compassion and alms to the poor out of the church, as in this text.

"Shall I say *extra Ecclesiam*, 'out of the church?' I do not say amiss if I do say so; yet I must say also *intra Ecclesiam*; this should be a sacrifice in the church, the Apostles kept it so in their time. *Primo die*, 'the first day of the week,' when they came together to pray and to break bread, St. Paul's rule was, *separet unusquisque*, 'let every one set apart' or 'lay by in store, as God hath prospered him, that there be no gatherings when I come.' And our Liturgy in the offertory tenders her prayers and alms on the Lord's-day or Sunday, as a part of the sacrifice or service of that day, and of God's worship; which I wish were more carefully observed among us. For this also is a Liturgy or office, so called by the Apostle, *ἡ διακονία τῆς λειτουργίας*, 'the administration of this service,' or 'Office,' or 'Liturgy;' there is the word 'Liturgy' and 'Office.' For the daily service and sacrifice not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. So the Lord's-day, or Sunday, is then best kept and observed, when to our prayers and praises and sacrifices of ourselves, our souls and bodies, we also add the sacrifice of our goods and alms, and other works of mercy to make it up perfect and

complete, that there may be *opus diei in die suo*, 'the work of the day in the proper day thereof,' and these two sacrifices of praise and alms, joined here by God and His Apostle, may never be parted by us in our lives and practice."

The sermon concludes with an account of that great and good prelate, Bishop Andrewes, of which use has been made in the life of Andrewes in the present work.

Bishop Buckeridge did not long survive his illustrious friend. Reverenced by all who knew him for his deep and severe personal piety, respected by his clergy as a just governor, he died on the 23rd of May, 1631, and was buried in the parish church of Bromley in Kent.

His works are,—*De Potestate Papæ in Rebus Temporalibus, sive in Regibus deponendis usurpata: adversus Robertum Cardinalem Bellarminum, lib. ii. In quibus respondetur Authoribus, Scripturis, Rationibus, Exemplis contra Gul. Barclaium allatis, Lond. 1614, 4to*; a very able work. He published, also, *A Discourse on Kneeling at the Communion, and some occasional sermons.*—*Wood. Andrewes' Works. Spotswood. Macrie's Life of Melville. Bentham's Ely.*

BUCKLAND, RALPH.

RALPH BUCKLAND was born at West Harptre in Somersetshire, about 1564, and in 1579 he entered as a commoner in Magdalen College, Oxford, and afterwards passed some years in one of the inns of court. Having at last embraced the Popish religion, he spent seven years in the English College at Rheims, whence he removed to Rome; and being ordained priest, returned to England, acted as a missionary for about twenty years, and died in 1611. He published,—1. *A Translation of the Lives of the Saints, from Surius.* 2. *A Persuasive against frequenting Protestant Churches, 12mo.* 3. *Seven Sparks of the Enkindled Flame, with Four Lamentations, composed in the hard times of Queen Elizabeth, 12mo.* From this

book, Archbishop Usher, in a sermon preached at St. Mary's, Oxford, in 1640, on November 5, produced some passages which he believed to hint at the gunpowder plot. 4. *De Persecutione Vandiliea*, a translation from the Latin of Victor, Bishop of Biserte or Utica.—*Wood. Dod.*

BUDDEUS, JOHN FRANCIS.

JOHN FRANCIS BUDDEUS was born in 1667 at Anclam, in Pomerania. At the age of eighteen he was sent to the university of Wittemberg, where he took his master's degree in 1687; and two years afterwards became assistant professor of philosophy. He removed from thence to Jena, next to Copenhagen, and afterwards to Halle, but returned to Jena to take the chair of theology in 1705. He died in 1729.

He was a distinguished contributor to the *Acta Eruditorum* of Leipsic, and to the great Historical Dictionary, printed there in 1709, in folio, and published under his direction and with his name. He also published, 1. *De Peregrinationibus Pythagoræ*, Jena, 1692, folio. 2. *Elementa Philosophiæ Practicæ, Instrumentalis et Theoreticæ*, 3 vols, 8vo. 1697. 3. *Institutiones Theologiæ Moralis*, 1711, 4to, often reprinted. 4. *Historia Juris Naturæ*, Jena, 1695, Leyden, 1711, Halle, 1717, 8vo. 5. *Sapientia Veterum, hoc est, Dicta Illustriora septem Græciæ Sapientum*, Halle, 1699, 4to. 6. *Introductio ad Historiam Philosophiæ Ebræorum*, *ib.* 1702. 7. *Analecta Historiæ Philosophicæ*, *ib.* 1706, 1724, 8vo. 8. *Compendium Historiæ Philosophicæ*, *ib.* 1731, 8vo. 9. *Ecclesia Apostolica, sive de Statu Ecclesiæ sub Apostolis*, Jena, 1729, 8vo. 10. *Historia Ecclesiastica Veteris Testamenti*, 1715, 1718, 2 vols, 4to, a valuable work. 11. *Institutiones Theologicæ, Dogmaticæ, variis Observationibus illustratæ*, 1723, 1724, 1726, 3 vols. 4to. 12. *Miscellanea Sacra*, 1727, 3 vols, 4to.

BUGENHAGIUS, JOHN.

JOHN BUGENHAGIUS, surnamed from his country Pomeranus, was born at Wollin in Pomerania, on the 24th of June, 1485. His parents, who were of senatorial rank, took considerable pains with his education until he was of age to go to the university of Grypswald, where he devoted himself so assiduously to classical studies, that he was appointed at the age of twenty to the mastership of the school at Treptow, where he became distinguished as a teacher. He attended to the religious as well as the classical education of his pupils, and being a man of literature, his attention was naturally directed to the works of so distinguished a scholar as Erasmus. The writings of Erasmus against the friars and the idolatry of the times, first awakened Bugenhagenius to the necessity of a reformation of the Church, a subject upon which all serious minds had been long agreed, although none could decide on the proper manner of accomplishing it. Bugenhagenius wished the minds of others to receive the same impression as his own, and therefore in his school he lectured on the Psalm's, St. Matthew's Gospel, the Epistles to Timothy, together with the Apostles' Creed and the Ten Commandments. These lectures became public from the desire people had to attend them; and when soon after he was ordained priest, he became popular as a preacher, and his sphere of usefulness was extended. How high his character stood among his countrymen at this time is shewn by his having been engaged by Prince Bogislas to write a history of Pomerania. This work, which he completed in the course of two years, was not published till 1728. The prince at first received it in manuscript, for the use of himself and his court, and afterwards, perhaps, neglected it, as his regard for Bugenhagenius ceased when the latter became a Lutheran. The prince and his spiritual advisers were not unwilling to hear of a reformation of the Church, but to the reformation of Luther they were opposed, and the

very suspicion of being a Lutheran was sure to involve a man in difficulties.

One evening towards the end of December, 1520, as Bugenhagen sat at supper with with some friends, a copy of Luther's book on the *Babylonish Captivity* was put into his hands, "Since Christ's death, said he, after having glanced it over, there have been many heretics to vex the Church, but never yet has there risen up such a pest as the author of this book." But Bugenhagen was apt to form his judgment hastily, and on perusing the book more carefully, his opinion was expressed as violently in favour of Luther as it had before been against him, and in a few days he declared as dogmatically and with as little discretion as before, "the whole world has been lying in thick darkness. This man, and none but he, has discovered the truth." This monstrous proposition must have astonished those to whom it was propounded. All men had been ignorant of God's truth until Luther discovered it! And Bugenhagen was qualified, after a few days study, to pronounce upon the infallibility of this new pope! A man so vehement, however, was sure to find supporters, some priests, a deacon, and an abbot, became his partizans, embraced Lutheranism, called by D'Aubigny, "the pure doctrine of salvation," and created a considerable sensation and disturbance. The Prince and the Bishop very naturally attempted to put a stop to these proceedings, and have been called on that account by some historians persecutors, though such sort of persecution has been resorted to, as the means of preventing riot and confusion, by Protestants not less than by Papists. Bugenhagen, having made the place too hot for his residence, fled to Wittemberg, where the Protestant movement was under the sanction of the state. By Luther he was rapturously received, and was employed by him in expounding the Book of Psalms, a work for which, by his previous studies, he found him to be prepared.

When Luther was in captivity in the castle of Wartburg,

one of his disciples, Bernard Feldkirchen, the pastor of Kemberg, in spite of his vows of celibacy, married. The compulsory celibacy of the clergy is one of the worst practical corruptions of the Church of Rome. It would have been well if the foreign Reformers, like some of the best of our own, had vindicated the liberty for others, but remained unmarried themselves. They laid themselves open to the attacks of their enemies, by seeking the indulgence for themselves, and they were suspected of having but little respect for the marriage vow itself. If they disregarded one vow, they might for the sake of expediency, it was argued, disregard another. (*See the Life of Bucer.*) Luther, however, was prepared to defend the conduct of his friend, which he afterwards imitated; he saw a distinction at first, which he did not afterwards admit, between the marriage of priests and that of monks. Writing to Melancthon he says, "The priests are ordained by God, and therefore they are above the commandments of men; but the friars have, of their own accord, chosen a life of celibacy,—they therefore are not at liberty to withdraw from the obligation they have laid themselves under." But though he could write thus sensibly upon the subject in his cooler moments, he soon perceived that if he were to establish his party in strength, he must annihilate the monastic system, and that the most effectual mode of doing this, was to invite the monks to leave their cells and preach his doctrines, by offering them wives; and in an address to his followers at Wittemberg, he proclaimed liberty of marriage to the monks, and with more of vehemence than charity, declared of convents, that they were "abodes of the devil," which, of course, ought to be razed to the ground.

Bugenhagenius accorded in opinion with his master, and proved the sincerity of his principles by marrying; observing, what must have occurred to others besides himself, "this business will cause a great mutation in the public state of things."

When the violent rupture took place between Carlo-

stadt and Luther, the opinions of the former differing from the decision of the latter on the subject of the Real Presence in the Eucharist, which Luther always maintained, and when the zeal of Carlostadt led him on to acts of greater violence than Luther approved, Bugenhagen sided with Luther. On Luther's return to Wittemberg, he appointed Bugenhagen to be the pastor of Wittemberg, and he presided over the Protestants there, under Luther's protection and sanction, for six and thirty years.

Bugenhagen was invited to Hamburg in 1522, to draw up doctrinal articles, and form a system for the government of the Protestant congregation. He performed the same services in 1530 for the Protestants at Lubeck. He appears, indeed, to have been celebrated for his skill in creating churches, for he was employed later in life in the same way, in the dukedom of Brunswick, and in other places. In 1537 he was sent for by the King of Denmark. So early as 1521 a reforming spirit was encouraged in that country by Christian or Christiern II, a monarch whose "savage and infernal cruelty," to use the expression of Mosheim, "rendered his name odious and his memory execrable." He was anxious, nevertheless, to free his dominions from the superstition and tyranny of Rome, to have the Gospel preached according to Luther's exposition, and to take possession for the good of the state of the ecclesiastical property. He invited Carlostadt to Denmark, and appointed him divinity professor at Hafnia: Carlostadt accepted the appointment, but after a short stay in Denmark returned to Germany. Christiern II was deposed in 1523, and Frederick, Duke of Holstein and Sleswic, was placed upon the throne of Denmark. This prince encouraged the Lutheran preachers, but it remained for his successor, Christiern III, to extirpate Romanism in his dominions. He sent for Bugenhagen, who completely remodeled the Church, or rather converted it into a Protestant sect. He set forth a book about the ordination of ministers, formerly agreed upon by Luther and his col-

leagues, to which he added some prayers, and a form or directory for holy ministrations. About fourteen days after the coronation of the King, Bugenhagenius ordained seven Protestant superintendents to supply the place of the seven Bishops of Denmark, appointing them for the time to come to act as Bishops, and to superintend the ecclesiastical affairs. These persons, arrogating to himself powers which he did not possess, he ordained in the presence of the King and his council, in the chief church in Hafnia. The assembly of the states at Odensee, in the year 1539, gave a solemn sanction to all these transactions.

In 1533 he had proceeded doctor, at the instance of John Frederick, Elector of Saxony, who was present when he performed his exercises.

The peace of his latter years was disturbed by the political troubles of Germany, and the unfortunate disputes among the reformers, which he laid much to heart. He died on the 20th of April, 1558. He wrote a commentary on the Psalms; Annotations on St. Paul's Epistles; a Harmony of the Gospels, &c. He also assisted Luther in translating the Bible into German; and used to keep the day on which it was finished as a festival, calling it the "Feast of the Translation."—*Melchior Adam. Clark's Marrow of Eccles. Hist. Mosheim. D'Aubigny. Dupin.*

BULL, GEORGE.

This eminent divine of the Church of England, who takes his place with Athanasius and Basil and Gregory, and the illustrious Fathers of the Church, was descended from an ancient family in Somersetshire, and was born at Wells in that county, March 25th, 1634. His father dying when he was but four years old, he was left with an estate of £200 a year, to the care of guardians, by whom he was first placed at a grammar school in Wells, and afterwards at the free school of

Tiverton, in Devonshire: a school which still retains its high character, and is considered one of the chief schools in the West of England. The writer of this article bears grateful testimony to the excellence of its discipline, when under the direction of the Rev. George Richards, one of a family of eminent schoolmasters. From Tiverton George Bull removed to Exeter College, Oxford, where he entered as a commoner on the 10th of July, 1648. Here, says his biographer, he was placed under the care of Mr. Baldwin Ackland, a man eminent for his learning and piety, zealous for his Sovereign, when so many of his subjects and friends forsook him, and true to the interest of the Church in her most afflicted circumstances. But although he was under the direction of so zealous and orthodox a divine, it must not be concealed that Mr. Bull lost much of the time he spent at the university, and he frequently mentioned it himself with great sorrow and regret; though he did not, as is too usual, impute this misfortune of his life to any remissness in the government of the place, or to any negligence in his tutor, but to the great rawness and inexperience of his age. For being transplanted very young from the strict discipline of a school to the enjoyment of manly liberty, before he had consideration enough to make use of it to the best purposes; he was overpowered by that love of pleasure and diversion, which so easily captivates youth when it is not upon the guard. But as the freedoms he took were chiefly childish follies, so when he prosecuted them with the greatest earnestness, he still gave sufficient evidence of an extraordinary genius; and by the help of his logical rules which he made himself master of with little labour, and his close way of maintaining his argument, which was natural to him, he quickly obtained the reputation of a smart disputant, and as such was taken notice of by his superiors.

Mr. Bull had not been admitted two years at Exeter College before the Engagement was imposed upon the nation by a pretended Act of Parliament, which passed in

January 1649. The kingly office being abolished upon the murder of King Charles the martyr, it was declared, that for the time to come England should be governed as a Commonwealth by Parliament; that is to say, by that handful of men who, by their art and power and villainy, had by successful rebellion effected the revolution. And that they might secure their new government, and have some obligations of obedience for the future from their subjects, who had broken all the former oaths they had taken, as is observed by a noble author, this new oath was prepared and established: the form of which was, that every man should swear, "That he would be true and faithful to the Commonwealth of England, as it was then established, without a King or House of Lords." Whosoever refused to take that Engagement, was to be incapable of holding any place or office in Church or State; and they who had no employments to lose, were to be deprived of the benefit of the law, and disabled from suing in any court. There was great zeal shewn in several places to procure this acknowledgment and submission from the people to the new government; particularly all the members of the university were summoned to appear, and solemnly to own the right and title of the Commonwealth to their allegiance. Young George Bull appeared upon this occasion, and signalized himself by refusing to take the oath. The several hypotheses which were started to make men easy under a change of government directly contrary to the constitution of the country, were insufficient to convince his honest and straightforward mind. Neither the argument of providence, nor that of present possession, nor that of the advantages of protection, which were, as Mr. Nelson observes, all pleaded in those times, were strong enough to influence the mind of one who was determined to be constant in his duty to the Church and the King.

He retired in January 1649, with his tutor Mr. Ackland, to North Cadbury in Somersetshire. In this retreat, which lasted till he was nineteen years of age, he had

frequent conversation with one of his sisters, whose good sense and great talents were directed by the most solid piety. By her affectionate recommendation to her brother of that religion which her own conduct so much adorned, she won from him every tincture of lightness and vanity, and influenced him to a serious prosecution of his studies. He now put himself, by the advice of his guardians, under the care, and boarded in the house of Mr. William Thomas, rector of Ubley, in Somersetshire, from whom, a Puritan, he received little or no real improvement; but the acquaintance he made with his tutor's son Mr. Samuel Thomas made some amends: this gentleman persuaded Mr. Bull to read Hooker, Hammond, Taylor, and other Christian writers with whose works he supplied him, though at the hazard of his father's displeasure, who never found any orthodox books in his study without manifesting visible marks of his displeasure, and easily guessing from what quarter they came, he would often say, "My son will corrupt Mr. Bull." The deep piety of his pupil made him entertain the wish of attaching him to the Puritan party, to which the learning united with the piety of Mr. Bull offered an effectual barrier.

The Church of England, says Mr. Nelson, which is, and that justly, the glory of the Reformation, was then laid in the dust: she was ruined under a pretence of being made more pure and more perfect. Episcopacy, a divine institution, and therefore in no case to be deviated from, was abolished as anti-Christian; our admirable Liturgy was laid aside as defiled with the corruptions and innovations of Popery: and the revenues, which the piety of our ancestors had established for the maintenance of our spiritual fathers, were ravenously seized on by sacrilegious hands, and alienated to support the usurpation. These discouraging circumstances did not damp the zeal of this servant of God, but he engaged in the service of the Church when the arguments from flesh and blood were least inviting. When men propose the glory of God and the good of souls as the chief motive in the

choice of their sacred profession, as they want not the prospect of riches and grandeur to invite them to undertake it, neither are they terrified with those difficulties that lie in the way of such an important service. The pilot is then most necessary, when the ship is exposed to be driven on rocks and sands; and not to shrink from the exercise of his skill upon such occasions, distinguisheth his courage and resolution, as well as his zeal, to save those who are in the same bottom with himself.

Being unable, according to his principles, to officiate without being duly called into the Lord's vineyard, he applied for ordination to Dr. Skinner, Bishop of Oxford, by whom he was ordained deacon and priest on the same day. The Bishop, though he was willing to ordain Mr. Bull, yet refused to give him, or any others, letters of orders under his own hand and seal, for this prudential reason; because he was apprehensive some ill use might be made of them, if they fell into the hands of those unjust powers which then prevailed; who had made it criminal for a bishop to confer holy orders: but withal he assured him, that when the ancient apostolical government of the Church should be restored, which he did not question but a little time would bring about, his letters of orders should be sent him, in what part soever of the nation he then lived, however it should please God to dispose of his lordship; which was accordingly punctually complied with, upon the happy restoration of King Charles the Second.

Being now invested with the sacerdotal powers, which are the characteristic of a presbyter, he embraced the first opportunity the providence of God offered for the exercising of them according to his commission. A small living near Bristol, called St. George's, presenting itself, he the rather accepted it, because the income was very considerable; it being very likely, that upon that account he would be suffered to reside without disturbance from the men of those times, who would not think it worth their pains to persecute and dispossess him for £30 a year.

When he settled at St. George's, he found the parish to abound with quakers, and other wild sectaries, who held very extravagant opinions, into which the people there and in the adjacent parts were very ready to run; but by his constant preaching twice every Lord's-day, by his sound doctrine and exemplary life, by his great charities, (for he expended more annually in relieving the poor of all sorts than the whole income of his living amounted to,) and by his prudent behaviour, he gained very much upon the affections of his parishioners, and was very instrumental in preserving many, and reclaiming others, from those pernicious errors which then were common among them.

A little occurrence soon after his coming to this living, contributed greatly to establish his reputation as a preacher. One Sunday, when he had begun his sermon, as he was turning over his bible to explain some texts of Scripture, which he had quoted, his notes, which were written on several small pieces of paper, flew out of his bible into the middle of the Church: many of the congregation began to laugh, concluding that their young preacher would be nonplussed for want of materials; but some of the more religious and soberminded of the congregation, good naturedly gathered up the scattered notes, and carried them to him in the pulpit. Mr. Bull took them; and perceiving that most of the audience, consisting chiefly of sea-faring persons, were rather inclined to triumph over him under that surprise, he replaced them in his book, and shut it, and then, without referring any more to them, he went on with the subject he had begun. Another time while he was preaching, a quaker came into the church, and in the middle of the sermon, cried out, "George, come down, thou art a false prophet and an hireling;" whereupon the parishioners, who loved their minister exceedingly, fell upon the poor quaker with such fury, as obliged Mr. Bull to come down out of the pulpit to quiet them, and to save him from the effects of their resentment: getting in among them, and warding off the blows that were falling very

heavy upon the fellow, he said to them, "Come, neighbours, be not so violent against the poor man, but spare him; you do not know what spirit he is acted by; you cannot tell but that it may be phrenzy in him, or some other distemper; and if so, the man is certainly an object of your care; however let me prevail upon you to forbear and hurt him not; but let me, good neighbours, a little argue the matter coolly with him." He then addressed the man, "Friend, thou dost call me a false prophet and an hireling. Now as to thy first charge, prophecy doth generally mean either preaching or interpreting God's word, or else foretelling things to come; and so a prophet either true or false, is understood in Scripture. Wherefore if thou dost mean that I am a prophet in the first of these two senses, I readily acknowledge that I am so, and a true one I also hope, forasmuch as in all sincerity and truth, I have now for some time preached among this good people what I could learn to be agreeable to the doctrine of Christ and His Apostles, not failing to interpret to them the mind of God in the Scriptures, without any other end, but to bring them to the knowledge of the truth, and thereby to the attainment of life everlasting. But, friend, if thou dost call me a prophet, and a false prophet, from my foretelling things to come, I then appeal to my parishioners here present, whether I ever once pretended to this manner of prophecy, either in my sermons or in my discourses with them: and so in this sense I can be no false prophet, having never deceived any one by pretences of this nature. And as to the other charge against me, that I am an hireling, I appeal again to these here present and that know me, whether they can say that I have preached among them for the sake of gain or filthy lucre, and whether I have not, on the contrary, been ready on all occasions to serve and assist them to the utmost of my power, and to communicate as freely as I receive." Upon which the people, being touched with a sense of gratitude to this minister of God for his extraordinary kindness and constant bounty towards them, but

not mindful enough of that sacred regard which was due to the place where they were met, and to the occasion which brought them together, perceiving the silly enthusiast at a perfect nonplus, and not able to speak a word of sense in his own defence, fell upon him a second time with such violence, that had not Mr. Bull hustled very much among them, and by great entreaties prevailed upon them to spare him, and to lead and shut him out of the church; they would have worried him upon the spot. After which Mr. Bull went up again into his pulpit, and finished his sermon. What a picture is here presented to us of those turbulent times! His labours as a parish priest were as judicious as they were great. As to the younger sort of people, his custom was, says Nelson, "to address them in public as well as private, and therefore he would pitch upon some week day to preach to them before he administered the Holy Eucharist; that such as had not yet been admitted to that divine Ordinance, might be thoroughly instructed in the nature and design of the Christian Sacrifice, and might be taught what preparation was necessary to qualify them to appear at the Holy Altar."

The rebels who had now usurped the government being dissenters, they tyrannically prohibited the use of the Liturgy under the threat of severe penalties; nevertheless Mr. Bull framed all his prayers out of it, after the example of Bishop Sanderson; and those who railed at the Liturgy as a *lifeless form*, admired Mr. Bull as one *who prayed by the Spirit!* A special instance of this delusion occurred once at the baptism of the child of a dissenter. Mr. Bull had committed the whole of the baptismal office to memory, which on this occasion he repeated with great gravity, devotion, and fluency, to the delight and admiration of the whole company. After the ordinance, the father of the child returned Mr. Bull many thanks, and praised *extempore* prayers intimating, at the same time, with how much greater edification they prayed, who entirely depended upon the Spirit of God for His assist-

ance in their extempore effusions, than those did who tied themselves up to pre-meditated forms: and that if he had not made the sign of the Cross, that badge of Popery, as he called it, nobody could have formed the least objection against his excellent prayers. Upon which Mr. Bull, hoping to recover him from his ill-grounded prejudices, shewed him the Office of Baptism in the Liturgy, wherein was contained every prayer which he had offered up to God on that occasion; which, with farther arguments that he then urged, so effectually wrought upon the good man and his whole family, that they always after that time frequented the parish church, and never more absented themselves from communion.

On the 20th of May, 1658, Mr. Bull married Bridget, the daughter of the Rev. Alexander Gregory, minister of Cirencester. Their's was not a mere civil contract, they were joined together in holy matrimony by Mr. William Master, vicar of Preston, according to the form prescribed in the Book of Common Prayer; the use of which, such was the tyranny of the ruling powers, was then forbidden under a great penalty. But as Mr. Bull had a particular regard to our excellent Liturgy, in those times when it was the fashion to despise it: so he had not a less esteem for the constitution of the Church; for in order to render so serious an action, as matrimony is, still more solemn, he pitched upon Ascension-day for the solemnizing of it, which, in 1658, was the 20th of May.

In 1659 he was presented to the living of Suddington St. Mary, near Cirencester. The Lady Pool, who at that time lived at Cirencester, claimed the right of presentation, and gave the living to Mr. Bull, but he would have been turned out of it, by neglecting to take out the broad seal, had not a gentleman of Cirencester, Mr. Stone, done this without Mr. Bull's knowledge or privity. Mr. Bull had become acquainted with his wife on some of his periodical journeys to Oxford, for he made a point of visiting the university in order to consult the libraries,

every year, and he remained there two months, thus employing his lawful holiday as a parish priest. It is indeed gratifying to the parish priests of England, to be able to state that the most learned divine of the English Church was one of their number, for it was not till late in life that Bull was preferred, and during the period of his learned labours he was an indefatigable parish priest, a working clergyman in every sense of the word, a model of piety as well as of zeal. Such was the respect in which he was held, that in 1659 his house was the rendezvous of the gentlemen in that part of the country who were engaged in the glorious work of the Restoration. The parish of Suddington St. Mary was small, and the Bishop of Gloucester, Dr. Nicholson, having his eye upon such a distinguished parish priest, obtained for him the adjacent vicarage of Suddington St. Peter, which was in the Lord Chancellor's gift. The additional income was only £25 a-year, which scarcely covered the additional expenses, especially when the almost boundless hospitality and charity of Bull and his wife are taken into consideration, but as the two parishes together contained only thirty families, he was glad to obtain a more extensive sphere of usefulness, and laboured, though in vain, to have them consolidated. He continued to labour among the poor and ignorant; his exertions among them were incessant. Whenever he officiated at the Altar, it was, says Mr. Nelson, "agreeably to the directions of the Rubric, and with the gravity and seriousness of a primitive priest. He preserved the custom of a collection for the poor, when the priest begins the Offertory, which I the rather mention, because it is too much neglected in country villages. He always placed the elements of bread and wine upon the altar himself, after he had received them either from the churchwarden or clerk, or had taken them from some convenient place, where they were laid for that purpose. His constant practice was to offer them upon the holy table, in the first place, in conformity to the practice of

the ancient Church, before he began the Communion service; and this the Rubric after the Offertory, seemeth to require of all her priests, by declaring, ‘*When there is a Communion, the priest shall then place upon the table so much bread and wine as he shall think sufficient.*’” “It is provided,” continues Mr. Nelson, “in the Rubric after the Nicene Creed on Sundays, ‘*The Curate shall declare unto the people, what holy days or fasting days are in the week following to be observed;*’ and this direction is enforced by the 64th Canon of the Ecclesiastical Constitutions, made by the Convocation in 1603. Now Mr. Bull did not satisfy himself only with giving this notice to his parishioners, which he could not well omit without neglecting his duty, but he led them to the observation of such holy institutions by his own example. For he had so far a regard to these holy-days, as to cause all his family to repair to the church at such times; and on the days of fasting and abstinence, the necessary refreshments of life were adjourned from the usual hour till towards the evening. He was too well acquainted with the practice of the primitive Christians, to neglect such observances as they made instrumental to piety and devotion, had too great a value for the injunctions of his mother, the Church of England, to disobey where she required a compliance; but above all, he was too intent upon making advances in the Christian life, to omit a duty all along observed by devout men, and acceptable to God under the Old and New Testament, both as it was helpful to their devotion, and became a part of it.”

While Mr. Bull was rector of Suddington, the providence of God gave him an opportunity of fixing two ladies of quality, in that neighbourhood, in the Protestant communion; who had been reduced to a very wavering state of mind, by the arts and subtleties of some Romish missionaries. Their specious pretences to antiquity were easily detected by this great master of the ancient Fathers; and by his thorough acquaintance with Scripture, and the sense of the Catholic Church, in matters of the greatest

importance, he was able to distinguish between primitive truths, and those errors which the Church of Rome built upon them. He had frequent conferences with both these ladies, and answered those objections which appeared to them to have the greatest strength, and by which they were very near falling from their stedfastness.

Mr. Nelson regrets the loss of the paper he drew up for their instruction, but it was afterwards discovered and published by the Bishop's son, Robert Bull, under the title of "A Vindication of the Church of England." What a divine so learned in primitive doctrine has said in defence of our Church, is so valuable in these days, that we are impelled to give the following extract from the work, which is a challenge to the Romish controversialist.

"We proceed, in the next place, to the constant visibility and succession of pastors in our Church, which he challengeth your ladyship, as obliged by promise, to make good. And here I make him this fair proposal: Let him, or any one of his party, produce any one solid argument to demonstrate such a succession of pastors in the Church of Rome, and I will undertake, by the very same argument, to prove a like succession in our Church. Indeed, your ladyship will easily discern, that the author of the letter is concerned, no less than we are, to acknowledge such a succession of lawful pastors in our Church, till the time of the Reformation; and if we cannot derive our succession since, it is a hard case. But our records, faithfully kept and preserved, do evidence to all the world an uninterrupted succession of Bishops in our Church, canonically ordained, derived from such persons in whom a lawful power of ordination was seated by the confession of the Papists themselves. For the story of the Nag's Head Ordination is so putid a fable, so often and so clearly refuted by the writers of our Church, that the more learned and ingenuous Papists are now ashamed to make use of it.

"His demand that we should shew a succession of pastors in our Church, in all ages, holding and professing

the thirty-nine Articles, is infinitely ridiculous, absurd, and unreasonable: for we ourselves acknowledge, that the pastors of our Church were, before the Reformation, involved as well as others, in the errors and corruptions of the Church of Rome, against which our thirty-nine Articles are mainly directed; or else there had been no need of Reformation. And let him, if he can, shew a constant succession of pastors in the Church of Rome, always professing the decrees of the council of Trent, in the points of image-worship, invocation of saints, communion in one kind, purgatory, indulgences, &c., and I will promise heart and hand to subscribe to that council. But it is as clear as the light at noonday, that the decrees of that council in those articles, are most contrary to the doctrine of the Catholic Church (and so of the pastors of the Church of Rome) in the first and best ages. As for ourselves, that which we maintain is this, that our Church and the pastors thereof, did always acknowledge the same rule of faith, the same fundamental articles of the Christian religion, both before and since the Reformation; but with this difference, that we then professed the rule of faith together with the additional corruptions of the Church of Rome; but now (God be thanked) without them. So that the change, as to matter of doctrine which hath been in our church, and her pastors, is for the better; like that of a man from being leprous becoming sound and healthy, and yet always the same man. This a learned prelate of our church solemnly proclaimed to all the world in these words: 'Be it known to all the world, that our church is only reformed or repaired, not made new; there is not one stone of a new foundation laid by us; yea, the old walls stand still, only the overcasting of those ancient stones with the untempered mortar of new inventions displeaseth us: plainly, set aside the corruptions, and the church is the same. And what are these corruptions, but unsound adjections to the ancient structure of religion? These we cannot but oppose, and therefore are unjustly and imperiously asserted. Hence it is

that ours is by the opposite styled an ABLATIVE OR NEGATIVE RELIGION; for so much as we join with all true Christians in all affirmative positions of ancient faith, only standing upon the denial of some late and undue additaments to the Christian belief.' Let the author of the letter prove, that our church, since the Reformation, hath departed from any one article of the common faith, always received in the church of God, and more fully explained in the creeds of the first general councils, and he will perform something to the purpose; but till then all his discourses of our change in point of doctrine will be impertinent. And that he will never be able to prove this, will appear afterwards.

“ Indeed, the question is here the same with that threadbare one which the Papists use to reiterate, when they have nothing else to say for themselves, Where was your Church before Luther? To which the answer is easy: Our Church was then where it is now, even here in England. She hath not changed one thing of what she held before, any way partaining either to the being or well-being of a Church; only she hath made an alteration in some things, which seemed to her (and so they will to all indifferent judges) greatly prejudicial to both. She still retains the same common rule of faith. She still teacheth the necessity of a holy life, and presseth good works as much as before; only she is grown more humble, and dares not ascribe any merit to them. She still observes all the fundamental ordinances and institutions of Christianity. She baptizeth, she feeds with the holy Eucharist, she confirmeth. She retaineth the same apostolical government of Bishops, Priests, and Deacons. And because she finds that a set form of Liturgy is used by all Christian Churches in the world, without any known beginning, she hath hers too, and that a grave, solemn, and excellently composed one, conformed, as near as she could devise, to the pattern of the most ancient offices. A Liturgy, for its innocence and purity, so beyond all just exceptions, that the Papists themselves,

upon its first establishment, could not but embrace it. And therefore for several years they came to our Churches, joined in our devotion, and communicated without scruple, till at last (as an excellent person of our Church rightly expresseth it) 'a temporal interest of the Church of Rome rent the schism wider, and made it gape like the jaws of the grave:' nay, it is transmitted to us (as the same excellent author observes) by the testimony of persons greater than all exception, that Paulus Quartus, Pope of Rome, in his private intercourses and letters to Queen Elizabeth, did offer to confirm and establish the Common Prayer Book, if she would acknowledge the primacy and authority, and the reformation derivative from him. And this method was pursued by his successor Pius Quartus, who assured her she should have any thing from him, not only things pertaining to her soul, but what might conduce to the establishment and confirmation of her royal dignity; amongst which, that the Liturgy, newly established by her authority, should not be rescinded by the Pope's power, was not the least considerable. I beseech your ladyship to make a little pause here. Our Liturgy contains the whole religion of the Church of England. This the popes and bishops of Rome themselves offer to confirm and establish. Let me now ask this question, Is our Liturgy in itself a good and safe way of worshipping God, or not? If not, these popes were to blame in offering to confirm it; for no subsequent decree of a pope could make that safe and good, which was not so antecedently. If it were in itself good and safe, then it is so still, though the Pope of Rome never confirmed it; and so the whole religion and reformation of the Church of England is safe and good, by the plain confession of the Pope himself, the infallible judge of the Roman church. But let us proceed. As to the catholic customs, our Church (so far is she from the love of innovation) professeth all reverence and respect unto them. Upon this score, she still observes all the great and ancient festivals of the Church with great solemnity, viz. the feasts of the

nativity, circumcision, passion, resurrection, and ascension of our Saviour, the descent of the Holy Ghost, or the feast of pentecost, &c. ; she still honours the memory of the holy Apostles, saints, and martyrs, and hath days wherein to express this, and to bless God for them, and propound their virtues to the imitation of her sons. The ancient fasts of the Church she hath not rejected ; and therefore, because she finds a Lent, or solemn fast, before the great festival of Easter, presently after the Apostles, universally observed (though with a considerable variety, as to the number of days, and the hours of abstinence on those days) in the Church of God, she recommends the same observation to her sons, in the full number of forty days, to be kept as days of stricter temperance, and prayer too, by all those whose health and other circumstances will permit them to undertake it. She still observes the fasts of the four seasons, or ember-weeks. She still recommends the two weekly stations of the primitive Church to the observation of her sons, Wednesday and Friday, distinguishing them from other days of the week by the more solemn and penitential office of the Litany. And in the table of the fasts to be observed, all Fridays in the year, except Christmas-day, are expressly mentioned. I might proceed to other instances ; but these are abundantly sufficient to shew, that the Church of England in her reformation effected no unnecessary change or innovation. Indeed, she made no change or innovation, but of those things that were themselves manifest changes and innovations, yea, somewhat worse ; such as those above mentioned, image-worship, the worship and invocation of saints and angels, the dry communion, the senseless and unreasonable service of God in an unknown tongue, enjoined the people, and not understood by them. Wherein, as I have already shewn, every man's reason and conscience will tell him, that the change is made for the better. She hath also shaken off (and it was high time so to do, seeing that St. Augustine so long ago complained of it) that intolerable yoke of ceremonies, many of

which were perfectly insignificant and ridiculous, some directly sinful, and their number in the whole so great, as to require that intention of mind, which ought to be employed about more weighty and important matters, yet retaining still (to shew that she was not over nice and scrupulous) some few ceremonies, that had on them the stamp of venerable antiquity, or otherwise recommended themselves by their decency and fitness. In a word, the authors of our Reformation dealt with our Church as they did with our temples or material churches. They did not pull them down and raise new structures in their places, no, nor so much as new consecrate the old ones; but only removed the objects and occasions of idolatrous worship, (at least out of the more open and conspicuous places,) and took away some little superstitious trinkets, in other things leaving them as they found them, and freely and without scruple making use of them."

The only dissenters he had in this parish were quakers, who resisted all the endeavours he made to bring them into the church, for they were as obstinate as they were ignorant: who, by their impertinent and extravagant manner, caused him often no small uneasiness. And of this number was one who was a preacher among them, who would frequently accost Mr. Bull; and once more particularly said he, "George, as for human learning I set no value upon it; but if thou wilt talk Scripture, have at thee." Upon which Mr. Bull, willing to correct his confidence, and to shew him how unable he was to support his pretensions, answered him, "Come on then, friend." So opening the Bible, which lay before them, he fell upon the Book of Proverbs; "Seest thou, friend," said he, "Solomon saith in one place, 'Answer a fool according to his folly;' and in another place, 'Answer not a fool according to his folly;' how dost thou reconcile these two texts of Scripture?" "Why," said the preacher, "Solomon don't say so;" to which Mr. Bull replied, "Aye, but he doth." And turn-

ing to the places he soon convinced him; upon which the quaker hereat being much out of countenance, said, "Why then Solomon's a fool:" which ended the controversy.

He wrote several tracts, which have been lost, as he never entertained, such was his modesty, a high value of his own compositions. But in 1669 he published his first great work, the *Harmonia Apostolica*. This involved him in controversy, (*See Life of Barlow and of Tully,*) as, to his surprise, he found that principles he had considered peculiar to the sectaries had now found their way into the Church. In 1675 he published his *Examen Censuræ*, and his *Apologia pro Harmonia*, in reply to Mr. Gataker and Dr. Tully. The object of the *Harmonia* was, in refutation of the pestilent heresies of the day, too prevalent among the Puritans, to prove that good works, which proceed from faith, and are conjoined with faith, are a necessary condition required of us by God, to the end that by the new and evangelical covenant, obtained by and sealed in the Blood of Christ the Mediator of it, we may be justified according to His free and unmerited grace.

In 1678 he was preferred to a stall in Gloucester cathedral, which, when he had a stall there, we may feel confident, was in far better order than the Christian visiting Gloucester now, finds it to be. In 1680 he finished his *Defensio Fidei Nicenæ*, of which he had given a hint five years before in his *Apologia*. The greater part of the work was completed when he was only a parish priest, and cannot be connected with any leisure that was offered him by his prebendal residence, though when in residence, being as conscientious, as a prebendary, as he had been as a rector, he turned his leisure to good account, while his soul was refreshed by the daily services of the Church. He was not one of those who thought prayer a waste of time. It will hardly be credited, that the work which, as a contribution of theological learning, stands pre-eminent in our Church, a work for which the Gallican clergy, opposed as they were to Anglicanism in many respects, presented the

author with their thanks, that this great work was nearly lost to the world, because no bookseller would undertake its publication, and Bull himself could not risk the expense. He gave his manuscript, after it had lain by him for a time, to Dr. Jane, Regius Professor of divinity in Oxford, and the regius professor being an orthodox man, recommended it to Bishop Fell. This great and good prelate, being not a little glad to hear that the holy Catholic faith, in the most fundamental point of it, was so learnedly defended against some modern pretenders to antiquity, was presently for encouraging the printing of it, for a general benefit; nor had he need of solicitation, to print a book of this nature at his own expense, which so highly tended, as he was fully persuaded, to vindicate the honour of our blessed Lord, and the veracity of His faithful witnesses in the earliest ages of Christianity.

Thus, in the year 1685, there was published from the Theatre in Oxford, the Bishop thereof taking upon him the charge of the impression, this most noble Defence of the Nicene Faith, out of the writings of the Catholic doctors, who flourished within the three first centuries of the Christian Church: wherein also the Constantinopolitan Confession, concerning the *Holy Ghost*, is incidently confirmed by the testimonies likewise of the ancients. For whereas in the ancient creeds and formularies of faith, the Deity of the *Son* is principally and more largely declared, but that of the *Holy Ghost* is for the most part only hinted at, and in a few words, the learned author made it his chief care in this treatise, to defend *that* rather than *this*; as considering, that if he could beget and confirm in his readers, the true faith concerning the *Son of God*, they might with ease then be brought to receive and continue in a right confession, concerning the *Spirit of God*.

This work was received, as it deserved, with universal applause, and its fame spread into foreign countries. In 1685 Mr. Bull was presented to the living of Avening, having remained at Suddington for twenty-seven years. The year following Archbishop Sancroft promoted him to

the archdeaconry of Landaff, which was his option, and soon after the university of Oxford did itself the honour to confer upon him the degree of D.D. At Avening he laboured with his usual diligence; and when, during the reign of James II., apprehensions of the increase of Popery were far from groundless; then it was that Dr. Bull thought it his duty, chiefly to lay open the errors of the Church of Rome, and he then took all opportunities, both in his own parish, and in other public places where he was called to preach, as at Bath and Gloucester, and in a visitation sermon at Hampton, to convince the people how much they would hazard their salvation, if ever they suffered themselves, by sly arts and insinuations, to be drawn into the Roman Communion; wherein they had made many additions to the primitive doctrines of Christianity, and had required their novelties to be received as necessary articles of faith, though the Holy Scriptures and primitive antiquity were silent concerning them, and in some points expressly against them. These errors in doctrine they aggravated by considerable corruptions in her public offices; which were not only in an unknown tongue, and consequently no ways edifying to the people, but in some parts were addressed to saints and angels, contrary to Scripture, and the practice of the primitive Church. It must be owned, that Dr. Bull was indeed a very frank asserter of some primitive truths, upon which are built several errors of the Church of Rome; and the sermons, which are printed, will furnish the reader with several instances of this remark. Now among those who cannot, or will not distinguish the foundation from the hay and stubble that is built upon it, we must not wonder, if he was thought too much inclining to the Church of Rome; which unjust censure was confirmed by his exact conformity to the rules of the Church of England, in a place where the people were under great prejudices, both against her discipline and Liturgy. But this calumny hath been thrown upon the greatest lights of the Church, whereas, as Mr. Nelson observes, “in the day of trial the men of

this character will be found the best defenders of the Church of England, and the boldest champions against the corruptions of the Church of Rome."

In 1694 appeared his next great work, the *Judicium Ecclesiæ Catholicæ, &c.*, the judgment of the Catholic Church of the first three centuries concerning the necessity of believing that our Lord Jesus Christ is very God, asserted against Simon Episcopus and others.

Mr. Nelson, soon after the publication of this work, sent it as a present to Bossuet, Bishop of Meaux. That prelate communicated it to several other French Bishops, the result of which, was, that Mr. Nelson was desired, in a letter from the Bishop of Meaux, not only to return Dr. Bull his humble thanks, but the unfeigned congratulations also of the whole clergy of France, then assembled at St. Germain, for the great service he had done to the Catholic Church, in so well defending her determination, concerning the necessity of believing the divinity of the Son of God. In that letter the Bishop of Meaux expresses himself in the following terms: "Dr. Bull's performance is admirable, the matter he treats of could not be explained with greater learning and judgment, but there is one thing I wonder at, which is, that so great a man, who speaks so advantageously of the Church, of salvation which is obtained only in unity with her, and of the infallible assistance of the Holy Ghost in the Council of Nice, which infers the same assistance for all others assembled in the same Church, can continue a moment without acknowledging her. Or, let him tell me, sir, what he means by the term Catholic Church? Is it the Church of Rome, and those that adhere to her? Is it the Church of England? Is it a confused heap of societies, separated the one from the other? And how can they be that kingdom of Christ, not divided against itself, and which shall never perish? It would be a great satisfaction to me to receive some answer upon this subject, that might explain the opinion of so weighty and solid an author?" Dr. Bull answered the queries proposed

in this letter ; but just as his answer came to Mr. Nelson's hands, the Bishop died. However, Dr. Bull's answer was published, and a second edition printed at London, 1707, in 12mo, under the following title: "The corruptions of the Church of Rome, in relation to ecclesiastical government, the rule of faith, and form of divine worship: in answer to the Bishop of Meaux's queries." (*See Life of Bossuet.*) His last work was *Primitiva apostolica traditio dogmatis in ecclesia catholica recepti de Jesu Christi, Servatoris nostri, divinitate, asserta atque evidentiter demonstrata contra Danielum Zuikerum Borussum ejusque nuperos in Anglia sectatores.* Which, with his other Latin works, was printed in one volume in folio; under the care and inspection of Dr. John Ernest Grabe, the author's age and infirmities disabling him from undertaking this edition. The ingenious editor added many learned annotations, and an excellent preface.

Dr. Bull was in his 71st year when his majesty's intention of recommending him to the chapter of St. David's, that he might be elected Bishop of that see, was announced to him. He received the intelligence with concern as well as surprise. He declined the appointment. And although at length he yielded, it was not till he had been importuned by several of the Bishops themselves to undertake what, to his conscientious mind, was an overpowering burden. He looked upon their solicitation as the call of a spiritual Providence, and felt that he might humbly hope, that God, who had called him from the care of a parish to the government of a diocese, would enable him, by His Holy Spirit, to discharge the several duties which belonged to it; and that He who laid the burden upon him, would strengthen him under it; and it is certain, that God proportioneth His gifts to the wants of those who depend upon Him: and the distributions of grace are larger, as His wise providence maketh them necessary.

However difficult, says Nelson, the employment might prove to Dr. Bull, in the decline of his strength and

vigour, it certainly concerned the honour of the nation, not to suffer a person to die in an obscure retirement, who upon the account of his learned performances, had shined with so much lustre in a neighbouring nation, where he had received the united thanks of her Bishops, for the great service he had done to the cause of Christianity. Accordingly he was consecrated Bishop of St. David's, in Lambeth chapel, the 29th of April, 1705.

Bishop Bull took his seat in the House of Lords in a most critical conjuncture, even that memorable session when the bill for uniting the kingdoms of England and Scotland passed for a law: a noble lord on the occasion moved that as the parliament of Scotland had extolled their presbyterian establishment, a clause should be moved in which the Church of England might be spoken of in the proper terms, for, said he, turning to the bench of Bishops, "I have always been taught by my lords the Bishops, from my youth, that the Church of England is the best constituted Church in the world and most agreeable to the Apostolical institution." Upon which, Bishop Bull, who sate very near his lordship, apprehending how upon such an appeal to the Bishops, it was necessary for them to say something, stood up and said: "My lords, I do second what that noble lord hath moved, and do think it highly reasonable, that in this bill a character should be given of our most excellent Church. For, my lords, whosoever is skilled in primitive antiquity, must allow it for a certain and evident truth, that the Church of England is, in her doctrine, discipline, and worship, most agreeable to the primitive and Apostolical institution."

The Bishop of St. David's coming out of the house, Bishop Beveridge and another Bishop thanked his lordship for his excellent speech; and said Bishop Beveridge, "My lord, if you and I had the penning of the bill, it should be in the manner your lordship hath moved." Upon which, Bishop Bull made such a reply, as represented the necessity he lay under of thus discharging his

duty, when so solemnly called upon in the greatest court of the nation.

He immediately repaired to his diocese, there to devote to the service of his Master, the Great Bishop of Souls, his remaining strength. He was received by the clergy and gentry with every demonstration of respect; the clergy indeed are always happy to see a parish priest sent to preside over them, for they know that he can sympathize with them in their difficulties, and that his advice will be practical, far different from that which heads of houses, overburdened as heads of houses must often be, with classical, if not with theological learning, are capable of giving. He resided at Brecknock where his charities were unbounded. His doors were always thronged with the poor and needy; and sixty poor were fed at his hospitable board every Sunday.

He soon found, however, that he ought to have persevered in his first determination not to accept the bishopric. He was too infirm to make his visitation at the end of three years. But he appointed a commission to visit in his stead, and to read the charge which he had prepared, very different from the dry compositions then in vogue. He felt that as an experienced parish priest he could advise working clergy how to act. He gave them particular directions as to the saying of prayers, preaching, catechizing, administering the Sacrament, and visiting the sick, and as to their private devotions. As to catechising, he hinted at the necessity and usefulness of it; and required the churchwardens to present the neglect of it, that he might by his authority rectify it. As to the administration of the holy Sacraments, he enjoined them to perform Baptism in public, and chiefly on Sundays and holy-days, when the assemblies of Christians are fullest; and in order to reform the abuses of that kind, he resolved to exert his episcopal power. He exhorted to great reverence and solemnity in officiating at the altar, and to the observation of every punctilio, according to the Rubrics

compiled for that purpose ; and especially to take care not to administer the holy Sacrament of the Lord's Supper to persons known to be vicious and scandalous. As to visiting the sick, the parochial priest is directed to go without being sent for, when he hears any of his parishioners are under the afflicting hand of God, and to perform the duty, according to the rules prescribed by the Church ; from whence also, he took occasion to press the parochial clergy to acquaint themselves with their flock, when they are in health, in order to promote the great end of their own function, the salvation of souls.

His carefulness in administering holy orders was truly exemplary, and he gave much sound advice to the candidates themselves ; he pressed upon them especially the necessity of ascertaining how far they could say conscientiously, that they were inwardly called by the Holy Ghost to their office. He advised and recommended the reading of the Fathers of the Church next to the Holy Scriptures, especially those of the first three centuries. The deference the Bishop himself paid to the consentient testimony of primitive writers, is apparent in all his works. The following passage is from his discourse concerning the state of man before the fall, in which, after he had justified the concurrent interpretation of a text of Scripture by the Catholic doctors, he speaks after this manner ; “ you will now, I presume, easily pardon this large digression, being in itself not unuseful, and being also necessary to remove a stone of offence often cast in the way of the reader, that converseth with the writings of the ancient Fathers. Nay, moreover, I shall persuade myself, that from this one instance, among many, you will learn from henceforth, the modesty of submitting your judgment to that of the Catholic doctors, where they are found generally to concur in the interpretation of a text of Scripture, how absurd soever that interpretation may at first seem to be. For upon a diligent search you will find, that *aliquid latet quod non patet*, there is a mystery in the bottom, and that what at first view seemed very ridiculous,

will afterwards appear to be an important truth. Let them therefore, who, reading the Fathers, are prone to laugh at that in them which they do not presently understand, seriously consider, *quanto suo periculo id faciant.*”

Sometime before his last illness he entertained thoughts of addressing to all his clergy, by way of a circular letter, in order to recommend to their consideration, and press upon their practice, some very important methods for promoting virtue and piety in his diocese; and after his death, there was found among his papers a letter drawn up to that purpose.

In this the first thing recommended, was the establishing family devotion. The second thing recommended, is erecting charity schools. The third thing recommended, is a library of books of practical divinity for youth. The fourth thing recommended, the Welsh Common Prayer Book. The fifth thing recommended, was to procure the laws to be put in execution against vice and immorality.

He was taken ill on the 27th of September, 1709. He perceived his end approaching, and seeing the concourse of his medical attendants, he thus addressed himself to one of them: “Doctor, you need not be afraid to tell me freely what your opinion of me is; for I thank my good God I am not afraid to die: it is what I have expected long ago; and I hope I am not unprepared for it now.” Repentance and mortification had been so much the happy work of his strongest and healthful days, that when death approached, he received the summons, not only with resignation, but with some degree of satisfaction. He had wisely made such a careful preparation for his last hours, that he was now able to bear the thoughts and approaches of his great change without amazement, he had overcome that strong inclination of nature, whereby men usually cleave so fast to life, by the wiser dictates of reason and religion, which made him willing and contented to die whenever God thought fit.

This sense of his approaching departure out of the world, made him careful not to omit any thing that could

now be done both for himself and family, for the better securing their common interest and salvation. During the time therefore of his confinement, he would often have the family to prayers in his chamber at the usual hour; and the Prayers for the Sick in the Office of the Visitation were added upon those occasions, and sometimes the Litany. The Prayers for the Sick were frequently repeated during the whole time of his illness, at which he expressed always great devotion. He would sometimes desire to receive absolution in the Form used in the Communion Office, which he thought came nearer to the precatory forms of absolution mentioned in the Fathers than any other. But it doth not appear, says Nelson, "that he hereby condemned the use of that form, which is, at least in some cases, prescribed by our excellent Church in her office for the Visitation of the Sick, or that he had any doubt concerning the benefits of sacerdotal absolution, or of that authority which is derived to the ministers or delegates of Christ of forgiving the penitent their sins in 'His Name,' since in his last acts of preparation for death, he earnestly desired it and solemnly received it."

He made a general confession of his sins and a profession of his faith, very affecting and beautiful, before he died, and he professed, that as he had always lived, so he was now resolved to die, in the Communion of the Church of England; and declared, that he believed that it was the best-constituted Church this day in the world; for that its doctrine, government, and way of worship, were, in the main, the same with those of the primitive Church. Here he put up some prayers for its peace and prosperity; and declaring again, that he was resolved to die in its communion, he desired absolution, and received it as before mentioned. And it is no wonder that on his death-bed, the good Bishop professed such an high esteem for the Church of England, since in the time of his health and greatest vigour, he was used to express his zealous concern for her after the following manner: "I would not be so presumptuous as to say positively, that I am

able to bear so great a trial ; but according to my sincere thoughts of myself, I could, through God's assistance, lay down my life, upon condition that all those who dissent from the Church of England were united in her communion."

The evening before he departed, his son-in-law, Mr. Archdeacon Stephens, arrived from a great journey, upon the news he received of his dangerous illness. The Bishop embraced him with great satisfaction, when he raised himself up in his bed to give him his blessing. When Mr. Stephens expressed his great sorrow and concern, to find him in so great misery by the complaints he made, he told him, "he had endured a great deal, that he did not think he had so much strength of nature, but that now it was near being spent, and that in God's good time he should be delivered." And when Mr. Stephens, in order to support him, urged that his reward would be great in Heaven, the good Bishop replied, "My trust is in God, through the merits of Christ." And being prevented from enlarging, by the exquisiteness of his pains, he desired Mr. Stephens to retire, and refresh himself after his journey. Some little time after this, he told those that were about him, that he perceived he had some symptoms of the near approach of death ; and ordered them to call the doctor to him. And when he came, he told him he thought he felt himself a dying ; to which the doctor answered, that he could not say he would live many hours. Upon this he sent for his wife and children, and the rest of his family, and desired them to pray with him, and for him. And when prayers were over, he took his solemn leave of every one in particular ; giving each of them some serious exhortation and advice. And this being done, he gave them his benediction, and dismissed them.

He continued in this state longer than he expected, but his devotions continued fervent and happy to the last ; he recommended his soul into the hands of his Creator, in several short but most excellent prayers, and repeated most part of the seventy-first Psalm, so far as it suited his

circumstances, than which nothing could be more proper, to express his trust and dependance upon the power and goodness of God, and the continual want he had of his grace and assistance; moreover, he ordered his chaplain to use the commendatory prayer, when he perceived him to be at the point of expiring, which was accordingly done several times.

About nine in the morning his spirits began to sink, and his speech to falter, and a few minutes after, without any visible sign of pain or difficulty, with two gentle sighs, he resigned his soul to God, the 17th of February, 17⁰/₁₀. The last word he spoke was Amen, to the commendatory prayer, which he repeated twice distinctly and audibly after his usual manner, a very little while before he died.

As to the devotional exercises of this great man in his most active days, Mr. Nelson says, there is great reason to believe that he was very frequent in his private prayers; and by his rising early, and going to bed late, he secured retirement sufficient for that purpose. Besides, they who lay near his study, made discoveries of that nature, from the warmth and fervour and importunity used in his spiritual exercises, when he thought all the family safe at rest; and the way he took sometimes to express the pious and devout affections of his mind by singing of Psalms, made it more difficult to be concealed. It is true indeed, that he has left no compositions of this kind behind him, which make it reasonable to suppose, that in his closet he gave the desires of his soul a freer vent, and that when he conversed with God alone, he presented Him with the natural language of the heart.

The constant frame and temper of his mind was so truly devout, that he would frequently in the day-time, as occasion offered, use short prayers and ejaculations, the natural breathings of pious souls; and when he was sitting in silence in his family, and they, as he thought, intent upon other matters, he would often, with an

inexpressible air of great seriousness, lift up his hands and eyes to heaven, and sometimes drop tears. And as a farther evidence of this true Christian frame of spirit, he took great delight in discoursing of the things of God, particularly of His love and mercy in the daily instances of His watchful providence over mankind, and the right use that ought to be made of it. He would often recount to those he conversed with, the wonders of Divine goodness already vouchsafed to himself and his friends; their happy and amazing escapes out of several sorts of dangers, their unexpected good success, not without rejoicing in the Lord; and invite others to tell what God had done for them; of which he would make a noble use by way of religious inference and exhortation, till he made the hearts of his hearers burn within them.

His English works were published by Mr. Nelson, in three vols, 1713; and his whole works, Latin and English, were published at the Clarendon Press in 1827, under the editorship of the late regius professor of divinity, Dr. Burton.

All the materials for this article are taken from Nelson's Life of Bull, our only authority. See the last volume of the Oxford edition of Bull's Works.

BULLINGER, HENRY.

HENRY BULLINGER was born at Bremgarten, a village near Zurich, in Switzerland, July 18th, 1504. At the age of twelve he was sent by his father to Emmeric, a town in the duchy of Cleves. It was a good school at that time, and Mosellanus was one of the masters. Here he remained three years, during which time his father, to make him feel for the distresses of others, and be more frugal and modest in his dress, and more temperate in his diet, withheld his customary pecuniary allowance; so that Bullinger was forced, according to the custom of those

times, to subsist on the alms he got by singing from door to door. While here, he was strongly inclined to join the Carthusians, but was dissuaded from it by an elder brother. At fifteen years of age he was sent to Cologne, where he studied logic, and commenced B.A. at sixteen years old. He afterwards betook himself to the study of divinity and canon law. To the school-divines he took a boyish prejudice, so that, in 1520, he wrote some dialogues against them. The first two attacked the divines generally; the two following contained an apology for Reuchlin: the title of the fifth was *Promotores*. They were never printed, and while they evinced the talent, they betrayed more evidently the extreme presumption of the youth. Whatever other faults may be attributed to the school divines, metaphysical acumen, deep thought, and profound learning, were pre-eminently theirs, and for a boy of sixteen to attempt to refute them is only less absurd than the conduct of a biographer such as Simler, who mentions this as creditable to Bullinger. But his study of the school divines had the effect of sending him to the Fathers. He studied St. Chrysostom's homilies on St. Matthew, with portions of the writings of St. Augustine, Origen, and St. Ambrose. Observing that as the schoolmen quoted the Fathers, so the Fathers quoted Scripture, to the study of Scripture he betook himself, especially to the study of the New Testament, with such assistance as St. Jerome and other commentators afforded. But not content with these studies, having now pronounced sentence on the schoolmen, he thought of deciding for himself as to certain other works which were much talked of, and he procured and clandestinely read Luther *De Captivitate Babylonica*, and *De Bonis Operibus*. He was much delighted also with Melancthon's *Common-places*. But though the young man was favourable enough to any movement, and could easily perceive, as most persons at that time did, the necessity of a reformation, it does not appear that these writings did more than unsettle his mind. He took his M.A. degree in 1522, and returning to his father,

remained there for a year, pursuing his studies privately. Being called by the Abbot of La Chapelle, a Cistercian abbey near Zurich, to teach in that place, he did so with great reputation for four years. Many persons resorted to his lectures, and to them he read the New Testament, portions of Erasmus, and Melancthon's Common-places. In 1527 he was sent by his abbot to Zurich, and there he attended for five months the preaching and lectures of the celebrated Zuinglius, while he perfected his knowledge of Greek, and commenced the study of Hebrew. On his return to La Chapelle he prevailed with the abbot and his monks to adopt the reformation of Zuinglius, to which they had been before inclined. In 1528 he went with Zuinglius to the disputation at Berne. In the year following he was made pastor of the reformed at Bremgarten, his native place, and married Ann Adlischuiler, by whom he had six sons and five daughters. His wife died of the plague in 1564; and the fury for a marrying ministry was at that time so great, amounting to absolute fanaticism, that he gave great offence by not marrying again. It seemed to be an impeachment of his orthodoxy, and his vindicators had to assure the public that he had no doubt of the validity of second marriages. In vain did the poor widower say that his first wife was living in his heart, and in the children she had brought him; in vain did he assert that he had a daughter who governed his family prudently, and that he was himself bowed down by the weight of sixty years: the zealots for marriage, according to Simler, "had recourse to secret reasons, which might be the cause of his continuing a widower, even to the prejudice of his health." When the feeling was so fanatical on this point, we are not to be surprised at finding some of the leading reformers favourable to the introduction, in certain cases, of polygamy among the laity. (*See Life of Bucer.*) Bullinger violated no vows by his marriage, and as a family man was peculiarly happy. He had many changes and chances to encounter before he lost the wife, who lived in his heart to the last, and

doubtless he found in her the comfort which in domestic intercourse he so truly merited.

When he settled at Bremgarten he found some who carried out his own principles to what he considered a vicious extreme, and he had to refute the Anabaptists on the principles they held in common: a difficult task, as they naturally supposed their private judgment to be as good as his. He wrote in defence of tithes, which they contended should be abolished: he afterwards wrote six books against the Anabaptists, in which he shewed their origin and progress, and endeavoured to refute their opinions.

On the victory of the Catholic cantons over the Reformed in 1531, Bullinger was obliged to leave his country, and he took refuge in Zurich. Zuinglius, the reformer and pastor of Zurich, had died valiantly in the field of battle, fighting against the Papists, not perhaps the most appropriate place for the death of one who had appointed himself to be a preacher of the Gospel of peace: and as a successor to Zuinglius, Bullinger was selected. Zuinglius himself had mentioned him for his successor if he should die in battle. It was the opinion of this "reverend soldier, or gallant divine," as his enemies were pleased to style him, that Luther's scheme of reformation fell very short of the extent to which it ought to have been carried. Under the impression we have mentioned, and with a view, as he termed it, of restoring the Church to its original purity, Zuinglius sought to abolish many doctrines and rites of the Roman Catholic Church, which Luther had retained. In some points of doctrine, he also differed from Luther, and his opinion on the Real Presence made a complete separation between them. Luther, as we have already mentioned, held that, together with the bread and wine, the Body and Blood of Christ were really present in the Eucharist. Zuinglius held, that the bread and wine were only signs and symbols of the absent Body and Blood of Christ; so that the eucharistic rite was merely

a pious and solemn ceremony, to bring it to the remembrance of the faithful. The opinions of Zuinglius were adopted in Switzerland, and several neighbouring nations. They gave rise to the most violent animosities between their favourers, and the disciples of Luther. Frequent advances to peace were made by the Zuinglians: Luther uniformly rejected them with sternness. He declared an union to be impossible: he called them "ministers of Satan." When they entreated him to consider them as brothers, "What fraternity," he exclaimed, "do you ask with me, if you persist in your belief?" On one occasion, the ingenuity of Bucer enabled him to frame a creed, which each party, construing the words in his own sense, might sign. This effected a temporary truce; but the division soon broke out with fresh animosity. "Happy," exclaimed Luther, "is the man who has not been of the council of the Sacramentarians; who has not walked in the ways of the Zuinglians."

Such was the party at the head of which Bullinger was now placed, and as a party leader he conducted himself with prudence as well as skill. He was assailed on both sides, he had in the first place to contend against Faber, styled the *Malleus Hæreticorum*, that the truth of a religion is not to be decided by the good or bad success of a battle; and had then to exert himself against those who proceeded from denying the Real Presence of our Lord in the Eucharist, to the denial of His Divinity. The arguments used by himself and his followers against the Protestant doctrine of the Real Presence, seemed to tend, in the private judgment of many, to scepticism, on the latter most sacred and solemn subject. He not only wrote therefore a work on the two-fold nature of our Lord, but at a meeting held at Basil, became anxious to accede to Bucer's plan of union between the Lutherans and the Zuinglians. But if Bullinger was rather more inclined at this period to yield, such was not the case with Luther. In 1542 Leo Judah's version of the Bible was finished, and

the printer sent a copy to Luther. Luther desired him to send no more of the Tigurine minister's books; for he would have nothing to do with them, nor would he read any of their works: for (said he) the Church of God can hold no communion with them: and whereas they have taken much pains, all is in vain; for themselves are damned, and they lead many miserable men to hell with them. Adding that he would have no communion with their damnable and blasphemous doctrine, and that so long as he lived, he would with his prayers and books oppose them.

In the year 1544, Luther published his Annotations on Genesis, in which he inveighed bitterly against the Sacramentarians, (as he called them) saying, that Zuinglius, Œcolampadius, and their disciples, were heretics, and eternally damned. Melancthon would fain have hindered the publication, but could not, whereupon he wrote to Bullinger, telling him how much he was grieved at this violent proceeding of Luther, which he knew was so pleasing to their common adversaries the Papists. When this book of Luther's was published, there was much dispute whether it should be answered: Bucer was against it, because Luther was grown old, and had deserved well of religion; but others thought that it would be a betraying of the truth not to answer it: wherefore Bullinger was appointed to that work, which he accordingly performed with great judgment.

In 1546 Luther died, and the German war began between the Emperor and the Protestants; at which time many accused the Tigurines on account of Bullinger's book, as if they had insulted over Luther after his death, and gloried that he died of grief because he could not answer that book. Philip, Landgrave of Hesse, acquainted Bullinger with these reports.

Bullinger replied by giving him thanks for his zeal in endeavouring to effect the peace of the Church, and for acquainting him with these rumours; he then told him how much he was grieved that some turbulent spirits

sought by such reports to bring an odium upon the Helvetians, and to alienate the princes' affections from them: whereas (saith he) it is not the manner of the Helvetian divines to reproach any, either in their sermons or lectures, much less Luther, who had deserved so well of religion: and although Luther in the controversy about the Sacrament had used much reproachful language against them, yet they never made mention of him but with honour. Whereas they were certainly informed that many of the Saxon ministers used divers reproachful speeches against them, calling them Sacramentarians, Image-haters, Blasphemers, &c. Yea that in his own university of Marpurg, Theobald Thammer in his public lectures had greatly aspersed them; wherefore he earnestly requested him to consider their innocency, and to enjoin silence to such intemperate spirits, &c. For (said he) we cannot with Luther confess the bread to be the natural Body of Christ, and that Judas, and other wicked men received His Body as well as Peter and the saints, which are Luther's own words. Yet we are ready to preserve peace, so that it be not urged upon us to yield to those things which neither ourselves can understand, nor can we teach them to others. In all other things you shall find us as peaceable men, ready to give an account of our faith, whenever it shall be required of us.

The Landgrave was well satisfied with this answer, being well inclined to the Helvetians, and to Bullinger in particular, to whom (after the war was begun) he often wrote, desiring also the Protestant cantons to send some auxiliaries to them. But upon serious deliberation they denied this request: for (said they) if we shall send you aid, the Popish cantons will also aid the Emperor, which hitherto (moved by our example) they have refused, though they have been earnestly solicited both by the Pope and Emperor thereto. In the meantime our ministers cease not daily to pray for the peace of Germany, and we have had public fasts for that end.

It is highly creditable to Bullinger and his followers that when many of the Protestants on the publication of the Interim in 1548, fled to Zurich, they gave them a kind and hospitable reception, which was not, however, returned with the gratitude which was expected.

In the midst of these controversies Bullinger was zealous in exercising discipline among the preachers of his communion, through synods, in establishing schools, and in increasing the library at Zurich.

In 1549, he concurred with Calvin in drawing up a formulary, expressing the conformity of belief which subsisted between the Churches of Zurich and Geneva, and intended, on the part of Calvin, to remove any suspicions that he inclined to the opinion of Luther with respect to the Eucharist, though Calvin's views were less heretical on the subject than those of Zuinglius. He also edited the writings of Zuinglius, and gave his protection to the French refugees, and to the English divines who fled from the persecution raised in England by Queen Mary. He likewise ably confuted the Pope's bull excommunicating Queen Elizabeth. In 1549, he by his influence hindered the Swiss from renewing their league with Henry II. of France; representing to them, that it was neither just nor lawful for a man to consent to be hired to shed another man's blood, from whom himself had never received any injury. In 1551 he wrote a book, the purport of which was to show, that the council of Trent had no other design than to oppress the professors of sound religion; and, therefore, that the cantons should pay no regard to the invitations of the Pope, which solicited them to send deputies to that council. In 1561 he commenced a controversy with Brentius, concerning the ubiquity of the Body of Christ. This controversy lasted for a considerable time. It was easy on Catholic principles to refute Brentius who was an uncompromising ubiquitarian, but on the subject of our Lord's presence, Bullinger was not orthodox himself. To ascribe ubiquity to our Lord's Body, as some of the Lutherans did, would be in effect to

confound the two natures of our Lord. But to contend as Bullinger did, that our Lord being present in heaven cannot also be present in many places upon earth also, is to forget that the spiritual Body differs from the natural Body, and to contradict our Blessed Lord's own most gracious promises, that He, the God-Man, will be present where two or three are gathered together in His Name, and in the ministrations of the Apostles and their successors.

It was a misfortune that so many of those who were persecuted in the reign of Mary, sought refuge in Zurich, as has been observed before, for they imbibed some of the heretical principles of the Zuinglians. Some of these, when they returned home, consulted Bullinger on the subject of conformity, and Bullinger's advice was, that although there is much of Popery in the Church of England, these men had better conform to keep out the Papists and Protestants, or followers of Luther. They were to do a little evil that what he thought a greater evil might be prevented. This perhaps is the reason why so many dishonest men are still found in the Church of England, men who actually deny the doctrine of regeneration in Baptism. They have the feelings of Bullinger on the policy of remaining, and while they declare in the sight of God that they give their assent and consent to every thing in the Prayer Book, venture even to preach against a fundamental doctrine, with which almost every other doctrine is directly or indirectly connected. In writing to Robert Horne, Bishop of Winchester, Bullinger says: "As far as I can form an opinion, your common adversaries are only aiming at this, that on your removal they may put in your places either Papists, or else Lutheran doctors and presidents, who are not very much unlike them. Should this come to pass, not only will all ecclesiastical order be disturbed, and the number of most absurd ceremonies be increased, but even images (which we know are defended by the Lutherans) will be restored; the artolaty, [or worshipping of the bread]

in the Lord's Supper will be reintroduced; private absolution, and after this, auricular confession will creep in by degrees; and an infinite number of other evils will arise, which will both occasion confusion in general, and also bring into danger many godly individuals. For I doubt not but that you have met with so much success in your ministry, as that you have very many throughout the whole kingdom, both nobility, citizens, husbandmen, men, in short, of every rank and class in society, who are most favourably disposed to religion, and who abhor all doctrine that may open the door to superstition and idolatry; and who would feel it intolerable that a tyranny should again be set up in the Church, to burden the consciences of the unhappy people. These, if you depart from the helm of the Church, will most assuredly be subjected to the rage of their adversaries, who will establish examinations and inquisitions against them, as well public as private; will accuse them of heresy and sedition, and through them will render the whole cause of religion suspected and hateful, both to her most Serene Majesty, and all the nobility of the realm. We must therefore carefully guard against their wicked artifices, lest we should yield to them of our own accord what they have now for many years endeavoured to obtain with much labour and diligence.

“But if any one should ask me whether I approve of those who first enacted, or are now zealous maintainers of, those laws by which the dregs of Popery are retained, I candidly and freely answer that I do not approve of them. For they are either acting too imprudently, if they are on our side; or else they are treacherously laying snares for the liberty of the Churches. But although they have obtruded upon you these dregs, as if they were necessary for the worship of God, for a safe conscience, and the salvation of the soul, I should think that every thing ought rather to be submitted to, than that you should suffer a godly people to be led away by them from a pure profession of faith.”

The bitterness of Bullinger against the Protestants as well as the Papists is here to be remarked. There is a letter written by Bullinger to Lawrence Humphrey and Thomas Sampson which is very creditable to him, on the Vestiarian controversy. It is too long to insert, but is worthy of perusal in these days. Bullinger died on the 17th September, 1575. His funeral oration was pronounced by John Stukius, and his life was written by Josias Simler, (who had married one of his daughters,) and was published at Zurich in 1575, 4to. His printed works are very numerous, doctrinal, practical, and controversial, and form ten volumes folio.—*Vita a Simlero. Melchior Adam. Clark's Medulla. Bayle. Butler's Confessions. Zurich Letters.*

BUNYAN, JOHN.

JOHN BUNYAN was born at Elstow, in Bedfordshire, in 1628. He learnt to read and write, and followed his father's business, which was that of a travelling tinker. For some years he lead a dissolute life, but at length he was converted, and began to study the Scriptures, in which he acquired a great knowledge. In the civil war he entered into the parliament army, and was present at the siege of Leicester. About 1655 he became member of a Baptist congregation at Bedford, to whom he occasionally preached; for which, at the Restoration, he was taken up and confined in Bedford gaol twelve years and a half, supporting himself and family all the while by tagging laces. It was here that he wrote his *Pilgrim's Progress*, a religious allegory, which has gone through fifty editions, and been translated into many languages. On his release from prison, for which he was indebted to Bishop Barlow, of Lincoln, he became teacher of the Baptist congregation at Bedford. He also travelled into different parts of England to visit the people of that persuasion, on which account he was called Bishop Bunyan. He died in London of a fever

in 1688. His works, which have been often printed collectively and in a separate form, make 2 vols, folio.—*Biog. Brit.*

BURCHARD.

ST. BURCHARD was born in England at the close of the seventh century. In 732, when St. Boniface was labouring for the conversion of the Germans, St. Burchard seconded his exertions with so much zeal and success, that his character and influence rose considerably, insomuch that, when the nobles of France designed to depose Childeric III., for the purpose of placing Pepin-le-Bref upon the throne, St. Burchard was deputed to explain and justify the measure before the pontiff, Gregory III.; a negotiation in which he was eminently successful; and in consideration of his services, he was afterwards made Bishop of Wurtzburg, by Pepin. He was the first prelate of that see, being consecrated by St. Boniface himself. He afterwards resigned his bishopric, and retired to Hoymburg with six fervent monks, where he died in 752. Out of veneration for his sanctity King Pepin, in 752, declared the Bishops of Wurtzburg dukes of Franconia, with all civil jurisdiction.—*Butler.*

BURGES, OR BURGESS, CORNELIUS.

CORNELIUS BURGES was educated at Oxford about the year 1611, when he took his B. A. degree at Wadham College. There is scarcely any public character of the age of the great Rebellion, whose personal history is more instructive than that of Cornelius Burges. He was a man of mature age when those civil strifes began, had learning enough to make a handsome shew, and gained the fame of an eloquent preacher. Nor had his merits been

altogether overlooked; for he was the incumbent of two livings in the diocese of London, the vicarage of Watford in Essex, and the rectory of St. Magnus in the city, and he had the honour of being appointed one of the chaplains in ordinary to Charles I. But he was one of those spirits, in whom a cold avarice disguises itself under the outward form of public zeal. Hence, having for some time courted higher preferment by preaching and writing in defence of obedience and conformity, and attacking in no measured terms "the rabble of mad mar-prelates and bold-faced mercenary empirics," who were so much admired by "silly women and other ninnies," for speaking evil of dignities, [*in his "Fire of the Sanctuary newly discovered."* Lond. 1625, p. 82, &c.]—when the preferment did not come, and the discontents increased, he suddenly changed his tone and style, joined the assailants of Church-discipline, and in a Latin sermon preached before the London clergy, at St. Alphage's, in 1635, uttered such passages against the Bishops and government of the Church, that, Bishop Juxon having required a copy of his notes, and he having refused to give it, he was summoned into the Court of High Commission. [*Laud. Troubles and Trial, p. 539. Rymer's Fœd. xx. 109.*]

Here however, it is plain, even from his own uncandid account, that he met with no extraordinary severity. Having delivered up his sermon to Archbishop Laud, the primate, "after perusal of it, never troubled him further." [*Burges's own "Case of buying Bishops' Lands."* 1659. p. 28.] He repaid this lenity by charging the whole bench of Bishops, according to the approved mode of the day, with Arminianism and Popery; and compared the court, before which he had been summoned, to the Spanish Inquisition.

The eventful era of the assembling of the Long Parliament came on; and Burges's merits had already raised him to that bad eminence, which pointed him out for a token of favour from the Low Churchmen who bore sway

in that conclave. He was chosen with Stephen Marshall to preach on the solemn Fast-day, which the Commons had proclaimed as the initiation of their darker mysteries. His sermon, published by order of the house, spoke significantly of the destruction of Babylon, "by an army from the North," and how the restoring of the Church by that deliverance produced a "solemn covenant" with God. (Jer. l. 3, 5.) whence he went on to argue, that there would be "no buckling to God's work," till the covenant was taken. He continued to be appointed to preach occasionally before the same audience in the following years of their session, and had a great hand in promoting the convocation of the assembly of Divines at Westminster, among whom he sat, and took an active part in their proceedings.

When the parliament wanted loans for putting down the rebellion in Ireland, and afterwards for the war against the King, Burges ventured a good part of his fortune on the faith of his new masters, subscribing, as he says, at various times about £1700. And now having gone too far to recede, he gave himself up to serve the cause in those ways in which a man of education, if he will stoop to them, will seldom fail of obtaining a temporary influence. When any motion was on foot for a treaty with the King, he might be seen leading on the city mob to the doors of Parliament, to intimidate the more moderate members, and to take care that the violent ones should not be outvoted. His vanity is reported to have betrayed him on one occasion into a singular boast of his power over these rough-handed followers: "These," he said, "are my bandogs: I can set them on, and I can take them off again." [*Persecutio Undecima*, 1648, p. 62.]

But the service of rebellion is hard. When Dr. Hacket, afterwards the excellent Bishop who restored Lichfield Cathedral, had made his noble defence of cathedral institutions at the bar of the House of Commons, May 11th, 1641, Burges, who was employed to answer him, though he said much of the unprofitableness of deans and canons,

and the bad lives of the song-men in the choir, had yet agreed in asserting the Church's right to the property to be inviolable. Time went on, and he had shrewdness enough to perceive that the credit of such a government as now occupied the ruins of the monarchy, though they professed to pay eight per cent, was not a good basis of security for his loan. By their ordinance of November 16, 1646, the Parliament had directed the sale of Bishops' lands,— not however to satisfy their old creditors so much as to obtain a new loan. They invited all who had before lent money, plate, or other stores, for their use, to double their former contributions, and take these lands in payment, "not without intimation," as Burges says, "that such as doubled not, must expect no other security than the then despised public faith, nor be paid, till all *Doublers* were satisfied." [*Burges's Case, &c. p. 2.*] There was then this alternative proposed to him, to give up his scruples as to the sacred character of the property, or to trust his friends. No one could have had better opportunities of knowing his men; and perhaps it is no great wonder that he chose to take the manor of Wells, and blaspheme the memory of old King Cynewulf of Essex, who gave it to God and St. Andrew, [*ib. p. 20.*] rather than to wait till "the fag-end of the expired carcass," [*Clarendon's elegant periphrasis for a well known monosyllabic appellation of this wonderful Parliament,*] of the British constitution should be re-inforced with a resolution to repay the sums which they had spent.

This transaction, and another, which he effected about the same period, procuring himself to be appointed special Lecturer at St. Paul's, with a grant of the dean's house, and a modest salary of £400 a year, were exposed in a passage of delicate irony by the quaint and honest Thomas Fuller: it is in the conclusion of his History, where he has been recording the debate between Hacket and Burges, and how the latter had spoken of the inviolability of cathedral lands:

"If since this time," he says, "Dr. Burges hath been

a large purchaser of such lands himself,—if, since, St. Andrew the first-converted, and St. Paul the last-converted, Apostle, have met in his purse,—I doubt not but that he can give sufficient reason for the same, both to himself and other that shall question him thereon; the rather because lately he read learned lectures in St. Paul's on the criticisms of conscience, no less carefully than curiously weighing satisfaction to scruples; and if there be a fault, so able a confessor knows how to get his absolution." This passage, being noticed by Burges in his 'Case of buying Bishop's Lands,' occasioned an admirable letter of Fuller's to him, which may be seen, with a good note of the last editor, in Nichols's edition of Fuller's Church History, vol. iii. Burges made a lame answer in his 'No Sacrilege nor Sin to alienate Cathedral Lands,' p. 54, 5.

There is often found a litigious restless temper, accompanying ill-gotten gains; as the raven cannot swallow its prey without a noise. Burges could find little quiet in his new possessions. The corporation of Wells and he were at once embroiled in a protracted lawsuit, about some debateable ground, the undoubted property of the Church, but now disputed, because part was purchased by himself, and part by the town-council. Burges gives a long detail of the arbitrations, trials, and judgments, which his claim had to go through, with a wonderful blindness to the fact how plainly the story tells against himself. The courts of law under the Protectorate having decided for the corporation, he had recourse to an authority, which probably might be found in those days stronger than the law, the arbitration of the great Lord Desborough, Cromwell's Major-General of Somerset and other western counties. This mighty "clown, without fear or wit," (as the pamphleteers describe him,) was not unwilling to interpose; but the parties not agreeing as to the questions to be referred to him, that expedient also failed. Things were still unbalanced, when Oliver died.

Richard Cromwell's Parliament met, and Burges proposed his 'Case' to lay before them. He had evidently singular hopes, like other Presbyterians, from the accession of the young man, whom he complimented, as the Romans did the Emperor Titus, with the title of "the darling of the English people," (*gentis Anglicanæ deliciæ.*) Bradshawe the regicide was then a great man again, being President of Richard's Council; and to him Burges sent a copy of his pamphlet, "ex dono authoris." But in this nick of time Bradshawe died, and the reign of Richard soon after came to an end, while the suit was as far from being settled as ever.

The name of this unhappy man had long since become a proverb of reproach among more parties than one. He was accused in the pasquils of the time with having taken up the pavement of St. Paul's to flag his kitchen, with having sold the timber-work and carved stones; and hints were given of other breaches of the moral law. [*Lamentation of the Lay Elders*, 1647. *Case for the City Spectacles*, 1648, &c.] Yet it would seem that virtue still struggled within him, and at least held him back from consenting to the bolder crimes of that troubled period. When the Independents and Cromwell had determined on the King's murder, though he had not the courage to put his name to the 'Serious and Faithful Representation' presented by the forty-seven Presbyterian ministers to General Fairfax, [*Collier*, ii. 859, 60.] he afterwards drew up the 'Vindication of the Ministers of the Gospel in and about London,' a more equivocal document, professing the same object, but so worded as if to exculpate themselves, rather than to save the King. It would seem that he also delivered another testimony against King-killing, in a sermon entitled 'Prudent Silence,' preached in Mercer's Chapel before the Lord Mayor and City Council, on Jan. 14, 1649, from the text Amos, v. 13. This sermon he now published, when the Restoration was at hand, in 1660, and prefixed to it a dedication to Charles the Second.

There was now, however, a nearer danger that beset him, for which it was expedient, if he could, to remove the suspicion of disloyalty. Things were evidently tending to a re-establishment of episcopacy; and a strong effort must be made to prevent all that he had acquired from being lost. To do him justice, though he was now become a man in years, he set to work with an industry worthy of a better cause. To maintain the temporal part of the question, he drew up his 'No Sacrilege nor Sin to alienate or purchase Cathedral Lands,' a more elaborate exposition of the argument of his 'Case;' but omitting all mention of poor Richard, and the history of the law-suit. It is full of learning, and not without that ingenious kind of logic, which is sometimes employed to perplex a plain cause, with all the special pleading of a self-interested advocate. This pamphlet was no doubt busily circulated by those subalterns of the rebellion, such as Sir Arthur Haselrigge and Colonel Harvey, who had the same kind of property at stake; and three editions are said to have been called for. Another pamphlet was however wanted to meet the more spiritual peril which threatened him, in the proposed restoration of the Prayer-Book, and all that its restoration involved. Against this measure he now put forth his 'Reasons, shewing the necessity of Reformation of the Public Doctrine, Worship, Rites and Ceremonies, Church Government and Discipline, reputed to be, but indeed not, established by Law.' This pamphlet was addressed to the parliament which met after the King's return, and purported in the title-page to be 'by sundry Ministers in divers Counties.' Baxter however states that it was the work of Burges alone; [*Baxter's Life.*, ii. 265.] and that it was so is tolerably clear from internal evidence. A vein of buffoonery pervades it to the injury of his argument; as is the case in other of his pamphlets. He declares against all instrumental music in churches; which is consistent with what he had done in abolishing the organ at St. Paul's; he attacks the same opponents, Dr. Heylin and Gauden, as he had done in his 'Case;'

and he shews the same superficial views of history and antiquities, for which Fuller had before exposed him.

This pamphlet was in fact, as Baxter seems to have felt it, very disadvantageous to the Presbyterian cause. Its tone was so bitter and offensive, that it took away the hope of peace between the two parties; it was considered disrespectful to the court, where schemes of reconciliation were then favourably entertained; and, what was perhaps still worse for its credit, the portion of it, which had assailed the doctrine of the Prayer-Book, was answered in a grave convincing style by one of the best divines of the episcopal side, Dr. John Pearson, the expositor of the Creed, and afterwards Bishop of Chester. [*No Necessity of Reformation of the Public Doctrine of the Church of England,* 4to. 1660.] Burges attempted a reply in a postscript to a third edition of his *'No Sacrilege;'* but this was immediately noticed in an *'Answer to Dr. Burges's Word by way of Postscript,'* by Pearson; and the controversy went no further.

No doubt the time was past, when the English people could be deceived by those pretences, which had led to confusion alike of Church and state. The restitution of the Church's spoils was no longer to be delayed by men, who had too long covered under a shew of public zeal their singular kindness to themselves. The purchasers of Bishop's lands, by Burges' advice as it was supposed, put forth an anonymous paper, proposing to pay £500,000 to the King, if they might have their illegal bargain confirmed for ninety-nine years by the legislature; but, this bribe being rejected, there was no remedy but to give up what could no longer be retained. Burges appears to have saved nothing from so many years' tenure of the property, which he had so sacrilegiously invaded. Having lost all, he retired in poverty and shame to die at Watford, the scene of his early pastoral labours, while he was yet unseduced by low ambition. It may be hoped that even these days of bitter privation were better for him, than the years of dangerous prosperity, in which his vanity and

self-love had robbed him of all peace. For it can scarcely be doubted, that all that time he was stifling the stings of conscience, and his mind approved the virtue he forsook :

And oh, how sharp the pain,
Our vice, ourselves, our habits to disdain ;
To go where never yet in peace we went,
To feel our hearts can bleed, yet not relent ;
To sigh, yet not recede ; to grieve, yet not repent !

His latter days were past, it is said, in exercises of penitence, and in observing the duties of the Church. But his sufferings were extreme. His neck and one cheek were eaten away with a cancer ; and, after having sold his books to buy bread, he was again in want. He applied to Sir Richard Browne, a rich citizen in London, acquainting him with his condition ; but obtained a scornful answer, reminding him of his old preaching of rebellion, and a scanty donation of three pounds. He died, unnoticed and deserted, in June, 1665. About three months before his death he sent a humble and dutiful message to the university of Oxford, with a collection of some scarce editions of the Prayer-Book, begging his honourable mother of Oxford to accept of them from a dying man, ‘as our Lord and blessed Saviour did of the poor widow’s two mites, who, by casting in that, cast in all she had.’—*Dr. Isaac Basire’s Sacrilege Arraigned. Wood’s Athenæ Oxonienses.*

BURGESS, DANIEL.

DANIEL BURGESS was born at Staines, in 1645. He received his education at Westminster-school, from whence he went to Magdalen Hall, Oxford, but having imbibed puritanical principles, he left the university without a degree. In 1667 he became master of a school at Charleville in Ireland, after which he was ordained in the

Presbyterian way at Dublin, and married. At the end of seven years he returned to England, and in 1685 settled in London, as preacher to a congregation in Brydges-street, Covent-garden, from whence he removed to a meeting in Carey-street, which, being pulled down by Dr. Sacheverell's mob, was rebuilt at the expense of government. Daniel died in 1713. The celebrated Lord Bolingbroke was once his pupil, and acquired his disgust of Christianity from what he witnessed of the morality of puritanism. His humour in the pulpit was of the lowest cast of buffoonery, but it had the effect of drawing crowds of hearers. The following is a specimen of his preaching on the imputation of Christ's righteousness. "If any of you," said he, "would have a good and cheap suit, you will go to Monmouth-street; if you want a suit that will last for life, you must go to the Court of Chancery; but if you wish for a suit of everlasting duration, you must go to the Lord Jesus, and put on his robe of righteousness." He published some single sermons, one of which was entitled "The Golden Snuffers."—*Gen. Biog. Dict.*

BURKITT, WILLIAM.

WILLIAM BURKITT was born at Hitcham, in Suffolk, in 1650. His father was a Nonconformist minister. He was sent first to a school at Stow Market, and from thence to another at Cambridge. He was admitted of Pembroke Hall, at the age of fourteen years, and upon his removal from the University, when he had taken his degree, he became a chaplain in a private gentleman's family, where he continued for several years. He was ordained by Bishop Reynolds, and the first clerical duty which he had was at Mildenhall, in Suffolk, where he continued for twenty-one years, first as curate, and afterwards as rector of that parish. In 1692 he was presented to the vicarage of Dedham, in Essex, where he continued to the time of his death, which happened in the latter end of October,

1703. He made liberal collections for the French Protestants in the years 1687, &c., and by his influence procured a minister to go and settle in Carolina. Among other charities, he bequeathed by his last will and testament the house in which he lived, with the lands belonging to it, to be a residence for the lecturer that should be chosen from time to time to preach the lecture at Dedham. He wrote several small tracts, and published a commentary on the New Testament, which has been popular.—*Life by Parkhurst.*

BURN, RICHARD.

RICHARD BURN was born at Kirby Stephen, near Winton, in Westmoreland. He entered at Queen's College, Oxford, and received from that University, in 1762, the honorary degree of Doctor of Laws. The following year he entered into holy orders, and was appointed to the living of Orton, in Westmoreland. He also held the commission of the peace for Westmoreland and Cumberland, and was chancellor of the diocese of Carlisle. As compiler of the Justice of the Peace, he is well known, and he has earned for himself equal celebrity by a similar digest of the Ecclesiastical Law. The first of these is an alphabetical arrangement of the common law and statutes, pointing out the duties of magistrates and parish officers; and the second comprehends the English system of ecclesiastical law, arranged in the same manner. They deservedly gained a high reputation as works of great practical utility. In conjunction with Mr. Nicholson, nephew of the Bishop of Carlisle, Dr. Burn compiled a history of the antiquities of Cumberland and Westmoreland, published in 1777, in 2 vols, 4to. He also published an edition of "Blackstone's Commentaries," and some theological works. Dr. Burn enjoyed the rectorship of Orton for forty-nine years, where he died, 20th November, 1789.—*History of Westmoreland. Bridgman's Legal Bibliography.*

BURNET, ALEXANDER.

ALEXANDER BURNET was the son of the Rev. John Burnet, a parochial minister, and one of the respectable family of Barns, in the county of Peebles: his mother was a daughter of the family of Traquair. He was born in the year 1614, and was first appointed chaplain to the Earl of Traquair, but on the breaking out of the rebellion, he retired into England, where he received holy orders, and was presented to a rectory in Kent, from which he was ejected on account of his loyalty, in the year 1650. After this he went abroad, and was of considerable service to Charles II, in procuring intelligence from his friends in England and Scotland. At the Restoration he became chaplain to the Earl of Teviot, his cousin, who was appointed governor of Dunkirk, whither Burnet accompanied him, and where he officiated in an English congregation. He was consecrated to the see of Aberdeen in 1663, and in the following year was translated to the archbishopric of Glasgow. Here he was brought into trouble, but under circumstances most creditable to himself. He incurred the displeasure of the Earl of Lauderdale, whom no one ever offended with impunity. This nobleman was professedly a Presbyterian, and almost as great an enemy to the Episcopalians as he was to the Covenanters. It has even been alleged, and with some appearance of truth, that one of the reasons of his extreme cruelty to the latter, was to excite popular odium against the former. If such were his object, he certainly succeeded. His speech to Sharp, when he learnt he was to be made Archbishop of St. Andrews, is well known. "Mr. Sharp," he said, "bishops you are to have in Scotland, and you, I hear, are to be Archbishop of St. Andrews; but, whoever shall be the man, I will smite him and his order under the fifth rib." And he was as good as his word.

Burnet had complained to the King of Lauderdale's unnecessary severity to the Covenanters, and recommended

more lenient measures. The King, who was naturally good-natured, approved of this recommendation, and gave the Earl instructions to proceed in conformity with it. For this interference on the part of the Archbishop, and with a view to gratify his spleen against him, he determined to make the whole Episcopal order feel the weight of his vengeance, and to stab them "under the fifth rib." Accordingly, he introduced into parliament, in the year 1669, the famous act of *Indulgence*, the meaning of which was, that ministers dissenting from the established church might be permitted to hold benefices in it, without, in any respect, acknowledging the jurisdiction of its Bishops. In short, like the Roman Catholic doctrine which passes under that name, it gave a license to practise every kind of ecclesiastical irregularity without any fear of suffering. Such a system, it was apparent, no established church could approve, under any circumstances: yet Lauderdale had the address to persuade both the King and the Parliament, that it was necessary for the tranquillity of the kingdom. The more violent Covenanters repudiated the notion of accepting any religious favour whatever from Charles's government; and railed very bitterly against those who took the Indulgence, even on terms where all the advantage lay with themselves, and all the disadvantage with their opponents; but a considerable number of the more moderate Presbyterians availed themselves of it; and, among others, Mr. Robert Douglas, who had, since the Restoration, joined the Episcopal church, in obedience to the laws, as a private individual, but was now admitted as Presbyterian minister of the parish of Pencaithland.

Burnet, and the clergy of his diocese, took the lead in their opposition to this mischievous measure; which was so far from being a healing one, as it professed to be, that it split the established church into two hostile parties, and made the minority independent of the majority. This opposition to his own act so provoked Lauderdale, that he

brought into parliament, and carried, a still more offensive and oppressive one, namely, the *Assertory Act*, which conferred on the King the exclusive power to change, at his pleasure, "the external government and polity of the Church" in Scotland. The whole of the Bishops united in strenuous opposition to this measure, which, however, did not prevent the King from so far acting upon it, as, at the instigation of Lauderdale, to suspend Archbishop Burnet, and place Leighton Bishop of Dunblane in his room. This most obnoxious bill was repealed, after it had been in operation two years; but not before several of the Bishops and clergy had suffered by their conscientious refusal to comply with it. Burnet was not restored to his archbishopric till the year 1674. Wodrow, for this conduct on the part of Burnet, accuses him, first, of acting contrary to his "passive obedience" principles, and then of tamely submitting to the royal sentence of ecclesiastical deprivation. It is very difficult to make writers of that school comprehend the simple scriptural, though unfashionable and unpalatable, doctrine of what is called (improperly, perhaps,) "passive obedience." Burnet, on this occasion, acted in strict conformity with it; that is, he dutifully obeyed the *lawful* commands of his Sovereign, and he patiently suffered for disobeying his *unlawful* ones. The Presbyterians of that age did neither one nor the other. So far from dutifully obeying all lawful commands, they would not obey even the most indifferent, if unsuited to their taste: and so far from patiently suffering for their disobedience to unlawful commands, (or those which they considered to be so,) that they took up arms to force the government to rescind them.

On the murder of Archbishop Sharp in 1679, he was translated to the see of St. Andrews.

Archbishop Burnet died on the 24th of August, 1684, and was buried in St. Salvator's church.—*Keith's Scottish Bishops. Lyon's History of St. Andrews.*

BURNET, GILBERT.

GILBERT BURNET was born at Edinburgh on the 18th of September, 1643. His father was a lawyer, whom many agreed to praise and few to employ: he was at first opposed to the Scottish Bishops, but when he saw that the destruction of the episcopal order was what those designed who spoke of its reformation, he adhered to the order with zeal and constancy. His mother was a sister of Sir Archibald Warriston, and a bigoted Presbyterian. Of her Presbyterian spirit an account is given when Burnet was on one occasion seized with a fever at Saltoun where she resided with him; in the ravings of his distemper he thought that Archbishop Sharp was to sleep at his house, and testified anxiety about a proper place for his reception. Upon this his Presbyterian mother desired him to make himself quite easy, for that a place should be provided for the Archbishop—*in the hottest corner of hell*. How dreadful is such want of charity in a person who thought herself decidedly pious. Such was the parentage of Gilbert Burnet, and the kind of religious education he received from such parents may be easily surmised. He grew up an earnest minded, honest hearted man, disinterested, liberal and learned: but he was an egotist who, conscious of his own rectitude of intention, could not believe any person to be honest who thought not or acted not as he did himself, who hated with an ungenerous hatred all who opposed him, who, looking upon himself as an angel, expected to see the cloven foot in every opponent: and who, as such egotists frequently do, so entirely identified himself with a party, that he felt a personal disgust for every one who either wronged that party or deserted it, or advocated principles not acknowledged by it. Never did man so completely identify himself with his party; he did indeed sacrifice for it so much, that he would have become entitled to the character of generous, had not his conduct towards those who opposed his party been ungenerous in the extreme, though even then, when their sufferings be-

came personally known to him, the generosity of his nature would sometimes display itself.

To give an account of such a person would be at all times difficult, but it is rendered the more difficult from the fact that he is himself our only authority, either in the History he wrote of his Own Times, which is an eulogy of himself and a satire upon those who differed from him, or in the Memoirs of his Life, written by his son Sir Thomas Burnet, almost, we may conclude, from his father's dictation.

Burnet's father, having suffered some persecution during the rebellion, lived retired in the country on his own estate till the Restoration, when he was made one of the Lords of Session. His father superintended his education, and afterwards sent him to King's College, Aberdeen, where he took his degree of M.A. at the early age of fourteen. He commenced the study of civil law, but feeling a distaste for it, he had recourse to the study of divinity. At the age of eighteen he was put on trial as a probationer, which was at that time the first step towards ordination in the Episcopal church. Probationers were then appointed to preach practically on an assigned text; next, critically on another controverted one; and then a mixed sermon of criticism and practical inferences from a given text. Then followed an examination in the languages; and lastly, the "questionary trial," in which every minister present might put such questions, from Scripture or divinity, as he pleased. He declined the offer of a church, and prosecuted his studies under the direction of Mr. Nairn.

Of Mr. Nairn he learnt the art of preaching extempore: this was not the custom of the Presbyterians, whose sermons, though they were delivered without book, were premeditated discourses, first written, and then learned by heart,—a sheer waste of time. The power of preaching extempore was retained by Burnet through life. He studied under Mr. Nairn, Smith's select discourses, Dr. More's works, and the judicious Hooker. With Archbishop

Leighton, Burnet also formed an acquaintance, and by his advice studied the primitive fathers, especially those of the three first centuries, and Binnius's collection of councils, down to the second council of Nice.

In 1663 he visited England, and went to Oxford and Cambridge. From Oxford, where he contracted a friendship with Drs. Fell and Pocock, he went to London, and was introduced to Mr. Boyle, Tillotson, Stillingfleet, Patrick, Lloyd, and Sir Robert Murray. In 1664 he returned to Scotland, whence he went to Holland; and, passing through the Netherlands to France, made some stay at Paris. In 1665 he returned to Scotland through London, and was there made a member of the Royal Society. On his return, in 1665, he was ordained a priest by Dr. Wiseheart, then Bishop of Edinburgh, and presented to the parish of Saltoun, by Sir Robert Fletcher. Although extempore worship was then practised, Burnet used the English Liturgy all the time he held the living of Saltoun, where he seems, according to his own account, to have been very diligent in the duties of his profession, and to have gained the respect of his parishioners. He had scarcely entered upon his parochial duties, when he published a most malicious libel upon the Scottish Bishops, which he confuted afterwards in his life of Bishop Bedell, and which we must therefore ascribe to some mortification that he had experienced. He was summoned before the bench, and severely reprimanded; which may, perhaps, account for the severity of his strictures in the History of his Own Times. The libeller who, by the account given by himself, was as insolent to the Bishops as he well could be, was soon taken into favour by the enemies open or concealed of episcopacy; and young as he was, in 1668, Burnet seems to have been consulted by the government, especially by his friend, Sir Robert Murray, then president of the court of session; and it is suspected that he advised the Indulgence and the introduction of the moderate Presbyterians into vacant livings, without requiring them to

submit to the jurisdiction of the Bishop. (*See the last article on Archbishop Burnet.*) All this part of Burnet's life is necessarily involved in obscurity: it is obvious that he behaved extremely ill, and he was not the person to condemn himself. Nevertheless, the regularity of his life, his learning, and his talents, commended him to those who were not unwilling to hear the clergy censured, even though unjustly, and to an unprincipled government willing to employ a young man who would do their work, but whom they might, whenever it was convenient, repudiate. In 1669 he was invited to visit the Duchess of Hamilton, who, "though her inclinations lay to presbytery, professed herself a friend to moderate counsels," and at her house he met the Regent of the University at Glasgow, and through him he obtained the professorship of divinity in that university. Burnet represents himself as in doubt whether to accept the office of the divinity chair or to remain at Saltoun, but the professorship was a situation so much in accordance with his tastes and pursuits that he was doubtless very easily persuaded to enter upon its duties. That he gave great dissatisfaction is clear from his own account, and not to be wondered at when we take into consideration that to an overbearing temper, and an offensive self-sufficiency, he added, according to Lord Dartmouth, "a boisterous vehement manner of expressing himself." But Burnet could never admit that he was in the wrong, and attributed his failure to those principles of moderation on which he professed to act, and by which he equally offended the Episcopal and the Presbyterian party. But here, as elsewhere, what he did he did with all his might, and if his conduct was not judicious, it was at least energetic. Here he remained for four years and a half. In 1669 he published his *Modest and Free Conference between a Conformist and a Non-Conformist*, in seven dialogues, with which all men who were in earnest, either Episcopalians or Presbyterians, were justly offended, but which gave satisfaction to those whom Burnet desired to

please, the men who cared for none of these things. It ought to be observed here that Burnet's inclinations were all along decidedly in favour of episcopacy and the liturgy, and one cause of his hatred to the Scottish Bishops and clergy was their not permitting him to defend them in his own way, yielding when he desired them to yield, and conforming to what he considered the proper line of conduct. He regarded them as fools, and worse than fools, because when he wished to put himself forward as their leader, they would not accept him, and because when he talked of moderation they supposed him to speak of a dereliction of principle.

During his residence in Glasgow he was entrusted with the papers belonging to the Hamilton family, from which he compiled the memoirs of that house; and afterwards meditated a reconciliation between the Dukes of Hamilton and Lauderdale. The Earl of Lauderdale, whom he visited in London, could have pushed his fortunes, had Burnet consented to be one of his followers, but Burnet was of too imperious a temper himself to submit to the imperious temper of that iniquitous nobleman, and we may add, that he was of too independent a spirit, and too high a cast of mind to endeavour to establish an interest at court. His favour, however, with the great was such, that while in London he was offered a bishopric in Scotland. He declined it, because, as his son states, he thought himself of an unfit age, and that this was one reason we can readily believe; Burnet would not accept an office for the duties of which he felt himself to be incompetent; and that an earnest-minded man should shrink from the responsibilities of a Scottish bishopric at that time is not wonderful. But other reasons certainly operated in his mind; he was now connected with moderate Presbyterians: they received him as a moderate Episcopalian: such a position was more flattering to the self-complacency of a man of Burnet's character, than a bishopric, for as a Bishop he must either connect himself entirely with Church principles, or become despicable. He

was not prepared for either alternative. Besides, he was now engaged to be married to a Presbyterian lady, and it would not be seemly for such a person to be a Bishop's wife, even if she could have consented to the marriage. His marriage took place soon after his return to Glasgow, with the Lady Margaret Kennedy, daughter of the Earl of Cassillis. In 1672 he came out in a new character by publishing a Vindication of the Authority, Constitution, and Laws of the Church and State of Scotland, being a defence of the prerogatives of the crown, and the establishment of Episcopacy, against the republican principles of Buchanan. A dedication to Lauderdale, against whose character he afterwards wrote with vehemence, exposed him to a charge of inconsistency, but most unjustly, for he may have thought highly of Lauderdale at one period of life, and have seen reasons for changing his opinion afterwards. There was a wonderful judgment in Burnet in choosing the right time for his publications, and so well timed was this work considered, that he was again pressed to accept a bishopric, with the promise of the first vacant archbishopric, which he again declined. Why he declined on this occasion is not quite apparent; he may have shrunk from the responsibilities of a most unpopular office, or he may have been influenced by his wife, but there does not seem at this period any reason in principle why he should have refused the appointment, since he had committed himself, and was soon after sent among the Covenanters, to preach to them on the necessity of accepting the benefits of the Act of Indulgence, which they indignantly rejected. He was disgusted with the Covenanters, of whom he said, that "they knew very little of the essentials of religion;" "hot men among them," he said, "were positive, and all of them were full of contention." He assisted Archbishop Leighton also in a conference which he held with the leading Presbyterian ministers, for the purpose of an "accommodation," but the conference only tended to widen the breach, and Burnet, indignant that those whom he sought to benefit

should think differently from himself, remarks, that "the Presbyterians may see how much their behaviour disgusted all moderate, wise and good men; how little sincere and honest they were in it when the desire of popularity made them reject propositions which came so home to the maxims which they themselves had set up."

In 1673 he went again to London and preached before Charles II, who was so well pleased that he appointed him one of his chaplains in ordinary. He was introduced by the Earl of Ancram to the Duke of York, with whom he soon rose into favour. He introduced Dr. Stillingfleet to the Duke, and proposed with his assistance to hold a conference, in the presence of his royal highness, with some Popish priests; but this was prudently declined.

Upon his return to Scotland, he retired to his professorship at Glasgow, but was obliged the next year to return to court, in order that he might justify himself against the accusations of the Duke of Lauderdale, who had represented him as the cause of the failure of all the court measures in Scotland. There was some justice in the accusation. The King received him very coldly, and ordered his name to be struck out of the list of chaplains; yet at the Duke of York's intreaty, consented to hear what he could offer in his own justification, with which he seemed to be satisfied. As Lauderdale, however, was still his enemy, Burnet, who was told that his enemies had a design to have him imprisoned, resigned his professor's chair at Glasgow, and resolved to settle in London. About this time the living of Cripplegate being vacant, the dean and chapter of St. Paul's, in whose gift it was, hearing of his circumstances and the hardships he had undergone, sent him an offer of the benefice, but as he had been informed of their first intention of conferring it on Dr. Fowler, he generously declined it. In 1675, at the recommendation of Lord Hollis, whom he had known in France, ambassador at that court, he was, by Sir Harbottle Grimstone, master of the rolls, appointed preacher of the chapel there, notwithstanding the opposition of the court. He

was soon after chosen a lecturer of St. Clement's, and became a popular preacher. "I have heard him preach," says Speaker Onslow, "and he was the finest figure in the pulpit I ever saw."

In 1676 he published his memoirs of the Dukes of Hamilton, and also an account of a conference between himself and Dr. Stillingfleet, with Coleman, a jesuit, and secretary to the Duchess of York. A strong no-popery feeling at this time prevailed in the country, in which Burnet most cordially sympathized; a just alarm was felt as to the intentions of the court, and Burnet was easily persuaded by Sir William Jones, the attorney general, to write a history of the Reformation in England. The first volume was published in 1679, at a time when it was sure to succeed, during the agitation of the Popish plot. So well-timed was its publication, that Burnet received the thanks of both houses of parliament, with a desire that he would finish the work. He was not thanked by the convocation. He published the second volume in 1681, and the third, with a supplement, in 1715. Burnet was of too vehement a temper, and too much of a party man, to be able to take a calm, dispassionate, philosophical view of the history he undertook to write. His history is the history of a partizan, and is therefore too one-sided. When this is known, and allowance is made for the author's bias, it is a work which every student of the history or of the theology of his country will read with profit. He will find on the one side faults extenuated, while, on the other side, they are exaggerated, but he will not find facts wilfully misrepresented. And such an historian as Burnet is at least more impartial than some modern historians, who, professing to write history philosophically, pretend to an impartiality which is only violated when the Church of England or her divines are censured. Burnet's history was intended to be a counterpart to Sander's *Sixty Years Schism*, which had lately been translated into French, and industriously circulated in France. And, both for integrity and temper,

the comparison is in favour of the Protestant, to the condemnation of the Popish historian.

About the time of the publication of his first volume he attended a sick person, who had been engaged in an amour with the Earl of Rochester. The manner in which he treated her during her illness, gave that lord a great desire to become acquainted with him. Whereupon for a whole winter, he spent one evening in a week with Mr. Burnet, who discoursed with him upon all those topics, upon which sceptics and men of loose morals attack the Christian religion. The happy effect of these conferences occasioned the publication of his account of the life and death of that earl, an account which Dr. Johnson says, "the critic ought to read for its eloquence, the philosopher for its argument, and the saint for its piety." Burnet indeed had honestly attempted to convert King Charles, to whom on one occasion he addressed a letter of remonstrance, conceived not with judgment or delicacy of feeling, but with an honest intent. It appears that he was often consulted by Charles during the Popish plot, and that he received from him the offer of the bishopric of Chichester, "provided he would entirely come into his interest,"—a base offer of a bribe on the part of the King, which Burnet, like an honest man, refused. When the administration was changed in 1682 in favour of the Duke of York, Burnet sacrificed all his views at court, together with the preachingship of the rolls, rather than desert his party. He published in 1682 the *Life of Sir M. Hale*, and the *History of the Right of Princes in the disposal of Ecclesiastical benefits and Church Lands*. He was suspected of having written the speech which Lord William Russell delivered on the scaffold, and was, in consequence, examined at the bar of the House of Commons. In 1683 he was offered a living in the country, but as it was on condition that he should reside in London, where his services were required by his party: with his usual disinterestedness, and consistent observance of his principles, he refused it, and went to Paris, where he was well received

at the court. On his return, the same year, he published a translation and Examination of a Letter written by the last General Assembly of the clergy of France to the Protestants, inviting them to return to their communion, &c. Also a translation of Sir Thomas More's Utopia, with a preface, concerning the nature of translations. In consequence of the resentment of the court, he was deprived of his lectureship at St. Clement's, because he had commented with great and just severity on the gunpowder plot on its anniversary, which gave great offence to a popishly affected court. Charles also intimated to the inhabitants of a parish in London, to whom the right of election to a vacant benefice belonged, that if they chose Burnet, he would be highly displeased. In 1685 he published his life of Bishop Bedell; and on the accession of James II. Burnet thought it prudent to retire to Paris, where he lived in great privacy for a short time, and soon after went to Rome, where at first he was well received. He soon with indiscretion and vehemence entered into some religious disputes, and he then received a hint that it was necessary for his personal safety that he should immediately quit that city. From Rome he went to Geneva, where he was instrumental in procuring the abolition of the practice of compelling the ministers of religion to subscribe their *consensus*, or *consent of doctrine* which many holding Socinian doctrines, the legitimate offspring of Calvinism, thought they could not conscientiously do. He then went to Utrecht, with the view of settling there; but he was invited to the Hague by the Prince and Princess of Orange, whom he advised to put the Dutch fleet immediately into commission, and prevailed on their highnesses to write to King James, in favour of the Bishop of London, who was then under suspension. When Dychvelt was sent ambassador into England, Burnet was employed to draw up his secret instructions, and advised the Princess to make known what share of the government the Prince might expect, in the event of the crown of England devolving on her.

James was offended at the high favour shown to Burnet at the Hague, (who was indeed acting as a traitor,) and wrote two severe letters to the Princess, insisting on his being forbidden the court. Burnet was, accordingly, excluded from the court, but he was employed and trusted as formerly, nevertheless. About this period he married Miss Mary Scott, a Dutch lady of great fortune, and a descendant of the family of Buccleuch, in Scotland.

Burnet, who was in fact more guilty of high treason than many a poor wretch who has been hanged, drawn, and quartered, instead of suffering for his crime, was rewarded, through the success of his treasonable practices. In the revolution of 1688 he had a very important share, and whatever benefits may have been derived to the country by that event, the conduct of the chief movers in it cannot be sufficiently reprobated. Burnet, and a few of those most active in the Orange interest, saw the end from the beginning; and while the good people of England only desired to have their infatuated King restrained in his tyrannical attempts to introduce Popery into our church, Burnet and his friends were determined to change the dynasty. Of the Revolution he gave early notice to the court of Hanover, intimating that its success would naturally lead to the entail of the British Crown on that illustrious family, with which he kept up a correspondence. He wrote several pamphlets in support of the Prince of Orange's designs, whom he accompanied on his expedition in quality of chaplain, and at Exeter drew up the association for pursuing the ends of his highness's declaration. Dr. Crew, Bishop of Durham, offered to resign that see in favour of Burnet, on condition of receiving £1000 per annum, which was declined. But the see of Salisbury falling vacant, he was preferred to it. So objectionable was this promotion thought, that Archbishop Sancroft ventured to incur a *premunire*, rather than consecrate him; but at last was persuaded to grant a commission to all, or to any three of the Bishops of his pro-

vince, in conjunction with the Bishop of London, to exercise his metropolitical powers, and Burnet was consecrated on the 31st March, 1689.

He soon became distinguished as a party man in the House of Lords. Lord Dartmouth describes him as a man "of the most extensive knowledge I ever met with; he had read and seen a great deal, with a prodigious memory, and a very indifferent judgment; he was very partial, readily took every thing for granted that he heard to the prejudice of those that he did not like; which made him pass for a man of less truth than he really was. I do not think he designedly published any thing he believed to be false. He had a boisterous vehement manner of expressing himself, which often made him ridiculous, especially in the House of Lords, when what he said would not have been thought so, delivered in a lower voice and a calmer behaviour. His vast knowledge occasioned his frequent rambling from the point he was speaking to, which ran him into discourses of so universal a nature, that there was no end to be expected but from a failure of his strength and spirits, of both of which he had a larger share than most men; which were accompanied with a most invincible assurance." His lordship also informs us that "it is notoriously known, that the Marquis of Halifax, after he sat with him (Burnet) in the House of Lords, made it his constant diversion to turn him and all he said into ridicule; and his son, the last marquis, told me in his private conversation, he always spoke of him with the utmost contempt, as a factious, turbulent, busy man, who was always officiously meddling with what he had nothing to do, and very dangerous to put any confidence in, having met with many scandalous breaches of trust while he had any conversation with him."

When, in 1740, John Duke of Argyle alluded to Bishop Burnet's History of his own Times in the House of Lords, he said of him, "those who have sat in this house with that prelate must know that he was a very credulous,

weak man. I remember him, my lords, in this house ; and I likewise remember that my Lord Halifax, my Lord Somers, and his other friends in the house, were always in a terror when he rose to speak, lest he should injure their cause by some blunder."

On taking his seat in the House of Lords, he advocated the Act of Toleration. He proposed the succession of the Electress Sophia of Brunswick, next after the Princess Anne, by the command of William ; and the house of Hanover always considered him as their devoted adherent, with whom the Princess Sophia maintained a correspondence to the day of her death. He published a pastoral letter to the clergy of his diocese, respecting the oaths of allegiance and supremacy, in which he grounded the Prince and Princess of Orange's title to the crown on the right of conquest, which gave such offence to both houses of parliament, that they ordered it to be burnt by the hands of the common hangman. On this point he was undoubtedly right : it was by the sword, not by any constitutional act, that the Prince of Orange was placed on the throne of these Realms.

We have hitherto regarded Burnet as a turbulent officious politician, or a mendacious historian, guilty of mendacity through party vehemence rather than from a wish to deceive ; we have now the more pleasant duty of representing him as an active, zealous, conscientious prelate. His mind was earnest, and whatever he attempted he did with all his might. On the rising of parliament he went down to his diocese, where he exercised his episcopal functions with exemplary vigilance. In 1692 he published the Pastoral Care, in which he specified the clerical duties with great plainness, and enforced them with equal zeal. In 1693 he published his Four Discourses to the clergy of his diocese ; and in 1694 he preached the funeral sermon of his intimate friend Archbishop Tillotson, and defended his memory from some attacks. Queen Mary died the same year, and Burnet published an essay on

her character. We are not informed when Lady Margaret Burnet, his first wife, died; but Mrs. Burnet died of the small-pox in 1698, whose loss he soon supplied by marrying a third wife, Mrs. Berkeley, of Spetchley, near Worcester, a person of a very high class of mind. The Bishop's son informs us that he was a very affectionate husband to all his three wives. We may here remark that there is a passage in Bishop Burnet's *Life of the Earl of Rochester*, which seems to shew that in later life he discarded the opinion he at one time entertained in favour of polygamy. In the year 1670, the Duke of Lauderdale, having informed him that the Duke of York was a Papist, hinted to him the disgraceful intrigue into which some ultra-Protestants had entered, to obtain a divorce for Charles II., and to set aside the duke by obtaining an heir for the crown. The questions were put to Dr. Burnet, whether a woman's barrenness was a just ground for divorce, or for polygamy; and, secondly, whether polygamy be in any case lawful under the Gospel. Burnet, who was an ultra-Protestant, not an Anglican, resolved both these cases in the affirmative, according to the principles of his masters, the great foreign Reformers.—(*See Life of Bucer.*)—In the year of his third marriage, Bishop Burnet was appointed preceptor to the Duke of Gloucester, son of the Princess Anne, which he very reluctantly accepted; and as he considered the due discharge of this duty to be inconsistent with his duties to his diocese, he surprised William by offering to resign his bishopric. It was at last agreed that the prince should reside at Windsor, which is within the diocese of Salisbury, and that the Bishop should be allowed ten weeks annually to visit his diocese. He seems to have bestowed great care on the prince's education, and to have exerted a watchful superintendence over the inferior teachers. He published his *Exposition of the Thirty-nine Articles* in 1699, the object of which is to shew that they may be understood in a non-natural sense, by either Arminians or Calvinists.

In the convocation which assembled in 1700, the clergy of the lower house delivered the following representation with respect to this book, to the house of bishops :

“ Whereas a book hath been lately published, entitled, ‘ An Exposition of the XXXIX Articles of the Church of England, by Gilbert, Lord Bishop of Sarum,’ which the author declares to have passed the perusal of both the Archbishops, and several Bishops and other learned divines, and suggests their approbation of it; and whereas we think it our duty, as much as in us lies, to secure the doctrines contained in those articles, from any attempts that may be made against them; we most humbly offer to your grace and your lordships the sense of this house, which is as follows :

“ 1. That the said book tends to introduce such a latitude and diversity of opinions, as the Articles were framed to avoid.

“ 2. That there are many passages in the exposition of several articles, which appear to us to be contrary to the true meaning of them, and to other received doctrines of our Church.

“ 3. That there are some things in the said book which seem to us to be of dangerous consequence to the Church of England as by law established, and to derogate from the honour of its Reformation.

“ All which particulars we humbly lay before your lordships, praying your opinion herein.”

To this representation the Bishops, waiving for the time the atonement they had required for the contumacy of the other house, prepared the following answer :

“ 1. It is our opinion that the lower house of convocation has no manner of power judicially to censure any book.

“ 2. That the lower house of convocation ought not to have entered upon the examination of a book of any Bishop of this Church, without first acquainting the president and Bishops with it.

“ 3. That the lower house of convocation’s censuring the book of the Bishop of Sarum in general terms, without mentioning the particular passages on which the censure is grounded, is defamatory and scandalous.

“ 4. That the Bishop of Sarum by his excellent ‘History of the Reformation’ approved by both houses of parliament, and other writings, hath done great service to the Church of England, and justly deserves the thanks of this house.

“ 5. That though private persons may expound the articles of the Church, yet it cannot be proper for the convocation at this time to approve, and much less to condemn, such private expositions.”

The particularities of the charge against Bishop Burnet’s book, which the Bishops insisted on receiving, were never delivered to them, and the convocation was prorogued by royal writ to the 7th of August, then to the 18th of September, and so on till both convocation and parliament were dissolved in the month of November, 1701.

Burnet projected the scheme for the augmentation of poor livings, known by the name of Queen Anne’s bounty, which in 1704 was incorporated by act of parliament. The first-fruits were at first seized by the Pope, and afterwards transferred to the crown by Henry VIII., and now were restored to the Church by Queen Anne. In 1706 Burnet published a collection of Sermons, in 3 vols, 4to; in 1710, an Exposition of the Church Catechism; and in 1713, Sermons on several Occasions, with an Essay towards a new book of Homilies, with many other short pieces, which we have not room to enumerate. Bishop Burnet died on the 17th March, 1715, in the seventy-second year of his age, and was interred in the parish Church of St. James, Clerkenwell, in London. After his death, his son Thomas Burnet, Esq., published his ‘History of his Own Times.’ The conclusion of this work is written, says Lord Dartmouth, “with a spirit of moderation and integrity that could not have been expected

from the author of the precedent history, to which it has little or no relation; and had he never published any thing besides this, and his History of the Reformation, he might have passed hereafter as a good as well as a learned man; but he was so intoxicated with party zeal and fury, that he never scrupled saying or doing any thing that he thought could promote the ends of a party to which he had so extremely devoted himself." Bishop Burnet himself says, "I find that the long experience I have had of the business, the malice, and the falsehood of mankind, has inclined me to think generally the worst of men and of parties."

It is necessary to remind the reader of these things, as Bishop Burnet in his history maligns great and good men with whom for their excellence he was not himself to be compared. Of Archbishops Sheldon and Sancroft he speaks with unpardonable severity; and of the clergy generally, whom he treated with excessive harshness, he admits that he may have been too much "irritated against them in consequence of the peevishness, ill-nature, and ambition of many of them."

The list of Bishop Burnet's works is too long for insertion, and may be found in the Oxford edition of His Own Times, published in 1823.

Burnet's Own Times, Edit. Oxon. Life appended by Sir Thomas Burnet. Notes by Lord Dartmouth, Swift, and others, printed in the Oxford edition.

BURNET, THOMAS.

THOMAS BURNET was born at Croft, in Yorkshire, about the year 1635. His earlier education was at the free-school of North Allerton, in that county, whence he was removed to Clare Hall, Cambridge, where he had Dr. Tillotson for his tutor. Dr. Cudworth was at that time master of Clare Hall, but removed from it to the

mastership of Christ's College, in 1654; and thither Burnet followed him. Under his patronage he was chosen fellow in 1657, commenced M. A. in 1658, and became senior proctor of the university in 1661; but it is uncertain how long he continued his residence there. On leaving college, he travelled in the capacity of tutor; first with the young Earl of Wiltshire, son of the Marquis of Winchester, (soon after the Revolution created Duke of Bolton,) and afterwards with the young Earl of Ossory, grandson and heir of the first Duke of Ormond. His first publication was his "*Telluris Theoria Sacra, Orbis nostri Originem et Mutationes generales, quas olim subiit et subiturus est, Complectens.*" This work, the basis of his fame, was originally published in Latin, in 2 vols, 4to, the first two books concerning the Deluge and Paradise, in 1681; the last two, concerning the Burning of the World, and the New Heavens and New Earth, in 1689. The approbation this work met with, and the particular encouragement of Charles II., who relished its beauties, induced the author to translate it into English. Of this translation he published the first two books in 1684, folio, with an elegant dedication to the King; and the last two in 1689, with a no less elegant dedication to Queen Mary. Of the Sacred Theory of the Earth, which is the principal of all his productions, the theory is well imagined, supported with much erudition, and described with great elegance of diction; but it can only be considered as an ingenious fancy, and its mistakes arise from too close an adherence to the philosophy of Des Cartes, and the whole fabric is a mere visionary system of cosmogony. Yet it would be endless to transcribe all the encomiums passed on it. Mr. Addison in 1699, wrote a Latin Ode in its praise, which has been prefixed to many editions of it. Dr. Warton, in his Essay on Pope, has not scrupled, from this single work, to rank Dr. Burnet with the very few in whom the three great faculties of the understanding, viz. judgment, imagination, and memory, have been found

united. On the 19th of May, 1685, he was chosen master of the Charter-house, by the interest of the Duke of Ormond, Lord Steward, to whose grandson, the Earl of Ossory, he had been governor. Those Bishops, who were of the number of the electors, made exceptions to him, that though he was a clergyman, he went always in a lay habit. But Ormond being satisfied that his conversation and manners were worthy of a clergyman in all respects, insisted that these points were much more essential than the exterior habit. In this station he made a noble stand against an attempt of King James, to impose one Andrew Popham, a Papist, as a pensioner upon the foundation of that house. After the Revolution, he was appointed chaplain in ordinary to King William, and also clerk of the closet. The latter place he owed to Archbishop Tillotson's interest. In 1692 he published, "*Archæologiæ Philosophicæ; sive Doctrina Antiqua de Rerum Originibus*, 4to," with a dedication to King William. But neither the high rank and authority of his patrôn, nor the elegance and learning displayed throughout the work, could protect the author from the indignation excited against him for allegorizing in a very improper manner the Scripture account of the Fall. It contains an imaginary dialogue between Eve and the Serpent. In consequence of which, as appears from a Latin letter written by himself to Walters, a bookseller at Amsterdam, dated September 14, 1694, he desires to have the offensive parts omitted in the future editions of that work. But all this proved insufficient; and the storm raised against him was increased by an encomium which Charles Blount, a professed infidel, and the author of the *Oracles of Reason*, bestowed upon his work. The support of this infidel writer gave such force to the complaints of the clergy, that it was judged expedient, in that critical season, to remove Burnet from his place of clerk of the closet. He withdrew accordingly from court; and, if Mr. Oldmixon can be credited, actually missed the see of Canterbury,

upon the death of Tillotson, on account of this very work, which occasioned him to be then represented by some Bishops as a sceptical writer. He then retired to his studies in the Charter-house, where he lived to an advanced age. He died in 1715.

In 1727, two other works of his were published in 8vo, by his friend Mr. Wilkinson, of Lincoln's Inn; one, *De Fide et Officiis Christianorum*; the other, *De Statu Mortuorum et Resurgentium*; in this latter the author maintains the doctrine of the Millennium, and the limited duration of future punishment. One of the few copies which Burnet had caused to be printed, happened to fall into the hands of Dr. Mead, who, ignorant of the name of the author, had the work handsomely reprinted. The text was very faultily revised by Mattaire. To the second edition, in 1733, of *De Statu Mortuorum et Resurgentium*, is added an appendix, *De futura Judæorum Restauratione*: it appearing to the editor from Burnet's papers, that it was designed to be placed there. He is said also to have been the author of three small pieces without his name, under the title of *Remarks upon an Essay concerning Human Understanding*; the first two published in 1697, the last in 1699; which *Remarks* were answered by Mrs. Catherine Trotter, afterwards Mrs. Cockburn, then but twenty-three years of age, in her *Defence of Mr. Locke's Essay*, printed in May, 1702.

Dr. Burnet while eulogized by men of literature as a profound genius, was justly censured by divines for his heretical tenets and presumptuous speculations, and has been attacked by men of science for having argued on erroneous and false principles.—*Dr. Ralph Heathcote's Life in Chalmers.*

BURTON, HEZEKIAH.

HEZEKIAH BURTON was educated at Magdalen College, Cambridge, of which he became a fellow, and where he

was an eminent tutor. He was ordained priest by Bishop Sanderson; and, in 1667, was appointed chaplain to Lord Keeper Bridgeman, by whom he was presented to a prebend of Norwich, and to the rectory of St. George's, Southwark. In 1668, he was engaged, with Dr. Stillingfleet and Dr. Tillotson, in the treaty proposed by Sir Orlando Bridgeman, and countenanced by Lord Chief Baron Hale, for a comprehension with the dissenters. One of the proposals made was that Presbyterians should be admitted to officiate in the Catholic Church of England, by imposition of hands, with words importing, that the person so ordained was received to serve as a minister of the Church of England. Dr. Bates, Dr. Manton, and Mr. Baxter, as Presbyterians, were willing to come into these terms, as well as they might: the Church of England was treated as a sect, to minister in which a useless form was to be submitted to, but the grace of the holy ordinance of orders was virtually denied. Other concessions were of course to be made. "The particulars of that project," says Bishop Burnet, "being thus concerted, they were brought to the Lord Chief Baron; who put them in form of a bill, to be presented to the next session of parliament.

"But two parties appeared vigorously against this design: the one, was of some zealous clergymen, who thought it below the dignity of the Church, to alter laws and change settlements, for the sake of some, whom they esteemed schismatics: they, also, believed it was better to keep them out of the Church, than bring them into it, since a faction upon that would arise in the Church, which, they thought, might be more dangerous than the schism itself was. Besides, they said, if some things were now to be changed, in compliance with the humour of a party, as soon as that was done, another party might demand other concessions; and there might be as good reasons invented for these, as for those: many such concessions might, also, shake those of our Commu-

nion, and tempt them to forsake us, and go over to the Church of Rome; pretending, that we changed so often, that they were, thereby, inclined to be of a Church that was constant and true to herself. These were the reasons brought, and chiefly insisted on, against all comprehension: and they wrought upon the greater part of the House of Commons, so that they passed a vote, against the receiving of any bill for that effect.

“There were *others*, that opposed it upon very different ends: they designed to shelter the Papists from the execution of the law; and saw clearly, that nothing could bring in Popery, so well as a toleration. But, to tolerate Popery bare-faced, would have startled the nation too much: so, it was necessary to hinder all the propositions for union, since, the keeping up the differences was the best colour they could find, for getting the toleration to pass, only as a slackening the laws against dissenters; whose numbers and wealth, made it advisable to have some regard to them: and, under this pretence, Popery might have crept in more covered, and less regarded. So, these counsels being more acceptable to some concealed Papists, then in great power, as has since appeared but too evidently, the whole project for comprehension was let fall: and those who had set it on foot, came to be looked on with an ill eye, as secret favourers of the dissenters, underminers of the Church, and every thing else that jealousy and distaste could cast on them.”

About a year before his death, Oct. 19, 1680, by the interest of his friend Tillotson with the chapter of St. Paul's, Dr. Burton obtained the rectory of Barnes, in Surrey, where he died, in 1681. He wrote the short *Alloquium ad Lectorem*, prefixed to Cumberland's treatise, *De Legibus Naturæ*. After his decease, Dr. Tillotson published two volumes of his discourses, which are written with singular ability.

BURTON, HENRY.

HENRY BURTON. This celebrated Puritan was born at Birdsall, in Yorkshire, about 1579, and educated at St. John's College, Cambridge, where he took both his degrees in arts. He was afterwards in 1612 incorporated M. A. at Oxford, and there took the degree of B. D. He first was tutor to the sons of Lord Carey of Lepington, afterwards Earl of Monmouth, and was appointed probably by his lordship's interest, clerk of the closet to Prince Henry; and after his death to Prince Charles. He was appointed in 1623, to attend the Prince into Spain, but this appointment was cancelled, for reasons unknown, after his luggage had been shipped. He did not forget this disappointment, but probably he would have remained in silence had his ambition been gratified: for on the accession of King Charles he was mortally offended at not being continued clerk of the closet,—Dr. Neile, Bishop of Durham, who had filled that office under James I. being continued. These two disappointments excited his hatred, and he revenged himself by a continual course of opposition and abuse to the Church. In 1625 he was dismissed the Court, for some misdemeanour, and for presuming to write a letter to the King, charging Bishops Neile and Laud as inclined to Popery. About the same time he was presented to the rectory of St. Matthew's, Friday Street, London, but the date of his institution is not known. Being leagued with the Puritan faction through mere revenge; (for he afterwards became a violent Independent, and opposed his quondam associates Prynne and Bastwick, who were as bitter in their Presbyterian notions;) he made the pulpit of St. Matthew's the place for vaunting his puritanical extravagances, and became one of the most violent factionists of his party. In 1624 he began to publish his opinions; and his works, which are seventy in number, are enumerated in the Bodleian Catalogue, and by the industrious Anthony Wood. These

have in general the quaint and ludicrous titles for which the Puritan rhapsodies were so much distinguished. His first work is "A censure of Simony," London, 1624. 2. "A Plea to an Appeal, traversed Dialogue wise," 1626. 3. "The Baiting of the Pope's Bull," 1627. 4. "Trial of Private Devotions, or a Dyal for the House of Prayer," 1628. 5. "Israel's Fasts," 1628. 6. "Seven Vials," 1628. 6. "Babel no Bethel, or the Church of Rome no true visible Church of Christ." 7. "Truth's Triumph over Trent," 1629, &c. &c.

Burton had been always known as a factious zealot, but it was not till the year 1636 that he became remarkable. On the 5th of November, he preached two sermons in St. Matthew's Church, which he afterwards published, entitled, "For God and the King," for which he was summoned in December before the commissioners for ecclesiastical causes. The oath being tendered to him *ex officio*, he refused to take it, and appealed to the King. This served him nothing, for the same commission soon after met at Doctors' Commons, by whom he was suspended and deprived of his benefice. He thought it expedient after this to conceal himself in his own house, and he published his sermons with an apology.

These sermons were founded on Prov. xxiv. 22, and are in the same style as the effusions of his associates Prynne and Bastwick. He assails the Bishops, whom, instead of fathers, he styles *stepfathers*, caterpillars instead of pillars, whose houses are haunted, and their episcopal chairs poisoned, by the spirit that bears rule in the air. "They are," he says, "the limbs of the beast, even of Anti-christ, taking his very courses to bear and beat down the hearing of the word of God, whereby men might be saved. Their fear is more towards an altar of their own invention, an image or crucifix, the sound and syllable of Jesus, than towards the Lord Christ. They are miscreants, traps and wiles of the dragon dogs; like flattering tales, new Babel-builders. Blind watchmen, dumb dogs, thieves, robbers

of souls, false prophets, ravening wolves, factors for Antichrist, anti-christian mush-rumps." He then clamours about Popery, which he flatly charges the Bishops with attempting to introduce,—that the spirit of Rome breathes in them—that they wish "to wheel about to their Roman mistress,"—that they are confederated with "Priests and Jesuits to rear up that religion." And, therefore, in his Apology, which being published at his leisure, makes his sedition or treason the more notorious, they are styled "jesuited polypragmatics, and sons of Belial." Dr. White, Bishop of Ely, is charged with railing, perverting, and fighting against truth. The learned Montague of Chichester, is "a tried champion of Rome, and devoted votary of the Queen of Heaven:" Wren, of Norwich, meets with no quarter from this Puritan Rabshekah; and, finally, he falls upon the Archbishop, upon whom he bestows plentiful abuse, and declares, "that he had a papal infallibility of spirit, whereby, as by a divine oracle, all questions in religion are finally determined."—"These," says Heylin, who quotes numerous other expressions, "are the principal flowers of rhetoric which grew in the garden of Henry Burton, sufficient, without doubt, to shew how sweet a champion he was likely to prove of the Church and Gospel."

It was resolved to adopt strong measures to silence Burton, but the measures adopted, involved a punishment such as has excited for Burton the sympathy of many by whom his principles are detested. As hating arbitrary proceedings we do not attempt a defence of Charles' government at this time, further than that which exists in the fact, that all things against Burton were conducted according to law, and that the law rather than its administrators ought to be blamed. Even in these days such a libeller as Burton would not be tolerated, although the spirit by which he was animated, still instigates the Puritan party to the utmost bounds of violence and falsehood which are unpunishable.

On the 1st of February, 1636-7, a Sergeant-at-Arms,

with several attendants, having a warrant from^{for} which Chamber, forcibly entered Burton's house, searched^{His} study, and carried him off to prison. The following day, by order of the Privy Council, he was conveyed to the Fleet, where he was closely confined several weeks. Here, instead of moderating his conduct, he farther insulted the government by writing "An Epistle to his Majesty," a second "to the Judges," and a third to the "true-hearted Nobility." For these, and the two sermons before mentioned, an information was laid against him on the 11th of March.

It appears from Rushworth, that all the Judges met at Sergeant's Inn, together with the King's Counsel, to consider whether these writings did not amount to high treason. The Judges agreed, however, in the absence of the Counsel, that nothing could be high treason, unless charged on the 25th Edward III. This opinion was delivered by the Lord Chief Justice to the King and Council, and it remained undecided, till at length it was resolved to proceed against them in the Star-Chamber.

After an interval of several days, the cause came on at Trinity Term, when Prynne, Bastwick, and Burton, were severally charged with "printing and publishing seditious, schismatical, and libellous books against the hierarchy of the Church, and to the scandal of the government." Prynne, however, fearing, or pretending to fear, that they would not have liberty to reply to the information, after having drawn up, with his companions, some answers, which were in themselves so scurrilous that no councillor would sign them, as was customary in the court, exhibited a cross information against the Archbishop and others, in which they were charged "with usurping his Majesty's prerogative royal, with innovations in religion, licensing of Popish and Arminian books," and other imaginary crimes; but this information being signed solely by themselves, it was refused by Lord Keeper Coventry as inadmissible. A variety of exceptions were now made by the defendants: they desired that they might have their

answers signed with their own hands, according to the ancient custom of the court, and that they then would abide its censure. In fine, after having had six weeks allowed them to prepare their answers, and having neglected so to do, they were held as *pro confessis*; and Burton's obstinacy in particular was reckoned self-conviction. On the 14th of June, sentence was passed upon them: Prynne, the most inveterate offender, was condemned to be fined £5000, to lose the remainder of his ears in the pillory, to be branded in both cheeks with the initials of Slanderous Libeller, and to be imprisoned for life in Carnarvon Castle. Bastwick and Burton were sentenced to pay the same fine, and were to lose their ears in the pillory, to be imprisoned, the one in Launceston and the other in Lancaster Castle. Prynne and Bastwick had already been degraded in their several professions; Burton was also degraded from the ministerial functions, his benefice forfeited, his degrees at the university rescinded, writing materials were prohibited to him, and he was to have no communication with any individual except his jailor.

Archbishop Laud has been accused by Sectarians of having borne the principal part in these proceedings, but it is clearly shewn by Mr. Lawson, that because he was personally attacked, he refused to vote when sentence was pronounced; "Because," said he, at his speech on the occasion, "the business hath some relation to myself, I shall forbear to censure them, and leave them to God's mercy and the King's justice."

On Friday the 30th of June, the three libellers underwent their sentence. The sentence upon Burton on account of his profession as a Puritan preacher was exceedingly unpopular. At his punishment there was great murmuring among the spectators. He made a very long speech, extremely incoherent, and abounding in rhapsodies, the chief design of which was to establish a parallel between his sufferings and those of our Saviour.

There were three pillories set up, and his happened to be in the centre ; before he was brought out, looking from the apartment into the Palace-Yard, he said, "Methinks I see Mount Calvary, where the three crosses, one for Christ, and the other two for the two thieves, were pitched." This was the height of enthusiasm : here he compares himself to Christ in language bordering on profaneness : his allusions, however, to the two other pillories, *crosses*, in his opinion, destined, in his religious allegory, for the two thieves, was no great compliment to his two associates in suffering, Bastwick and Prynne, more especially if we observe his farther expressions, "If Christ," said he, "was numbered among thieves, shall a Christian for Christ's sake, think much to be numbered among rogues, such as we are condemned to be? Surely, if I be a rogue, I am Christ's rogue, and no man's." Turning to his wife, he said, "Wife, why art thou so sad?"—"Sweetheart," replied she, "I am not sad."—"No," said he, "see thou be not ; for I would not have thee dishonour this day by shedding one tear, or fetching one sigh ; for behold there, for thy comfort, my triumphing chariot, on the which I must ride, for the honour of my Lord and Master. And never was my wedding day so welcome and joyful as this. And so much the more, because I have such a noble captain and leader, who hath gone before me with such undaunted courage, that he saith of himself, 'I gave my back to the smiters, my cheeks to the scoffers, they pluckt off the hair. I hide not my face from shame and spitting,' for the Lord God will help me.'" When he was put into the pillory, he exclaimed, "shall I be ashamed of a pillory for Christ, who was not ashamed of a cross for me? Good people, I am brought hither to be a spectacle to the world, to angels, and men, and howsoever I stand here to undergo the punishment of a rogue, yet, except to be a faithful servant to Christ, and a loyal subject to the King, be the property of a rogue, I am no rogue. I glory in it." A bee happening to alight on a nosegay he held in his hand,

“Do you not see this poor bee?” he exclaimed, “It hath found out this very place to suck sweetness from these flowers, and cannot *I suck sweetness from Christ?*” He then proceeded in a strain of enthusiasm to compare himself with Jesus Christ. One asked him if the pillory were not uneasy for his neck and shoulder. “How can Christ’s yoke be uneasy,” he replied: “this is Christ’s yoke, and he bears the heavier end of it.” At another time, on calling for a handkerchief, he said, “It is hot, but Christ bore the burden in the heat of the day.” With numbers of his friends he held conversation, who seem to have been all imbued with the same enthusiasm, and to have exulted in his extravagant expressions. One of the guards had a rusty halberd, the iron of which was fixed to the staff with an old crooked nail. “What an old rusty halberd is that,” exclaimed one: to which Burton replied, “This seems to me to be one of those halberds which accompanied Judas when he went to betray his Master.” A friend asked him, if he would have gladly dispensed with his suffering, “No, not for a world,” was his reply.

After their sentence, those three unfortunate men were removed to prison. Prynne, on the 27th of July, was sent to Mount Orgueil Castle, in the Island of Jersey, where he continued till he was released by the Long Parliament in 1640. Bastwick was sent to St. Mary’s Castle, in the Island of Scilly, and Burton to Cornet Castle, in Guernsey. They both remained prisoners till the same period, when they were released by the said Parliament; their sentence reversed; reparation and damages awarded to them for their punishments, and £5000 voted to Bastwick, and £6000 to Burton, out of the estates of the Archbishop, the Bishop of London, the Earl of Arundell, the Earl of Pembroke, Sir Henry Vane, Sir John Cook, and Sir Francis Windebank, who had all signed the warrant in the Star-Chamber. The ensuing disasters, however, prevented the payment of the money.

He was, however, restored to his living of St. Matthew’s,

after which he declared himself an Independent, and complied with the alterations that ensued; but, according to Wood, when he saw to what extravagant lengths the parliament went, he grew more moderate, and afterwards fell out with his fellow-sufferers, Prynne and Bastwick, and with Mr. Edmund Calamy. He wrote many controversial and abusive pamphlets. He died Jan. 7, 1648.

Wood. Rushworth. Neal. Heylin's Life of Laud, and Lawson's Life of Laud.

BURTON, JOHN.

JOHN BURTON was born in 1696, at Wenbworthy, in Devonshire, and educated at Okehampton in that county, after which he studied some time under Mr. Samuel Bentham at Ely, and in 1733 removed to Corpus Christi College, Oxford. Here he was appointed a college tutor, and read a Greek lecture, when he was only Bachelor of Arts. In 1720 he took the degree of Master of Arts, and in 1729 that of B.D. In 1733 he was elected fellow of Eton College, and about the same time obtained the vicarage of Maple-Derham in Oxfordshire, where he married the widow of his predecessor, Dr. Edward Littleton, though she was wholly unprovided for, and had three daughters, whom he regarded as his own. In 1752 he took his Doctor's Degree, and in 1766 was presented to the rectory of Worplesdon in Surrey. At the close of his life he collected his scattered pieces under the title of *Opuscula Miscellanea*. On the death of his wife, in 1748, he resided chiefly at Eton, giving himself up to literature and the exercise of that hospitality, which rendered his house equally acceptable to the young and old who merited his regard. Having taken a decided part against Wilkes he was bitterly attacked by Churchill, who describes his style as full of trick and awkward affectation, and says, that

“So dull his thoughts, yet pliant in their growth,
They're verse or prose, are neither or are both.”

On the Sunday before his death, which was hastened by an attack of erysipelas, he sent, according to custom, for some of the most promising boys of the school, and after supper discoursed with more than usual perspicuity and elegance, on some important subject of divinity, and after a gentle sleep breathed his last, on February 11, 1771, aged seventy-six. His works consist of two volumes of sermons, and his dissertation on Samuel contains some curious observations on the schools of the Prophets amongst the Israelites. To these must be added his *Opuscula Miscellan. Theolog.*, and *Opusc. Miscell. Metrico Prosaica*, a portion of which, under the title of *Sacerdos Parochialis Rusticus*, was translated, in 1800, by the Rev. Davis Warren. In 1744 appeared his *Genuineness of Lord Clarendon's History*, in refutation of the slanders of Oldmixon, in his *Critical History of England*; and in 1766 he published his *Papists and Pharisees compared, &c.*, as an antidote to Phillip's *Life of Cardinal Pole*; and about the same time he preached a series of sermons to refute the articles of the Council of Trent. His name as a scholar is mixed up with an edition of the *Pentalogia*, subsequently reprinted by T. Burgess; but the work was merely brought out at his expense in honour of his pupil, Joseph Bingham, through whose early death it had been left unfinished.

The university of Oxford was much indebted to him for his exertions in promoting discipline, and particularly for his attention to the Clarendon press.—*De vita et moribus Johannis Burtoni* by Dr. Edward Bentham. *Nichols's Life of Bowyer.*

BURTON, ROBERT.

ROBERT BURTON was born at Lindley, in Leicestershire, in 1576. He was the younger brother of the Leicester antiquary, and was educated at Sutton-Coldfield; after which he became a commoner of Brazenose College,

Oxford, from whence he removed to Christ Church, on being elected to a studentship. In 1614 he took his degree of B. D., and in 1616 was presented to the vicarage of St. Thomas, in Oxford, to which was afterwards added the rectory of Segrave, in Leicestershire. Wood's character of him is, that "he was an exact mathematician, a curious calculator of nativities, a general read scholar, a thorough-paced philologist, and one that understood the surveying of lands well. As he was by many accounted a severe student, a devourer of authors, a melancholy and humorous person; so by others, who knew him well, a person of great honesty, plain dealing, and charity. I have heard some of the ancients of Christ Church often say, that his company was very merry, facete, and juvenile: and no man in his time did surpass him for his ready and dexterous interlarding his common discourses among them with verses from the poets and sentences from the classic authors, which, being all the fashion, made his company the more acceptable." Burton was an hypochondriac, and much given to astrology. He died in 1639-40, and was buried in Christ Church. His "Anatomy of Melancholy," was printed first in 4to., and afterwards in folio. It is a store-house of learning on all kinds of subjects, intermingled with quaint observations and witty illustrations, from which several modern writers have drawn amply, without acknowledgment. Among these wholesale plagiaries, Sterne was the most barefaced, and the best of his pathetic, as well as humorous passages, are literally copied from Burton.—*Wood, Athen. Oxon. Ferrier's Illustrations of Sterne.*

BUS, CÆSAR DE.

CÆSAR DE BUS, founder of a religious order, called Priests, or Fathers of the Christian doctrine, was born of a noble family at Cavillon, in 1544. He at first cultivated poetry, and gave himself up to a life of pleasure;

but he afterwards reformed, lived in a most exemplary manner, took orders, and travelled from place to place, administering the right of confession, and catechising. His zeal having procured him many disciples, he formed them into a society, whose principal duty was to teach what they called the Christian doctrine. Pope Clement VIII. gave his approbation to the establishment of this society in 1597, and in the following year appointed De Bus general of it. He had also some share in establishing the Ursulines of France. He lost his sight about fourteen years before his death, which took place at Avignon, in 1607. He left only a book of instructions, drawn up for his society, called *Instructions familiares sur les quatre parties de la Doctrine Chrétienne*, 1656, 8vo.—*Moreri. Mosheim.*

BUSBY, RICHARD.

RICHARD BUSBY was born at Lutton, in Lincolnshire, September 22, 1606; and after receiving his education as a king's scholar at Westminster, was elected a student of Christ Church, Oxford, where he took his B.A. degree October 21, 1628, and M.A. January 18, 1631; but as he was too poor to pay the fees, the vestry of St. Margaret's, Westminster, voted him £11. 13s. 4d., which he not only repaid afterwards, but added to it an annual sum for the support of the parish school. In 1631 he obtained a prebendal stall in Wells cathedral, the income of which he lost during the civil war. In 1638 or 1640, for authorities differ, he became head-master of Westminster school, and continued so for fifty-five years; and used to boast that at one time sixteen out of the whole bench of bishops had been his pupils.

Mr. Darnell, in his life of Dr. Basire, has published three private letters of this great and good man which exhibit his character in an amiable point of view. As Mr. Darnell observes, there was something eminently social as well as practical in the religion of this period.

Friends strengthened each other in spirit, and drew their own union closer by urging their mutual wants to the throne of grace. It had not yet become a matter of form only for Christians to request each others prayers—the intermediate step towards that oblivion of the duty of intercession, which seems to prevail so generally.

*“To the Right Worshipfull my very worthy friend
Dr. Basire, at Eaglescliffe in the Bishopricks of Dur-
ham———these.*

“DEAR FRIEND,

“I REJOICE with you at your safe arrival. Since your departure I have taken your counsel as to the country air, and find the blessing of it. And that you may know me to be very regardful of your direction, I make haste again to obey the advice of your letters, and write now this my answer booted. The friendly esteem which you are pleased to have of me, (truly very unworthy of your consideration, especially of your love,) obligeth me to make my acknowledgments of it before God, and to beseech Him that he would repay you with His all.sufficient plentitude, for that portion which you vouchsafe me of your much beloved self. Sir, you have made an indelible impression of your merit in me, which I shall preserve with the same fidelity I do your goods; and I heartily intreat you to retain me, a most empty name, meritissimam sarcinam, in your memory and devotion. I remember your expression of Jacob’s staff in your parting note; and I assure you that I esteem your fervent and assiduous prayers to be both a Jacob’s staff and ladder to support and elevate a feeble and sinful soul—sic enim Jacobus, “the prayers of the faithful avail much.” I would heartily wish that you were sensible of that sweetness, that religiosissimum mel, which I find in my heart, a tui nominis recordatione favos luxuriosissime degustans; then you would believe these words faint symbols, not *fain’d* globes, of a heart devotedly yours.

“No news but what you may read or spell out of the orders enclosed—only this—the Bishop of Lincoln rides his visitation, and begins in October: and for security he hath an order from the Lords at his own motion. The Bishop hath not yet left us at Westminster; remaining still alone of all the Bishops; a stout defendant of his order and discipline; not without the envy, hatred, and broad censures of the people. Pray for the church as it concerns us all; and pray for me.

“Yours, animiter

“RICHARD BUSBY.

“My service to your virtuous bedfellow. Child is very well.”

The second letter is a short one, and concludes thus:—
 “Good Sir, help me to present my humble thanks to your religious family for all your goodness towards me, specially Sursum: and I heartily request you and yours not to cease, through my unworthiness, so still to oblige your most obt. servant, R. B.” The third letter was written when the hearts of all good men were full of trouble.

Dr. Busby to Dr. Basire.

“REVEREND AND DEAR SIR,

“My omission of L’s, so much due, may justly deserve your complaint: which, that I may expiate, I desire your friendly *mult.* There may appear in me defect of words, but not of will or deed, for your service: and it is your favour to require and accept my rudeness of speech so as to signify the want. But who could be silent to such a friend! whose commerce is so precious. It is sufficient loss to me that I have retarded your hand, which otherwise would have been more frequent in writing. Let not this be my punishment, to suffer your silence for mine. Rather rebuke me as you have done by your L’s sweetly, and help me to procure pardon by your prayers, as you

do daily. Ah, friend! Never more need of wrestlings with God, and woe is me, that I acknowledge it rather than practice it. A dead numbness hath these many years fallen upon my spirits, as upon the nation: join with me in the versicle, Ps. 13, 'O Lord my God, lighten mine eyes that I sleep not in death.' All things at this time are in so dubious a calm, that the fear is greatest when the danger is less visible. Oh, that after this fluctuation of things, any hope of settlement were, that we might comfort our souls in the issue, if bad with patience, if good with joy. But a wiser pilot than I cannot foresee any certainty of the event: and a tedious expectation wearies the minds of all them, who are not strong in the Lord. And it would be a great solace to me, if in this blind condition of things I might but enjoy the sight of you, for whose exile I have reason to mourn. I pray, Sir, assist my ardent desires of lessening your captivity, by showing me the means whereby I am able. Discover unto me, what I may do, more, than desire to do, for you. Money! what I can, I would send; and of this my will, my deed may be the true interpreter; but your modesty permits me not to enlarge myself. 'Tis true, I abound not; but I beseech you, let me not suffer you to want in necessaries. At my request Sir Wm. Godolphin undertook to make the place of your abode comfortable to you by his friends there with you; and for this office and benefit I have engaged myself by way of commutation in his son, a pledge with me. What hath been done, more than the return of that my token (whereof you acknowledged the receipt long since) I know not, but desire to learn from you by your next. Travellers into your parts there are yet none, whom I would present to your acquaintance. Mr. Thurscrosse is again settled in Yorkshire: Mr. Ferrar with his family at Gidden, long since Mr. Mapletiffe hath a good living. All remember you the Joseph in affliction. I intend to pass the month August in progress for the recovering of my health and strength, if it so please God, for I am wearied and

wasted with physick, your prayers have (I believe) much contributed to my preservation in my great infirmities and perils. For which I beseech you still oblige,

“ Your most affectionate.

“ R. B.”

We have an interesting account also of Dr. Busby in the letter of Isaac Basire to his father Dr. Basire, in 1665.

“ I. H. S.

“ *Isaac Basire to Dr. Basire.*

“ REVEREND SIR,

“ At Cambridge I was on the 4th of this instant, when I received both yours dated the last week: within two hours of the receipt I set forward for London: I have left the chief of my business at Cambridge undone, as my own exeat, my Bro. Ch. settlement, and a chamber for him, my Br. P. admission, &c., all which will cost me a journey back for two or three days.

“ Yours to Dr. Busby, then very busy, I delivered in my riding habit, that to Mr. Sayer (who entertains me with a great deal of civility and thankfulness) on the 6th of May; to my Lord of Winchester and Mr. Eyles, I presented theirs the same day; my Lord Grace of Canterbury was then in the room: as soon as my lord had read your letter, his lordship told me he would not write then, (I heard they were going to sit in council, and the French ambassador had public audience that day) but appointed me to come and receive the answer to-morrow morning, betwixt seven and eight.

“ Mr. Durell is at Windsor, and will not be in town till next week. Mr. Sayer can procure me a bill of exchange payable in France, so that I shall need but as many livres as I shall need in France till my bill be paid.

“ Yesterday I was with Dr. Busby; in these words he gives my brothers a character, *they are industrious and good children*, that my Br. Ch. has learning, and is much improved since his coming up, and that very many not so good scholars as he are gone from his school to the univer-

sity. The Dr. will not promise that he is so exquisite and every way qualified as you desire. His advice is, (*you know very well his way and humour,*) that you should call him down to you to try yourself and to give him your instructions (which may be done, as to me it was by letter) for his behaviour and studies in the university. The Dr. gave me his benediction when I took my leave, and desired me to sup with him and our D. of Durham this night, (whom I have waited on yesterday morning). If Dr. Busby say no more concerning my brother I will follow your former instructions, and take him to Cambridge and admit him; from thence if you please (which I hope you need not) you may send for him to you.

“By the next you will receive my Lord Bishop’s answer and an account of what I could not dispatch by this. I humbly beg your good prayers for prosperity in all our undertakings and for a blessing upon,

“Sir,

“Your dutiful son,

ISAAC BASIRE.

“Westminster, May 7, 1665.

“P.S. You may please to direct yours at my brother’s lodgings here.”

During the usurpation of Cromwell he was removed by the tyranny of ruling powers from his situation, to make room for the second master, Bagshaw, who was a hot dissenter and republican; but he was reinstated at the Restoration. In 1660 he obtained a prebendal stall in Westminster, and was made treasurer and canon residentiary of Wells; and at the coronation of Charles II. he carried the ampulla, containing the oil of consecration. From the inscription on his monument, it appears that, as a schoolmaster, he possessed the happy art of discovering the latent seeds of talent in his pupils, and the still greater power of bringing them forward; while he felt as a wealthy pluralist, that riches were showered upon him only to enable him to relieve the poor, and to encourage men of learning, and for the promotion of piety. His discipline

was severe, and he used to declare that a rod was his sieve; and that whosoever could not pass through it, was no boy for him—an observation verified in the case of Dr. South; of whom, when young, he observed, “I can see great talents in that sulky boy, and will bring them out with my rod.” But notwithstanding his rigid discipline, he contrived to gain the love of his pupils; who could scarcely fail to admire the independence of their master, who, when the King entered his school-room, did not condescend to take off his hat; observing afterwards to some of the suite, that a master should appear as great a sovereign in his school, as the King did at court. Of his numerous benefactions done in secret, no record has been preserved; but it is known that he gave £250 to the funds required to repair the chapel of his college, and another sum for that of Lichfield cathedral. He offered to found a lectureship of £100 per annum at each university, for instructing the under-graduates in the rudiments of the Christian religion; but the offer was rejected, because it was accompanied with stipulations supposed to be inconsistent with their statutes. He died at the advanced age of eighty-nine, April 6th, 1695, without experiencing any of the evils which length of years seldom fail to bring, and was buried in Westminster Abbey. A list of his publications, which are merely elementary works, or school editions, is given in a note in the *Biog. Britan.*; but some of them are supposed by Wood, in his *Athenæ Oxonienses*, to have been got up by Busby's assistants: a remark that appears the more probable, as it has been said that he never allowed notes upon any classical authors read in his school.—*Wood. Gent. Mag. lxx. Darnell's Basire. Seward's Anecdotes.*

BUSH, PAUL.

PAUL BUSH was born in 1490. He became a student at the university of Oxford about 1513, and five years after took the degree of B.A., being then, according to Wood, numbered among the celebrated poets of the university.

He afterwards became a brother of the order called Bonhoms, and, after studying some time among the friars of St. Austin, now Wadham College, he was elected provincial of his order at Edington in Wiltshire, and canon of Salisbury. In process of time he was appointed chaplain to King Henry VIIIth, and when that Monarch founded the see of Bristol he was elected the first Bishop thereof, being consecrated at Hampton on the 25th of June, 1542. He was deposed on the accession of Mary, as a married Bishop, and died in 1558.—*Wood. Strype.*

BUTLER, JOSEPH.

JOSEPH BUTLER, a celebrated saint, of whom the Church of England may justly boast, though by puritans, and worse than puritans, by rationalists, he was accused in his day of Popery, was born at Wantage, in Berkshire, in 1692. His father, Mr. Thomas Butler, was a reputable shopkeeper in that town, of the Presbyterian persuasion, and had determined to educate him for the Presbyterian ministry. With this view, after young Butler had gone through a course of grammatical literature, at the free grammar school of his native place, under the care of the Rev. Philip Barton, he was sent to a dissenting academy at Gloucester, under the superintendance of a Mr. Jones, who shortly after removed with his students to Tewkesbury, where he had for pupils three young men, whose original destination was the Presbyterian ministry, but who afterwards became prelates of the Church of England—Chandler, Secker, and Butler; of these the two latter were contemporaries. It was during his residence at Tewkesbury, and when only in his twenty-second year, that Butler discovered that taste for metaphysical speculation, and that severe accuracy of judgment, for which he has since been distinguished throughout the world. An examination of the argument *a priori* employed by Dr. Samuel Clarke, in his celebrated Demonstration of

the Being and Attributes of God, suggested to the mind of Butler certain doubts and difficulties, which he ventured to state, with becoming modesty, in an anonymous communication to Clarke.

He commenced the first of these letters, which is dated Nov. 4, 1713, by remarking that he had "made it his business, ever since he thought himself capable of such sort of reasoning, to prove to himself the being and attributes of God;" that, "being sensible that it is a matter of the last consequence, he endeavoured after a demonstrative proof, not only more fully to satisfy his own mind, but also in order to defend the great truths of natural religion, and those of the Christian revelation, which follow from them, against all opposers." He expresses his "concern, that hitherto he has been unsuccessful; for although he had got very probable arguments, yet he could go but a very little way with demonstration in the proof of those things." He refers to the hope he had entertained, of having all his enquiries answered, by the perusal of the work published by his learned correspondent, entitled *A Demonstration of the Being and Attributes of God*; but adds, that "even that had failed him." He then proceeds to state the difficulties which arose in his mind, in connexion with Proposition 6, where Dr. Clarke proposes to prove, "the infinity or omnipresence of the Self-existent Being;" observing, "The former part of the proof seems highly probable; but the latter part, which seems to aim at demonstration, is not to me convincing." The cogency and depth of thought contained in Butler's arguments, and the modesty with which they were proposed, attracted the attention of the distinguished person to whom they were submitted, and he commenced his reply, dated Nov. 10, in the following manner: "Did men who publish controversial papers, accustom themselves to write with that candour and ingenuity with which you propose your difficulties, I am persuaded almost all disputes might be very amicably terminated, either by men's coming at last to agree in

opinion, or at finding reason to suffer each other friendly to differ. Your two objections are very ingenious, and urged with great strength and acuteness; yet I am not without hopes of being able to give you satisfaction in both of them." The letter concludes with this remark: "If any thing still sticks with you in this or any other part of my books, I shall be very willing to be informed of it."

This correspondence extends to five letters on each side. Butler opens the second, by saying, "I have often thought that the chief occasions of men's differing so much in their opinions, were, either their not understanding each other; or else, that instead of ingenuously searching after truth, they have made it their business to find out arguments for the proof of what they have once asserted." I am sorry I must tell you, your answers to my objections are not satisfactory. The reasons why I think them not so, are as follow," &c. Dr. Clarke, with much courtesy, replied to these reasons, but without convincing Butler's mind; who thus concludes his rejoinder: "I am so far from being pleased that I can form objections to your arguments, that besides the satisfaction it would have given me in my own mind, I should have thought it an honour to have entered into your reasonings, and seen the force of them. I cannot desire to trespass any more upon your better employed time; so shall only add my hearty thanks for your trouble on my account, and that I am, with the greatest respect, &c."

Dr. Clarke, however, was not willing that the correspondence should thus terminate, and he therefore began his third letter with, "Though, when I turn my thoughts every way, I fully persuade myself there is no defect in the argument itself; yet in my manner of expression, I am satisfied there must be some want of clearness, when there remains any difficulty to a person of your abilities and sagacity." To this, Butler answers, "Whatever is the occasion of my not seeing the force of your reasonings, I cannot impute it to (what you do) the want of clearness

in your expression. I am too well acquainted with myself, to think my not understanding an argument, a sufficient reason to conclude that it is either improperly expressed, or not conclusive; unless I can clearly show the defect of it. It is with the greatest satisfaction, I must tell you, that the more I reflect on your first argument, the more I am convinced of the truth of it." "I wish I were as well satisfied in respect to the other." He thus concludes this fourth letter: "All your consequences, I see, follow demonstrably from your supposition; and were that evident, I believe it would serve to prove several other things as well as what you bring it for. Upon this account, I should be extremely pleased to see it proved by any one. For, as I design the search after truth as the business of my life, I shall not be ashamed to learn from any person; though, at the same time, I cannot but be sensible, that instruction from some men is like the gift of a prince, it reflects honour on the person on whom it lays an obligation."

To the further explanations of Dr. Clarke, Butler in the commencement of his fifth letter, remarks, "You have very comprehensively expressed in six or seven lines, all the difficulties of my letter." I am very glad the debate is come into so narrow a compass; for I think now it entirely turns upon this, whether our ideas of space and duration are partial, so as to pre-suppose the existence of some other thing," &c. Having then proposed certain difficulties which lay in the way of a demonstrative conclusion, he adds, "Notwithstanding what I have now said, I cannot say that I believe your argument not conclusive; for I must own my ignorance, that I am really at a loss about the nature of space and duration." The correspondence on Butler's part was thus ended: "Your argument for the omnipresence of God seemed always to me very probable. But being very desirous to have it appear demonstrably conclusive, I was sometimes forced to say what was not altogether my opinion; not that I did this for the sake of disputing (for besides the

particular disagreeableness of this to my own temper, I should surely have chosen another person to have trifled with); but I did it to set off the objections to advantage, that it might be more fully answered."

The closing letter of Dr. Clarke, contains the following passage: "We seem to have pushed the matter in question between us as far as it will go; and, upon the whole, I cannot but take notice, I have very seldom met with persons so reasonable and unprejudiced as yourself, in such debates as these."

When Mr. Butler's name was made known to Dr. Clarke, the candour, modesty, and good sense with which he had written, immediately procured him his friendly consideration. Another subject which occupied Butler's mind during his residence at Tewkesbury was, the propriety of his becoming a dissenting minister. Accordingly, he entered into an examination of the principles of Nonconformity; the result of which was such a dissatisfaction with them, as determined him to conform to the Catholic Church, and to seek for orders in the English branch of it. This intention was at first very disagreeable to his father, who earnestly endeavoured to divert him from it, and with that view called in the assistance of some eminent Presbyterian teachers; but finding his son's resolution to be fixed, he at length consented to his removal to Oxford, where he was admitted a commoner of Oriel College, on the 17th of March, 1714. While at Oxford, he formed a friendship with Mr. Edward Talbot, second son of Dr. William Talbot, successively Bishop of Oxford, Salisbury, and Durham, at whose recommendation he was, in 1718, appointed by Sir Joseph Jekyll preacher at the Rolls; where he continued till 1726, when he published, in one volume 8vo, *Fifteen Sermons*, preached at that chapel.

In these sermons he has taught, says Sir James Macintosh, "truths more capable of being exactly distinguished from the doctrines of his predecessors, more satisfactorily established by him, more comprehensively applied to par-

ticulars, more rationally connected with each other, and therefore more worthy of the name of *discovery*, than any with which we are acquainted." The ethical system of Butler is thus briefly and ably given by Macintosh.

"Mankind have various principles of action; some leading directly to the private good, some immediately to the good of the community. But the private desires are not self-love, or any form of it; for self-love is the desire of a man's own happiness, whereas the object of an appetite or passion is some outward thing. Self-love seeks things as means of happiness; the private appetites seek things, not as means, but as ends. A man eats from hunger, and drinks from thirst; and though he knows that these acts are necessary to life, that knowledge is not the motive of his conduct. No gratification can indeed be imagined without a previous desire. If all the particular desires did not exist independently, self-love would have no object to employ itself about; for there would be no happiness, which, by the very supposition of the opponents, is made up of the gratifications of various desires. No pursuit could be selfish or interested, if there were not satisfactions first gained by appetites which seek their own outward objects without regard to self; which satisfactions compose the mass which is called a man's interest.

"In contending, therefore, that the benevolent affections are disinterested, no more is claimed for them than must be granted to mere animal appetites and to malevolent passions. Each of these principles alike seeks its own object, for the sake simply of obtaining it. Pleasure is the result of the attainment, but no separate part of the aim of the agent. The desire that another person may be gratified, seeks that outward object alone, according to the general course of human desire. Resentment is as disinterested as gratitude or pity, but not more so. Hunger or thirst may be, as much as the purest benevolence, at variance with self-love. A regard to our own general happiness is not a vice, but in itself an excellent quality. It were well if it prevailed more generally over craving and short-

sighted appetites. The weakness of the social affections, and the strength of the private desires, properly constitute selfishness; a vice utterly at variance with the happiness of him who harbours it, and, as such, condemned by self-love. There are as few who attain the greatest satisfaction to themselves, as who do the greatest good to others. It is absurd to say, with some, that the pleasure of benevolence is selfish, because it is felt by self. Understanding and reasoning are acts of self, for no man can think by proxy; but no one ever called them *selfish*. Why? Evidently because they do not *regard* self. Precisely the same reason applies to benevolence. Such an argument is a gross confusion of self, as it is a *subject* of feeling or thought, with self considered as the *object* of either. It is no more just to refer the private appetites to self-love because they commonly promote happiness, than it would be to refer them to self-hatred in those frequent cases where their gratification obstructs it.

“But, besides the private or public desires, and besides the calm regard to our own general welfare, there is a principle in man, in its nature supreme over all others. This natural supremacy belongs to the faculty which surveys, approves, or disapproves the several affections of our minds and actions of our lives. As self-love is superior to the private passions, so conscience is superior to the whole of man. Passion implies nothing but an inclination to follow it; and in that respect passions differ only in force. But no notion can be formed of the principle of reflection, or conscience, which does not comprehend judgment, direction, superintendency. Authority over all other principles of action is a constituent part of the idea of conscience, and cannot be separated from it. Had it strength as it has right, it would govern the world. The passions would have their power but according to their nature, which is to be subject to conscience. Hence we may understand the purpose at which the ancients, perhaps confusedly, aimed, when they laid it down, that virtue consisted in following nature. It is neither easy,

nor, for the main object of the moralist, important, to render the doctrines of the ancients by modern language. If Butler returns to this phrase too often, it was rather from the remains of undistinguishing reverence for antiquity, than because he could deem its employment important to his own opinions.

“The tie which holds together Religion and Morality is, in the system of Butler, somewhat different from the common representations, but less close. Conscience, or the faculty of approving or disapproving, necessarily constitutes the bond of union. Setting out from the belief of Theism, and combining it, as he had entitled himself to do, with the reality of conscience, he could not avoid discovering that the being who possessed the highest moral qualities, is the object of the highest moral affections. He contemplates the Deity through the moral nature of man. In the case of a being who is to be perfectly loved, ‘goodness must be the simple actuating principle within him; this being the moral quality which is the immediate object of love.’ ‘The highest, the adequate object of this affection, is perfect goodness; which, therefore, we are to love with all our heart, with all our soul, and with all our strength.’ ‘We should refer ourselves implicitly to him, and cast ourselves entirely upon him. The whole attention of life should be to obey his commands.’ Moral distinctions are thus pre-supposed before a step can be made towards religion: virtue leads to piety; God is to be loved, because goodness is the object of love; and it is only after the mind rises through human morality to divine perfection, that all the virtues and duties are seen to hang from the throne of God.”

Dr. Chalmers, in his Bridgewater Treatise, remarks that “Bishop Butler has often been spoken of as the discoverer of this great principle in our nature, *i. e.* the supremacy of conscience; though, perhaps, no man can properly be said to discover what all men are conscious of. But certain it is, that he is the first who hath made it the

subject of a full and reflex cognizance. It forms the argument of his three first sermons, in a volume which may safely be pronounced, *the most precious repository of sound ethical principles extant in any language*. "The authority of conscience," says Dugald Stewart, "although beautifully described by many of the ancient moralists, was not sufficiently attended to by modern writers, as a fundamental principle in the science of ethics, till the time of Dr. Butler."

In 1722 Butler was presented by Dr. Talbot, Bishop of Durham, to the rectory of Haughton, near Darlington, and in 1725 to that of Stanhope, in the same diocese, and one of the wealthiest, but most retired benefices in England. While Butler continued preacher at the Rolls chapel he divided his time between his duty there and his parochial functions; but when he quitted the Rolls, he resided during seven years wholly at Stanhope.

Butler gave himself up, with his accustomed piety, to the duties of a parish priest, but as the bent of his mind was to contemplation rather than to those active habits which a country clergyman is obliged to form, he felt severely the want of that more cultivated society to which he had been so long accustomed, and which seemed necessary to awaken the activity of his mind. It must have been severe labour to Butler to render himself intelligible to his humble flock; he nevertheless exerted himself, and the parish priests of England are complacent, when they remember that the greatest metaphysician the world ever produced, long laboured in an obscure parish, setting a bright example of pastoral duty.

Dr. Philpotts, the present Bishop of Exeter, who, after an interval of eighty years, succeeded Dr. Butler at Stanhope, informs us, that he "lived very retired, was very kind, and could not resist the importunities of common beggars, who knowing his infirmity, pursued him so earnestly, as sometimes to drive him back into his house, as his only escape. I confess I do not think my authority

For this trait of character in Butler, is quite sufficient to justify my reporting it with any confidence. There was, moreover, a tradition of his riding a black pony, and riding always very fast. I examined the parish books, not with much hope of discovering anything worth recording of him; and was unhappily as unsuccessful as I expected. His name, indeed, was subscribed to one or two acts of vestry, in a very neat and easy character; but if it was amusing, it was mortifying, to find the only trace of such a man's labours, recorded by his own hand, to be the passing a parish account, authorizing the payment of five shillings, to some adventurous clown who had destroyed a 'foumart,' or wood-marten, the marten-cat, or some other equally important matter."

The late Bishop of Durham, Dr. Van Mildert, in a letter to the Archdeacon of Lincoln, mentions the following reminiscence of his great predecessor, while at Stanhope, upon the authority of the present incumbent of that parish: "When in London, Dr. Butler used to say to his servant, 'John, you and I must be thinking of riding down to Stanhope some of these days.' A communication which the servant always judiciously interpreted to mean that the horses were to be at the door on the next Monday morning, after breakfast, for the commencement of their journey to the north." The Bishop adds, moreover, "that he was frequently seen riding through Frosterley, a hamlet of Stanhope, at a great pace, on a black horse."

Although Butler sought no removal himself, his friends desired to see him placed in some situation more congenial to his peculiar powers of mind. His friend Secker, afterwards Archbishop of Canterbury, omitted no opportunity of expressing this desire to such as he thought capable of giving effect to it. Having himself been appointed King's chaplain in 1732, he took occasion, in a conversation with Queen Caroline, to mention to her his friend Mr. Butler. The queen remarked that she thought he was dead; and, not satisfied with his assurance to the contrary, she enquired of Archbishop Blackburne, who replied, "No, madam;

but he is buried." Mr. Secker, continuing his purpose of endeavouring to bring his friend out of his retirement, found means, upon Mr. Charles Talbot's being made Lord Chancellor, to have Mr. Butler recommended to him for his chaplain. The chancellor assented; and this promotion calling Butler to town, he took Oxford in his way, and was admitted there to the degree of D. C. L. on the 8th of December, 1733. The chancellor gave him also a prebend in the church of Rochester, and when Dr. Butler refused to absent himself from his parish, the chancellor entered into a compromise, and consented that he should reside at Stanhope one half of the year. Dr. Butler being thus drawn from retirement, soon gained that notice which was due to his virtues and acquirements. In 1736 he was appointed clerk of the closet to Queen Caroline; and in the same year he presented to her, previous to its publication, his celebrated treatise, entitled *The Analogy of Religion, Natural and Revealed, to the Constitution and Course of Nature*.

This great work, as Mackintosh remarks, is only a commentary on the singularly original and pregnant passage of Origen, which is so honestly prefixed to it as a motto, but it is, notwithstanding, the most original and profound work extant in any language on the philosophy of religion. It is impossible, within the limits prescribed to us in this work, to give an analysis of this wonderful treatise, with which every student in divinity is accustomed to make himself thoroughly acquainted. It is, says a writer in the *Quarterly Review*, a work too thoughtful for the flippant task of the sceptical school, and indeed is only to be appreciated after much patient meditation. It is not a short line that will fathom Butler. Let a hundred readers sit down to the examination of the *Analogy*, and however various the associations of thought excited in their minds by the perusal, (whether as objections or otherwise), they will find on examination that Butler has been beforehand with them in all. This may not at first strike them. Often it will discover itself in a hint, overlooked, perhaps,

in a first reading, dropped by Butler in the profusion of his matter, as it were, to show, that he was aware of what might be said, but that he had better game on foot; and still more often will it be traced, in the caution with which he selects an expression, not perhaps the obvious expression, such, indeed, as to a superficial reader may seem an unaccountable circumlocution, or an ungraceful stiffness of language. In all these cases, he is evidently glancing at an argument, or parrying an objection of some kind or other, that had been lurking about him; objections and arguments which may sometimes present themselves to us at once, but which very frequently are latent till the undercurrent of our thoughts happens to set in with Butler's, and throws them up. We have heard persons talk of the obscurity of Bishop Butler's style, and lament that his book was not re-written by some more luminous master of language. We have always suspected that such critics knew very little about the *Analogy*. We would have no sacrilegious hand touch it. It would be like officious meddling with a well considered move at chess. We would change a word in it with the caution of men expounding hieroglyphics,—it has a meaning, but *we* have not hit upon it; *others* may, or we ourselves may, *at another time*. The *Analogy* is a work carefully and closely packed up, out of twenty years' hard thinking. It must have filled folios, had its illustrious author taken less time to concoct it; for never was there a stronger instance of the truth of the observation, that it requires far more time to make a small book than a large one. For ourselves, whether we consider it as directly corroborative of the scheme of Christianity, by shewing its consistency with natural religion, or whether, (which is, perhaps, its most important aspect,) as an answer to those objections which may be brought against Christianity, arising out of the difficulties involved in it, we look upon the *Analogy* of Bishop Butler, as the work, above all others, on which the mind can repose with the most entire satisfaction, and faith found itself, as on a rock."

Dr. Butler remarked to a friend, that his plan in writing the *Analogy* had been, "to endeavour to answer, as he went along, every possible objection that might occur to any one against any position of his, in his book." "This way of arguing, from what is acknowledged to what is disputed," observes Bishop Halifax, "from things known to other things that resemble them, from that part of the Divine establishment which is exposed to our view to that more important one which lies beyond it, is on all hands confessed to be just. By this method Sir Isaac Newton has unfolded the system of nature; by the same method, Bishop Butler has explained the system of grace; and thus, to use the words of a writer whom I quote with pleasure, 'has formed and concluded a happy alliance between faith and philosophy.'"

"I know no author," says Dr. Reid, "who has made a more just and a more happy use of analogical reasoning than Bishop Butler, in his *Analogy of Religion*. In that excellent work, the author does not ground any of the truths of religion upon analogy as their proper evidence. He only makes use of analogy to answer objections against them. When objections are made against truths of religion, which may be made with equal strength against what we know to be true in the course of nature, such objections can have no weight." To the same purpose, it is observed by Dr. Campbell, that "analogical evidence is generally more successful in silencing objections than in evincing truth. Though it rarely refutes, it frequently repels refutation; like those weapons which, though they cannot kill the enemy, will ward his blows."

When Dr. Butler was appointed clerk of the closet, he attended Queen Caroline, by her majesty's commands, every day between seven and nine in the evening. The orthodoxy of Queen Caroline has been doubted; it is therefore satisfactory to learn, from Bishop Butler's private memoranda, that his first official act in his new capacity was, to administer to her the Sacrament of the Lord's Supper privately, at Kensington. The Queen died in

1737: but out of regard to her wishes, and on the recommendation of Lord Chancellor Talbot, Dr. Butler was the next year nominated by the King to the see of Bristol, and, as a matter of course, elected by the dean and chapter. In the spring of 1740, owing to the insufficiency of the episcopal revenues of Bristol, he was appointed to the deanery of St. Paul's, and was thus enabled to resign the rectory of Stanhope. His alterations and repairs in the palace at Bristol, were so extensive as to have amounted, it is said, to a larger sum than the whole income of the see, during his incumbency: and when his friends observed that he was expending more than his episcopal revenues upon these improvements, he used to reply, that "the deanery of St. Paul's paid for them."

The late dean of Bristol, Dr. Beake, in a letter upon the subject, to the Archdeacon of Lincoln, observes, "Bishop Butler is believed to have expended a very considerable sum in repairs of the palace; but the exterior of the building was almost all of it about coeval with the abbey itself, the walls being about five feet thick, of which the partially calcined ruins are now to be seen. Much of the interior had been altered at the cost of Bishop Butler, and a very prevalent idea exists, especially since estimates have been made of the damages by the fire, that he was greatly imposed upon by those whom he employed. Various traditions exist, of the sum he expended, as £4000, or £5000; but I have never been able to trace any one of them to any authentic source, though from my own observations, and those of skilful surveyors, I believe they are not far distant from the truth. I have heard another tradition, to which I give some, although limited credit, that he spent the whole income of the bishopric, on an average of about twelve years, during which he held it, in repairs and improvements of the palace."

When Butler was carrying forward the alterations in the episcopal residence, the merchants of Bristol made him a present of a considerable quantity of cedar, with which he adorned the palace. Not having occasion to use the whole

of this cedar, he took some of it to Durham, upon his removal thither in 1750, where it remained in an unwrought state, until one of his distinguished successors, the amiable and munificent Bishop Barrington, had it made into articles of furniture, which he presented to his friends as mementos of Bishop Butler.

Amongst the various improvements which Butler made in the palace at Bristol, was the entire renovation of the interior of the private chapel; where, over the communion table, he placed the cross, at which offence was subsequently taken, when the charge of attachment to Romish usages was made against him. The ground of this cross was a large slab of black marble, into which a cross of white marble, of about three feet high, by eighteen inches wide, was sunk. The whole was surrounded by some of the cedar alluded to, which was beautifully carved. The chapel and the cross remained, in the state in which Bishop Butler left them, until the destruction of the palace by an infuriated mob, upon the 31st of October, 1831.

Towards the end of 1747, a lady of rank having solicited the advice of Butler upon a point of conscience, in reference to Church property, he addressed to her the following letter.

“ London, December 22, 1747.

“ Madam,

“ Your letter of the 14th current, which did not come to hand till the 18th, cannot, indeed, require any sort of apology. I know not how to refuse my judgment, such as it is, in a case of conscience, to any person that asks it: but I think myself strictly bound to give it to good persons of my own diocese. For I mention only this demand you have upon me, because, upon such an occasion as the present, I do not chose to speak of your rank, madam, nor of the great civilities I have received from you.

“The corruption and disorder of human affairs is such as has perplexed the rule of right, and made it hard in some cases to say how one ought to act. But I apprehend there is no such difficulty in the case you put. Property in general is, and must be, regulated by the laws of the community. This, in general, I say, is allowed on all hands. If, therefore, there be any sort of property exempt from these regulations, or any exception to the general method of regulating it, such exception must appear, either from the light of nature, or from revelation. But, neither of these do, I think, show any such exception, and, therefore, we may with a good conscience retain any possessions, church lands, or tithes, which the laws of the state we live under give us a property in. And there seems less ground for scruple here in England than in some other countries; because our ecclesiastical laws agree with our civil ones in this matter. Under the Mosaic dispensation, indeed, God himself assigned to the priests and Levites, tithes, and other possessions: and in those possessions they had a divine right; a property, quite superior to all human laws, ecclesiastical as well as civil. But every donation to the Christian Church is a human donation, and no more; and therefore cannot give a divine right, but such a right only as must be subject in common with all other property to the regulation of human laws. I would not carry you, madam, into abstruse speculations; but think it might be clearly shown, that no one can have a right of perpetuity in any lands, except it be given by God, as the land of Canaan was to Abraham. There is no other means by which such a kind of property or right can be acquired: and plain absurdities would follow from the supposition of it. The persons then, who gave these lands to the Church, had themselves no right of perpetuity in them, consequently, could convey no such right to the Church. But all scruples concerning the lawfulness of laymen’s possessing these lands go upon supposition, that the Church has such a right of perpetuity in them: and,

therefore, all those scruples must be groundless, as going upon a false supposition.

“ As you do not mention, madam, in what particular light you consider this matter, I chose to put it in different ones. And having said thus much concerning the strict justice of the case, I think myself obliged to add, that great disorders having been committed at the Reformation, and a multitude of parochial cures left scandalously poor, and become yet poorer by accidental circumstances, I think a man’s possession of one of those impoverished cures is, not, indeed, an obligation in justice, but a providential admonition, to do somewhat, according to his abilities, towards settling some competent maintenance upon it, in one way or another. In like manner, as a person in distress, being my neighbour, dependent, or even acquaintance, is a providential admonition to me in particular, to assist him, over and above the general obligation to charity, which would call upon me to assist such a person, in common with all others who were informed of his case. But I think I ought to say, since I can say it with great truth, that I mention this, not, madam, as thinking that you want reminding of it, but as the subject itself I write upon requires it should be mentioned.

“ You need not, madam, have given yourself the trouble of desiring secrecy, since the thing itself so plainly demands it.

I am with the truest esteem, madam,
 your most obedient, most faithful,
 and most humble servant,

JO. BRISTOL.”

“ I have considered tithes and Church lands as the same, because I see no sort of proof, that tithes under the Gospel are of Divine right; and if they are not, they must come under the same consideration with lands.”

On the death of Archbishop Potter, in 1747, it was

proposed to make Bishop Butler the Primate of all England. But he declined the appointment. Again, when in 1750 the see of Durham became vacant, the King determined upon the translation of the Bishop of Bristol; but there were difficulties in the proposed arrangements, which alarmed the scrupulous mind of Butler, and for a time rendered it doubtful whether he would accept the distinguished mark of favour which his Majesty was anxious to show him. One of these difficulties is thus stated by the Lord Bishop of Exeter, upon the authority of Mr. Emm, who was secretary to Bishop Barrington, after having, in early life, acted as under-secretary to Butler: "Bishop Butler, as might be presumed, had not sought a translation to Durham; he was purely passive in it, and not absolutely passive. For, on his privately understanding that it was the intention of the minister, the Duke of Newcastle, to confer the lord lieutenancy, which had hitherto gone with the palatine see, on the Lord Barnard, Butler gave it to be understood that he had not the slightest wish to move to Durham, and was content to stay where he was; but he would not consent to the see of Durham losing a single honour which it had been accustomed to enjoy, on occasion of his succeeding to it. The lord lieutenancy therefore, inappropriate as it might be justly deemed, to the mitre even of Durham, was not withdrawn from it till the next vacancy."

The traditionary account of this transaction in the family of the Bishop states, that when he received a letter from the minister to inform him of his Majesty's pleasure he immediately wrote, to express his dutiful acknowledgments to the King; but for the reason given he declined the proposed translation. He is reported to have said, that "it was a matter of indifference to him whether he died Bishop of Bristol or of Durham; but that it was *not* a matter of indifference to him whether or not the honours of the see were invaded during his incumbency; and he

therefore begged to be allowed to continue Bishop of Bristol." He very shortly afterwards received another letter from the minister, to inform him that "it was his Majesty's pleasure that he should become Bishop of Durham, without any condition whatever."

Neither was this the only difficulty in the way of Butler's translation to Durham. "Another instance of his delicacy of feeling on this occasion, (says the Bishop of Exeter, upon the authority of Mr. Emm), will be more accordant with general opinion. On his translation, the deanery of St. Paul's was to be vacated. The minister wished to give it to Butler's oldest and best friend, Secker, who held a stall at Durham, which, in that case, it was proposed that the crown should give to Dr. Chapman. Unfortunately the arrangemant was mentioned to Butler *before* he was translated; and highly gratifying as it would be to him for Secker's sake, his conscience took alarm, lest it should bear *even the semblance of a condition of his own promotion*. He for some time hesitated in consequence to accept the splendid station which solicited him; nor did he yield till his scruple respecting all possible notion of condition was utterly removed."

By the translation of Bishop Butler to the see of Durham more ample means were afforded for the indulgence of that extensive beneficence which was always so prominent a trait in his character. Scarcely had he taken possession of his new diocese, when he began to make great alterations in and about the castle at Durham, as well as to commence extensive repairs and improvements at Auckland. Among the alterations at the castle, he replaced the old tapestry hangings of the dining rooms with stuccoed walls and rich ornaments below the cornices. He enlarged the apertures, and put in new gothic windows on the north side of the edifice; and took down and rebuilt a considerable part of the outer walls at the north door, where his arms are placed. He moreover renewed the interior of the apartments appropriated for the use of

the judges; setting up new fire-places, stoves, &c., and having the whole arrangements conducted in a complete and substantial manner.

In an article, which appeared in the Bath Journal, June 22, 1752, upon the death of Bishop Butler, and which is supposed to have been drawn up by Archbishop Secker, is the following allusion to this subject, as well as to the munificence with which he contributed to one of the local charities of his diocese: "His lordship, upon his translation to Durham, immediately set about repairing his two seats there, which, if he had lived, he would have put into as good condition as he did his palace at Bristol. It is said that he entered himself an annual subscriber of £400 a year to the county hospital of Durham, as soon as he came to the bishopric thereof."

In supporting the dignity of his high station, he not only avoided every thing mean, but evinced the greatest liberality. He expressed himself desirous of imitating the generous spirit of his predecessor and first patron, Bishop Talbot; and in compliance with this spirit, he appointed three days in every week for the entertainment of the principal gentry of the county and neighbourhood, who might feel disposed to accept his hospitality. The clergy of his diocese were always welcome guests, both at the castle of Durham and at Auckland; and not only did he invite the poorest of his clerical brethren to the palace, but he occasionally visited them at their respective parishes.

He was welcomed by the clergy; and with the parochial clergy, he who had long been a parish priest, knew how to sympathise. When on a visit to his lordship they found themselves treated with the same honour and respect as the proudest aristocrats of the county; and when he visited them, he did not make his visit a burden by being attended by an expensive equipage. He did not act in anger or caprice; and instead of hurrying over the offices of religion as if they were unworthy of his attention, he

performed all the duties of his high office with peculiar solemnity.

The following interesting anecdote has been told of him: A gentleman once waited upon Bishop Butler, to lay before him the details of some projected benevolent institution. The Bishop highly approved of the object in view, and calling his house-steward, inquired, how much money he then had in his possession? The answer was, "Five hundred pounds, my lord." "Five hundred pounds!" exclaimed his master; "what a shame for a Bishop to have so much money! Give it away; give it all to this gentleman, for his charitable plan."

Notwithstanding the liberal hospitality and munificence of Butler upon suitable occasions, his private habits were simple and unostentatious. "A friend of mine, since deceased, told me," says the Rev. John Newton, "that when he was a young man, he once dined with the late Dr. Butler, at that time Bishop of Durham; and though the guest was a man of fortune, and the interview by appointment, the provision was no more than a joint of meat and a pudding. The Bishop apologized for his plain fare, by saying, 'that it was his way of living; that he had been long disgusted with the fashionable expense of time and money in entertainments, and was determined that it should receive no countenance from his example.'"

In Hutchinson's History of Durham, Bishop Butler is thus described:—"He was of a most reverend aspect; his face thin and pale; but there was a divine placidness in his countenance which inspired veneration, and expressed the most benevolent mind. His white hair hung gracefully on his shoulders, and his whole figure was patriarchal."

In Surtee's history of the same place are the following remarks upon him:—"During the short time that Butler held the see of Durham he conciliated all hearts. In advanced years, and on the episcopal throne, he retained the same genuine modesty and native sweetness of disposition

which had distinguished him in youth and in retirement. During the ministerial performance of the sacred office, a divine animation seemed to pervade his whole manner, and lighted up his pale wan countenance, already marked with the progress of disease, like a torch glimmering in its socket, yet bright and useful to the last."

Soon after his appointment to the see of Durham, Bishop Butler turned his attention to the importance of introducing episcopacy into North America, and drew up a plan for that purpose, which, not being adopted at the time, was again brought under the consideration of government some years after his decease. This plan appears in p. 55 of Mr. Apthorpe's Review of Dr. Mayhew's Remarks, and also in the Annual Register of 1765, where it is thus alluded to, (p. 108): "The following plan for introducing episcopacy into North America, as laid down by Bishop Butler in 1750, has been for some time, it is said, under the consideration of the government.

1. "That no coercive power is desired over the laity in any case, but only a power to regulate the behaviour of the clergy who are in episcopal orders; and to correct and punish them according to the laws of the Church of England, in case of misbehaviour or neglect of duty, with such power as the commissaries abroad have exercised.

2. "That nothing is desired for such Bishops that may in the least interfere with the dignity, or authority, or interest of the governor, or any other office of state. Probates of wills, license for marriages, &c., to be left in the hands where they are; and no share in the temporal government is desired for Bishops.

3. "The maintenance of such Bishops not to be at the charge of the colonies.

4. "No Bishops are intended to be settled in places where the government is left in the hands of dissenters, as in New England, &c. But authority to be given only to ordain clergy for such Church of England congregations as are among them, and to inspect into the manners

and behaviour of the said clergy, and to confirm the members thereof."

It is much to be regretted that the deliberations of the government upon this reasonable and important measure should have terminated without its adoption. It is said to have been the opinion of that distinguished statesman, Mr. Pitt, that had the Church of England been efficiently established in the United States, it was highly probable that those states would not have been separated from Great Britain.

It was not to be supposed that a prelate devout, ascetic, generous, learned, and catholic, would long be without enemies. And Satan soon found an opportunity to indulge the wishes of those who do his work by acting as accusers of brethren. Bishop Butler, like all the great divines of the Church of England, was accused of popery. The charge was brought against him first on the publication of his primary charge. The deep, philosophical mind of this great prelate saw the importance of external religion, and on this subject he charged his clergy in 1751. The charge is a plain and practical pastoral address, such as we should expect from one who had not only come forward as a metaphysician, but was fully acquainted with all the difficulties of the parish priest. The state of irreligion and infidelity, so generally prevailing in this country at that time, Bishop Butler thought indicative of those last days in which Faith will scarcely be found upon Earth. The principal design of the Bishop in this charge, is to exhort his clergy to do their part towards reviving a practical sense of religion among the people committed to their charge, and as *one* way of effecting this, "to instruct them in the importance of external religion," or the use of outward observances in promoting piety. Bishop Halifax, in defending Bishop Butler from the charge of popery, provides us with a concise analysis of this portion of the charge.

"From the compound nature of man, consisting of two parts, the body and the mind, together with the influence

which these are found to have on one another, it follows, that the religious regards of such a creature ought to be so framed as to be in some way properly accommodated to both. A religion which is purely spiritual, stripped of every thing that may affect the senses, and considered only as a divine philosophy of the mind, if it do not mount up into enthusiasm, as has frequently been the case, often sinks after a few short fervours into indifference; an abstracted invisible object, like that which natural religion offers, ceases to move or interest the heart; and something further is wanting to bring it nearer and render it more present to our view, than merely an intellectual contemplation. On the other hand, when in order to remedy this inconvenience, recourse is had to instituted forms and-ritual injunctions, there is always danger lest men be tempted to rest entirely on these, and persuade themselves that a painful attention to such observances will atone for the want of genuine piety and virtue. Yet surely there is a way of steering safely between these two extremes; of so consulting both the parts of our constitution, that the body and the mind may concur in rendering our religious services acceptable to God, and at the same time useful to ourselves. And what way can this be, but precisely that which is recommended in the charge; such a cultivation of outward as well as inward religion, that from both may result, what is the point chiefly to be laboured, and at all events to be secured, a correspondent temper and behaviour; or in other words, such an application of the forms of godliness as may be subservient in promoting the power and spirit of it? No man who believes the Scriptures of the old and new Testament, and understands what he believes, but must know, that external religion is as much enjoined, and constitutes as real a part of revelation as that which is internal. The many ceremonies in use among the Jews, in consequence of a divine command; the baptism of water, as an emblem of moral purity; the eating and drinking of bread

and wine, as symbols and representations of the body and blood of Christ required of Christians ; are proofs of this. On comparing these two parts of religion together, one it is immediately seen is of much greater importance than the other ; and whenever they happen to interfere, is always to be preferred : but does it follow from hence, that therefore that other is of little or no importance, and in cases where there is no competition, may entirely be neglected ? or rather is not the legitimate conclusion directly the reverse, that nothing is to be looked upon as of little importance, which is of any use at all in preserving upon our minds a sense of the divine authority, which recalls to our remembrance the obligations we are under, and helps to keep us, as the Scripture expresses it, in the fear of the Lord all the day long ? If, to adopt the instance mentioned in the charge, the sight of a Church should remind a man of some sentiment of piety ; if, from the view of a material building dedicated to the service of God, he should be led to regard himself, his own body, as a living temple of the Holy Ghost, and therefore, no more than the other to be profaned or desecrated by any thing that defileth or is impure, could it be truly said of such a one that he was superstitious, or mistook the means of religion for the end ? If, to use another, and what has been thought a more obnoxious instance, taken from the Bishop's practice, a Cross, erected in a place of public worship, should cause us to reflect on Him who died on a cross for our salvation, and on the necessity of our own dying to sin, and of crucifying the flesh with its affections and lusts ; would any worse consequences follow from such sentiments so excited, than if the same sentiments had been excited by the view of a picture of the crucifixion, suppose such as is commonly placed, and with this very design, in foreign churches, and indeed in many of our own ? Both the instances here adduced, it is very possible, may be far from being approved, even by those who are under the

most sincere convictions of the importance of true religion; and it is easy to conceive how open to scorn and censure they must be from others, who think they have a talent for ridicule, and have accustomed themselves to regard all pretensions to piety as hypocritical or superstitious. But Wisdom is justified of her children. Religion is what it is, whether men will hear or whether they will forbear; and whatever in the smallest degree promotes its interests, and assists us in performing its commands, whether that assistance be derived from the medium of the body or the mind, ought to be esteemed of great weight, and deserving of our most serious attention."

Bishop Butler had not been long at Durham before his health began visibly to decline. His resignation during his illness was what was to be expected from so holy a man. Some persons ventured to speak of his resignation in his presence, when he expressed a wish that he might be spared a little longer, because in his high position he had so much opportunity of carrying out his designs for the true welfare of his fellow creatures. After consulting and pursuing the course recommended by the most eminent physicians of the north, his indisposition assumed a more serious aspect, and he was advised to repair to Clifton, and make trial of the waters of that place. These having failed to produce the desired effect, his removal to Bath was suggested, where he was shortly afterwards conveyed in a broken and exhausted state, and where he died on the 16th of June, 1752. He was buried at Bristol.

It so happens that we possess a minute account of his long illness and of his death, by his devoted friend and chaplain, Dr. Forster, who never left him, and who injured his health by his incessant attention to the dying prelate. The original letters published by Bartlett are deposited at Lambeth, among Archbishop Secker's private manuscripts. They are enclosed in a paper which has the following inscription in the hand-writing of that prelate: "Letters

from Dr. Forster and Bp. Benson, concerning the last illness and death of Bp. Butler; to be kept at Lambeth, as negative arguments against the calumny of his dying a papist." It is disgraceful to the Romanists to re-assert, as they have done of late, what any one who has paid the slightest attention to the subject must know to be a falsehood. But although the falsehood is repeated by the Romanists, the sin of inventing it lies at the door of the Ultra-protestants. It is sad to see two extremes uniting for so wicked a purpose. Bishop Porteus refers to the imputation of this apostacy as a "strange slander, founded on the weakest pretences, and most trivial circumstances that can be imagined;" and judiciously adds, "Surely, it is a very unwise piece of policy, in those who profess themselves enemies to popery, to take so much pains to bring the most respectable names within its pale; and to give it the merit of having gained over those who were the brightest ornaments, and firmest supporters of the Protestant cause."

The author of these volumes has been censured by some of his critics for referring to modern controversies: but the cause of truth, as well as zeal for the honour of the Church of England, require that the history of the whole controversy should be laid before the reader in the words of Bishop Halifax:

"The attack was made in the year 1767, in an anonymous pamphlet, entitled *The Root of Protestant Errors examined*: in which the author asserted, that 'by an anecdote lately given him, that same prelate,' who at the bottom of the page is called B—p of D—m, 'is said to have died in the communion of a church, that makes much use of saints, saints' days, and all the trumpery of saint worship.' When this remarkable fact, now first divulged, came to be generally known, it occasioned, as might be expected, no little alarm: and intelligence of it was no sooner conveyed to Archbishop Secker, than in a short letter, signed *Misopseudes*, and printed in the *St. James's Chronicle* of May 9, he called upon the writer

to produce his authority for publishing 'so gross and scandalous a falsehood.' To this challenge an immediate answer was returned by the author of the pamphlet, who, now assuming the name of *Phileleutheros*, informed *Misopseudes*, through the channel of the same paper, that 'such anecdote had been given him; and that he was yet of opinion there is not any thing improbable in it, when it is considered that the same prelate put up the Popish insignia of the cross in his chapel, when at Bristol; and in his last episcopal charge has squinted very much towards that superstition.' Here we find the accusation not only repeated, but supported by reasons, such as they are; on which it seemed necessary that some notice should be taken; nor did the Archbishop conceive it unbecoming his own dignity to stand up on this occasion as the vindicator of innocence against the calumniator of the helpless dead. Accordingly in a second letter in the same newspaper of May 23, and subscribed *Misopseudes*, as before; after reciting from Bishop Butler's sermon before the Lords the very passage, here printed in the preface, and observing that 'there are in the same sermon declarations as strong as can be made against temporal punishments, for heresy, schism, or even for idolatry;' his grace expresses himself thus: 'Now he (Bishop Butler) was universally esteemed, throughout his life, a man of strict piety and honesty, as well as uncommon abilities. He gave all the proofs, public and private, which his station led him to give, and they were decisive and daily, of his continuing to the last a sincere member of the Church of England. Nor had ever any of his acquaintance, or most intimate friends, nor have they to this day, the least doubt of it.' As to putting up a cross in this chapel, the Archbishop frankly owns, that for himself he wishes he had not; and thinks that in so doing the Bishop did amiss. But then he asks, 'Can that be opposed as any proof of popery, to all the evidence on the other side; or even to the single evidence of the above-mentioned sermon? Most of our churches have crosses upon them; are they

therefore Popish churches? The Lutherans have more than crosses in theirs: are the Lutherans therefore Papists?' And as to the Charge, no Papist, his grace remarks, would have spoken as Bishop Butler there does, of the observances peculiar to Roman Catholics, some of which he expressly censures as wrong and superstitious, and others, as made subservient to the purposes of superstition, and on these accounts, abolished at the reformation. After the publication of this letter, *Phileleutheros* replied in a short defence of his own conduct, but without producing any thing new in confirmation of what he had advanced. And here the controversy, so far as the two principals were concerned, seems to have ended.

“ But the dispute was not suffered to die away quite so soon. For in the same year, and in the same newspaper of July 21, another letter appeared; in which the author not only contended that the cross in the episcopal chapel at Bristol, and the charge to the clergy of Durham in 1751, amount to full proof of a strong attachment to the idolatrous communion of the Church of Rome, but, with the reader's leave, he would fain account for the Bishop's ‘tendency this way.’ And this he attempted to do, ‘from the natural melancholy and gloominess of Dr. Butler's disposition; from his great fondness for the lives of Romish saints, and their books of mystic piety; from his drawing his notions of teaching men religion, not from the New Testament, but from philosophical and political opinions of his own; and above all, from his transition from a strict dissenter amongst the Presbyterians to a rigid Churchman, and his sudden and unexpected elevation to great wealth and dignity in the Church.’ The attack thus renewed excited the Archbishop's attention a second time, and drew from him a fresh answer, subscribed also *Misopseudes*, in the St. James's Chronicle of August 4. In this letter our excellent Metropolitan, first of all obliquely hinting at the unfairness of sitting in judgment on the character of a man who had been dead fifteen years; and then reminding his correspondent, that

‘full proof had been already published that Bishop Butler abhorred popery as a vile corruption of Christianity, and that it might be proved, if needful, that he held the Pope to be Antichrist;’ (to which decisive testimonies of undoubted aversion from the Romish Church, another is also added in the postscript, his taking, when promoted to the see of Durham, for his domestic chaplain, Dr. Nathaniel Forster, who had published, not four years before, a sermon, entitled, Popery destructive of the Evidence of Christianity;) proceeds to observe, ‘That the natural melancholy of the Bishop’s temper would rather have fixed him amongst his first friends, than prompted him to the change he made: That he read books of all sorts, as well as books of mystic piety, and knew how to pick the good that was in them out of the bad: that his opinions were exposed without reserve in his Analogy and his sermons, and if the doctrine of either be Popish or unscriptural, the learned world hath mistaken strangely in admiring both: that instead of being a strict dissenter, he never was a communicant in any dissenting assembly; on the contrary, that he went occasionally, from his early years, to the established worship, and became a constant conformist to it, when he was barely of age, and entered himself, in 1714, of Oriel College: that his elevation to great dignity in the Church, far from being sudden and unexpected, was a gradual and natural rise, through a variety of preferments, and a period of 32 years: that as Bishop of Durham he had very little authority beyond his brethren, and in ecclesiastical matters had none beyond them; a larger income than most of them he had; but this he employed, not, as was insinuated, in augmenting the pomp of worship in his cathedral, where indeed, it is no greater than in others, but for the purposes of charity, and in the repairing of his houses.’ After these remarks, the letter closes with these words: ‘Upon the whole, few accusations, so entirely groundless, have been so pertinaciously, I am unwilling to say maliciously, carried on, as

the present; and surely it is high time for the authors and abettors of it, in mere common prudence, to shew some regard, if not to truth, at least to shame.'

"It only remains to be mentioned, that the above letters of Archbishop Secker had such an effect on a writer who signed himself in the *St. James's Chronicle* of August 25, A dissenting Minister, that he declared it as his opinion that 'the author of the pamphlet, called *The Root of Protestant Errors examined*, and his friends, were obliged in candour, in justice, and in honour, to retract their charge, unless they could establish it on much better grounds than had hitherto appeared;' and he expressed his 'hopes that it would be understood that the dissenters in general had no hand in the accusation, and that it had only been the act of two or three mistaken men.' Another person also, 'a foreigner by birth,' as he says of himself, who had been long an admirer of Bishop Butler, and had perused with great attention all that had been written on both sides in the present controversy, confesses he had been 'wonderfully pleased with observing, with what candour and temper, as well as clearness and solidity, he was vindicated from the aspersions laid against him.' All the adversaries of our prelate, however, had not the virtue or sense to be thus convinced; some of them still continued, under the signatures of *Old Martin*, *Latimer*, *An impartial Protestant*, *Paulinus*, *Misonothos*, to repeat their confuted falsehoods in the public prints; as if the curse of calumniators had fallen upon them, and their memory, by being long a traitor to truth, had taken at last a severe revenge, and compelled them to credit their own lie. The first of these gentlemen, *Old Martin*, who dates from N-c-est-e, May 29, from the rancour and malignity with which his letter abounds, and from the particular virulence he discovers towards the characters of Bishop Butler and his defender, I conjecture to be no other than the very person who had already figured in this dispute, so early as the year 1752."

It is impossible to read of this attempt to make over to our opponents one of the greatest lights of our Church, without being reminded of the following anecdote related by Dean Tucker. "The late Bishop of Durham had a singular notion respecting large communities and public bodies; a notion which is not perhaps altogether inapplicable to the present case. His custom was when at Bristol, to walk for hours in his garden in the darkest night which the time of the year could afford, and I had frequently the honour to attend him. After walking some time he would stop suddenly and ask the question, 'what security is there against the insanity of individuals? The physicians know of none; and as to divines, we have no data either from Scripture or from reason, to go upon relative to this affair.' 'True, my lord, no man has a lease of his understanding, any more than of his life; they are both in the hands of the Sovereign Disposer of all things.' He would then take another turn, and again stop short; 'Why might not whole communities and public bodies be seized with fits of insanity, as well as individuals?' 'My lord, I have never considered the case, and can give no opinion concerning it.' 'Nothing but this principle, that they are liable to insanity, equally at least with private persons, can account for the major part of those transactions of which we read in history.' "I thought little," adds the dean, "of that odd conceit of the Bishop at that juncture; but I own I could not avoid thinking of it a great deal since, and applying it to many cases."—*Butler's works. Halifax. Bartlett.*

BUTLER, ALBAN.

ALBAN BUTLER was born in Northampton, in 1710. After passing a short time at a school in Lancashire, he was sent, in his eighth year, to the English Roman Catholic College at Douay, where he applied himself with diligence to his studies, and was remarkable for his early

piety. After completing his course, he was admitted an alumnus, and appointed professor of philosophy, in lecturing on which he followed the Newtonian system, then gaining ground in the foreign universities, in preference to the systems of Wolf and Leibnitz, in which he discovered some things irreconcilable with the opinions of the Church. He was next appointed professor of divinity, and while at this College published his first work, *Letters on the History of the Popes*, published by Mr. Archibald Bower. In this work he thus expresses himself on the celebrated questions, of the Infallibility of the Pope and his right to the deposing power: "Mr. Bower having been educated in the (Roman) Catholic schools, could not but know, that, though some private divines think that the Pope, by the assistance of some special providence, cannot err in the decisions of faith solemnly published by him, with the mature advice of his council, or of the clergy or divines of his Church, yet, that this is denied by others; and that the learned Bossuet and many others, especially of the school of Sorbon, have written warmly against that opinion: and that no (Roman) Catholic looks upon it as an article or term of communion. It is the infallibility of the whole Church, whether assembled in a general council, or dispersed over the world, of which they speak in their controversial disputations. Yet this writer, at every turn, confounds these two things together, only to calumniate and impose on the public. If he had proved that some Popes had erred in faith, he would have no more defeated the article of supremacy, than he would disinherit a king by arraigning him of bad policy. The (Roman) Catholic faith teaches the Pope to be the supreme pastor of the Church established by Christ, and that this Church, founded by Christ on a rock, shall never be overcome by hell, or cease to be His true spouse. For He has promised, that His true spirit shall direct it in all truth to the end of the world. But Mr. Bower never found the infallibility of the Pope in our creed; and knows very well that no

such article is proposed by the Church, or required of any one. Therefore the whole chain of his boastings, which is conducted through the work, falls to the ground.

“What he writes against the deposing power in Popes, certainly cannot be made a reproach against the (Roman) Catholics of England, France, Spain, &c. It is a doctrine neither taught nor tolerated in any (Roman) Catholic kingdom that I know of, and which many (Roman) Catholics write as warmly against as Mr. Bower could wish.”

In 1745 he accompanied the late Earl of Shrewsbury, and the Hon. John and Thomas Talbot in their travels through France and Italy, of which he wrote a full account, said to be entertaining and interesting. On his return from these travels he was sent on the English mission. He had long been engaged on his laborious work, the Lives of the Saints, and was then bringing it to a conclusion; he naturally wished, therefore, to be settled in London, where he might have access to literary society and the public libraries, with a view to complete the Lives of the Saints, on which he had long been engaged; but the vicar apostolic of the middle district claimed him, as belonging to that district, and appointed him to a mission in Staffordshire. This was a severe mortification to him, and he remonstrated, but in vain; the vicar apostolic was inexorable, and required his immediate obedience. Here, however, he did not remain long, being appointed chaplain to Edward, Duke of Norfolk, and to superintend the education of Mr. Edward Howard, his nephew and presumptive heir, whom he accompanied abroad. During his residence at Paris, he completed and sent to press his Lives of the Saints, which is said to have cost him the labour of thirty years. In the first edition, at the suggestion of Mr. Challoner, the vicar apostolic of the London district, the notes were omitted. The notion of the vicar apostolic was, that by being less bulky, the work might be less expensive, and consequently more generally useful. It is easy to conjecture what it must

have cost the obedient author to consign to oblivion the fruit of so much labour. He obeyed, and the first edition was published without the notes. From Butler's want of critical discernment, his credulity, and the very strong bias of his mind, which perverts the meaning of early writers, when their sentiments stand directly opposed to the dogmas of the modern Church of Rome, this work cannot be regarded as in any respect a work of authority. It is much to be regretted that it is so much read by the less learned of English churchmen, who may be led astray by the many false statements which the author, through prejudice, and sometimes through want of scholarship, has unintentionally made;—unintentionally, for he was too good a man intentionally to deceive,—but he could not believe that any ancient saint could utter sentiments not accordant with modern Romanism, and he doubtless misrepresented their opinions to himself, before he misrepresented them to others. Some years after, he published the life of Mary of the Cross, a nun in the English convent of the poor Clares at Rouen.

Some time after his return to England from his travels with Mr. Edward Howard, he was chosen president of the English College at St. Omer, in which station he continued till his death. Some interesting anecdotes are given of him while in this station, in a letter from L'Abbe de la Sepouze to Charles Butler, his nephew and biographer. Speaking of himself he says, "Monsieur de Conzie, now Bishop of Arras, having been raised to the see of St. Omer in 1766, caused me to be elected a canon in his cathedral church; he nominated me one of his vicars-general, and I repaired thither on the 5th of October, 1767.

"That prelate, whose high reputation dispenses with my encomiums, mentioned your uncle to me, on the very day of my arrival. 'I am here possessed,' said he, 'of a hidden treasure, and that is Mr. Butler; the president of the English College. I for the first time saw him,' added he, 'during the ceremony of my installation. He was kneeling on the pavement in the midst of the crowd; his

countenance and deportment had something heavenly in them : I enquired who he was ; and upon his being named to me, I caused him, though reluctant, to be conducted to one of the first stalls in the choir. I will entreat him,' said moreover the prelate, 'to favour you with his friendship ; he shall be your counsel, you cannot have a better.' I made answer, that Monsieur de Beaumont, the illustrious Archbishop of Paris, in whose palace I had enjoyed the invaluable benefit of passing two years, had often spoken of him to me in the most honourable terms ; that he had commissioned me, at my departure, to renew to him the assurance of his particular esteem ; and that I would neglect nothing to be thought worthy of his benevolence.

"I was so happy as to succeed in it within a short time. His lordship the Bishop condescended to wish me joy of it, and entrusted me with the design he had formed, of honouring the assembly of his vicars-general by making him our colleague. I was present when he delivered to him his credentials ; which moment will never forsake my remembrance. I beheld your dear uncle suddenly casting himself at the prelate's knees, and beseeching him, with tears in his eyes, not to lay that burden upon him. 'Ah ! my lord,' said he to him, 'I am unable to fill so important a place ;' nor did he yield but upon an express command : 'Since you require it shall be so,' said he, 'I will obey ; that is the first of my duties.' What an abundant source of reflections was this for me, who was then but twenty-six years of age. It was then especially that I resolved to make up for my inexperience, by taking him for my guide who had been giving me that great example of Christian humility.

"The Bishop had already shewed him his confidence, by placing his own nephew in the English College, as also that of the Bishop of Senlis, his friend and the son of one of his countrymen. I had the charge of visiting them frequently. I used to send for them, to dine with me on

every school holiday. If one of them had been guilty of a fault, the punishment I inflicted was, that he should desire Mr. Butler to keep him at home. But it almost always proved useless; he would himself bring me the delinquent, and earnestly solicit his pardon; 'Depend upon it,' said he to me one day, 'he will behave better for the future.' I asked him what proof he had of it. 'Sir,' answered he, in the presence of the lad, 'he has told me so.' I could not forbear smiling at such confidence in the promises of a school-boy of ten years old; but was not long before I repented. In a private conversation he observed to me, that one of the most important rules in education is to impress children with a persuasion that the vices we would keep them from, such as lying, and breaking one's word, are too shocking to be thought possible. A maxim this, worthy of the great Fenelon, his beloved model, and which common tutors do not so much as surmise."

He had projected many works besides those already mentioned, and among them, his treatise on the Moveable Feasts, which was published after his death. He proposed writing the lives of Bishop Fisher and Sir Thomas More, and had made copious collections for both. He had begun a treatise on Natural and Revealed Religion, being dissatisfied with what Bergier had published on those subjects. Three volumes of his discourses have been published since his decease. His literary correspondence was very extensive, and among other correspondents of distinction, may be mentioned the learned Lambertini, afterwards Pope Benedict XIV., and the late Dr. Lowth, Bishop of London; and the assistance he afforded to Englishmen of literature has been liberally acknowledged by Dr. Kennicott, and others. He died in 1773. His Lives of the Saints was first published in 1745, 5 vols, 4to; and in 1779, or 1780, an edition was published at Dublin, in 12 vols, 8vo; and in 1799, 1800, at Edinburgh, in the same form, to which his nephew, Charles Butler, Esq., barrister-at-law, prefixed an account of his life. Many editions have been subse-

quently published, and some of them remarkable for their cheapness.—*Lives of the Saints with Life of Charles Butler prefixed.*

BUTLER, CHARLES.

CHARLES BUTLER was born in 1559, at High Wycomb, in Buckinghamshire, and entered a commoner at Magdalen Hall, Oxford, in 1579, where he took a degree in arts, and was afterwards elected one of the Bible Clerks of Magdalen College. Soon after he became master of the free school at Basingstoke, in Hampshire, and was curate of a small parish in the neighbourhood. Here he remained for about seven years. About 1600 he was promoted to the vicarage of Lawrence Wotton, in Hampshire, where he remained until his death, in 1647. He wrote—1. *The Feminine Monarchy, or a Treatise on Bees*, Oxon. 1609, 8vo, and Lond. 1623, Oxon. 1634, 4to; a work not more curious for its matter than for the manner of printing, abounding in new characters, and a very singular mode of orthography. It was afterwards translated into Latin by Richard Richardson, of Emmanuel College, Cambridge, Lond. 1673, 8vo, and is quoted by Dr. Johnson in the preface to his dictionary. 2. *Rhetoricæ Libri duo*, Oxon. 1618; often reprinted. 3. *De Propinquitatē Matrimonium impediēte Regula Generalis*, (on the marriage of cousin-germans,) a work much approved by Dr. Prideaux, Oxon. 1625, 4to. 4. *Oratoriæ Libri duo*, Oxon. 1633, 4to, Lond. 1635, 8vo. 5. *English Grammar*, Oxon. 1634, 4to. 6. *The Principles of Music*, Lond. 1636, 4to. This last is highly praised by Dr. Burney in his *History of Music*.—*Ath. Ox. Fuller.*

BUTLER, JOHN.

JOHN BUTLER was born at Hamburgh in 1717. He was a popular London preacher, but was chiefly known as

a political writer, and though he never graduated at either university, rose from being chaplain to the King and prebendary of Winchester to be Bishop of Oxford, in 1777, from whence he removed to Hereford where he died in 1802. What his character was may be gathered from the fact that the Letters of Junius were, though without foundation, at one time ascribed to him. He published some occasional sermons and charges.—*Gen. Biog: Dict.*

BUXTORF, JOHN.

JOHN BUXTORF was born in 1564 at Camen in Westphalia. He was a Calvinist, and became a minister at Basle, where he was also a professor of the Hebrew and Chaldean languages. He availed himself during his studies of the assistance of the ablest Jews, and from them he acquired a fondness for rabbinical learning. His first publication was, *Synagoge Judaica*, printed at Basle, in German, 1603; and at Hanau, in Latin, 1604. His next work was an *Epitome Radicum Hebraicarum, &c.*, Bas. 1607; and in the same year his *Lexicon Hebraicum, &c.*; in 1609, his *Thesaurus Grammaticus Linguæ Hebr.*; followed, in 1610, by his *Institutio Epistolar. Hebraic.*, published for the benefit of those who might wish to correspond in Hebrew. To this succeeded his treatise *De Abbreviaturis Hebræorum, &c.*, Bas. 1613; and in 1618 appeared his Hebrew Bible, in 4 folio vols; accompanied with the remarks of Rabbin interpreters, Chaldaic paraphrases, and the Massorah. To this is generally added the *Tiberias*, published by his grandson, at Basle, in 1665, which is a commentary on the Massorah, and contains an explanation of the terms used in it, according to the interpretation of Elias the Levite. After his death was published, likewise, his *Lexicon Chaldaicum*, in 1639; and in the very year of his decease, his *Concordantiæ Hebraicæ*. He died Sept. 13, 1629.—*Moreri. Saxii Onomast. Baillet Jugemens.*

BUXTORF, JOHN.

JOHN BUXTORF, son of the above, was born at Basil in 1599. He succeeded his father in the professorship; and defended the antiquity of the Hebrew vowel points with great zeal against Capellus, in a book entitled, *Tractatus de punctorum vocalium et accentuum in libris Veteris Testamenti Hebraicæ origine, antiquitate, and auctoritate*, 1648. He published, likewise, a Hebrew, Chaldaic, and Syriac Lexicon and Grammar, in 1622; and after writing various dissertations on different points of Jewish literature, died August 16, 1664. It is to him we owe a translation of the *Moreh Nevochim* of Maimonides, printed at Basle, 1629, and of some other rabbinical works; amongst which is the *Liber Cosri*, in Hebrew and Latin, Basle, 1622, where the Hebrew is said to be the translation of a lost Arabic work. He had partly prepared for the press a collection of the passages wherein the Greek Septuagint differs from the Hebrew. But his death, which occurred in 1664, prevented his completing his design. The two Buxtorfs are severely censured by Father Simon, but are as highly praised by other Hebrew scholars.—*Moreri. Fraheri Theatrum. Saxii Onomast.*

BYAM, HENRY.

HENRY BYAM was born at East Luckham, of which place his father was rector, in the year 1580. The following account of him is given by Walker, in his *Sufferings of the Clergy*:

“He was sent first to Exeter College in Oxford, and thence elected student of Christ Church. Upon the death of his father, about the year 1612, he succeeded in Luckham; and March 17th, 1631, (on the death of Sampson Strode) was collated to a prebend in this church. About that time also he served the clergy of Somersetshire in convocation. Upon the breaking out of the Rebellion

he was seized by Blake (then a captain of dragoons, afterwards Oliver's general at sea) and was the first person so used, for his majesty's service. After some time of imprisonment, he made his escape, and fled to his majesty at Oxford; and was made D.D. there. He had at that time raised both men and horses for the King's service, and engaged his five sons in the same most righteous cause. His whole income, as well spiritual as temporal, was by that means exposed to rapine, plunder, and sequestration, his children to distress and danger, and himself to many grievous shifts and exigencies. His wife and daughter were left at home, and being perpetually harassed by the rebels, were at last constrained to fly for Wales; which attempting by sea, they were both lost, together with all the remainder of what treasure the barbarous ravagers had spared, or rather had been concealed from them. Of his sons, four were captains in the service; and some of them honourably lost their lives in it. When Prince Charles fled out of England, first to Scilly, and afterwards to Jersey, this excellent doctor attended him, and was left as his chaplain at the castle of Elizabeth, in the last-mentioned island; where he remained till it was taken by the parliament; and from that time till the Restoration, he lived in a poor obscure condition. However, he survived all those miseries, and upon the Restoration was made canon of this church (in the room of Edward Cotton deceased, to which dignity he was admitted September 15th, 1660) and prebendary of Wells. He died at Luckham, June 16th, 1669, in the 89th year of his age. He was, saith Wood, whilst young, one of the greatest ornaments of the university, and the most noted person there for his excellent and polite learning; and was afterwards looked upon as the most acute and eminent preacher of his age. He bore his sufferings with great patience; and was a person of so much modesty, that it is well known, would he have sought after it, he might have died a Bishop, which honourable function he really deserved, not only for sanctity of life,

but for learning, charity, and loyalty, scarce to be equalled by any in the age he lived. He was succeeded in his prebend by Francis Moor, A.M., who was collated to it June 19th, 1669, and in his canonry by Oliver Naylor, elected to it the 26th of the same month and year."

BZOVIVS, ABRAHAM.

ABRAHAM BZOVIVS was born at Prosoivity, in Poland, in 1567. Thomas Ostola, his father, and Magdalene Vesicia, his mother, died before he was a year old, and he was educated by his grandmother on the mother's side. He made such progress under the instruction of one of his uncles, that at ten years old he could write Latin, compose in music, and make verses. After this, he went to continue his studies at Cracow, and there took the habit of a Dominican. Being sent into Italy, he read some lectures of philosophy at Milan, and of divinity at Bologna. After he returned into his own country, he preached in Posnania and in Cracow, with the applause of all his hearers; and taught philosophy and divinity. He was principal of a college of his own order. He founded a fraternity of the Rosaria; he consecrated a chapel to the image of St. Mary the great, which he brought from Rome to Cracow; he furnished the library of the Dominicans with a great number of books; he pacified Poland; he caused the church of St. Hyacenthus to be built in Warsaw, and rendered other services to his country, but especially to the Dominican order, to the interests of which he was attached with bigotry. At the same time he astonished the world by the fecundity of his pen. Some persons maintain that it is no hyperbole to say that he composed more books than others have read. Two pages folio could hardly contain the titles only of his works. His chief work is the continuation of Baronius,—a work extending to twelve folio volumes, of which the first eight appeared at Cologne, between 1616 and 1635. These brought down the history of the Church from the end of the pontificate

of Celestine III, when Baronius concluded, to the year 1564. Another volume appeared after the author's death, in 1672, which continued the history to 1572. But no more was published. Though written on the same principles as those adopted by Baronius, it has been almost universally regarded as inferior to the work it was designed to continue. It never enjoyed any high degree of reputation. In one thing he especially resembled Baronius, namely, in his servile attachment to the interests of the court of Rome, and therefore when he went to Rome he was received with distinction by the Pope, and lodged in the Vatican. Nevertheless, his inconsiderate and violent zeal occasioned him to take steps of which he had reason to repent. He had treated with severity the memory of the Emperor Lewis of Bavaria, and erased him ignominiously out of the catalogue of emperors. The duke of Bavaria was so incensed at this audaciousness, that, not satisfied with causing an apology to be written for that emperor, he brought an action in form against the annalist, and had him condemned to make a public recantation. Bzovius did not escape for this disgrace: he was severely treated in the apology of Lewis of Bavaria, published by George Herwart; who affirms, that Bzovius had not acted in his annals like a man of honesty, or wit, or judgment, or memory, or any other good quality of a writer. Indeed he has been treated quite as severely by Roman Catholic as by Protestant writers. The Franciscans and the Jesuits were especially provoked with him, and their hostility was more formidable than that of the duke. His partiality to his own order was such, that some persons have regarded his, as the history rather of the Dominicans than of the Church.

Bzovius quitted his residence at the Vatican a short time before his death, and retired to the convent of Minerva at Rome, terrified by the murder of one of his servants, and mortified by the loss of a large sum of money, which the murderer carried off. He died in the year 1637. *Moreri. Bayle. Dowling.*

CABASILAS, NILUS.

NILUS CABASILAS was Archbishop of Thessalonica in the fourteenth century, under the empire of the Andronicus dynasty. He wrote two treatises against the Latins; the first to make it appear, that the cause of the division of the Greeks and Latins, arises from this, that the Pope is not willing that any controverted question should be decided by the judgment of an Œcumenical Council; but will be the sole judge, and others must hearken to him, as their master. He demonstrates by the examples of ancient Popes, by the usage of the Church, and by divers reasons, that it is seasonable to call a council; and that it is the only expedient to settle union, and to decide the question about the procession of the Holy Ghost. The second treatise is of the Pope's primacy, in which he proves that the Pope holds his primacy by laws, councils, and princes. He there asserts that the Pope is not infallible, and proves it by the example of Honorius. He grants him the primacy of honour; but he proves that he has no jurisdiction over other patriarchs, seeing he does not ordain them. He observes, that the right of appeal gives him no authority over other patriarchs, seeing the patriarch of Constantinople hath the same right over the patriarchates, wherein he hath no jurisdiction, according to the ninth canon of the fourth general council. He shews, that it is not true, that the Pope cannot be judged by any person, or that he is of an order more sublime than the Bishops; that he is subject to councils and canons; that he is not properly speaking Bishop of the whole world; that the see of Rome is not the only one that may be called apostolic; that it belongs not to him alone to call a general council; and that if canons cannot be made without him, neither can he make any without others. These treatises of Nilus are written, says Dupin, in a good method, clearness, and full of learning. They were at first printed in Greek at London without a date, in Greek and Latin at Basil in

1544, at Frankfort in 1555, and with the notes of Salmasius at Haynault in 1608, and in his treatise of the primacy of the Pope, printed at Amsterdam in 1645. Nilus also published a work on the procession of the Holy Ghost against the Latins, divided into nine and forty books, of which Allatius makes mention in his dissertation of the Nilus.

His second treatise was translated into English by Thomas Gressop, student in Oxford, under the title of *A Treatise containing a Declaration of the Pope's usurped Primacy, &c.* 8vo. 1560. This distinguished opponent of Popery and firm advocate of the Catholic Church in the east died in 1350.—*Dupin. Leo Allatius in diatribe de Nilis et eorum scriptis.*

CABASILAS, NICHOLAS.

NICHOLAS CABASILAS was the nephew of Nilus, whom he immediately succeeded as Archbishop of Thessalonica in 1350, under John Cantacuzenus. He was, like his uncle, a strong opponent of Popery, and wrote several treatises, in which he shewed how entirely without foundation are the extravagant pretensions of that arrogant Church to supremacy and infallibility. He also made an exposition of the liturgy, in which he treats of the Holy Communion, its parts and its ceremonies: although he did not hold the Romish dogma of transubstantiation, he observes that the effect of the celebration of the holy mysteries, is the changing, (sacramentally) of the elements into the Body and Blood of Jesus Christ; that the end is the sanctification of the faithful, the remission of sins, and the kingdom of heaven; that the preparation and the means are prayer, singing of psalms, and reading the Holy Scriptures, and all that is done before or after the consecration of the elements. He shews the necessity of those prayers, and explains the ceremonies of the oblation,

which precedes the receiving ; why, but one part of the host is given ; why, the sign of the cross is made upon the host at the mention of the death of Jesus Christ ; of the thanksgiving after the oblation ; of the prayers of the mass ; of presenting the sacred elements on the altar : of the sanctification of these elements : he attacks the Latins upon this subject, and asserts that it is not by the sole virtue of the words of Jesus Christ that the consecration is made, but by prayer. He says, that the sacrifice consists in this, that the bread, which was not sacrificed, becomes the Body of Jesus Christ sacrificed. He explains in what sense the saints are prayed for in the liturgy, by observing that those prayers are thanksgivings, and that we rather pray them to help us by their prayers ; but that the priest prays for himself, and for the living, and for the protection of a good guardian angel. He adds, that at the elevation of the host, he says, *Sancta Sanctis*, to signify that saints only ought to partake of those mysteries. He renders a reason of the usage of the Greeks, who mingle warm water in the chalice before the communion. He affirms, that this ceremony implies the descent of the Holy Ghost. He speaks of the communion and the prayer said after it. In fine, he affirms that the sacrifice is offered for the dead, as well as for the living, as to the effect of the intercession, but not as to the participation. He treats of the effects of the communion, and chiefly of the internal sanctification of the soul, or of the spiritual communion, by which Jesus Christ imparts himself spiritually to such, as are worthy to receive him, a communion, which is more complete in the saints after their death, than in the living. He enlarges upon the commemoration of the saints.

His works are—1. This treatise, entitled *Compendiosa Interpretatio in Divinum Officium*, which was published at Paris, 1524, by Fronton du Duc. A Latin version of it, by Gentian Hervet, was published at Venice in 1548. 2. A Treatise on the Procession of the Holy Ghost, against the Latins : this was printed in Latin, Venice, 1545 ;

Antwerp, 1560; and in Greek and Latin in the *Bibliotheca Patrum*. 3. A Life of Jesus Christ; a Latin version of this was published by Pontanus, Ingolstadt, 1604, 4to. He also wrote a commentary on the third book of the *Almagest* of Ptolemy, and is said to have surpassed all his contemporaries in geometrical and astronomical skill. —*Dupin. Leo Allatius.*

CABASSOLE, PHILIP DE.

PHILIP DE CABASSOLE, born at Cavaillon, in Provence, was descended from an illustrious family connected with the house of Anjou, where he became, at twelve years of age, a canon of the cathedral, archdeacon in 1330, and Bishop in 1334. He was also honoured with the rank of chancellor to Sancha, Queen of Sicily, by her husband Robert, in 1341, and jointly with that princess was regent during the minority of Joan her grand-daughter. In 1345, after the murder of Andrew, King of Hungary, an event which deeply affected him, he returned to Avignon. In 1358 he was sent as nuncio by the Pope to demand from the clergy of Germany a tithe of the ecclesiastical revenues of that country, but failed in the object of his mission. In 1361 he was appointed titular patriarch of Jerusalem, and in 1366 he had the charge of the bishopric of Marseilles; and at last, in 1368, Pope Urban V. raised him to the rank of cardinal, and vicar-general spiritual and temporal in the diocese of Avignon; and while the Popes resided at Avignon, Gregory XI. made him superintendent of the papal territory in Italy. He wrote a treatise, *De Nugis Curialium*, and some sermons. Dupin says, that in the library of St. Victor, there are two books of the life and miracles of St. Mary Magdalene which bear the name of this Cardinal. He is known in the history of literature as the friend of Petrarch, to whom the poet dedicated his treatise on a Solitary Life, and addressed many of his letters. He died at Pesugia in 1371.

CABASSUT, JOHN.

JOHN CABASSUT was born in 1604 at Aix in Provence. At an early age he entered the congregation, and after his ordination became celebrated as a priest of the oratory. He was a professor of the Canon Law at Avignon, and died on the 25th of September, 1685, at Aix. He was regarded by the Gallican Church as a bright example of humility, of self-mortification, and of disinterestedness. He desired to publish several works, but his time was too much occupied as a confessor and a spiritual adviser to enable him to fulfil his intentions. His chief works are, *Juris Canonici Theoria et Praxis*, published at Lyons, 1675, of which there have been many editions; and *An Account of the Ecclesiastical History of the Councils and Canons in Latin* also, published in 1685.—*Moreri*.

CAIET, PETER VICTOR PALMA.

PETER VICTOR PALMA CAIET was born in 1525, at Montrichard, in Tourraine, and was educated under the celebrated Ramus at Paris. He was supported there by the generosity of a friend of the family, who embraced the reformed religion, and in doing so was imitated by Caiet. Caiet visited Geneva, and afterwards studied divinity under the Protestant professors of Germany. He afterwards was brought under the notice of Catherine of Bourbon, sister of Henry IV., to whom he was appointed preacher. He attended her to Paris, and there he had a controversy with Du Perron, during which was manifested his inclination to return to the Church of Rome. The Calvinists immediately acted as Calvinists and Ultra-protestants too often do, and made the discovery that he, who up to this time had been the subject of their eulogy, was now a compound of every thing bad in human nature. They accused him of having practised magical arts. The Calvinists must indeed have been hard pressed when they

resorted to such an accusation, which is indeed fully disproved by the dedication prefixed to his *Histoire prodigieuse et lamentable du Docteur Fauste, grand Magicien*. They also accused him of having written a book in favour of public brothels: but it is remarkable that of this book they never could produce a copy, and we may conclude therefore, that, as a copy was never seen by friend or foe, the book had never any existence. He abjured the principles of Calvinism publicly before the university of Paris, on the 9th of November, 1595. A residence was assigned him in the monastery of St. Martin des Champs, from which he removed in 1601, to the college of Navarre, at Paris. In this college he was appointed professor of Hebrew and the Oriental languages. He was also a doctor of the Sorbonne. He died in 1610. Henry IV. greatly befriended him, and gave him a small estate in the country, suited to the habits and inclinations of one devoted to literary occupations. After his recantation, he had a controversy with Du Moulin, against whose book, the *Waters of Siloam*, Caiet published an answer, entitled the *Fiery Furnace*, and the *Reverberatory Furnace*, for evaporating the pretended *Waters of Siloam*, and for strengthening the *Fire of Purgatory*, against the *Heresies, Calumnies, Falsehoods, and vain Cavils of the pretended minister Du Moulin*, Paris, 1603, 8vo. He left several controversial pieces; but his most popular work is his *Chronologie septénaire*, 1606, 8vo, from the peace of Vervins in 1598 to 1604, Paris, 1605, 8vo. The reception which this work met with induced him to add to the history of the peace that of the war that went before it. We have this additional history in the three vols. of his *Chronologie novénaire*, 1608, 8vo, from 1589 to 1598.—*Moreri. Dupin.*

CAJETAN.

CAJETAN, whose proper name was Thomas de Vio, named Cajetan from the place of his nativity, was born

at Cajeta, in the kingdom of Naples, in the year 1460. At the age of fifteen he entered the order of St. Dominic, in which his learning and genius obtained for him a distinguished reputation; and having taken a doctor's degree when he was about twenty-two years of age, he taught philosophy and divinity at Brescia, Paris, Pavia, and Rome. He went regularly through all the honours of his order till, in 1508, he was made general of it; which office he exercised for ten years. In 1517 he was made a cardinal by Leo X. in consequence of the zeal with which he defended the papal pretensions in his work entitled, *Of the Power of the Pope*. In 1518 he was sent as a legate into Germany, to move the emperor to make war against the Turks, and to quell the commotions which Luther had raised by his opposition to Leo's indulgences. It is indeed from the fact of his sitting in judgment upon Martin Luther that Cajetan obtains a place in ecclesiastical history. Luther having been summoned before an ecclesiastical court in Rome, had exerted all his influence to have his cause tried in Germany. He succeeded, and was summoned to Augsburg, where he appeared before Cardinal Cajetan. The conduct of Cajetan on the occasion was kind and courteous, though it does not impress one with the idea of his being a man of any great powers of mind. He sat as a judge, and should not have permitted Luther to draw him into a discussion. That he failed in discussion is not to be wondered at, for his cause, that of papal indulgences, was incapable of defence, and he encountered in Luther the mightiest intellect of the age. Luther approached him as his superior and judge. According to Roman etiquette, he prostrated himself before the cardinal; when the latter told him to rise, he knelt; and when the command was repeated, he stood erect. After a pause, Luther addressed him, saying, "Most worthy father, upon the summons of his holiness the Pope, and at the desire of my gracious Lord, the Elector of Saxony, I appear before you as a humble and obedient son of the Holy Catholic Church; and I acknowledge it

was I who published the propositions and thesis that are the subject of enquiry. I am ready to listen with all submission to the charges brought against me; and if I am in error, to be instructed in the truth." The cardinal in a paternal spirit replied, "My dear son, you have filled all Germany with commotion with your indulgences. I hear that you are a doctor well skilled in the Scriptures, and that you have many followers. If, therefore, you wish to be a member of the Church, and to have in the Pope a gracious lord, listen to me." He then required him, 1. To acknowledge his faults, retract his errors, propositions, and sermons; 2. To abstain from propagating his opinions; and, 3. To avoid every thing that would disturb the peace of the Church.

Luther seems to have questioned the legate's authority, and surprised the assembly by demanding a sight of the Pope's brief under which he acted, and when this was refused, he quietly said, "Deign to inform me wherein I have erred." This led to a conversation, not only on the doctrine of indulgences, but on that of the Sacraments; in which Luther had so clearly the best of the argument, that the legate appears to have lost his temper, and to have resumed the position from which he had permitted himself to be led, of the magistrate dealing with one who acknowledged that he had committed what the court regarded as a crime, though he was prepared to contend that in so regarding it the court was in error. The cardinal said: "I am not come here to argue with you; retract, or prepare to endure the punishment you have deserved." Luther, perceiving that he could not argue upon an equality, thought it the most prudent plan to answer the cardinal in writing; by which means, if the court decided against him, the public would be able to form a judgment whether the decision were a just one. The cardinal, having offered him a safe conduct to Rome, if he was unwilling to abide by his judgment, an offer which Luther refused; he dismissed Luther with politeness and a smile of compassion.

On the morrow, when Luther appeared, he read with a firm voice the following declaration: "I declare that I honour the holy Roman Church, and moreover, that I will continue to do so. I have sought after truth in my public disputations, and what I have I regard to this hour as right, true, and Christian. Nevertheless, I am but a man, and may be mistaken. I am therefore willing to be instructed where I have erred. I declare myself ready to answer by word of mouth, or in writing, all the objections, and all the charges that the illustrious legate may bring against me. I declare myself willing to submit my thesis to the decision of the four universities of Bâle, Fribourg, Louvain, and Paris, and to retract what they declare to be erroneous;" and he protested against the course adopted by the legate who called upon him to retract, without first convicting him of error.

This appeal to the universities was not agreeable to the cardinal, who wished to have the honour of settling the matter himself—he told Luther that he was ready to hear him and exhort him as a father, while he evidently felt that he had lowered himself by having entered into a discussion. The cardinal insisted on a recantation, while Luther contended that he had nothing to retract. The discussion ended less amicably than on the preceding day, Luther having carried his point, and persuaded the cardinal to permit him to write his answer. His written answer he read the next day, when he was betrayed into considerable violence of language and manner, while, on that occasion, and afterwards, the cardinal did all that in him lay by conciliation and gentleness to make him retract. The conference, as is well known, led to no results, further than that of exposing the awful sin of the Roman Church on the subject of indulgences. The cardinal was taken by surprise at the sudden departure of Luther from Augsburg, when he found that his presence was useless, and Cajetan evidently suffered the pangs of disappointed vanity. He had expected to cajole the reformer into sub-

mission, and to be hailed as the pacificator of Germany. He failed.

Luther and Cajetan never met again, but D'Aubigny in his interesting Romance on the History of the Reformation of the 16th century, informs us that the reformer made a powerful impression on the mind of the legate which was never entirely effaced. How Monsieur D'Aubigny became so well acquainted with the mind of Cardinal Cajetan, is not known.

In 1519 Cajetan was made Bishop of Cajeta. He was also employed in several important negotiations, for which he was eminently fitted by his capacity for business, and by his command of temper. In 1527 he was taken prisoner at the sacking of the city of Rome, but returned thither in 1530. Sixtus Senensis tells us, that he was a most subtle logician and admirable philosopher, and an incomparable divine; and Bossuet says that he was a man of a fiery and impetuous spirit, better skilled in dialectics than in ecclesiastical antiquities. He wrote commentaries upon Aristotle's philosophy, and upon Thomas Aquinas's theology. He gave a literal translation of all the books of the Old and New Testaments from the originals, excepting Solomon's Song and the Prophets, which he left unfinished, and the Revelation of St. John, which he designedly omitted, saying, that to explain that part of the New Testament required an expositor, endued not only with learning, but with the spirit of prophecy. Father Simon says of him, that he "was very fond of translations of the Bible purely literal; being persuaded that the Scripture could not be translated too literally, seeing that it is the pure word of God. This cardinal, in his preface to the Psalms, largely explains the method he observed in his translation of that book; and he affirms, that although he knew nothing of the Hebrew, yet he had translated part of the Bible word for word from it. For this purpose he made use of two persons who understood the language well—the one a Jew, the other a Christian, whom he desired to translate

the Hebrew words exactly according to the letter and grammar, although their translation might appear to make no sense at all." Cardinal Pallavacini, who looked upon this as too bold, says, that Cajetan, "who has succeeded to the admiration of the whole world in his other works, got no reputation by what he did upon the Bible, because he followed the prejudices of those who stuck close to the Hebrew Grammar." But Simon is of opinion that he "may in some measure be justified: for he did not," says he, "pretend to condemn the ancient Latin translator, or the other translators of the Bible; but would only have translations of the Bible to be made from the original as literally as can be, because there are only these originals, which can be called the pure word of God; and because in translations, which are not literal, there are always some things which do not thoroughly express the original." These commentaries on the Holy Scriptures, which were severely censured by the faculty of theology of Paris, were published at Lyons in 5 vols, folio, 1639, with the author's life, by Fonseca, prefixed. Cajetan died at Rome, in 1534.—*Steidan. Mosheim. D'Aubigny.*

CAJETAN, CONSTANTINE.

CONSTANTINE CAJETAN was born at Syracuse, in 1560. He is chiefly celebrated for the almost insane devotion which he evinced towards the Benedictine order, of which he was a member, claiming, as Benedictines, many who were entirely unconnected with the order. He went so far as to assert that John Gerson, and not Thomas á Kempis, was the author of *The Imitation of Christ*. This involved him in a long controversy with Rosweyde. Baronius made great use in his annals of materials supplied by Cajetan. He was secretary to Paul V., and was appointed librarian at the vatican by Clement VIII. He died in 1650.—*Dupin. Moreri.*

CALAMY, EDMUND.

EDMUND CALAMY was born in 1600, and was educated at Pembroke Hall, Cambridge. He was afterwards chaplain to the Bishop of Ely, Dr. Feltham, who presented him to the vicarage of St. Mary's in Swaffham-Prior. At the death of the Bishop he became one of the lecturers of St. Edmund's Bury, in Suffolk. It is stated by some writers that during the ten years of his being lecturer at this place he was mindful of his ecclesiastical vows, and dutifully conformed to the Church. But that he did thus observe his vows, and conform, is denied by others, and indeed, without apparent compunction of conscience by himself. His diocesan, Bishop Wren, like the present learned Bishop of London, directed his clergy to observe the orders and ceremonies of the Church; and the writer of a Tract called "Sober Sadness," says, "that Mr. Calamy complied with Bishop Wren, his diocesan, preached in his surplice and hood, read prayers at the rails, bowed at the name of Jesus, and undertook to satisfy and reduce such as scrupled those ceremonies." The same assertion was made by Mr. Henry Beeston in 1646, to whose work Mr. Calamy replied: and in his reply he affirms, "that during the time he was at St. Edmund's Bury, he never bowed to, or towards the altar, to, or towards the east, never read that wicked book of sports upon the Lord's day, never read prayers at the high altar, at the upper end of the Church, where people could not hear." It seems hard not to believe a man when he publishes his own disgrace, and glories in it. When Non-conformity became popular there is no doubt that he was a Non-conformist, and became a violent assailant of the Church; he was one of the writers of a "Humble Remonstrance, &c., published by Smectymnuus," which, with the vanity of an author, he described as giving the first deadly blow at episcopacy. But deadly as the blow was, episcopacy still survives, and among the modern Puritans is even popular. The word Smectymnuus is composed of the initial letters of its

authors names, Stephen Marshall, Edmund Calamy, Thomas Young, Matthew Newcomen, and William Spurstow. It may be doubted whether any thing which has of late years issued from the press of the religious world, has surpassed, or even equalled this work in fierceness of spirit, or severity of language. It concludes with an appendix, in which is contained an historical narration of those bitter fruits, pride, rebellion, treason, unthankfulness, &c., which have issued from episcopacy, while it hath stood under the continual influences of sovereign goodness.' The whole ends thus, 'The inhuman butcheries, blood-sheddings, and cruelties of Gardiner, Bonner, and the rest of the Bishops in Queen Mary's days, are so fresh in every man's memory, as that we conceive it a thing altogether unnecessary to make mention of them. Only we fear lest the guilt of the blood then shed, should yet remain to be required at the hands of this nation, because it hath not publicly endeavoured to appease the wrath of God, by a solemn and general humiliation for it. What the practices of the prelates have been ever since, from the beginning of Queen Elizabeth to this very day, would fill a volume like Ezekiel's roll, with lamentation, mourning, and woe to record. For it hath been their great design to hinder all further reformation: to bring in doctrines of Popery, Arminianism, and Libertinism, to maintain, propagate, and much increase the burden of human ceremonies, to keep out and beat down the preaching of the word, to silence the faithful preachers of it, to oppose and persecute the most zealous professors, and to turn all religion into a pompous outside: and to tread down the power of godliness. Insomuch, as it is come to an ordinary proverb, that when any thing is spoiled, we used to say, The Bishop's foot is in it. And in all this, and much more which might be said, fulfilling Bishop Bonner's prophecy, who, when he saw, that in King Edward's Reformation, there was a reservation of ceremonies and hierarchy, is credibly reported to have used these words:

‘ Since they have begun to taste our broth, it will not be long ere they taste our beef.’”

Archdeacon Echard says, that he afterwards became “an incendiary, a promoter of rebellion, and of the bringing in of the Scots;” and by the sermons of Calamy, the assertions of the archdeacon are fully proved.

His views became more moderate when the Independents supplanted the Presbyterians; and he has the honour of being one of the Presbyterians who remonstrated against the murder of King Charles the Martyr. He seems to have come to the opinion, that a Churchman would make a better King than an Independent. The following story, which Harry Neville, who was one of the council of state, asserted of his own knowledge, is a full proof of this, and at the same time a very curious passage in itself. “Cromwell having a design to set up himself, and bring the crown upon his own head, sent for some of the chief city divines, as if he made it a matter of conscience to be determined by their advice. Among these was the leading Mr. Calamy, who very boldly opposed the project of Cromwell’s single government, and offered to prove it both unlawful and impracticable. Cromwell answered readily upon the first head of unlawful, and appealed to the safety of the nation being the supreme law: but, says he, pray Mr. Calamy, why impracticable? He replied; oh it is against the voice of the nation, there will be nine in ten against you. Very well, says Cromwell; but what if I should disarm the nine, and put the sword in the tenth man’s hand, would not that do the business.”

On the Restoration he was offered a bishopric,—an unprincipled proceeding—by which Charles, in the true spirit of simony, sought to bring over the Presbyterians. Much to his credit, Dr. Calamy refused the bribe, and continued a Non-conformist, though attending his parish church as a layman. His character in his old age seems to have softened. He died in October, 1666, a short time after the fire of London.

Besides the pieces already mentioned, Calamy published several single sermons, preached on different occasions, and five sermons, entitled, *The Godly Man's Ark, or a City of Refuge in the Day of his Distress*, the eighth edition of which was printed at London, 1683, in 12mo. He had a share in drawing up the *Vindication of the Presbyterian Government and Ministry*, London, 1650; and the *Jus Divinum Ministerii Evangelici Anglicani*, printed in 1654.—*Edmund Calamy's Autobiography and Lives.* Wood.

CALAMY, BENJAMIN.

BENJAMIN CALAMY, second son of the preceding, was educated at St. Paul's School, from whence he removed to Catherine Hall, Cambridge, where he took his degrees in arts, and obtained a fellowship. In 1677 he was chosen minister of St. Mary, Aldermanbury, and soon after was appointed chaplain to the King. In 1680 he took his degree of D.D. In 1683 he preached a sermon, which he afterwards published under the title of a *Discourse about a Scrupulous Conscience*. This sermon he preached a second time at Bow Church, and this excited a Non-conformist, Thomas de Laune, who had been formerly a schoolmaster, to write against it; for which he was tyrannically imprisoned, a circumstance which greatly affected Dr. Calamy, who exerted himself in behalf of De Laune. In 1683 Calamy was admitted to the vicarage of St. Lawrence Jewry, with St. Mary Magdalen, Milk-street, annexed, to which he was collated by the dean and chapter of St. Paul's, and in 1685 he was made a prebendary of that cathedral. He died in 1686.—*Ed. Calamy's Autobiography.* *Sherlock's Funeral Sermon.*

CALAMY, EDMUND.

EDMUND CALAMY, grandson of Edmund before mentioned, was born in 1671. Having completed his education

at different schools in England, he was sent to Utrecht; and in 1694 was ordained at London, in the Presbyterian way. After officiating to different congregations, he succeeded Mr. Alsop in Westminster. In 1702 he published an abridgment of Baxter's Life and Times, with an account of the ejected ministers; a subsequent edition of which was enlarged to four volumes. This work occasioned a controversy between the author and Mr. afterwards Bishop Hoadley. In 1709 Mr. Calamy made a tour in Scotland, where the degree of D.D. was conferred on him by three Presbyterian universities. He died in 1732. Besides the above, he published two volumes of sermons and some tracts. He also left a large manuscript by him, entitled "An historical Account of my own Life and Times," which was published in 1829 by Mr. Rutt, but is of little value.—*Autobiography*.

CALVIN, JOHN.

This celebrated founder of the religion which goes by his name was born on the 10th of July, 1509, at Noyon, in Picardy. His proper name was Chauvin, which he latinized into Calvinus, and hence the name of Calvin. His father, Gerard Chauvin, was a cooper by trade, a wise and prudent man, who secured for his son the advantages of a good education; which he was able to obtain for him in his native town, under Claude D'Haugest. The youth attracted the notice of a wealthy family of the first distinction in Picardy, the members of which very charitably undertook the completion of his education, and sent him to the College de la Marche, in Paris, where Calvin became the pupil of Maturinus Corderius. He was afterwards removed to the college of Montaigne, where he was under the tuition of a Spanish professor. The powers of his mind were soon displayed by the ease with which he acquired languages, and by his skill in dialectics and philosophy. He had proof in early life of the need there

was of a reformation of the Church, in what occurred to himself, for in his twelfth year he was presented to the chapel of Notre Dame de la Gesine in the cathedral of Noyon, and six years afterwards to the cure of Marteville, which he exchanged in 1529 for the cure of Pont l'Eveque. But these preferments he resigned in his twenty-fifth year, having imbibed the principles, if not of the Reformation, at least of hostility to the Church, under Peter Robert Olivetan, a fellow student and townsman, whom he met at Paris. It does not appear that he was prepared at first to seek office among the reformers, but he was too high minded to receive the emoluments of the Church, when he was already actuated by feelings of hostility to it; he seems, therefore, to have turned his mind to the legal profession, and he studied jurisprudence under Peter de l'Etoile at Orleans, and afterwards under Andrew Alciat at Bourges; and here he also placed himself under Melchior Wolmar, the reformer, in order that he might study the Greek language. He now returned to his study of theology. And such was the energy of his mind, that to pursue his studies, he robbed himself of food and rest, going to bed late and hastening to rise up early; so that he laid the foundation, not only of that learning by which he was distinguished, but of the dyspepsia, which afflicted him throughout his life. He was not aware that excess of study, like every other excess, is wrong. It is certain that his opposition to the Church very soon became notorious, though the line he was prepared to adopt was not evident. On one occasion Erasmus said of him, "I see in that young man the seeds of a dangerous pest, which will one day throw great disorder into the Church."

His father dying while he was at Bourges, he was obliged to abandon the study of the law, and to return to Noyon. He soon after, however, returned to Paris, where he published his commentary on the two books of Seneca de Clementia, and the publication is memorable, as herein he first wrote his name Calvinus.

Although only twenty-four years of age, he became known and esteemed by all who in that city had secretly embraced the principles of the Reformation; and he soon had an opportunity of displaying his zeal. Michael Cope, rector of the university of Paris, was persuaded by Calvin to denounce in strong language, on a public occasion, some of the chief errors of the Gallican Church. In the composition of the discourse Calvin had a considerable share, and both Cope and Calvin thought it expedient to fly; the latter, after wandering about from place to place, at last found an asylum at Saintonge, where, at the request of Louis du Tillet, he composed some sermons and exhortations, intended to awaken a spirit of enquiry, and to induce the people to search the Scriptures for themselves. Here also he applied himself assiduously to his studies, and collected the materials for his great work, *The Institutes of the Christian Religion*. Calvin was introduced to the court of Margaret, Queen of Navarre, sister to Francis I. by Le Fevre d'Estaple, a zealous reformer; and at Nerac he had further opportunities for study, and for the cultivation of the society of men, afterwards useful to him in propagating the principles of his religion. He did not, however, remain long at Nerac, as he returned to Paris in 1534, where he published a work entitled *Psychopannychia*, to refute the error of those who hold that the soul remains in a state of sleep in the interval between death and the resurrection. The indiscretions of the reforming party at Paris having excited the indignation of Francis I. Calvin again thought it prudent to leave France, and withdrawing to Basle, he there completed his *Institutes*, which he published at the close of the year 1535. This celebrated work received from time to time numerous important additions, and did not cease to engage the author's attention to the end of his life. The most complete of the numerous editions published in the author's life-time, is that of Robert Stephens, Geneva, 1559. In this work are displayed those wonderful

powers of mind which enabled Calvin to rule as the Protestant pope in his life-time, and to be to his disciples, since his death, as an inspired apostle. Trusting, however, to his private judgment, and acting with the presumption which was natural to him, he has fallen into some fearful heresies. In the daring of his presumption he stated a heresy with reference to the nature of our Lord and Saviour Himself; the heresy of which he was thus the author is called by Possevin the heresy of the Autotheans, and he speaks of Calvin as a Tritheist. Calvin was severely rebuked by Bellarmin and Petavius among the Romanists, and by Episcopius and Curcellæus among the Protestants. Our own Bishop Bull, having shewn that the heresy is repugnant to the Nicene faith, exclaims: "But why do I endeavour to bind by the authority of the council of Nice those who regard the authority of the council as a thing of nought? For their ring-leader has not feared to call the fathers of the council of Nice fanatics, and the Nicene formula, 'God of God, Light of Light, very God of very God,' a harsh expression, mere battology, fitted rather for a song than a confession of faith. *Horresco hæc referens,*" continues Bishop Bull, "I am horrified at saying these things; and therefore I most seriously exhort the pious and studious youth, that they take heed of that spirit from which such effects as these have proceeded. We owe much indeed to that man (Calvin) for his good work in purging the Church of Christ from popish superstitions; but far be it from us that we should receive him for our master, or that we should swear by his words; or lastly, that we should be afraid freely to remark, as there shall be cause for so doing, his manifest errors, and his new and singular determinations against the Catholic consent of antiquity. Whosoever he is, or howsoever great in other respects, who shall despise the authority of the ancient Catholic Church, so far he can have no credit or authority with us. Undoubtedly the song which the great man ridiculed was sung by a sacred chorus of about three hundred bishops,

with presbyters and deacons innumerable, assembled in the first and most august of Œcumenical Councils. The same was sung with wonderful harmony by the ante-Nicene Catholic doctors, as we have elsewhere proved. In a word, that the Son of God is God of God, is the voice and song of the whole Catholic Church of Christ, consonant to the word of God in His holy oracles, and never opposed by any but at his peril."—*Defensio Fidei Nicænæ* iv. 1—8.

It is worthy of observation, how strong was the hold which an heretical puritanism had upon our Church at that period, when Bishop Bull, on censuring a heretic, was obliged to guard his language with so much caution as is exhibited in the paragraph from his immortal work just quoted.

Although Calvin's views of the sacraments would be repudiated as too high by modern Puritans, he was very heretical in many of his statements with respect to them. Some of his errors with reference to the Eucharist are pointed out by Waterland.—*Works*, vii. p. 183. To this subject we shall have presently to revert.

Upon Luther's notion of justification Calvin refined, grafting upon it three important articles. In the first place, what Luther predicated of justification, Calvin extended to eternal salvation; that is to say, whereas Luther required the faithful to believe with infallible certainty that they are justified, Calvin, besides the certainty of justification, required the like of their eternal predestination; in so much, that a perfect Calvinist can no more doubt of his being saved, than a perfect Lutheran of his being justified. If a Calvinist were to make his particular confession of faith, he would put in this article, "I am assured of my salvation." Thence follows, as Bossuet observes, a second dogma, that, whereas Luther held that a justified believer might fall from grace, Calvin, on the contrary, maintains that grace once received can never be lost. So that whoever is justified and receives the Holy Ghost, is justified and receives the Holy

Ghost for ever. This dogma is called the inamissibility of righteousness. There was also a third dogma, which Calvin established as a corollary from imputed righteousness, namely, that baptism could not be necessary to salvation, as the Lutherans maintained. It is clear that they who hold such doctrines ought also to say that infants enjoy grace independently of baptism, and from admitting this inference Calvin did not shrink: one of the novelties which he broached was this, that the children of the faithful were born in the covenant. that is, in that sanctity, which baptism did no more than seal in them; an unheard of doctrine in the Church, but necessary for Calvin, in order to support his principles. The inconsistency of Calvin and his followers with respect to these dogmata, is skilfully shewn by Bossuet. Although they say on the one hand that the children of the faithful are born in the covenant, and the seal of grace, which is baptism, is only due to them because the thing itself, namely, grace and regeneration, is acquired to them by their being happily born of faithful parents. it appears, on the other hand, that they will not allow that the children of the faithful are always regenerated, when they receive baptism, and this for two reasons; the first, because, according to their maxims, the seal of baptism has not its effect except with regard to the predestinated; the second, because the seal of baptism works not always a present effect, even with regard to the predestinated, since such a person may have been baptized in his infancy who was not regenerated till old age.

In treating of predestination, he confesses, that this is a matter which appears to be very obscure and embarrassed; notwithstanding, he determines expressly, that those whom God has predestinated by his mere mercy, are infallibly saved; and that those whom he has destined to damnation, are infallibly excluded from life eternal; that this depends on the decree of God, by which he has resolved to save the one, and damn the other: that God did not only foresee, but ordain the sin of Adam, and the

sins of all other men ; and that the will of God imposes a necessity of event, because nothing can be done but that which God would have effected. He denies that men co-operate with God in their salvation.

Soon after the publication of his Institutes, Calvin went to Italy, where he was received by the Duchess of Ferrara, daughter of Louis XII. and wife of Hercules D'Este, towards whom, as an encourager of learned men, the Reformers turned their attention, because her sentiments were not very remote from theirs. He did not, however, remain long at Ferrara, but proceeded to visit in succession several other towns in Italy, in which he took steps to propagate his doctrines.

In 1536 Calvin returned to Paris with Anthony, his only surviving brother, and having settled his private affairs, he intended to proceed either to Strasburg or to Basle. But the direct road being closed up on account of the war, he was compelled to go through Geneva. He arrived at Geneva, in August, 1536. He found this city in a state of great confusion ; the civil government was democratic, and in those days tumultuous ; the Church had been entirely overthrown, the Bishop and clergy having been driven away : only such laws existed as the individual influence of the pastors was able to impose upon their several flocks. It was a tempting field for a man so ambitious as Calvin. The reformed doctrines had been introduced into Geneva in some shape, through the instrumentality of Farel and Viret, and by Farel the not unwilling Calvin was persuaded to take up his residence with them. The consequences of the Reformation in Geneva had hitherto been disastrous. The most atrocious crimes were committed by the upholders of the reformed doctrines, and deadly feuds existed between the principal families. Being chosen by the consistory and magistrates to be one of their ministers and professor of Divinity, Calvin's acute mind perceived that although he denied the Church to be a divine institution, and taught people to seek direct communion with God without the

intervention of the Church, still it was necessary to bind men in a community, and to have laws for its preservation as such. And therefore, in 1537, he composed a formula of Christian doctrine, to which he added a short catechism, and made the people to abjure Popery, and to swear to the summary of doctrine which he had drawn up. He established in short the Presbyterian religion, of which he is the author. So bold a step could only have been undertaken by a powerful mind, confident in its own resources, a confidence which in Calvin's case led him into the deepest errors. But when he went still further, and assuming the power of the Popes in the middle ages, determined to place Geneva under an interdict, by refusing to administer the Lord's Supper, unless the people renounced the factious spirit and the gross immoralities which prevailed among these reformers, he found that he had presumed too much on the patience of those who, having appointed him to his office, could not understand how he should possess any authority over them, except what they themselves conferred. He was therefore banished from Geneva in 1538, and retired to Strasburg, where, through the influence of Bucer and others, he was appointed professor of theology, and established a French congregation composed of numerous refugees. But he felt that his absence from Geneva was only to be temporary; he perceived that the field provided for his genius was there; and in order to keep his name and remembrance before the people, he addressed to them several letters from Strasburg, wherein he exhorted them to repentance, to peace, to charity, and the love of God. He was especially aroused when an attempt was made to rob him permanently of what he intended to make his own dominion. James Sadolet, Bishop of Carpentras, near Avignon, seeing the miserable state of irreligion and anarchy in which Geneva was involved, and attributing these evils to the rejection on the part of the Genevese, of the Church, (which Sadolet so much wished to see reformed, but not destroyed, that he was regarded in his latter years with

suspicion at Rome,) addressed a Latin letter in 1539 to the senate and people of Geneva, in which he affectionately urged upon them the duty of returning to the Church. To the piety and excellence of Sadolet all parties bear witness, and he had certainly as much right to address the Genevese as Calvin. It is to be regretted that Protestant historians should be so blinded by their prejudices, as to attribute motives, calling the attempt of Sadolet to benefit the Genevese "insidious," while in Calvin's proceedings they can perceive nothing but pure intentions and an honest purpose. It is admitted that if Sadolet had written in French, instead of Latin, he would probably have caused a strong sensation among the people, so discontented were they with the existing state of things. But Calvin came to the rescue, he wrote two letters in confutation of the address of Sadolet, who, though a pious and learned man, did not possess powers sufficient to compete with such a character as Calvin, and the Genevese remained determined in their hostility to the Church.

About two years afterwards he accompanied Bucer to the Diet at Worms and Ratisbon, where he had a conference with Philip Melancthon. While he was at Strasburg he wrote, in 1540, his *De Cærâ Domini Libellus*. The Lutherans and Zuinglians had disputed for fifteen years on the article of the Real Presence, and Calvin, with the presumption peculiar to youth, constituted himself umpire, and decided that the two parties did not understand each other, and that the leaders on both sides were in the wrong. The doctrine of Calvin, says Dupin, concerning the Sacrament, is not at the bottom different from that of the Zuinglians, although he useth very positive words to express the presence of the Body and Blood of Jesus Christ; for he affirms, that in the Eucharist we are not only partakers of the spirit of Jesus Christ, but also of His flesh which is distributed to us; that He nourisheth us there with the proper substance of His body and blood; that it is not to be doubted, but that we receive His very body, and that this communion of the body and blood of Christ our

Lord is given under the symbols of bread and wine to all that celebrate His Supper, according to its lawful institution, so that we truly receive what is signified by the symbols; that the body which is received is not symbolical body, as it was not a symbolical spirit which appeared in the baptism of our Lord, but the Holy Spirit itself was really and substantially under the symbol or outward form of a dove; that Jesus Christ is united to us in this Sacrament, not by fancy and imagination, nor by thought, or a bare apprehension of the mind, but really and indeed by a true and substantial union; that the manner of our receiving Christ's Body, is very different from the other manner of receiving Him by faith; that this mystery is incomprehensible, and contains in it a miracle, which exceeds the bounds and the capacity of the mind of man, and which is the work of Almighty God, much above the course of nature; that there is a divine and supernatural change in it, which surpasses our sensible knowledge: that the flesh and blood of Jesus Christ are truly given to the unworthy, as well as to the faithful and elect, though they are not received with benefit, unless it be by the faithful only.

During his residence at Strasburg, Calvin made the acquaintance of Castalio, and procured for him the situation of a regent at Geneva; and it was during his stay in this city that, at the recommendation of Bucer, he married Idoletta, the widow of John Storder, an Anabaptist minister, whom he had converted, and who had been lately cut off by the plague. She had some children by her former husband, and bore Calvin one son, who died in infancy. She died herself in 1549. Calvin appears, from his letters, to have been deeply affected at her loss, and never married again. Here also he published his Commentary on the Epistle to the Romans.

Persons accustomed to the influence of a powerful mind, though they may rebel for a time, soon return to their allegiance, and it does not surprise us therefore to

find Calvin in 1541 reinstated in his authority at Geneva. With the genius and temper of Hildebrand, though without his resources, he seems to have entertained the magnificent idea of establishing a spiritual empire in opposition to that of Rome, of which Geneva was to be the capital, and himself the Pope. That he failed is to be attributed to the circumstances of the time rather than to his own want of genius; he became, as Maimbourg observes, not the pontiff only, but the caliph of Geneva, and by his writings and emissaries gave laws to the scattered congregations of his disciples in other countries, but he failed in establishing an empire; his influence was that of the mighty mind of an individual, and when he died he left no successor.

Calvin was not a man to retire from his principles, and therefore immediately upon his return to Geneva he resumed the work, for commencing which he had been banished. He availed himself of his popularity to establish a consistory, consisting of all the ministers of religion, who were to be perpetual members, and also of twice the same number of laymen chosen annually. To these he committed the charge of public morality, with power to determine all manner of public causes; with authority to convene, controul, and punish, even with excommunication, whomsoever they might think deserving. It was in vain that many advanced objections to this scheme: that they urged the despotic character of this court; the certainty too, that perpetual judges, though fewer in number, would in fact triumph over a majority annually elected; and that Calvin, through his power over the ministry, would be master of the decisions of the whole tribunal. He knew his popularity, and the people knew that Strasburg was ready to receive him back, and he persisted therefore inflexibly in his determination; and since there now remained with the people of Geneva only the choice of receiving his laws or sending him once more into exile, they reluctantly acquiesced, and on the 20th of November, 1541, the Presbyterian religion was established in Geneva.

Calvin was thus a sovereign prince in fact, though without the title, and he must have the blame which attaches to a sovereign for the evil deeds done in the name of the state, as well as accept the praise which is due for meritorious conduct. He was indefatigable. Notwithstanding the assistance he continually received from Farel and from Viret, it is not easy to conceive how he sustained his various labours; especially if we consider that he was the subject of several violent and continual disorders. During a fortnight in each month, he preached every day; gave three lectures in theology every week; assisted at all the deliberations of the consistory, and at the meetings of the pastors; met the congregation every Friday; instructed the French Churches by the frequent advices which they solicited from him; and defended the reformation against the attacks of its enemies, and particularly those of the French priests.

Geneva thus became the common centre to which all persons opposed to the Church of Rome resorted. Calvin established an academy there, which long maintained its reputation for learning. He made the city a literary mart, and encouraged all the French refugees, and others who sought his advice, to apply themselves to the occupation of a printer or librarian; and having framed the ecclesiastical regimen, he directed his attention to the improvement of the municipal government of the place; for the council of Geneva, knowing his attainments in the science of jurisprudence, consulted him upon all matters of importance, and employed him in framing their edicts and laws, which were completed and appeared in 1543. He encouraged, both by his speech and writings, those who suffered persecution from the Popish party, and was indefatigable in his public labours and private studies. In 1542 he confuted a number of articles of belief, put forward by the faculty of theology of the Sorbonne; and wrote against Pighius four books on the subject of the Freedom of the Will, which he dedicated to Melancthon. In the following year he had a quarrel with Castalio.

Calvin became acquainted with Castalio in the year 1539, at Strasburg. In a translation of the Bible into Latin, he had attempted to make the ancient Hebrew writers speak in the language of Cicero, and even endeavoured to make them sometimes breathe the tender verses of Ovid; this version Calvin highly blamed, as well as several sentiments which it contained. Castalio, whose pride was wounded, asked permission of the council to dispute publicly with Calvin on the descent of Jesus Christ into hell, which, through the influence of Calvin, they refused; but he was allowed to commence that dispute before the assembly of ministers; it lasted a long while without any success. Castalio at length became so highly irritated, that he attacked Calvin in a sermon; and the council, or rather Calvin acting through the council, deposed him from the ministry. Castalio retired to Basil, where he persisted in his singularities, and in his hatred of Calvin, until the time of his death.

On the assembling of the synod at Spire, Calvin took occasion to publish a paper on the Necessity of Ecclesiastical Reform: this was followed by two tracts against the Anabaptists, and another against the Nicomedians, who maintained, that while they repudiated the errors of the Church of Rome, they might conform to it externally, in countries where Romanism was established.

In the year 1547, James Gruet was apprehended for affixing to the pulpit of the ancient cathedral, what was considered to be a libel against the reformed of Geneva, and particularly the reformers and ministers. Being apprehended, and his papers and letters examined, they were found to contain several passages against Calvin and the Presbyterian discipline which he had established. He was accused of having spoken with contempt of religion and the laws, of having written licentious songs, of having endeavoured to overthrow the authority of the consistory, and of having spoken disrespectfully of the Genevese preachers, and particularly of Calvin. Gruet was beheaded on the 26th of July.

In the same year that this legal murder was perpetrated, Calvin wrote his antidote against the acts of the council of Trent, and a letter to the reformed congregations at Rouen, against the practices of a Franciscan, who was employed in disseminating the principles of Carpocrates, which the reformers of the Anabaptist persuasion had lately revived. His commentary on six of the Epistles of St. Paul was published in 1548 or 1549; he wrote also a tract against the Interim.

In the mean time he was consolidating his power in Geneva; he received with open arms the persecuted or the discontented from all other countries, and Geneva became the refuge for the destitute, whose gratitude to their protector knew no bounds; over the reformers of Germany he endeavoured, though not with success, to establish his influence, and seeing that it was a hopeless task to attempt to reconcile the Lutherans and the Zuinglians, on the doctrine of the Lord's Supper, he threw himself more completely into the Zuinglian party, and at a conference with the reformed ministers of Zurich, in 1549, he altered or modified the opinions he had formerly expressed concerning the Eucharist; and united, by an agreement, the congregations of Zurich and Geneva in the closest bonds.

While consolidating his power in foreign parts, he preserved Geneva in a state of tranquillity, until he began to extend the powers of the consistory, now entirely under his control. The first symptoms of opposition were shewn, when, acting through the consistory, he gave directions for the non-observance of Christmas-day, and ordained that no days should be observed except Sunday. His opponents asserted that the right of citizenship ought not to be conferred upon strangers taking refuge in Geneva, and so strong was the feeling at one time excited against him, that meeting him on his return from preaching, a mob forced him into the middle of the road, an insult which he resented, and they attempted to throw Raymond,

his colleague, over the bridge of the Rhone. They afterwards excited a tumult in the church of St. Gervais, because the minister, following a rule laid down by Calvin, refused to give the name of Baltazar, to a child whom they brought to be baptized.

But by the steady perseverance of Calvin, and the power of his party, these disturbances were subdued, and the sternness of his rule kept people in check. Of his severity we have an instance in his treatment of Bolsec. Jerome Bolsec, a Carmelite friar of Paris, having embraced the tenets of the Genevan reformation, was permitted to preach. But, unfortunately for himself, he ventured to take a different view of the dogma of predestination from that taken by Calvin, who endeavoured to convince Bolsec in private conversation of what Calvin deemed to be his errors. Bolsec naturally thought that his view of predestination was as likely to be right as that of Calvin, and was not convinced by his arguments. On the contrary, he publicly asserted his sentiments, in reply to a sermon which had been preached on the subject of predestination; Calvin was not in his usual place, and the incautious Bolsec, in the absence of the Genevan pontiff, felt his confidence increase. But Calvin was present amongst the crowd, and no sooner had Bolsec concluded than Calvin arose and answered him, or attempted to do so. Bolsec had surely as much right to exercise his private judgment on this subject as Calvin upon any other, but such was not the law of Geneva; Bolsec was sent to prison, and afterwards brought to trial. He was banished from Geneva on the 18th of December, 1551, with a threat, that if ever he were found within the city or its territory, he would be treated with signal severity. The ministers of Geneva approved of what Calvin had written on predestination; though there were not wanting some in the canton of Berne who asserted that he made God the author of sin.

To Michael Servetus the conduct of Calvin was still

more severe. Servetus, a physician, and an anti-trinitarian protestant, was born at Villa Nuova in Arragon, in the same year with Calvin, with whom he had long been engaged in a correspondence, which finally degenerated into angry and abusive controversy. He agreed with Calvin in holding the doctrine of the Bible, and the Bible only; and with him, rejecting the authority of tradition, of the fathers and the councils, he asserted the right of private judgment. But unfortunately for Servetus he did not understand that no private judgment could be right, unless it coincided with the private judgment of Calvin. Holding the Bible, and the Bible only, as interpreted by his private judgment, he rejected the doctrine of the Holy Trinity, and blasphemed the God of Christians. He published very early in life, "Seven Books concerning the Errors of the Trinity," and he continued in the same principles until the year 1553, when he put forth at Vienne in Dauphiné, a work entitled *Christianismi Restitutio*. The Zuinglian and Calvinistic reformers were justly alarmed at seeing their principles, of the Bible, and the Bible only, and private judgment, thus pushed to their extreme conclusions; and *Æcolampadius*, in writing to *Bucer*, remarked, "Our Church will be very ill spoken of, unless our divines make it their business to cry him down." "And had they been contented to proclaim their dissent from his doctrine," (observes the intelligent writer of *Calvin's Life* in *Knight's Gallery of Portraits*, from whom we shall transcribe this account of Servetus,) "or to assail it by reasonable argument, they would have done no more than their duty to their own communion absolutely demanded of them.

"But Calvin was not a man who would argue where he could command, or persuade where he could overthrow. Full of vehemence and bitterness, inflexible and relentless, he was prepared to adopt and to justify extreme measures, wheresoever they answered his purpose best. He was animated by the pride, intolerance, and cruelty of the

Church of Rome, and he planted and nourished those evil passions in his little consistory of Geneva.

“ Survetus, having escaped from confinement at Vienne, and flying for refuge to Naples, was driven by evil destiny, or his own infatuation, to Geneva. Here he strove to conceal himself, till he should be enabled to proceed on his journey; but he was quickly discovered by Calvin, and immediately cast into prison. This was in the summer of 1553. Presently followed the formality of his trial; and when we read the numerous articles of impeachment, and observe the language in which they are couched;—when we peruse the humble petitions which he addressed to the ‘*Syndics and Council,*’ praying only that an advocate might be granted him, which prayer was haughtily refused;—when we perceive the misrepresentations of his doctrine, and the offensive terms of his condemnation, we appear to be carried back again to the Halls of Constance, and to be witnessing the fall of Huss and Jerome beneath their Roman Catholic oppressors. So true it is (as Grotius had sufficient reason to say), ‘that the Spirit of Antichrist did appear at Geneva as well as at Rome.’

“ But the magistrates of this republic did not venture completely to execute the will of Calvin, without first consulting the other Protestant cities of Switzerland; namely, Zurich, Berne, Bâsle, and Schaffhausen. The answers returned by these all indicated very great anxiety for the extinction of the heresy, without however expressly demanding the blood of the heretic. The people of Zurich were the most violent: and the answer of their ‘*Pastors, Readers, and Ministers,*’ which is praised and preserved by Calvin, is worthy of the communion from which they had so lately seceded. As soon as these communications reached Geneva, Servetus was immediately condemned to death (on the 26th of October, 1553), and was executed on the day following.

“ There is extant a letter written by Calvin to his friend and brother-minister, William Farel, (dated the 26th),

which announces that the fatal sentence had been passed, and would be executed on the morrow. It is only remarkable for the cold conciseness and heartless indifference of its expressions. Not a single word indicates any feeling of compassion or repugnance. And as the work of persecution was carried on without mercy, and completed without pity, so likewise was it recollected without remorse; and the Protestant republican minister of Christ continued for some years afterwards to insult with abusive epithets the memory of his victim.

“ Soon after the death of Servetus, Calvin published a vindication of his proceedings, in which he defended, without any compromise, the principle on which he had acted. It is entitled, ‘A Faithful Exposition and short Refutation of the Errors of Servetus, wherein it is shown that heretics should be restrained by the power of the sword.’ His friend and biographer Beza, also put forth a work, ‘On the propriety of punishing Heretics by the Civil authority.’ Thus Calvin not only indulged his own malevolent humour, but also sought to establish among the avowed principles of his own Church the duty of exterminating all who might happen to differ from it.”

Another writer observes, that “the more closely this treatment of Servetus is examined, the more deeply it will be found to stamp on Calvin the brand of intolerance and barbarity. No sooner did his unsuspecting victim come within his reach, than he sprang upon him with the ferocity of a tiger. He precipitated the accomplishment of the dreadful deed. He looked forward to it with indifference, if not with satisfaction; he looked back upon it without remorse.” It is certain that letters have been produced, written by Calvin to Bolsec and Farel, in which he expressly declares, alluding to the expected visit of Servetus to Geneva, “*Jam constitutum habeo, si veniet, nunquam pati ut salvus, (some letters have vivus) exeat.*” Of the many circumstances of aggravation attending this legal murder, the most striking is, that Servetus had not published his book at Geneva, but at Vienne; and that

he was not the subject of that republic, nor domiciled in that city.

The conduct of Calvin towards Gentilis was in perfect keeping with his conduct towards Servetus, and he was only prevented from shedding blood again, by the fortunate circumstance that Gentilis retracted his errors. Gentilis was not a follower of Servetus, but seems rather to have been a tritheist. At first he proposed his opinion privately, and amongst other persons, to Jean Paul Alciat Milanois, and to Georges Blandrata, a physician, professing only to examine the reasons which might support, and those which might overthrow it. But the consistory of the Italian Church, having been informed that this sentiment was spreading throughout the town, convoked an extraordinary assembly, at which, in the presence of a certain number of seigneurs, chosen for the occasion, and of all the ministers and elders, the reasons alleged in support of that doctrine were refuted by Calvin; this conference induced all the Italians to sign the orthodox doctrine, with the exception of six, who shortly afterwards, at the solicitation of their friends, signed it also, although they did not approve of it, as soon became evident. Valentine Gentilis at first refused to subscribe the proposed formulary; he, however, complied afterwards, but continued to dogmatize against the received doctrine, on which account he was committed to prison, where he held a dispute with Calvin, on the 15th of July, who answered him in writing. Being convicted of perjury and of voluntary heresy, he was condemned to be beheaded. Having, however, abjured his heresies, his sentence was commuted for an ignominious punishment, to which he submitted on the 2nd of September.

What was meant by the right of private judgment, when asserted by Calvin, it is difficult to conjecture. But his conduct is less surprising when we think of the Puritans of the present day. Nothing shews more depravity of heart, than for a Puritan or dissenter to speak of heresy. To hold the right of private judgment, and to

call another a heretic, is a proof that a person in such a predicament is, if not weak in intellect, a man utterly void of Christian feeling.

The inflexibility of Calvin's character, which preserved him through life on his Genevan throne, is strikingly exemplified in his conduct with respect to Bertelier. Bertelier, a man of lax morals, having been suspended from the communion of the Church, urged on by Perrin, sought from the council a reversal of the sentence. This was granted, and the enemies of Calvin pleased themselves with the belief that they had him upon the horns of a dilemma, from which all his dexterity would not be able to extricate him; for he must now either resist the authority of the consistory, or submit to the subversion of his cherished discipline. But they little knew the character of the reformer. Calvin, having received notice of the resolution of the council two days before the administration of the Lord's Supper, instantly resolved upon the course he would pursue, and on the Sunday, having preached with energy against those who profaned the sacred mysteries, closed with these words,—“For my own part, after the example of Chrysostom, I will sooner expose myself to death than allow this hand to stretch forth the sacred things of the Lord to those who despise his ordinances.” These expressions produced such effect upon the opponents of Calvin, that Perrin secretly despatched a messenger to Bertelier to desire him not to present himself at the communion. But Calvin did not stop here; he was determined to provide effectually against the recurrence of such a proceeding. Accordingly, on the evening of the same day, after discoursing upon the Apostle's farewell to the Church of Ephesus, (Acts xx. 32) declaring that he would never countenance, either by advice or example, disobedience to the civil power, and exhorting the people to persevere in the doctrine they had heard, he concluded his sermon as if it were the last he was ever to preach at Geneva, in these words,—“Seeing that such is the present condition of affairs here, permit me

also, my brethren, to apply to you the words of the Apostle, 'I commend you to God, and to the word of His grace.'" The effect of this address was overpowering. The decree of the council was suspended, and things quietly returned to their former course. In the same year Calvin published his commentaries on St. John; and not long after he repaired to Berne to defend himself against the attacks of Castalio and Bolsec, both of whom he caused to be banished from that territory. In 1559 he was presented with the freedom of the city of Geneva, and in the same year he was seized with a quartan ague, which greatly shattered his fragile frame; he did not, however, intermit his labours, but revised and republished his Institutes, in Latin and French, and enlarged and improved his commentary on Isaiah. In 1561 the state of his health prevented him from attending at the famous conference at Poissy. It appears, however, from his correspondence with Beza, and with several of the deputies from the reformed in France, that no step was taken on their part on that occasion without Calvin's advice and consent. Hitherto his party had been identified with the Lutherans, or at least was regarded by the Roman Catholics as holding the tenets set forth in the Augsburg Confession. But at Poissy the Cardinal of Lorraine, having distinctly asked the deputies from France and Geneva whether they adopted that confession, received for answer, that they rejected the tenth article, which relates to the holy communion; and accordingly, the followers of Calvin thenceforth formed a distinct sect, and were called *Calvinists*.

The disputes in which Calvin was interested were not yet finished: in 1561, a fresh discussion arose between him and Baldwin, who had published during the conference of Poissy, a book of Cassander's, under the title, *De Officio pii ac publicæ tranquillitatis vere amantis in hoc religionis studio*. To this work Calvin replied; a controversy ensued, in the course of which, a warmth of temper was betrayed on both sides, which reflected

no honour on the disputants; but which is far from being singular in theological controversies.

For the two following years his infirmities increased, and in 1563 they became so severe and complicated, that it was a matter of astonishment to his friends how a body so wasted by disease could continue to exist. Yet he still persevered in his studies and public duties, and, untired himself, exhausted his amanuensis by dictating to him. His last undertaking was his Commentary on the Book of Joshua, which he commenced this year, and finished on his death-bed. On the 6th of February, 1564, he preached his last sermon, and on the same day delivered his last lecture in theology. He was, indeed, often carried to the congregation, but he seldom spoke. In a letter which he wrote to the physicians of Montpellier, he gives an account of the numerous ailments under which he had long laboured. He had but little sleep. For the last ten years of his life he was never able to take nourishment till supper-time. He was subject to headache, the only remedy for which was abstinence, on which account he sometimes remained for six-and-thirty hours without food. Five years before his death he was seized with a spitting of blood. He was no sooner freed from the quartan ague than he was attacked with the gout; he was afterwards afflicted with the cholic, and, a few months before he died, with the stone. The physicians exhausted their art upon him, and no man ever observed their instructions with more regularity. But so far as mental labour was concerned, no man was ever less careful of himself; the most violent headaches never prevented him from occupying the pulpit in his turn. On the 2nd of April, though much reduced, he attended public worship, and received the sacrament from the hands of Beza; listening also to the sermon, and joining, as well as he was able, in the psalmody. On the 28th, all the ministers of the town and neighbourhood being assembled in his room, according to his desire, he delivered to them a parting address. His

friend Farel, venerable for his piety and his years, came from Neufchatel to take a last adieu; and the scene was tender and affecting. On the 24th of May, 1564, at eight o'clock in the evening, he expired, having retained his senses, and even his speech, to the last.

We will give Calvin's character as it appeared to himself. In writing to Melancthon, he says, "I own myself much your inferior; yet am I in no way ignorant to what a degree God has exalted me in this theatre, nor can our friendship be violated without injuring the Church." In his answer to Balduinus, he says, "He tells me, with reproach, that I have no children, and that God had snatched away the son He had bestowed upon me. Ought I to be thus reproached? I who have so many thousand children throughout all Christendom." To which he adds, "To all France is known my irreproachable faith, my integrity, my patience, my watchfulness, my moderation, my assiduous labours, for the service of the Church: things that from my early youth stand proved by so many illustrious tokens. With the support of such a conscience, to be able to hold my station to the very end of life is enough for me." In another place he commends his frugality, his incessant labours, his constancy in dangers, his watchfulness to comply with his charge, his indefatigable application to extend the kingdom of Christ, his integrity in defending the doctrine of piety, and the serious occupation of his whole life in the meditation of heavenly things." Westphalus, a Lutheran, having called him a declaimer, Calvin says, "Do what he will, no body will ever give him credit; and the whole world is fully satisfied how well I know how to judge an argument, how distinct is that conciseness with which I write."

Bucer once complained of his impetuosity of temper; Calvin was conscious of it, and wrote to him expressly to acknowledge the fault. "I have not had sharper conflicts," said he, "with any of my great and numerous vices, than with my *impatience*; and my efforts are not

wholly in vain. I have not, however, yet been able to tame that ferocious monster." From avarice, that besetting vice of ignoble minds, he was wholly free. The total value of his property at his death, according to the largest computation, did not amount to three hundred crowns.

The Romanists are very severe on the persecuting spirit of Calvin, and no one can find less excuse than he, for he persecuted persons who accepted his principles, the right of private judgment especially, and only differed from him in their application. But after all Calvin was not worse than Bonner and Gardiner, nor the Consistory of Geneva than the Spanish Inquisition.

The best edition of Calvin's works is that of Amsterdam, 1667, in nine vols. In 1576 Beza published a collection of his letters, with an account of his life.—*Beza. Bayle. Bossuet. Calvin's Works. Scott's Continuation of Milner.*

CAMERON, JOHN.

JOHN CAMERON, of the family of Lochiel, was official of Lothian, in the year 1422. He afterwards became confessor and secretary to the Earl of Douglas, who presented him to the rectory of Cambuslang. In 1424 he was made provost of the priory of Lincluden, near Dumfries. He was successively promoted to the offices of Keeper of the great seal and privy seal, and Secretary to James I. In 1426 he was elected Bishop of Glasgow, and continued keeper of the privy seal. In the 24th year of James I., 1428, he was appointed Lord High Chancellor. In the year 1429 we find him converting six churches within his diocese, by the consent of their respective patrons, into prebends. He also fixed particular offices to particular churches, such as the rector of Cambuslang to be perpetual chancellor of the Church of Glasgow, the rector of Canwath to be treasurer, the rector of Kilbride to be chanter, &c. In the year 1433, Bishop Cameron was chosen one of the delegates from the Church of Scotland to

the council of Basil; and accordingly he set out, with a safe-conduct from the King of England, with a retinue of no less than thirty persons. And as the truce with England was near to a close on the 30th of November, 1437, Mr. Rymer has published another safe-conduct for ambassadors from Scotland to come into England about prorogation of the peace; and the first of these named is John Bishop of Glasgow, Chancellor of Scotland. He was Bishop here in 1439, in 1440, in 1444, and Bishop and Chancellor anno 3rd regis Jacobi II. So it is evident, from the clearest vouchers, that this person remained chancellor for the first three years of the reign of King James II., contrary to what all our historians have written, which affords a strong presumption that the story concerning his tragical end is a mere fiction. After the Bishop's removal from the chancellor's office, and so being freed from public business, he began to build the great tower at his episcopal palace in the city of Glasgow, where his coat-armorial is to be seen to this day, with mitre, crosier, and all the badges of the episcopal dignity. And the fore-mentioned writer of the Lives of the Officers of State takes notice, that he also laid out a great deal of money in carrying on the building of the vestry, which was begun by his predecessor Bishop Lauder, where his arms are likewise to be seen by the curious. But for all the good things Bishop Cameron did, and which is strange, adds this author, he is as little beholden to the charity of our historians as any man in his time. George Buchanan, and Archbishop Spottiswood, from Mr. George, characterize the Bishop to be a very worldly kind of man, and a great oppressor, especially of his vassals within the bishopric. They tell us, moreover, that he made a very fearful exit at his country-seat of Lochwood, five or six miles north-east of the city of Glasgow, on Christmas eve of the year 1436; and then this gentleman says, "Indeed, it is very hard for me, though I have no particular attachment to Bishop Cameron, to form such a bad opinion of the man, from what good things I have seen done by him;

and withal, considering how much he was favoured and employed by the best of princes, I mean King James II., and for so long a time too, in the first office of the state, and in the second place in the Church, especially since the good Mr. Buchanan brings no voucher to prove his assertion,—only he says, it had been delivered by others, and constantly affirmed to be true, which amounts to be no more, in my humble opinion, than that he sets down the story upon no better authority than a mere hearsay.”

Bishop Cameron wrote his enacted Canons, which are still extant in manuscript in Bibliotheca, Harl. No. 4631, vol. 1. p. 47.—*Keith's Scottish Bishops*.

CAMERON, JOHN.

JOHN CAMERON was born at Glasgow about the year 1580. He studied at the university of his native place, and after reading lectures on Greek, went to France, where the Protestant ministers appointed him master of their new College at Bergerac; from whence he removed to the philosophical professorship at Sedan, and remained there two years. He then went to Paris, and next to Bourdeaux, where he was appointed one of the ministers, and officiated with such reputation, as to be called to the theological chair in the university of Saumur. Here he remained till 1620, when the civil war obliged him to visit England.

They say that Cameron was well received at Court, because in expounding the famous passages, *Thou art Peter*, and *Tell it to the Church*, he approved of the hierarchy. For this reason they recommended him to King James, who, by the advice of the Bishop of Ely, sent him into Scotland, and conferred on him the office of professor of divinity, in the room of Robert Boyd, of Trochrig. They were glad therefore to get him from Glasgow, and put Cameron in his room, who was likewise

made head of the college. By this means Cameron became distasteful to the Puritans, so that seeing himself a stranger in his own country, he thought of returning into France. Arriving at Saumur, he read lectures in private, the court having interdicted his public teaching. He passed a year in this precarious state, and then went to Montaubon, where he was chosen theological professor. Here, having declared himself too openly against the party which preached up the civil war, he raised many enemies, amongst whom was one so brutal as to beat him to that degree that he left him for dead. Cameron retired to Moissac, but finding the change of air had neither restored his health nor dispelled his melancholy, he returned to Montaubon, where he died through weakness and chagrin, when he was about forty-six years of age. His manner of preaching was not very pleasing. His sermons were usually two hours long, and he would on a sudden start from the matter in hand, and perplex his auditors with enthusiastical digressions, which no one understood. In the midst of his sermons he would unbutton himself, and spread his handkerchief like a towel before him, every now and then plucking off his hat. He was not sensible how he fatigued his auditory; on the contrary, he fancied that they were charmed with his eloquence; but having engaged a tradesman truly and ingenuously to tell him what the world said of his sermons, the man told him a piece of news that wonderfully mortified him; would you, sir, said the honest fellow, that I should tell you what opinion your flock has of you? To be plain with you, sir, the world cannot relish your sermons, they hear you with the greatest dissatisfaction. Cameron, who expected a quite different account, retired very much dejected. It touched him to the quick. It lay upon his spirits several days together: it made him look pale and melancholy, nor was he able to conceal his grief from his colleague. But he who was his intimate friend, allayed it with these seasonable consolations. Are

you a man, said he, and yet depend upon the judgment of an idiot? Can so insignificant a matter discompose you? Are you not sensible all the genteel part of your church, the learned and understanding, hear you with a great deal of pleasure and profit? This plaister mitigated the pain, but did not altogether heal the wound. Cameron relapsed into his inquietude, and had recourse to a second trial: he demanded of an advocate the same thing he had done before of the artizan, and had from him the same answer: whereupon he resolved to quit Bourdeaux, and to do his best to mend his condition in another place.

By the rebellion which was preached around him, and by the violence he himself endured, he was led to suspect that Protestantism was not, of itself, more productive of Gospel fruits than Romanism, and he gave offence by frankly owning that he thought that much reform was necessary in the reformed churches. He believed St. Peter to be the foundation of the Church, and was much provoked with those Protestants who, in the spirit of inquisitors, affirmed that salvation was not to be had in the Roman Communion. He boldly attacked one of the ultra-Protestant Popes, Beza, and offended his friends by speaking lightly of many reformers who had not, as he declared, penetrated into the marrow of the theological science. He propounded that doctrine of universal grace, for maintaining and developing which, his disciple Amyraut afterwards became so famous. This form of doctrine may be briefly summed up in the following propositions:

“That God desires the happiness of all men, and that no mortal is excluded by *any divine decree*, from the benefits that are procured by the death, sufferings, and Gospel of Christ:

“That, however, none can be made a partaker of the blessings of the Gospel, and of eternal salvation, unless he *believe* in Jesus Christ:

“That, such, indeed, is the immense and universal goodness of the Supreme Being, that He refuses to *none*

the power of believing ; though He does not grant unto *all* His assistance and succour, that they may wisely improve this power to the attainment of everlasting salvation :

“ And that, in consequence of this, multitudes perish through their own fault, and not from any want of goodness in God.”

Those who embraced this doctrine were called *Universalists*, because they represented God as willing to shew mercy to *all* mankind ; and *Hypothetical Universalists*, because the *condition* of faith in Christ was necessary to render them the objects of this mercy.

His works are—1. Theological Lectures, 3 vols, 4to ; and also in folio. 2. Myrothecium Evangelicum, 4to.—*Bayle. Mosheim. Capellus.*

CAMERON, RICHARD.

RICHARD CAMERON was born at Falkland, in the shire of Fife. His father was a shopkeeper, and he himself became a schoolmaster, and precentor to the curate of Falkland. Although he was educated in right principles, he “ got a lively discovery of the sin and hazard of prelacy,” and was seduced into Presbyterianism and carried out Presbyterian principles to their extreme. His perversion procured him preferment, and the quondam parish schoolmaster was admitted into the family of Sir Walter Scott, of Harden, as chaplain and tutor. But here he “ discovered the sinfulness of the indulgence,” and quitting his situation, because he would not attend the legalized Presbyterian meeting-house, he went south, and connected himself with a field preacher, John Welsh by name. He was unwilling to act on the suggestion of Welsh, and take out from him a license to preach, because, “ on account of his having such clear discoveries of the sinfulness of the indulgence, he could not but testify against it explicitly, so soon as he should have an opportunity to preach in public.” The indulgence was a toleration which was intended by government to conciliate

the Presbyterians, by legalizing their ministrations under certain conditions. Of the Presbyterian preachers who accepted the conditions, and were indulged, Cameron was most vehement in his denunciations. With Welsh and Kidd he perambulated the Western Counties, accompanied by bands of armed men, who acted in the capacity of guards, and kept the peaceably disposed inhabitants in constant fear, committing many crimes. For railing against the indulged ministers, he was summoned before presbyteries at Dinugh in Galloway, and Dunscove in Nithsdale; and at last he was persuaded to give his promise, that "for some short time he should forbear such an explicit way of preaching against the indulgence and separation from them that were indulged." "After the giving of the promise," continues the author of the Scots Worthies, "finding himself by virtue thereof bound up from declaring the whole counsel of God, he turned a little melancholy; and to get a definite time for that unhappy promise exhausted, in the year 1678 he went over to Holland." Others say he went in consequence of a proclamation against his armed assemblages. His reception in Holland was not very flattering at first, the Presbyterians there being "sadly misinformed by the indulged, and those of their persuasion, that he would preach nothing but babble against the indulgence, cess-paying, &c. But here he touched upon none of these things, *except in prayer*, when lamenting over the deplorable case of Scotland by means of defection and tyranny!"

"In the beginning of the year 1680," to use the language of his biographer, "he returned home to Scotland, where he spent some time in going from minister to minister, of those who formerly kept up the public standard of the Gospel in the fields; but all in vain: for the persecution being then so hot after Bothwell, against all such who had not accepted the indulgence and indemnity, none of them would adventure upon that hazard, except Mr. Donald Cargill and Mr. Thomas Douglas, who came together, and kept a public fast-day in Darneid-muir,

betwixt Clydesdale and Lothian; one of the chief causes of which was the reception of the Duke of York (that sworn vassal of Antichrist) unto Scotland, after he had been excluded from England and several other places. After several meetings among themselves, for forming a declaration and testimony, which they were about to publish to the world, at last they agreed upon one, which they published at the market-cross of Sanquhar, June 22, 1680, from which place it is commonly called the Sanquhar declaration. After this they were obliged, for some time, to separate one from another, and go to different corners of the land; and that not only upon the account of the urgent call and necessity of the people, who were then in a most starving condition, with respect to the free and faithful preached Gospel, but also on account of the indefatigable scrutiny of the enemy, who, for their better encouragement, had, by proclamation, 5000 merks offered for apprehending Mr. Cameron, 3000 for Mr. Cargill and Mr. Douglas, and 100 for each of the rest, who were concerned in the publication of the foresaid declaration."

According to the Presbyterian writers this miserable man was gifted with the power of prophecies, and his shrewd guesses at probable events are recorded as predictions: they also, with terrible blasphemy, narrate miracles which were wrought in vengeance upon his opponents. His life is given as that of a saint in "The Biographia Scotiana," or "Scots Worthies;" the reader shall have the account of Cameron's last scene in the words of the writer of that work.

"The last night of his life, he was in the house of William Mitchell, of Meadowhead, at the water of Ayr, where about twenty-three horse and forty foot had continued with him that week. That morning a woman gave him water to wash his face and hands; and having washed and dried them with a towel, he looked to his hands, and laid them on his face, saying, 'This is their last washing, I have need to make them clean, for there are many to see them.' At this the woman's mother wept. He said,

‘Weep not for me, but for yourself and yours, and for the sins of a sinful land, for ye have many melancholy, sorrowful, and weary days before you.’

“The people who remained with him were in some hesitation whether they should abide together for their own defence, or disperse and shift for themselves. But that day, being the 22nd of July, they were surprised by Bruce of Earlshall; who, having got command of Airley’s troop and Strachan’s dragoons, upon notice given him by Sir John Cochrane of Ochiltree, came furiously upon them, about four o’clock in the afternoon, when lying on the east end of the Airs-moss. When they saw the enemy approaching and no possibility of escaping, they all gathered round him, while he prayed a short word; wherein he repeated this expression thrice over, ‘Lord, spare the green, and take the ripe.’ When ended, he said to his brother, with great intrepidity, ‘Come let us fight it out to the last; for this is the day that I have longed for, and the day that I have prayed for, to die fighting against our Lord’s avowed enemies, this is the day that we will get the crown.’ And to the rest he said, ‘Be encouraged all of you to fight it out valiantly, for all of you that shall fall this day, I see heaven’s gates open to receive you.’”

“But the enemy approaching, they immediately drew up eight horse, with him on the right, the rest, with valiant Hackston on the left, and the foot in the middle, where they all behaved with much bravery, until overpowered by a superior number. At last Hackston was taken prisoner, and Mr Cameron was killed on the spot, and his head and hands cut off by one Murray, and taken to Edinburgh.”

Some few letters of his are published with Mr. Renwick’s collection of letters. Some of his sermons have also been published. The spirit of this Covenanter may be understood from the following anecdote. The narrator is Smith, who says, “I went with Richard Cameron, and about twenty men, to the widow lady Gilkerscleugh’s, in Clydesdale, staid a week, and kept several conventicles with her.

About this time the Duke [of York] was come to Scotland, and whilst we were in this house, it was one night at supper proposed by Hackston [one of the primate's murderers], to kill his Royal Highness, the said lady being present, together with the two Camerons. Hackston said he would do it himself, if he could come at him; and thought it might be best done when the Duke was at dinner: whereupon he asked if there were any there who would go and observe all the manner of his Royal Highness's dining?—whether people might get into the room to see him at dinner, &c? So Michael Cameron undertook it; and took me along with him. We were particularly instructed to observe whether people could go in with large coats or cloaks on them, and women with plaids; and whether they could pass the sentinels with their swords." These men went and gained admission into the apartment, and saw the Duke at dinner; but as they were returning to their lodgings they met a person who recognized Cameron, whereupon they betook themselves to their horses, and were pursued for several miles." —*Scots Worthies. Lawson's Eccles. Hist. Stephen's Eccles. Hist.*

CAMPBELL, ARCHIBALD.

ARCHIBALD CAMPBELL. Of the early life of this prelate nothing more is known than that he was of the family of Argyle, and before his consecration resided almost constantly in London. He was selected by the Scottish Church to carry down the episcopal succession, and was consecrated at Dundee, August 24th, 1711, by Bishops Rose, Douglas, and Falconer. On the 21st May, 1721, the clergy of Aberdeen elected him to be their ordinary; but he did not long continue to discharge his episcopal functions in that see, owing to some differences of opinion respecting the "usages," which then agitated the Church in Scotland and the Non-jurors in England. He therefore resigned his office as ordinary of Aberdeen, and returned to London in 1724. Mr. Skinner informs us, that "he

was highly commendable for his learning and other valuable accomplishments, which his curious writings, though out of the common line in some things, abundantly testify. His affairs led him to reside mostly at London, where he long acted as a Scottish Bishop, and in that character was of great service to our Church; having been among the first projectors, and, by his activity and connexions, a constant promoter of that charitable fund which was a great support to the poorer clergy in their straitened circumstances. He had got into his hands the original registers of the General Assemblies, produced by Warriston in the rebellious assembly of Glasgow in the year 1638; which he generously communicated to such of his brethren as had any use to make of them; and at last, in 1737, made a gift of them to Sion College for preservation. In his latter days, he carried his singularities to such a length as to form a separate Nonjuring communion in England, distinct from the Sancroftian line; and even ventured, in contradiction to the advice and opinion of his brethren in Scotland, upon the extraordinary step of a single consecration by himself, without any assistant, for keeping up the separation which, through Mr. Lawrence, Mr. Deacon, and some others, subsists in some of the western parts of England to this day." Bishop Campbell published a work on the Doctrine of the Middle or Intermediate State of Departed Souls. This work was published in 1713 anonymously, although the author was well known. After the subject had been well discussed, Bishop Campbell published another edition, greatly enlarged, from an octavo to a folio, with his name in the title page. This was published in 1721; and certain other treatises were appended, on the same and kindred subjects. The title itself is exceedingly curious. "The Doctrine of a Middle State between Death and the Resurrection: of Prayers for the Dead: and the Necessity of Purification: plainly proved from the Holy Scriptures: and the Writings of the Fathers of the Primitive Church: and acknowledged by several learned Fathers

and great Divines of the Church of England, and others, since the Reformation. To which is added, an Appendix concerning the Descent of the Soul of Christ into Hell, while his Body lay in the Grave. Together with the judgment of the Reverend Dr. Hickes concerning this Book, so far as relates to a Middle State, Particular Judgment, and Prayers for the Dead, as it appeared in the First Edition. And a Manuscript of the Right Reverend Bishop Overal, upon the subject of a Middle State, &c., never before printed. Also a Preservative against several of the Errors of the Roman Church, in six small Treatises. By the Honourable Archibald Campbell, London, folio, 1721."

The author argues in defence of the following propositions, which were generally received by this section of the Nonjurors.

"That there is an intermediate or middle state for departed souls to abide in, between death and the resurrection, far different from what they are afterward to be in, when our blessed Lord Jesus Christ shall appear at His second coming.

"That there is no immediate judgment after death.

"That to pray and offer for, and to commemorate, our deceased brethren, is not only lawful and useful, but also our bounden duty.

"That the intermediate state between death and the resurrection is a state of purification in its lower, as well as of fixed joy and enjoyment, in its higher mansions.

"And that the full perfection of purity and holiness is not so to be attained in any mansion of Hades, higher or lower, as that any soul of mere man can be admitted to enter into the beatific vision, in the highest heavens, before the resurrection, and the trial by fire, which it must then go through."

After quoting largely from the Fathers, Campbell cites many passages from English divines since the Reformation. He remarks of Smallridge: "These are the sentiments of a Bishop of England, who was a thorough

Revolutioner, a juror, and who did swear to all who have possessed the throne of England, ever since the Revolution in 1688. And therefore it appears that Non-jurors are not singular in maintaining these notions."

It is a most singular circumstance, that in a *Form of Prayer* for the 30th of January, published by royal authority in 1661, there is a prayer for the dead. The Form had only the authority of the Crown, and the particular prayer was omitted in the authorized Service in 1662; but still it is remarkable that it should have been introduced. The prayer is as follows, as quoted by Campbell :

"And we beseech Thee to give us all grace to remember and provide for our latter end, by a careful, studious imitation of this Thy blessed saint and martyr, and all other Thy saints and martyrs that have gone before us, that we may be made worthy to receive benefit by their prayers, which they in cõmmunion with Thy Church Catholic offer up unto Thee for that part of it here militant, and yet in fight with and danger from the flesh : that following the blessed steps of their holy lives and deaths, we may also shew forth the light of a good example : for the glory of Thy name, the conversion of our enemies, and the improvement of those generations we shall shortly leave behind us, and with all those that have borne the heat and burden of the day, (Thy servant particularly whose sufferings and labours we this day commemorate) receive the reward of our labours, the harvest of our hopes, even the salvation of our souls ; and that for the merits, and through the mediation of Thy Son, our blessed Saviour Jesus Christ."

Campbell quotes a letter from Grabe to Wagstaffe, in which is the following request : "I pray you likewise to pray, whenever you please, and offer the most holy sacrifice to God, for the soul of one young man of my relation, in Prussia, lately departed this life : whose name was Frederick : and was pious and solicitous to save himself in this confused state of the Church. He was once much inclined to go to the Roman Church, but could not satisfy

his conscience about some of their abuses and errors, and therefore stayed back. God have mercy on him, and bless his soul in peace."

He also mentions, that Hickes gave him a prayer, not long before his death, which he wished to be offered for him after his departure. It contains the following petitions:—

"Do Thou, O Lord, now look upon this Thy servant, whom Thou hast chosen, and taken from this into the other state.

"O Thou lover of men, forgive him all his offences, which he hath committed willingly or unwillingly against Thee, and send Thy benevolent holy Angels to him, to conduct him into the bosom of the Patriarchs, Prophets, and Apostles, &c."

Bishop Campbell assisted Bishop Hickes, the well-known deprived Dean of Worcester, and Bishop Falconer, in the consecration of Mr. James Gadderar, in the year 1724, at London, by the desire of Bishop Rose, then acting as primus Scotiæ episcopus. About this period the attention of the Non-juring Bishops in England and Scotland was drawn to an attempt to form an union between the Greek Church in Turkey and Russia, and the unestablished Non-juring Episcopalians in England and Scotland. Bishops Campbell and Gadderar acted for their brethren in Scotland, and in conjunction with Bishops Collier, Brett, and Griffin, English Non-jurors, entered seriously into a negociation with Arsenius, Metropolitan of Thebais in Egypt, who happened then to be in England, and, with the Patriarchs of Constantinople, in Alexandria, Jerusalem, Antioch, Heraclea, Nicomedia, Chalcedon, and Thessalonica. The death of the Czar Peter, who favoured the measure, put an end to the correspondence and stipulations with which the minds of the prelates on both sides had been most sedulously employed. For a detailed account of this transaction, the reader is referred to the *Life of Brett*. Bishop Campbell died in London, but in what year is not known.—*Bishop Keith. Bishop Russell. Lathbury.*

CAMPBELL, GEORGE.

GEORGE CAMPBELL was born at Aberdeen, in 1719, being the son of the Rev. Colin Campbell, one of the ministers of that place. From the grammar school of Aberdeen he went to Marischal College, but afterwards was articled to a writer to the Signet at Edinburgh. In 1741 he relinquished the law and began the study of divinity, after which he was licensed to preach, and in 1748 was presented to the church of Banchory Ternan, near Aberdeen. After remaining nine years in this parish he was chosen one of the ministers of Aberdeen, where, in 1759, he was appointed principal of Marischal College. In 1763 he published his Dissertation on Miracles in answer to Hume, for which he received the degree of D. D. from King's College. In 1771 he was elected professor of divinity. His Philosophy of Rhetoric appeared in 1776; and the same year he published a sermon on the American War, of which six thousand copies were quickly sold. In 1779 he printed an address to quiet the apprehensions of the people, in regard to the toleration of the Roman Catholics. The last work which Dr. Campbell published was his Translation of the Gospels, with preliminary Dissertations and Notes, 2 vols, 4to. Some years before his death he resigned his professorship, on which occasion a pension of three hundred pounds a year was settled upon him by the King. He died in 1796. His Lectures on Ecclesiastical History were published in 1800, 2 vols. 8vo. with his Life prefixed. These lectures contain a decided attack upon the Church Catholic, but especially upon that branch of it which was superseded by the present Presbyterian establishment, and is now usually denominated the episcopal Church in Scotland. The lectures were severely reviewed in the Anti-Jacobin Review for May 1801; but they were especially answered by the Right Reverend John Skinner, late Bishop of Aberdeen, and primus Scotiæ episcopus, (in which offices he has been worthily

succeeded by his son, the present Bishop,) in a most valuable work, entitled, "Primitive Truth and Order vindicated," and by Archdeacon Daubeney in his "Eight discourses," &c. Scottish churchmen were the more surprised at this posthumous publication, as Campbell had in his life-time assumed an air of liberality towards them.—*Gen. Dictionary. Skinner.*

CAMPEGIO, OR CAMPEJUS.

CAMPEGIO was born at Milan, in 1474. He was brought up to the profession of the civil law, which he taught at Padua and Bologna. After the death of his wife he went into holy orders, and in 1510 was appointed auditor of the Rota, by Julius II., and in 1512 Bishop of Feltre. Being afterwards, in 1517, created Cardinal by Leo X., he was sent as Pope's legate into England in the following year. His chief mission to the English court was to persuade Henry VIII. to join the confederation of Christian princes against the Turks, and to collect the tenths for the purpose of prosecuting the war. He was vested also with a legatine power of visiting monasteries. He was detained three months at Calais, having been desired by Cardinal Wolsey to wait there until a bull was procured from Rome, that he might be included in the commission. Upon his arrival in England he was received with great pomp, being met at Blackheath by the Duke of Norfolk and a great number of prelates, knights, and gentlemen, and conducted by them to a rich tent of cloth of gold, where he changed his dress and put on his Cardinal's robes edged with ermine, and thus rode in much state to London. Cardinal Wolsey, understanding that his retinue at Calais was meanly clothed, and knowing the importance of Campegio making an appearance in England suitable to the dignity of his station and character, had sent thither a considerable quantity of scarlet cloth for their robes. And as the legate had but eight mules of his own, the

night before his entrance into London he received a present of twelve more from Wolsey. These were equipped with "empty coffers" under a red covering; but one of the mules in Cheapside during the procession, becoming unruly, put the others into such confusion that several carriages were overturned, which breaking in the fall, instead of the rich furniture they were supposed to contain exposed to the view and derision of the people a collection of the most vile and homely materials.

He found the people of England very backward in meeting his demand of a tenth, and therefore, having informed the Pope of the fact, he proceeded to the other branch of his commission, that of visiting the monasteries. But Wolsey thinking himself capable of discharging this office without an associate, sent Dr. Clarke to Rome with a request, that the whole power in this article might be transferred to himself. -His request being granted, Campegio was recalled. Campegio so ingratiated himself with the higher powers that he obtained the bishopric of Salisbury. The fact that this important bishopric was conferred on a non-resident, foreign pluralist, shews how much our establishment needed reformation.

In 1524 he was made Bishop of Bologna by Clement VII., and was sent to the Diet of Nuremberg to oppose the progress of Lutheranism. When the controversy respecting Henry's divorce began, in 1527, Cardinal Campegio was sent a second time into England, to call a legatine court, in which he and his colleague, Cardinal Wolsey, were to sit as judges. He arrived in England at the end of the year 1528, but being troubled with the gout he did not make a public entry into London, although the King was desirous of giving him a splendid reception. After a repose of a few days, he had an audience of the King, and was favourably received. Godwyn represents him as a plain-spoken man, who told the King precisely what he thought. The King and Queen did actually appear before him and Wolsey, sitting as judges in their cause at Bridewell in Blackfriars. The commission being opened,

the cryer summoned King Henry of England, whereunto the King answered and said, *Here*. Then he called the Queen by name of Catherine, Queen of England, come into the court, when without answer she rose, and going round about the court knelt at the feet of the King, and addressed to him her well known and pathetic appeal, in broken English.

The first session took place May 31st, 1529, and the trial lasted until July 23rd, when, upon Queen Catherine appealing to the Pope, the court adjourned until September 28th, and was then dissolved. Hume represents Campegio's conduct, in the matter of the divorce, as prudent and temperate, although somewhat ambiguous. It is said that Henry vainly endeavoured to draw him over to his views by the offer of the bishopric of Durham. Afterwards Campegio was recalled to Rome, the King making him considerable presents upon his departure; but a rumour being spread that he carried along with him a treasure belonging to Cardinal Wolsey, whose downfall was at this time contrived, and who, it was suspected, intended to follow him to Rome, he was pursued by the King's orders, and overtaken at Calais. His baggage was searched, but nothing being found of the kind suspected, he complained loudly of this violation of his sacred character. But he was reminded by the King that by the laws of England he had no right to assume the legatine character after having been made Bishop of Salisbury, and that as a prelate of the Church of England he was bound by oath to defend the royal prerogative. The King eventually deprived him of the see of Salisbury. He died at Rome, in August, 1539, bearing the character of a man of learning, and a patron of learned men, and was much esteemed by Erasmus, Sadolet, and other eminent men of that time. His letters only remain, which contain many historical particulars, and were published in *Epistolarum Miscellaneorum, libri decem*, Basil, 1550, folio.—*Fidde's Life of Wolsey*. *Dod. Collier. Godwyn.*

CAMPIAN, OR CAMPION.

CAMPIAN was born in London, January 25, 1540, and was educated at Christ's Hospital. He probably distinguished himself at school, as he was selected to make an oration before Queen Mary on her accession to the crown. He was appointed scholar of St. John's College, Oxford, by its founder Sir Thomas White, and took his master's degree in 1564. In 1566, when Queen Elizabeth was entertained at Oxford, he made an oration before her, and also kept an act in St. Mary's Church. He was not only a member of the Church of England, but so zealous in the defence of the principles upon which that Church was reformed, that he received liberal presents from churchmen to assist him in his studies, and was ordained deacon by Cheney, Bishop of Gloucester. From this prelate he experienced many favours—and much kindness, which he repaid by reviling him, and by a degree of insolence which ill became his years and relative position, when, on his perversion to the Church of Rome, he spoke of his ordination, as receiving *the mark of the beast*. Campian was, nevertheless, though a conceited and self-sufficient, yet a mild and good natured man, with shewy talents.

In 1568 he went to Ireland, where he was engaged in writing a history of that country, in two books. Having embraced the Romish additions to the Catholic faith in 1569, he did not formally announce the fact till the following year. He then found it expedient to return to England; but in 1571 he removed into the Low Countries, and afterwards settled at the English College of Jesuits at Douay, where he openly renounced the Protestant religion, and had the degree of B.D. conferred upon him. From thence he went to Rome, where he was admitted into the society of Jesuits in 1573; and was afterwards sent by the general of his order into Germany. He lived for some time in Brune, and then at Vienna, where he composed a tragedy, called *Nectar and Ambrosia*, which was

acted before the Emperor with great applause. Soon after he settled at Prague, and taught rhetoric and philosophy for about six years in a College of Jesuits, which had been newly erected there. At length, being summoned to Rome, he was sent with the notorious Parsons, at the instance of Dr. Allen, by Pope Gregory XIII., to England.

On the Sunday after Easter, Gregory gave his blessing to the missionaries, and they left Rome, with instructions from their general, Mercuriano, to keep entirely clear of politics. They were to pass through Rheims, Paris, and Douay. On the French coast, Parsons and Campian separated. The latter landed at Dover early on the morning of June 25, 1580. Parsons trode again his native soil, at some other point. Campian was no sooner on shore, than he had to attend the local magistrate, who charged him with being a fugitive English Romanist, returning under a feigned name to propagate his religion. Had he gone no farther, the missionary would, probably, have been unable to lull suspicion, but he insisted that no other than Allen stood before him. Not even the slightest appearance of art was required in rebutting this charge, and Campian offered, at once, to deny it upon oath. Still the magistrate kept saying, to his very great alarm, that he must be sent in custody to the council, and, seemingly, with such a view he left the room. During his absence, the Jesuit became absorbed in mental prayer, not forgetting to intermingle with rational, natural, and becoming addresses to Omniscience, others to the Baptist. He was delighted, no less than surprised, on the old man's return, to hear him say, "You may go. Farewell." Of this unexpected permission, instant and effective advantage was taken, and Campian was not long in reaching London. He necessarily moved about in disguise, but his party soon became extensively aware of his return to England. Some young men of fortune instantly supplied him with clothes, and every thing that he could want. He now found himself almost overwhelmed with pro-

fessional avocations, obliged even to think of his sermons as he rode on horseback from house to house, in the neighbouring country.

Soon after the arrival of Campian in England, a royal proclamation was issued ; according to the terms of which, all people having children, wards, or others under their controul, or receiving pecuniary assistance from them, in any foreign country, were to return the names of such individuals to the ordinary, within ten days, and to take measures for recalling them within four months. All persons receiving, sustaining, cherishing, or relieving Jesuits, Seminarists, Massifying-priests, or any such, that have come, or may hereafter come from abroad ; or not discovering such, if known, or probably suspected, were to be treated as sustainers, favourers, and patrons of rebellious and seditious men. New measures of coercion were proposed to parliament ; réconcilements to Rome were made high treason in the dispenser, misprision of treason in the receiver. The saying of mass was made punishable, by a fine of 200 marks, and one year's imprisonment ; the hearing of it by half the fine, but the same term of imprisonment. Absence from church was to be finable £20 a month, and if continued through a year, two securities in £200 each, might be demanded for the party's good behaviour. To prevent the harbouring of papal agents under colour of tuition, schoolmasters, unlicensed by the ordinary, were made liable to a year's imprisonment, and persons employing them to a fine of £10 a month.

Parsons and Campian were nothing daunted ; they prepared formal answers to the Queen's proclamation. That of Parsons is lost, but Campian's has been preserved. It positively disclaims every political object, but announces that the Jesuits had made a holy league to root Romanism, in England, at all hazards. Prisons, racks, and gibbets are treated with scorn, sufficient victims being prepared to answer all their demands, and a new

succession being certain to repair every devastation that such barbarities might cause. A copy of this document was entrusted to Thomas Pound, a zealous Romanist of good family, who was himself a Jesuit. He had injunctions to suppress it so long as the writer should remain at large, but in case of his apprehension, to print and circulate it. The original Campian retained. Pound, who is represented as panting for Tyburn, seems to have been fired by such a display of rhetoric, zeal, and heroism, that he printed it immediately, and it was neither long in getting wind, nor eliciting replies: Hammer and Charke having instantly attacked it. Among its contents was a desire to argue the Romish cause before the council, a select body of divines, and another of civilians.

That he might secure some such notice for his opinions, under any circumstances, Campian produced, in the next year, his *Ten Reasons*, addressed to the most learned academicians of Oxford and Cambridge. This tract, which is elegantly written, but floridly, arrogantly, and superficially, was extensively circulated by means of William Hartley, once, like the writer, fellow of St. John's College, Oxford, now like him also, a Romish missionary. Among his own party, and among all such as are easily smitten by the charms of composition, Campian's flowers passed at once for fruit. William Whitaker, however, the learned regius professor of divinity at Cambridge, was not slow in taking up the gauntlet, so confidently thrown down, and many sufficient judges, with great reason, pronounced his answer complete. In some points, indeed, he had a task needlessly easy, the Jesuitic challenger having found Scripture for his purposes, in the Apocrypha, and Fathers, in pieces even then known to be suppositious. But Whitaker was not allowed an undisputed victory. Before the year closed, John Durey, a scholarly Scottish Jesuit, published at Ingoldstadt, a *Confutation of his Answer*. The Romish party laid, indeed, very great stress upon Campian's challenges. That unfortunate scholar himself fancied that his boldness had rendered the Pro-

testants furious ; and he still is thought not greatly mistaken.

The desire on the part of Government to apprehend Campian and his brother Jesuit, was augmented by the popular clamour against Queen Elizabeth's encouragement of the Duke of Anjou's matrimonial aims. People thought their Queen fascinated by this gay young Frenchman, and that through his influence, in the words of Cambden, "religion would be altered, and popery tolerated." Every report of Campian's challenges was taken as a confirmation of these gloomy forebodings. It is terrible to think that, for the mere purpose of vindicating the Queen from such a suspicion, it was determined to institute an active search for Campian, and to destroy him. Whatever were the faults, and they were many, of the young Jesuit, he was labouring in what he considered to be the path of duty. But he was to die in order to allay the fears of the people, which would have been more effectually allayed by the mere cessation of a flirtation on the part of the Queen.

On the 15th of July, 1581, he was apprehended in the secret room of a Roman Catholic gentleman at Lyfford, in Berkshire, eight miles from Oxford. After remaining during two days in the custody of the sheriff of Berkshire, he was conveyed by slow journeys to London, on horseback ; his legs fastened under the horse, his arms tied behind him, and a paper placed on his hat, on which, in large capital letters, were written the words, "Campian, the seditious Jesuit." On the 25th he was delivered to the lieutenant of the Tower. He was frequently examined before the Lord Chancellor, or other members of the council, and by commissioners appointed by them. He was required to divulge what houses he had frequented ; by whom he had been relieved ; whom he had reconciled ; when, which way, for what purpose, and by what commission he had come into the realm ; how, where, and by whom he printed his books. All these questions he

declined to answer. In order, therefore, to extort answers from him, he was first laid on the rack, and his limbs stretched a little, to show him, as the executioners termed it, what the rack was. He persisted in his refusal;—then, for several days successively, the torture was increased; and, on the two last occasions, he was so cruelly torn and rent that he expected to have expired under the torment. Whilst upon the rack he called continually upon God; and prayed fervently for his tormentors, and for those by whose orders they acted.

Before he was finally released from the torture, his persecutors succeeded in wresting from him various particulars, though Campian on the scaffold declared that the information extracted in this infamous way was given under an engagement upon oath, that his “harbourers” should not be molested. It is, however, certain that many of them were molested. Some were fined and imprisoned. The unhappy victim bitterly regretted his weakness in these disclosures.

It is very distressing to observe the cruel spirit of Puritanism or ultra-Protestantism, when even declaiming against the persecuting spirit of Popery; the following are the remarks of a contemporary Puritan, one who was esteemed “the first among the godly, and one of the decidedly pious,” William Charke:

“In very truth, there was no one of them so racked, but that, howsoever their minds seemed to yield to the fear of pain, they were yet worse afraid than hurt. For the very next Sabbath day, though to the churchward they must be drawn, or driven, or carried, between two men, like obstinate bears to a stake; yet could they after the sermon, walk home upon their own legs stoutly enough and strongly, as other folks. This is indeed to strain at a gnat, and to swallow up a camel, to complain of justice mercifully and necessarily used to two or three, and yourselves with all horrible torments to destroy great cities, and attempt the desolation of whole kingdoms.”

It was thought fit that Campian should be racked in mind as well as body, and on the last day of August he was brought into the chapel of the Tower, with his fellow-prisoners, to meet Alexander Nowell, Dean of St. Paul's, and William Day, Dean of Windsor, who indiscreetly began, as if to recriminate under consciousness of cruelty, by adverting to the persecutions of the late reign of Queen Mary, and asserting, that none since had been executed for religion. Campian immediately pronounced himself an example of very severe suffering for religion, having been twice on the rack. The Ten Reasons then came under discussion. The prisoner was first charged with misrepresenting Protestants as to the rejection of St. James's Epistle, on Luther's authority; there being really neither such rejection, nor such authority. To prove the latter case, he was shewn a printed book, and could only answer that it was not the right edition. He was told, and no doubt honestly, though incorrectly, that all editions here were alike. Other points were subsequently debated, and, as his opponents thought, very little to Campian's advantage. The two deans were chiefly bent upon discrediting him, or, as they said, "reclaiming him," by a merciless exposure of his numerous inaccuracies. These they treated as imputations upon veracity, though really, perhaps, mere slips of hasty writing, sanguine temperament, and superficial information. But be their cause what it may, such errors cannot be detected without humiliating any man, and in the afternoon Campian confronted his opponents with an air of much greater modesty than he had worn in the morning. The topics, too, were more manageable, chiefly turning upon justification; and, as usual upon such questions, the disputants were found, at length, very much of the same opinion. Thus a colour was given for representing Campian as departing completely master of the field; and the two deans were called upon to lower the strains of Romish triumph, by publishing their own account of the conference. Three other disputations followed, in which the celebrated Jesuit

argued with new opponents. Upon the whole, he disappointed expectation. Protestants expressly say so, Romanists tacitly admit it, by dwelling upon the barbarian tortures that he had undergone, and his want of books. No common man could have stood his ground, as he did, under such disadvantages.

To such acceptance of his own challenges there could be no objection. But it was disgracefully deemed advisable to stretch him again upon the rack. When overcome before, under its atrocious machinery, he seems to have let something fall that gave hope of important disclosures. Such a report, at least, alarmed his friends out of doors, and in a letter to make them easy, he declared himself to have had no more extorted from him than names of persons and places. As to secrets, in his intercourse with individuals, he had revealed none, nor ever would, "come rack, come rope." In fact, he denied himself to have been entrusted with any, save the sins of his penitents, of which he was depositary under the seal of confession, which he certainly would not break.

On the 12th of November Campian and his companions were indicted for high treason. Of this trial Mr. Hallam observes : "Nothing that I have read affords the slightest proof of Campian's concern in treasonable practices, though his connections, and profession as a Jesuit, render it by no means unlikely. If we may confide in the published trial, the prosecution was as unfairly conducted, and supported by as slender evidence, as any, perhaps, which can be found in our books. But as this account, wherein Campian's language is full of a dignified eloquence, rather seems to have been compiled by a partial hand, its faithfulness may not be above suspicion."

The prisoners were, nevertheless, found guilty by the jury, after deliberating for an hour, and on the first of December following, Campian was led to execution. He was dragged there on a hurdle, his face was often covered with mud, and the people good-naturedly wiped it off. He ascended the scaffold,—there, he again denied all the

treasons of which he had been accused. He was required "to ask forgiveness of the Queen;" he meekly answered, "wherein have I offended her? In *this* I am innocent; *this* is my last breath, in *this* give me credit. I have, and I do pray for her." Lord Charles Howard asked him "for which Queen he prayed?—whether for Elizabeth the Queen?"—Campian replied, "Yes, for Elizabeth your Queen, and my Queen." He then took his last leave of the spectators, and turning his eyes towards heaven, the cart was drawn away.

Besides the works already mentioned, he wrote:—1. Nine Articles directed to the Lords of the Privy Council, 1581. 2. The History of Ireland, noticed above, published by Sir James Ware, Dublin, 1633, folio. The original MS. is in the British Museum. 3. Chronologia Universalis. 4. Conferences in the Tower, published by the English divines, 1583, 4to. 5. Narratio de Divortio, Antwerp, 1631. 6. Orationes, *ib.* 1631. 7. Epistolæ variæ, *ib.* 1631. 8. De Imitatione Rhetorica, *ib.* 1631. His Life, written by Paul Bombino, a Jesuit, is very scarce; the best edition is that of Mantua, 1620, 8vo.—*Soames. Butler. Strype. Lingard. Challoner. Dod. Cambden. Hallam.*

CAMUS, JOHN PETER.

JOHN PETER CAMUS was born at Paris, in 1582. Henry IV. made him Bishop of Bellay. In his time, romances being much in vogue, he set the fashion of writing religious novels, which have obtained so much of late. He was very severe on the monks, who complained of him to Cardinal Richelieu; on which the minister said to Camus, "I find no other fault with you, but this horrible bitterness against the monks; were it not for that, I would canonize you."—"I wish that may come to pass," said the Bishop, "for then we should both have our wish; you would be a pope, and I should be a saint." In 1629

he resigned his bishopric, and retired to the abbey of Cluny, from whence he removed to Paris, and died in the hospital of Incurables in 1652.—*Moreri*.

CANNE, JOHN.

Of this person we only know that, being the compiler of the Weekly News, he became, at the Restoration, a leader of the English Independents, or Brownists, at Amsterdam. He published a Bible with marginal references or notes, of which the first edition was printed at Amsterdam, in 1664, and another at Edinburgh, 1727.—*Gen. Dict.*

CANT, ANDREW.

This unfortunate person has been condemned to fame, by giving a word to our language by which we express the whining eloquence of a hypocrite. He was originally a clergyman, having received episcopal orders. When the Presbyterians of Scotland rose in rebellion he took his part with the rebels, and was employed by those rebel committees who were distinguished by the eccentric soubriquet of the *Tables*, from the circumstance of their conducting their deliberations at four separate tables in four rooms in the new Parliament House. By them he was employed to preach the solemn League and Covenant, which was a bond of rebellion entered into by the Presbyterian party, at the instigation of Cardinal Richelieu, who furnished them with a copy of the French Holy League, of which, with some necessary alterations, it is a pretty faithful copy. The hypocritical Presbyterians at the very moment that they were exciting the ignorant mob to rebellion by a pretended fear of the introduction of popery on the part of the King, were themselves imitating that popery, for a resemblance to which they raised an outcry against the Book of Common Prayer. Never was nation

so possessed by the evil spirit as was Scotland at the time of the anti-christian covenanters. But there was still a remnant left, and Cant, with other agitators, being sent to Aberdeen, found that the doctors of that city and university were not to be moved by their groaning, whining eloquence. The historian Heron admits, that "the train of their measures was," (by these true-hearted men) "shewn to be insurrection and conspiracy against the King's authority. Their covenant was proved to be without obligation, because it was illegal, and aimed at ends incompatible with orderly government. Episcopacy was shewn to be founded upon the maxims of Revelation, the practice of the primitive Church, and the expediency of civil society. But the doctors of Aberdeen found it more easy to confute than to convince or silence the high-priests of the covenant."

Being refused the pulpits of Aberdeen, Cant and his associates preached in the open air. He was sent to the general assembly which met at Glasgow in 1638, and gave in his adhesion to the rebels, who continued its sittings after the King's commissioner had legally dissolved it. As Prynne in England had blasphemously declared that our Blessed Lord was a Puritan, so, (horrible it is to write it!) the people in Scotland were taught to regard Him as a covenanter. Mr. Cant, in his sermon at Glasgow, told his audience, that he was "sent to them with a commission from Christ to bid them subscribe the covenant, it being Christ's contract,—that he came as a wooer from the Bridegroom to call upon them to be hand-fast by subscribing the contract, and that he would not depart till he had got the names of all refusers, of whom he would complain to his Master."

Cant acted as chaplain to the rebel army under General Leslie; and with the usual hypocrisy of Puritans, who complained of the secular employment of the Bishops, took his share in the military councils. He was one of the Scotch preachers who were appointed by General Leslie to preach at Newcastle, when the rebels took

military possession of that town, in 1640. Soon after the dominant Presbyterians intruded him upon the reluctant inhabitants of Aberdeen as one of their ministers, in order to seduce the inhabitants from their loyalty to the King, and steady attachment to the Church. On the 21st of August, 1641, he preached before Charles I.; and he attended annually the general assembly, and frequently preached before the conventions of estates. He joined the Presbyterian party, who were called Protestors, or Remonstrators, and was vehement in his opposition to that temporary recall of Charles II. which took place on the murder of his father, except he was brought back "upon covenant terms;" which meant that he should sign the covenant, which bound him to extirpate the episcopal church throughout the three kingdoms. He carried this system to such an extent in Aberdeen, and was so much in the habit of denouncing people by name from the pulpit, and uttering such anathemas and imprecations upon them, that his tyranny could be no longer borne, and he was obliged to resign the living, into which he had been intruded, and leave the city. He died in 1664. —*Skinner. Lawson. Stephens.*

CANUS, MELCHIOR.

MELCHIOR CANUS was born at Tarançon, in the diocese of Toledo, in 1523. In early life he became a Dominican, and studied at Salamanca, where, in 1546, he succeeded his tutor, Francis Victoria, as professor of theology, and formed a party which opposed that of Carranza, his colleague, who was the very reverse of himself in character. It is said that he contributed much to the disgrace of Carranza. (*See his Life.*) He was summoned to the Council of Trent by Paul III.; and, in 1552, made Bishop of the Canary Islands. His enemies, especially the Jesuits, thought thus to get rid of him. But Canus, by his politic flattery of Philip II., and especially by his encouragement of the ambitious projects of that prince, soon

procured his recall to Spain, and became provincial of his order in Castile. He died at Toledo, in 1560. His treatise, *De Locis Theologicis*, published after his death, Salamanca, 1562, folio, is said to be the ablest of his works; the latest edition is that by Serry, Vienna, 1754, in two vols, 4to. A complete edition of his works was published at Cologne, in 1605, and in 1678, in 8vo; and at Venice, in 1759, in 4to.—*Moreri. Dupin.*

CAPELLUS, LEWIS.

LEWIS CAPELLUS was born at Sedan, in Champagne, about 1579. In 1610 he came to Oxford where he resided for some time at Exeter College. He was afterwards professor of Divinity and of the Oriental Languages at Saumur, where he died in 1651. His most celebrated works are his *Arcanum Punctionis revelatum*, and his *Critica Sacra*, by both of which he was involved in controversy. The first gave rise to his controversy with the younger Buxtorf, concerning the antiquity of Hebrew vowel points. By Buxtorf it was contended that the points were coeval with the Hebrew language, and were always in use among the Jews: Capellus, with whom the learned now generally agree, contended that the points were not known to the Jews before their dispersion from Jerusalem, but were invented afterwards by modern rabbins to prevent the language, which was every day declining, from being utterly lost; in short, that they were invented by the Masoreth Jews of Tiberias, about 600 years after Christ.

Capellus was persecuted by the German protestants, who, instead of entering into the merits of his case, from mere party feeling and bigotry opposed him, because they regarded his theory as making too great a concession in favour of the Vulgate; which, having been written before the Masoretic punctuation, on Capellus's hypothesis, had been applied to the text, might now claim to stand on higher ground, and was not to be judged by these innovations.

The same ultra-protestant bigotry prevented the publication of his *Critica Sacra* for a considerable period. This work is a collection of various readings and errors, which Capellus thought had crept into the copies of the Bible, through the carelessness of transcribers; and it must have been a work of prodigious labour, since the author acknowledges that he had spent thirty-six years upon it. His son went over to the Church of Rome, and obtained leave to print the work at Paris, in 1650. It was said by Morinus, that it would be a mercy to Capellus if his book were condemned at Rome, because it had procured him the hatred of the ultra-Protestant party, and at the same time was prejudicial to the cause of the Roman Catholics, which it was thought to support. His other works are, 1. *Historia Apostolica illustrata*, Gen. 1634, 4to, inserted afterwards in vol. i. of the *Critici Sacri*, London, 1660, fol. 2. *Spicilegium post Messem*, a collection of criticisms on the New Testament, Gen. 1632, 4to, and added afterwards to Cameron's *Myrothecium Evangelicum*, of which Capellus was the editor. 3. *Diatribæ duæ*, also in the *Spicilegium*. 4. *Templi Hierosolymitani Delineatio triplex*, in vol. i. of the *Critici Sacri*. 5. *Ad novam Davidis Lyram Animadversiones*, &c. Salmur. 1643, 8vo. 6. *Diatriba de Veris et Antiquis Ebræorum Literis*, Amst. 1645, 12mo, in answer to Buxtorf. 7. *De Critica nuper a se Edita*, ad rev. Virum D. Jacob. Usserium Armacanum in Hibernia Episcopum, *Epistola Apologetica*, in qua Arnoldi Bootii temeraria Criticæ Censura refellitur, Salmur. 1651, 4to. His correspondence with the learned Usher may be seen in Parr's collection of letters to and from the Archbishop, pp. 559, 562, 568, 569, and 587. 8. *Chronologia Sacra*, Paris, 1655, 4to, reprinted afterwards among the prolegomena to Walton's *Polyglot*. In 1775 and 1778, a new edition of the *Critica Sacra* of Capellus was published at Halle, in 2 vols, 8vo, by Vogel and Scharfenberg, with corrections and improvements.—*Capellus da Gente Capellorum. Moreri. Mosheim.*

CARDONA, JOHN BAPTIST.

JOHN BAPTIST CARDONA was a native of Valencia, and canon of the cathedral in that city. On going to Rome he was promoted to the bishopric of Elne in Roussillon, which see was afterwards removed to Perpignan. He was next translated to Vich, and lastly to Tortosa, where he died in 1590. He published—1. *De Regia Sancti Laurentii Bibliotheca*. 2. *De Bibliothecis et De Bibliotheca Vaticana*. 3. *De expurgandis hæreticorum propriis nominibus*. 4. *De Dyptychis*. In the two first of these works he gives directions for collecting books, and the last contains some curious information on the dyptychs or ancient public registers. Among his other literary labours he sought to establish, by a careful collation of manuscripts, the true readings of the works of the Fathers. At the period of his death he had already restored upwards of eight hundred readings in the works of Gregory the Great and St. Hilary.—*Moreri. Fraheri Theatrum*.

CARGILL, DONALD

This unfortunate man, regarded as a saint by ultra-protestants, was born in the year 1610, in the parish of Rattray, in the county of Perth. He became minister of the Barony parish of Glasgow in 1650, but refusing to accept collation from Archbishop Fairfoull after the Restoration, and to celebrate the 29th of May, he was banished by the privy council beyond the Tay; but he was not farther noticed till 1668, when he was peremptorily enjoined to observe the order for his exile, though he was permitted to resort to Edinburgh in 1669 on some legal business, though he was not allowed to reside in the city or to approach Glasgow. For some years afterwards he wandered about as a field preacher, and became conspicuous by denouncing all who accepted the Indulgence. He was among the insurgents at the battle of Bothwell Bridge,

at which he was wounded, but he escaped to Holland. He soon, however, returned, and again lurked in Scotland in connection with some who wrote severe papers against the government. Cargill and a zealous follower of his religious principles were known to be in hiding on the shores of the Frith of Forth above Queensferry, and the incumbent of Carriden, who naturally felt uneasy at the presence of two such persons in that parish, informed the governor of Blackness Castle, who set out in search of them. They were traced to a public house in Queensferry, and the governor, who had sent for a party of soldiers to take them, cajoled them by drinking wine until his men arrived. As they had no suspicion of this officer's purpose they sat with him for some time, till impatient at the delay of his men he attempted to take them prisoners. A struggle ensued, in which Cargill's associate was mortally wounded, but the field-preacher was concealed by a neighbouring farmer, and fled into Lanarkshire. In the pocket of his friend was found a very violent document, which was understood to have been written by Cargill, and is known by the soubriquet of the *Queensferry Covenant*, from the place where it was found. He was concerned with Richard Cameron in the Sanquhar exploit, when, on the 22nd of June, 1680, they collected twenty of their infatuated followers at the Royal Burgh of Sanquhar, and there, with such formalities as gave their proceedings the sanction of a divine law, read a declaration, in which they renounced their allegiance, and made war against the King, as a tyrant and usurper. He collected a large assemblage at the Torwood, and, after preaching two sermons he "excommunicated and delivered to Satan," as he phrased it, Charles II., the Dukes of York, Monmouth, Rothes, and Lauderdale, Sir George Mackenzie, and General Dalyell of Binns, renounced his allegiance, absolved all the King's subjects from the same, and declared that no human power could reverse this sentence unless those personages repented. This fulmination, sufficiently harmless and even ludicrous so far as Cargill's

ecclesiastical authority was concerned, was a serious affair to himself and his followers. The privy council failed not to perceive that it was calculated not only to bring them into contempt, while it was a direct act of treason, but that it tended to mark them as proper objects for the vengeance of the ignorant and enthusiastic peasantry, who were taught that assassination was meritorious. Cargill was intercommuned, and a reward was offered for him of 5000 merks. Numerous stories and traditions are told of his narrow escapes from the soldiers and others in search of him, but he was at last seized at Covington, in Lanarkshire, conveyed to Lanark on horseback with his feet tied under the animal's belly, and thence to Glasgow, from which he was removed to Edinburgh, where he was tried on the 26th of July, 1681, condemned for high treason, and executed on the following day. The spot on the Torwood at which Cargill '*excommunicated*' Charles II. and the others was long pointed out as a square field near Sir William Wallace's oak, which has now disappeared.

By ultra-protestant writers, who contend that he merely carried out protestant principles in having recourse to rebellion, he is said to have had the gift of prophecy, and miracles were wrought in his favour. (*See Scots' Worthies.*) As a specimen of his artifice as a minister we give the following anecdote, which would have been denounced as priestcraft by those who narrate it, had the actor been a Jesuit instead of a Presbyterian.

There was a certain woman in Rutherglen, about two miles from Glasgow, who, by the instigation of some, both ministers and professors, was persuaded to advise her husband to go but once to hear the curate, to prevent the family being reduced, which she prevailed with him to do. But going the next day after to milk her cows, two or three of them dropt down dead at her feet, and Satan, as she conceived, appeared unto her, which cast her under sad and sore exercises and desertion, so that she was

brought to question her interest in Christ, and all that had formerly passed betwixt God and her soul, and was often tempted to destroy herself, and sundry times attempted it. Being before known to be an eminent Christian, she was visited by many Christians, but without success, still crying she was undone, she had denied Christ, and He had denied her. After continuing a long time in this exercise, she cried for Mr. Cargill, who came to her, but found her distemper so strong, that for several visits he was obliged to leave her as he found her, to his no small grief. However, after setting some days apart on her behalf, he at last came again to her, but finding her no better, still rejecting all comfort, still crying out, that she had no interest in the mercy of God, or merits of Christ, but had sinned the unpardonable sin; he, looking in her face for a considerable time, took out his Bible, and naming her, said, "I have this day a commission from my Lord and Master, to renew the marriage contract betwixt you and him; and if ye will not consent, I am to require your subscription on this Bible, that you are willing to quit all right, interest in, or pretence unto Him;" and then he offered her pen and ink for that purpose. She was silent for some time, but at last cried out, "O! *salvation is come unto this house.* I take Him, I take Him on His own terms, as He is offered to me by His faithful ambassador." From that time her bonds were loosed.—*Lawson's Scottish Church. Stephens. Scots' Worthies.*

CARLETON, GEORGE.

GEORGE CARLETON was born at Norham, in Northumberland, his father being, at the period of his birth, the governor of the castle. He was educated under the direction of Bernard Gilpin, by whom he was sent to Edmund Hall, Oxford, in 1576. Having taken his Bachelor's degree, he was elected a fellow of Merton, deferring his

M.A. degree till 1585. In 1618 he was appointed to the bishopric of Landaff, and in the same year he submitted to the disgrace of being sent by King James I. to attend the schismatical meeting called the Synod of Dort. When there, an indirect attack being made, by the introduction of the Belgic Confession, upon the Catholic Church on the doctrine of episcopacy, Bishop Carleton thought proper to defend his order. Low in every other point of doctrine as he was, here, being personally concerned, he took sufficiently high ground. His own account of his conduct is as follows :—

“ When we were to yield our consent to the Belgic Confession at Dort, I made open protestation in the synod, that whereas in the confession there was inserted a strange conceit of the parity of ministers to be instituted by Christ, I declared our dissent utterly in that point. I showed that by Christ a parity was never instituted in the Church: that he ordained twelve Apostles, as also seventy disciples: that the authority of the twelve was above the other: that the Church preserved this order left by our Saviour. And therefore, when the extraordinary power of the Apostles ceased, yet this ordinary authority continued in Bishops, who succeeded them, who were by the Apostles left in the government of the Church, to ordain ministers, and to see that they who were so ordained should preach no other doctrine: that in an inferior degree the ministers, who were governed by Bishops, succeeded the seventy disciples: that this order hath been maintained in the Church from the times of the Apostles. And herein I appealed to the judgment of antiquity, and to the judgment of any learned man now living; and craved herein to be satisfied, if any man of learning could speak to the contrary. My Lord of Salisbury is my witness, and so are all the rest of our company, who spake also in the cause.

“ To this the Bishop subjoins, that in a conference with some divines of that synod he told them, the cause of all the troubles, was because they had no Bishops amongst

them, who by their authority might repress turbulent spirits that broached novelty, every man having liberty to speak and write what they list: and that as long as there were no ecclesiastical men in authority to repress and censure such contentious spirits, their Church could never be without trouble. To this their answer was, that they had a great honour for the good order and discipline in the Church of England, and heartily wished they could establish themselves upon this model: but they had no prospect of such a happiness; and since the civil government had made their desires impracticable, they hoped God would be merciful to them."

"By the way," observes Collier, "the States, upon their revolt from the King of Spain, destroyed seven sees, and applied the revenues to the public service. The names of them are these: the bishopric of Harlem in Holland; of Middleborough, in Zealand; of Lewarden, in Friezland; of Groningue, in Groningen; of Deventer, in Overysse; of Ruremonde, in Guelderland: and the archbishopric of Utrecht, to which the Bishops of the other sees above mentioned were suffragans.

"Thus, it is possible, the gain of sacrilege prevailed to break the apostolical government. Those at the helm might be averse to the continuing episcopacy, for fear some part of the old endowments should be expected to maintain it. Thus the mitre was sent to the mint, to keep the new exchequer in cash: the crozier was seized, and a staff provided instead of it. Some people love a cheap religion, and a poor clergy: a clergy without strength either in character or circumstances. This is the way to make discipline low and easy; to check the freedom of the pulpits, and prevent their being troublesome to the shop and exchange."

On his return to England Bishop Carleton was translated to Chichester, where he died, in 1628. Among his works are enumerated: *Tithes examined, and proved to be due to the Clergy by a Divine Right*, London, 1606, and 1611, 4to. *Jurisdiction Regal, Episcopal, Papal*;

wherein is declared how the Pope hath intruded upon the Jurisdiction of Temporal Princes, and of the Church, &c. London, 1610, 4to. Consensus Ecclesiæ Catholicæ contra Tridentinos, de Scripturis, Ecclesiæ, Fide, et Gratia, &c. London, 1613, 8vo. A thankful Remembrance of God's Mercy. In an Historical Collection of the great and merciful Deliverances of the Church and State of England, since the Gospel began here to flourish, from the beginning of Queen Elizabeth, London, 1614. The historical part is chiefly extracted from Camden's Annals of Queen Elizabeth. Short Directions to know the true Church, London, 1615, &c., 12mo. Examination of those Things wherein the Author of the late Appeal (Montague, afterwards Bishop of Chichester) holdeth the Doctrine of Pelagians and Arminians to be the Doctrines of the Church of England, London, 1626, and 1636, 4to. A joint Attestation, avowing that the Discipline of the Church of England was not impeached by the Synod of Dort, London, 1628, 4to. Vita Bernardi Gilpini, Viri sanctiss. famâque apud Anglos Aquilonares celeberrimi, London, 1626, 4to, inserted in Dr. W. Bates' Collection of Lives, London, 1681, 4to. Latin Letter to Mr. Camden, containing some Notes and Observations on his Britannia. Printed by Dr. Smith, amongst Camdeni Epistolæ, No. 80. He had also a share in the Dutch Annotations, and in the new translations of the Bible, undertaken by order of the Synod of Dort, but not completed and published till 1637.—*Fuller. Wood. Collier.*

CAROLOSTADT, OR CARLSTADT, ANDREW BODENSTEIN.

ANDREW BODENSTEIN CAROLOSTADT, a celebrated Reformer, was born at Carlstadt, in Franconia. The year of his birth is not known. In 1502 he became doctor in divinity at Wittemberg, where he held a professorship, a canonry, and the archdeaconry. While he was dean of the College, in the year 1512, the celebrated Martin

Luther was admitted to his doctor's decree, and the two doctors became intimate. In 1517, Carlostadt was one of Luther's most zealous adherents in opposing the corruptions of popery. He was first distinguished as a Reformer in dispute with Eck, or Eckius, which took place at Leipsic, in 1519. An account of this disputation will be given in the Life of Eck, and in that of Luther. The protestant historian, Ranke, thus describes the part which our Reformer bore in this disputation.

“Carlostadt had insisted on his right of opening the debate, but he acquired little glory from it. He brought books, out of which he read passages, then hunted for others, then read again; the objections which his opponent advanced one day, he answered the next. How different a *disputator* was Johann Eck! His knowledge was all at his command, ready for use at the moment; he required so little time for preparation, that immediately after his return from a ride he mounted the chair. He was tall, with large muscular limbs, and loud penetrating voice, and walked backwards and forwards while speaking; he had an exception ready to take against every argument; his memory and address dazzled his hearers. In the matter itself—the explanation of the doctrine of grace and free-will—no progress was, of course, made. Sometimes the combatants approximated so nearly in opinion, that each boasted he had brought over the other to his side, but they soon diverged again. With the exception of a distinction made by Eck, nothing new was produced; the most important points were scarcely touched upon; and the whole affair was sometimes so tedious that the hall was emptied.”

Carlostadt was now suspended from all communion with the Church; and carrying out his principles to their full extent, he became the first ultra-protestant. In 1521 he attacked the institution of celibacy, in a work of some length, and was himself one of the first of the protestant theologians to break his vows and to marry. So far he had proceeded with the sanction of Luther; but the

influence of Carolostadt in Wittemberg, while Luther was confined in what he, somewhat profanely, styled his Patmos, excited the jealousy, while the vehemence with which he acted up to the principles he adopted, awakened the fears of his brother reformer. The townspeople had become so riotous at the close of the year 1521, encouraging some of the students and younger burghers, who had entered the parish church when mass was about to be sung, with knives under their coats, and snatched away the mass books, driving the priests from the altar, that the Elector was obliged to interfere. The excitement, however, as Ranke observes, was already too great to be restrained by the command of a prince whose leniency was so well known; and accordingly Dr. Carolostadt announced, in spite of it, that on the feast of the circumcision he should celebrate the mass according to a new rite, and administer the 'Lord's Supper in the words of the Founder. He had already attempted something of the kind in the month of October, but with only twelve communicants, in exact imitation of the example of Christ. As it seemed probable that difficulties would be thrown in his way, he determined not to wait till the day appointed, and on Christmas Day, 1521, he preached in the parish church on the necessity of abandoning the ancient rite and receiving the sacrament in both kinds. After the sermon he went up to the altar and said the mass, omitting the words which convey the idea of a sacrifice, and the ceremony of the elevation of the host, and then distributed first the bread and next the wine, with the words, "This is the cup of my blood of the new and everlasting covenant." This act was so entirely in harmony with the feelings of the congregation that no one ventured to oppose it. On New Year's Day he repeated this ritual, and continued to do so every succeeding Sunday; he also preached every Friday.

Carolostadt did not hesitate at the strangest and most arbitrary interpretations of Scripture; having renounced the tradition of the Church, he felt that he had as much

right as Luther to follow the impulse of his own mind. At this time, this zealous reformer doubted whether Moses was really the author of the books which bear his name, and whether the Gospels have come down to us in their genuine form. So early did Lutheranism develop itself in rationalism. He was thus prepared to join himself with those protestants in Wittemberg, who complained that Luther's reformation had not gone far enough; and heading these, our reformer introduced more striking reforms every day. The priestly garments were abolished, and Auricular confession disused. People went to receive the sacrament without preparation, and imagined that they had gained an important point, when they took the host with their own hands instead of receiving it from those of the priest. It was held to be the mark of a purer Christianity to eat eggs and meat on fast days especially. The pictures in the churches were now esteemed an abomination in the holy place. Carolostadt disregarded the distinction which had always been made between reverence and adoration, and applied all the texts in the Bible directed against idolatry to the worship of images. He insisted upon the fact that people bowed and knelt before them, and lighted tapers, and brought offerings; that, for example, they contemplated the image of St. Christopher, in order that they might be preserved against sudden death; he therefore exhorted his followers to attack and destroy "these painted gods, these idle logs." He would not even tolerate the crucifix, because he said men called it their God, whereas it could only remind them of the bodily sufferings of Christ. It had been determined that the images should be removed from the churches, but as this was not immediately executed, his zeal became more fiery; at his instigation an iconoclast riot now commenced, similar to those which half a century afterwards broke out in so many other countries. The images were torn from the altars, chopped in pieces and burnt. It is obvious that these acts of violence gave a most dangerous and menacing character to the whole

controversy. Carolostadt not only quoted the Old Testament to show that the secular authorities had power to remove from the churches whatever could give scandal to the faithful, but added, that if the magistrates neglected this duty, the community was justified in carrying out the necessary changes. Accordingly the citizens of Wittemberg laid a petition before the council, in which they demanded the formal abolition of all unbiblical ceremonies, masses, vigils, and processions, and unlimited liberty for their preachers. The council was forced to concede these points one after the other; nor did even these concessions satisfy the innovators. Their project was to realize without delay their own conception of a strictly Christian community. The council was called upon to close all places of public amusement, not only those which the law prohibited, but those which it had sanctioned; to abolish the mendicant orders who, they said, ought not to exist in Christendom, and to divide the funds of the religious communities, which were pronounced to be altogether mischievous and corrupt, among the poor. To these suggestions of a bigoted fanaticism, blind to the real nature and interests of society, were added the most pernicious doctrines of the Taborites. An old professor like Carolostadt suffered himself to be carried away by the contagion to such a degree as to maintain that there was no need of learned men, or of a course of academic study, and still less of academic honours. In his lectures he advised his hearers to return home and till the ground, for that man ought to eat his bread by the sweat of his brow. One of his most zealous adherents was George Mohr, the rector of the grammar school, who addressed the assembled citizens from the window of the school-house, exhorting them to take away their children. Of what use, said he, would learning be henceforth? They had now among them the divine prophets of Zwickau, Storch, Thomä, and Stübner, who conversed with God, and were filled with grace and knowledge without any study whatsoever. The

common people were of course easily convinced that a layman or an artisan was perfectly qualified for the office of a priest and teacher.

Carlostadt himself went into the houses of the citizens and asked them for an explanation of obscure passages in Scripture; acting on the text that God reveals to babes what He hides from wise men. Students left the university and went home to learn a handicraft, saying that there was no longer any need of study.

The two great reformers, Luther and Carolostadt, were now at the head of two distinct parties, Carolostadt being an advocate for physical force, (as Luther had appeared formerly to be,) and Luther now maintaining that the Reformation should be carried by moral force only. Luther appeared suddenly at Wittemberg, having left his retreat at Wartburg: at his presence the tumult was hushed, the revolt quelled, and order restored. Carolostadt was condemned to silence. He was reproached, strange to say, with having intruded himself into the ministry, and was forbidden to enter the pulpit again. Wittemberg, says Ranke, was now once more quiet; the mass was as far as possible restored, preceded by confession, and the host was received as before with the lips. It was celebrated in hallowed garments, with music and all the customary ceremonies, and even in Latin; nothing was omitted but the words of the canon which expressly denote the idea of a sacrifice. In every other respect there was perfect freedom of opinion on these points, and latitude as to forms. Luther himself remained in the convent and wore the Augustine dress, but he offered no opposition to others who chose to return to the world. The Lord's Supper was administered in one kind or in both: those who were not satisfied with the general absolution, were at full liberty to require a special one. Questions were continually raised as to the precise limits of what was absolutely forbidden, and what might still be permitted. The maxim of Luther and Melancthon was,

to condemn nothing that had not some authentic passage in the Bible,—“clear and undoubted Scripture,” as the phrase was,—against it. This was not the result of indifference; religion withdrew within the bounds of her own proper province, and the sanctuary of her pure and genuine influences. It thus became possible to develop and extend the new system of faith, without waging open warfare with that already established, or, by the sudden subversion of existing authorities, rousing those destructive tendencies, the slightest agitation of which had just threatened such danger to society. Even in the theological exposition of these doctrines, it was necessary to keep in view the perils arising from opinions subversive of all sound morality. Luther already began to perceive the danger of insisting on the saving power of faith alone; already he taught that faith should show itself in good conduct, brotherly love, soberness, and quiet.

Carlostadt being in 1524 driven from Wittemberg, was obliged to retire to Orlemund, a town of Thuringia, in the electorate of Saxony. The Lutherans complained that he had here no legitimate appointment to the ministry; what appointment more legitimate than their own he could have had is not apparent, he was elected by the people to be their spiritual pastor, and he met with their approbation, when he asserted the right of the people to have recourse to “physical force,” in the assertion of their civil and religious liberties. Luther, with some inconsistency, proclaimed himself an advocate only of “moral force;” Carlostadt was accused to the Elector of Saxony of favouring the Anabaptists, and the rebellion of the peasants. Luther being sent to Orlemund by the Elector to inform him of the truth of the matter, and appease the people, as he passed through Jena, August 23, preached zealously, as his manner was, against Carlostadt, who was then present, yet not naming him, saying, “that the Sacramentarians and Image-fighters were actuated by the spirit of Muncer, the leader of the Anabaptists.” As he went out from sermon Carlostadt went to him, to the Black Bear

Inn, where he lodged, and railed at him for what he had said, protesting, that he had no correspondence with Muncer, nor did in the least approve his actions, or his doctrine. He added, that supposing he were in an error, Luther transgressed the laws of Christian charity in inveighing against him publicly, before he had given him any private admonition or reproof; and lastly, that Luther contradicted himself in what he had written upon the Sacrament. Nevertheless he offered to change his opinion if he would shew him that he was in an error. Luther answered him, and after a long discourse on both sides, when the contest grew hot, Luther being naturally passionate, challenged Carolostadt to write against him, and taking a piece of gold out of his purse, gave it him saying, "take it, write against me as strongly as you can." Carolostadt took it, and said to his friends and assistants, "Brethren, see the sign and earnest of the powers which I receive against Dr. Luther, I pray you be witnesses." Then they shook hands and drank each other's health. The next day Luther arrived at Orlemund, Carolostadt went to him and saluted him: what he said to him besides, was this: Carolostadt, you are my adversary, and you have received a florin to declare yourself against me. He would not have had him present at the conference which he had with the inhabitants of Orlemund, who received Luther very roughly, so that he was obliged to leave the place. Soon after, the Elector of Saxony, at his earnest request, commanded Carolostadt to depart out of his countries. Martinus Renbardus, preacher at Jena, was also banished with him. Carolostadt after his departure wrote a letter to the inhabitants of Orlemund, which was read in a full congregation of the people called together by the tolling of a bell, and in it he complains, that Luther had banished him without being heard or convicted. Being settled at Strasburg, he put out two books upon the Lord's Supper, to maintain his notion of it, and his interpretation of our Lord's words at the institution, namely, that the Body of Jesus Christ is not in

the Sacrament, which is only a commemoration of the Body and Blood of Christ given and shed for us; and that these words, This is my Body given for you, This is my Blood shed for you, have no relation to the Bread and Wine, but to the Body of Jesus Christ then present and visible.

Thus was Carolostadt the founder of the heresy which, in modern times, has arrogated to itself the title of being Evangelical, which denies to the Eucharist the sacramental character, and makes it a mere ceremony, and not a means of grace. Luther, the father of protestantism, continued to the last to contend against Carolostadt in favour of the doctrine of the Real Presence; "I neither can," says he, "nor will deny, that if Carolostadt, or any one else could have persuaded me, during the last five years, that in the Sacrament there is nothing but mere bread and wine, he would have conferred on me a great obligation. I have examined this matter with the utmost anxiety, and with persevering diligence; I have stretched every nerve with a view to unravel the mystery; for I most clearly saw that the new tenet would give me a great advantage in my contests with the papacy. Moreover, I have had a correspondence on this subject with two persons much more acute than Carolostadt, and not at all disposed to twist words from their natural meaning. But the text in the gospel is so strong and unequivocal, that I have found myself compelled to submit to its decision. Its force can be eluded in no way whatever, much less by the fictitious glosses of a giddy brain."

From this may be seen the wickedness of those who accuse persons who hold the doctrine of the Real Presence of not being good protestants. Luther very properly attacked the change in the substance of the Bread and Wine; it was Carolostadt who headed the infidel denying the Real Presence. Melancthon, who was considered the mildest of the Reformers, thus speaks of Carolostadt:—

“Carlostadt,” says he, “first raised the tumult respecting the Sacrament. He was a man of a savage disposition, and of no genius or learning, or even of common sense; a man who was so far from having any marks of being influenced by the Holy Spirit, that I could never observe him either to understand or practise even the ordinary duties of humanity. Nay, he has discovered manifest marks of an unholy turn of mind: all his notions savour of sedition and of Judaism. He rejected every law made by the Gentiles, and contended, that forensic questions ought to be decided by the law of Moses; so little did he comprehend the force and nature of Christian liberty. From the very first he embraced with his whole might the fanatical doctrine of the Anabaptists, when Nicholas Storck attempted to sow the seeds of it in Germany; and he made a stir respecting the Sacrament, entirely from a dislike to Luther, and not in the least from any pious conviction that he himself was in the right. For when Luther had expressed his disapprobation of Carolostadt’s indiscreet zeal in breaking and pulling down the images and statues, he was so inflamed with a monstrous spirit of revenge, that he began to look out for some plausible plan for ruining the reputation of Luther. A great part of Germany can testify that I speak nothing but the truth. And if there was need of proof, his own publications would be my most decisive witnesses against their author. There is not in them even the specious appearance of a probable argument, that should have induced the man to take up his pen. With how jocose and trifling a spirit does he treat of the Greek word *τοῦτο*? Then, has he thrown any light whatever on the point of so much importance in the history of the ancient Church? or what testimony has he produced from any celebrated author? or, lastly, what single expression is there in his whole disputation that indicates a pious way of thinking?—He only vociferates, as do the lowest mechanics, who, in their cups, are pleased with nothing

but profane tales. Moreover, a great part of his writings are taken up with railing; and yet the stupid author would pass for a man of wit and humour."

Melancthon concludes this picture with saying,—“I have written this for the sake of my neighbours, that, if they have the least regard for my testimony, they may beware of such a character. For though it is not in his power to disguise his real disposition for a long time together, yet he has a surprisingly fair outside, and possesses the arts of insinuation to a wonderful degree. But his temper is violent and restless, and soon breaks out into acts of ambition, passion, and envy."

It is indeed much to be regretted that the foreign Reformers were only united when their work was destruction, and that they were more bitterly opposed to one another, than to the Romanists, when their work became constructive. The want of a Christian spirit, too frequently evident, caused many to remain in the Church of Rome, who were at first scandalized by its abuses, while others regarded the Reformation as chiefly a political movement, the form under which the republican feeling displayed itself. There can be no doubt, however, that whatever was the conduct of the foreign Reformers, they were earnest theologians. Carolostadt now wandered from place to place through the higher Germany, and at length made a pause at Rotenburgh, where, as usual, he soon raised tumults, and incited the people to pull down the statues and paintings. When the seditious faction of the peasants, with Muncer their ringleader, was effectually suppressed, Carolostadt was in the greatest difficulties, and even in danger of his life from his supposed connexion with those enthusiasts, and he narrowly escaped, through being let down by the wall of the town in a basket. Thus reduced to the last extremity, he and his wife incessantly entreated both the Elector and Luther that they might be allowed to return into their own country. He said that he could clear himself of having had any concern in the rebellion; and that if he failed, he

would cheerfully undergo any punishment. With this view he wrote a little tract, in which he takes much pains to justify himself from the charge of sedition; and he sent a letter likewise to Luther, in which he earnestly begs his assistance in the publishing of the tract, as well as in the more general design of establishing his innocence. Luther, generously commiserating his fallen rival, immediately published Carolostadt's letter, and called on the magistrates and on the people to give him a fair hearing. In this he succeeded; and Carolostadt was recalled about the autumn of 1525, and then he made a public recantation of what he had advanced on the Sacrament of the Lord's Supper, a condescension which did not procure a complete reconciliation between him and the other reformers, and indeed affords but a slender proof of his consistency. We find Carolostadt, after this, at Zurich, and at Basle, where he was appointed pastor and professor of divinity, and where he died, on the 25th of December, 1541, or as some say, 1543. His friend Bucer observes that, although at one time "somewhat savage," his spirit was broken by his daily persecutions and heavy misfortunes, and he died a penitent. Milner complains that Bucer represents his former defect "as the natural consequence of having lived so much in the company of the *most savage* Luther, and of the incredible successes of the first reformers, which might have rendered insolent any modest man whatsoever." Without remarking upon the ignorance displayed in this passage of the power of the Gospel, and the supernatural grace vouchsafed to regenerate man, it will be evident to the reader, that the reformers had not for one another that almost idolatrous reverence which is demanded for them by modern Sectarians. The Reformation was the work of God; but it does not follow that the instruments He employed in effecting that work were superior to those used on other occasions.

The followers of the great Reformer, whose life has been given, at first retained the name of Carolostadians, and then were called Sacramentarians, because they denied

the grace of the Sacraments, especially of the Eucharist, *lucus a non lucendo*. They agree in most things with the Zuinglians, and with the protestant sects in England which denominate themselves Evangelical.—*Melchior Adam. Milner. Daubigny. Ranke. Dupin. Bossuet.*

CARPOCRATES, OR CARPOCRAS.

CARPOCRATES was a heretic of the second century, of whose personal history little is known. He was an Alexandrian, and married a female of Cephallenia, by name Alexandria. Epiphanes was their son. He died at the age of seventeen, and was honoured by the inhabitants of Same, in Cephallenia, as a god. A temple was consecrated to him, and on every new moon the Cephallenians met together to celebrate his apotheosis. His father instructed him in the customary branches of learning (*την ἐγκύκλιον παιδείαν*), and in the philosophy of Plato. He was the founder of the Monadic knowledge, and of the heresy of the Carpocratians. His works were extant in the time of Clement, who quotes a passage from a treatise concerning justice, the object of which is to shew that the institution of marriage is at variance with the justice of God, who meant all things to be possessed in common. The light of the sun is common to all; sight is common to all. Human laws introduced property, and consequently injustice, by interfering with the community intended by God.

Clement says, that the Carpocratians were guilty of the most horrible excesses at their meetings. These excesses appear to have brought the Christian Agapæ into disrepute, and to have occasioned their discontinuance.—*Clemens Alexandrinus; Bp. Kay's Edition.*

CARRANZA, BARTHOLOMEW.

BARTHOLOMEW CARRANZA was born of an ancient and noble family, at Miranda, in Navarre, in 1503. After

studying in the university of Alcala, he entered among the Dominicans of the Castile, and taught theology with so much reputation at Valladolid, that he was sent by Charles V. in 1546 to the council of Trent, where he distinguished himself by the earnestness with which he maintained the duty of clerical residence. While he was at the council of Trent he wrote a discourse on the residence of Bishops, printed at Venice, 1547, and afterwards in 1562. He asserted that it was *jure divino*, and treated the other opinion as diabolical. When Philip of Austria, afterwards Philip II. of Spain, who had been his pupil, visited England for the purpose of espousing Queen Mary, he took Carranza with him, and the Queen appointed him her confessor, and urged him to use his best exertions to bring back her protestant subjects to the Roman Catholic Church; a commission which he fulfilled with more zeal than charity. Philip soon afterwards, in 1557, made him Archbishop of Toledo, an elevation which he very reluctantly accepted.

The suspicion that Charles V. did not die a good Catholic, fell upon Carranza. The Inquisition seized upon him in 1559 for a heretic; and his process was kept on foot in Spain till the year 1567. In that year he appealed to the Pope, and was carried to Rome under a sure guard, and put into the prisons of the Inquisition, where he suffered a great deal during the ten years that they kept him there. At last sentence was given against him in 1576, setting forth, that though they had no certain proofs of his being a heretic, yet, considering the strong presumptions which there were against him, he should make a solemn abjuration of the errors of which he was accused. Having obeyed this order with submission, he was sent to the Convent of Minerva, where he died soon after, May 2, 1576, aged 72 years. At his death he gave evidence of his catholicity, and his humility, publicly declaring, in the presence of the Holy Sacrament, which he was going to receive, that he never held any heretical opinions; and yet that he believed the sentence

given against him was just, in consequence of what was alleged and proved. Out of an excess of charity and humility, he was willing to excuse his judges, who accused themselves, in owning by their sentence that they had no proofs against him, only simple presumptions. Justice was afterwards done to his memory, which has been held in esteem and veneration among pious and learned men.

Carranza's principal work is, his *Sum of the Councils*, which is well known, and has been often printed: a work so much the more useful, by how much it contains so great a variety in so small a volume. His Spanish Catechism was censured by the Inquisition of Spain: however, when it was carried to the congregation of the deputies of the council of Trent, who were to examine books, in 1563, it was approved by them, and orders were given to draw up an attestation in form. But when this was known in Spain, the Count de Lerma complained to the fathers of the congregation, of their passing such a judgment upon Carranza's book, and desired them to revoke it. When the congregation would not do this, the Bishop of Lerida, either urged on by the Count, or of his own head, railed at them for their judgment, and produced passages out of the book, which, in the sense that he put upon them, seemed to deserve censure, and so he accused the deputies of the congregation. Upon this the chairman of the congregation complained to the legates, and desired reparation for himself and his colleagues, protesting that he would not assist at any public action until they had proper satisfaction given them. Morone reconciled their difference, by ordering, that no copies should be given of their attestation; and that the Bishop of Lerida should make his excuses to the deputies of the congregation. The Count then took away the attestation, which was put into the agent of Toledo's hands; and so the matter was laid asleep.

He wrote, among other works, 1. *Commentarios sobre el Catechismo Christiano*, Antwerp, 1558, folio; this was the work that caused him so much persecution; it was

placed by the Inquisition in the Index Expurgatorius. 2. *Summa Consiliorum*, Venice, 1546, 8vo. 3. *De Necessariâ residentiâ Episcoporum et aliorum Pastorum*, ibid. 1547, 1562, 8vo.—*Dupin. Bayle.*

CARSTARES, WILLIAM.

WILLIAM CARSTARES was born at Glasgow, in 1649. He was educated at Edinburgh and Utrecht. While abroad, he was introduced to the Prince of Orange, who often consulted him upon the state of Britain. After his return to Scotland, Carstares entered into orders; but his bias being to politics, he set out again for Holland. On his way he stopped in London, and being seized as a disaffected person, connected with the Rye-house conspirators, was sent to Scotland for trial. Here he was put to the torture, which he endured with fortitude; but afterwards made a confession, and was discharged. He then went to Holland, and remained there till 1688, when he accompanied the Prince of Orange to England, and afterwards was appointed King's chaplain for Scotland. In 1704 he was made professor of divinity in the university of Edinburgh, of which he soon afterwards became principal. When the union of the two kingdoms was projected, he supported that measure with great zeal, and promoted it by his interest. He died in 1715. His letters and state papers were printed in 1774, in one vol. 4to.—*Watkins.*

CARTE, THOMAS.

THOMAS CARTE was born at Clifton, in Warwickshire, in 1686. He was admitted of University College, Oxford, in 1698, in the thirteenth year of his age. He took his degree of B.A. January, 1702; after which he was incorporated at Cambridge, where he became M.A. in 1706. In 1712 he made the tour of Europe with a

nobleman, and on his return entered into orders, and was appointed reader of the Abbey Church at Bath; where, on January 30, 1714, he preached a sermon in which he took occasion to vindicate Charles I. from aspersions cast upon his memory with regard to the Irish rebellion. This engaged him in a controversy with the celebrated Dr. Chandler, and gave rise to Carte's first publication, entitled, *The Irish Massacre set in a clear light, &c.*, which is inserted in Lord Somers's Tracts. Upon the accession of George I., Carte declined to take the oaths to the new government. At this time Collier was accustomed to preach to a Non-juring congregation in an upper room of a house in Broad-Street: and Carte appears on some occasions to have assisted him in his labours. On the Sunday he also solemnized divine service in his own family. In 1715 he was obliged to conceal himself, from an active search of the King's troops, in the house of Mr. Badger, the curate of Coleshill. In the year 1722 a charge of treason was alleged against him, a reward of £1000 being offered for his apprehension. To avoid a prosecution he escaped to France, where he resided under the assumed name of Philips, spending his time in laborious study, various public and private libraries being opened to his researches. His great works, *The Life of the Duke of Ormond*, and *The History of England*, are now much better known and much more valued than they were at the time of, and many years subsequent to, their publication. Queen Caroline obtained permission for him to return to England, sometime between the years 1728 and 1730. Falling under suspicion in 1744, he was taken into custody: but his liberation was soon accomplished. The Duke of Newcastle asked him, during the examination to which he was subjected, whether he were not a bishop? "No, my Lord," he replied, "there are no bishops in England but what are made by your grace; and I am sure I have no reason to expect that honour." The first volume of his *History of England* was finished in 1747: and its

credit was very materially damaged by a note respecting the King's Evil. An account is given of an individual, who went over to the Pretender in 1716, to be touched for the disease, according to the custom in such cases, and who, as was alleged, was cured of the malady under which he laboured. The author was sharply attacked on account of this note. In his reply he states, that having occasion to speak of the royal unction, he was led to notice the extraordinary effects ascribed to it by certain writers: and that the obnoxious note was inserted in order to shew, that the supposed sanative virtue in the royal touch was erroneously ascribed to the anointing. In consequence of this note, the history did not then meet with that approval which it so well merited. The author died in the year 1754, at Caldecot House, near Abingdon, Berks.—*Nichols's Bowyer. Lathbury.*

CARTWRIGHT, THOMAS.

THOMAS CARTWRIGHT was born in Hertfordshire about the year 1535, and was admitted into St. John's College, Cambridge, in the year 1550. But upon the death of Edward VI., as he was favourable to the reformation, and not prepared for martyrdom, he left the university and became a barrister's clerk. At the beginning of Elizabeth's reign he returned to the university, and, in 1560, became a fellow of St. John's. About three years afterwards he was removed to a fellowship at Trinity College, of which he became one of the senior fellows. In 1564, when Queen Elizabeth visited the university, he appears to have distinguished himself in the disputations held before her majesty. He took his B.D. degree in 1567, and three years after was chosen Lady Margaret's divinity reader.

The university was at this time divided into three great parties, the Catholics who conformed to the Church, though they thought the reformation had gone too far,

the moderate reformers, who, though they thought that the reformation might have been carried further, yet dreaded a relapse into Romanism, and therefore defended the existing order of things, and these were the government men;—and the ultra-protestants, who, thinking the reformation had not gone far enough, thought it to be their duty to urge the government to such a reformation, in their sense of the word, as would have entirely overthrown the Church, and have placed religion on the footing of the Calvinistic sects upon the continent.

To the latter party Mr. Cartwright was attached, and, as it asserted a plain, bold, and intelligible principle, it was the party which the majority of the younger students supported.

That Cartwright endeavoured to form a party, and that this party was induced to proceed to great lengths, is an indisputable fact, and to this fact is attributable perhaps the severity of the treatment he met with from the heads of houses and the university. We are told by Sir George Paul, that one day he and his adherents so vehemently inveighed against the surplice that, in Trinity College, at evening prayer, the fellows and students, with the exception of three persons, appeared in chapel, contrary to the statutes, without their surplices. When, in a revolutionary age, a person of his standing and station instigated the young men thus to violate their oaths and transgress the statutes of their college, we must not be surprised at the authorities being anxious to get rid of him. It seems strange that he should not have perceived, that, if the wearing of the surplice were a superstition, the breaking of statutes which the students were sworn to obey was a sin, to commit which was far more perilous to the soul than a superstitious observance. What is recorded was a very glaring violation of discipline, but the fellow and professor who encourage the young men in such conduct as this, must have encouraged minor violations of the statutes on other occasions.

It is important to state the opinions for which Mr. Cart

wright was expelled from the university. They are those which have been subsequently held by men who have risen, though improperly, to high stations in the Church, but they are opinions to which the Elizabethan reformers were opposed. He maintained that in reforming the Church, it was necessary to reduce all things to the apostolical institution.—That no one ought to be admitted into the Christian ministry who was unable to preach.—That those only who ministered the word ought to pray publicly in the Church, or administer the Sacraments.—That popish ordinations were not valid —That only canonical Scripture ought to be read publicly in the Church.—That the public liturgy ought to be so framed that there might be no private praying or reading in the Church, but that all the people should attend to the prayers of the minister.—That the service of burying the dead did not belong any more to the ministerial office than to the rest of the Church.—That equal reverence was due to all canonical Scripture, and to all the names of God; there was, therefore, no reason why the people should stand at the reading of the Gospel, or bow at the name of Jesus.—That it was as lawful to sit at the Lord's table as to kneel or stand.—That the Lord's Supper ought not to be administered in private, *nor baptism administered by women or laymen.*—That the sign of the cross in baptism was superstitious.—That it was reasonable and proper that the parent should offer his own child to baptism, making confession of that faith in which he intended to educate it, without being obliged to answer in the child's name, "I will," "I will not," "I believe," &c., nor ought women or persons under age to be sponsors.—That, in giving names to children, it was convenient to avoid paganism, as well as the names and offices of Christ and angels.—That it was papistical to forbid marriages at any particular time of the year, and to grant licenses at those times was intolerable.—That private marriages, or such as were not published in the congregation, were highly inconvenient.—That the observation of Lent, and fasting on Fridays and Saturdays,

was superstitious.—That the observation of festivals, and trading or keeping markets on the Lord's-day, were unlawful.—That, in the ordination of ministers, pronouncing the words, "Receive thou the Holy Ghost," was both ridiculous and wicked.—That kings and bishops ought not to be anointed.

The reader will observe that the converse of these sentiments was held as Anglican by the English reformers; and that by them these opinions were declared to be "dangerous and seditious." Still it will appear that, however erroneous were the opinions of Cartwright, he was only carrying out legitimately and logically the principles of the foreign reformers, too much admired by many in England, and that he stated merely the conclusions drawn by his private judgment from the Bible and the Bible only.

Still it was not, of course, to be tolerated, that a person of Cartwright's ability and influence should remain in office to inflame the minds of the younger members of the university against the institutions of the land; and we find even Grindal, at that time Archbishop of York, whose opinions could not have differed much, if at all, from those of Cartwright, writing to Sir William Cecil, the chancellor of the university, on the 23rd of June, 1570, and requesting him to take some speedy course against Cartwright; alleging that the youth of the university, who frequented his lectures in great numbers, were "in danger to be poisoned with a love of contention and a liking of novelty."

Dr. Whitgift, afterwards Archbishop of Canterbury, was Cartwright's chief opponent at the university. He wrote to the chancellor, communicating to him not only what Cartwright had openly taught, but also what he had said to him in private conference. Cartwright vindicated his conduct in a letter to Sir William Cecil, in which he declared his extreme aversion to every thing that was seditious and contentious, and affirmed that he had taught nothing but what naturally flowed from the text concerning

which he had treated. He solicited the protection of the chancellor, so far as his cause was just; and transmitted to him a testimonial of his innocence, signed by several learned members of the university, and in which his abilities, learning, and integrity, were spoken of in very high terms. After this he was cited to appear before Dr. Mey, the vice-chancellor, and some of the heads of houses, and was examined upon sundry articles of doctrine said to be delivered by him in his public lectures, and which were affirmed to be contrary to the religion received and allowed by public authority in the realm of England; and it was demanded of him, whether he would stand to those opinions and doctrines, or whether he would renounce them. Cartwright desired that he might be permitted to commit to writing what his judgment was upon the points in controversy; which being assented to, he drew up six propositions, which he subscribed with his own hand. Other propositions were collected out of Cartwright's lectures, and sent to court by Dr. Whitgift; and he was forbidden by the vice-chancellor and heads of the university to read any more lectures till they should receive some satisfaction that he would not continue to propagate the same opinions. In 1571, when Dr. Whitgift became vice-chancellor of the university, Cartwright was deprived of his place of Margaret professor; and in the following year he was also deprived of his fellowship.

Of these circumstances Dr. Whitgift gave an account in the following letter to Archbishop Parker:—

“ My duty most humbly to your grace remembered. I am constrained sooner to trouble you than I had purposed. I have pronounced Mr. Cartwright to be no fellow here; because, contrary to the express words of his oath, and plain statute of this college, he hath continued here above his time, not being a full minister. Which truly I did not know, until now of late; for if I had known it before, I might have eased myself of much trouble, and the college of great contention. Hitherto, I thank God,

it hath been as quiet a college as any at Cambridge. Now there are marvellous troubles and contentions, which I can ascribe to no cause so much as to Mr. Cartwright's presence here. I doubt he will make *some friends at court* to maintain him; and I have some understanding that he goeth about the same. I beseech your grace, let me have your assistance, either by your letters to my Lord Burghley, or my Lord of Leicester, or both; or by any other means you think best. Their whole purpose is to make me weary, because they take me to be an enemy to their factiousness and lewd liberty. If they may triumph over me once, peradventure the state here will be intolerable; but I doubt not of your grace's full assistance. Mr. Cartwright is flatly perjured! And I am verily persuaded that it is God's just judgment that he should be so punished, for not being minister, having so greatly defaced the ministry."

Cartwright was now at the head of an influential party, and his loss of a fellowship was made up to it by the generous patronage he every where received. This is shewn by the answer returned by Whitgift to a captious remark of Cartwright's, "What commodities you want that I have I cannot conjecture. Your meat and drink is provided with less trouble and charges to you, and in a more delicate and dainty manner than mine is: your *ease* and *pleasure* ten times more; you do what you list; go when you list; come when you list; speak when you list at your pleasure. What would you have more? I know not why you should complain, except you be of the same disposition with the Franciscan Friars, who, when they had filled their bellies at other men's tables, were wont to cry out and say, *How many things are we forced to endure?* Some men are delighted to be fed at other men's tables, and prefer popular fame before gold and silver!"

He now passed over to the continent, where he became acquainted with the most celebrated divines in the several protestant universities of Europe, with many of whom he established a correspondence. He was also chosen minis-

ter to the English merchants at Antwerp, and afterwards at Middleburgh, where he continued two years. He then, in compliance with the wishes of his friends, returned to England. At this time the Lord Treasurer proposed to him a question, by his answer to which he shewed that, while complaining of the intolerance of the Church of England, his own feelings were not a whit more liberal. The question proposed was, "Whether it was lawful for one professing the gospel to marry a papist?" Mr. Cartwright answered decidedly in the negative; because he considered the match not only ill in itself, but also an exceeding great evil in the sight of God, as appeared from His holy word, which pronounced it unlawful for the Israelites to match with heathens. How great an evil it was in itself was manifest from God having put perpetual enmity between the seed of the woman and seed of the serpent; also from those places where God forbid the children of Israel holding familiar intercourse with the heathen; clearly showing against whom the decree of God was directly opposed. With those, therefore, true Christians might not have special fellowship so as to unite themselves with them in marriage. As to Catholics being called Christians by common profession, and their being much better than idolatrous heathens, and less dangerous in this matter, both these points, being the substance of the treaty, had been sufficiently answered. "For my part," he added, "I am fully persuaded that it is directly forbidden in Scripture that any who profess religion according to the word of God should marry with those who profess religion after the manner of the Church of Rome."

Field and Wilcox, authors of *An Admonition to the Parliament*, on attempting to present it, were committed to Newgate, on the 2nd of October, 1572.

An outline of the admonition is given by Mr. Soames in his *History of the Reformation*; he observes, that the authors had no thought of showing the least indulgence to any but themselves. Their abhorrence of popery was

boundless, and of the national hierarchy equally so. They warn "the lordly lords, archbishops, bishops, suffragans, deans, doctors, archdeacons, chancellors, and the rest of that proud generation," that their "kingdom must come down, hold they never so hard, because their tyrannous lordship cannot stand with Christ's kingdom." The nation, it is asserted, had neither "a right ministry," nor "a right government of the Church according to Scripture," and hence could not long continue as it was, without being overtaken by God's judgments. From the "true platform of a Church reformed," now laid before it, Parliament might "learn with perfect hatred to detest," existing institutions, and to "endeavour that Christ might rule and reign by the sceptre of His word only." The ministry required a trial both of "ability to instruct, and of godly conversation;" whereas it came from individual recommendations, procuring free reception for "tag and rag, learned and unlearned, the basest of the people." Formerly ministers taught others, now they need instruction themselves, and "like young children, must learn catechisms." The congregation formerly called a minister who had been elected by the whole Church; now, episcopal authority alone thrusts one upon it who owes the benefice to money, favour, or unlawful importunity. Exceptions are also taken to ordinations without a particular charge, and in any other way than by imposition of hands of the "eldership." They assert that clergymen were ordained with alb, surplice, vestment, and pastoral staff. Use at ordinations of the words, *Receive the Holy Ghost*, is branded as "ridiculous and blasphemous." Objections follow to non-residence, pluralities, the admission of clergymen qualified only to read, and the prohibition of preaching without episcopal license. Cap, surplice, and tippet are disclaimed as principal objects of contention, though pronounced unsuitable for a minister, especially the surplice, "because such hurtful ceremonies are so much more dangerous, as they do approach nearer the service and worship of God." Ministers, it is said, were

anciently “known by voice, learning, and doctrine;” now they are distinguished by popish and anti-christian apparel,” to which “as garments of the idol, of Balaamites, of popish priests, enemies to God, and all Christians, we should say, Avaunt, get thee hence.” Edification is in no such distinctions, but a “shew of evil, seeing the popish priesthood is evil; discord is wrought, Gospel-preaching is hindered,” “the memory of Egypt,” and of former abominations is kept up, “the ministry is brought into contempt, the weak are offended, the obstinate encouraged;” ministers are said formerly to have preached the word only, as God gave utterance: now they read homilies, articles, injunctions, &c.” Formerly, the ministry “was painful, now, gainful: then, poor and ignominious, now, rich and glorious.” It raises men to “livings and offices, by antichrist devised, but in Christ’s word forbidden, as Metropolitan, Archbishop, Lord’s Grace, Lord Bishop, Suffragan, Dean, Archdeacon, Prelate of the Garter, Earl, Count Palatine, Honour, High Commissioner, Justice of the Peace.” Scripture would have “seniors in every Church, the pope hath brought in the lordship of one man over sundry Churches, yea, over many shires.” Primitive usage demands “equality of ministers, instead of an archbishop, or lord bishop.” These two, with all their inferior officers, “are drawn,” both as to name and function, “out of the pope’s shop;” and the canon-law which guides them, is “Anti-christian, devilish, and contrary to Scripture.” Their power is no more warranted by God’s word, than the pope’s; dominion of one minister over another, being “unlawful and expressly forbidden” by Holy Writ.

From the clergy the admonition passes on to the Liturgy, first complaining, as an innovation, of any written trammels for ministerial devotion. Exceptions are then taken to prayer against tempest, when none seems at hand; to the Magnificat, and other scriptural hymns, as introduced for no conceivable purpose but to honour the Virgin, the Baptist, or similar personages, therefore profanations of

Scripture; to baptism by women, or deacons; to the administration of sacraments in private places, and to the churching service, as "smelling of Jewish purification." Holidays are denounced as popish, sermons in defence of established institutions and ceremonies, are invidiously contrasted with doctrine purely scriptural.

Excitement being vitally important to puritanism, even administration of the sacraments without preaching, is disparaged. Mere reading is pronounced no "feeding," but as bad, or worse, than stage-playing, because actors learn their parts. Many of the clergy, it is asserted, could scarcely read what was prescribed, with book before them. "These," it is immediately added, "are empty feeders, dark eyes, ill workmen to hasten the Lord's harvest, messengers that cannot call, prophets that cannot declare the will of the Lord, unsavoury salt, blind guides, sleepy watchmen, untrusty dispensers of God's secrets, evil dividers of the Word, weak to withstand the adversary, not able to confute." In fine, reading ministers are placed upon a level with popish priests, whose pastoral qualifications were deemed sufficient, when they could fairly go through that which lay before them in the service-book.

The diaconate, as established in the Catholic church, is denounced as a "foul" perversion. In primitive times every church had its deacons, but only as collectors and dispensers of alms; now, their office is "a step to the ministry, nay rather, a mere order of priesthood."

Objections to the communion-service are hastily prefaced by the groundless mention of an *introite*, originating with Pope Celestine. Primitive usage is then pronounced adverse to the reading of "fragments" from the Epistle and Gospel, and of the Nicene Creed. But it is claimed for the examination of communicants. The prevailing usage of administering with wafer-cakes next comes under animadversion; nor does the prescribed posture of receiving escape; sitting, it is maintained,

being that of antiquity. Fault is found with the prescribed words, as having papistical additions to those which our Lord used, and as having *Take thou, eat thou*, instead of *Take ye, eat ye*. Other discrepancies from primitive communions are found in the hymn, *Glory to God in the highest*, in the admission of sinners to the table, in the pomp of administration, and in every particular which our Lord is not known to have instituted.

In baptism, exceptions are taken to surplices, the interrogatories, the sponsors themselves, fonts, and the sign of a cross; which last is stigmatized as the "superstitious and wicked institution of a new sacrament."

After this long array of objections, the monitors tell parliament, "Instead of chancellors, archdeacons, officials, commissaries, proctors, doctors, summoners, churchwardens, and such like, you have to place in every congregation a lawful and godly seignory." Discipline was to be administered chiefly by three orders, namely, ministers, that is to say, preachers, or pastors; seniors, or elders; and deacons: a form of government superseded by the pope. In primitive times, when it existed, just sentences were pronounced, as might be expected from "a zealous and godly company," but "hatred, favour, affection, or money," may and do warp the judgments of individuals. The ancient phrase was, "Tell the Church," the modern, "Complain to my lord's grace, Primate and Metropolitan of all England, or to his inferior, my Lord Bishop of the diocese, if not to him, shew the chancellor, or official, or commissary, or doctor." The rule of "Lord Bishops," their inferior officers, "and such ravening rblers," is denounced as most horrible, "spoiling the pastor of his lawful jurisdiction over his own flock, given by the word, thrusting away most sacrilegiously that order which Christ hath left in His Church, and which the primitive Church hath used;" which is no other than "the regiment of ministers, seniors, and deacons jointly."

To account for their former use of the Common Prayer, more or less completely, the monitors declare their conformity, such as it was, to have flowed from a desire of peace, accompanied with a reverence for the times and persons that gave rise to the book. Subscriptions now required oblige them to pronounce it "an unperfect book, culled and picked out of the popish dunghill, the mass-book, full of abominations," and containing "many things against the Word of God."

Complaints are then made of the Homilies, of lessons from the Apocrypha, of using the term priest, of the matrimonial ring as a sacramental sign, of the words With my body I thee worship, as making the woman an idol, and of the injunction to receive the communion at weddings. Confirmation "by the Bishop alone to them that lack both discretion and faith," is said to be superstitious, and not agreeable to the Word of God, but popish and peevish.

The burial service is mentioned as if thought unnecessary, every Christian, and not ministers only, being concerned in burying the dead. The office it is alleged maintains prayer for the dead, as may be "partly gathered out of some of the prayers."

Exceptions are also taken against various passages in the Prayer Book, and among them, against praying that "all men may be saved." The psalms are said to be "tossed in most places like tennis balls:" and Sunday amusements, immemorially in vogue, are invidiously mentioned as if chargeable upon the ecclesiastical authorities. Cathedrals are stigmatised as "popish dens," which, together with the Queen's chapel, by their organs and curious singing, "must be patterns and precedents to the people of all superstitions." The monitors add, "We should be long to tell your honours of cathedral churches, the dens aforesaid of all loitering lubbers, where Master Dean, Master Vice-Dean, Master Canons, or Master Prebendaries the greater, Master petty Canons, or Canons the lesser,

Master Chancellor of the Church, Master Treasurer, or otherwise called Judas the purse-bearer, the chief chanter, singing men, (special favourers of religion,) squeaking choristers, organ-players, gospellers, pistellers, pensioners, readers, vergers, &c., live in great idleness, and have their abiding. If you would know whence all these came, we can easily answer you that they came from the pope, as out of the Trojan horse's belly, to the destruction of God's kingdom."

God's word, it is alleged, forbids the union of civil offices with ecclesiastical. Hence clergymen must not have their prisons, "as clinks, gatehouses, colehouses, towers, and castles. This is to not have keys, but swords." The monitors then say, "Birds of the same feather are covetous patrons of benefices, parsons, vicars, readers, parish priests, stipendiaries, and riding chaplains, that under the authority of their masters spoil their flocks of the food of their souls; such seek not the Lord Jesus, but their own bellies; clouds that are without rain, trees without fruit, painted sepulchres full of dead bones, fatted in all abundance of iniquity, and lean locusts in all feeling, knowledge, and sincerity."

Subscription to the doctrinal articles is approved, though not altogether without reserve. Claim is made for "a godly interpretation in a point or two, which are either too sparsely or else too darkly set down." The monitors, accordingly, refer their strivings and sufferings wholly to resistance of popery, and a refusal "to be stung with the tail of anti-christian infection." They conclude with imploring parliament, for the sake of God's Church, and of the Queen, to consider and reform the abuses pointed out, so that "anti christ might be turned out headlong, and Christ might reign by His word."

Notwithstanding the penalty to which the writers of the first admonition were subjected, Cartwright wrote a second admonition to the parliament, with an humble petition to the two houses for relief against the subscrip-

tion required by the ecclesiastical commissioners. The same year Dr. Whitgift published an answer to the admonition; to which Cartwright published a reply in 1573; and about this time a proclamation was issued for apprehending him. In 1574 Dr. Whitgift published, in folio, A Defence of the Answer to the Admonition, against the Reply of T. C. In 1575 Cartwright published a second reply to Dr. Whitgift; and in 1577 appeared the rest of the Second Reply of Thomas Cartwright against Master Doctor Whitgift's Answer, touching the Church discipline. This seems to have been printed in Scotland; and it is certain that before its publication Cartwright had quitted the kingdom.

Of this controversy, Neal, the Puritan historian, remarks: "Mr. Cartwright maintained, that the holy Scriptures were not only a standard of doctrine, but of discipline and government, and that the Church of Christ in all ages was to be regulated by them. He was, therefore, for consulting his Bible *only*, and for reducing all things as near as possible to the apostolical standard. Dr. Whitgift went upon a different principle, and maintained, that, though the holy Scriptures were a perfect rule of faith, they were not designed as a standard of Church discipline or government; but that this was changeable, and might be accommodated to the civil government we live under: that the apostolical government was adapted to the Church in its infancy, and under persecution, but was to be enlarged and altered, as the Church grew to maturity, and had the civil magistrate on its side. The doctor, therefore, instead of reducing the external policy of the Church to Scripture, takes into his standard the four first centuries after Christ; and those customs he can trace up thither, he thinks proper to be retained, because the Church was then in its mature state, and not yet under the power of anti-christ." Cartwright himself had made a similar remark, as may be seen from the following passage in his "Replie:" "With one or two exceptions, we hear continually of St. Augustine, St. Ambrose,

Dionysius Areopagite, and Clement, instead of Isaiah and Jeremiah, St. Paul and St. Peter, with the rest of the prophets and apostles. I cannot therefore tell with what face we can call the papists, from their antiquity, councils, and fathers, to a trial by the holy Scriptures, who, in the controversies among ourselves, fly so far from them, and so nearly banish them from deciding all these controversies. If it be a sufficient proof to affirm that such a doctor said so, or such a council decreed it, there is scarcely anything so true but I can impugn, or so false but I can make true: by their means the principal grounds of our faith may be shaken."

In those days, the days of the Reformation, says the heretical Archdeacon Blackburn, (*see his Life,*) "in those days nothing was thought to be sufficiently confirmed by Scripture testimonies, without additional vouchers from the ancient worthies of the Church; and, accordingly, Tertullian, Chrysostom, Austin, and Jerome, regularly took their places on the same bench of judgment with Paul, Peter, James, and John. In process of time, some particular persons began to see into this mistake. In our own country, the learned Cartwright, in his dispute with Whitgift, took the courage to appeal from the authority of the fathers, and to prescribe them narrower limits in the province of determining religious controversies. How this would be received in those days might be easily conjectured without particular information. The terms in which Cartwright had characterized these venerable doctors were collected together in a book of Bancroft's, and set off with tragical exclamations, as if they had been little less than so much blasphemy."

The reader has now before him an account of the points of difference between the English reformers and the ultra-protestants; between those who interpreted the Bible according to the tradition of the Church, and those who received the Bible and the Bible only; and these are the points of difference still existing between Anglo-Catholics and their opponents. The same charge of popery which

ultra-protestants bring against Anglo-Catholics at the present time, was produced against them in the age of the Reformation. This may be seen not only from quotations already given, but also from the following passage, taken from the dedication of Cartwright's work, before alluded to, "The Rest of the Second Replie." Alluding to Whitgift, he says, "it is showed in his book, not only that the doctor hath a similar cause with the papists, but the very same cause as the grossest papists,—I say the grossest, for that in some points, as of the Church's election, and pastoral residence, there are of them more favourable to the truth than he, who, joining with catholic writers both old and of our time, have written against the estate of the popish church in that behalf."

But even Cartwright himself did not escape the charge of popery: Dr. Whitaker, himself a puritan, remarks, "I have read a great part of that book, the 'Second Replie,' which Cartwright hath lately set forth. I pray God I may not live if ever I saw any thing more loosely and almost more childishly written. It is true that for words he hath great store, and those both fine and new: but for matter, as far as I can judge, he is altogether barren. Moreover, he doth not only think perversely of the authority of princes in causes ecclesiastical, but also flieth into holds of the papists, from whom he would be thought to dissent with a mortal hatred. But in this point he is not to be endured, and in other parts he borroweth his arguments from papists. He playeth with words, and is lame in his sentences, and is altogether unworthy to be confuted by any man of learning."

When even by his friends, Cartwright's Second Replie was admitted to be a failure, it is not a matter of wonder that Whitgift should leave it unnoticed. His principles received their death-blow some time afterwards, through the immortal work of the judicious Hooker.

It has been already stated that Cartwright, during these controversies, had found it expedient to reside abroad.

During his residence abroad, which lasted for several years, he was admitted to the intimacy of Beza and Junius, an intimacy which only increased his hostility to Catholicism. In 1577 he was employed in organizing on schismatical principles, religious communities in Jersey and Guernsey, and in the same year married a sister of Mr. Stubbs.

In 1585 he returned to England, being ordered to do so by his physicians, on account of his declining health. But as soon as he had landed he was imprisoned, by order of Aylmer, Bishop of London. He was released from his prison by the interposition of Lord Burghley, and it is gratifying to find that Cartwright's old opponent, Whitgift, now Archbishop of Canterbury, interfered in his favour, and that the kindness of the Archbishop awakened kindly feelings in the schismatic. The Archbishop received on this occasion the following letter from the Earl of Leicester, who, notwithstanding his profligacy, was a patron of the puritans :

“ My good lord,—I most heartily thank you for your favourable and courteous usage of Mr. Cartwright, who also hath so exceedingly kindly taken it, as I assure your grace he cannot speak enough of it. I trust it will do a great deal of good ; and he protesteth and professeth to me to take no other course but to the drawing of all men to the unity of the Church : and that your grace hath so dealt with him, as no man shall so command him and dispose of him as you shall : and he means to let his opinion be publicly known even in the pulpit, if your grace so permit him, what he himself would and all others should do for obedience to the laws established ; and if any little scruple be, it is not great, but easy to be reformed by your grace, whom I do most heartily entreat to continue your favour and countenance towards him, with such access sometimes as your leisure may permit ; for I perceive he doth much desire and crave it.”

The Archbishop replied, “ Mr. Cartwright shall be

welcome to me at all times; and, using himself quietly as becometh him, and I hope he will, he shall find me willing to do him any good. But to grant him, as yet, any license to *preach*, without longer trial, I cannot, especially seeing he protests himself to be of the same mind he was at the writing of his book, for the matter thereof, though not the manner. Myself also, I thank God, not altered in any point by me set down to the contrary; and knowing many things to be very dangerous. Wherefore, notwithstanding I am content and ready to be at peace with him, so long as he liveth peaceably; yet my conscience and duty forbid me to give him any further public approbation, until I be better persuaded of his conformity. And so being bold to my accustomed plainness with your lordship, I commit you to the tuition of Almighty God, this 17th of July, 1585."

Leicester preferred him to the mastership of a hospital he had lately founded at Warwick. The mastership was worth £50 a-year and a house, to which Leicester added an annuity to the same amount. The King's books will shew that few beneficed clergymen at that time had any such income. His opulence was evidently notorious. "Master Cartwright," says Sir George Paule, "died rich, as it was said, by the bounty and benevolence of his followers."

In the year 1583 he had been urged to write against the Romish translation of the New Testament, and he probably at this time continued his labours on this work: it was not published till 1618, many years after his death. It is not a work of any value. But it was not in his study or his oratory that the restless mind of Cartwright, even in his old age, found sufficient employment. He disputed with the Brownists, (*see Life of Brown*) who, with more consistency than Cartwright, refused to conform to a Church which they agreed in denouncing as formed on anti-Christian principles. One of the Brownists, Barrow by name, had a conference with Cartwright, and silenced him, by declaring that he had done

nothing more than push Cartwright's principles to their legitimate conclusion. Barrow, indeed, asserted that churchmen were not the persons he most disliked. "In their case," he said, "principle went hand in hand with practice, and they walked according to the light that God had given them." But he complained of Cartwright and his friends, for teaching that the ordination of the Church was anti-Christian, and then deserting those who fairly carried out that position.

It would have been well if Cartwright had taken the hint, and reconsidered his opinions; but he soon fell into trouble. Although he was under suspension, the authorities did not interfere with his preaching, and he preached at Banbury and other places; but he could not resist the temptation of figuring as leading adviser, and even moderator, in certain self-called and self-created national synods, clandestinely convened under various pretences. The members were united with a view to effect a change in the constitution, and to interfere with property: they were guilty of much violence, and Cartwright himself is charged with repeated instances of intemperance.

He was brought into the consistory of St. Paul's, before John Aylmer, Bishop of London, the two chief justices, and other law officers, for the purpose of answering under oath *ex officio*, thirty-one charges. These accused him of renouncing his lawful calling to the diaconate, and undergoing some new sort of ordination abroad; of then conferring such ordination upon certain of the Queen's subjects, some, like himself, previously ordained, others, not; of acting as president in an unlawful eldership that exercised ecclesiastical authority; of breaking the promise, faithfully made on his return from the Continent, to abstain from attacks upon the Church of England; of setting at defiance the suspension of his diocesan, incurred by the frequency and offensiveness of such attacks; of nurturing an uncharitable spirit of faction; of concealing a knowledge of those who wrote the Mar-Prelate, and other libels, and of pronouncing such pieces allowable,

after the failure of grave arguments ; of writing, or procuring to be written, and overlooking and authorizing, the two authentic declarations of discipline, received among his followers ; of organizing with others a national confederacy to carry this discipline through the country ; and of laying down various positions, reconcilable neither with religious, nor canonical usages, established by law. It seems that, before these articles were read, an oath was tendered to the prisoner, binding him generally to answer what should be objected to him. This he refused to take, although urgently assured by the lawyers that such refusal was contrary to the laws of the realm. Even this he would not admit, adding that he thought himself, at all events, precluded by God's law from taking any such oath. Hence he pronounced it peculiarly unfit for a minister. Having, however, heard the articles objected to him, he thought some of them in their nature criminal, and from such, if allowed sufficient time and counsel, he offered to clear himself, as desired, although still of opinion, that the oath could not by any law be demanded. The articles to which his offer extended, were the renouncing of his orders, the ordination of ministers, the holding of conventicles, and the calling of synods. The Mar-Prelate libels he utterly disclaimed, but upon other pieces, of something like the same character, although himself author of none such, he professed his readiness to answer. For silence upon any other points, he expressed himself willing to give reasons. If these were deemed unsatisfactory, he would patiently undergo any punishment awarded by the court of High Commission. Before this tribunal, after his first appearance in September, he stood twice during the following month. In the course of which two examinations, his offers appear to have been elicited. He very fairly pleaded against going farther, that he might prejudice others likely to decline the oath under any circumstances. His own qualified acceptance of it seems to have been rejected, and he was remanded to the Fleet, where he long remained. Burghley suggested to Whitgift

the propriety of absenting himself, while his old antagonist stood before the High Commission, and this prudent advice was taken.

By the High Commission Cartwright was committed a prisoner to the Fleet. Having been again brought before the High Commission, and having with others refused the oath *ex officio*, he was sent in 1591 to the Star Chamber. The odium of this prosecution fell upon the hierarchy. Too many of the leading statesmen were hoping to profit by another spoliation of the Church, and nothing under Providence but the firmness of Whitgift, aided by the sagacity of Queen Elizabeth, who would not in these matters suffer even Burghley to influence her, prevented the occurrence of such an event. She knew Leicester too well to attribute his puritanism to any other motive. We are far from defending Archbishop Whitgift in all particulars, and our sympathies must always be with the sufferers, who, of course, in their troubles, looked for assistance to the statesmen who had encouraged their illegal proceedings. Restraint was absolutely necessary, seeing, as Strype remarks, that "the prisoners meant to overthrow the established ecclesiastical government, and to introduce by *force* their own discipline, and, according to a contemporary, their imprisonment was not very rigorous." Sutcliffe says, that "the imprisonment of Mr. Cartwright was not so grievous nor so costly to him that either he or others should complain or lament the remembrance of it! So soft was his lying, so trim was his lodging, so pleasant was his company, so dainty was his fare, so great were his gifts, so diligent was his wife to rake in rewards, that many men of good desert, who served her majesty in her wars, would have been content, the shame only excepted, to have exchanged the commodity of their places with him." The fact of the seditious proceedings of Cartwright and his followers was well known, the difficulty was to establish legal proof, and in the absence of legal proof the feelings of a modern Englishman are excited at the treatment they received.

The kind offices of the Archbishop were again exercised towards Cartwright, and through the interference of his grace he was dismissed from the Fleet in 1592, under a general promise of quiet and peaceable behaviour. As soon as the Archbishop could obtain this promise from him, he acted generously towards "reflecting on Cartwright's abilities and their ancient acquaintance in Trinity College, and remembering that they had brandished their pens against each other, and that they were both well stricken in years."

Cartwright was restored to his hospital, and even allowed to preach. He kept his promise, and there is reason to think, that before his death, Cartwright himself was dissatisfied with his past conduct. Sir Henry Yelverton, in his epistle to the reader, prefixed to Bishop Moreton's *Episcopacy Justified*, says that the last words of Thomas Cartwright on his death-bed were, that he sorely lamented the unnecessary troubles he had caused in the Church, by the schism of which he had been the great fomentor; and that he wished he was to begin his life again, that he might testify to the world the dislike he had of his former ways. In this opinion, says Sir Henry, he died.

His death occurred on the 27th of December, 1603. Besides the pieces already mentioned, he was the author of the following works:—1. *Commentaria Practica in totam Historiam Evangelicam, ex quatuor Evangelistis harmonicè Concinnatam*, 1630, 4to. An edition of this was printed at Amsterdam, by Lewis Elzevir, in 1647, with the following title: *Harmonia Evangelica Commentario analytico, metaphrastico, practico, illustrata, &c.* 2. *Commentarii Succincti et Dilucidi in Proverbia Salamonis*, Amst. 1638, 4to. 3. *Metaphrasis et Homiliæ in Librum Salamonis qui inscribitur Ecclesiastes*, Amst. 1647, 4to. 4. *A Directory of Church Government*, 1644, 4to. 5. *A Body of Divinity*, London, 1616, 4to.—*Strype. Walton. Paule's Life of Whitgift. Neal. Fuller. Soames. Nares's Life of Burghley.*

CARTWRIGHT, THOMAS.

THOMAS CARTWRIGHT was the son of a schoolmaster of the same name at Brentwood, in Essex, and was born at Northampton on the 1st of September, 1634, being, as Wood informs us, puritanically educated under presbyterian parents. He was entered of Magdalen Hall, Oxford, but was soon removed to Queen's College by the parliamentary visitors in 1649; and, after taking orders, became chaplain of that college, and vicar of Walthamstow. He was at this time, according to Wood, "a very forward and confident preacher for the cause then in being." In 1659 he was preacher at St. Mary Magdalen's, Fish street. After the Restoration he was made domestic chaplain to Henry, Duke of Gloucester; prebendary of Twyford, in the church of St. Paul; of Chalford, in the church of Wells; a chaplain in ordinary to the King; and rector of St. Thomas the Apostle, London. In 1672 he was made prebendary of Durham; and in 1677, dean of Ripon. In 1686 he succeeded to the bishopric of Chester, for boldly asserting in one of his sermons, that the King's promises to parliament were not binding. He gives the following account of his homage and his consecration, in his diary: "October 17th, I was with the Bishop of Oxford at the King's levee; where he having received notice of the King's pleasure by my Lord Sunderland that I should be consecrated before him, (though confirmed after him by the contrivance of my Lord Chancellor, at which the King expressed his high displeasure,) urged my Lord Sunderland to signify to the King, that it would be a thing against all precedents and much to his dissatisfaction, whereupon his lordship (having consulted the King in his closet) signified to me that the King would take it kindly of me if I would waive my pretensions to seniority, which he acknowledged to be just, and that I should suddenly receive such a mark of his royal favour as would more than compensate my present claim. After this we went

in the Archbishop's barge from the Privy Stairs to Lambeth, with the Bishops of Durham, Norwich, and Ely, and there met the Bishop of Rochester, who joined with the Archbishop in our consecration. Mem. The Archbishop fell flat on his face as he passed with the Holy Bread from the south to the north side of the altar, his head to the place where he knelt; but being raised up by his two chaplains, Dr. Morice and Dr. Batley, he proceeded well to the end of the service. Mr. Lowth preached the consecration sermon. The Bishop of St. David's and I went that night to the King's chapel at Whitehall to prayers, and after attended his majesty, who was graciously pleased to send us word by his secretaries that we should be admitted to do our homage the next day. Sir John Lowther, Sir William Meredith, Sir Edmund Wiseman, Mr. Poultney, Mr. Thame, and Mr. Callis, visited me that night. We gave guineas a-piece for our offering.

18. "St. Luke's day. This morning I went to the King's levee, did my homage with the Bishops of St. David's and Oxford, at eleven, dined with the Bishop of Oxford and his lady, and the Bishop of Rochester. Met Serjeant Killinghall at Mr. Cooke's.

19. "I was at the King's levee, gave the drum and trumpeter's 10s.; Mrs. Hambden and another poor widow money. Visited the Bishop of Lincoln; dined with my Lord Halifax and Sir John Lowther. Visited Bishop Labourne, where I met Father Ellis; supped at Mr. Thompson's, with Mr. Cooke, Mr. Wooddard, and Dr. Starkey, chaplain to the Earl of Dover, &c."

On the 1st of December, he informs us, "I was sung into the cathedral by the choir in procession, and enthroned by Mr. Dean, and sung back into the palace after prayers. The warden of Manchester and three other clergymen dined with me and Mr. Brookes; and I made a visit to the governor of the castle, with Sir John Arderne and Mr. Dean, in the evening.

2. "After prayers and sitting in the consistory, Sir Rowland Stanley, his brother Francis, Mr. Egerton, Sir Philip Egerton, and Mr. Chomley, and ten other gentlemen, dined with me; and after dinner the mayor and aldermen brought me a present of 8 sugar loaves, 1 dozen of canary, 1 doz. of white wine, and 2 of claret, and were merry with me till 7 at night, and many ladies visited my wife."

It appears from his private diary, written for no eye but his own, and lately published, that he acted zealously and judiciously in his diocese where he chiefly resided. The following entry on the 3rd of April, 1687, is curious.

3. "I preached and administered the Sacrament at Allhallows in Northampton, where they all came up upon my invitation to the altar, who had never done it before, except Mr. Cockerham and Mr. Clarke, the former of which spoke more than became him, and refused to come up to take satisfaction to his scruple, clapped on his hat and went out: God forgive him, and bring him into the way of truth After evening sermon we were treated at Mr. Lovell's, and returned to supper, where we met Mr. King the curate and other friends. After dinner Mr. Mayor and his brethren brought me up a dozen bottles of wine, and returned me thanks for my sermon, and condemned the rudeness and factiousness of Cockerham and Clarke, and desired it might not be imputed to the prejudice of the corporation, who were and always would be ready to conform to all to which the doctor should invite them."

With reference to the celebrated declaration for liberty of conscience, he gives us the following account of the Bishop's address:

April 20. "I was at the King's levee, and spoke with Captain Conden, Captain Pack, Bishop of St. David's, Mr. Bidel, and Mr. Ashton. I received of Mr. Michael Wharton for Cottingham rent due at Martlemas £29 9s.

Mr. John Hall instituted by me to the vicarage of Anderby and licensed to preach, and received for his fees due to my secretary £3; Mr. Francklin's clerk taking for his pains £1 10s. Sir Edmund Wiseman, Mr. William and John Fanshaw, Mr. William Coles and Mr. Crofts were with me. I met my Lord President and the Bishops of Durham, Rochester, Peterborough, and Oxon, at my Lord Chancellor's, where he and my Lord President, before dinner, acquainted us that his majesty expected [thanks from us for the care he had of us, and the gracious promises he hath made to protect us in his late gracious declaration; of which] I penned the form, and with the Bishop of Oxon subscribed it before dinner, and carried it down to my Lord Chancellor, who after dinner asked the other three to do it, two of which, Rochester and Peterborough, refused [till the form of it were something] altered, which being done, Durham, Rochester, and I subscribed it; Peterborough desired to deliberate till tomorrow; and we were ordered to meet there again at 4 in the afternoon for that purpose. [Rochester and Peterborough said, they could not but remember how vehemently the King had declared against toleration, and said he would never by any counsel be tempted to suffer it. My Lord President replied; though they could not choose but remember it, yet they might choose whether they might repeat it or not, for other men as well as the King had altered their minds upon new motives. They both extolled the Bishop of London, even to the condemnation of the King.] The Bishop of St. David's, Mrs. Elstob, and Sir Thomas Grosvenor came to see me at night. My Lord of Durham and I visited Bishop Labourne."

On the 21st of September, 1687, he says, "I went at 11 of the clock from my Lord Molineux to Liverpool, where the mayor and aldermen met me in the church, and I commanded the churchwarden to set the communion table altar-wise against the wall. They gave me and Mr. Molineux and Mr. Massey a fish dinner, after

which we were treated at Dr. Richmond's very kindly; then went on board the King's yacht; after which we were wet to the skin in going to Sir Rowland Stanley's, where we lodged, my lady then in labour."

King James II. appointed him one of his High Commissioners for ecclesiastical affairs, and in that capacity he visited Magdalen College, Oxford. (*See Life of Hough.*) Bishop Cartwright's own account is here given. He arrived in Oxford on the 20th of October, 1687.

20. "We came into Oxon, my Lord Peterborough's regiment receiving us at the town's end, where the lieutenant-colonel and the rest of the officers dined with us. After dinner Dr. Halton, Dr. Hide, and Mr. Archdeacon Eaton, Dr. Adams, Mr. Brown, and Mr. Barnard, and Mr. Brooks and Mr. Wickens came to visit us.

21. "We went to Magd. Coll. chapel, where the crowd being great, and no preparations made for our sitting, we adjourned into the hall, where the crowd being great, we sent Mr. Atterbury for the proctors, who came accordingly to keep the peace. Mr. Tucker read the King's Commission. Mr. Atterbury returned the citation on oath. Having called over the fellows, I made a speech for the occasion of the visitation, and adjourned till 2 in the afternoon. We went to prayers in the chapel. There dined with us Mr. Barnard the proctor, Mr. Wickens, Mr. Brown, and the officers, and Archdeacon Eaton, who was rob'd the night before. In the afternoon we called over the college roll, and marked the absents. Dr. Fairfax, because in town, and not appearing, was pronounced contumacious, *pæna reservata in prox.* The buttery book brought up by the butler, and the statutes by Dr. Hough. Dr. Hough desired a copy of the commission in writing, which was denied him, and then he in his own name, and the greatest part of the fellows, said, He did submit to the visitation, as far as it is consistent with the laws of the land and the statutes of the college, and no farther; and said, he must suffer no alteration in any statute by the King, or any other; for which he had taken an oath, from which

he could not swerve, and for which he quoted the statutes confirmed by Henry the Sixth, and their oath in them, that they should submit to no alteration made by any authority. Then Dr. Hough's former sentence of deprivation was commanded to be read; to which he replied, he was never cited nor heard, and therefore supposed the sentence to be invalid, and refused to submit to it, though he confessed he had notice of it. The college's petition to the King to recommend some other in Farmer's room, Number 4, was read: and asking them why they did not stay for an answer to it, Dr. Hough replied, their fifteen days were out before April 15, on which they had no other sent to them; and requiring him to give up the register, he promised we should have it to-morrow morning. Dr Rogers' petition for the organist's place, worth £60 per annum, of which he says he was unduly deprived, was given in by Mr. Holloway and filed, and so we adjourned till the next day at 8. We visited Dr. Halton and the Bishop of Man. Mr. Spencer, Mr. Welsh, Mr. Holloway came to visit us.

22. " We called in the steward with the books of leases and court rolls, which were delivered him back, till we made farther use of them. The butler brought the buttery book, and Dr. Hough being called in again, I told him, ' Doctor, here is a sentence under seal before us of the King's commissioners for visiting the universities, by which your election to the presidentship of Magd. Coll. is declared null and void, which you yesterday heard read, and of which you confessed yourself to have legal notice before it, being fixed upon your doors. This sentence, and the authority by which it was passed, you have contemned, and in contempt thereof have kept possession of the lodgings and office to this day, to the great contempt and dishonour of the King and his authority. Are you yet willing, upon second and better thoughts, 1st, to submit to this sentence passed by the Lords upon you. or not? 2ndly, Will you deliver up the keys and lodgings,

as, by a clause in your oath at your admission, you are tied to do, for the use of the president, who has the King's letters mandatory to be admitted into that office?' To the first he says, that 'the decree of the commissioners is a perfect nullity from the beginning to the end, as to what relates to him, he never having been cited, nor having ever appeared before them either in his person or by his proxy; besides, his cause itself was never before them, their lordships never inquiring or asking one question concerning the legality and statutableness of the election, for which reasons he is informed that the decree was of no validity against him, according to the methods of the civil law; but if it had, he is possessed of a freehold according to the laws of England and the statutes of the society, having been elected as unanimously and with as much formality as any of his predecessors, presidents of the college, and afterwards admitted by the Bishop of Winchester, their visitor, as the statutes of the college require; and therefore he could not submit to that sentence, because he thought he could not be deprived of his freehold, but by course of law in Westminster Hall, or by being some ways incapacitated, according to the founder's statutes, which were confirmed by King James I.' Then the Dr. asked, 'whether we acknowledged his title to the presidentship?' I replied, 'No; for we looked upon him as *malæ fidei* possessor, or an intruder.' He replied, that 'the Bishop of Winchester made him so, and said that he was satisfied in his own title, and therefore did not think himself concerned to apply to the commissioners till called, and that he expects legal courses should be taken against him, if he keep legal possession.' To which I replied, that 'the election was undue, because the King had laid his hands by his mandamus upon the college, which was an inhibition.' To the second question he answered, 'there neither is nor can be any president so long as he lives and obeys the laws of the land and the statutes of the place, and therefore he does not think it

reasonable to give up his right, nor the keys and lodgings now demanded of him. He takes the Bishop of Winchester to be their ordinary visitor (and the King to be his extraordinary, as he believed, but it had been controverted whether the King had power to visit or not, in Coveney's case, 4 Eliz.) and yet he would deny him the keys, because he looks upon commanding the keys from him to be requiring him to deliver up his office. He said he had appeared before us hitherto as judges, and that he now addressed to us as men of honour and judgment, and besought us to represent him as dutiful to his majesty to the last degree, as he always would be, where his conscience permits, to the last moment of his life; and when he is dispossessed, he hopes we will intercede, that he may no longer lie under his majesty's displeasure; or be frowned upon by his prince, which would be the greatest affliction could befall him in this world.' Which having promised, I admonished him to depart peaceably from the president's lodgings, and to act no more as president or pretended president of the college, in contempt of the King, and his authority, 1mo, 2do, et tertio.

"Mr. Leigh accused his contumacy, and prayed our judgment, which was this; 'The Lords Commissioners for ecclesiastical causes and for visiting the university, have declared the president's place of this college to be null and void, and therefore we, by virtue of the King's authority to us committed, do order and command Dr. Hough forthwith to quit all pretensions to the said office, and that his name be struck out of the buttery book, and do admonish you the fellows and other members of this society no longer to own him as your president.

"Then we read the King's mandate for the Bishop of Oxon, and so adjourned to the same common room till 2 in the afternoon. Then Dr. Pudsey's letter, 28 Aug. '87, was read, which the doctor owned, and the fellows their consent to it. We asked them concerning the King's verbal command to them at Oxford, which they said was,

to elect the Bishop, which they could not. We asked them why they did not admit him, which was all the King's letter required, to which his verbal command referred. Dr. Smith, Dr. Bayley, Dr. Hollis, Mr. Bagshaw, Hicks, Howner, Cradock, and Charnock, said they were not there. Dr. Stafford, Mr. Almond, Hammond, Rogers, Dobson, Bayley, Davies, Bateman, Hunt, Gilman, Penison, Holden, and Wilks, said they were. Dr. Hough came in with a great crowd of followers, and said, 'Whereas your Lordships this morning have been pleased, pursuant to the former decree of the Lords Commissioners, to deprive me of the place of president of this college, and to strike my name out of the buttery book;— I do hereby protest against the said proceedings, and against all that you have done or hereafter shall do in prejudice of me and my right, as illegal, unjust and null; and I do hereby appeal to our Sovereign Lord the King in his courts of justice.' Upon which the rabble hummed, and Dr. Hough was accused by my Lord Chief Justice of bringing them in; upon which he required the peace of him, to which he was bound in £1000 bond, and his two sureties in £500 each; and I gave the Dr. this answer:— 'Doctor, we look upon your appeal, as to the matter and manner of it, to be unreasonable, not admissible, and not to be admitted by us: 1. Because it is in a visitation, where no appeal is allowable: 2ndly, because our visitation is by commission, under the broad seal of England, which is the supreme authority, and therefore we overrule this your protestation and appeal, and admonish you once for all to avoid the college and obey the sentence.' The doctor and fellows declared their grief for the disorders of the crowd, and disclaimed having any hand in it. Mr. Tucker read the paper, 4 Sept. attested by a public notary, and delivered to the King; and the fellows acknowledged it to be theirs, after which we adjourned till Tuesday at 8 in the morning. The Vice-Chancellor, Warden of New College, and others, came to visit us in the evening, and the Bishop of Man from the college, to beseech us not to

animadvert upon the libel or the humming, but to accept their acknowledgments of the just respects which they profess to owe us for our candour towards them; after which we sent a messenger with an account of what we had done, to the King, and a letter to Lord Sunderland and Lord Chancellor.

23. "Having had prayers in our lodgings, we went to sermon to Christ Church, where Dr. Smith preached; from whence we returned to dinner, and with us the officers, Mr. Chetwin, Mr. Brown, and our landlord and landlady. After which we went to St. Mary's to church, where the preacher, Mr. Entwisle of Brasenose, made reflections on some bishops, of which the papists had hopes, but that they must destroy them all, before they could do their business: after which we visited the master of Brasenose, the proctor, the warden of All Souls, and Mr. Clarke, where the warden of New College came to us, and supped with the Bishop of Man, where the provost of Queen's, and warden of All Souls, and Mr. Chetwin, met us, and we staid till 8 at night. I received the Bishop of Oxford's letter and answered it.

24. "I wrote to the Chancellor of Chester not to publish the suspension against the dean till farther order from me, according to the dean's desire, by letter. There dined with us Mr. Holloway, our landlady, two more: after which I went to Cuddesden to visit the Bishop of Oxon. Dr. Hough gave us a visit at my return, and then we went to the Vice-Chancellor's, from whence at our return we met with Mr. Charnock, and I received a nameless letter to caution us in the business of Magdalene College; and the Vice-Chancellor published a diploma against humming, &c., occasioned by Saturday's miscarriage in Magd. Coll. The Earl of Lichfield sent us a brace of does. I went to Cuddesden.

25. "We met at Magdalene, called over the fellows, &c., read the Bishop's proxy for instalment of Mr. Wickens, and then said; 'By virtue of the King's commission to us directed, we do order and decree the Right Reverend

father in God, Samuel, Lord Bishop of Oxon, to be installed by his proxy Mr. Wickens in the president's stall in the chapel of this college forthwith, and the chapel doors to be opened for that purpose.' Which we saw effectually done by Mr. Leigh, who tendered him the oaths of president, allegiance, and supremacy; which having done, we returned into common room, where, having called in the fellows, &c., Dr. Stafford gave me a paper in the behalf of himself and the fellows, but subscribed by none but himself and Dr. Fairfax, of which having told him the danger, he humbly desired to withdraw it, to which we consented. We then propounded to them this question: 'Will you submit to the Bishop of Oxon, now installed your president by the King's mandate, in licitis et honestis?' And they desired till the afternoon to consult together, and to give in their answers in scriptis, which was granted them; and then we sent for a smith, and broke open the outward door of the president's lodgings, in the first room whereof we found all the keys, and left Mr. Wickens in quiet possession, and so adjourned. The Bishop's lady, Judge Holloway's daughter, and many of the officers dined with us."

Knowing his unpopularity, from the unprincipled way in which he acceded to the King's aggressions upon the Church, he fled to France at the Revolution; and while he abode at St. Germain's performed divine service according to the English Ritual, for such members of the Church of England as resorted to him. On the death of Dr. Seth Ward King James nominated him to the see of Salisbury. Afterwards, Wood informs us, "he went with his said master towards Ireland, landed there on Tuesday 12th March, 1688, and on Sunday following being at Cork, he received the Sacrament from the hands of the Bishop of that place. On Palm Sunday, March 24th, he went to Dublin with the King, and on Easter day and the octaves of Easter 1689, he again received the Sacrament at Christ Church there, from the Bishop of Meath, to which church Bishop Cartwright went daily to prayers. Afterwards

being overtaken with the country disease called the flux or dysentery, he finished his course there on Monday morning, April 15, 1689."

It cannot be denied that this prelate was a time-server, but he was faithful to his royal master, and though worthy of blame, seems scarcely to have deserved all the severe remarks which, from the authority of Burnet, have been made upon him by subsequent historians. His Diary was published by the Camden Society in 1843; and such extracts from it have been given above as seem to throw light upon the history of the period.—*Wood. Burnet. Wilmot's Life of Hough. Cartwright's Diary.*

CARYL, JOSEPH.

JOSEPH CARYL was born in London, in 1602, and graduated at Exeter College, Oxford. He plunged into the great rebellion with zeal, and was one of the Presbyterians sent by the rebel parliament to attend Charles I. at Holmby House. Clarendon informs us, that what displeased the King most, was that they would not permit him to have his own chaplains; but ordered Presbyterian ministers to attend for divine service; and his majesty, utterly refusing to be present at their devotions, was compelled at those hours to be his own chaplain in his bed-chamber; where he constantly used the Common Prayer by himself. His majesty bore this constraint so heavily that he wrote a letter to the house of peers, in which he inclosed a list of the names of thirteen of his chaplains; any two of which he desired might have liberty to attend him for his devotion. To which, after many days consideration, they returned this answer; "That all those chaplains were disaffected to the established government of the church, and had not taken the covenant; but that there were others who had, who, if his majesty pleased,

should be sent to him." After this answer, his majesty thought it to no purpose to importune them farther in that particular; but, next to the having his own chaplains, he would have been best pleased to have been without any; they who were sent by them being men of mean parts and of most impertinent and troublesome confidence and importunity.

Caryl was one of the four Presbyterian ministers appointed by the parliament to assist their commissioners in the debates concerning religion with the King in the Isle of Wight.

When Cromwell was seated on the Protector's Throne, he summoned a pretended parliament, of which Lenthall was speaker. These members passed an act for settling a committee of Tryers for the approbation of public preachers. Those who were admitted to any benefice or lecture, were obliged to pass the test of this committee, and receive an instrument equivalent to letters of institution and induction. Although the majority of these Tryers were ministers, yet since eight of them were laymen, and any five enabled to execute the powers of the act, it might sometimes happen that none but secular men might act in this post, and determine upon the qualifications of those who were to preach and administer the Sacraments. This act was confirmed in the next pretended parliament, held in the year 1656.

Caryl was one of the Tryers. He and Dr. Owen were, by order of parliament, sent in 1650, to attend on Cromwell in Scotland, and to officiate as ministers. After the passing of the Act of Uniformity, he gathered a congregation in the neighbourhood of St. Magnus, London-Bridge, to which he preached until his death, which took place in 1673. He was a man of indefatigable industry, and left behind him a considerable number of sermons and tracts; but his principal work is his Commentary on Job, first printed in 12 vols, 4to, and afterwards in two large folios.—*Calamy. Clarendon. Collier.*

CASAS, BARTHOLOMÆUS DE LAS.

BARTHOLOMÆUS DE LAS CASAS was born at Seville, in 1474. His family was very considerable in that city. At nineteen years of age he followed Antonio de las Casas, his father, to the Indies, whither he went in 1493 with Christopher Columbus. At his return into Spain, in 1498, he continued his studies, which that voyage had interrupted, and made great progress, not only in divinity, but also in the civil and canon law. Then he went into holy orders, and returned into America, where he staid in Hispaniola; and being ordained priest, was obliged to accept of the cure of Zaguarama in the Isle of Cuba, which he quickly quitted, that he might labour after the liberty of the Indians, whom the Spaniards treated in a most cruel manner. He made for that purpose a voyage into Spain, and laid the cruelties which were exercised upon the Indians before the Emperor Charles V., letting him know that this barbarity was as prejudicial to his state as it was contrary to religion. He was sent back into the Indies, with orders to make himself acquainted with the conduct of the governors, and to give an account to the council of Spain; but all his care proved fruitless. Then it was that he took the Dominican habit, and afterwards procured several establishments for his order in Peru. Having returned into Spain, he acted with so much zeal, and made such strong remonstrances to Charles V., that that prince called a meeting of prelates and of learned and pious men at Valladolid; where regulations were drawn up to remedy the disorders committed in the Indies, which he confirmed by his edict given at Barcelona in December 1542. These regulations were published in the Indies, but were never executed; and the Spanish governors, or rather the tyrants of that country, still pursued their course of rapine and violence. Bartholomew de las Casas, then nominated

to the bishopric of Chiapa, continued still to inform the court of their conduct. There was at that time one Dr. Sepulveda who, gained by some Spaniards who had tyrannized in the Indies, wrote a very elegant book in Latin by way of dialogue ; in which he undertook to prove, that the Spaniards' wars in the Indies were very just, and founded upon a right which they had to subdue the people of that new world : that the Indians were obliged to submit themselves to the Spaniards to be governed by them, because they were less wise and less prudent ; and that if they would not voluntarily submit to their domination, they might be constrained by force of arms. That doctor, to add greater weight to his argument declared, that his whole aim was to settle the right which the Kings of Castile and Leon had to seize upon their fee [domain] of the Indies. He presented his book to the royal council, and demanded with great earnestness leave to print it. The council having several times refused it, he had recourse to some of his friends that were in the Emperor's court. The Bishop of Chiapa, who had returned from America in 1551, being well informed of the steps of Sepulveda, and being persuaded that his book tended to authorize all the cruelties exercised in the Indies, opposed its being printed, and represented the ill consequences which its publication might have. The members of the council-royal, seeing that this matter was purely theological, remitted the examination of Sepulveda's book to the universities of Alcalá and Salamanca. Those two universities declared, that it ought not to be printed, and that its doctrine was not sound. Sepulveda sent his book to Rome, and had it printed there. The Emperor having notice of it, sent express orders to forbid it, and caused the copies to be seized. But since they could not hinder the spreading several copies in Spanish among the people, the Bishop of Chiapa thought himself obliged to answer it in defence of the Indians.

The Emperor being desirous to put an end to this dispute, ordered Sepulveda and the Bishop of Chiapa to be cited, to give their reasons before the royal council of the Indies, and sent Dominico Soto to be a sort of arbitrator between the two contending parties, who spake several days together before the council. The Bishop of Chiapa alone took up five audiences; after which, Soto made a summary report of the reasons of both sides, much more favourable to the Bishop of Chiapa than to Dr. Sepulveda. The council ordered the Bishop to put all his reasons in writing, and to send a memorial of them to the Emperor: he did so, but the business continued still undecided. De las Casas seeing then no hope of succeeding in his design of easing the Indians, surrendered his bishopric into the pope's hands; and died some years after at Madrid, in the year 1566, being 92 years old.

This Bishop drew up several memorials in defence of the Indians, and against the cruelties which the Spaniards exercised against those poor people; some of which were collected and printed in Spanish at Seville in 1552, entitled, A short Narrative of the Destruction of the Indies, collected by Bishop Dom. E. Bartholomew de las Casas, of the order of S. Dominic. This collection was translated into French by James de Migrode, and printed in 1582; it was also published in Latin at Frankfort in 1598; and in Italian, translated by James Castellani, at Venice, in 1643. There is also a French translation, printed at Paris in 1697, and at Amsterdam in 1698.

The report of Soto is given at length in Dupin, and is worthy of perusal. Sepulveda's chief point seems to have been, that it was policy first to conquer and then to convert; conversion being hopeless until civilization was introduced, which could only be from the introduction of European habits,—the habits of the conqueror.—*Dupin. Moreri.*

CASAUBON, ISAAC.

ISAAC CASAUBON was born at Geneva, in 1559. He was educated under his father, Arnold Casaubon, a minister of the reformed church, and at the age of nine he could both speak and write Latin fluently. At the age of nineteen he went to the university of Geneva, where, at the expiration of four years, he became professor of Greek. In 1586 he married the daughter of Henry Stephens, the printer, by whom he had twenty children. After residing at Geneva fourteen years he removed to Montpelier, where he was appointed professor of Greek; but being dissatisfied with his situation there, he went to Paris in 1598, where he had the promise from Henry IV. of a similar appointment, which was never fulfilled; and though a pension was granted him, it was ill paid. Being one of the protestant judges in the conference between Du Perron and Du Plessis Mornay, in 1600, he gave his opinion against the latter, which made many think he would change his religion; but in this they were mistaken.

This conference was held at Fontainebleau in May 1600, and only lasted one day, owing to the indisposition of M. du Plessis Mornay. The other judge on the protestant side pretended to be convinced, and became a convert to Romanism. He tried to persuade Casaubon to follow his example, and quarrelled with him when he refused to do so.

In 1603 Casaubon was appointed librarian to the King under the following circumstances: King Henry IV., sensible that he ought to have a man of the greatest merit at the head of his library, had, at the recommendation of M. de Villeroy, while Gosselin his librarian was yet living, fixed upon Casaubon, who at that time had the greatest name for literature. This affair was carried on mysteriously. The King desired to see Casaubon in private; he told him that he intended to make him his librarian; and that Gosselin could not live above a

year; adding, with the frank and noble air which so well became that great prince: "You shall see my fine books, and tell me what they contain; for I don't understand them myself."

Gosselin lived three years after this conversation, till 1603. The Jesuits being informed that Casaubon was to be set over the King's library, represented to his majesty the inconveniences of confiding a treasure of that nature to the most obstinate of all heretics. This made some impression on the King: nevertheless he was afraid of a clamour were it known that he refused to a protestant, on account of his religion, an employment which he had promised him. He consulted with some persons; and they advised him to send to Holland for Grotius, whom he knew, and appoint him his librarian: which would make the public ascribe the change to some private discontent, and not to religion. Casaubon, apprised of what was doing, remained perfectly quiet: but the president De Thou, thinking the King's honour concerned in keeping his word, warmly solicited in his favour, and after the affair had been suspended some weeks, Casaubon was at length nominated.

While the Romanists were thus opposing Casaubon, he was reviled as a papist among the ultra-puritans because, while he admitted the errors of the Church of Rome, he could not regard protestantism as a perfect system. Casaubon, indeed, ardently desired a reunion between Protestants and Romanists, and informed Grotius that he would have set about it if he had remained longer in France. It was the wish also of his learned friend Grotius. Both had great reverence for the opinions of the ancient Church. Casaubon's letter to M. de Thou is a demonstrative proof that these excellent men did not differ in matters of religion. "I esteem Grotius highly," he says, "on account of his other great qualities; for he judges of modern controversies like a learned and good man; and his veneration for antiquity agrees with the wisest."

On the death of Henry IV. he came over to England. He was at this time in affliction, his eldest son having become a Roman Catholic. The principles held by Casaubon finding nothing accordant with them in the foreign protestant system, naturally led him to this course, from which the early prejudices of education kept the father. On coming to England, Casaubon learned how a Church might protest against the errors of Rome and still be Catholic, adhering, not like the Romanists, to the religion of the middle ages, but to the religion of the primitive Church. This prevented his son Meric from following his elder brother's example. In England, whenever the Catholic ritual, as prescribed in the Book of Common Prayer, is administered by a latitudinarian clergy, the principles of the Prayer Book being opposed to the practice of the clergy, the perverts to Romanism must be many. When the practice and the principles of the Church coincide, the result is the reverse. Casaubon was honourably received by the leading members of the Church of England. James I. delighted in his conversation, admitted him to his own table, and presented him with £150, to enable him to visit our universities. On 3rd of January, 1611, Casaubon was made a denizen; and on the 19th of the same month the King granted him a pension of three hundred pounds, and two prebends, one at Canterbury, and the other at Westminster. But very different was the reception he met with from the bigoted and intolerant puritans, instigated probably by the foreign Calvinists. Casaubon complains in one of his letters that he was more insulted in London than he had ever been in Paris in the midst of the papists; that stones were thrown at his windows night and day; that he received a severe wound as he was going to court; that his children were insulted in the streets; and he and his family were sometimes pelted with stones. This the puritans regarded as religion: and the spirit of puritanism remains the same; though, from change of circumstances,

they shoot out their arrows, even bitter words, by falsehoods from the press, the police protecting their victims from personal violence.

That the French Calvinists viewed with jealousy the generous kindness with which Casaubon was received by all that was great and good in England is evident. Peter de Moulin wrote to Dr. James Montague, Bishop of Bath and Wells, to inform him that Casaubon had a great leaning towards popery, and was in fact only prevented from joining the Church of Rome on account of his inability to acquiesce in a small number of articles; and, although he could conform to the English Church, he could not sympathize with the French protestants any longer, but would unite himself to the Gallican Church, in spite of his objections to some particulars, on his return to France. He had, he said, promised conformity to the Church of France on his return. Peter du Moulin, therefore, desired Bishop Montague to keep Casaubon in England where the Church was reformed according to the primitive doctrine, and so met all his views; and to employ him in writing against the annals of Baronius, since he knew that he had materials for that purpose. This was the origin of his *Exercitationes contra Baronium*. He only brings down his history to thirty-four years after Christ, and the work is considered as worthy of his learning and talents.

He died July 1, 1614, and was buried in Westminster Abbey. His chief works are the following:—1. *Strabo*, with Commentaries, Geneva, 1587; reprinted with Additions, Paris, 1620, fol. 2. *Aristotelis Opera*, with Marginal Notes, Geneva, 1605, fol. 3. *Theophrasti Characteres*, Lugd. 1592, 12mo; the best edition is the third, printed at Lyons in 1612. 4. *Suetonii Opera*, with an excellent Commentary, Geneva, 1596, 4to; best edition Lutet. 1610, folio. 5. *Athenæus*, Lugd. 1600, folio; Lugd. 1612, folio. 6. *Persii Satyræ*, Lutet. 1605, 8vo. 7. *De Satyricâ Græcorum Poesi*, Lutet. 1605, 8vo. 8. *Polybii Opera*, Lutet. 1609, fol. The dedication to Henry IV. is much admired. 9. *Exercitationes contra Baronium*, London, 1614, folio.

10. *Novum Testamentum Græcum*, Geneva, 1587, 16mo, with notes, which were reprinted afterwards at the end of Whitaker's edition of the New Testament, London, and inserted in the *Critici Sacri*. 11. *Polyæni Stratagematum Libri VIII*. Ludg. 1589, 16mo. Casaubon was the first who published the Greek text of this author. The Latin version, joined to it, is by Justus Vulteius, and first published in 1550.—*Saxii Onomast. Burigny's Grotius. Casaubon's Works.*

CASAUBON, MERIC.

MERIC CASAUBON, son of the preceding, was born at Geneva, in 1599, received his primary education at Sedan, and in 1616 was sent to Christ Church, Oxford, and became a student. In 1621 he published a defence of his father, under the title of *Pietas contra Maledicos Patrii Nominis et Religiones hostes*; he published another vindication of his father three years afterwards, in Latin, by the command of James I. In 1624 he had the honour of being preferred to the living of Bledon, in Somersetshire, by Bishop Andrewes. In 1628 Archbishop Laud gave him a stall at Canterbury; and in 1636 he was created D.D. by the university of Oxford, at the command of Charles the Martyr. His grateful heart engaged him zealously in the cause of the martyred King and Archbishop; and though robbed of every thing he possessed in the world by the triumphant rebels and dominant puritans, he refused every overture from Oliver Cromwell, who wished him to write an account of the civil wars, asking him to do so with impartiality, though knowing that a history of the wars written by a royalist, if, appearing to be impartial, would in fact be on the side of the rebels. He disdained the offer of a pension or even of a present from the usurper, though, being deprived of all his property, he was in the deepest distress. In 1651 he consoled himself by marrying a wife, through whom eventually he obtained a comfortable fortune. At the Restoration

Casaubon was reinstated in all his ecclesiastical preferences, which he enjoyed till his death, July 4, 1671, in his seventy-second year. He was buried in Canterbury cathedral. He had several children by his wife, whom he married in 1651. His works, though numerous, are not of great value. His publication, entitled *A Treatise concerning Enthusiasm, as it is an Effect of Nature*, is highly commended by Sir William Temple, who regarded it as a successful attempt to account for delusions upon natural principles. Jones of Nayland also speaks highly of it. In his book on *Credulity and Incredulity*, London, 1668, 8vo, (second part, London, 1670, 8vo,) he maintained the existence of witches and familiar spirits.—*Gen. Dict. Biog. Brit.*

CASE, THOMAS.

THOMAS CASE was born in 1598, and became a student of Christ Church, Oxford, under the patronage of Toby Mathew, Archbishop of York, in 1616. He became a popular preacher in Oxfordshire and Kent, and held the living of Effingham in Norfolk: where he was distinguished for his nonconformity, and afterwards for the same offence suspended. His suspension was richly deserved, as the reader will admit when he hears that, having entered with zeal into the proceedings of the rebel parliament, he was accustomed in the administration of the Holy Communion to say, instead of "ye that do truly and earnestly repent," &c., "ye that have piety and liberally contributed to the parliament." It is suggested that the report of his having acted thus was perhaps only a party squib: if it were so, still how awful must the irreverence of puritanism have been, when such a story could be believed of one who was by no means the fiercest of puritanical preachers. It was undoubtedly for violence such as this that he was suspended by Bishop Wren. He was the originator of the morning exercises, at which the ablest puritans were accustomed to preach; and he re-

ceived his reward, for the unfortunate incumbent of St. Mary Magdalen, Milk Street, having been deprived of his living for his loyalty, Case condescended to eat his bread, and had the sequestered living conferred on himself. But Case was not without a conscience : he thought rebellion and republicanism might proceed too far. He refused to take the engagement which was an oath, substituted for that of allegiance, "to be true and faithful to the government established without King or house of peers ;" and he lost the living which he unjustly held : he then became lecturer at Aldermanbury, and at St. Giles's, Cripplegate. He was imprisoned in the Tower on a charge of being implicated in Love's plot. He became rector of St. Gile's-in-the-Fields, and in 1661 was one of the ministers in the Savoy Conference. Case died in 1682.—*Calamy. Wood. Walker.*

CASSANDER, GEORGE.

GEORGE CASSANDER was born in 1515, either at Bruges, or in the Isle of Cadsand, at the mouth of the Scheld ; from the latter place he derived his name. He taught the Belles Lettres at Ghent, Bruges, and other places, with great reputation. But afterwards applying himself to the study of divinity, he retired to Cologne, where he prepared himself to engage in what was the object of his life ; which was to effect a reconciliation between Protestants and Roman Catholics. Upon this subject he published anonymously, in 1562, a small *De Officio Viri pii*, on the duty of a pious man who loves peace in differences concerning religion. Calvin supposed the work to have been written by Beaudouin, a celebrated lawyer, (Franciscus Balduinus) whom he attacked with his usual asperity. Beaudouin, who had introduced the work into France, defended himself in the preface to his edition of *Optatus*, and more particularly in his *De Libellis famosis*, in which he denies that he was the author of the tract *De*

Officio Viri pii. Calvin, with increased asperity, replied to Beaudouin, and in his reply he attacked the doctrinal portion of the tract, with many gross personalities, in reference to the author. It is curious to observe how, even down to the present day, Calvinists have always been found in this respect to follow their master; in all controversies Calvinists are accustomed to resort to the arts of personal abuse. Upon this attack Cassander immediately discovered himself, and writing in defence of his book, was as moderate as Calvin was passionate. He republished it with a dialogue prefixed between two persons, whom he calls Placidius and Modestus.

In this work, *De Officio Viri pii*, Cassander says, "I know that there are several persons who in these unhappy differences, which divide almost the whole Christian world, are in great perplexities: they perfectly see what they ought to avoid; but they do not see whither to retire. I have formerly been myself tormented and agitated with this tempest, but at last, I think, I have found a port where I may find shelter." This led him to give his advice, that he might give the same ease to those who were in the same condition; and the more, because he was persuaded that the way which he took was very proper to procure peace and concord. "I have (says he) ever had a great respect for the constitutions and ceremonies of the Church, detesting however all superstitions that I could ever discover. This disposition led me to approve of their design who required a reformation of superstitious ways of worship: but when I perceived that they went too far, and that instead of being charitable physicians, they became cruel enemies, desiring not only to reform abuses, but entirely to destroy the discipline of the Church, I thought myself obliged to read the writings of those that opposed them, wherein also I found things that did not please me. Because, as the former, out of hatred to vice, were for cutting off sound parts, or such as were easily curable: so the latter, out of a blind love for the body, were for defending even faults and vices, as things in which there was no

harm. Both therefore being gone astray from the way they were to keep, some to the right hand and some to the left, I resolved to lay by all prejudices, all interest of parties, and all engagements, that I might judge soundly of these controversies. The first thing which I thought I was to do, was to choose a judge, and I found none more infallible than the Holy Scriptures, well understood; for I quickly found that the text of Holy Scripture alone, was not sufficient to decide these controversies, because the heretics make use of Scripture expressions as well as Catholics; that the only way to know the truth, and to reject error, would be to know the true sense; and last of all, that the understanding of this sense depended upon common consent, and the public testimony of all Churches, to which the Apostles entrusted the sacred pledge of the doctrine which they received from Jesus Christ; for those who at the beginning of the Church bore witness that the doctrine contained in these writings was Jesus Christ's and His Apostles', have certainly also told their successors the true sense of these writings, which they received *vivâ voce* from the Apostles themselves, who explained this doctrine to them in its utmost extent. This is the universal tradition which some call unwritten truth, though in the questions which concern faith, there is nothing which is not some way to be found in Holy Scripture; and though this tradition is only an explication and interpretation of Scripture, so that it may be said that Scripture is a kind of shut and sealed tradition, and tradition is an open and unfolded Scripture." To establish this rule, he cites the testimony of Vincentius Lirinensis, and applies it to the sense which ought to be given to the beginning of the Gospel of St. John.

Cassander then lays down certain principles for his guidance, and proceeds with stating, that "being born and regenerated in the western or Roman Church, which retains the Apostolical doctrine in its fundamental articles, which observes the Sacraments as Jesus Christ instituted them, in which one sees the image of several ceremonies prac-

tised in the ancient Church, in which there is a succession of priests and bishops that govern it, though they have degenerated from the purity of their ancestors, we cannot but honour this Church as a true one, as the temple of God, and as a considerable part of the catholic Church; though, added he, I own that this Church has much degenerated from its ancient beauty and its primitive splendour; that it is sullied with several vices; attacked by various diseases, and sometimes unhappily oppressed by the tyranny of its governors. I attribute, he further observes, all these things to that outward society which we call the western or Roman Church, because it preserves the Word of God, and the Sacraments, and contains great numbers of the elect who compose the true Church of Jesus Christ, and His spouse, though there are in that society several persons, even among those that govern it, that do not belong to the Church of Jesus Christ, and are enemies of Him and of His doctrine, and exercise tyranny as if they were strangers. He declares also, that he is not disposed to condemn persons who persevering in the foundations of Apostolical doctrine, and being persuaded that there are abuses to be reformed, would undertake this reformation; and being authorized by the sovereign powers, would change some ceremonies for the public good, provided it be done without scandal, trouble, or schism: but then he cannot commend those who, under a pretence of going as far as possible from the abuses of the Church of Rome, go from the Church itself, and leave her communion, and seem to have no other aim but to destroy and ruin her. Nor does he approve of some of the governors of the Church of Rome, who cannot suffer any abuses which need reformation should be discovered, and persecute and kill those that give them notice of them. But then he is not for charging the Church of Rome with the faults of some of its governors; nor does he think it therefore ceases to be a true Church."

Then he raises this objection. Some will tell me that

the papists came indeed out of the true Church, but apostatized through false and new opinions, and by impious ways of worship; and consequently we ought to separate from them, as from the church of Antichrist, and the synagogue of Satan. He answers, that there is a great deal of difference between degenerating from the purity of the doctrine and manners of the ancient and primitive Church and being no longer a Church: that Jesus Christ is the foundation and head of the Church; and that if His successors have upon this foundation built false doctrines, yet, provided they do not destroy the foundation of those doctrines, the Church ceases not to be a Church. That all those who hold the doctrine of Jesus Christ, and have charity withal, though they are of different opinions, and observe different customs, yet are of the Church, and ought not to be looked upon as schismatics, though they are rejected by the most powerful part of the Church; and seem to be separated from its communion; because it is not an outward separation, but the cause of such a separation which makes a schismatic: "which," says he, "I say only of those who are uneasy at this separation, who ardently desire peace and reconciliation, and who are united by the bonds of faith and charity with those of the outward communion, from which they separate, and who are ready to re-enter into their communion."

Cassander, like most moderators, gave offence to all parties, to papists as well as calvinists, though he held as nearly as possible what an Anglican would call the *via media*, making this allowance, that he was writing while in communion with the Church of Rome, and would palliate some practices which we should at once condemn. There were moderate men among the Lutherans, who sympathized with him in his design; and the German princes fixed upon him as a mediator in the religious disputes of the day. William, Duke of Cleves, sent for him to Duisburg, in 1564, to examine the cause of the Anabaptists, and Cassander proceeded to consider the

whole question of Infant Baptism. This being one of those questions which cannot be decided by a direct appeal to Scripture, he recurred to tradition and the ancient usage of the catholic Church, and shewed that the opinion of those who objected to the baptism of infants was a new error. He then lays down propositions taken from Scripture, upon which he founds the practice of Infant Baptism.

1. "That all men are born under the guilt of sin, in a state of death, the objects of God's wrath, and subject to damnation.

2. "That infants cannot be saved, unless they be purified from this sin, redeemed from this death, regenerated by Jesus Christ, and delivered by His Blood from eternal damnation.

3. "That this remission of sins, which is made by virtue of the Blood of Jesus Christ, relates to children; and that no man ought to be excluded from the covenant which God has made with man, from the promises of grace, from the adoption, and the kingdom of heaven.

4. "That the sign of this covenant, and of this society, relates to infants as well as others; as the example of the circumcision of infants in the Old Testament is a proof of.

5. "That Baptism is not only a sign of forgiveness of sins, but also a means and instrument instituted and ordained by Jesus Christ to obtain it, and for us to be redeemed and regenerated by it; whence it follows, that infants that are born under the guilt of sin, and subject to death, cannot obtain forgiveness of their sins, be regenerated by a spiritual regeneration, made members of the Body of Jesus Christ, and become His children by adoption, if they receive not the sign, the pledge, and the instrument of remission, regeneration, and adoption, (i. e.) baptism. Then he shews the tradition of the holy fathers of the Church for Infant Baptism, beginning with St. Irenæus, and ending with St. Augustine. He confirms at last what he had said of the universal

practice of the Church relating to Infant Baptism, by the practice of the Greeks, Muscovites, Æthiopians, and other Christians of communions which have been long separated from the Church of Rome. He admits there is some diversity about the rites of baptism, and the time of baptizing, because formerly they never baptized solemnly but at Easter and at Whitsuntide, and in some churches at the feast of Epiphany. But then he asserts that all the variety in this matter was, that upon those days children were baptized like adults in all churches; and that when they were in danger of death, they were baptized at all times."

He wrote also another treatise concerning Infant Baptism, in which he lays down three propositions.

1. "That salvation and eternal life belong not to children born in the Church, but only to those who are sanctified and consecrated by baptism.

2. "That infants born in the Church need to be regenerated, (i. e.) to have their sins forgiven them, and to be adopted, to obtain the kingdom of heaven.

3. "That those who want to be regenerated in order to obtain the kingdom of heaven, ought to receive baptism, which is the Sacrament of that regeneration."

Having laid down those propositions upon solid principles, he answers the objections of the Anabaptists.

It will be seen that Cassander maintains the only ground on which Infant Baptism can be defended, namely, that it is a necessary consequence of two fundamental truths of the Gospel, the doctrine of original sin, and the doctrine of Baptismal Regeneration. He says, "some persons in our time have maintained that children ought to be baptized, only because they are sanctified and made children by adoption already in their mother's womb; for which reason they believe, that the Sacrament of Baptism belongs only to those who are born of faithful parents. This notion he rejects, and proposes a second. Others, he observes, say children ought to be baptized, because, let their parents be believers or unbelievers, still they are

born under sin, liable to damnation, unworthy of the kingdom of God, and unable to be delivered from that sin if they are not baptized. Among these, some pretend that infants are justified by an actual motion of faith; others think, it is by the faith of the Church. It is allowed by everybody that baptism is given for the remission of sins, and adoption; but those that think the infants of the faithful are sanctified from their mother's womb, allow no other effect to baptism, but that of certifying and confirming that sanctification. Others on the contrary believe, that by baptism, men obtain remission of sins and adoption: but among these, some annex these effects so particularly to the reception of the outward sign, that they believe that children who are deprived of it by an unavoidable necessity, and not by the negligence of their parents, are also deprived of eternal life, and of salvation. Others think that baptism has indeed this virtue; but then what is said of adults may also be applied to infants; namely, that a resolution of receiving is sufficient; and that we do not lose its effects, when we are incapacitated to receive it, not out of a contempt of religion, but by an unavoidable necessity: that God receives the will for the deed, and obliges not to impossibilities: that the will of the parents and of the godfathers ought to be considered as the children's own will. For this opinion he cites Cajetan, Gerson, Gabriel Biel, Tilman, a divine of Cologne, a Dominican, and Thomas Elysius, who wrote a large discourse, entitled, *Piorum Clypeus adversus Hæreticorum pravitatem*, out of which he produces large extracts, which clearly shew that divines have been of that opinion. He adds, that men are much gone off from that rigour with which they use to speak of the state of infants that die without receiving baptism: that most of the ancients held that they should be condemned to eternal punishments: that the schoolmen have softened that notion, by asserting, that they do not suffer the pain of sense, that is of fire, but only of loss, which consists only in being

deprived of the sight of God : that the ancients believed that baptism ought to be complete to procure salvation to infants; whereas Bonaventure on the other side believed, that if an infant died whilst the minister was baptizing of it, and before he had quite done, God would shew mercy to that infant. "What inconvenience, (says Cassander) is there in extending this to the parents' vows, who get all ready to have their child baptized? And if the actual faith of infants can be supplied by the faith of the Church, in those that are baptized, why can it not be so in those who have an interpretative faith in the design and will of the parents? Why may they not be considered as catechumens, and so thought capable of the same grace?" This is what Cassander labours to prove concerning the infants whom their believing parents intended to have had baptized, if they die before they could actually receive baptism. But he is not of their opinion, who think that all children born in the Church of believing parents, are sanctified by virtue of God's promise, without any regard to the Sacrament of Baptism, as not being necessary for the remission of sin. And as to those who are born of unbelieving parents, and die without baptism, he does not question their being deprived of blessedness; but he is of the opinion of the schoolmen, who think they do not suffer the pain of sense; and herein he declares that he forsakes St. Augustine. He acknowledges however that he does not intend to defend this notion obstinately, nor to condemn those who, grounding upon the authority of the ancients and the custom of the Church, allow salvation only to those infants to whom God gives the grace of receiving baptism. He confesses that he embraced the opinion now explained, only because he found it was the gentlest, the most comforting, and the least shocking to abundance of people. And at last he protests, that he submits his opinion with all his heart to the judgment of the divines of the catholic Church, who are more discerning than himself; and that he had been led to entertain it, not out

of obstinacy. or a love of novelty, but out of a motive of piety, and a desire of the common salvation.

Among his works we find a discourse entitled *Liturgica*, or of the Rite and Order of the celebration of our Lord's Supper, which the Greeks call *Liturgia*, and the Latins *Missa*. This book is only a collection of passages out of ecclesiastical authors upon all parts of the mass, made with choice and judgment. Next comes the *Ordo Romanus*, before which he puts a learned preface; in which, after having reprehended those that published treatises of the rites of the ancient Church very confusedly under Charlemagne's name, he says, that this *Ordo Romanus* was drawn up by St. Gregory the Great, who reformed Gelasius's; that Charles the Great introduced that custom in all the countries of his dominions; that France and Italy, all but the Church of Milan, had very readily received it; that the Spaniards long retained their ancient custom; but that they were forced at last to receive it against their wills under Pope Gregory VII. and King Alphonsus VI. He derives the word mass from the dismissal of the people. He takes notice, that that word was formerly given to none but public masses. He shews, that it was long the custom of the Church to distribute the Body and Blood of Christ to all the assistants. He thinks private masses were first introduced into monasteries, when the monks desired to celebrate the holy mysteries without calling the people together; that the bishops also gave it countenance when they said mass in the chapels of their own houses; and that at last they became very frequent, especially in monasteries. He mentions the masses of the *Præ-Sanctificati*, used among the Greeks, which Cardinal Humbert disapproves. He blames the masses said at two, three, and four faces, which were in use some time ago in France: these were several different masses, said as far as the offertory, and followed only by the canon. He does not forget also to speak of the dry masses, in which there was no consecration nor communion, and which ought never to be said but when they

could not celebrate an entire mass. At the end of the *Ordo Romanus*, is put an explication of some liturgical terms, and of the names of ecclesiastical officers made by Peter, Bishop of Oviedo.

While he was at Duisburg, in 1564, the Emperor Ferdinand, who was also desirous of re-uniting the protestants, summoned Cassander to attend him, but he was obliged to seek permission to decline the invitation, as he was unable to take so long a journey on account of the gout, to which, through life, he was a martyr. But he offered to write to his majesty on the subject, or to confer with any whom he might commission to act in his name. The Emperor admitted the excuse, and accepted the offer. He desired him to draw up a summary of catholic doctrine, in which he should explain the controverted articles of the confession of Augsburg, marking those on which there was a prospect of agreement, and assigning the reasons why the others should not be given up. This gave rise to the celebrated work *Consultatio Cassandri*. It was dedicated to the Emperor Maximilian II. the successor of Ferdinand, and it was sent by the Emperor to the Electors of Cologne and Mentz, and he desired the author to attend him. In the preface to his *Consultatio Cassandri*, the author lays down the same rules which he had laid down in his *De Officio Viri pii*, to judge controversies by; namely, the Holy Scripture explained by the tradition of the ancient Church, which he would have determined by the works of authors, who have written from the time of Constantine to St. Leo, and St. Gregory. The doctrine and government of the Church during those times is what he would have followed, in order to decide all differences in religion, both in doctrine and ceremonies. He says, there are several reasons for pitching upon that term:—1. Because, during that interval of time, the principal articles of religion were discussed, cleared, explained, declared and defined against heretics, by very learned writers, and by the decisions of famous councils. 2. Because the Church, which till then had been under the

tyranny of pagan Emperors, was set at liberty, and had received such a form of government, as was most convenient for it. 3. Because there were, during that interval of time, very holy and very understanding bishops, who faithfully preserved the doctrine which they received from the Apostles, who faithfully taught it to the Churches, and who were very far from that ambition, avarice, and ignorance, by which the Church was afterwards overwhelmed. He adds, that if the present Church be compared to that, we shall find many things in which they agree; though it cannot be denied that the present Church has much degenerated from the purity and splendour of that ancient Church in form of doctrine, as well as in ceremonies; and that the discipline of the Church is exceedingly changed: that if both parties would agree to conform to that Church, there would be a way open to restore peace and concord, provided they would lay down on both sides the spirit of enmity and hatred, and enter into charitable dispositions towards one another: that some would labour seriously to reform the principal abuses which have given occasion to schism; and others would abandon the innovations which they have introduced, and submit to the authority of the catholic Church; abstain from injuries and invectives, and bear with and dissemble any abuses which may still remain that choke them, for the sake of peace. That then they will have nothing more to do, but sincerely, and without prejudice, enquire what has been the constant practice of the primitive Church: however, that all passages out of the fathers are not equally proper to acquaint us with it, because sometimes they have given their private opinions concerning questions, about which the most able and most excellent defenders of the apostolical doctrine may be divided; but we ought to lean upon such passages as give a constant and unanimous testimony to the general and public faith of the whole Church. Lastly, that we ought also to take notice, that all things which we see have been received

and observed in the primitive Church, are not of the same authority. He takes notice of the four degrees he had before set down in his *De Officio Viri pii*. He adds, that we ought not to despise those that lived since the sixth century; that some of those authors are esteemed even by protestants themselves, as St. Bernard, and St. Bonaventure; and that, lastly, it would be convenient, in order to procure peace, to read the most moderate writings of both sides, which will shew us, that in several things we are not so far asunder, but we might easily be made to agree.

In the body of the book, he follows the order of the articles of the Augsburg confession, and observes upon every article wherein the protestants are contrary to the sentiments of the Church, and what he thinks may be conceded to them without hurting the faith; and wherein the protestants on their parts ought to conform to the doctrine of the Church.

The great and good author of this work was unable to attend the imperial summons, being confined to his bed by the gout, of which he died in 1566. He avoided honour and wealth, and lived privately, and neither in his manners nor in his writings did he ever exhibit either arrogance or presumption, though his learning was profound, and the provocations he received many. His works, many of which were condemned by the Romish assembly of Trent, were collected and published in one volume, folio, at Paris, in 1616. To this edition his letters are appended, and two conferences with the Anabaptists never before published. Among his letters is one to Cox, Bishop of Ely, who had consulted him about the image of the crucifix. He answers, that all men know how much the primitive Christians respected the sign of the cross, which they painted and placed in profane and sacred places, before the use of other images was introduced. He concludes, that this custom being very old, ought not to be accused of superstition. What he could wish for is only

this; first, that crosses were made like that on which Jesus Christ was fastened, with a board on the middle, on which His feet were placed, as St. Irenæus and St. Gregory of Tours represent it: secondly, that some passages in the New Testament were written round the crosses; in which the mysteries of the cross are mentioned, and which might explain their signification.—*Dupin. Moreri. Freheri Theatrum. Blount's Censura. Saxii Onomasticon.*

CASSIAN, OR CASSIANUS.

Clemens Alexandrinus mentions Julius Cassianus as the founder of the sect of the Docetæ; and refers to one of his works, entitled, *Concerning Continnence*, from which it appears that he adopted the notions of Tatian respecting the impurity of marriage. He quoted passages from Apocryphal Scriptures, and perverted passages from the genuine Scriptures, in order to support his opinions. Clement says that “he had recourse to the fiction—that Christ was only a man in appearance—through unwillingness to believe that he had been born of the Virgin, or partaken in any way of generation.” Clement accuses him of borrowing from Plato his notions respecting the evil nature of generation; as well as the notion that the soul was originally divine, but being rendered effeminate by desire, came down from above to this world of generation and destruction.

Clement mentions incidentally that the Phrygians (the Montanists) called those who did not believe in the new prophecy, animal (ἄνθρωπος.)

It is stated in the extracts from the writings of the prophets, that Hermogenes inferred from psalm xix. 4. that our Saviour, when he laid aside his body (σκήνωμα, fleshly tabernacle), deposited it in the sun.—*Bishop Kay's Clemens Alexandrinus.*

CASSIAN, JOHN.

JOHN CASSIAN was a native of Lesser Syria, then comprised under Thrace. He devoted himself to God from early life, and as no peace or security could be obtained in those days, in the East especially, except in a monastery, he retired to the monastery of Bethlehem. He afterwards went to Egypt and Thebais to benefit by the instruction and example of the monks resident there, and at the end of seven years, having revisited the monastery of Bethlehem, he retired into the desert of Scythia. Annoyed by the contentions between the monks of Egypt and the Bishop of Alexandria, he went with his friend Germanus, in 403, to Constantinople, where, as it will be presently seen from his own information, he was ordained deacon by St. Chrysostom, who employed him in his own church. After the banishment of that holy prelate, Cassian and Germanus travelled to Rome to vindicate the character of St. Chrysostom before the clergy of the Western Church. He was afterwards ordained priest in the West, and probably never returned to the East. He was one of the great promoters of monachism in the Western Church. It was long held in contempt and dislike, especially in Rome. But Martin, Bishop of Tours, from the year 375 to 404, founded a large cloister in that city, and was very successful in introducing monachism into Gaul. And soon after Cassian founded two monasteries, one for men and the other for women, at Marseilles. It is said that he presided over five thousand monks, and is regarded as the founder of the famous abbey of St. Victor of Marseilles.

It was in his monastery that he composed all his works; the first of which is his *Institutio Monachorum*, but his chief work is his *Book of Conferences*, in which he has collected the spiritual maxims of the wisest and most experienced monks with whom he had conversed in Egypt. This work consists of three parts, and was written in 423; the second comprises seven conferences, and was compiled

two years later; the third was finished in 428, and contains seven other conferences. Cassian was attacked by Prosper, the friend and disciple of St. Augustine, because, in the 18th conference, under the name of Cheremon, he appears to favour the principles of the Semi-pelagians, though that error was not then condemned, it being first proscribed by the second council of Orange, in 529. Prosper himself never names Cassian but styles him a Catholic doctor. The 21st conference, which is the one which contains most of interest for an Anglican reader, is that of Theonas. He describes his own conversion, and relates how he left his wife against her will, to retire into a monastery. But Cassian is careful to advertise us, that he does not propound this example as lawful to be imitated. Lastly, the question is put why the monks observe no fasting-days from Easter to Whitsuntide? For resolution of this question, he lays it down, that fasting is in itself a thing indifferent, and not always convenient to be used; and maintains, that it is an Apostolic tradition not to fast in those days of joy. This question gives occasion for another, why Lent, in some places, is kept six weeks, in others seven, since neither way, if we take away Saturday and Sunday, it is not of forty days continuance? Theonas answers, that the thirty-six days of Lent contained in the six weeks, make the tenth part of the year which is holy to God. That those whose Lent is seven weeks long, have thirty-six fasting-days, without counting Saturdays and Sundays, because the fast of the holy Saturday, which they continue without interruption to Easter Sunday, may well pass for two: that those, who keep a six weeks Lent only, fast on Saturday. In sum, that the time is called Quadragesima, although we fast but thirty-six days, because Moses, Elias, and Jesus Christ fasted forty days: that the perfect are not tied to this law, which was ordained for those only who spend all their lives in pleasure and delights, that being forced by a law they may at least spend that time in God's service. But as to

those who give their life entirely to God, this law was not intended for them, they are freed from paying these tithes. Upon this ground, he affirms, that there was no Lent observed in the primitive Church, and that it was established for no other reason but because of the negligence of the faithful. Lastly, Theonas concludes, that it is love that makes the precepts of the Gospel lighter and easier to be borne than those of the law. About the end, Germanus asks him, why those, who fast much, do find themselves often troubled with the temptations of the flesh? The resolution of this question is put off to the next conference, where he treats of temptations to sin in sleep, which happen either through immoderate eating, or through negligence, or lastly, by the craft of the devil. These last are no sin: and if the judgment of this abbot may be followed, they need not hinder us from approaching the Holy Sacrament. Although we ought to receive it not without much dread, and believing ourselves unworthy: that we must be truly holy, that we may approach it; but it is not necessary to be without sin, because then nobody may receive it, since none but Jesus Christ is free from all sin. In the 23rd conference the same abbot explains this text of St. Paul, "the good that I would, I do not; and the evil that I would not, that I do;" and some other places of like nature. He holds that we must understand them of St. Paul and the Apostles, and not of sinners. For the explication of them, he says, that the good which man cannot do, is absolute perfection, and a total freedom from sin. He adds, that those that aim at a state of perfection often fall themselves, drawn away by the motions of the flesh and passions, and therefore acknowledge the necessity of grace. He owns, that concupiscence is an effect of Adam's sin, which hath brought mankind into bondage. That Jesus Christ came to deliver him from it, and that he hath done it, by restoring him again his liberty entire, and not by clogging it. That although we have the knowledge of goodness, and desire

spiritual and celestial goods, the flesh often pulls us down to the earth, and fills us with earthly desires, which do not indeed hurry good men into enormous sins, but yet make them fall into venial sins, and so the most holy and just men do truly call themselves sinners, and desire of God every day the pardon of their offences. That it is almost impossible to avoid all sin even in our prayers, either through distraction or carelessness; but yet these sins ought not to discourage us from receiving the communion.

Cassian having finished this work before the year 429, was resolved to continue silent, and write no more; but he was over-persuaded by the great Leo, who was then arch-deacon of Rome, to write a treatise upon the Incarnation, against the heresy of Nestorius, which then began to spread itself; in which he confutes the first sermon of Nestorius. This work is divided into seven books. In the first, having compared heresy to an Hydra, he makes a catalogue of the principal heresies: and, insisting upon the Pelagian heresy, he observes, that the error of those who hold that it was not a God, but a man that was born of the Virgin Mary, was taken from the principles of the Pelagians. Leporius was the first author of that erroneous doctrine, and preached it to the French, but retracted it in Africa. In the second and third books he proves, that Jesus Christ is God and man, and the Virgin may be called the mother of God. In the fourth he endeavours to shew, that there is but only one hypostasis or person in Jesus Christ. In the fifth he comes to a close examination of the error of Nestorius: he confutes his thesis, and shews, that the union of the two natures in one person alone, makes it lawful to attribute to the person of Jesus Christ, whatsoever agree to both natures. In the last place he proves, that the union of the two natures is not a moral union only, nor a dwelling of the divinity in the human nature as in a temple, as Nestorius asserts; but it is a real union of the two natures in one person. In the sixth he falls upon Nestorius with the creed of the

Church of Antioch, where he was brought up, taught, and baptized. Some have needlessly enquired, by what council of Antioch that creed was made. Cassian speaks of the creed which was usually recited in the Church of Antioch, and not of a creed composed by any council of Antioch. But we must not forget here what Cassian observes, that the creed (symbolum) is so called, because it is a short collection of all the doctrines contained in Holy Scripture. He urges Nestorius extremely with the authority of the creed of his Church, which contained the faith which he had embraced when he was baptized, and which he had always professed. "If you were," saith he to him, "an Arian, or a Sabellian, and I could not use your own creed against you, I would then convince you by the authority of the testimonies of Holy Scripture, by the words of the law, and by the truth of the creed acknowledged by all the world. I would tell you, that though you had neither sense nor judgment, you ought to yield to the consent of all mankind, and that it is unreasonable to prefer the opinions of some particular men before the faith of the Church; that faith, say I, which having been taught by Jesus Christ, and preached by the Apostles, ought to be received as the word and law of God. If I should deal thus with you, what would you say? what would you answer? You could certainly have no other evasion, but to say, I was not brought up in this faith, I was not so instructed, my parents, my masters taught me otherwise, I have heard another thing in my Church, I have learned another creed, into which I was baptized: I live in that faith of which I have made profession from my baptism. You would think that you had brought a very strong argument against the truth upon this occasion. And I must freely own, it is the best defence that can be used in a bad cause. It discovers at least the original of the error: and this disposition were excusable if it were not accompanied with obstinacy. If you were of the same opinions which you had imbibed in your infancy, we ought to make use of arguments and

persuasions to bring you from your error, rather than severity to punish what is passed ; but, being born, as you were, in an orthodox city, instructed in the Catholic faith, and baptized with a true baptism, we must not deal with you as an Arian or a Sabellian. I have no more to say for this. Follow the instructions you have received of your parents, depart not from the truth of the creed which you have learned, remain firm in the faith which you have professed in your baptism.

“It is the faith of this creed which hath gained you admittance to baptism : it is by that that you have been regenerated ; it is by this faith that you have received the Eucharist and the Lord’s Supper. Lastly, I speak it with a sorrow, it is that which hath raised you to the holy ministry, to be a deacon and priest, and made you capable of the episcopal dignity. What have you done ? Into what a sad condition have you cast yourself ? By losing the faith of the creed, you have lost all ; the Sacraments of your priesthood and episcopacy are grounded upon the truth of the creed. One of those two things you must do ; either you must confess, that He is God that is born of a Virgin, and so detest your error ; or if you will not make such a confession, you must renounce your priesthood ; there is no middle way ; if you have been orthodox, you are now an apostate, and if you are at present orthodox, how can you be a deacon, priest, or bishop ? Why were you so long in an error ; why did you stay so long without contradicting others ?” Lastly, he exhorts Nestorius to reflect upon himself, to acknowledge his error, to make profession of the faith into which he was baptized, and have recourse to the Sacraments, that they may regenerate him by repentance (they are Cassian’s very words) as they have heretofore begat him by baptism.” With this discourse he mingles arguments against the error of Nestorius, whom he undertakes to confute in the last book, by answering the objections which he proposed, and by alleging the testimonies of the Greek and Latin

Church against him. He concludes with a lamentation of the miserable condition of Constantinople, exhorting the faithful of that Church to continue stedfast in the orthodox faith, which had been so learnedly and eloquently explained to them by St. Chrysostom. He seems to be much troubled for the misery of that Church. "Although I am very little known," saith he, "am of no worth, and dare not rank myself with the great Bishop of Constantinople, nor assume the title of a master, I have the zeal and affection of a scholar, having been ordained and presented to God by St. John of blessed memory. And although I am far distant from the body of that Church, yet I am united in heart and spirit, which makes me to sympathize in her grief and sufferings, and pour out myself in complaints and lamentations." This and the foregoing place teach us, that this treatise of Cassian's was composed before the deposition of Nestorius, or at least before it was known in the West. They also give us ground to conjecture, that the reason why St. Leo imposed this task upon him, to write against Nestorius, was this, that being known at Constantinople to be St. Chrysostom's scholar, his work might have more weight, and be more effectual than if any other had written on the same subject.

Cassian died soon after the year 433. His works were published with comments by Alard Gazeus or Gazet, a Benedictine monk of St. Vaast's, at Arras, first at Douay, in 1616, and afterwards with more ample notes at Arras, in 1618. There have been several reprints at Lyons, Paris, and Frankfort.—*Dupin. Fleury. Rivet. Cupar the Bollandist.*

CAUSSIN, NICHOLAS.

NICHOLAS CAUSSIN was born at Troyes, in Champagne, in 1563, and became a Jesuit. Through the intervention of Richelieu he was made confessor to Louis XIII., but he

lost the minister's favour, as it is said, because he would not reveal some things made known to him by the King in confession. For some cause or other he was deprived of his office nine months after he had obtained it, and was banished, first to Raunes, and then to Quimper. After Richelieu's death he returned to Paris, and died in the Jesuits' convent in 1561. He gave proof of his desire to reform the court, by the publication of *La Cour Sainte*; this work was translated for the use of Henrietta Maria, under the title of *The Holy Court in Five Forms*. The idea of the book is good, but those who consult it will find that in the execution it is very defective. The author, though laborious, had evidently very little genius. He published several other books, both in Latin and French; particularly, 1. *De Eloquentiâ sacrâ et humanâ*, 1619, 4to, which has been often reprinted. It exhibits numerous examples of different styles in writing. 2. *Electorum Symbolorum et Parabolarum historicarum Syntagmata*, 1618, 4to. 3. *Disputes sur les quatre Livres des Rois, touchant l'Education des Princes*, fol. 4. *Tragediæ Sacræ*, 1620. 5. *Apologie pour les Religieux de la Compagnie de Jésus*, 1644, 8vo. 6. *La Vie neutre des Filles dévotés, &c.* 1644. 7. *Symbolica Ægyptiorum Sapientia*, 1647, 4to; and some other works of devotion and controversy, of which his *Christian Diary* was printed in English, 1648, 12mo.—*Biog: Universelle*.

CAVE, WILLIAM.

Of WILLIAM CAVE, a learned and useful divine; we have little more to give than the dates of his preferments, and the names of his books. He was born at Pickwell, in Leicestershire, in 1637. He went to St. John's College, Cambridge, in 1653, and graduated in 1656. He took his M. A. degree in 1660. In 1662 he became vicar of Islington, and sometime after chaplain in ordinary to Charles II. In 1672 he took his D. D.

degree, and in 1679 was collated, by the Archbishop of Canterbury, to the rectory of All Hallows the Great, in Thames street, London. In 1681 he was installed canon of Windsor. He resigned All Hallows in 1689, and Islington in 1691, accepting in 1690 the quieter post of vicar of Isleworth. In 1686 he received into his family at Islington, as his amanuensis, the celebrated Henry Wharton, who does not represent the doctor in amiable colours; but Wharton evidently wrote under feelings of irritation and offended vanity, because Cave undervalued, as Wharton exaggerated, the assistance rendered by the latter in carrying on the *Historia Literaria*.

He died at Windsor on the 4th of August, 1713.

He published, 1. *Primitive Christianity; or the Religion of the ancient Christians in the first ages of the Gospel*, London, 1672, of which there have been many reprints. 2. *Tabulæ Ecclesiasticæ*, tables of ecclesiastical writers, London, 1674, reprinted at Hamburg in 1676, without his knowledge. 3. *Antiquitates Apostolicæ; or the History of the Lives, Acts, and Martyrdoms of the holy Apostles of our Saviour, and the two Evangelists, St. Mark and St. Luke*. To which is added, an Introductory Discourse concerning the three great Dispensations of the Church, Patriarchal, Mosaical, and Evangelical. Being a continuation of *Antiquitates Christianæ*, or the Life and Death of the Holy Jesus, written by Jeremy Taylor. 4. *Apostolici*, or the History of the Lives, Acts, Deaths, and Martyrdoms of those who were contemporaries with or immediately succeeded the Apostles; as also of the most eminent of the primitive fathers for the first three hundred years. To which is added, a Chronology of the three first ages of the Church, Lond. 1677, folio. 5. A Dissertation concerning the Government of the Ancient Church, by Bishops, Metropolitans, and Patriarchs. More particularly concerning the ancient power and jurisdiction of the Bishops of Rome, and the encroachments of that upon other sees, especially the see of Constantinople, Lond. 1683, 8vo. 6. *Ecclesiastici*, or the

History of the Lives, Acts, Death, and Writings of the most eminent Fathers of the Church that flourished in the fourth century. 7. *Chartophylax Ecclesiasticus*, Lond. 1685, 8vo. This is an improvement of the *Tabulæ Ecclesiasticæ* above mentioned, and a kind of abridgment of the *Historia Literaria*, and contains a short account of most of the ecclesiastical writers, from the birth of Christ to 1517. *Scriptorum Ecclesiasticorum Historia Literaria; i. e.* A Literary History of Ecclesiastical Writers, in two parts, folio; the first printed at London, 1688, and the second in 1698. 9. A Serious Exhortation, with some important advices relating to the late cases about conformity, recommended to the present dissenters from the Church of England. It is the twenty-second in the London Cases. His *Historia Literaria* is perhaps the work on which his fame principally rests. It was reprinted at Geneva, in 1705, and 1720, but the best edition is that printed at the Clarendon press, by subscription, in two vols fol. 1740—1743, which contains the author's last corrections and improvements, with additions by other hands. Dowling says of Cave, "The Works of William Cave rank undoubtedly among those which have affected the progress of Church-history. His smaller works greatly tended to extend an acquaintance with Christian Antiquity; his "Lives of the Apostles and Primitive Fathers," which may be regarded as an Ecclesiastical history of the first four centuries, is to this very day the most learned work of the kind which has been written in our own language; and his "*Historia Literaria*" is still the best and most convenient complete work on the literary history of the Church. For extent and variety of learning he stands high among the scholars of his time, and he had taste and feeling to appreciate ancient piety: but he can scarcely claim any other praise. His respect for antiquity sometimes degenerates into mere credulity; while, on the other hand, he is not altogether free from protestant prejudices; and we look into his works in vain for comprehensive views or independent opinions. Yet his well

directed industry deserves everlasting gratitude. Few writers on these subjects have composed works which have been more permanently useful ; and it was a happy circumstance that so popular a writer should have distinguished himself by his firm adherence to the principles of the catholic Church.

CAWTON, THOMAS.

THOMAS CAWTON was born at Wivenhoe, in Essex, in 1637. He was educated at Rotterdam, and afterwards at Utrecht, where he acquired a knowledge of the Oriental tongues. On his return to England he entered Merton College, Oxford, and was episcopally ordained ; but in 1662 he left the university on account of non-conformity, after which he officiated to a dissenting congregation in Westminster, where he died in 1677. He wrote—1. *The Life of his Father*, 8vo. 2. *Dissertatio de Usu Linguae Hebraicae in Philosophia Theoretica*. 3. *Disputatio de Versione Syriaca Vet. et Novi Testamenti*, 4to. 4. *Balaam's Wish*, 8vo.—*Universal Biography*.

CECIL, RICHARD.

RICHARD CECIL was born in London, November 8, 1748. His father was a respectable tradesman in the employment of the East India Company. His mother, who was a dissenter, appears to have been a person of marked religious character. The subject of the memoir was intended by his father for business, and accordingly placed in a mercantile house in the city. He was, however, wholly averse to trade, but devoted to literature and the arts. His predominant passion was painting, which he pursued insatiably, and so intent was he on the point, that he set out, unknown to his parents, on a ramble to France, from

a desire to see the works of the great masters, and would have proceeded to Rome had not the means of travelling failed. He returned home and continued to live with his father; who, perceiving his ardour for painting did not abate, at length proposed his going to Rome, (where he had an acquaintance) as an artist. To this proposal Cecil agreed: but a circumstance took place which prevented it, and he remained still under the roof of his father,—sunk in the depths of sin, and hardening his conscience by reading books of infidelity, till he became a professed infidel himself. He endeavoured to instil the same principles into others: with some he succeeded, whom afterwards he endeavoured vainly to reclaim.

From this fearful condition he was, through the mercy of God, gradually aroused, and principally by means of the example of his mother. One night he began to pray, but he was soon damped in his attempt, by recollecting that much of his mother's comfort in religion, seemed to spring from her faith in Christ. "Now," thought he, "this Christ have I ridiculed: He stands much in my way, and can form no part of my prayers." In utter confusion of mind, therefore, he gave up, and laid himself down on his bed again. Next day, however, he continued to pray to the "Supreme Being:" he began to consult books, and to hear sermons, his difficulties were gradually removed, and his objections answered, and his course of life began to amend: light broke into his mind, and he at last became fully aware that Jesus Christ, so far from "standing in the way," is the only Way, the Truth, and the Life.

It was after the change of character, that Cecil's father proposed to him, that he should go to college, and study for the ministry. To this, after some consideration, he agreed, and accordingly entered Queen's College, Oxford. He was then twenty-five. He appears to have been very assiduous at the university, and indeed to have partially

injured his health by his close application. He was ordained deacon in 1776, and priest the year following. His first curacy comprised the duty of three churches in Leicestershire, Thornton, Bagworth, and Markfield, which he served until the son of the deceased vicar was of age. Here, as in all his subsequent fields of labour, he appears to have been eminently successful. Two small livings which were given him, removed him to Lewes, in Sussex. Both the livings together were worth only £80 per annum, and in serving them, he contracted a rheumatic disorder in the head, which disabled him for duty for several months, and at length obliged him to leave Lewes. He removed to London, and lived at Islington for the recovery of his health.

This led to his settling in London. He officiated at different churches for many years, preaching four times every Sunday, and once or twice in the week besides. One lecture was at Lothbury at six o'clock on the Sunday morning, and another at Christ Church, Spitalfields, on Sunday evening, where he had a very large congregation. His most important sphere of duty, however, was St. John's Chapel, Bedford row, which, through the persuasion and pecuniary assistance of a lady of fortune, he was induced to become the lessee of. Though many proprietary churches have been, what are called, good speculations, this of Cecil's does not appear to have been peculiarly profitable, at least not in his time. At St. John's he continued to officiate for a period of eighteen years, at the end of which he was seized with a violent and dangerous disorder, from which, however, he so far recovered after a few months, as to be able to preach one sermon on the Sunday.

But this was only for a short time; he found the exertions too much for his broken health and spirit, and was convinced that God called him to retirement and repose. Such a dispensation to a mind like his, required no common measure of faith and patience. In February,

1808, an attack of paralysis totally disabled him for further exertions in public. He continued for about two years longer, suffering greatly in mind and body, and was at last released by apoplexy, August 15th, 1810.

Cecil was a man of uncommon talents, and after his conversion, of most devoted piety; his labours were excessive, especially in preaching; for his sermons, even when he delivered four in the day, were prepared with the greatest care and study. He had a remarkable decision of character, great firmness, a bold and striking imagination, unusual disinterestedness, and religious faith of the most devoted kind. His successor at St. John's Chapel, remarks of the last quality, that "it was in him like another sense. The things of time were as nothing. Every thing that came before him was referred to a spiritual standard. He went all lengths, and risked all consequences, on the word and promise of God."

Cecil's views of his office may be gathered from the following remarks:—"A minister is a Levite. In general he has, and he is to have, no inheritance among his brethren. Other men are not Levites. They must recur to means from which a minister has no right to expect anything. Their affairs are all the little transactions of this world. But a minister is called and set apart for a high and sublime business. His transactions are to be between the living and the dead—between heaven and earth; and he must stand as with wings on his shoulders." Again; "I never choose to forget that I am a *Priest*, because I would not deprive myself of the right to dictate in my ministerial capacity."

As a preacher, Cecil had the power of exciting and preserving attention above most men; and he had, in an unusual degree, the talent of adapting his ministry to his congregation. While he was, for instance, preaching on the same day at Lothbury, at St. John's, morning and afternoon, and at Spitalfields in the evening—he found

four congregations at these places, in many respects, quite distinct from one another; and yet he adapted his preaching, with admirable skill, to meet their habits of thinking. It may be added that his power of illustration was great and versatile, and his style easy and natural. The following is an instance of the former, as displayed in familiar conversation. A friend told him he should esteem it a favour, if he would tell him of any thing which he might in future see in his conduct which he thought improper. "Well, Sir," he said, "many a man has told the watchman to call him early in the morning, and has then appeared very anxious for his coming early; but the watchman has come before he has been ready for him! I have seen many people very desirous of being told their faults; but I have seen very few who were pleased when they received the information." Another instance of his strikingly effective manner of conveying truth to the mind may be added, as narrated himself; "I imprinted on my daughter the idea of faith, at a very early age. She was playing one day with a few beads, which seemed to delight her wonderfully. Her whole soul was absorbed in her beads. I said—'My dear, you have some pretty beads there.'—'Yes, papa!'—'And you seem to be vastly pleased with them.'—'Yes, papa!'—'Well now, throw them behind the fire.' The tears started into her eyes. She looked earnestly at me, as though she ought to have a reason for such a cruel sacrifice. 'Well, my dear, do as you please; but you know I never told you to do anything, which I did not think would be good for you.' She looked at me a few moments longer, and then—summoning all her fortitude—her breast heaving with the effort—she dashed them into the fire. 'Well,' said I, 'there let them lie; you shall hear more about them another time; but say no more about them now.' Some days after, I bought her a box full of large beads, and toys of the same kind. When I returned home, I opened the treasure and set it before her; she burst into tears with

ecstasy. 'These, my child,' said I, 'are yours; because you believed me, when I told you it would be better for you to throw those two or three paltry beads behind the fire. Now that has brought you this treasure. But now, my dear, remember, as long as you live, what *Faith* is. I did all this to teach you the meaning of faith. You threw your beads away when I bid you, because you had faith in me that I never advised you but for your good. Put the same confidence in God. Believe every thing He says in His word whether you understand it or not; have faith in Him that He means your good.'

Cecil was aware more than most men of the difficulty of bringing down the truth to the comprehension of the mass of hearers. Speaking of a young friend about to take orders, he says: "I advised him, since he was so near his entrance to the ministry, to lay aside all other studies for the present, but the one I should now recommend to him. I would have him select some very poor and uninformed persons, and pay them a visit. His object should be to explain to them and demonstrate to them the truth of the solar system. He should first of all set himself to make that system perfectly intelligible to them, and then he should demonstrate it to their full conviction, against all that the followers of Tycho Brahe or any one else could say against it. He would tell me it was impossible: they would not understand a single term. Impossible to make them astronomers! And shall it be thought an easy matter to make them understand redemption?" "I set out," he says, "with levity in the pulpit. It was above two years before I could get the victory over it, though I strove under sharp piercings of conscience. My plan was wrong. I had bad counsellors. I thought preaching was only entering the pulpit and letting off a sermon. I really imagined this was trusting to God, and doing the thing cleverly. I talked with a wise and pious man on the subject. 'There is nothing,' said he, 'like appealing to facts.' We sat

down, and named names. We found men in my habit disreputable. This first set my mind right. I saw such a man might sometimes succeed; but I saw, at the same time, that whoever would succeed in his general interpretations of Scripture, and would have his ministry that *of a workman which needeth not to be ashamed*—must be a laborious man. What can be produced by men who refuse this labour?—a few raw notions, harmless perhaps in themselves, but false as stated by them. What then should a young minister do?—His office says, ‘Go to your books. Go to retirement. Go to prayer.’ ‘No!’ says the enthusiast, ‘Go to preach! Go and be a witness!’ A witness!—of what?—He doesn’t know!”

The result of a contrary course to that which Cecil thus condemns, was, that in his own case, he became one of the first preachers of his time.

He was sincerely attached to the Church of England, both by principle and feeling—to her order and decorum. He entered into the spirit of those obligations, which lay on him as a clergyman; and looking at general consequences, would never break through the order and discipline of the Church, to obtain any partial, local, or temporary ends.—*Cecil's Works, with Memoir prefixed.*

CEOLFRID, OR CEOLFIRTH.

CEOLFRID was born about the year 642, in the kingdom of Northumberland. In 685 he accompanied Benedict Biscop to Rome. He had been a zealous assistant of Benedict Biscop, when that pious servant of Christ built the monastery of St. Peter, at Wearmouth; and when Benedict founded the monastery of St. Paul, at Jarrow, which was always to be in union with St. Peter's, he made Ceolfrid the abbot. On the death of Benedict, Ceolfrid became abbot of both the monasteries, of St. Peter's at

Wearmouth, and of St. Paul's at Jarrow, by designation of Benedict himself. Venerable Bede, to whom we are indebted for this account, describes him as a man of great perseverance, of acute intellect, bold in action, experienced in judgment, and zealous in religion. He first of all, says Bede, "with the advice and assistance of Benedict, founded, completed, and ruled the monastery of St. Paul's seven years; and, afterwards, ably governed during twenty-eight years both these monasteries; or, to speak more correctly, the single monastery of St. Peter and St. Paul, in its two separate localities; and, whatever works of merit his predecessor had begun, he, with no less zeal, took pains to finish. For, among other arrangements, which he found it necessary to make, during his long government of the monastery, he built several oratories; increased the number of vessels of the church and altar, and the vestments of every kind; and the library of both monasteries, which Abbot Benedict had so actively begun, under his equally zealous care became doubled in extent. For he added three pandects of a new translation to that of the old translation which he had brought from Rome; one of them, returning to Rome in his old age, he took with him as a gift: the other two he left to the two monasteries. Moreover, for a beautiful volume of the geographers, which Benedict had bought at Rome, he received from King Aldfrid, who was well skilled in Holy Scripture, in exchange, a grant of land of eight hides near the river Fresca to the monastery of St. Paul's. Benedict had arranged this purchase with the same King Aldfrid, before his death, but died before he could complete it. Instead of this land, Ceolfrid, in the reign of Osred, paid an additional price, and received a territory of twenty hides, in the village called by the natives of Sambuce, and situated much nearer to the monastery. In the time of Pope Sergius, some monks were sent to Rome, who procured from him a privilege for the protection of their monastery, similar to that which Pope Agatho had given to Benedict. This

was brought back to Britain, and being exhibited before a synod, was confirmed by the signatures of the bishops who were present, and their munificent King Aldfrid, just as the former privilege was confirmed publicly by the King and Bishops of the time. Zealous for the welfare of St. Peter's monastery, at that time under the government of the reverend and religious servant of Christ, Witmær, whose acquaintance with every kind of learning, both sacred and profane, was equally extensive, he made a gift to it for ever of a portion of land of ten hides, which he had received from King Aldfrid, in the village called Dalton.

“But Ceolfrid, having now practised a long course of regular discipline, which the prudent father had laid down for himself and his brethren on the authority of the elders; and having shown the most incomparable skill both in praying and chanting, in which he daily exercised himself, together with the most wonderful energy in punishing the wicked, and modesty in consoling the weak; having also observed such abstinence in meat and drink, and such humility in dress as are uncommon among rulers; saw himself now old and full of days, and unfit any longer, from his extreme age, to prescribe to his brethren the proper forms of spiritual exercise by his life and doctrine. Having, therefore, deliberated long within himself, he judged it expedient, having first impressed on the brethren the observance of the rules which St. Benedict had given them, and thereby to choose for themselves a more efficient abbot out of their own number, to depart himself to Rome, where he had been in his youth with the holy Benedict; that not only he might for a time be free from all worldly cares before his death, and so have leisure and quiet for reflection, but that they also, having chosen a younger abbot, might naturally, in consequence thereof, observe more accurately the rules of monastic discipline.

“At first all opposed, and entreated him on their knees

and with many tears, but their solicitations were to no purpose. Such was his eagerness to depart, that on the third day after he had disclosed his design to the brethren, he set out upon his journey. For he feared, what actually came to pass, that he might die before he reached Rome : and he was also anxious that neither his friends nor the nobility, who all honoured him, should delay his departure, or give him money which he would not have time to repay ; for with him it was an invariable rule, if any one made him a present, to show equal grace by returning it, either at once or within a suitable space of time. Early in the morning, therefore, of Wednesday, the 4th of May, the holy communion was celebrated in the church of the mother of God, the blessed Virgin Mary, and in the church of the Apostle Peter ; and those who were present communicating with him, he prepared for his departure. All of them assembled in St. Peter's church ; and when he had lighted the frankincense, and addressed a prayer at the altar, he gave his blessing to all, standing on the steps and holding the censer in his hand. Amid the prayers of the Litany, the cry of sorrow resounded from all as they went out of the church : they entered the oratory of St. Lawrence the Martyr, which was in the dormitory of the brethren over against them. Whilst giving them his last farewell, he admonished them to preserve love towards one another, and to correct, according to the gospel rule, those who did amiss ; he forgave all of them whatever wrong they might have done him ; and entreated them all to pray for him, and to be reconciled to him, if he had ever reprimanded them too harshly. They went down to the shore, and there, amid tears and lamentations, he gave them the kiss of peace, as they knelt upon their knees ; and when he had offered up a prayer he went on board the vessel with his companions. The deacons of the church went on board with him, carrying lighted tapers and a golden crucifix. Having crossed the river, he kissed the cross, mounted his horse and

departed, leaving in both his monasteries about six hundred brethren."

He died when he had nearly reached the city of Langres in France, on the 25th of September, 716. His remains were carried to Wearmouth, but were subsequently removed to Glastonbury. His letter concerning Easter, addressed to Naitan, King of the Picts, and preserved by Bede, (*Eccles. Hist. lib. v. cap. 21.*) is distinguished by strength of reasoning and clearness of style. Bale attributes to him some homilies, epistles, and a tract, *De sua Peregrinatione.*—*Venerable Bede. Edit. Giles. Wright's Biog. Brit. Literaria.*

CERDON.

Of the personal history of this heresiarch very little is known. He went from Syria to Rome in the episcopate of Hyginus, about the year 140, or 141. He taught, as Irenæus informs us, that "the God declared in the law and the prophets is not the Father of our Lord Jesus Christ. For He was well known, the latter unknown; moreover, He was just, this good."

Epiphanius's summary is to this purpose: "that Cerdon learned his doctrine from Heracleon; making however some additions of his own: that he came from Syria to Rome, and there spread his notions in the time of Hyginus. He held two contrary principles: he said that Christ was not born. He denied the resurrection of the dead, and rejected the Old Testament." In his larger article Epiphanius writes, that, "Cerdon succeeded Heracleon, and came from Syria to Rome in the time of Hyginus, the ninth Bishop after the Apostles: that, like many other heretics, he held two principles, and two gods; one good and unknown, the Father of Jesus: the other the Creator, evil and known, who spake in

the law, appeared to the prophets, and was often seen. He taught moreover, that Jesus was not born of Mary, and that He had flesh in appearance only. He denied the resurrection of the body, and rejected the Old Testament. He said that Christ descended from the unknown Father, that He came to overthrow the empire and dominion of the Creator of the world, as many other heretics do; and having been a short time at Rome, he transmitted his venom to Marcion, who succeeded him."

Theodoret's account of Cerdon is to this effect: "he was in the time of the first Antoninus. He taught that there is one God, the Father of our Lord Jesus Christ, unknown to the prophets; another, the Maker of the universe, the giver of the Mosiac law: and this last is just, the other good. For He in the law orders, 'that an eye should be given for an eye, and a tooth for a tooth:' but the good God in the gospels commands, that 'to him who smiteth thee on the right cheek, turn the other also:' and that to him who would take away thy coat, thou shouldest give thy cloak also. He in the law directs to love a friend and hate an enemy: but the other to love even our enemies. 'Not observing,' says Theodoret, 'that in the law it is directed, that if a man meet his enemy's ox going astray, he should bring him back: and not forbear to help his beast when lying under his burden:' and that He who according to him is alone good, threatens 'hell-fire to him who calls his brother fool:' and showing Himself to be just, said: 'with what measure ye mete, it shall be meted to you again.'"

Irenæus says, that when Cerdon was at Rome, he several times renounced his errors; but at length for returning to them again, or for teaching them in a clandestine manner, he was finally excluded from the church.—*Irenæus, Epiphanius, Theodoret, and Eusebius, quoted by Lardner.*

CERINTHUS.

This noted heresiarch of the first century was born at Antioch, of Jewish parents. He studied at Alexandria, where he imbibed those doctrines of the Gnostics, Jews, and Christians, which he combined together in the medley which constitutes his own system. He then went to Jerusalem, where he endeavoured to persuade the Jewish converts to unite with the precepts of the Gospel the rites of the Mosaic law. Being driven for his daring heterodoxy from the communion of the faithful, he passed into Asia, and there formed a sect which professed an extravagant combination of doctrines, composed of the principles of oriental philosophy, the notions of the Jews, and some of the doctrines of Christianity. The statements with respect to him made by the fathers are collected by Lardner. The following account of his heresy is abridged from Tillemont.

The Church was disturbed in its infancy with two opposite heresies, each of which produced several sects. The principal tenets of the one, which came from the Samaritans, and had Simon for its first author, were maintaining two gods and two principles, the Creator and another above Him; and saying that our Saviour was man, and wrought all the mysteries of our salvation, only in appearance. These are they to whom are given in general the names of Gnostics and Docetæ, under which are comprehended almost all the sects of the two first centuries, as fruitful in crimes destructive of morality, as in errors contrary to true doctrine.

The other heresy opposite to this came from the Jews who embraced the Christian faith, but not in its whole extent. They acknowledged the truth of one principle alone, and of one only God, and the reality of the human nature in Jesus Christ: but they thought Him to be man in such a manner, that they believed Him to be nothing more, and did not confess His divinity. They likewise adhered

to the ceremonies of the law with a superstition that weakened the liberty and majesty of the Gospel.

St. Paul and St. John the Evangelist particularly opposed these last, as St. Peter and St. Jude withstood the irregularities and excesses of the others, with the whole apostolical authority: and it is thought, that we must always refer to the one or the other what St. Ignatius says against the heretics, with a strength and force worthy of a martyr. But how contrary soever the tenets belonging to these two heresies are to each other as well as to truth, we are going to see notwithstanding, that the devil found out a method to join them, out of which to form the monster of the doctrine of the Cerinthians.

Cerinthus, the head of this sect, lived and preached his heresy in the time of the Apostles, and even in the infancy of the Church, at least if we may believe Epiphanius, whom we follow: for there are also some reasons to be given why he should not be placed till after the year 80, in Domitian's reign. He was circumcised, and probably a Jew by birth. He lived a long time in Egypt, where he learned the sciences and philosophy, and afterwards went into Asia, where he formed a sect which he called after his own name.

But before he went thither, and fell into the profound abyss in which he plunged himself at last, he raised great disturbances in Jerusalem, according to Epiphanius, who ascribes to him and his faction all the opposition that we find the converted Jews made to the preaching of the Gospel among the Gentiles. For he says, that it was he who excited the Jews to murmur against St. Peter for having baptized Cornelius about the year 35. That the Christians who came from Judea and preached at Antioch the necessity of circumcision in 50, were some followers of Cerinthus, who had sent them on purpose both into that city and to many other places, which raised a great disturbance in the Church; that the converted Pharisees, who maintained at Jerusalem against St. Paul, that all the faithful ought to be obliged to observe circumcision

and the rest of the law, were Cerinthus and his disciples ; that it was they who would constrain St. Paul to have Titus circumcised ; lastly, that it was they whom the the same St. Paul calls false apostles, deceitful and perfidious workers, who transformed themselves into apostles of Jesus Christ ; that is, that all that St. Paul says in his epistles against the Jews who maintained the necessity of the law, as in the epistle to the Galatians, relates particularly to the Cerinthians. Agreeably to which it is observed, that their doctrine spread considerably in Asia Minor and Galatia.

Cerinthus did not perhaps propagate his errors in those provinces, till he saw they were too well known and in too much disesteem among the faithful of Jerusalem. For he was declared an heretic, and expelled the Church by the Apostles. St. Jerome says, that the fathers had anathematized him for this only reason, that he joined the ceremonies of the law with the precepts of the Gospel : that is, because he thought the law necessary, as appears by St. Augustine's answer to St. Jerome. For the bare use of the law was not as yet condemned in the time of the Apostles, as we see by St. Paul who sometimes observed it. And Irenæus says expressly, that St. Peter, St. James, and St. John, religiously observed the Jewish ceremonies. It is certain, that till the rebellion of the Jews at least, a great number of persons who embraced the faith at Jerusalem, were all zealous for the law, and yet neither St. James nor St. Paul had anything to say against them.

It was in Asia, as we have said, that Cerinthus particularly sowed his errors, having at length fixed upon that country for his place of residence. There the name of Cerinthians took its birth ; and Epiphanius says, that Cerinthus began there to preach, not the necessity of the law, but the other yet greater errors, in which he was at last engaged, as we are going to give an account : it is observed, that it was in order to oppose his false doctrine, that the Holy Ghost sent the Apostle St. John into Asia,

who, according to our opinion, was not settled there before the year 66. Irenæus cites from Polycarp, that as St. John was going into a bath at Ephesus, when he heard that Cerinthus was there, he departed in haste, for fear, said he, that the bath should fall, by reason of this enemy to the truth.

We must be convinced of what St. Augustine tells us, that God punishes the criminal passions of the wicked with unaccountable, but just, blindness and stupidity; otherwise it cannot be conceived, how any one should believe the contradictions which occurred in the principles of Cerinthus. For at the same time that he obliged people to obey the law, as being good, and to observe circumcision and the other ceremonies of the like nature; he maintained, notwithstanding, that he who had ordained the law, was evil.

He acknowledged but one only God of the universe; and yet he did not allow Him to be the author of the creatures, but pretended that the world was made by a virtue and power far inferior to the invisible beings, who had no communication at all with them, and who even had no knowledge of God. He ascribed to this Creator an only Son, but begotten in time and quite different from the Word the Son of Him who he said was begotten by no other, that is probably of the supreme God. Tertullian, Epiphanius, St. Augustine, and Theodoret, say that he attributed the creation of the world to several angels, and to divers inferior powers. He had his Silence, his Profundity, his Plenitude, many invisible and ineffable Beings above the Creator, that is all the follies which Valentinus followed, and also amplified. Thus he joined the superstitions of the Jews to the extravagant tenets of Carpocrates and the other Gnostics, which were quite contrary to Judaism.

He maintained, that the law and the prophets came, like the world, not from the true God, but from angels: that the God of the Jews was but an angel, and not the Sovereign God; and that He who ordained the law, was

one of the Creators of the world, and even an evil angel, according to Epiphanius, who in this agrees with what Irenæus and Theodoret assure us, that according to Cerinthus the creator of the world had no knowledge of God. This contempt which he cast upon the author of the law, gives ground to believe that he did not observe it out of principle and conscience, but only to avoid the persecutions which the Jews raised upon the Christians; and that even many of his disciples, though they would make others keep it, yet did not observe it themselves. At least Ignatius asserts, that there were some who taught Judaism, without being circumcised notwithstanding: and we may understand in a literal sense what is said in the Apocalypse, against the blasphemies of those who pretended to be Jews, and were not, but were a Synagogue of Satan.

With regard to our Lord, Cerinthus distinguished between Jesus and the Christ. He said that Jesus was a mere man, born like others of Joseph and Mary, but that He excelled all the rest in justice, prudence, and wisdom; that when Jesus was baptized, the Christ of the Sovereign God, that is the Holy Ghost, according to Epiphanius, descended upon him under the figure of a dove, revealed to him the Father, Who was hitherto unknown, and by his means revealed him to others, and that it was by the power of Christ that Jesus wrought miracles: that Jesus suffered and rose again; but that the Christ left him, and re-ascended into his plenitude without suffering any thing. Thus he destroyed, with all the other Gnostics, this fundamental truth of our salvation, that the Word was made flesh. Though he asserted that our Saviour was born of Joseph, yet he seems to have said that he was the Son of the Creator, and that by his union with the Christ he even became the Son of the supreme God. But this liar did not always remember what he had advanced: for he maintained sometimes, that Jesus was not yet risen, and that he would not rise again till the general resurrection.

There were some among the Cerinthians, who absolutely denied the resurrection of the dead: and according to Epiphanius, they are the persons whom St. Paul refutes by establishing the tenet of the resurrection of Jesus Christ and all mankind. We may also apply to them the passage, in which Polycarp calls some persons Antichrists, who opposed the Incarnation of Jesus Christ, the mystery of the cross, the resurrection, and the judgment. It is likewise held, that they are the Cerinthians, who as St. Paul observes, were baptized in the name of those among them who died without baptism, for fear lest when they rose again, they should be punished for not having received that Sacrament, and fall under the power of the Creator. Their baptism was admitted by the Church, according to St. Jerome.

It was partly to confute the heresies of Cerinthus, that St. John wrote his Gospel: and yet this could not hinder some heretics from saying that Cerinthus himself was the author of that Gospel. The Cerinthians however received neither St. John's Gospel, nor any other but that of St. Matthew, part of which they cut off too. They rejected also the Acts of the Apostles, but above all St. Paul as an enemy to the law.

It is probable enough that Ignatius means the Cerinthians, when he advises the Magnesians not to suffer themselves to be deceived with the old, but unprofitable, fables of those who having another name besides that of Christian, would live according to the law of the Jews, though they pronounced the name of Jesus Christ: he seems at the same time to charge them with introducing a Word who came forth from silence, and with denying the reality of our Saviour's birth, death, and resurrection.

Besides so many other extravagances, Philastrius says that Cerinthus honoured Judas, and on the other hand rejected the martyrs with execration.

He likewise fell into another error, which occasioned his disciples to be called by the name of Chiliasts or

Millenaries, upon the account of a chimerical and entirely carnal reign, which they asserted was to continue a thousand years upon the earth. For as Cerinthus was perfectly sensual in his disposition, his hopes aspired to no higher pleasures than those of the flesh, that is to feasts and weddings; and to render these voluptuous satisfactions a little more creditable, there were to be festivals, sacrifices, and immolations of victims celebrated at Jerusalem for a thousand years after the resurrection. This is what he taught in an apocalypse or book of revelations, which he had the confidence to publish as if he had been some great apostle. Some have even ascribed to him the Apocalypse of St. John, imagining that he intended to gain authority to his idle notions by so illustrious a name.

If they are principally the Cerinthians whom Ignatius opposes in his epistles, as Bishop Bull is of opinion, we must apply to them the accusations which in the Epistle to the Church of Smyrna he prefers against those who resisted the grace brought to men by Jesus Christ. "They do not," says he, "give themselves the trouble of practising charity; they take no care of the widow or orphan, of the afflicted, or those who suffer either in or out of prison, of the hungry or thirsty. They abstain from the Eucharist and public prayer, because they do not confess the Eucharist to be the flesh of our Saviour. And thus by contradicting the gift of God, they die by their questions and disputes, instead of rising again by love."

The Cerinthians were also called Merinthians, either because Cerinthus had one Merinthus for his assistant in his extravagances, or because he was called by that name as well as the other.

As we do not find any authors who wrote against the Cerinthians after Origen, it is thought that the name of these heretics might grow extinct about that time, though their errors passed to other sects.—*Tillemont, Lardner, and the original Authorities quoted by them.*

CHAD, OR CEADDA, SAINT.

SAINT CHAD, whose name is still retained in the calendar of the Church of England, was born in the early part of the seventh century, and received his education in the monastery of Lindisfarne, under Aidan. He afterwards went to Ireland, and spent some time in the company of St. Egbert, until he was recalled to England by his brother Cedd, to govern the monastery of Lestingau, which had been founded in Cleveland by Cedd and another brother Cynebel. When Cedd was made Bishop of London, or of the East Saxons, he left to St. Chad the entire government of this house, in which the religious customs of Lindisfarne were established.

The see of York having been vacant for many years, the church of Northumbria being governed by the Bishops of Lindisfarne, Wilfred, abbot of Ripon, was at length appointed to the bishopric; he was a Romanizer, and consequently would not receive consecration from the independent Scottish bishops. The sees of Canterbury and Rochester were both of them vacant, and he was therefore obliged to go over to France, where he was consecrated at Paris, by Agilbert and other French bishops; King Oswi did not approve of the slight thus cast upon the national church, and conferred the see upon Chad. He went for consecration to Wina, Bishop of Wessex, for whom King Coinwalch, or Kenwal, had just built the cathedral church of Winchester, founded A. D. 660. On this occasion we find the first act of communion between the Welsh and English Christians; two Welsh Bishops having come probably from Cornwall and Somerset, to assist Wina at the consecration of Chad. It is not, however, to be wondered at, if these old inhabitants of Britain continued still unwilling to join in Christian fellowship with the people who had driven them out of the best and fairest portion of the island, and with whom their own independent spirit still kept them at frequent war; especially when

these new converts to the faith, instead of coming to them for instruction, accused them of errors in their practice, and wanted them to conform to ordinances of their own.

Chad, being thus consecrated Bishop of York, shewed himself in all things a pupil of the good Scottish Bishop Aidan, living in the most self-denying manner, and journeying about on foot to preach at cot or castle, villages or towns. Wilfrid, finding his see occupied by another, made no complaint; but staying in Kent, where there was then no bishop, continued to ordain priests and to exercise the acts of his function there, till Archbishop Theodore came. It seems that Theodore had no intention to interfere with Chad as an intruder, for he considered that the King had a right to dispose of the bishopric; but he had some doubts whether the consecration of the British bishops was according to order. "If you doubt it," said Chad, "I willingly resign my bishopric. I ever thought myself unworthy of the dignity, but consented to take it out of obedience to my King." Theodore replied, that he by no means wished him to resign his bishopric; but if he had not been duly consecrated, he was himself ready to complete his consecration. This he did; but Chad, probably seeing that there was a division of parties in the province, withdrew to his humble retirement at Lestingau; and Wilfrid entered upon the duties of the see. Theodore, struck by the worth of this primitive-mannered Christian, when the see of Lichfield shortly after became vacant, recommended Chad to Wulphere, King of Mercia. He had now a province not much less in extent than the Northumbrian kingdom, having all the counties which compose the midland circuit, and Staffordshire, with part of Shropshire and Cheshire, beside. Theodore, therefore, at another meeting, having for some time in vain entreated him to use a horse for more expedition on his journeys, at length ordered one of his own horses to be brought, and insisted upon mounting him himself. The archbishop is said also to have made him promise to have with

him in case of need a horse-waggon, or jaunting-car; which was probably the kind of carriage then used by persons of quality on peaceful travels.

Thus provided, the good old Saxon journeyed diligently about the midland counties, and in a few years gained a high reputation for his Christian virtues. Wulfhere gave him a grant of land in Lincolnshire, on which he founded a monastery, which is supposed to have stood at Barton upon Humber, where there is still standing a very ancient Saxon church. He died on the 2nd of March, A. D. 672, within three years after he had been appointed to the see of Lichfield; at which city he resided with seven or eight of his clergy in a private house, employing himself with them, whenever he was not visiting his diocese, in study and prayer.

It is no wonder, says the venerable Bede, "that he joyfully beheld the day of his death, or rather the day of our Lord, which he had always carefully expected till it came; for notwithstanding his many merits of continence, humility, teaching, prayer, voluntary poverty, and other virtues, he was so full of the fear of God, so mindful of his last end in all his actions, that, as I was informed by one of the brothers who instructed me in divinity, and who had been bred in his monastery, and under his direction, whose name was Trumhere, if it happened that there blew a strong gust of wind when he was reading or doing any other thing, he immediately called upon God for mercy, and begged it might be extended to all mankind. If the wind grew stronger, he closed his book, and prostrating himself on the ground, prayed still more earnestly. But, if it proved a violent storm of wind or rain, or else that the earth and air were filled with thunder and lightning, he would repair to the church, and devote himself to prayers and repeating of psalms till the weather became calm. Being asked by his followers why he did so, he answered, "Have not you read—'The Lord also thundered in the heavens, and the Highest gave forth His voice. Yea, He sent out His arrows and scattered them; and He shot out

lightnings, and discomfited them.' For the Lord moves the air, raises the winds, darts lightning, and thunders from heaven, to excite the inhabitants of the earth to fear Him; to put them in mind of the future judgment; to dispel their pride, and vanquish their boldness, by bringing into their thoughts that dreadful time, when the heavens and the earth being in a flame, He will come in the clouds, with great power and majesty, to judge the quick and the dead. Wherefore,' said he, 'it behoves us to answer His heavenly admonition with due fear and love; that, as often as He lifts His hand through the trembling sky, as it were to strike, but does not yet let it fall, we may immediately implore His mercy; and searching the recesses of our hearts, and cleansing the filth of our vices, we may carefully behave ourselves so as never to be struck.' "

His memory is duly honoured by the beautiful cathedral of Lichfield, which is called St. Chad's.—*Bedo. Churton's Early English Church.*

CHADERTON, LAURENCE.

LAURENCE CHADERTON, the first master of Emanuel College, Cambridge, was born at Chatterton, in Lancashire, in 1546. His parents were of the Romish religion, but the son after studying the law went to Cambridge, where he obtained a scholarship in Christ's College; for which his father disinherited him. In 1578 he took his degree of B.D., and was chosen lecturer of St. Clement's Church, Cambridge, where he preached many years; and such was his reputation that Sir Walter Mildmay declared that, if he would not accept the mastership of his College, the foundation should not go on. In the beginning of the reign of James I. he was appointed one of the divines at the Hampton Court Conference, at which he attended in a Turkey gown, and he was also one of the translators of the Bible, being one of the Cambridge divines, who translated

from Chronicles to the Canticles inclusive. In 1612 he took his doctor's degree; and after making provision for twelve fellows, and above forty scholars in his college, he resigned in favour of Dr. Preston. He died in 1640. He wrote a Treatise on Justification, and a sermon preached at St. Paul's Cross.—*Clarke. Fuller. Strype.*

CHALLONER, RICHARD.

RICHARD CHALLONER, a Romish divine, was born at Lewes, in Sussex, on 29th September, 1691. His father and mother were protestants, but he fell into the hands of Mr. Gother, Romish chaplain at Warworth, in Northamptonshire, by whom he was led astray, and in 1704 was sent to the college of the English secular priest of the Romish persuasion, in the university of Douay, founded by Cardinal Alan in 1568.—(*See his Life.*)—He was appointed professor of poetry, afterwards of rhetoric, and in 1713 of philosophy. He was ordained priest in 1716, and in 1718 was appointed to the chair of divinity. In 1720 he became vice-president of his college, and ten years afterwards was sent on what is called the English mission, to officiate among the Roman Catholic dissenters of England. He now commenced his series of controversial works, among which was a reply to Middleton's well-known Letter from Rome. For this intemperate attack he was denounced as an enemy to his country, and was obliged to abscond. In 1741 he was made titular Bishop of London and Salisbury, and vicar apostolic in England for the metropolitan district. He was soon afterwards accused, upon the testimony of an informer, of acting against the anti-papal law of William III., but was acquitted. In 1780 he was again in danger from Lord George Gordon's riots, and died in the beginning of the following year. He wrote: 1. *The Catholic Christian instructed in the Sacraments, Sacrifices, and Ceremonies of the Church.* 2. *Memoirs of*

Missionary Priests, and others, of both sexes, who suffered on account of their Religion, from 1577 to 1688. 3. Spirit of Dissenting Teachers. 4. Grounds of the old Religion. 5. Unerring Authority of the Catholic Church. 6. A Caveat against Methodism.—*Life prefixed to Memoirs of Missionary Priests.*

CHALONER, EDWARD.

EDWARD CHALONER was born in 1596. He was educated at All-Soul's College, Oxford, became principal of Alban Hall, and chaplain to James I. He died of the plague at Oxford, in 1625. He wrote—1. "The Authority, Universality, and Visibility of the Church," 4to. 1625. 2. Six Sermons, 4to.—*Wood.*

CHAMBRE, FRANCIS ILLHARRART DE LA.

FRANCIS ILLHARRART DE LA CHAMBRE, a doctor of the Sorbonne, was born at Paris in 1698, and died there in 1753. His principal works are: *Traité de la Véritable Religion*, 5 vols, 12mo. *Traité du Formulaire*, 4 vols, 12mo. *Traité de la Constitution Unigenitus*, 2 vols, 12mo. *La Réalité du Jansenisme*, 12mo. *Introduction à la Theologie*, 1 vol. 12mo. *Traité de l'Eglise*, 6 vols, 12mo. *Traité de la Grâce*, 4 vols, 12mo. *La Logique, la Morale, et la Metaphysique*, Paris, 1754, 2 vols, 12mo.—*Biog: Universelle.*

CHAMPEAUX, OR CAMPELLENSIS, WILLIAM DE.

WILLIAM DE CHAMPEAUX, an eminent philosopher of the schools, was born in the village of Champeaux, near Melun, in the province of Brie, and flourished in the 11th and

12th centuries. After studying law under Anselm, Dean of Leon, he was ordained Archdeacon of Paris, and appointed to read lectures on logic in the schools of that church. Here he was involved in a controversy with his ungrateful pupil Abelard.—(*See his Life.*)—Some time after he retired with some of his pupils to a monastery, in which was St. Victor's Chapel, near Paris, and there founded the abbey of regular canons. He continued to teach in that convent, and, as generally supposed, was the first public professor of scholastic divinity. He was made Bishop of Châlons-sur-Marne in 1113, and died in 1121. He maintained the doctrine of the Realists, and had the appellation of the Venerable Doctor.—*Dupin. Brucker.*

CHANDLER, EDWARD,

EDWARD CHANDLER was the son of Samuel Chandler, Esq., of the city of Dublin. He received his education at Emanuel College, Cambridge, where he took his degree of M.A., and on being ordained priest, became chaplain to Bishop Lloyd, of Lichfield, afterwards of Worcester, who gave him preferment in both those cathedrals. In 1717 Dr. Chandler was nominated to the see of Lichfield, from whence, in 1730, he was translated to Durham. He died in Grosvenor-square, July 20th, 1750, and was buried at Farnham Royal, in the county of Bucks. He wrote *A Defence of Christianity from the Prophecies of the Old Testament*, wherein are considered all the objections against this kind of proof advanced in a late Discourse on the Grounds and Reasons of the Christian Religion, London, 1725, 8vo, a very learned and elaborate work, which compelled Collins to produce, in 1727, a second book, entitled, *The Scheme of Literal Prophecy considered*, which occasioned a second answer from the Bishop, entitled, *A Vindication of the Defence of Christianity, from the Prophecies of the Old Testament*, published in 1728; in this he largely and very solidly vindicates the

antiquity and authority of the Book of Daniel, and the application of the prophecies there contained to the Messiah, against Collin's objections; and also fully obviates what that writer had farther advanced against the antiquity and universality of the tradition and expectation among the Jews concerning the Messiah. His other publications were, Eight Occasional Sermons; the Chronological Dissertation, prefixed to Arnald's Ecclesiasticus; and a preface to a posthumous work of Dr. Ralph Cudworth's, entitled, A Treatise concerning Eternal and Immutable Morality.—*Shaw's Staffordshire. Hutchinson's Durham. Leland.*

CHANDLER, SAMUEL.

SAMUEL CHANDLER was born at Hungerford, in 1693. After studying at an academy in Bridgwater, he became a pupil to Mr. Samuel Jones, at Gloucester. On leaving this seminary, Mr. Chandler went to Leyden, and at his return, became minister of the Presbyterian congregation at Peckham; but meeting with some losses in the South Sea scheme, he engaged in the bookselling business, in partnership with Mr. Gray, in the Poultry, who himself, afterwards became a minister, and was ordained in the Church of England. Mr. Chandler, on entering into this concern, did not forsake the pastoral office, and in addition to his charge at Peckham, was chosen lecturer at the Old Jewry. His sermons at this institution he digested into one discourse, and published it with the title of "A Vindication of the Christian Religion," which he presented to Archbishop Wake, who paid him a handsome compliment in return. About 1726 he settled as the stated minister of the Old Jewry, after which he relinquished business, and obtained the degree of doctor in divinity from Edinburgh and Glasgow. He was also elected a fellow of the Royal and Antiquarian Societies. On the death of George II. he published a sermon, in which he compared

that monarch to David. This led Peter Annet to print his tract, entitled "The History of the Man after God's own Heart," in which the character of David was grossly vilified. Dr. Chandler then published "A Review of the History of the Man after God's own Heart;" and he also prepared for the press "A Critical History of the Life of David," but it was not published till after the author's death, which happened May 8, 1766. Besides the above works he wrote—1. Reflections on the Conduct of the Modern Deists, 8vo. 2. A Vindication of Daniel's Prophecies, against Collins, 8vo. 3. A Translation of Limborch's History of the Inquisition, 2 vols. 4to. 4. A Paraphrase and Commentary on the Prophecy of Joel, 4to. 5. The History of Persecution, 8vo. 6. A Vindication of the History of the Old Testament, 8vo. 7. A Defence of the Character of Joseph, 8vo. 8. The Witnesses of the Resurrection re-examined, 8vo. 9. The Case of Subscription considered, 8vo. 10. Cassiodori Senatores Complexiones in Epistolas, &c., 12mo.; and a number of tracts. His sermons were published after his death, in 4 vols. 8vo., with his portrait prefixed; and in 1777, his Paraphrase and Notes on the Epistles to the Galatians, Ephesians, and Thessalonians, in 1 vol. 4to.—*Universal Biographical Dictionary.*

CHAPMAN, JOHN.

JOHN CHAPMAN was born at Stratfieldsay, in Hampshire, of which parish his father was rector, in 1704. He was educated at Eton and King's College, Cambridge, where he proceeded to his degree of M.A. in 1731. His first promotion was to the rectory of Mersham, in Kent, with that of Alderton, in the same county, given to him by Archbishop Potter, to whom he was chaplain. He was also Archdeacon of Sudbury, and treasurer of Chichester. He was created doctor in divinity by the university of Oxford in 1741. As executor to Archbishop Potter, he presented himself to the precentorship of Lincoln; but

this was set aside by the lords, after the chancellor had given a decree in his favour. Dr. Chapman died October 14, 1784. His first publication was entitled, *The Objections of a late Anonymous Writer, (Collins) against the Book of Daniel, considered*, Cambridge, 1728, 8vo. This was followed by his *Remarks on Dr. Middleton's celebrated Letter to Dr. Waterland*, 1731. In his *Eusebius*, 2 vols, 8vo, 1739, 1741, he defended Christianity against the objections of Morgan and Tindal. In 1741 he was made Archdeacon of Sudbury, and was honoured with the diploma of D.D. by the university of Oxford. He soon after published two tracts relating to Phlegon, in answer to Dr. Sykes, who maintained that the eclipse mentioned by that writer had no relation to the wonderful darkness that happened at our Saviour's crucifixion. In 1743, in an elegant Latin dissertation, addressed to Tunstall, public orator of the university of Cambridge, he maintained that Cicero published two editions of his *Academics*; an opinion which is applauded by Dr. Ross, in his edition of *Cicero's Epistolæ ad Familiares*, 1749. In 1744 he published a *Letter on the Ancient Numeral Characters of the Roman Legions*, in which he ably controverts an opinion of Dr. Middleton on that subject. In 1745 he assisted Dr. Pearce, afterwards Bishop of Rochester, in his edition of *Cicero de Officiis*. In 1746 Middleton retaliated, by assailing his *Charge to the Archdeaconry of Sudbury*, entitled *Popery the True Bane of Letters*. In 1747 he prefixed, without his name, to Mounteney's edition of *Demosthenes*, some observations on the *Commentaries* commonly ascribed to Ulpian, and a map of ancient Greece.—*Bibl. Topog. Britan. Harwood's Alumni Etonenses. Leland.*

CHAPPEL, WILLIAM.

WILLIAM CHAPPEL, an excellent prelate, of whom a long account is given in the *Biographia Britannica*, though there

does not seem to be much worthy of record to distinguish him from other pious prelates, was born at Lexington, in Nottinghamshire, in 1582, and educated at Mansfield, from whence he removed to Christ's College, Cambridge, where he obtained a fellowship. He was a famous disputant, which recommended him to Archbishop Laud, by whose interest he was made Dean of Cashel, in Ireland, in 1633. Soon after this he was appointed Provost of Trinity College, Dublin, and in 1638 was advanced to the Bishopric of Cork. He suffered many hardships in the Rebellion, and on landing in England was sent to prison, but soon obtained his liberty. He died at Derby in 1649. He was the author of a book, entitled "Methodus Concionandi;" and a treatise on the Use of the Holy Scripture. The Whole Duty of Man has also been ascribed to this prelate, but without probability. Archbishop Usher and Bishop Martin were his fiercest opponents. The cause of his being so much persecuted was the zeal and vigour he had shewn in enforcing uniformity and strict church discipline in his college, in opposition to the schism and fanaticism of those times. At Cambridge he was thought a puritan, from the strictness of his conduct; puritans at that period differing from their successors; in Ireland he was deemed a papist, from the fervour of his devotions.—*Autobiography. Peck.*

CHAPPELOW, LEONARD.

LEONARD CHAPPELOW was born in 1683, and educated at St. John's College, Cambridge, where he took his bachelor's degree in 1712, that of master of arts in 1716, and that of B.D. in 1723. He succeeded Simon Ockley in the Arabic professorship in 1720. He also obtained a fellowship, which he vacated by accepting the livings of Great and Little Hornead, in Hertfordshire. In 1738 he stood for the mastership of his college, but failed, after a sharp contest. In 1727 he published an edition of Spencer "De Legibus Hebræorum," 2 vols, folio; in 1730 "Ele-

menta Linguæ Arabicæ;" in 1752 "A Commentary on the Book of Job," 2 vols, 4to; and in 1758 "The Traveller," an Arabic poem, translated from Abu Ismael. In 1765 he printed two sermons on the state of the soul, written by Bishop Bull, with a preface. His last publication was entitled "Six Assemblies, or ingenious Conversations of learned men among the Arabians," 8vo., 1767. He died in 1768.—*Gen. Biog. Dict.*

CHARNOCK, STEPHEN.

STEPHEN CHARNOCK was born in London, in 1628, and educated first in Emanuel College, Cambridge, whence he removed to New College, Oxford, in 1649, and obtained a fellowship by the parliamentary interest. Afterwards he went into Ireland, where his preaching was much admired by the Presbyterians and Independents. At the Restoration he refused to conform, and returned to London, where he preached in private meetings, and had the reputation of a man of learning and elocution. He died in 1680. He printed only a single sermon in his life-time, which is in the Morning Exercise; but after his death, two folio volumes from his manuscripts were published in 1683.—*Gen. Biog. Dict.*

CHARRON, PETER.

PETER CHARRON was born at Paris, in 1541. He was educated for the bar, but afterwards entered into holy orders, and became celebrated as a preacher. Queen Margaret, Duchess of Blois, made him her chaplain, and several of the bishops wished to get him settled in their dioceses. Charron accepted the place of vicar-general and canon in that of Cahors, from whence he removed to Condom. He died at Paris in 1603. The greatest intimacy subsisted between him and Montague, who ordered by his will, that in case he left no issue male, Charron should assume his arms. The works of Charron

are, 1. *Les Trois Verités*, 1594. 2. *Discourses on the Sacrament*. 3. *Wisdom, a Treatise of Practical Theology*; of which there have been two translations, the last by Dean Stanhope, in three vols. 8vo.—*Moreri*.

CHASTELAIN, CLAUDE.

CLAUDE CHASTELAIN, canon of the cathedral church of Paris, his native place, where he was born in 1639, possessed a very superior degree of knowledge in the liturgies, rites, and ceremonies of the Church; and had for that purpose travelled over Italy, France, and Germany, studying everywhere the particular customs of each separate church. He published a *Universal Martyrology*, Paris, 1709, 4to, and the *Life of St. Chaumont*, 1697, 12mo. He also published the *Hagiographical Dictionary*, which was inserted by Menage in his *etymologies of the French tongue*. He died in 1712.—*Moreri*.

CHATEL, PETER DU, in Latin, CASTELLANUS.

PETER DE CHATEL was born at Arc, in Burgundy, and educated at Dijon. He assisted Erasmus, in his translations from the Greek, and became corrector of the press in Frobenius's office at Basil. He next studied the law at Bourges, after which he went to Rome, where he found little enjoyment, except in contemplating the remains of antiquity. The corruption of morals in the Church of Rome filled him with indignation, and he appears to have conceived as bad an opinion of it as any of the Reformers, and expressed himself respecting it with as much severity as they did. From thence he travelled to Venice, and next visited Cyprus, where he read lectures for two years with great success. He afterwards went to Egypt, Jerusalem, and Constanti-

noble, and on his return home was appointed reader to Francis I. who made him Bishop of Tulle, and afterwards of Maçon. Henry II. translated him to Orleans, where he died in 1552. He was a strenuous defender of the liberties of the Gallican Church, and exceedingly liberal to the protestants. He wrote an oration on Francis, and a Latin letter for that King to Charles V. In his funeral oration on Francis, he hinted that the soul of the King had gone to Heaven, which excited the ire of the doctors of the Sorbonne, who thought that by so doing he opposed the doctrine of Purgatory.—*See the Life of Erasmus.—Moreri. Jortin's Erasmus.*

CHAUNCY, MAURICE.

MAURICE CHAUNCY was a monk of the Charter-house, London, and, with many others of the same order, was imprisoned in the reign of Henry VIII. for refusing to own his supremacy. When the monastery was dissolved, and several of his brethren executed in 1535, Chauncy, and a few others, contrived to remain unmolested, partly in England and partly in Flanders, until the accession of Queen Mary, when they were replacèd at Shene, near Richmond, a monastery formerly belonging to the Carthusians. On the Queen's death, they were permitted to go to Flanders, under Chauncy, who was now their prior. He removed from Bruges to Douay, and from Douay to Louvain. He finally settled at Nieuport, under the crown of Spain. He died in 1531. He wrote *Historia aliquot nostri Sæculi Martyrum, cum pia, tum lectu jucunda, nunquam antehac Typis excusa*, Mentz, 1550, 4to, with curious copper-plates. This work, which is very rare, contains the epitaph of Sir Thomas More, written by himself, the captivity and martyrdom of Fisher, Bishop of Rochester, of Sir Thomas More, and of other eminent persons who were executed in Henry VIIIth's reign.—*Wood. Dod.*

CHEMNITZ, OR CHEMNITIUS.

CHEMNITZ was born in 1522, at Britzen, in the marche of Brandenburg, where his father was a wool-comber. He studied under Melancthon at Wittemberg. He afterwards kept a school in Prussia, took his M.A. degree, and was made librarian to the Prince. In 1555 he retired to Wittemberg, and sojourned with Melancthon, who employed him in reading publicly the Common places. From thence he was removed to Brunswick, where, partly as pastor, and partly as superintendent, he resided for thirty years. He died in 1586. His *Examen Concilii Tridentini*, Frankfort, 1585, 4 vols, folio and 4to, is said by Mosheim to be a very masterly performance, of which an English translation appeared in 1582. It was fiercely attacked by Andrada. He also wrote, 1. A Treatise on Indulgences, Geneva, 1599, 8vo. 2. *Harmonia Evangelica*, Frankfort, 1600. 3. *Theologiæ Jesuitarum præcipua capita*, Rochelle, 1589, 8vo.—*Clarke. Melchior Adam. Mosheim.*

CHENEY, RICHARD.

The author of the present work is not aware of the existence of any biography of this prelate; but there are points in his life of such interest to the student of ecclesiastical history, that all notice of him cannot be omitted. He was born in London, in 1513. He was educated at Cambridge, where he was distinguished as a Greek scholar, and effected the true though rare way of pronouncing it, which Cheke had introduced. In this language he shewed his skill once at Oxford, in discourse with some of the university there; and blaming the old corrupt way of pronouncing some of the Greek letters, (which some of them defended,) he instanced particularly in the sound of the letter $\eta\tau\alpha$, in the same manner as the English letter *I*: and shewing them the absurdity thereof,

he told them of a certain bishop, in whose company he once was, sitting at the table with him, (who stiffly maintained the common way of pronouncing the Greek,) he directed him to read those words in the twenty-seventh chapter of St. Matthew, Ἡλὶ λαμὰ σαβαχθανί. Which bishop presently calling for the Greek Testament, read it, *I ly, I ly, lama sab*——reading false Greek, but true English, as he merrily told those Oxford scholars.

In his younger days he was often at court, and was probably a preacher there, but he preferred retirement, and became incumbent of a village called Halford, in Warwickshire; and was in Edward Vith's reign Archdeacon of Hereford. In the first synod of the Church of England under Queen Mary, he, with five more of King Edward's learned clergy, disputed openly there (amongst other points) against transubstantiation: which he declared himself against, although he was for a Real Presence. He desired the convocation patiently to hear him, trusting, he said, that he should so open the matter, that the verity should appear; protesting furthermore, that he was no obstinate nor stubborn man, but would be conformable to all reason; and if by their learning they could answer his reasons, then he would be ruled by them, and say as they said. For he would, he said, be no author of schism, nor hold any thing contrary to the holy mother the Church, which was Christ's spouse. Dr. Weston, the prolocutor, liked this preamble of Cheney's well, and commended him highly, saying, that he was a learned and a sober man, and well exercised in all good learning and in the doctors; and finally, a man meet for his knowledge to dispute that common place: and bid them hear him. Then Cheney desired them that were present to pray two words with him unto God, and to say, *Vincat veritas, i. e.* Let truth have the victory. And presently all that were present cried out, *Vincat veritas, Vincat veritas*. Then he began with Watson after this sort. You said, that Mr. Haddon was unmeet to dispute, because he granted not the natural and Real Presence. But I say you are

much more unmeet to answer, because you take away the substance of the Sacrament. But Watson then told him, that he had subscribed to the Real Presence, and should not go away from that. And after much clamour against him, he prosecuted Haddon's argument, in proving that *οὐσία* was a substance; and added, that it was a great heresy to take away the substance of bread and wine after the consecration. These words I leave with the reader: whereby we may conclude him not a Papist, but a Lutheran rather, in his opinion of the Eucharist.

On the accession of Queen Elizabeth he had friends who offered to procure him a bishopric, or a prebend at Westminster, but he declined, preferring to lead a private life. In 1561 we find, however, that he was summoned to preach at court, where he seems to have conciliated the esteem of Cecil, not only by his orthodoxy, but by his simplicity and good humour. Archbishop Parker suggested him to Cecil as "a good, grave, priestly man," to be provost of Eton, but in this he was not successful. It seems that he was also thought of for the provostship of King's College. Cambridge.

Cheney was the representative of the old English Reformers, and was particularly opposed to the principles of the foreign Reformation, especially the calvinistic heresies, which the returned exiles were endeavouring to foist upon the Church of England. This may have rendered him unwilling to accept a bishopric. But the difficulty, on the other hand, of finding fit persons for the episcopal office, rendered those who looked to the welfare of the church, the more urgent upon him to accept the unwelcome post, and he was consecrated Bishop of Gloucester on the 19th of April, 1562. He had also by Secretary Cecil's means the bishopric of Bristol, then void, in commendam.

The Archbishop of Canterbury issued out a commission to him, under the title of Bishop of Gloucester, and commendatory of the cathedral church of Bristol, appointing him his vicar-general, delegate, and commissary general in

spirituals, and keeper of the spirituality of the city and diocese of Bristol: to visit the church of Bristol, &c. And this during the vacancy of the see. This commission was dated at Lambeth, May 3. But it was not long before this commission was taken away from him again by the Archbishop, disliking most probably some of his principles and opinions. At which Bishop Cheney took such distaste, that he wrote to Sir William Cecil to release him of the bishopric of Gloucester. And in September he renewed his request, that he might have leave to resign his office, considering the jurisdiction of Bristol was taken from him: and such preaching in the rash and ignorant. he said, was continued in Gloucester diocese, as his poor conscience could not think to be good. What this preaching was we may guess, and but guess at, by the remembrance of a former bishop there; namely Hooper; who did not much affect ceremonies, either of habits or ornaments of religion, nor allowed of any manner of corporeal presence in the Sacrament: which sentiments most probably were by him or his chaplain so diligently sown in that diocese, that much of them remained to this day; opinions, by no means liked by Bishop Cheney.

In the convocation of 1562, the Thirty-nine Articles were adopted by the Church of England, and Bishop Cheney subscribed them.

In 1568 we find that Bishop Cheney had given great offence to the learned citizens of Bristol, by his sermons preached there in the cathedral, and particularly three sermons preached in August and September this year, in vindication of himself: which some of the preachers there took the confidence to confute in their pulpits. And one of these that did this was Dr. Calfhill, in two sermons preached in the same cathedral, the bishop present to hear himself disproved; and one Norbrook, a preacher here, was another. And this was not all, but certain aldermen and other citizens, in a letter to the lords of the council, complained of him; sending divers articles enclosed, of erroneous expressions and doctrines, collected

out of those his sermons preached among them, as they had also sent them to the ecclesiastical commission. Of which this is the transcript, says Strype, as I found them in the original papers.

I. "I am come, good people, not to recant, or call back any thing that I have heretofore said: for I am of that mind now as I was then, as concerning matters in controversy; and will be to the end. If I had one foot in the grave, and another upon the ground, I would say then as I do now. And therefore, good people, I give you that counsel that I follow myself. Wherefore be not too swift or hasty to credit these new writers, for they are not yet thoroughly tried and approved, as the catholic fathers are.

II. "These new writers in matters of controversy, as Mr. Calvin and others agree not together, but are at disension among themselves, and are together by the ears. Therefore take heed of them. Yet read them: for in opening the text they do pass many of the old fathers. And they are excellently well learned in the tongues: but in matters now in controversy follow them not, but follow the old fathers and doctors, although Mr. Calvin denieth some of them. As for your new doctors, it is good to pick a sallet out of them now and then.

III. "*Scriptures, Scriptures*, do you cry? Be not too hasty: for so the heretics always cried; and had the Scriptures. I would ask this question: I have to do with an heretic; I bring Scripture against him; and he will confess it to be Scripture. But he will deny the sense that I bring it for. How now? how shall this be tried? Marry, by consent of fathers only, and not by others.

IV. "In reading the Scriptures, be you like the snail; which is a goodly figure; for when he feeleth a hard thing against his horns, he pulleth them in again; so do you: read Scripture a God's name; but when you come to matters of controversy, go back again: pull in your horns.

V. "I never brought Free-will into the pulpit. I would

to God it had never been brought into that place. Luther wrote a very ill book against Free-will; wherein he did very much hurt. But Erasmus answered him very learnedly. So that I am not of Luther's opinion therein, but of Erasmus's mind.

VI. "They which of long time have been exercised in prayer and study, and are aged, cannot be easily ignorant or err, or be deceived, or be without grace. Now these young men, which are of a lower vein, having not the use of long prayer and study, be not men perfect, as they seem; nor have such grace.

VII. "These matters now in controversy are as it were in an equal pair of balances, and may weigh which way they shall as yet.

VIII. "Let them not say, as here of late was preached, that the fathers had their faults; which they had indeed: but let them all bring me the consent of fathers in these matters now in controversy, or otherwise I shall not, nor will yield to them, nor be of their judgment.

IX. "A question may be asked concerning the young maid and Naaman; whether that a godly man may be at idol-service with his body, his heart being with God, without offence or sin? I say, you may, without offence or sin. And because you shall not think that I am of this opinion only, I will bring you Peter Martyr, a learned man, and as famous as ever was in our time, being your own doctor: who saith, a man may be present without offence. Whose very words I will read unto you; which are these: "*Non enim simpliciter et omnibus modis interdictum est piis hominibus, ne in fanis præsentibus adsint, dum profani et execrandi ritus exercentur.*" [This he seems to say, to take off an accusation laid against him by some, that he was present at mass in the last reign.]

X. "Some among you find great fault with me, and are offended, as I perceive, at my preaching; and you do murmur, I must out of doubt call back something that I have preached. Indeed, I said here, that Naaman gave to Gehazi ten thousand suits of apparel, where it was but

two suits. That I call back again. Another is, that I said in this place, if any were offended or grieved with any thing I should preach, he should come friendly to me, and I would reason with him. Among all, a poor man of late came to me, being offended with my preaching, to reason with me, and I refused him. And that I call back. But for any other thing that I have preached, I say now as I did then; and so I will do to the end.

XI. "Good people, I must now depart shortly. Keep therefore this lesson with you. Believe not, neither follow this city, nor yet 2, 3, 4, 5, 6, 7; but follow you the catholic and universal consent. For if you will go but to the river of Rhine in Germany, and behold the cities, how they differ, and are at contention among themselves, you will wonder. At Helvetia is one religion; at Wirtemberg another; at Strausborough another; and at Geneva is another. So that there were never so many religions and errors in any men's time, as are now among them."

These were the informations sent up to the privy council against the Bishop, together with a letter signed by two aldermen, the two sheriffs, the chamberlain, a schoolmaster, and about thirty more. But before they were sent, the Bishop, by some of his friends in Bristol, (whereof he had many,) understanding the intention of his adversaries, prevented them by despatching from Gloucester two letters to the secretary, who bare him a good-will, because of his learning and old acquaintance. To him he related his case, and the matters lately fallen out between him and some preachers in the said city; apologizing for the sermons he had made. The substance of what he writ was as followeth.

That he had been lately at Bristol, and preached three sermons there, which (as he heard) many well liked; but some (*quibus nihil placet nisi novum et nimium*, as Philonius said) were grieved, and kept a great stir in the pulpit. And one Norbrook, among others that were against him, (one more earnest than skilful,) he had gently used; oftentimes calling him to his table, and talking

with him privately. But what he had spoke to him in private, he uttered to Dr. Cawfield, or Calhill : who twice, in his own hearing, confuted what was brought to him, a great deal more than needed ; using therein the new-coined phrase of *free-willers*. The Bishop added, that he could better have liked that doctor's preaching, if he, the said doctor, had first conferred with him ; especially since he had not dealt ungently with him at his first coming ; but offered him to take such as he had every meal, so long as he could tarry in the city. He offered him conference also after his first sermon. He bade him to supper after his second : but he could not have his company. And if he had come, he should peradventure have heard from the Bishop somewhat out of the old church, and consenting orthodox writers, that he would not much have misliked ; which writers proved by the Scriptures, that which he by other Scriptures, not unknown to them, confuted. And that which he confuted was thought by them to be dogma ecclesiæ et veritatis, i. e. a doctrine of the Church and of truth ; and so, he said, it was termed of some. That they saw great causes why they so wrote, as men of this time wanted not theirs. Whether sort ought to be believed, however others doubted, he doubted not at all.

What articles his unquiet and uncharitable adversaries might have gathered against him, and were offered, as was told him, to the Queen's council, he knew not, but his conscience was clear ; and that that poor learning he had uttered, being indifferently heard and considered, he trusted, would not be much misliked. If he were persuaded that he had preached any thing against scripture, against the holy catholic church, against orthodox writers consenting, against the best general councils ; it should be his first deed that he would do to ride to Bristol, (although at present he were not well able to ride,) and there he would humbly acknowledge his error. But if he by Norbrook and his adherents was falsely accused, and that he was able to prove what he had said by such learning as

was before rehearsed, Norbrook should perceive he had not done well: who had lost already a number of his friends through his late misbehaviour.

That it was well perceived, (as the bishop proceeded,) and more and more it was spoken that young and rash preachers did more hinder the free course of the Gospel than further it; the more was the pity. That he was counselled by some well seen in the laws of the realm to commence an action against Norbrook and his adherents, for their too bad accusing him in the pulpit and other places; but, he said, he would end as he had begun. The accusing of any man had not hitherto cost him twopence in the law. That he loved neither to sue nor to be sued, although he had in his time met with many crooked attempts. But if he should prove his rash adversaries to grow in malice, he would trouble his friends, which, he thanked God, were many in number, as he knew he had many enemies, who said that he was an utter enemy to the Gospel of Christ. But he said they spent their wind in vain that said so; and he would that they should think, that as they favoured the Gospel, so did he.

That when such as Norbrook heard any thing they could not like, they straightway hawked at their adversaries the terrible name of the high commission. But, said he, if such busybodies were not punished they would mar all. In the mean time they hindered, and that very much, the Gospel, which they would be thought to favour.

In fine, he trusted to have the continuance of the secretary's accustomed goodness towards him in the way of right. He was threatened to lose whatsoever he had at Bristol, if his adversaries might have their will. Others said lustily, that he should be put from all the living that he had. To which he only said mildly, *Fiat voluntas Domini.*

In another letter he expressed to the secretary more particularly what the causes were of the wilful attempts of his enemies, viz: Free-will and the Eucharist, [holding

the Real Presence.] Not that he had given any occasion in pulpits for them to stir in these matters, more than at the length in his third sermon at Bristol, after two sermons, or rather invectives of Dr. Cawfield, when he said he could better like the judgment of Erasmus than that of Luther in the controversy of Free-will; and withal asserting, that he dissented not from the fathers of this realm in that article, when it was offered him to be subscribed in Latin, [that is, in the synod I suppose, anno 1562.]

He observed to the secretary, how oddly and unrespectfully he was used by some of his Bristol ill-willers; that at his return to Gloucester, one came thither, as it was thought, for the nonce, and in his own church there brake, as it were, the ice; and another followed him, whose scope and chief mark was to prove that there was no Free-will. But, said the Bishop, they both, as also Norbrook and others, might seem not to have waded in the old writers that consented in the contrary doctrine; and that they followed much, if not too much, the learned of this time, not considering what had been thought and determined in the old time: that my Lord [Bishop] of Salisbury, and others, being great learned men, and well treated in antiquity, well knew what had been taught of this matter in the primitive Church with great consent. Their judgment he could better like than the impugnors of them in this time. Upon this he said further, that if young and hot heads should be suffered to say what they list in matters of great weight, (as no doubt certain of them did very rashly, to the exceeding hindrance of the Gospel,) there must needs ensue a Babylonical confusion.

It was reported to him, that the Earl of Bedford was laboured with by Dr. Humfrey and more, to bring those and other matters before the Queen's most honourable council. If it were so, he said, that he trusted the truth would by this occasion be better known: and that if he were strong in body or in purse, (as he was not,) it should be the first deed that he would do, to confer with the learned

in this point of Free-will. But now being not well able to journey, he should be very loath to be drawn to London, namely, at such men's suit and complaint as his adversaries were. And that if he were not deceived, their chief mark that they shot at was not Free-will, and such like, but rather, *Nolumus hunc regnare super nos*, i. e. we will not have this man to reign over us. Which if they should bring to pass, they would, he said, lustily triumph: to which he only said, "God speed them in their well-doing as myself."

Archbishop Parker appears to have been prejudiced against the Bishop of Gloucester, who certainly seems to have received some harsh treatment at the hands of his Grace, being actually excommunicated on the 20th of April, in the year 1571, by the Archbishop himself, for not being present at the first and second sessions of convocation. The execution of this sentence was entrusted to the Archdeacon of Gloucester, who, with the royal pursuivant, was directed to publish it in the cathedral of Gloucester. On the twelfth of May the sentence of excommunication against the Bishop of Gloucester was withdrawn, Anthony Higgens appearing as proctor for the absent bishop, and pleading his sickness.

Bishop Cheney was anxious to be liberated from his responsibilities, and to resign his bishopric, but he found it impossible to obtain the royal consent, and died Bishop of Gloucester, respected and beloved, in 1578.—*Strype, Collier, and the contemporary Historians.*

CHEYNELL, FRANCIS.

FRANCIS CHEYNELL, a celebrated Presbyterian minister, was born at Oxford, in 1608. In 1623 he became a member of that university; and when he had taken the degree of B.A. he was, by the interest of his mother, at that time the widow of Abbot, Bishop of Salisbury, elected

probationer fellow of Merton College in 1629. He soon took orders, and officiated in Oxford for some time; but in 1640 he sided with the parliamentarians, and became an enemy to bishops and ecclesiastical ceremonies; and, after embracing the covenant, he was made one of the assembly of divines, in 1643.

In 1643, when Archbishop Laud was a prisoner in the Tower, there was printed by authority a book of Cheynell's, entitled, *The Rise, Growth, and Danger of Socinianism*. This appeared about six years after Chillingworth's more famous work, called *The Religion of Protestants a Safe Way to Salvation*. In Cheynell's book the Archbishop, Hales of Eton, Chillingworth, and other eminent divines of those times, were strongly charged with Socinianism. In 1644, after Chillingworth's death, there came out another piece of Cheynell's, printed by authority, and entitled, *Chillingworthi Novissima, or the Sickness, Heresy, Death, and Burial of William Chillingworth*. To this is prefixed an abusive dedication to Drs. Bayly, Prideaux, Fell, &c., of the university of Oxford, who had given their imprimatur to Chillingworth's book. After the dedication follows the narration itself, in which Cheynell relates how he became acquainted with "this man of reason," as he calls Chillingworth; what care he took of him, and how, as his illness increased, "they remembered him in their prayers, and prayed heartily that God would give him new light and new eyes, that he might see, and acknowledge, and recant his error; that he might deny his carnal reason, and submit to faith." Chillingworth at length died; and Cheynell, though he refused, as he tells us, to bury his body, yet conceived it very fitting to bury his book. For this purpose he met Chillingworth's friends at the grave, with his book in his hand; and after a short preamble to the people. in which he assured them "how happy it would be for the kingdom, if this book, and all its fellows, could be so buried that they might never rise more, unless it were for a confutation." he

exclaimed, "Get thee gone, thou cursed book, which hast seduced so many precious souls; get thee gone, thou corrupt rotten book, earth to earth, and dust to dust; get thee gone into the place of rottenness, that thou mayest rot with thy author, and see corruption."

In 1646, when Oxford was taken by the forces of the parliament, and the reformation of the university was resolved, Mr. Cheynell was sent, with six others, to prepare the way for a visitation; being authorized by the parliament to preach in any of the churches, without regard to the right of the members of the university, that their doctrine might prepare their hearers for the changes which were intended.

When they arrived at Oxford, they began to execute their commission, by possessing themselves of the pulpits; but, if the relation of Wood is to be regarded, were heard with very little veneration. Those who had been accustomed to the preachers of Oxford, and the liturgy of the Church of England, were offended at the emptiness of their discourses, which were noisy and unmeaning; at the unusual gestures, the wild distortions, and the uncouth tone with which they were delivered; at the coldness of their prayers for the King, and the vehemence and exuberance of those which they did not fail to utter for the blessed councils and actions of the parliament and army; and at, what was surely not to be remarked without indignation, their omission of the Lord's prayer.

But power easily supplied the want of reverence, and they proceeded in their plan of reformation; and thinking sermons not so efficacious to conversion as private interrogatories and exhortations, they established a weekly meeting for *freeing tender consciences from scruple*, at a house, that, from the business to which it was appropriated, was called the *Scruple-shop*.

With this project they were so well pleased, that they sent to the parliament an account of it, which was afterwards printed, and is ascribed by Wood to Mr. Cheynell. They continued for some weeks to hold their meetings

regularly, and to admit great numbers, whom curiosity, or a desire of conviction, or compliance with the prevailing party, brought thither. But their tranquillity was quickly disturbed by the turbulence of the Independents, whose opinions then prevailed among the soldiers, and were very industriously propagated by the discourses of William Earbury, a preacher of great reputation among them, who one day gathering a considerable number of his most zealous followers, went to the house appointed for the resolution of scruples, on a day which was set apart for a disquisition of the dignity and office of a minister, and began to dispute with great vehemence against the Presbyterians, whom he denied to have any true ministers among them, and whose assemblies he affirmed not to be the true Church. He was opposed with equal heat by the Presbyterians, and at length they agreed to examine the point another day, in a regular disputation. Accordingly they appointed the 12th of November for an enquiry, "whether, in the Christian church, the office of minister is committed to any particular persons?"

On the day fixed, the antagonists appeared each attended by great numbers; but when the question was proposed, they began to wrangle, not about the doctrine which they had engaged to examine, but about the terms of the proposition, which the Independents alleged to be changed since their agreement; and at length the soldiers insisted that the question should be, "Whether those who call themselves ministers have more right or power to preach the Gospel, than any other man that is a Christian?" This question was debated for some time with great vehemence and confusion, but without any prospect of a conclusion. At length, one of the soldiers, who thought they had an equal right with the rest to engage in the controversy, demanded of the Presbyterians whence they themselves received their orders, whether from bishops or any other persons? This unexpected interrogatory put them to great difficulties; for it happened that they were all ordained by the bishops, which they durst not acknow-

ledge, for fear of exposing themselves to a general censure, and being convicted from their own declarations, in which they had frequently condemned episcopacy as contrary to Christianity; nor durst they deny it, because they might have been confuted, and must at once have sunk into contempt. The soldiers seeing their perplexity, insulted them; and went away boasting of their victory: nor did the Presbyterians, for some time, recover spirit enough to renew their meetings, or to proceed in the work of easing consciences.

Mr. Cheynell published an account of this dispute under the title of "Faith triumphing over Error and Heresy in a Revelation," &c.; nor can it be doubted but he had the victory, where his cause gave him so great superiority.

Somewhat before this his captious and petulant disposition engaged him in a controversy, from which he could not expect to gain equal reputation. Dr. Hammond had not long before published his Practical Catechism, in which Mr. Cheynell, according to his custom, found many errors implied, if not asserted; and therefore, as it was much read, thought it convenient to censure it in the pulpit. Of this Dr. Hammond being informed, desired him in a letter to communicate his objections; to which Mr. Cheynell returned an answer, written with his usual temper, and therefore somewhat perverse. The controversy was drawn out to a considerable length; and the papers on both sides were afterwards made public by Dr. Hammond.

In 1647 it was determined by parliament that the reformation of Oxford should be more vigorously carried on; and Mr. Cheynell was nominated one of the visitors. The general process of the visitation, the firmness and fidelity of the students, the address by which the enquiry was delayed, and the steadiness with which it was opposed, which are very particularly related by Wood, and after him by Walker, it is not necessary to mention here, as they relate not more to Dr. Cheynell's life than to those of his associates.

There is, indeed, some reason to believe that he was more active and virulent than the rest, because he appears to have been charged in a particular manner with some of their most unjustifiable measures. He was accused of proposing, that the members of the university should be denied the assistance of counsel, and was lampooned by name, as a madman, in a satire written on the visitation.

One action, which shews the violence of his temper, and his disregard both of humanity and decency, when they came in competition with his passions, must not be forgotten. The visitors, being offended at the firmness of Dr. Fell, dean of Christ Church, and vice-chancellor of the university, having first deprived him of his vice-chancellorship, determined afterwards to dispossess him of his deanery; and, in the course of their proceedings, thought it proper to seize upon his chambers in the college. This was an act which most men would willingly have referred to the officers to whom the law assigned it; but Cheynell's fury prompted him to a different conduct. He, and three more of the visitors, went and demanded admission; which, being steadily refused them, they obtained it by the assistance of a file of soldiers, who forced the doors with pick-axes. Then entering, they saw Mrs. Fell in the lodgings, Dr. Fell being in prison at London, and ordered her to quit them; but found her not more obsequious than her husband. They repeated their orders and menaces, but were not able to prevail upon her to remove. They then retired, and left her exposed to the brutality of the soldiers, whom they commanded to keep possession; which Mrs. Fell however did not leave. About nine days afterwards she received another visit of the same kind from the new chancellor, the Earl of Pembroke; who having, like the others, ordered her to depart without effect, treated her with reproachful language, and at last commanded the soldiers to take her up in her chair, and carry her out of doors. Her daughters, and some other gentlewomen that were

with her, were afterwards treated in the same manner; one of whom predicted, without dejection, that she should enter the house again with less difficulty, at some other time; nor was she mistaken in her conjecture, for Dr. Fell lived to be restored to his deanery.

At the reception of the chancellor, Cheynell, as the most accomplished of the visitors, had the province of presenting him with the ensigns of his office, some of which were counterfeit, and addressing him with a proper oration.

In 1648 he took possession by force of the Margaret professorship of that university, and of the presidentship of St. John's College; but he was obliged to retire to the rectory of Petworth, in Sussex, to which he had been presented about 1650, where he continued till the Restoration. He published several works; but he is now chiefly memorable for his harsh treatment of Chillingworth, and controversy with Hammond.

“There is always,” says Dr. Johnson, “this advantage in contending with illustrious adversaries, that the combatant is equally immortalized by conquest or defeat. He that dies by the sword of a hero will always be mentioned when the acts of his enemy are mentioned.” Cheynell died in 1665.—*Wood. Calamy. Dr. Johnson.*

CHICHELE, HENRY.

HENRY CHICHELE was born at Higham Ferrars, in Northamptonshire, and so distinguished himself in his youth, that he was made fellow of New College, by its illustrious founder William of Wykeham, at that time Bishop of Winchester. He quitted the university at the instance of Robert Medeford, Bishop of Salisbury, who received him into his family, and admitted him to his friendship, conferring upon him in 1402, or 1403, as his first preferment, the Archdeaconry of Salisbury, which he exchanged in 1404, for the chancellorship of that diocese

with the bishop's brother. He received at the same time the living of Odyham, in the diocese of Winchester, that living being annexed to the chancellorship. He must have had opportunities of making known his talents during his residence with the Bishop of Salisbury, as he attracted the notice of Henry IV. who afterwards employed him in many negotiations. He was sent by the King on an extraordinary embassy to Pope Gregory XII. While he was with the pope, the news arrived of the death of the Bishop of St. David's, and the pope, usurping powers which did not belong to him, but knowing that in this instance they would not be disputed, appointed Chichele to the vacant see, and consecrated him on the 4th of October, 1407. He returned to England the year following; but in 1409, he was nominated by the bishops and prelates of the province of Canterbury assembled in convocation, as one of the delegates to represent the English nation at the council of Pisa, which was summoned to compose the differences between the rival popes, Gregory XII., and Benedict XIII., and to reform the Church.

Having passed through France, the delegates made a splendid entry into Pisa on the 27th of April, where they found assembled in the council, one hundred and forty Archbishops and Bishops, besides abbots and others of the clergy who were there in great numbers. The Bishop of Salisbury, as superior in dignity to the other delegates, in an eloquent oration exhorted them in the name of the King his master, to establish a peace, and compose those divisions in the Church, which was earnestly recommended to them by the ambassadors from the other princes, French, Spaniards, Scots, Portuguese, Hungarians, Danes, Swedes and Poles. Upon which the Fiscal having laid before the council the crimes of the two popes, Gregory and Benedict, and praying that the examination of them might be referred to some persons deputed with full power of enquiring into them, they were both convicted by the testimony of witnesses, and by other proofs,

and were pronounced by the council, perjured schismatics, heretics, and divested of the papacy; and on the 7th of July the cardinals by a power delegated to them from the council, elected Peter Philardus, who was called Alexander the Fifth.

This Alexander was by birth a Cretan, but it is not certainly known who his father was. When he was a boy he was taken up by a certain Franciscan friar, as he was begging from door to door, who perceiving good parts in him, admitted him into his order, and instructed him in grammar and logic whilst he was in Italy; from thence he sent him to Oxford, where applying himself to the studies of philosophy and divinity, he attained to a very great perfection in both those sciences, as he shewed afterwards in his lectures at Paris, and his close and subtle commentaries upon the Books of Sentences. After that, by the interest of John Galeatius, Duke of Milan, he was made Archbishop of that place; then he was created cardinal by Innocent the Seventh, and now at last he was made pope: he was a man of great learning and integrity, but having been wholly addicted to study, and confined to a monastic life, he was generally esteemed unfit for the administration of public affairs. He enjoyed not the see of Rome either long or peaceably; for the next year going from Pisa to Bologna on the first of May, in the tenth month of his pontificate, he was poisoned, as it is believed, and Balthasar Cossa, whom he had made legate of Bologna, a man of a fierce disposition, and fitter for the soldiery than the priesthood, was chosen pope by the college of cardinals, partly through fear of the soldiers that he kept in garrison in the city, and partly by bribing the poor cardinals that were lately promoted by Gregory, and took the name of John XXIII.

Now while Alexander was Pope at Pisa and Bologna, Gregory assumed that title at Ariminum, and Benedict at Panischola, a city of Arragon, so that three popes sat at one time in St. Peter's chair which could hardly contain the pride of one, and by the just judgment of God their

vanity was made manifest, who would have the holy flock of Christ and the faith of all Christians to depend upon a perpetual succession of popes in that see.

In 1410 Bishop Chichele returned to England, and spent his time in the zealous discharge of his episcopal duties, although summoned by the Archbishop to two synods in London, and employed by Henry IV. in public affairs. The royal confidence which he enjoyed in the reign of Henry IV. was continued to the Bishop of St. Davids by Henry V., who sent him on embassies, first to the King of France, and then to the Duke of Burgundy. In 1413 to the former, in order to conclude a truce for one year, and to the latter to negotiate a marriage between King Henry and the Duke's daughter. The latter negotiation, it is scarcely necessary to say, failed.

In 1414 the see of Canterbury became vacant by the death of Archbishop Arundel, when John Wodneburgh, prior of Canterbury, and the monks of that church, desired leave of the King to elect a new Archbishop, which was a prerogative that the Kings of England had challenged to themselves since the time of Edward the Third, who took it away from the Pope, and constituted Bishops by his own authority, which practice Panormitanus affirmed to be agreeable to the constitutions of the canon law.

When they had obtained leave of the King by a grant under the great seal, they first called home the absent monks, and celebrated the funeral of Thomas Arundel, in Christ's Church in Canterbury, and on the 4th of May they all assembled in the Chapter-house, where after solemn service, and a sermon, in which they were all admonished of their duty out of the holy Scriptures in a matter of so great importance, and having also caused the King's grant to be read, Henry, Bishop of St. David's, was immediately demanded by all their voices, which demand was declared by John Langdon one of the monks, in the name of the rest, to the people who were assembled in the church in great numbers expecting the election of a new

Archbishop. Now he could not be elected to the archbishopric, but must only be demanded, according to the rules of the canon law, in which a Bishop is said to contract marriage with his church, and cannot part from it without the Pope's leave; so that a Bishop being engaged to his see, is not elected to another, but is demanded, and is said not to be promoted to a second bishopric, but translated from the first; all which was introduced by the ambition of the Popes, who by this device got the disposal of most of the bishoprics in Christendom into their own hands.

The same day two of the monks of that society, William Molesh and John Moland, were appointed proxies for the rest, who on the 15th of March waited upon the Bishop at London, and acquainted him with the desires of the prior and monks, humbly entreating him in their name to take upon him the government of the church of Canterbury. At that time he answered only, that for the present he could determine nothing positively in a matter of so great concern, but desired a day's time to consider of it. The next day, when they came to him again in the Bishop of Norwich's house, in the presence of Edward Duke of York, and several other persons of the greatest quality, he told them in express words, that he could not gratify their desires, because it was not lawful for him to lay down his bishopric of St. David's without leave from the Pope; however, that he was not wholly averse from accepting their offer, if the Pope would consent to it, and therefore he referred their petition to his arbitrement. Whereupon the prior and monks by their proxies sent to Rome, humbly requested of Pope John XXIII., that he would confirm their petition of Henry, Bishop of St. David's. to the vacant see of Canterbury; and at the same time King Henry signified by letters to the Pope, that he had granted leave to the prior and monks of Canterbury to elect an Archbishop, that upon their request of the Bishop of St. David's, he had given his assent to their petition, that the Bishop was a person of eminent note, and had

deserved this dignity by his virtue, and that nothing now remained, but that he would do his part in this affair.

The merits of the Bishop were well enough known to the Pope, first in the Court of Gregory XII., with whom he sided when he was cardinal, and after that in the council of Pisa, where he was also present; so that the proctors for the chapter of Canterbury soon obtained of the Pope, who was then at Bologna, on the 27th of April, that by his bull he would absolve the Bishop from the bond by which he was tied to the church of St. David's, and translate him to the see of Canterbury; in which, notwithstanding he did not confirm the demand of the monks, but promoted him to the archbishopric by way of provisor, that so he might not depart from the received custom of the Popes in assuming to themselves a right of donation of bishoprics and livings; he added moreover this restriction, that he should not enter upon the exercise of his archiepiscopal function till he had taken an oath of fidelity to him and the Church of Rome, before the Bishops of Winchester and Norwich, and lastly, by several bulls sent to the prior and monks of Canterbury, to the Bishops of that province, to the prelates and vassals of the Church, and to all the people, he commanded them to obey Henry, Archbishop of Canterbury, and to pay him all the reverence, honour, obedience, and other services due to his function.

The reader will see from the account of this translation, taken from Duck, the biographer of Chichele, how craftily the Popes of Rome obtained power over the once independent Church of England, now again happily restored to freedom. But though the King weakly permitted the laws of the land to be violated so far, still the Archbishop could not receive the revenues of the Church without the King's permission; therefore he went to the King at Leicester, where he was put in possession of them on the 30th of May, after he had sworn allegiance to the King, and had expressly renounced all those clauses in the pope's bull for his translation which might prejudice the

King, or derogate from his royal prerogative; after which the whole revenue of the archbishopric, which upon the death of Thomas Arundel fell to the exchequer, was by a particular favour granted him by a patent under the Great Seal, after he had paid 600 marks.

One of the first proceedings of the new Archbishop was an act of policy for which he was afterwards penitent; All Souls College, Oxford, still standing to attest the sincerity of his repentance, as he erected that college to be a compensation to mankind for the injury he had done in exciting Henry V. to make war upon France. The Archbishop was of opinion, that the restless disposition of the King ought to be employed in some difficult enterprize; and that the only way to keep him from making disturbances at home, was to show him an enemy abroad. Shakspeare has availed himself with his usual power of this circumstance in the Archbishop's history, and the speech he puts into the Archbishop's mouth in his play of Henry V. is in substance what his grace delivered in the house of lords, the King being seated on his throne. Such was the effect of his eloquence, that when it came to the vote, instead of voting in the usual manner, the peers cried out confusedly War, war with France.

The mitred Sire

Thus spake,—and lo! a fleet, for Gaul addrest,
 Ploughs her bold course across the wondering seas;
 For, sooth to say, ambition in the breast
 Of youthful Heroes, is no sullen fire,
 But one that leaps to meet the fanning breeze.

WORDSWORTH.

Whilst the King was in France the Archbishop of Canterbury ordered all the clergy of his diocese to be in arms, lest the French should in the King's absence make any descent upon the coast of Kent; after this he appointed a synod of his province to be held in London, on the 28th of November, 1415. The first day of their

meeting was taken up in religious solemnities: for after the administration of the Eucharist, which was celebrated in the morning by the Archbishop on the high altar in St. Paul's, William Lyndewood, chancellor of Canterbury, preached before the whole body of the clergy (which was assembled in St. Mary's Chapel in that cathedral) upon these words of the prophet Jeremiah, (cap. 6. v. 16) *Stand ye in the ways and see*. The following days the bishops and abbots met in St. Mary's Chapel, and the priors, deans, archdeacons, and proctors of the several dioceses withdrew into the chapter-house, where they consulted separately about the affairs of the Church, from whence they are generally called the upper and lower house of convocation.

In this synod two tenths were granted to the King for the war with France out of all ecclesiastical revenues and benefices that used to pay tenths, one of them to be paid at St. Martin's day next following, and the other on the same day the next year. On the 2nd of December the Archbishop dissolved the synod; after that, at the King's desire, and with the consent of both houses, he had appointed the days of St. George, St. David, St. Chad, and St. Winifred, to be observed as holidays. This decree is still to be seen amongst the English constitutions.

The next year he held another synod at London on the first of April, to consult with the bishops and other prelates about sending delegates to the council at Constance. For Christendom was still divided between three popes, John the XXIIIrd, who exercised the pontifical function at Rome, Gregory the XIIth at Ariminum, and Benedict the XIIIth at Avignon. For both Gregory and Benedict had refused to submit to the sentence pronounced against them by the Council of Pisa. But John being solicited by all the Christian princes to put an end to the schism, had two years before this appointed a council to be held at Constance in Germany, though it was with great reluctance, fearing that the council would

deprive him of the papacy, which afterwards happened, as we shall hereafter shew.

The Archbishop being cited to Constance, had sent thither two years ago as his proxies, Robert Apulton, canon of York, and John Forst, canon of Lincoln, to assist in his name at the council; and at the same time the Earl of Warwick, the Bishops of Salisbury, Bath, and Hereford, with the Abbot of Westminster, and the Prior of Worcester, were sent thither also as delegates from the King, and the body of the clergy, whose number being diminished by the death of Robert Hallum, Bishop of Salisbury, and Robert Mascal, Bishop of Hereford, who died at Constance; and because the deputies of other nations appeared at the council in greater numbers, therefore in this synod, Richard Clifford, Bishop of London, and twelve doctors, together with the chancellors of the universities of Oxford and Cambridge were chosen for this employment, and twopence in the pound out of the livings and revenues of the clergy was allowed them for their expenses.

In this synod or convocation it was enacted that all bishops of the province and their archdeacons, should, by themselves or by their officials, diligently twice a year at least, make inquiry in every rural deanery after persons suspected of heresy, and cause three or more men of good report, in every deanery or parish, where heretics were supposed to dwell, to swear to give information of any heretics keeping private conventicles, or differing in their life and manners from the generality of the faithful, or having suspected books written in the vulgar tongue; orders archdeacons, commissaries, and diocesans, respectively to take steps against persons so accused; and directs that persons found guilty, but not handed over to the secular court [to be burnt] should be committed to perpetual or temporary imprisonment.

This constitution was published by the Archbishop, July 1st, 1416.

Another constitution was made in this convocation, regulating the probate of wills and administration.

After the breaking up of the synod the Archbishop went for a short time to France, where he did not, however, remain long, but returning to England with the King, at his majesty's command he called a synod or convocation in London on the 9th of November, in which, at the request of Henry Beaufort, Bishop of Winchester, the Earl Marshal, and Henry Ware, (who from chancellor of Canterbury had some time before been made keeper of the privy seal) who for that purpose were sent thither by the King, he prevailed with them to grant the King two tenths for his expedition into France. There was nothing else done in that synod, but the days of John of Beverley, and of Crispin and Crispinian, martyrs, on which the battle of Agincourt was fought, were made holidays.

In 1417 an event took place which shewed the justice and determination for which the Archbishop was celebrated: on Easter-day the Lord Strange and the Lady Elizabeth, his wife, and a great train of servants attending them, coming to St. Dunstan's Church to vespers, and meeting Sir John Trussel there, with whom he had an ancient quarrel, his servants drew their swords in the church, wounded Sir John, his son, and some others of his family, and killed one Thomas Petwaray, a citizen of London, who to accommodate the matter between them, had thrust himself into the scuffle. The matter being brought before the Archbishop, he interdicted the church, which had been polluted with blood, the authors and accomplices of the crime were publicly excommunicated and cursed before the people at St. Paul's Cross, and the Archbishop, sitting as judge in St. Paul's church, after he had examined into the fact, imposed this penance on the Lord Strange and his lady, who fell on their knees before him, and humbly begged pardon of the Church; that their servants in their shirts and drawers only, and

he and his wife with tapers in their hands, should go through the great street of the city from St. Paul's to St. Dunstan's, all which was accordingly performed with great solemnity; and when the Archbishop purified St. Dunstan's church, the Lady Strange filled the vessels with water; they were also commanded to offer each of them a pyx and altarcloth.

When Martin the Fifth was elected Pope, a synod was again summoned in London to acknowledge him. In this synod also Robert Gilbert, doctor of divinity and warden of Merton College, in a long and eloquent oration, having first praised the university of Oxford, laid before them the miserable condition of the students there, who after many years spent in the study of the sciences, were not called thence to receive any reward of their labours, but were suffered to grow old in the university. His example was followed by Thomas Kington, doctor of law, and advocate of the arches, who pleaded the same cause for the university of Cambridge; they both entreated in behalf of both universities, that by a decree of the synod some care might be taken to prefer them. Whereupon it was decreed, that all livings whose yearly income amounted to sixty marks, should by the patrons be given only to doctors of divinity, law or physic; those that were worth fifty marks a year only to licentiates in those faculties, or bachelors of divinity; and those which did not exceed forty marks yearly only to masters of arts or bachelors of law. This related to those benefices to which was annexed the cure of souls; the same order almost was taken in those which are called sinecures, according to their respective values. It was further added, that this decree should not extend to those who had taken degrees by some particular grace. But because it was provided by the statutes of both universities that the students of divinity should take no degree in that faculty, till they had commenced masters of arts, and that no student of canon law should be created doctor, except he had studied the civil law, this

condition was added to the decree in favour of the monks and canon lawyers, that it should not be in force unless those statutes were repealed.

For which purpose Thomas Felde, Dean of Hereford, and Thomas Lentwardyn, Chancellor of St. Paul's in London, were sent by the synod to Oxford to treat about this affair with the masters of arts, by whose suffrages the university is governed. This was also signified to the masters of arts of Cambridge by letters from the synod; but they all refused the condition, lest they should be accounted inferior to the doctors in presentations to livings; this decree, which would have been for the good of both universities, was at that time laid aside.

When the synod was ended, the injurious proceedings of Martin the new pope, began to be enquired into. For about this time several bishops dying in England, the pope substituted others at his own pleasure. In the beginning of the next year he made Benedict Nicoll Bishop of St. David's, William Barrow Bishop of Bangor, John Chandeler Bishop of Salisbury, and Philip Morgan Bishop of Worcester, by virtue of that absolute power which the popes in that age arrogated to themselves in disposing of the bishoprics of England.

The clergy here had been quiet for some time during the council of Constance after the deposing of John the Twenty-third. For the Bishops of Salisbury and Hereford dying at that time, two new bishops were made by the free election of both those chapters; nor could the whole college of cardinals by their letters written from Constance, prevail upon the chapter of Salisbury to demand John Bishop of Lichfield the King's commissioner at the council for their bishop.

But Pope Martin having now got quiet possession of the see of Rome, became far more insolent than his predecessors; for in the beginning of his pontificate he claimed a right of presentation to all churches whatsoever, reserved to himself the donation of all bishoprics by pro-

vision, disannulled all the elections of bishops made by the chapters, and within two years time made thirteen bishops in the province of Canterbury, taking his opportunity, while the King was engaged in the war with France, to venture upon an action which Edward the Third and Richard the Second had prohibited by most severe laws; he also made his nephew, Prospero Colonna, a youth of fourteen years of age, Archdeacon of Canterbury by provision, to whom some years after, to gratify the pope, the King granted the profits of as many benefices in England as did not exceed fifty marks yearly. Besides this, complaints were made of his promiscuous uniting of churches (which are commonly called appropriations) and consolidations, of his easiness in granting dispensations, by which priests were excused from residing upon their benefices, and laymen were permitted to hold spiritual preferments; and lastly, that there was no notice taken of the English in the distribution of the dignities of the court of Rome.

The King's commissioners at the council of Constance, John, Bishop of Lichfield, and John Polton, Dean of York, were ordered to represent these grievances to the new pope, who soon obtained a concession of some privileges to the English, which in the instrument itself are called agreements between Martin the Fifth, and the Church of England. These were, that the uniting of parishes should not depend wholly upon the pope's pleasure, but that the bishops of the several dioceses should have power to examine into the reason of it; that the unions of churches and consolidations of vicarages made in the time of the schism, should be made void; that those dispensations granted by the pope, by which priests were excused from residence, and laymen and monks were made capable of holding livings, should be recalled; that for the future the number of cardinals should be lessened, and that they should be promoted equally out of all nations, and that the English should be admitted to all other offices in the court of Rome.

About the same time the King sent another embassy to the pope, to desire him "not to intermeddle in the disposing of those livings in England, the presentation of which belonged to him as well by agreement made between the Kings of England and the popes, as by his royal prerogative; that no Frenchmen might be preferred to any bishoprics or livings in Aquitain, or any other of the King's dominions in France; that dignities and benefices in Ireland might be conferred only upon those that understood English; and that the bishops of that kingdom in their respective dioceses might take care that the people should speak only English; that for the future no Frenchmen might be admitted into the monasteries founded by the French in England, and that the pope would grant the King a supply, who was now making war in defence of the see of Rome, out of the money that was paid to the treasury of Rome in England. To which requests, when the pope returned no favourable answer, the ambassadors added, that if he did not speedily satisfy their demands, they were commanded to declare openly that the King would make use of his own right in all these things, which he had desired of him not out of necessity, but only to shew his respect to his holiness, and to put in a public protestation concerning these matters before the whole college of cardinals.

The French also and the Germans protested against these provisions, and other artifices of the pope.

The Archbishop again joined the King in France, serving him as confessor and counsellor, and being employed in an unsuccessful negotiation with the French for peace. But such was his activity, that we find him again in England in 1419, to obtain a further grant of money from the clergy in aid of the war: and back again in France in 1420, to congratulate the King on his marriage. In 1421 Henry V. returned in triumph to England, and the Queen was crowned by Archbishop Chichele, who about this time called a synod at London, and obtained of them a tenth for the service of the King,

which was granted upon some conditions which were put in by William Lyndewood in the name of the proctors for the clergy. They were these: that the King's purveyors should not meddle with the goods of the clergy; that they should not be committed to prison, but upon manifest conviction of theft or murder; that for all other crimes they should only find sureties for their appearance at their trial, but should not be imprisoned; and that it should be felony to geld a priest; all which the King confirmed in this parliament. Beside the bishops and other prelates, there were called to the synod by the Archbishop's mandate, John Castell, chancellor of Oxford, and John Rykynghall, chancellor of Cambridge, both doctors of divinity, who in two eloquent speeches requested in behalf of both universities, that the decree made in the synod four years before, about conferring benefices upon those only who had taken degrees in the universities according to the value of the several livings, and the dignity of the degrees might now be published with the addition of the clause formerly put in, that by repealing those statutes of the universities, monks might be admitted to degrees in divinity, before they were masters of arts, and priests might commence doctors of canon law, though they had not studied the civil law, which the masters of arts of both universities having changed their minds, had at length consented to. Moreover, to restrain the avarice of bishops and archdeacons, it was decreed, that no bishop should take more than twelve shillings for institution, nor an archdeacon for induction, and that orders should be given gratis. Also Simon Terraminus, one of the pope's receivers, in a handsome speech desired money of the synod for Pope Martin, but they gave no ear to him, conceiving that the tenths, annates, and other perquisites which were paid yearly into the pope's exchequer, were more than sufficient to supply his necessities.

The Archbishop having dissolved the synod, employed his care upon that jurisdiction which he had hitherto exercised in France, that so the same peace which had

reconciled the two kingdoms, might also unite both the Churches. To which end he recalled those judges whom he had placed in most of those dioceses that were conquered by the King, and by his letters commanded all the people of France, that for the future they should obey their bishops, and the ordinaries of the places in which they lived.

On the death of Henry V. the Archbishop was appointed one of the privy council to the Duke of Gloucester, appointed protector, but he now retired from political life to his province, where he performed the duties of his function with great diligence. He visited the dioceses of Chichester, Salisbury, and Lincoln, by his metropolitanical authority, reversing whatever had been done amiss by the ordinaries, and examining into the faith and manners of the people. At Higham Ferrars, the place of his nativity, he founded a college and a hospital.

The Archbishop endeavoured to act as mediator between the Duke of Gloucester and Henry Beaufort, Bishop of Winchester, though with little success. The Bishop of Winchester, son of John of Gaunt, had desired a cardinal's cap in the reign of Henry V., but the Archbishop prevented it, shewing by a letter still preserved to the King, "that the power of the Pope's legates did derogate very much from the dignity of the King, from the laws of the land, and from the privileges of the Church of England." But the point was carried in the reign of Henry VI., and the Bishop of Winchester became Cardinal Beaufort.

From this letter, as well as from his whole history, it will be seen that Archbishop Chichele was a vigorous defender of the King's authority, and the rights of the kingdom against the ambition of the popes, and the oppressions of the court of Rome ; by which at this very time he drew upon himself the heavy displeasure of Martin the Fifth. For the university of Oxford by letters bearing date the 24th of July, this year, interceded for him with Pope Martin ; in which, after they had given him a very extraordinary character, calling him the mirror

of life, the light of manners, a person most dear to the people and clergy, a golden candlestick set up in the Church of England, they besought him that he would not suffer the credit of so eminent a prelate to be blasted by the secret calumnies of detractors; to which purpose also in the parliament at Westminster, the house of commons petitioned the King to send an ambassador forthwith to the court of Rome, to intercede with the Pope in behalf of the Archbishop, who had incurred his displeasure for opposing the excessive power of the court of Rome. And indeed it was but reasonable that he, who for promoting the common good of all, and maintaining the honour of the kingdom, so little dreaded the Pope's anger, should be defended by the public authority.

In 1428, Cardinal Beaufort having gone the year before into France to receive the cardinal's hat, returned into England, and having opened his commission in the presence of Humphrey, Duke of Gloucester, the protector, and many of the bishops and nobility, Richard Caudray, who was appointed proctor for the King by the Duke of Gloucester and the privy council, expressly declared, that by a particular prerogative of the Kings of England, which they had enjoyed ever since the memory of man, no legate from the Pope could come into England without the King's leave; and therefore if the cardinal of Winchester, by virtue of his legantine office, should act any thing contrary to this right of the King's, that he in the King's name did interpose, and disown all his authority. Whereupon the cardinal promised openly before the Duke of Gloucester, and all that were present, that he would not exercise his office of legate without the King's leave, and that he would act nothing in it that might any ways infringe or derogate from the rights, immunities, and privileges of the King or kingdom.

The synod of 1429 granted a tenth so readily for the French war, that the clergy were rewarded by an act of the parliament holden at this time at Westminster, by which the same privilege was granted to the clergy which

the members of the house of commons do enjoy when they are chosen to serve in parliament, which was, that neither they nor their servants should be arrested while they were assembled in convocation, nor in their journey thither.

But Conzo Zuolanus, the Pope's nuncio, came often to the synod, and pleaded in behalf of the Pope, but to no purpose: when he could not obtain of them a supply for the war with the Bohemians, which he had solicited in a long and pressing oration, he produced the Pope's letters before the synod, in which he signified that he had imposed a tenth upon the kingdom of England for the support of the Bohemian war; which so incensed the whole synod, that they absolutely denied to grant a tenth. However, at the importunity of the Pope they gave him eightpence in every mark out of all benefices according to their respective values, provided that this grant were not contrary to the King's prerogative and the laws of the land.

After this, John Jourdelay, John Galle, Robert Heggley, Ralph Mungyn, Thomas Garenter, all men in orders, with several others, were brought before the synod, who were accused of heresy, for holding divers corrupt opinions concerning the sacrament of the altar, the adoration of images, religious pilgrimages, and the invocation of saints; for maintaining that the Pope was antichrist, and not God's vicegerent; that the divine oracles were contained only in the Scriptures, and not in the legends or lives of the fathers; and for keeping privately by them several books of John Wickliff and others, concerning matters of religion, written in the vulgar tongue. All which opinions some of them recanted before the synod, and the rest were committed to prison. After them one Joan Dertford being questioned about the same tenets, cleared herself of the accusation by an uncertain answer; saying, that she had learnt only the Creed and Ten Commandments, and never durst meddle with the profound mysteries of religion, upon which she was committed to the Bishop of

Winchester's vicar-general, to be instructed by him. The ordinaries also of every place were commanded vigorously to prosecute those that dissented from the established Church, whom they called by the invidious names of Wiclevists and Lollards, and whose number daily increased, and William Lyndewood, official, and Thomas Brown, chancellor of Canterbury, with some other lawyers, both canonists and civilians, were ordered to draw up a form of the process against them.

But Pope Martin was very much troubled to see the power of the keys decrease daily in England, both by the denial of a tenth for his war with the Bohemians, and several other affronts that he pretended to have lately received. For some years before this having by his bull of provision translated Richard Flemming, Bishop of Lincoln, to the see of York, which was then vacant by the death of the Archbishop; the dean and chapter of York opposed his entrance into their church, so that the pope was forced by a contrary bull to transfer him back again to the see of Lincoln. The year after John Opizanus, the pope's legate, was imprisoned for presuming, by virtue of that office, to gather the money due to the pope's treasury, contrary to the King's command; which matter the pope by his letters sharply expostulated with the Duke of Bedford.

He would certainly have called to mind all these things, if he had not been diverted by the more important concerns of the council of Basil, which was now to be called. For the time prefixed for the assembling of it was now at hand, the seventh year being almost expired since the end of the last council; for which cause the Archbishop of Canterbury called another synod at London in the beginning of the next year, on the 19th of February, in which delegates were chosen to be sent to Basil, and twopence in the pound was allowed them out of all the revenues of the clergy. Their instructions were, to desire in the name of the Church of England, that a stop might be put to that

vast number of dispensations which were daily granted, by which some were permitted to hold two livings beside dignities, others had leave to be absent from their cures, and some, who were scarce at age, were admitted to the highest offices in the Church; and that no unions of churches might be made but where there were convents within the bounds of the parish.

In 1431 the new pope Eugenius IV. opened the council of Basil, in which the question relating to the power of the pope was warmly contested, and on the 15th of February, 1432, it was determined, that a general council doth derive its authority immediately from Christ, and that the pope is subject to it; that he hath no power to remove or prorogue it; that if the pope die in the time of their session, the right of erecting a new one is in the council, and that the supreme government of the Church is committed to a council, and not to the pope; and by virtue of this supreme authority they constituted Alfonsus, cardinal of St. Eustace, legate of Avignon, and forbad Eugenius to make any new cardinals before the end of the council.

The pope being alarmed at these decrees, by his edict removed the council from Basil to Bologna, which translation the fathers by a contrary edict disannulled, and both of them by their letters cited the Archbishop of Canterbury, one to Basil, and the other to Bologna.

Upon this the Archbishop called a synod at London on the 15th of September, and advised with the bishops and prelates what course was to be taken in the dissension between the council and the pope; who unanimously concluded to send delegates to the fathers at Basil, and others to Pope Eugenius, to compose the differences on both sides; to whom they voted a penny in the pound out of all the profits of the clergy, besides the twopence granted in the former synod.

In this year John Kempe, Archbishop of York, was advanced to the purple, under the title of Cardinal of

St. Balbina. Between him and the Archbishop of Canterbury there arose a very sharp dispute about priority. For in the parliament holden shortly after at Westminster, the Archbishop of York, in respect of his cardinal's dignity, claimed precedence of the Archbishop of Canterbury, which he on the other side rightly maintained to belong to him by the ancient prerogative of his see.

The pope, with the weakest arguments and the most gross misstatements of facts, advocated the pretensions of the cardinal.

The differences between Eugenius and the council of Basil gave occasion to the calling another synod the next year: for after that Eugenius had removed the council from Basil to Bologna, and had been urged in vain by the fathers at Basil to revoke his decree, they commanded him by their edict to submit to the council, and repair to Basil within sixty days, otherwise they declared that they would proceed against him as contumacious, and divest him of the papacy.

Whereupon, in a synod begun at London the 7th of November, the Archbishop commanded the proctors for the clergy, and all the prelates of the lower house to consult and determine whether the pope might dissolve a general council at his own pleasure, and in case the fathers at Basil should depose Eugenius, and set up another pope, which of them they ought to obey? To which questions some days after Thomas Bekyngton, official of the Archbishop's court, answered in the name of the rest, that the pope by his sole command might dissolve a council, and that they were not to withdraw their obedience from Eugenius, though another pope should be created at Basil. For the affections of a great many people in England began some time ago to be alienated from the fathers at Basil, upon the account of a decree made by them, which took away the custom of voting by the suffrages of every nation, and referred all things to the determination of some particular delegates; whereupon the English representatives then at Basil, Thomas,

Bishop of Worcester, William, prior of Norwich, Thomas Brown, dean of Salisbury, Peter Patrick, chancellor, and Robert Borton, precentor of Lincoln, John Sarysbury, doctor of divinity, and John Symondisborough, licentiate in the canon law, protested against it; which was also done at the same time here in England, by William Lyndewood, proctor for the King, who repeated a set form of appeal, in which he protested against the decree as unjust, for that this way of voting might hereafter be prejudicial to the King, and the rights of the clergy and parliament.

After this the Archbishop consulted with the synod about nominating more delegates, because several of those that were sent before were dead at Basil; and eight doctors of divinity and both laws were chosen, who were to be sent to Basil, provided the fathers would admit them without imposing upon them any new oath.

The remainder of the Archbishop's life was passed in the regular discharge of the duties of his office, in maintaining the rights of the spiritual courts against the King's lawyers, and more especially in founding his noble College of All Souls at Oxford. He took a lively interest in this work, by which he hoped to make some compensation to the world for the misery he had caused by recommending the French war, of which he lived to witness the disastrous result. In 1442 he expressed a wish to resign his office, being, as he said, "heavy laden, aged, infirm, and weak beyond measure." He died however Archbishop of Canterbury, on the 12th of April, 1443. History has done ample justice to the spirit with which he resisted the assumed power of the pope in the disposition of ecclesiastical preferments, and asserted the privileges of the English Church. Among the vindications of his character from the imputations thrown upon it by the agents of the pope, that of the university of Oxford is the most signal. They told the pope, that "Chichele stood in the sanctuary of God as a firm wall that heresy could not shake, nor simony undermine, and that he was the darling

of the people, and the foster-parent of the clergy." He expended large sums in adorning the cathedral of Canterbury, founding a library there, and in adding to the buildings of Lambeth palace. He built the great tower at the west end of the chapel, called the Lollard's Tower, at the top of which is a prison room. Before the Reformation, the Archbishops had prisons for ecclesiastical offenders, who, if persons of rank, were kept in separate apartments, and used to eat at the Archbishop's table.—*Duck. Landon.*

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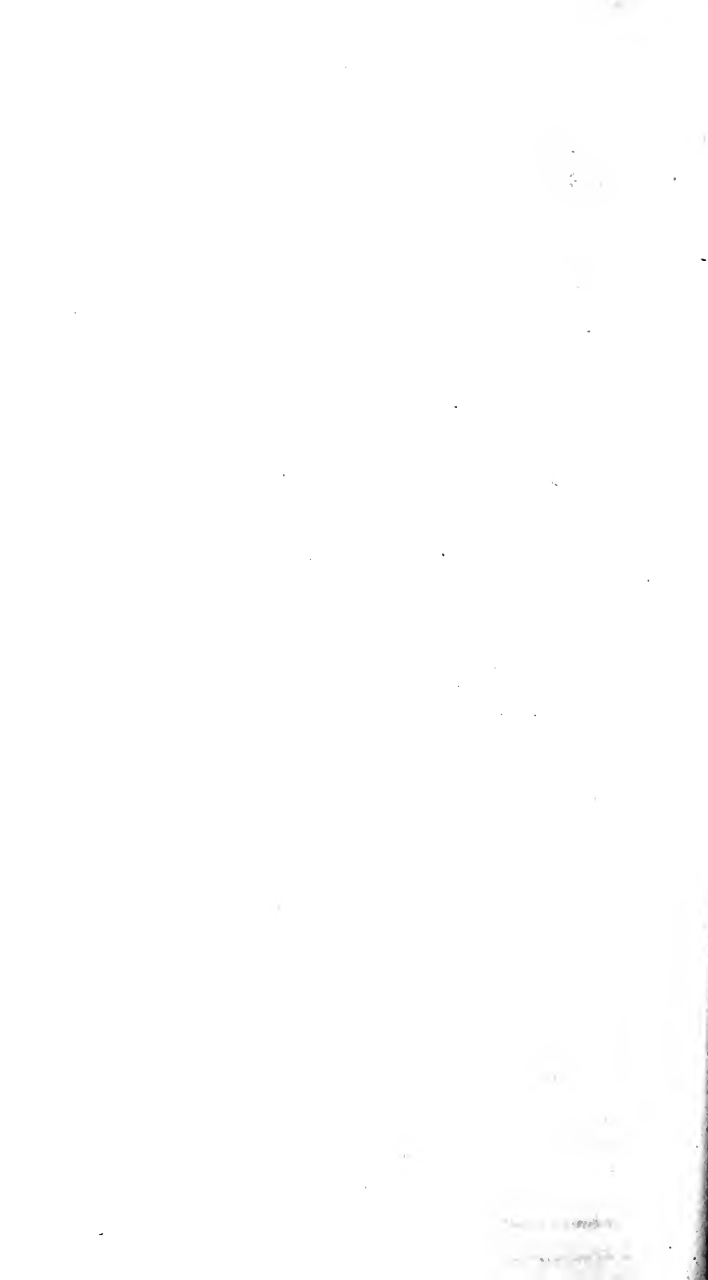
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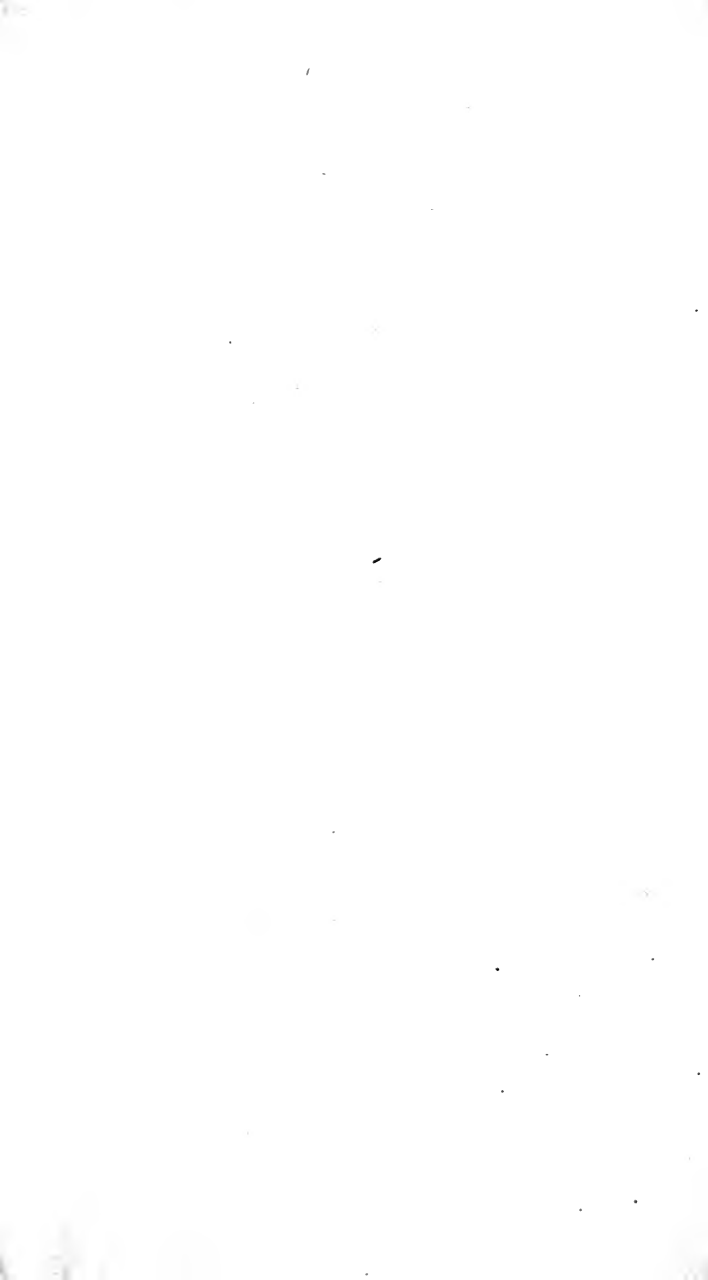
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