





LIVES AND MEMOIRS

OF THE

BISHOPS

OF

Sherborne and Salisbury,

FROM THE YEAR 705 TO 1824.



BY THE

REV. STEPHEN HYDE CASSAN, A. M.

Chaplain to the Earl of Caledon, K. P.

CURATE OF MERE AND WEST KNOYLE, WILTS.

SALISBURY :

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AND MUNDAY AND SLATTER, OXFORD.

1824.

TO THE RIGHT REVEREND

JOHN FISHER, D.D. F.R. & A.S.

Lord Bishop of Salisbury,

CHANCELLOR OF THE ORDER OF THE GARTER, &c &c

THESE MEMOIRS

ARE MOST RESPECTFULLY DEDICATED,

BY HIS LORDSHIP'S

MOST OBEDIENT AND MUCH OBLIGED

HUMBLE SERVANT,

STEPHEN HYDE CASSAN.

Vicarage, Mere, Wilts, March 15, 1824.

PREFACE.



IN the following rough and disjointed compilation it will be seen that *style* has been wholly neglected. I have sought no other praise than that of *Industry* and *Fidelity*; for my object has not been to produce an amusing volume, but a correct and authentic record of the persons of whom it treats.

Over many of the Sarum Prelates, modern no less than ancient, Oblivion seems to have cast her deepest shades. To rescue them from their undeserved obscurity, and to concentrate their widely dispersed notices, has been my humble, and I trust, not altogether useless endeavour. It frequently happens that persons hitherto considered insignificant prove to have been so only because little known. On such, then, has been bestowed the greater research and more ample illustration; while I have considered it less necessary to give copious details of those Prelates, who, by their conspicuous connection with the political and literary history of our country, are already universally known and largely recorded by the pen of Biography; the memoirs of the latter therefore will appear in a compressed form, and references to other works will be made for the filling up of the outline.

The extensive range taken by Bishop Godwin necessarily precluded his treating at large of the individual Prelates of any specific See. The same apology may be offered for the scantiness of the additional materials brought to light by his Annotator and Continuator, the Rev. Dr. Richardson. Many of their articles, confined to a very few lines, I

have been fortunate enough to enlarge considerably by reference to County Historians and other sources of authentic information. Since the date of Richardson's work (1743) more than 80 years have elapsed, during which period a large accession has been made to our biographical stock by the demise of many of the Sarum Prelates, whose Memoirs, like those of a vast portion of their predecessors, are not to be found in any of our biographical dictionaries or collections, but are either prefixed to voluminous editions of their works, or scattered up and down in publications of a fleeting nature, or, lastly, deposited only in the breasts of their kindred and descendants.

The perpetual incursions of the Danes and their barbarous devastation of places sacred to religion and literature gave a death blow to learning in this country, in its infancy, and has thrown an almost impervious cloud over the records of our early history. The Memorials, therefore, of Prelates during the Saxon period are necessarily exceedingly deficient—of others the notices are merely passages of history, laying no claim to biography; and it not unfrequently happens that the dates of their succession and death are all that the most careful investigation can elicit: while even in this point, great, and sometimes insurmountable difficulties will occur, and perhaps it is known only to those who have entered with zeal into similar researches, how many an hour may be spent, and how many a volume turned over in the adjustment of the anachronisms of the Monkish Chroniclers, and in the settlement of a single disputed date. Chronological precision, though an unfashionable feature in popular publications, it must be allowed, is the very life of all historical and biographical compilation.

I believe that scarcely a single instance will be found in this work of any assertion being hazarded without actual reference to, and citation of, a standard, if not original authority. Every life is written *de novo*. Nothing has been taken for granted—I have investigated and compared the assertions of each preceding writer by verifying their quotations, and have labored to avoid misrepresentation. I know this gives the narrative a cavilling appearance, and presents it in an uncouth garb, but I trust it does not render it less valuable; and I have chosen rather to appear triflingly minute than to admit any matter without having, as far as my means and opportunities would allow, sifted it to the utmost, constantly keeping in view that excellent remark of Baronius, that “no testimonies of later authors are to be regarded concerning the things of remote antiquity which are not supported by the testimony of ancient writers.”*

In the two reprints introduced, viz. Lady Bacon’s life of JEWEL, and the singularly interesting and very scarce Life of SETH WARD by Dr. Pope, there is not the slightest interpolation: and in regard to alteration, all that I have taken the liberty of making is confined solely to the omission of some wholly irrelevant and uninteresting matter, whose space is supplied by a valuable account of the recovery of the Chancellorship of the Garter, (never before printed), extracted from that Prelate’s M S. common place or memorandum book in the possession of BISHOP FISHER.

Of *living* Prelates I have abstained from all attempt at delineation of character. I will not be accused of making this work a vehicle for panegyrick.

It would be an act of unpardonable ingratitude were I here to omit the expression of my cordial thanks to

* Eccles. Annals.

SIR RICHARD COLT HOARE, BART. the first suggester of this publication, for the permission he generously gave me of daily access to the invaluable stores contained in the princely library at Stourhead, without which it would have been impossible for a Country Curate, far removed from every other haunt of the Muses, to have put together even these humble pages.

To the same kind Patron—to the LORD BISHOP OF SALISBURY—to JOHN THRING, Esq. of Alford House, near Castle Cary—and the members of his family, I desire thus publicly to present my sincere acknowledgments for their unremitting efforts to swell the list of subscribers.

For the numerous defects that I fear will obtrude themselves to the eye of Criticism, I must throw myself on the candour of my readers.

A LIST
OF
THE PRINCIPAL AUTHORITIES
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BISHOPS

OF

SHERBORNE, WILTSHIRE OR WILTON,

Old Sarum and Salisbury,

IN ALPHABETICAL ORDER, WITH REFERENCES TO THEIR
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BISHOPS
OF
SHERBORNE, WILTSHIRE OR WILTON,
Old Sarum and Salisbury,
IN
CHRONOLOGICAL ORDER,
WITH THE DATES OF THEIR DEATHS AND PLACES OF INTERMENT,
As far as can be ascertained.

BISHOPS OF SHERBORNE.

<i>Names of Prelates.</i>	<i>Succeeded A. D.</i>	<i>Died A. D.</i>	<i>Buried at</i>
Aldhelm	705	709	Malmesbury Abbey
Fordhere	709	probably 709	
Herewald	739	not before 758	Sherborne
Ethelwold	probably 758	not before 790	
Denefrith	790	before 803	
Wilbert	before 803	before 813	
Ealhstan	817	867	Sherborne
Heahmund	868	871	
Ethelage	871—2	probably 875	Probably Sherborne
Alfsy	875		
Asser	betw. 875—885	909	Probably Sherborne
Werstan	909	before 918	
Ethelbald	probably 918		Sherborne
Sigelm	.....	934
Alfred	934	940—1	
Allwold 1st	not later than 966	978	
Ethelric	after 978		St. August. Cant.
Ethelsy	.....	not before 991
Wulfsin	betw. 991—8	probably 1004	St. August. Cant.
Brithwyn 1st	about 1004	1009	
Elmer	1012	resigned	St. August. Cant.
Brithwyn 2nd	.....	
Allwold 2d	in or prior to 1058	

BISHOPS OF WILTS.

<i>Names of Prelates.</i>	<i>Succeeded A. D.</i>	<i>Died A. D.</i>	<i>Buried at</i>
Ethelstan	betw. 920—7	927	Canterbury
Odo trans. to Canter- bury in 934	not before 927	953	
Osulf	probably 941	970	Wilton
Alistan . . . . .	.....	981	Abingdon
Wolfgar	981	.....

BISHOPS OF WILTS, (continued.)

<i>Names of Prelates.</i>	<i>Succeeded A. D.</i>	<i>Died A. D.</i>	<i>Buried at</i>
Siric, trans. to Canterbury in 980 . . . . .	. . . . .	994-5 or 1006	Canterbury
Altric trans. to Canterbury in 996		989	1006	Canterbury
Brithwold	1006	1045	Glastonbury

BISHOPS OF OLD SARUM.

<i>Names of Prelates.</i>	<i>Succeeded A. D.</i>	<i>Died A. D.</i>	<i>Buried at</i>
Herman	1058	1078	Old Sarum, but removed to New
St. Osmund	1078	1099	Old Sarum
Roger	1102	1139	Old Sarum
Jocelyn	1142	ejected, and died 1154	Old Sarum
Hubert Walter trans. to Cant. 1193	1188-9	1205	Canterbury
Herbert Pauper . . . . .				1194	1216	Wilton

BISHOPS OF NEW SARUM, OR SALISBURY.

<i>Names of Prelates.</i>	<i>Suc. A. D.</i>	<i>Died A. D.</i>	<i>Buried at</i>
Richard Poore, translated to Durham 1228	1217	1238	His heart at Tarent, Dorset,—his body at Durham. Cenotaph in Sar. Cath. <i>See Itin.</i>
Robert Bingham	1228-9	1246	
William of York	1246-7	1256	Sarum Cathedral
Giles of Bridport	1256	1262	Sarum
Walter Delawyle	1262-3	1270	Sarum
Robert Wickham	1270	1284	
Walter Scammel	1284	1286	Sarum
Henry Braundston	1287	1287	
Lawrence Hawkburn	1287	1288	
William Corner	1289	1291	
Nicholas Longspe	1291	1297	Sarum
Simon of Ghent	1297	1315	Sarum (<i>See Land</i>)
Roger Mortival	1315	1329	Sarum
Robert Wyvil	1329	1375	Sarum
Ralph Erghum, translated to Bath and Wells 1388	1375	1400	Wells Cathedral
John Waltham	1388	1395	Westminst. Abb.
Richard Metford	1395	1407	Sarum
Nicholas Bubwith, translated to Bath and Wells 1407	1407	1424	Wells
Robert Halam, a Cardinal 1411	1407	1417	Cathedral of Constance
John Chaundler	1417	1426	
Robert Nevil, translated to Durham 1437	1427	1457	Dutham

BISHOPS OF NEW SARUM, OR SALISBURY, (*continued.*)

<i>Names of Prelates.</i>	<i>Suc. A. D.</i>	<i>Died A. D.</i>	<i>Buried at</i>
William Aischough	1438	1450	{ Edendon, near Westbury, Wilts
Richard Beauchamp	1450	1481	{ Sarum. Cenotaph at Windsor
Lionel Woodvill, or Widville	1482	1485	Sarum
Thomas Langton, translated to Winchester 1493	1485	1500-1	{ Winchester Ca- thedral
John Blythe	1493	1499	Sarum
Henry Deane, translated to Can- terbury 1501	1500	1502	{ Canterbury Cath- edral
Edmund Audley	1502	1524	Sarum
Lawrence Campegio, a Cardinal } 1517	1524	(ejected 1535) 1539	{ Rome, Our Lady Church beyond the Tyber
Nicholas Shaxton	1535	(ejected 1539) 1556	Cambridge (Gonvil)
John Capon, or Salcot	1539	1557	Sarum

PROTESTANT BISHOPS OF SALISBURY.

<i>Names of Prelates.</i>	<i>Suc. A. D.</i>	<i>Died A. D.</i>	<i>Buried at</i>
John Jewel	1559	1571	Sarum
Edmund Gheast	1571	1576	Sarum
John Piers, trans. to York 1588	1577	1594	York Cath.
John Coldwell	1591	1596	Sarum
Henry Cotton	1598	1615	Sarum (<i>Wood</i>)
Robert Abbot	1615	1617	Sarum
Martin Fotherby	1618	1619	{ All-Hallows Ch. Lombard-street, bnrnt down 1666
Robert Townson	1620	1621	Westminster Abb.
John Davenant	1621	1641	Sarum
Brian Duppa, translated to Win- chester 1660	1641	1662	Westminster Abb.
Humphry Henselman, translated to London 1663	1660	1675	Fulham
John Earles, or Earle	1663	1665	{ Oxford, Merton Coll. Chap
Alexander Hyde	1665	1667	Sarum
Seth Ward	1666	1688	Sarum
Gilbert Burnet	1689	1714-15	{ St. James's, Clerk- enwell
William Talbot, trans. to Dur- ham 1721	1715	1730	{ St. James's Church, Piccadilly
Richard Willis, translated to Win- chester 1723	1721	1734	Winchester Cath.
Benjamin Hoadly, translated to Winchester 1734	1723	1761	Winchester

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<i>Names of Prelates.</i>	<i>Suc. A. D.</i>	<i>Died A. D.</i>	<i>Buried at</i>
Thomas Sherlock, translated to London 1748	1734	1761	Fulham
John Gilbert, translated to York 1757	1748	1761	{ Grosvenor Chapel, South Audley-st.
John Thomas the 1st, trans. to Winchester 1761	1757	1781	Winchester
Hon. Robert Drummond, trans. to York 1761	1761	1776	{ Bishopsthorpe Ch. near York
John Thomas the 2d	1761	1766	Sarum
John Hume	1766	1782	Sarum
Hon. Shute Parrington, trans. to Durham 1791	1782	<i>Living</i> 1824	
John Douglas	1791	1807	Windsor
JOHN FISHER	1807	<i>Living</i> 1824	

CORRIGENDA.

- Part 1. p. 22, line 17, for *nectario* read *nectareo*.
 p. 26, line 9, for *Dialogum metricum*, read *Dialogus metricus*.
 p. 27, line 5 from bottom, for *scripturam* read *scripturarum*.
 p. 41, line 1, for *subtravit* read *substravit*.
 p. 53, line 10 from bottom, for *I* read *and*.
 p. 74, line 8, for *incantus* read *incautus*.
ib. last line of text, for *Croydon* read *Croyland*.
 p. 120, line 11, for *magnificentiur* read *magnificentior*.
 p. 137, line 8 from bottom, read *Ægidius* in a parenthesis.
 p. 141, line 9 from bottom for *says* read *said*.
 p. 145, line 13, for *Scriptories* read *Scriptores*.
 p. 211, line 3 from bottom, for *parliament* read *parchment*.
 p. 235, for *MITFORD* read *METFORD*, sic in *Regist. Episc.*
 p. 243, for *HALLUM* read *HALAM*, sic in *Regist.*
 p. 247, for *CHANDLER* read *CHAUNDLER*, sic in *Regist.*
 p. 253, for *AYSCOUGH* read *AYSCHOUGH*, sic in *Regist.*
 p. 254, line 8 from bottom for *prelates* read *prelate*.

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- Part 2. p. 86, line 3, *supply* Vol. 1, p. 17.—line 4, *supply* vol. 2, p. 359.

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- Part 3. p. 137, line 16, for *May 6th*, read *May 16th*.
 p. 205, line 9 from bottom for *Townshead* read *Townshend*.
 p. 208, line 3, for *Hall's Hist. of Winchest.* read *Ball's*.
ib. line 7, bottom of inscription, for *censenuit* read *consenuit*.
 p. 210, line 10, for *Bangoriain* read *Bangorian*.
 p. 262, *note*, line 2 of the extract from Mr. Secretary Canning's *Itinerary ad Meccam*, for *Deo* read *Dei*.
 p. 339, line 13, for *Townshead* read *Townshend*.

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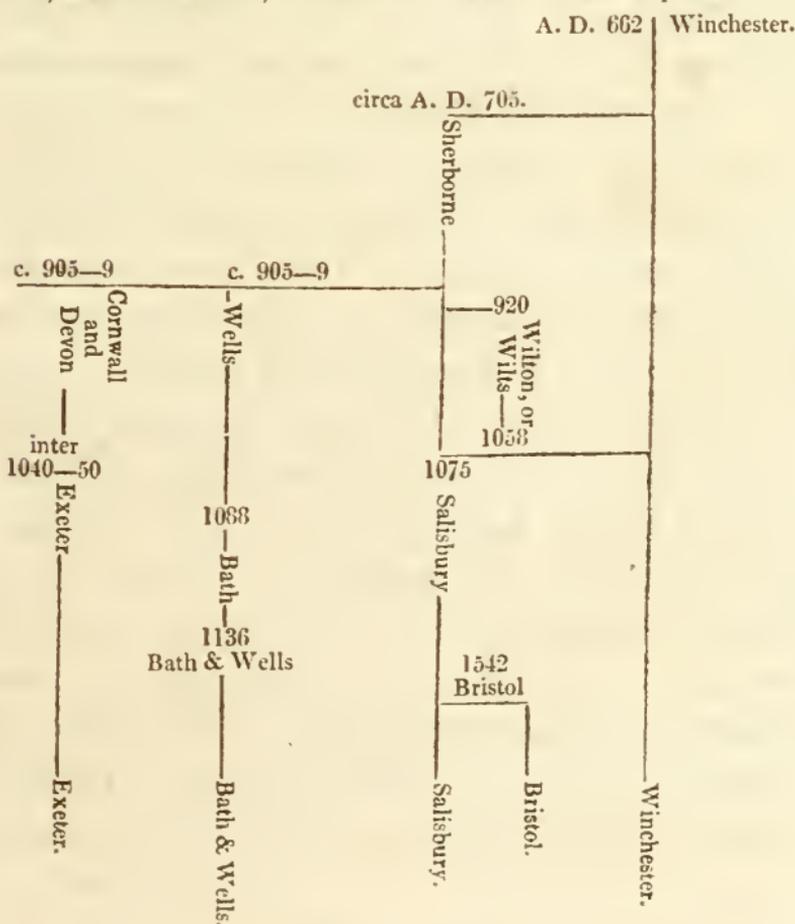
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BISHOPS OF SHERBORNE.

THE diocese of Sherborne, disjoined by King Ina, at the beginning of the 8th century, from that of Winchester, which comprehended the whole kingdom of the West Saxons, is the mother of the modern dioceses* of Salisbury, Bath

* The following chronological table is partly taken from one by Saml. Carte, vicar of St. Martin, Leicester. See *Somers's Tracts*. 4. p. 344.



and Wells, Exeter, and Bristol. Within the first decade of the 10th century, for the precise year has been variously given, some assigning 904, others 905, and others again 909, the diocese of Wells, and the two dioceses of Devon and Cornwall, since united under the title of Exeter, the former having its see at Crediton, the latter originally at St. Petrock's, and subsequently at St. Germain's, were dismembered from it. A few years afterwards, circa 920, the diocese of Wilton, (as it is ordinarily called, though Leland, Coll. 2. 251. not without apparent reason, contends that *Episcopi Wiltunenses* should be translated bishops of Wiltshire, not Wilton, "*Episcopus enim Wiltoniensis non a Wiladuno oppido sed provinciâ sic dictus,*") was also alienated from the mother see, its bishops having their residence at Ramsbury and Sunning. But this disjunction was of short duration, as, in 1058, bishop Herman, the last bishop of Wilts, and the first of Sarum, obtained their re-union. At this period, the prelates of the diocese of Sherborne began to be styled bishops of Salisbury, the episcopal see (*sedes*) having been transferred from Sherborne to Old Sarum, in conformity with a decree, passed by a Council held at London, under Lanfranc, and convened

by William the Conqueror,* that all episcopal sees should be removed from places of minor importance to capital towns and cities: when Old Sarum, though probably, as Hutchins† intimates, of far less importance and extent than Sherborne, being as William of Malmesbury‡ says little more than a castle, was selected, perhaps, as affording, from its strong position and natural advantages, protection from the incursions and ravages of the enemy; or perhaps Herman, whom Godwin calls “vir mobili ingenio præditus,” availed himself of this decree merely that he might gratify his love of variety. Finally, one more spoliation of the ancient diocese of Sherborne took place in the time of Henry VIII. who, in 1542, formed out of it, the diocese of Bristol. The see itself also, together with its cathedral, was destined to another removal. The garrison of the earls of Salisbury proving troublesome to the ecclesiastics, who likewise suffered much inconvenience “propter penuriam aquæ,” it was prudently resolved that the

* “In primitiva Anglorum ecclesia præsules in locis humilibus tanquam contemplationi et devotioni aptis sedes suas statuerunt, sed tempore Willielmi Conquestoris ex canonum decreto edictum est, ut episcopi de villulis ad urbes transierent.” *R. Hygden. Polychron. l. 1.*—See also *Usser: Primord: c. v. p. 57*; *Wilkins's Concilia*, vol. 1. p. 363. Col. ii. and *Knighton. ap. x. Scr. lib. 11. Col. 2351.*

† *Hist. Dorset. 2. 373.*

‡ *De Pontif. lib. 2. p. 250.*

banners of the cross should no longer wave from the summit of Old Sarum, insulted and profaned by the lawless violence and turbulent spirit of soldiers bearing the arms of human warfare, but be transplanted into a more peaceful and more congenial soil. Accordingly the ecclesiastics, bearing with them the tombs and the ashes of their holy predecessors, descended into the spot now known as modern Sarum,* where the piety, zeal, and unremitting efforts of bishops Richard Poor, Bingham, and William of York, in the space of 40 years, erected the present elegant and stately† cathedral, which, for its united grandeur and simplicity, its “fairy form,” and solid structure, has been the admiration of every subsequent age—a cathedral, which, unimpaired, has stood the tempests of nearly six hundred years, and, like a rock in the ocean, raised her triumphant head against the assaults of her various and conflicting enemies. Long may this, our Sion, flourish! Long may she be the refuge of the professors of the pure and reformed episcopal religion; and may her clergy steer their steady course equally remote from the superstitious rites that anciently profaned

* Leland Collectanea. Vol. 2. p. 301.

† “Quâ vix ulla magnificentior.” Leland. de Script. p. 174. in vit: Osmundi.

her altar, and that still more to be dreaded, because more subtle and imposing, spirit of modern pseudo-liberality and fanaticism, whose innovating hand would dash *that* altar from its base; and I am confident that every true son of the church, every lover of his country, every friend to social order, and christian unity, will join with me in exclaiming with fervour and devotion, of this and every other apostolic establishment—*Esto perpetua!*

I. Saint ALDHELM.

SUCCESSIT A. D. 705.—OBIIT A. D. 709.

St. Aldhelm, the well known founder of Malmesbury Abbey, who was, perhaps, the greatest character of the Saxon Heptarchy, shone a luminary in that period of intellectual darkness. When we consider his multifarious acquirements, and his writings, in almost every branch of science,* we must admit him to have been an extraordinary man for the age in which he lived. It appears from bishop Bale, in his work *de Scriptoribus Britannicis*, that his life was written by Osmund,† and also by Faritius;

* See the list of his works at the end of this sketch.

† See also *Knyghton X Script. lib. 11. col. 235l.*

the former, of whom we shall have occasion to speak in his proper place, was bishop of Sarum in 1078, and ob. 1099. The latter was first a monk, and afterwards abbot of Malmesbury in 1100, and ob. 1117. But their works have not come down to us. Venerable Bede is the earliest writer that names him; his notices, however, though highly commendatory, are but scanty—a deficiency which fortunately has been amply made up by the zeal and assiduity of the monk of Malmesbury, who, laudably anxious for the honor of the founder of the religious house of which himself was so illustrious a member, has concentrated all that was known of him, in his 5th book *De Pontificibus Anglorum*,* which he divides into four parts: In the 1st he treats of Aldhelm's birth and literary acquirements: in the 2d, of the Cænobia, or religious houses he founded: in the 3d, which might well have been spared, he relates a few of his miracles, gravely adding, not but that he performed many others, but that those only are recorded which

* Bishop Nicolson observes "St. Aldhelm's life is most copiously written by William of Malmesbury, whose 5th book of English bishops is almost entirely upon this subject. It has been lately published both by Dr. Gale and Mr. Wharton; whereof the former is said to have employed a careless amanuensis, and the other confesses he transcribed a very faulty copy, whereas father Mabillon gave us only an imperfect abstract." Act. Benedict. Sæc. iv. pt. I. p. 726. Hist. Lib. 103. Aldhelm's life, by William of Malmesbury, forms part of the *Anglia Sacra*, written in latin, by the learned H. Wharton. 2 vols. fol. Lond. 1691.—A very good life of Aldhelm, though not without errors, may be found in the *Biog. Brit.* vol. 1. p. 91. edit. Lond. 1747. 7 vols. fol.

elude all possibility of doubt,* “ Non quod plura non fecerit, sed quòd ista tantum dubietatis scrupulum effugere potuerunt:” in the 4th, he proceeds to relate the affairs of the monastery subsequent to the death of this holy man.

The birth and descent of Aldhelm are involved in obscurity which at this remote period it is out of our power satisfactorily to illustrate. The learned Capgrave, a monk and theologian of the 14th century, in his very rare work *Legenda Sanctorum Angliæ*,† as also the author of the *Golden Legend*,‡ and after them bishops Bale§ and Godwin,|| Pits,¶ Cave,** Thomas Warton,†† and others, one and all, heedless of what the monk of Malmesbury had asserted, affirm Ald-

* Amongst other “incontestible” exercises of Aldhelm’s miraculous power, his biographer tells us that a beam of wood was most opportunely lengthened by his prayers, so as to fit the sacred edifice for which it was required, and for which it had proved too short; and that the ruins of the church he built, though completely “sub Jove frigido,” were never wet with rain during the worst weather. Vide ut sup. and also *Capgrave, Legenda, &c.*

† Fo. x. Wynken de Worde. 1517.

‡ Fo. c. xxv. The index tabula fo. 53 has misprinted xxvii. Many have quoted this work who, I suspect, have never seen it. It was printed by Wynken de Worde, 1524.

§ De Scrip. Brit. Cent. 1. p. 83.

|| De Præsulibus. ap. Richardson, p. 329.

¶ P. 116.

** Hist. Lit. Sæc. Monotheliticum. p. 389.

†† Hist. Eng. Poetry. vol. 1. dissert. ii.

helm to have been nephew of Ina, king of the West Saxons, being son of Kenter or Kenred his brother. But this is clearly erroneous. Malmesbury, on the authority of the Saxon Chronicles, plainly says that Ina had no other brother than Inigildus,* “constat quod Ina nullum fratrem præter Inigildum habuerit:” and in treating of the genealogy† of Ina, he wholly passes over the name of Aldhelm, whose father (if father he was) Kenter, however, he admits *ex auth. Manual. lib. regis Elfredi* to have been very nearly related to Ina. “Inæ arctissima necessitate‡ consanguineus.” Nor will it be here unworthy of remark, that bishop Godwin has strangely misconceived and misquoted Capgrave, when he says that that author represents Aldhelm as *son§* of Ina, for no such assertion is made by Capgrave. The editor also of the New Biographical Dictionary, has, contrary to his usual course, fallen into an error in citing William of Malmesbury as his authority for Aldhelm’s being

* Vita Aldhelmi ap. Wharton. Ang. Sac. pt. ii. p. 3. and De rebus Anglic. post Bedam, p. 15.

† Ib. p. 537. His name is also omitted by John Brompton, one of the X Scriptores, p. 758.

‡ The only writer, I believe, ancient or modern, who has not fallen into this error, is Florent. Wigern. Chron. cx Chron. p. 557. He merely calls him “Inæ amantissimi propinquus.”

§ De Præsul. ut sup.

nephew to Ina,* whereas Malmesbury is the very writer who directly denies and proves the impossibility of such relationship.

Aldhelm, who according to Faritius's wretched pun recorded by Malmesbury, was so named quasi *senex almus*, or according to the latter biographer's own pun, quasi *galea vetus* (old helmet), (alluding to the helmet† of salvation) was undoubtedly of illustrious Saxon descent, and born, as it would appear from comparison of admitted dates A. D. 639. One is at a loss, therefore, to conceive why some recent compilers say that the time of his birth is unknown. All agree that he died in 709 at the age of 70. We may, therefore, safely fix his birth at 639. The place of his nativity is said to have been Caer-Bladun, (hodie Malmesbury) in Wilts, both in the old edition of the Biographia Britannica and in Kippis's, as well as by Mr. Chalmers in his Biographical Dictionary: but on what authority this is so positively asserted, although probable enough, does not appear. Malmesbury and Bede are silent. Aldhelm's earlier education was received at Malmesbury, under Maildulph,‡ (whom

* Vol. I. p. 371.

† Alfred used to call him "Ealdhelm," "Old Helmet."

‡ Some will have it that Malmesbury, originally Caer-Bladun, was so named from Maildulph, quasi Maildulph's burg.—Quære, if not as likely to

Hutchins* calls Scotus, and Mr. Turner,† an Irishman), who, charmed by the sylvan beauties of the place, led a hermit's life there, and supported himself by teaching scholars. This school, encreasing under Maildulph,‡ at length became a sort of religious house or college, and was the basis of that monastic establishment which eventually St. Aldhelm so magnificently endowed and so ably governed. But the studies of Aldhelm, it appears, were chiefly pursued at Canterbury, at the feet of archbishop Theodore, and the celebrated Adrian,§ abbot of St. Augustin, undoubtedly then the first scholar of his age, whom Malmesbury justly styles “fons literarum rivus artium.” Afterwards, in consequence of ill health, he returned to Maildulph and assumed

be named from Mulmutius, (Mulmutius's burg) Dunwallow Mulmutius, a British prince having originally built it. After its destruction in the wars there rose out of its ruins a castle called Ingelborne, by which the place was known till Maildulph's time. Bede calls it *Maildulphi urbs*, which Camden supposes was changed to Malmesbury.

* Hist. Dors. Sherb. and so also Camden Brit. p. 114. 8^o Lond. 1586.

† Hist. Anglo-Sax. vol. 2. p. 365. The editors of the Biog. Brit. 7 vols. fol. vol. 1. p. 91. note, call him an Irish Scot. Thus, too, Scotland and Ireland are indiscriminately named as the birth place of the celebrated John Erigena, called also Scotus.

‡ See Leland Collect. 2. p. 303.

§ Bede says that Theodore and Adrian taught Tobias, bishop of Rochester, the Greek and Latin tongues so perfectly, that he could speak them as fluently as his native Saxon. Hist. Eccl. v. 23.

the monastic habit amongst the Benedictines.* In these different seminaries, as well as by a residence in France and Italy,† he acquired a stock of knowledge but rarely equalled in those times. The leisure and retirement of a monastic life, far from generating listlessness and apathy in Aldhelm, afforded his active mind the happiest opportunity of rational cultivation. He not only applied himself to the acquirement of the Anglo-Saxon, his native tongue, but, as is evident from his writings, he made as great a proficiency in theology, rhetoric, poetry, and music, as he had before done in the languages of Greece and Rome. Insomuch that the fame of his learning extended in every direction. He corresponded with the most celebrated literary characters of his day, and was repeatedly solicited to revise their works, especially by prince Arcivil, a son of the king of Scotland, who sent his compositions to him that he might rub off their Scotch rust, “ut perfecti ingenii limâ eraderetur scabredo Scotica.” Cellanus, a learned contempo-

* Pitseus, p. 116. and Porter's “*Flowers of the Lives of our English Saints*,” p. 487. 4to. Dorney, 1632.

† The writer above quoted says, “*Adolescens missus est primum in Galliam deinde in Italiam ut artes liberales*,” &c. Quære as to *Adolescens*. Pitts is too apt to state his own surmises as facts. In his life of Aldhelm he quotes Johannes à Bosco in libro quem collegit ex vetustis M.S.S. bibliothecæ Floriacensis, but all that is said by that writer is taken word for word from venerable Bede.

rary, writing from a remote corner of a Frankish territory, has these remarkable words, “ ad nostras accessit aures vestræ latinitalis panegyricus rumor,” while Capgrave tells us that his splendid acquirements, exciting admiration at the papal see, caused his introduction to pope Sergius. “ Fama enim ejus multis preconiiis illustrata, jam mare transierat,—alpes accesserat, et Romam penetravit. Qua incitatus papa Sergius scriptis eum ascivit et honorifice suscepit”—an introduction to which, doubtless, must be attributed the concession of the various important privileges he procured for the abbey of Malmesbury.

On Aldhelm’s own authority, we may, I think, confidently assume it as a fact, till controverted by sufficient evidence, that he was the *first* Englishman who wrote in the latin language both in prose and verse. He composed a book for the instruction of his countrymen on the prosody of that language, and applied to himself that distich from the 3d Georgic :

Primus ego in patriam mecum (modo vita supersit)
Aonio rediens deducam vertice Musas.

Nor is his claim to this honor in the least shaken by Mr. Warton’s assertion,* on the authority of

* Hist. of Engl. Poetry, vol. 1, diss. 2, p. 27.

Conringius,* that an anonymous latin poet who wrote the history of Charlemagne in verse was the *first* of the Anglo-Saxons that attempted to write latin verse; for it should have been recollected, and we wonder at so acute a writer forgetting such a circumstance, that Aldhelm died 33 years before Charlemagne was born.†

Nor did the literary pursuits of Aldhelm in any way interfere with the duties of his holy profession. Bale says, “*Evangelii prædicationi obnixè invigilabat.*”‡ From the period of his embracing the ecclesiastical life he became a conspicuous model of ardent and sincere, however misapplied, piety,—piety which, had it been diverted from its erroneous, and directed into its proper channel, would have done honor to a nobler cause. He was a perfect anchorite. Various were his modes of self-denial, and extraordinary, and almost past belief, his modes of combating and subduing the frailties of the flesh, the records of which the curious reader will find preserved in the pages of his biographer, Malmesbury.§ The measure he adopted for pouring

* Scrip. Comment. p. 103. This poem was printed by Reineccius, at Helmstadt, many years since, with a large commentary.

† “Aldhelm ob. 709,” Charlemagne nat. 742. *L'art de justifier les dates.* vol. 2. p. 2. col. 2.

‡ De Script. Brit.

§ See also Porter's Lives of the English Saints. p. 490. Doway. 1632.

religious instruction into the benighted minds of the common people was singular and ingenious. Observing the backwardness of his semi-barbarous countrymen to listen to grave harangues in their proper place, this holy man composed a number of little poems, "*Cantiones Saronicæ*," which, it was his custom, placing himself on a bridge, after the celebration of mass, to sing to the passing crowds, and this he did in so sweet a manner as to rivet their attention; he then insensibly interwove themes of a loftier nature, calculated to enlighten their minds, and to improve their morals. Indeed the advancement of religion seems to have been his uniform and earnest desire. Hence his unremitting efforts in the establishment at Malmesbury, where, besides the chief church which he built, and dedicated to St. Peter, he erected, within the precincts of the abbey, two others, the one dedicated to the Virgin Mary, the other to St. Michael. On the retirement of Maildulph, his aged and respected preceptor, Aldhelm's uncommon merits pointed him out to Eleutherius, bishop of Winchester, as a proper person to fill the abbacy of Malmesbury, to which he was accordingly appointed in 675,* being then only

* Florent. 666 sed male. The date I have given ex auth. Malmesb. is preferable as agreeing with his having been abbot 34 years at the time of his death, which all concur in fixing at 709. Wilhem. Mal. pt. 2. p. 24. and de gestis Reg. Ang. lib. 1. fol. 7. See also Camden, Brit. p. 114. 8^o. Lond. 1586.

36 years of age. From this period, and for the long space of 29 years, the internal government of this society, first emerging under his auspices, from infancy and obscurity,—the promotion of its prosperity and fame, the augmentation of its revenues through the medium of his royal kinsman Ina, and the permanent establishment of its privileges through papal favor, seem to have been objects that engrossed his attention: and it is certain that under his fostering care the monastery rapidly rose in dignity and wealth, in importance and reputation.

St. Aldhelm also founded monasteries at Frome in Somerset, and at Bradford in Wilts,* the former was standing in Malmesbury's time, dedicated to St. John, the latter to St. Lawrence; but it seems the societies were not of so long duration as the buildings. Tanner† tells us, the religious were probably dispersed by the Danish wars. A note in Bede‡ says, that Aldhelm built a church at Sherborne, and obtained

* Will. Malm. de vit. Ald. pt. 2. p. 8. "Fecit et aliud Cænobium juxta fluvium qui vocatur From." See also Capgrave, f. 10. c. and Malm. de Pontif. lib. v. p. 21, and 343. Of the former Malmesbury says "Stat" [Ecclesia] ibi [Frome] adhuc; and of both "in nihilum defecere." pp. 8. 9. de v. Ald.

† Not. Monast. Somerset & Wilts. Capgravius. f. 10. c.; Will. Malmesb. ut sup. p. 8.; and de Pontif. Angl. lib. v. p. 21, and 343.

‡ Lib. 5. cap. xviii. (edit: Smith.)

a charter from Ina; and Hutchins* asserts the same, adding also the church of Brivecune; but neither of these are noticed in Tanner, nor can I find any mention of them in Malmesbury. He is likewise said to have instigated Ina to build Glastonbury monastery, and in 704 to have obtained from the same quarter, its exemption from paying tribute and other immunities.†

On the death of Headda, 5th bishop of Winton, the friend and correspondent of Aldhelm, Ina divided that immense bishoprick,‡ comprehending the whole kingdom of the West Saxons, into two dioceses, under the names of Winchester and Sherborne, the latter comprehending the counties of Dorset, Somerset, Wilts, Devon, and Cornwall; and of this portion he appointed Aldhelm bishop in 705;§ consecra-

* Hist. Dorset. vol. 2. p. 371.

† X. Script. p. 758. Usser. Brit. Ecc. Antiq. p. p. 111.

‡ Of this spoliation: of Winchester, Fuller thus speaks: "I find no compensation given to the see of Winchester for this great canton cut out of it: as in after ages, when Ely was taken out of Lincoln diocese, the manour of Spaldwick, in Huntingdonshire, was given by K. Hen. 1. to Lincolne. in reparation of its loss for so much of the jurisdiction taken from it. But at this time, when Sherborne was parted from Winchester, the damage to Winchester accruing thereby was not considerable, episcopal jurisdiction in that age not being beneficial, but rather burthensome. So that Winchester might turn her complaints into thankfulness, being thus eased of her cumbersome greatness." Fuller, Church Hist. Cent. viii. p. 94. sect. 4.

§ "Aldhelmus fuit Epūs juxta Westwudam." Sax. Chron. p. 50. l. 7. See Hist. Angl. auct. Polydoro Virgilio. p. 156. Lugd. Bat.

tion being given him, according to Godwin and others, by pope Sergius, at Rome; but according to Malmesbury and Florence, by Brithwald, archbishop of Canterbury.* On this event, a flattering mark of the affection and respect entertained for Aldhelm by the monks over whom he had presided, is recorded. It was Aldhelm's intention, when advanced to the prelacy, to appoint abbots over his different monasteries; but this was utterly refused by the grateful monks, who would not consent to be governed by any other than their founder, so long as he should live.† This fact shews that those writers can not be correct who fix the foundation of the monasteries of Frome and Bradford at a period *subsequent* to Aldhelm's promotion to the bishoprick. Bp. Tanner says distinctly, that Frome was founded prior to 705,§ in which year we know that Aldhelm was made bishop. Indeed if pope Sergius's bull be genuine, the monastery at Frome must have been

* The author of the Golden Legend says, by the archbishop of Canterbury.

† Bede, ap. Smith. Note, lib. 5. cap. xviii.

§ See Notitia Monast. xxi. Frome.

founded prior to 690;* and as to Bradford, we are told by the same high authority, that Aldhelm was abbot at the time he was made bishop, therefore it could not have been founded subsequent to his elevation.

St. Aldhelm enjoyed his bishopric scarcely five years. He died May 25, 709,† at the age of 70, in a wooden church at the village of Doulting,‡ near Shepton Mallet, on the south side of Mendip Hills. This church the monks of Glastonbury afterwards rebuilt of stone.§ His body was conveyed from Doulting, and buried with great pomp on the eve of St. Augustin, in St. Michael's church, in the abbey of Malmesbury, under the superintending care of Egwine, bishop of Worcester, who gave directions that wherever the funeral procession should chance to halt on its journey, crosses of stone should be erected. These were called Bicepstane (Bishop

* Ex auct. Reyner de Antiq. Benedict. Tract 1. p. 21. See note x.

† In Turner's Hist. of the Anglo Saxons, vol. 2. p. 334, last line, for 809 read 709. It is correctly printed at p. 366.

‡ “ Domus obitus ejus conscia lignea erat ecclesia, in quam se ultimum spirans inferre jussit ut ibi potissimum efflaret: sicut incolæ hodie per succiduas generationes asseverant.” Ang. Sac. Pars II. p. 23. A sketch of St. Aldhelm's well, to the waters of which miraculous virtue was attributed, may be seen in the Gent. Mag. pl. 1. fig. 2. Dec. 1796, taken by A. Crocker.

§ The first Saxon churches of our island were all built of wood. See Bede III. 4.

stones.)* Dr. Henry† is mistaken in giving Sherborne as the place of Aldhelm's decease, and it is remarkable that he should quote William of Malmesbury as his authority for this error, when that writer has told us that Doulting was the place.‡ Another reference of his in the page quoted in the note relative to Alfred's commendation of Aldhelm is erroneous; and he is also incorrect in saying that Aldhelm was abbot only 30 years. This probably arose from the notion that he resigned his abbacy on accepting the prelacy.§ His remains lay in the earth for 246 years, when king Ethalstan had them taken up and put into a shrine, and chose the same church in which they were deposited for his own burying place.|| Dunstan, when he

* Leland, "Ex libro incerti autoris de vita S. Egwini Ep̄i Wicciorum" has the following passage: "Aldhelmus religiosus Ep̄us migravit ad Cominum post 2 annos qd. ego per revelationem cognoscens, convocatis fratribus et obsecundariis meis excessum venerandi patris eis aperui concitoque gradu ad locum ubi sacrum corpus ejus jacebat, 50 ferme millibus ultra Melduncense monasterium positum deveni et ad sepulturam adduxi et honorifice sepelivi: mandans ut in quocunque loco sacrum corpus in asportatione pausaverat sacræ crucis erigentur signacula." Leland Collect. 2. 299.

† Hist. Brit. 2. p. 319.

‡ "Est in pago Somersetensi [villa] Dultinge vocabulo, in qua hominem exiit." vid. sup.

§ Malmesbury furnishes us with the following dates, which I prefer to those assigned by other writers. "Obiit 709, before Ina 18 years, before Bede 25, after being made abbot 34, and after being consecrated bishop 5." p. 24. Bale says he was bishop 10 years. He stands alone in this croneous assertion.

|| See note in Bede, p. 203.

repaired the monastery, fearing the Danes would carry off the relics for the sake of the shrine, deposited them in a stone tomb on the south side of the high altar. This, with the greatest part of the abbey church, was totally destroyed at the dissolution.*

There is an anecdote of Aldhelm which has been variously related by various writers.—While at Rome, awaiting the pope's approval of his claims in behalf of his monasteries, it happened unfortunately, that a child was born under circumstances that cast a suspicion on the the papal fame. Bishop Godwin† tells the story as if the child had really been his holiness's bastard, and commends Aldhelm's courage in rebuking his incontinence. “*Memoriæ traditum sanctissimum illum patrem (Sergium) verum jam patrem, novâ prole auctum et luxuriam hominis reprehendere coram ausum novitium hunc episcopum.*” The splenetic Bale,‡ to whom the Oxford historian§ scruples not to apply the epithet “scurrilous,” gives the story

* Hutchins. Hist. Dorset. ut supra.

† Comment. de Præsul. ap. Richardson. p. 330.

‡ De Script. Brit.

§ Ath. Oxon. passim.

a very different turn: “Unum hoc in eo (Aldhelmo) deflendum occurrit quod cum Sergio primo pontifice Romano longam consuetudinem habens, ejus interim non ignorabat incestum, *cauterio perustam avehebat conscientiam*” While the monk of Malmesbury, in his book of Aldhelm’s miracles,* and after him, Capgrave, in his *Legenda*, ingeniously extricate both the pope and our bishop, by the happy intervention of a miracle. This was truly “*dignus vindice nodus*,” in which the presence of supernatural aid might well be admitted. Aldhelm having had the child brought to him, and having first baptised it in the presence of the indignant multitude, adjured it to declare whether the holy father were its parent or not: upon which, to the entire satisfaction of all parties, the infant, then only nine days old, solemnly and positively affirmed the entire innocence of the calumniated pope!

His character has been thus drawn. His contemporary, venerable Bede, styles him, “Vir undequaque doctissimus nam et sermone nitidus† et scripturarum tam liberalium quam ecclesias-

* De Vit. Ald. p. 17.

† Alfred well translates “nitidus sermone” into “on wordum or and scinende,” “clear and shining in his words.”

ticarum eruditione mirandus.” *Hist. Eccles. ap. Smith. lib. v. cap. 18. p. 203.*

Bishop Bale says, “Erat quidem Latine et Græce doctissimus, ingenio et sermone nitidus atque in edendis poematibus. Artem musices omnibus mundi deliciis prætulit instrumentorum omnium peritiam perapposite callens.” *DeScript. Brit. p. 83.* His skill in music has obtained him a considerable place in Sir John Hawkins’s *History of Music.*

“Currebatur,” says Malmesbury, “ad Aldhelmum totis semitis. His vitæ sanctimoniam, illis literarum scientiam desiderantibus. Erat enim, quamvis eruditione multiplex, tamen religione affabilis et simplex: qui adversantes obruerit dicendi flumine, discentes mulceret nectareo docendi flumine;” and adds, that Aldhelm, as to style, may justly be termed “ex acumine Græcum, ex nitore Romanum, et ex pompa Anglum.”

Polydore Virgil calls him “divus Aldhelmus.” *Angl. Hist. lib. vi. p. 156.*

“Citharædus erat optimus, saxonicus atque latinus erat poeta facundissimus, cantor peritissimus, doctor egregius.” *Florent. Wig. Chron. ex Chron. p. 557.—Leland, Collect. 11. 278. Warton’s Hist. English Poetry.**

* Warton fell into a mistake in quoting his authority, by looking into the *Chron. of Florent*, printed at the end of *Matt. Westminster, 1601*, instead of

Bishop Gibson* observes, that near Malmesbury there is a meadow called St. Aldhelm's mead, and that before the reformation the monks had several memorials of St. Aldhelm, as his psalter, the robe† wherein he said mass, and a great bell called St. Aldhelm's bell. The village also, about 6 or 7 miles S. E. from Malmesbury, called Hilmarton, he adds, "is probably denominated from this saint, for in Domesday it is written Aldhelmertone. Æthelstan made Aldhelm his tutelar saint, and for his sake granted the town of Malmesbury large immunities, and enriched the monastery with ample donations. He chose this for the place of his burial, and the inhabitants shew his monument to this day." Our author further adds, "which monument is so far from being erected immediately after his death, that it seems to have been set up since the conquest, and possibly since the reformation, for William of Malmesbury tells us that this king was interred under the high altar, whereas the monument is in the nave, and grass grows now where the choir was."

from the separate edition 8^o 1592. Florence's work is said to be continued "per quendam ejusdem Cœnobii eruditum," and he probably did not distinguish between the anonymous part and that with a name.

* Camden's Brit. vol. 1. Col. 104. See also Aubrey.

† This robe was the subject of a miracle, having been suspended on a sun-beam while the holy man was officiating! See Capgrave and Malmesbury.

It is not to be wondered at that the miracles St. Aldhelm was said to have performed, and the general sanctity of his character, should have procured him the honor of canonization. His day is held May 25.*

From the high estimation in which our prelate was held throughout the whole of his vast diocese, perhaps we may not be accused of exceeding the bounds of probability, if we hazard the conjecture, that the Eastern point of land of Weymouth bay, vulgarly called St. Alban's head, took its appellation from this distinguished saint.

It only now remains to speak of his writings, of which Bale has given us the following list, and to which we shall subjoin what observations we have met with.

De circulo Paschali contra Britannos.† Cave says of the opus Paschale,—“jam deperditum.”‡

* See Bede ut sup. edit Smith, and Butler's Lives of the Saints, under that day.

† Of this work the author of the Golden Legend observes, “At that tyme there fell a grete varyance among the bysshops of this londe for the holdynge of Eester daye. But Saynt Aldhelme made a boke that all men shold knowe for ever when Easter day shall fall: the whiche boke is yet at Malmesbury.” This book was written by the direction of a diocesan synod. It charges the British church with many singularities which kept them from the Saxon communion. Bede says it brought the Britons, who were subject to the West Saxons, to the Catholic usage. Lib. v. c. 18. See Biog. Brit. old edit. vol. 1. p. 91. and Collier's Eccles. Hist. lib. 11. p. 121.

‡ Hist. Lit. Sæc. Monothëiticum, p. 369.

Of Aldhelm, “claruit præcipue circa An. 680.” Abp. Usher calls this work “De tonsuræ et Paschalis observationis Controversia ad Geruntium Britannorum Cornubiensium Epistola.” *Brit. Eccl. Antiq.* pp. 321. 923. 930.

De virginum laude. Extat. Paris 1576 ap. Canisium Tom v. p. 11. p. 798 et in Biblio. Patr. Tom xiii. p. 91.*

Ad Hildeitham de virginitate. The historian of Dorset says that Aldhelm’s portrait is in two copies of his book *de virginitate*. This work is published in Bede’s opuscula.

De vita Monachorum.

De metrorum generibus.

Ænigmaton versus mille. “Cum aliis opusculis metricis edidit Martinus.”†

De laude Sanctorum.

De octo vitiis principalibus.‡ Extat ap. Canisium in Bibl. Patr. dictis locis.

De septenarii dignitate.

De charitate mutua.

De fraterna admonitione.

De pugna vitiorum.

De natura insensibilium.

* Hist. Lit. Sæc. Monotheliticum, p. 389.

† Cave Script. Eccles. Hist. ut supra where in the margin vii. Sæc. p. 389 the reference to Bede should be xviii. and not xix.

‡ Viz. gluttony, luxury, avarice, anger, despair, slothfulness, vain-glory, pride.

De philosophorum disciplinis.

Super ænigmatibus.

De arithmetica.

De Astrologia.

De Metaplasmo.

De Schematibus.

Flores utriusq. Testamenti.

Homeliæ ad populum.

Dialogum Metricum.

Epistolæ ad diversos. Malmesbury calls these “*Scripta maximam vim eloquentiæ et scientiæ redolentia.*”*

Hymni et odæ.

Carmina diversi generis.

Cantiones Saxonicæ.

Psalterium quoque transtulit in linguam Anglo Saxonicum.” Bishop Nicolson† observes, “We know not what is become of St. Aldhelm’s hymns and other musical composures, &c.”

Specimens of his poetry may be found in Turner’s *History of the Anglo Saxons*.‡ That elegant writer, who has so ably illustrated the Saxon period, justly observes of Aldhelm, that “his mind was as exuberant of imagery as Jeremy Taylor’s;” “but,” he adds, “he in-

* De gestis Pontif. Ang. lib. 11. p. 241.

† Hist. Libr. p. 41.

‡ Turner’s Anglo. Sax. vol. 2. p. 335.

juries all his beauties by their redundancy, their confusion, and their unnecessary obtrusion.”

His poetical works which remain are these : “De Laude Virginum—De octo principalibus vitiis—and *Ænigmata*.” In his poem on virginity he gives three descriptions of persons to whom the praise of chastity belongs: the married who live virtuously—the married who live as if single—and they who keep in the virgin state. The reader may consult Turner, vol. 2. book xii. chap. iii. for an interesting account of his works.

II. FORDHERE.

SUCCESSIT A. D. 709.—OBIIT A. D. FORSAN 737-8.

The following brief notice is all that occurs of this prelate in Godwin.*

“Successit illi Fordherus Bedæ contemporaneus, qui in scripturam sacrarum studio hominem bene versutum tradit. Anno 738, occidentalium Saxonum Romam proficiscentem comitatus est.”

According to Pitts,† Fordhere, whom he

* De Præsul. ap. Richardson. p. 330.

† De illustribus Angliæ Scrip. p. 838. In the following page for nono read octavo. This error, in referring to Bede, has been faithfully copied by every writer since 1722.

styles Durotrigus, but whether on account of his nativity, or residence, is uncertain, was born and educated in the kingdom of the West Saxons. The period of his birth is not known. In 709 he was appointed bishop. In 725 we find him witness to a charter* granted by Ina to the monks of Glaston. Gibson merely notices him as successor to Aldhelm,† and as accompanying Frithogitha, queen of the West Saxons, to Rome, anno 737.‡ Malmesbury contents himself with naming him as next in succession to Aldhelm,§ and Brompton the same.||

Pitts, *ut supra*, gives Fordhere a place among the writers, but enumerates none of his works, nor does it appear that he ever wrote at all. He, and Leland, both follow Bede in extolling his character. He is not named by Cave among the writers.¶

On referring to William Thorne, one of the

* Wilkins Conc. 1. p. 80. col. b.

† Chron. Sax. p. 50. line 13.

‡ Ib. p. 54. line 16. Gibson and Florence anno 737. Godwin 738.

§ De gest. Pont. Ang. lib. 2. p. 247.

|| X Script. p. 753. l. 54.

¶ Hist. Lit.

X Scriptores,* I find Forthere, for so he calls him, represented as one of the subscribing bishops to the declarations promulged at a council held anno 798 at Baccanceld.† But Dr. Smith, the learned editor of Bede,‡ deems the whole account of this council spurious, because among the subscribing names occur those of bishops Daniel and Acca, who had long since been dead.§ There must be some mistake which I fear we have no means of rectifying. A council at Buccancelde is recorded by bishop Gibson,|| but this was in the year 694, nearly a century before the one in question, and yet that learned writer refers in a note to Thorne *de Evid. Eccl. Christi, ut supra*, who does not speak of that in 694; whence it would appear that Gibson has confounded the two councils. Wilkins¶ records a council of Baccanceld, and quotes the Saxon Chronicle *ut supra*. This, according to Wil-

* Evidentiæ Ecc. Chr. col. 2212. l. 13.

† Hodie Babchild, near Sittingbourn, Kent. Wilkins Conc. p. 56 note, ex auct. Dr. Plot and Johnson, vicar of Cranbrooke, Kent, lib. 1. Collect. Canon. Hasted writes it Bapchild. Hist. Kent. l. p. 775. col. a.

‡ Lib. v. cap. xviii. col. b. note.

§ The former anno 744 and the latter 740. E. M. S. Cott. Claudius D. 2. fol. 30. b. 31. a.

|| Chron. Sax. p. 48.

¶ Conc. vol. 1. p. 56.

kins, was in the year 692, but in the next page he gives us “Aliud exemplar Baccanceldensis istius concilii anno 694 è. M. S. Cant. eccl. A. p. 88. a. b. sumptum.” Now Gibson in the *Saxon Chronicle* records no council of Baccanceld anno 798, but Wilkins p. 162 records that to which William Thorne alludes.

The object of this council was “ut super ecclesiam viri seculares non habeant dominationem.” Spelman, in a note quoted by Wilkins from the *Concilia* of the latter, says that this council is recorded in various MSS. but does not once occur in the archives of Canterbury cathedral, and plainly confesses “nescio quid de eo statuum.” He seems to think it has been confounded with another council held 803 at Cliff,* in which the same points were determined on, and nearly by the same bishops. But this would not relieve the anachronism respecting Daniel and Acca, which seems not to have occurred either to him or Johnson,† who calls it spurious because said to be subscribed by seventeen bishops, when it appears there were not so many then in England. But there is a yet better reason for the impossibility of bishop

* Concilium Clovishoviense.

† Vol. I. Coll. Canon. ad an. 796.

Fordhere's having been present at this council, and affords also an additional and convincing proof of the spuriousness of the records of it: and we wonder it should have escaped the notice of the accurate Dr. Smith in his note on Bede, already quoted, viz. that Fordhere was not in existence in the year 798. We know that in 737-8, he accompanied the queen to Rome, after which we hear nothing more of him, and in 737-8, he was succeeded in his bishoprick by Herewaldus. The reader must judge for himself.

Fordhere's character is thus drawn by Leland : *

“ Fortherius, vir in primis literatus, ac proceribus Visisaxonum, virtutum titulis tum cognitissimus tum gratissimus, eo existimationis, famæ, gloriæ pervenit, ut mortuo Aldelmo Clarendoniano, ejus sæculi ornamento incomparabili, episcopus designaretur ; hoc calculo, ut eruditus artes, ab Aldelmo feliciter ad Durotriges, Vilugianos et Atrebates revocatas, in pretio conservaret id quod et integre præstitit. Unius Bedæ de Fortherio illustre hoc testimonium multorum instar erit : ille autem sic libro quinto Ang. hist. loquitur : “ quo defuncto (Aldelmum intelligens)

* De Scrip. p. 155.

pontificatum pro eo suscepit Forther, qui usque hodie [superest] vir et ipse in scripturis sanctis multum eruditus.”

III. HEREWALD.

SUCCESSIT A. D. 739.—OBIIT NON ANTE A. D. 758.

Malmesbury* and Florence,† who both write him Herchenwald, merely notice his succession; which Godwin, after the latter,‡ places at 739. He was at two councils of Cliffe, both held by Cuthbert, archbishop of Canterbury; the one, anno 742, and the other 747. Hutchins§ only records the former, and Godwin only the latter, but that he was at both, may be seen in Wilkins.|| Godwin, and after him, Hutchins, quote Malmesbury *de Pontificibus* respecting his being at Cliffe, but the Concilium Clovoshoniense does not occur in the copious index of that work.

* De gest. Pontif. Ang. lib. 11. p. 247. See Ang. Sac. vol. 1. p. 553.

† Chron. ex Chron. p. 263.

‡ De Præsul. apud Richardson, p. 330.

§ Hist. Dorset. vol. 2. p. 371.

|| Conc. vol. 1. p. 87. col. b. and p. 94. col. b.

Anno 758 he occurs as a subscribing party “Hærewaldus Episcopus Scireburniæ,” to a deed of gift from Cynewulf, king of the West Saxons, to Malmesbury Abbey.* His name again occurs as “Herewald Ep̄us,” anno 766, to a charter of the same, printed in the *Monasticon*,† of donation of lands to the monastery of Wells.‡ Hutchins§ calls this latter a confirmation of a grant given by Ina, but if it was not a monkish forgery altogether, it was not a confirmation but an original grant. Richardson|| calls it “genuinum Monachorum figmentum.” The period of his death is not certainly known. I find no notice of him in the *Anglia Sacra* beyond the above.

IV. ETHELWOLD.

SUCCESSIT FORTASSE A.D. 758.—OBIIT ANTE A.D. 790.

Malmesbury merely notices his succession; so also Florentius and Godwin, who, as also Isaac-

* W. Malmesb. de vit. Ald. ap. Wharton Ang. Sac. pt. 2. p. 25.

† Vol. 1. p. 186. 7.

‡ See Tanner in Somerset. xlii. Wells.

§ Dorset. 2. 371.

|| Ut supra.

son, fix it at 755, but on what authority seems uncertain. How does that date agree with Godwin's statement immediately preceding, that he witnessed a charter in 766 ?

V. DENEFRITH OR BENEFRITH.

SUCCESSIT A. D. 790.——OBIIT ANTE A. D. 803.

The time of his succession is uncertain. Probably A. D. 790, because it appears from Gale's MSS. that he made his profession to archbishop Æthelheard, who was elected anno 790.* Denefrith does not occur in the Chron. Sax.† nor in Florentius p. 280. It is uncertain whether his profession was made after the archbishop's election or consecration, which did not take place till 793, but the former is most agreeable to the chronological tables. He occurs, as Hutchins‡ says, anno 796. See Malmesbury. *vit. Aldhelm ap. Gale*, p. 359.

* Godwin de Pras. p. 330. note.

† Chron. Sax. p. 64. 5.

‡ Hist. Dorset. vol. 2. p. 371.

VI. WILBERT.

SUCCESSIT ANTE A. D. 803.—OBIIT ANTE A. D. 818.

This prelate's name is variously written Wilbert, Wigbert, Wigfrith, Wighbryht, and Wibert. The period of his succession is not known, though it probably was in the year 798. He was certainly bishop before 803, for in that year Florentius* and the Saxon Chronicle† record his going to Rome, while bishop, with Wulfred, archbishop of Canterbury. Godwin erroneously has it 815. We know that he was at the council of Cliff anno 803.‡ Richardson§ says he was at another council of Cliff anno 824, and quotes Wilkins ut supra, p. 175, but no such name occurs there. He died, as Richardson says, in 833, for which he quotes the Saxon Chronicle, but neither can that citation be verified, see p. 72, unless Wigen be the same. We there read that two bishops, Herefrith and *Wigen*, were killed by the Danes in the battle "apud Carrum," (Charmouth,

* 331.

† P. 69.

‡ Wilkins Conc. 1. 168. b. "Ego WIGBERHT, Sciraburnensis Civitatis Episcopus signum crucis subscripsi."

§ P. 331. note.

Dorset;) Hutchins thinks the latter is our bishop, and adds, that the name which Le Neve from *Antiq. Brit.* p. 69, writes Migfrid, is, in archbishop Laud's copy, Wigfrith. We are not a little puzzled at the following entry in Matthew of Westminster, p. 145, l. 6: "anno gratiæ 784 Wilbertus Scireburiensis antistes obiit," which is 14 years previous to his becoming bishop. Now if this be correct, much of bishop Godwin's chronology throughout, as well as that of earlier writers, is rendered wholly uncertain. Indeed the old monkish writers strangely contradict and falsify one another's dates. Under the year 834 Matthew of Westminster* says that Herefridus (forsan Herefrith *ut supra*), bishop of Winton, and Sigelmus Scireburnensis (this is very unlike Wigen or Wilbert), were killed. Compare the passages. I take Sigelmus to be a mistake; for there is evidently an error as to dates in Florilegus, in recording the death of Sigelm, the 15th bishop of Sherborn, but whom Malmesbury omits. I should suppose 784 a misprint for 834, was it not placed in chronological order. See *Godwin de Præsul.* p. 333. However this may be, I think I am justified in placing Wilbert's death in or prior to the year 817 for the reasons stated

* P. 155.

in the next article, more especially as Richardson's attempt to prove him at the council of Cliff in 824 has not succeeded, from the passage cited containing nothing relative to that point.

VII. EALHSTAN.

SUCCESSIT A. D. 817.—OBIIT A. D. 867.

There is an uncertainty as to the period that Ealhstan, or Alstan,* was raised to the prelacy. It will be seen that I have ventured to depart from Godwin's chronology, but I trust not without sufficient ground. That writer fixes his succession so late as the year 834, but it is certain, from the Saxon Chronicle, a work of the highest authority, [see p. 70,] that he was bishop in the year 823, for he is there styled under that year "Ealstanum suum Episcopum" (Ecbryhti.) Godwin, therefore, it is to be presumed, must be in error. I should fix his succession in the year 817, for we know that he died in 867, and that he had been bishop fifty years, according to the Saxon Chronicle, whose

* In the 4th vol. of the Archæologia, Mr. Pegge has given a long catalogue of the various modes writers have adopted of spelling the name of this distinguished prelate.

authority I think may in general be implicitly relied on. “Eodem anno decessit Ealchstanus Ep̄us: is autem eum Episc̄m apud Scireburnam habuit L annis.”* Consult the authority cited and *Malmesbury de gestis Pontif. lib. 11. p. 247*, and *Chronica de Mailros edit. Oxon. 1684. p. 141*. This will serve to reconcile the difficulty that Hutchins† in vain endeavours to clear. Mailros establishes our point in a few words: “Alchstanus suscepit Episcopatum Scireburnensis Ecclesiæ anno 817, quam rexit annis L.”‡

Alstan,§ who was at once a prelate, a politician, and a warrior, flourished in the reigns of Egbert, Ethelwolf, (whose prime minister he may be called,) and the early part of that of the illustrious Alfred. Egbert sent him with his son Ethelwolf into Kent, which he reduced, and brought the East Angles under the dominion of the West.|| Hutchins, *ex auct. M. S. Cotton*,¶

* Chron. Sax. p. 79. at the end of the paragraph.

† Hist. Dorset. vol. 2. p. 372. col. a.

‡ Chronica de Mailros, ut sup.

§ Le Neve Fasti Eccl. Anglic. p. 255. introduces another bishop between Wilbert and Alstan, but I cannot discover that he is borne out by any authority.

|| Malmesb. de gest. Pontif. lib. 11. p. 247. Chron. Sax. anno 823. p. 70. Leland Collect. vol. 1. p. 258.

¶ Hist. Dorset. 2. 371. His reference to p. 141 of Malmesbury ut supra is wrong, read p. 247.

says he was nearly related to the kings Ethelwold and Ethelbert, who were both buried near him in Sherborne Church. In the year 845 he and duke Osric with the Dorset men, fought the Danes at the mouth of the river Parret (“ad Pedridæ ostium”) near Huntspill, co. Somerset, and gained the victory.* His name, in the place cited, is written Ealchistan. Gibson’s note refers to Florentius for Ealstan, but that writer has it Alhstan.† Hutchins calls the place of the engagement Comage, more anciently the æstuary of Uzella.‡

Alstan perceiving Ethelwolf to be of a tame and indolent disposition, inspired him to the study of politics, and to the defence of his kingdom against its new enemies, the Danes, taking upon himself the management of the treasury and the organization of the forces. “Ipse pecunias ex fisco sufficiens, ipse exercitum componens.” *Malmesb.* To his royal master he proved a faithful minister, till he discovered his undue preference to his younger son, Alfred, whom, while a child, Ethelwolf caused to be

* Chron. Sax. p. 74.

† Florentius annexed to Matt. Westm. 684. and detached p. 557.

‡ Hist. Dors. 2. 373. His reference to the Saxon Chronicle under 847 is wrong; read anno 845. p.74.

anointed at Rome, to the prejudice of the rights of his elder sons. From that moment the political influence and splendid abilities of Ealstan were turned against Ethelwolf, during whose absence at Rome he advised his son Ethelbald to assume the government, and on his return he compelled the king to divide the kingdom with his son.*

He died in 867 and was buried at Sherborne.† Bishop Godwin calls him “ homo prudentissimus, fortissimus, patriæ amantissimus et egregie munificus,” and says “ Ecclesiam suam valde locupletavit,” but the monk of Malmesbury inveighs bitterly against his avarice, “ Reliquit ecclesiam suam prædivitem prædiis undequaque acquisitis quanta si audias, hominis vel cupiditatem vel felicitatem mireris.”§ Malmesbury has drawn the following character of him: “ Vixit in Episcopatu annis 50, felix qui tanto opere in proinctu bonorum operum fruerit. Quem libenter laudarem nisi quod humana cupiditate raptatus usurpavit indebita, quando monasterium nostrum

* The cause of this rebellion against Ethelwolf is stated as above on the authority of Matt. Westm. p. 308. See Turner's Anglo Saxons, vol. 1. p. 133.

† Chronica de Mailros. Oxon. 1684. p. 143. Dunelm. Hoveden f. 236. b. and Chron. Sax. p. 79 anno DCCCLXVII.

‡ De Præsul. ap. Richardson. p. 331.

§ Malmesb. de gest. Pont. lib. 11. p. 247.

suis subtravit negotiis. Sentimus ad hunc diem impudentiæ illius calumniam, licet locus ille statim eo mortuo omnem episcoporum eluctatus fuerit violentiam usque ad nostrum tempus et erat ille, ut ex scriptis audivimus, sicut cupiditate præfervidus ita liberalitate præcipuus.”

Alstan occurs subscribing a charter granted by Bertulph in the year 851 to Croyland Abbey.

It is to be observed that Godwin places the battle of Huntspill in the year 845, and Richardson in the note quotes Mailros as his authority. Now Mailros says, “Anno 847 Alcstanus venerabilis et dux Osredus &c. victoriam obtinuerunt apud Pedredesmuth.” The Saxon Chronicle* says anno 845. Asser, in his “Annals of Alfred,” p. 18. edit. Wise. Oxon. 8^o. 1722, has this observation: “Eodem anno (867) Ealhstan Epūs Scireburnensis ecclesiæ viam universitatis adiens, postquam Episcopatum per quinquaginta annos honorabiliter rexerat, in pace in Scireburnam sepultus est.”

In vol. iv. of the Archæologia, is a learned dissertation on a gold enamelled seal by the celebrated antiquary Mr. Pegge, which he attributes to Alhstan or Ealhstan, bishop of Sherburne, anno 867. He has added an engraving of it to

* P. 74.

his memoir, and relates the following particulars respecting it: “ He says, it was found by a labourer on the surface of the ground on a common, at a place called *Llys-faen*, in the north-east corner of Carnarvonshire. It is of gold, and enamelled, of good workmanship, and in fine preservation. It weighs above an ounce, and must be worth between four and five pounds. It is estimable on account of its Saxon inscription, &c.. Though it appears that other bishops bore the name of ALHSTAN, Mr. Pegge, (whose antiquarian authority is generally esteemed so good,) attributes this ring to ALHSTAN, seventh bishop of Sherburne. This bishop is said to have presided over that see, (before it was united to that of Sarum,) from anno 817 to 867, and (contrary to the practice of the present age) is said to have conducted armies under the royal standard.* To account for the remote corner of our island in which this ring was found, our author informs us, “ that anno 828, EGBERT visited North Wales in an hostile manner, and, therefore, it is not improbable that *Alhstan*, who seemed to be *tam militaris quam clericus*, should have accompanied his royal master on this expedition, and, perhaps, was even the commander

* Gul. Mahm. de pontif. 11. p. 217. Flor. Vig. p. 160.

of the Saxon army when this ring was lost. Another gold ring of greater weight was found at the same time, and near the same place, which circumstances seem clearly to indicate the passage of some distinguished personages through that remote district.

There is a long and explanatory dissertation on this ring in the *Archæologia*.

VIII. HEAHMUND.

SUCCESSIT A. D. 868.—OBIIT A. D. 871.

All that is known of this prelate is, that having succeeded to this bishoprick in 867 or 8, he engaged, agreeably with the practice of those times, in the profession of arms, and was killed in battle with the Danes in the year 872, as bishop Godwin says, or 871, as Matthew of Westminster and Mailros, at Meredun. But whether this is meant for Moridunum in Devon (hodie Seton) as Richardson supposes, who quotes Huntingdon, lib. 5. f. 200, for this idea, to which the latter, in page 349, where these events are recorded, gives no countenance; or Merdon, Wilts, as Hutchins conjectures, we can not ascertain. *Apud Meredunc* may as well

mean Merton in Surry, or Moreton in Berks; though I am inclined to think Merdon in Wilts is meant.

The Saxon Chronicle, page 81, thus records this prelate's death: "Ibi (apud Meretune) magna strages utrinque facta est. Danique locum stragis obtinebant; et ibi Heahmundus Episcopus occisus est et complures boni viri."

IX. ETHELAGE.

SUCCESSIT A. D. 871.—OBIIT FORSAN A. D. 875.

His succession alone is noticed by Malmesbury *de gestis Pontif. lib. 11. p. 247*, Floriligus, Florentius, and bishop Godwin.

X. ALFSY.

SUCCESSIT A. D. 875.—OBIIT A. D.

Godwin and Isaacson fix his succession at 875. The former records nothing but his name. The same remark will apply to Florentius and Malmesbury. Leland calls him "vir bonus et summo apud Alfredum loco habitus." *Comment de Scrip. Brit. p. 156*.

XI. ASSER.

SUCCESSIT INTER A. D. 875 & 885.—OBIIT A. D. 909.

The life of Asser, who is distinguished as the instructor and companion of the great Alfred, was written in latin by Francis Wise, A. M. Fellow of Trinity College, Oxford, and prefixed to his edition of "Asser's Annals of Alfred," Oxon. 1722. 8^o. a work first published by archbishop Parker at the end of his edition of Walsingham, Lond. 1574, and afterwards by Camden in his *Anglia, Normannica, &c.* Frankfort. 1603.

It is to be presumed that this prelate [whom Ingulphus* calls Asker (perhaps the error of some transcriber for Ascer), and bishop Bale,† Pitts,‡ and Vossius,§ with glaring impropriety, John Asser, for that mode of denomination was unknown in England antecedently to the eleventh century,||] was a native of the Principality. He

* Ingulph. Hist. vol. 1. p. 23. Oxon. 1684. Sub. an. 874.

† Balæus De Script. in vit. Asserii.

‡ De Scrip. in vit. Asser.

§ De Historicis. See Gale also in xv. Script.

|| Camdeni Reliq. Walkeri not. ad Spelmanni vit. Alfredi. p. 141. See also Eng. edit. of Camden. Rem. Lond. 1657. p. 109. "Of Surnames."

received his education at St. David's,* and according to Bale,† under the famous Erigena. The exact place of his nativity is not known.

The assertions which have been made respecting Asser afford a remarkable instance of the errors into which biographers have fallen, and which they have perpetuated from age to age, by the careless habit of adopting the assertions of preceding writers without examining into their accuracy.

Leland, having expressed an *opinion*‡ that our Asser was brought up under the auspices of another Asser, said to have been also archbishop of St. David's, and his kinsman, every subsequent writer has assumed as an admitted fact the existence of *two* Assers. Bale§ has even taken it into his head to describe our bishop as "chancellor of St. David's," others as secretary,|| &c. while Godwin¶ goes so far as to say that he

* Asser Annal. p. 47. edit. Wise.

† De Scrip. p. 124 sq.

‡ Lel. de Script. in Asser. p. 155.

§ De Scrip. in Asser. p. 125. Bale has misquoted Asser's words. Asser, in speaking of his kinsman, it is to be observed, *never calls him Asser*, as Bale quotes it—"Cum affine seniore Asserio." The two last words are a *gloss of his own*. Thus it is that doubts are raised and controversies multiplied.

|| De Præsulibus. Edit. Richardson, p. 332.

¶ Pitseus de Scrip. p. 171. Wise's note has misquoted 1171.

states himself to be amanuensis or chancellor to archbishop Asser. Now here are two errors at once. He does *not* state himself to have filled any such situations, nor does he ever once so much as name Asser. He speaks, indeed, of Nonis or Novis, whom some, through carelessness, have chosen to call "Asser," a misnomer easily discoverable by reference to "the Annals."

The fact is, there were not two Assers; and whatever Leland, or more recent writers relate of the person they call Asser, whether uncle* or cousin to our Asser, beyond all doubt must be referred to Nonis or Novis, archbishop of St. David's, whom Asser himself calls by that name and no other, and whom he styles 'propinquus.'†

It is by no means improbable that our Asser might have possessed a high station in his kinsman's cathedral, but as neither he nor any writer near his period tells us so, it is substituting imagination for historical fact to assign him any specific dignity therein. There is little doubt that he succeeded his relative Nonis in the archiepiscopal throne of St. David's, although he nowhere asserts this fact *totidem verbis*,—an omission, however, affording not the slightest argu-

* Vid. Powell. Chron. Brit. p. 44.

† Annales. Edit. Wise. p. 49.

ment *against* it, since he is equally silent as to his promotion to the bishoprick of Sherborne, while, indirectly, as Wise thinks, he seems very clearly to indicate his appointment to St. David's in the following passage in his *Annals of Alfred*.*
 “Sperabant enim nostri, minores tribulationes et injurias ex parte Hemeid regis sustinere (qui sæpe deprædabatur illud Monasterium et parochiam Sancti Degni, aliquando expulsione illorum ANTISTITUM qui in eo præessent, sicut et Novis Archiepiscopum propinquum meum, et ME expulit aliquando sub ipsis) si EGO ad notitiam et amicitiam regis qualicumque pacto pervenirem.”

Even the great Spelman has fallen into the erroneous idea of there having been two Assers; but this misconception has been most convincingly refuted by the learned Dr. Smith, the annotator of venerable Bede. Others will have it that Asserius Menevensis, by whom I presume is meant Nonis, was a fictitious personage (truly enough) whom the ignorant but ambitious monks, in order to aggrandize their own Church, chose to represent as bishop, not only of St. David's, but of the whole of Britain,† a statement so

* P. 49.

† Vide Tyrell. Hist. Angl. Præf. p. 13.

completely at issue with chronology and reason as not to be tolerated for a moment. On reference to Giraldus Cambrensis,* a writer of unblemished integrity, indisputable accuracy, and of no mean learning for the age in which he lived, we shall see in his catalogue of archbishops of St. David's mention made of only *one* Asser. His list of prelates stands thus: Nonis, Etwal, Asser. In support of this, the *Annales Menevenses*† may also be adduced with this difference only, that in them Etwal is omitted; and further still, a very ancient catalogue in M. S. in the Cottonian Collection,‡ recognizes one Asser, and only one, as archbishop of St. David's.

* Itiner. Cambr. lib. ii. cap. 1. p. 855. line 55.

Giraldus, thus:

Sulhaithnai.

Nonis.

Etwal.

Asser.

Arthuael.

Willis, Cathedrals, thus:

Sulhaithnay.

Novis.

Etwall or Arthwall.

Asser.

Arthwael.

Willis fell into the misspelling of Nonis's name probably by quoting Le Neve instead of looking into Giraldus.—In Sir R. C. Hoare's Translation of Giraldus, Lond. 1806. 4to. Vol. 2. p. 14. Giraldus and Bishop Godwin's list are thus contrasted:

Giraldus.

21. Nonis.

22. Etwal.

23. Asser.

Godwin.

21. Namis.

22. Sathveney.

23. Doythwal.

24. Asser.

Godwin gives no authority for these alterations.

† Edit. Wharton, in *Anglia Sac.* Vol. 2. p. 648.

‡ Claudius B. vii. as quoted in the *Biog. Brit.* old edit. Vol. 1. p. 335. note. col. n.

The reader is left to reconcile the following conflicting assertions of Spelman and Smith :

Spelman* observes, “ *Gemini* vero fuerint Asserii, quorum recentior sub Edwardo seniore pariter Episcopus ad annum credo 909 ætatem protraxerit. Iam hujus glossematis inventor utrisque his Asseriis *in unum confusis*, cum sibi persuasisset Asserium Menevensem ad annum 909 advixisse, non dubitavit quin omnia narrantem induceret quæ quoquo Regis Alfredi anno contigissent.”

On the contrary side let Dr. Smith† be heard. “ *Nec* quibusdam dicatur *duos fuisse Asserios*, alterum qui juxta Floriligum et Florentium obiit Episcopus Scireburnensis anno 883, quem Oxonienses suum vindicant : alterum Menevensem qui Aluredi gesta scripsit. Apparet enim eos qui ejus obitum ad 883 revocant, *et unum hominem in duos dividunt, in errorem gravissimum inductos esse :*” and he afterwards concludes his convincing arguments with these words : “ **UNUS** igitur fuit et Menevensis et Schireburnensis Asserius.”

The distinguished merit of Asser having attracted the notice of Alfred, that monarch sent

* Ælfredi Mag. Vit. lib. iii. p. 145. Oxon. CICDCLXXVIII.

† Appendix to Ven. Bede. p. 737.

to invite him to his court, probably about the year 880. Asser himself relates in his *Annals*,* with that modesty which uniformly characterised him, the particulars of his reception. He was sent for by the king from the western extremity of Wales, and accompanying his conductors to South Saxony, first saw Alfred in the royal city of Dene.† Anxious for the intellectual improvement he justly anticipated by habitual intercourse with such a character as Asser, the wise monarch endeavoured to attach him exclusively to his service, and to make him his companion; and on Asser's pleading his attachment to the country that had fostered his earlier years, and the prior claim it possessed on his time and services,‡ Alfred condescendingly proposed his dividing the year equally between the Saxon Court and his own connexions in Wales, adding that he would compensate the loss of his preferments beyond the Severn with larger possessions. Having consulted his friends on this important proposal, Asser was strongly solicited by them not to reject the proffered friendship of Alfred,

* P. 47 sq.

† Quære, if in Wilts?

‡ “*Injustum enim mihi videbatur illa tam sancta loca in quibus nutritus et doctus relinquere.*”—*Annales Ælfredi*, p. 47.

with whom they hoped their countryman would plead their cause, and procure his powerful co-operation against the perpetual incursions and tyrannic conduct of Hemyed, a neighbouring chieftain. The amiable hesitation evinced by Asser to exchange the scenes of his youth for the grandeur of the Saxon Court (see page 47 of the Annals), might have protected him from the ungenerous imputation conveyed by bishop Godwin's expression: "*patriæ suæ pertæsus.*" *Comment de Præs. edit. Richardson. p. 332.*

The reception with which Asser was entertained by King Alfred was not merely that of a guest, but he was admitted to his most intimate familiarity; and often did the monarch, when respited from the cares of royalty, unbend his mighty mind, under the auspices of Asser, to the cultivation of science and the liberal arts. Asser translated and read to him whatever books he desired that were within their reach, and he tells us that it was Alfred's peculiar and constant custom, day and night, amidst all his afflictions of mind and body, to read books himself, or to have them read to him by others. He was particularly anxious to render himself a good latin scholar. "When I called to mind," says the patriotic Saxon, "how the learning of the latin tongue was fallen throughout the English nation,

and that many could read English, then began I, amid the other manifold business of this kingdom, to turn into English the book named *Pastoralis*, or the *Herdsman's Book*, sometimes word for word, sometimes sense for sense, as I had learned of Plegmund my archbishop, and of Asser my bishop, and of Grimbald my mass priest." Leland, speaking of Asser, observes,* that "*librum Boetii de consolatione philosophiæ planioribus verbis elucidavit, illis diebus labore necessario, nostris ridiculo. Sed enim jussu regis factum est ut levius ob eodem in Anglicum transferetur sermonem.*" With Asser also originated Alfred's "hand-book," a sort of common place book.

Asser tells us in his *Annals*, that having once cited a passage of some famous author, the king was much pleased with it, I wished him to write it down in the margin of a book he carried in his breast, but Asser not finding sufficient room there, asked Alfred if he should not provide a few leaves in which to set down such remarkable things as might occur either in reading or conversation. The king, delighted with the hint, directed Asser to put it immediately into execution, and pursuing this method constantly, their collection began to swell till at length it became

* *Collectanea*. Vol. 2. p. 250.

the size of an ordinary psalter, and this is what was called his *hand-book* or *manual*. Asser called it his *Enchiridion*.

The services of Asser were by no means lost upon the grateful mind of Alfred, who soon* conferred on him the rich monasteries of Amesbury, Wilts, and Banwell, Somerset, accompanying the gift with a silk pall of great value, and as much incense as a strong man could carry, sending together with them this compliment, "that these were but small things, and by way of earnest of better which should follow them." Ingulphus, probably led astray by partial similarity of sound, and deeming Wales the place of a Welchman's preferment, has conferred on him the abbacy of Bangor. "Anno 874 Plegimundum etiam postea promotum in Archiepiscopum Cantuariæ ac Askerum *Abbatem Bangorensem*, postea Schyreburnensem Episcopum illis in temporibus doctores celeberrimos suo lateri adjunxit," &c.† This is erroneous as far as relates to Bangor, Asser never having been abbot there.

Shortly afterwards, as our prelate informs us, "ex improvise dedit mihi (Alfredus sc.) Exan-

* "Statim post adventum in Saxoniam." Wise. Life. p. xxii.

† Ingulph. Hist. Vol. 1. p. 28. Gale. Scrip.—Oxon. 1684.

ceastre cum omni parochia quæ ad se pertinebat in Saxonia et in Cornubia ;” an expression particularly worthy notice, as establishing, as Dr. Smith very justly thinks, the long disputed point, whether the writer of “the Annals of Alfred,” was bishop of Sherborne. Smith, in his appendix to Bede, says, “hoc est ut mihi visum est, *Scireburnensem Diocesis* in quâ civitas Exon et Cornub. sita est.” It is to this also that Wise alludes, when he observes that Asser obtained the bishoprick of Sherborne between the years 872 and 885, “quod ipse obscure innuisse putatur.” For my own part, however, I do not think he succeeded so early as the *first* date assigned by Wise, because we have reason to believe, as stated under his life, that bishop Heahmund was killed in 871, and two bishops intervened before Asser. I would therefore fix his succession at about 885.

Spelman, however, though he admits our Asser’s appointment to Sherborne, does not consider the doubtful expression above of “*Exanceastre cum omni parochia in Saxonia et Cornubia*” as implying the bishoprick of Sherborne.—“*Hic est ille Asserius quem Rex adeo charum habuit, quem Episcopum Scireburnensem constituit et in quem præter alia complura, Amersburiam, Banwellam et Exoniam contulit.*” He thus disjoins “*Exonia*” and Sherborne bishoprick.

The accurate bishop Tanner* says, the king gave him Cungresbyri: but I should think this a mistake, for Ambresbury or Amesbury, and the more so, as under Cungresbyri in his *Notitia* he is silent. The life in his *Bib. Brit.* is from Leland *de Scriptoribus*.

Bishop Godwin, in addition to the preferment already noticed, adds, that Alfred gave him the manors of Wellington, Buckland, and Lidyard, in Somerset; but where he obtained his authority for this statement I have not yet been able to discover. The same writer has also the following remark relative to those manors—"Quæ postea, Episcopo in Wellensi Ecclesia collocato, eidem sunt attributa, quorum manerium de Buckland sacrilegium adhuc non surripuit."

The author of the history of the Anglo-Saxons justly observes,† "Asser certainly did not possess such shining abilities and multifarious acquirements as his predecessor, Aldhelm, but he left to posterity a work far more precious than any production of that singular genius. This was his plain, artless, and minute account of the life and occupations of Alfred. It has

* *Bib. Brit. Lond. 1743. p. 53. life of Asser.*

† *Turner's Hist. Ang. Sax. Vol. 2.*

been twice printed, and from the simplicity of the style, as well as the interest attached to the subject, is still regarded as one of the most valuable remnants of our early history. Asser is also considered as the author of a chronicle or annals of Britain.* Some of our historians and antiquaries attributed to the suggestions of Asser the foundation of an university at Oxford. But whatever share he may be supposed to have taken in the literary establishments of Alfred, the passage of the work cited in support of the conjecture proved the source of a violent controversy, which is still undecided."

The learned and ingenious Whitaker, however, it is to be observed, who wrote the life of St. Neot, enters largely into Asser's history, and proves the forgery of the celebrated passage respecting Alfred's foundation of the university of Oxford. An interesting work on this subject was written by Mr. William Smith, 8^o. Newcastle, 1728, entitled, "The Annals of University College," proving William of Durham the founder, and answering their arguments who ascribe it to king Alfred. By these two writers,

* See a note by Archbishop Parker at the end of the Annals of Alfred, edit. Wise. p. 73. The "Chronicon Fani Sancti Neotis, sive Annales Joan. Asserii, ut nonnullis videtur," is printed in Gale's *Scriptores Anglici*. Oxon. 1691. Vol. 3. p. 141—175.

especially the former, the controversy may be deemed pretty well decided in the *negative*.

If Asser had really delivered lectures at Oxford, it is not easy to guess why he never mentioned it. It is generally conceived that Grimbald went to Oxford, in 886; at least it is in that year Asser places the great tumult that happened there on his account, which, being so fair an opportunity, one would think the author could not have passed over it without mentioning his own employment, if he really had any, in the same place. The truth seems to be, that whoever framed the story of the Oxford professors, took all the learned men that are spoken of in the history of Alfred's reign, and bestowed them as the accounts he had met with of their works led him: one to divinity, another to grammar, which fell to Asser's share, because he had grammatically construed Boëthius for the use of Alfred, as Malmesbury tells us. Indeed if it were true, what some have suggested, that Asser was employed in bringing over St. Grimbald from France,* then, by placing the date a little higher, we might bring this story to square well enough with the chronology of Asser's history; but even then it would not

* Leland ex vit. Grimb. Collect. 1. 18.

agree with the *matter* of it, for if he read in the schools at Oxford, how could he divide his time between the court and his monastery? There is no comparison between what Asser himself tells us, and what we have from an anonymous writer, of whom we have but a very indifferent account.

Of all the works ascribed by Pitts, (a very careless and inaccurate writer,) to Asser, perhaps the "Annals of Alfred" only belong to him. The first of the six works named by Pitts is a *Commentary on Boëthius*, which is mentioned by Leland on the authority of the Chronicle of St. Neots, but he only put it into plainer phraseology for the assistance of Alfred in his translation of it, as we have already seen. The second is the *Annales Rerum gestarum Ælfredi*. The third, the *Annales Britannicæ*, mentioned also by Leland and Bale, and since published by the learned Dr. Gale, who inclined to think it genuine, but this has been justly doubted. See an excellent note on the spuriousness of this work in the *Biog. Brit.* old edit. vol. 1. p. 336. The fourth, Pitts calls "*Aurearum Sententiarum Enchiridion*," which doubtless is the common place book already noticed. The fifth is a *book of Homilies*, and the sixth a *book of Epistles*, but these are in all probability the fruit of Pitt's inventive fancy, as

no ancient writer, even in the most distant way, alludes to them.

Of Asser's annals of Alfred, bishop Nicholson, in his "Historical Library," page 48, thus speaks :

"The earliest account we have of the reign of this excellent prince, (Alfred,) is owing to Asserius Menevensis, who lived in his court, and is said to have been promoted by him to the bishopric of Sherborne. This treatise was first published by archbishop Parker, in the old Saxon character, at the end of his edition of Thomas Walsingham's history. Asserius wrote his sovereign's life no further than the 45th year of his age, which, according to his computation, fell A. D. 893. So that though the book, as it is published, continues his story to his death, yet that part is borrowed from authorities of a later date, particularly the copy of verses by way of epilogue, which is Henry of Huntingdon's. He shews, through the whole, a great deal of modesty, especially in the account he gives of his own being called to court, and his reception there. He is exactly copied by Florentius of Worcester, and others, when they come to treat of the great things of this reign. As to what relates to the truth or falsehood of that memorable passage in this book, mightily

asserting the antiquity of the University of Oxford, I shall not meddle with at present, that matter having been sufficiently canvassed by those* whose proper business led them to it. The best thing this contest could do for us was putting Sir J. Spelman upon writing a new life of this king.† Mr. Hearne has lately published 8^o. Oxon. 1709 this life in English, from the original MS. of the author. Whether St. Neot ever wrote, as some have reported, the life of King Alfred, Sir John Spelman justly doubts.”‡

Leland|| calls Asser “Asser historicus verax relator verum gestarum Regis Alfredi.” The same writer also thus speaks of our English Mecænas, and of the prelate whom he distinguished by his peculiar notice: “O fortunatum juxta et cordatum principem qui potuit et voluit hujus modi sortis hominem evangelico operi præficere! O fortunatiorem pontificem cui contigit sub tam pio principe sancto fungi officio! Quid multis moror? Erat elegans episcopus,

* Hist. and Antiq. of Oxford. lib. 1. p. 90. and Ælf. vit. p. 141. sq.

† Fol. Oxon. 1673.

‡ See Gorham's excellent History of St. Neot's, a work that deserves to be better known than it is.

|| Collectanea. vol. 1. p. 210. See also Leland de Script. p. 155.

dignissimus qui elegantem regem patronum haberet. Ecce pulcrum virtutis certamen," &c.

Spelman writes thus respecting the continuation of Asser's annals.* "Asserius Menevensis regi adhuc superstiti commentarios nuncupavit: et eodem longe prior è vivis excessit. Postea vero H. Huntingdon aut quis alius ex eo supplementum illud de Alfredi morte, quæ in anno 900 excidit Asserianis commentariis attextuit. Idque certo colligimus tum ex perarationi ex ipso H. Huntingdono desumpta, tum ex ejusdem carminibus ad calcem Asserianæ historiæ subjectis ex ejus nomine ad oras codicis apposita denique ex Hydensis Abbatiae libro ap. D. Ch. H."

Of the writers who have undertaken to prove, what I only wonder at having ever been doubted, I mean the identity of Asser Menevensis, and Asser Scireburnensis, Mr. Wise is unquestionably entitled to the greatest share of praise. He has, I think, satisfactorily cleared up this agitated point, as well as that respecting the period of his death, which becomes indeed a part of the other question, and which has been a fruitful source of controversy. Spelman and Dr. Smith we have seen are at issue. If it be objected,

* Ælfreli Mag. Vit. lib. 3. p. 145.

that being *infra dignitatem*, it was therefore improbable that Asser should quit the archbishoprick of St. David's, and accept of the bishoprick of Sherborne, it should be remembered that at that time the see of St. David's was harrassed and frequently plundered by the ferocious Hemeid,* on whom probably the ecclesiastical censures had been pronounced. Asser, therefore, we may reasonably admit, would willingly relinquish a post of such danger and difficulty, especially as the proffered friendship of Alfred would invest him with the means of more effectually serving his oppressed countrymen than he could possibly have done by his presence; but putting this patriotic motive out of the question, is it so very improbable, that a man should relinquish the comparatively barren honor of that archpræsulate for the more substantial revenues of the vast and wealthy see of Sherborne, and the enjoyment of the sunshine of regal favor? When we add to this, the fact that the Cottonian catalogue plainly calls him, first, archbishop of St. David's, and afterwards, bishop of Sherborne, every doubt of the identity of the party must, we presume, vanish. The editor of the *Biographia Britannica*, not to be

* Asser. Annal. p. 49.

behind hand with others in conjecture, in the face of this assertion on an authority quoted by himself, thus places the order of Asser's preferment: "Asser the monk of St. David's became first parish priest of St. Dewi, afterwards abbot of Ambrosbury and Banwell, then bishop of Sherborne, and *lastly*, archbishop of Saint David's." Old edit. vol. 1. p. 335. note col. b. art. Aysserius.

We have already seen* that there are not wanting some who contend that Asser, bishop of Sherborne, was a different person from our Asser; and on this ground—that Matthew† of Westminster, and Florentius‡ of Worcester, with whom William of Malmesbury§ seems to concur, and others, who have partly written their histories out of their works, fix his death at the year 883, unless indeed we admit that there were two Assers, and both bishops of Sherborne, which one would expect to find no writer hardy enough to maintain. I should therefore infer that those historians are in error as to this particular. Let

* Walker not. ad Spelm. Vitam Ælfredi p. 146. Wise has misquoted it p. 246. Hearne not. ad Spelm. Vit. Ælf. p. 136. Usser. Ind. Chronol. A^o 906.

† P. 171. Anno 883.

‡ P. 591. Anno 883.

§ De gestis Pont. p. 247.

us examine further. Since our Asser has again and again spoken of his intimacy with the king, and here and there throughout the annals has related matters connected with the bishoprick of Sherborne, and even the death of Alstan,* no one, will, I think, doubt that the author of the Annals, whom those very annals testify lived ten years after those events, was one and the same with that Asser, whom Alfred, in the preface to his translation of pope Gregory's "Liber Pastoralis Curæ," calls "my bishop," and in his will, "bishop of Sherborne."†

One thing is evident and incontrovertible, that those writers, whose hypotheses require that Asser's death should be fixed at 883, are wrong, on whatever authority, subsequent to the period of Asser, they may rest. For Asser himself‡ proves to us by his own assertions that he was living in 893—4. Alfred was born anno 849, and Asser speaks of him thus, "usque ad *quadragagesimum quintum*, quem NUNC AGIT."

* Annales 14 bis.—18—19.

† See the will at the end of the Annals of Alfred. ed. Wise. p. 78. "Insuper Archiepiscopo do 100 marcas: et Esno Epō, et Werfertho Epō, et Assero Epō de Schireburn cuilibet eorum 100 concedo marcas ad dandum et distribuendum pro me et patre meo."

‡ Annales, p. 58.

The period of Asser's death is variously assigned. Some, as above, place it at 883; others at 906; but it seems most probable that he lived till 909. The Saxon chronicle,* which is always a year beforehand, says 910. The *Annales Menevenses* also would favour 910, if Wise's ingenious and very probable conjectural amendment be allowed.

In p. 648 of the *Annal. Men.* we read

A. D. 841. Novis est episcopus Menevensis.

873. Novis episcopus moritur.

909. Asser episcopus Britanniae fit.

Which last is evidently an anachronism, and a palpable mistake. Wise attributes it to the error of a transcriber, and rectifies it as follows:

Read A. D. 841. Novis est episcopus Menevensis.

873. Novis episcopus moritur.

[*Asser episcopus Britanniae*] fit.

909. Asser episcopus Britanniae [*moritur.*]

Browne Willis,† in his list of the archbishops of St. David's, has the following:

“ 21. Novis. He was made archbishop 841.
ob. 863.‡

* P. 102.

† Cathedrals—under St. David's, p. 97.

‡ *Ang. Sac.* 2. 641.

“ 22. Etwall or Arthwall.*

“ 23. Asser. He was a famous writer, and appointed to this see (St. David's,) 905, or as Wharton says, 909;† but Godwin says he died 906.‡

Wharton must be incorrect, as in 910 archbishop Plegmund consecrated 7 new bishops into 4 vacant, and 3 newly erected sees, among whom the prelate appointed to Sherborne, was not Asser, but Werstan. He as well as the writer of the *Annales Menevenses*, has confounded the date of his *preferment* to the bishoprick with that of his *death*.

Of the writings ascribed to him by Pitts, Bale, Cave, and others, none but the Annals are his due.

Pitts,§ who says he was a monk of the order of Saint Benedict, calls him “ Vir felicis ingenii, miræ modestiæ, multiplicis doctrinæ, integerrimæ vitæ.” He rightly places his death at 909.

* Sans date. Willis states this on the authority of Le Neve.

† This date we have already proved inadmissible, supposing Wise's emendation valid. Ang. Sac. p. 643.

‡ De præsul. p. 603.

§ De Script. p. 171.

Richardson observes* “ diem obitus non ante an. 909 ponendum esse constat.” The controversy about this point is completely set at rest by Wharton, *Ang. Sacra.* vol. 1. p. 554. For his arguments the reader is referred to the latin extract in the following page.

The burial place of Asser and his royal patron are alike unknown. Godwin says the former was buried in his cathedral at Sherborne, but for this he can bring no authority.

Previously to passing on to the next life in succession, the following observations may be thought worth perusal, as tending to set right the conflicting chronological statements respecting the events of this period.

After the death of king Alfred, in the year 900, and the accession of his son, Edward the Elder, the pope, being informed that there was no bishop in the western parts of England, interdicted both the king and the kingdom.

But Plegmund, archbishop of Canterbury, hastened to Rome, and informed the pope that

* See also Caius de *Antiq. Cant.* Acad. lib. 1. p. 218.—Vossius de *Historiis Latinis.* lib. 2. c. 39, and especially Wharton. *Ang. Sac.* vol. 1. p. 554.

king Edward had in a late synod,* held in 904, founded some new, and supplied all the vacant bishoprics, and carrying with him *honorifica munera*, the pope turned his curse into a blessing, and ratified their election. The newly created bishoprics at this council were those of Wells, of Crediton in Devon, and St. Petrock's, Cornwall, and about this time, or shortly afterwards, we find the first bishop of Wiltshire or Wilton on record. It appears that Wells, Exeter, and Wilton were all fixed upon to be founded at the synod of 904, and were taken out of the more ancient and extensive diocese of Sherborne.

Writers are so lamentably at issue as to dates about this period, that there seems no possibility of fixing any one with any degree of certainty. Malmesbury† says “Anno quo a nativitate Domini transacti sunt anni nongenti quatuor, misit papa Formosus‡ in Angliam epistolas quibus dabat excommunicationem et maledictionem regi Edwardo et omnibus subjectis ejus &c. nam *per septem annos plenos des-*

* Wilkins Cona. vol. I. p. 199.

† In vit. Edw. I. 2. c. 5.

‡ *Rectius*, Sergius tertius. Vid. Wilkins Con. I. 199. note.

tituta fuerat episcopis omnis regio Gevisorum, id est, West Saxonum.*

“Quo audito, congregavit rex Edwardus synodum senatorum gentis Anglorum, cui presidebat Pleimundus Archiepiscopus Cantuariensis, &c. Tunc rex et episcopi elegerunt et constituerunt singulos episcopos singulis provinciis Gevisorum et quod olim duo habuerunt in quinque deviserunt.

“Acto concilio, Archiepiscopus Romam cum honorificis muneribus adiit, papam cum magna humilitate placavit decretum regis recitavit quod apostolico maxime placuit. Rediens in patriam in urbe Cantuariæ uno die septem episcopos septem ecclesiis ordinavit.† Fridestanum ad Ecclesiam Wintoniensem, Adelstanum ad Cornubiensem, WERSTANUM‡ ad Schirebornensem Athelelmum ad Wellensem, Eidulfum ad Cre-diensem in Devoniam.”

The statement of the vacancy of the sees in West Saxony for seven years is entirely incor-

* According to this Asser could not have been living in 909, but must have died in 897.

† The date of these consecrations it is to be observed are not named. There is nothing that requires us to fix them at 904 or 5, or any period prior to 909, when Asser died.

‡ Wolstanum, male, Godwin in *Epōs Cant.* p. 49.—Werstan idem, int. *Epōs Sarisb.* p. 333.

rect. Wharton* says, “Formosi papæ epistolam imprimis *fictam* esse constat—dein quæ de septennali Sedium Episcopatum in totâ West Saxonîâ vacatione plane falsa sunt, Wintoniæ enim Denewlphus sedit ab anno 879 ad 909 testibus Florentio et Chronologia Saxonica et Asserius sedi Schireburnensi ab Alfredo Rege propositus ante annum 909 non obiit.” He proceeds, “Sane tam constans est traditio de 7 Episcopis uno die a Plegmundo ordinatis ut ei fidem temere abrogare nollem. In his designandis historico nostro reliqui omnes conveniunt. Factum id anno 909 fuisse solus Dicetensis† narrat; forsitan et solus veritatem attigit ut septem Ep̄os simul a Plegmundo consecratos fuisse concedo et annum a Dicetensi positum non rejiciam. Si novorum Episcopatum Præsules anno 904 consecrati fuerint; septem simul Episcopi consecrari non poterant: nondum enim Sedes Wintonienses et Scireburnenses vacârunt. Sin autem septem fuisse simul ordinatos statuatur; ordinatio anno 904 fieri non potuit. Hoc igitur modo rem conciliari et difficultates maximas eximi posse arbitror.

 Edwardus Rex et Plegmundus Archie-

* Ang. Sac. Part I. p. 554.

† In Abbrev. Chron. p. 453.

piscopus communi consilio atque autoritate Synodum, anno 904 vel sequenti, coegerunt: et in eadem decreverunt ut tres novi Episcopatus in Westsaxoniâ instituerentur. Isti ex parochiis Episcoporum Wintoniensis et Scirubernensis assumendi erant. Horum autem Episcopatus ipsis viventibus mutilare iniquum duxerunt; præsertim cum eorum uterque de Rege et republicâ egregie meruisset. Rem itaque confiendam decreverunt quam primum hos Episcopos e vivis excedere contigerit. Sic etiam olim integra Westsaxonia, quæ ad Episcopi Winton: ditionem spectabat, post Heddæ Episcopi obitum anno 703 in duas dioceses divisa fuerat; atque aliæ parochiarum divisiones, sede episcopali vacante, fieri solebant. Anno autem 909 commodum accidit quod uterque Episcopus tam Wintoniensis quam Scireburnensis obierunt Mercia itidem Australis in Edwardi ditionem anno 906 redacta, Episcopo carebat; quin etiam Suthsaxonia eodem tempore Pastore suo viduata est. Tribus egitur novis Episcopatibus in Westsaxonia institutis et Episcopis ad quatuor antiquas sedes tunc vacantes a Rege nominatis, Plegmundus septem simul Episcopos anno 909 consecravit."

The above extract I think will decide the three points in doubt—1st. That Asser lived till

909—2d. That Swithelm and Ethelwald are to be rejected as coming between Asser and Werstan; and 3dly, that Werstan succeeded in 909.

It is to be recollected that bishop Godwin himself doubts of Swithelm or Sigelm having been bishop, as he attaches no number to his name. His order is, “XI Asser. (Swithelmus alias Sigelmus) XII Ethelwald.” Adopting Wharton’s chronology, it necessarily follows that Ethelwald (XII) can have no place. If Asser died in 909, and if Werstan was one of the 7 bishops consecrated by Plegmund in that year, both of which facts are unquestionable, it follows that there can be no space for Ethelwald, whose episcopate depends solely on the erroneous date of 905. Historians doubt of both these bishops, the notices of whom I have subjoined in a note.*

* I. Of SWITHELM:—Florentius writes him Swithelm; Malmesbury, Sighelm; and Brompton, Swithelin. He travelled into India to the tomb of St. Thomas, the apostle, and distributed alms among the poor there. He is said to have brought home many precious gems. See *Rad. Dicet.* p. 451. *sub. an.* 887. & *Malmesbury de Pontif.* 2. 248. Malmesbury adds, ut supra, that some of these jewels were to be seen in the monuments of the Church in his time (adhuc.) Richardson says, p. 332 note, that Godwin places his consecration at 883, but I do not find that Godwin gives any date whatever; nor does he even name his consecration. He assigns him no numerical place. The Chronological Tables at the end of Parker, he quotes, as placing it at 884. Ralph de Diceto places it (p. 451) at 887. The Continuator of Flor. Vig. does not reckon him among the Bishops; and from our note respecting the seven consecrations, it would appear that he never could have been Bishop of Sherborne.—That he visited the tomb of St. Thomas there is little doubt.—Buchanan, in his Researches, relates the important fact of his discovering a Church of Indian Christians founded by the Apostle Thomas, still preserving the three apostolic orders of Bishops, Priests, and Deacons, in uninterrupted succession.

XII. WERSTAN.

SUCCESSIT A. D. 909.—OBIIT ANTE A. D. 918.

He was killed in battle with the Danes. Malmesbury* says "Werstanum ferunt in prælio contra Analafum a Rege Ethelstano susceptum a Paganis trucidatum. Cum enim ut alias dictum est Rex consulto cessissit, Episcopus ad bellum cum suis veniens incantusque insidiarum pro viridantis campi æquore unde Rex abscisserat tabernaculum tetendit. Analafus qui pridie locum exploraverat noctu paratus adveniens quod reperit incunctanter delevit."

His diocese comprehended only Dorset, Berks, and Wilts. In the same reign (Edward) a bishop was appointed at Wilton, by name Ethelstan, who had his seat at Ramsbury.†

Werstan occurs as subscribing the Croydon

II. Of **ETHELWALD**. Godwin says he was one of the younger sons of Alfred, and educated at Oxford. He places his death at 898. This is all the mention he makes of him. Richardson has this note: "Etiam de Ethelwaldo ambigitur. Divisionem episcopatus factam esse, Asserio, non Ethelwaldo episcopante, clarissime constat, seu potius Asserio modo defuncto: mihi igitur placet conjectura, (Swithelmo et Ethelwaldo rejectis) *Werstanum Asserio successisse* et consecratum esse immediatè post divisionem provinciæ. A^o. scil. 909."

* Malmesb. de gest. Pont. lib. 11. 243.

† 1b.

charter in 966.* *Quære.* Is not that charter a monkish forgery? Malmesbury places his death 48 years prior to that date. We know that he could not have been living then from the dates furnished by other records, of other prelates.

XIII. ETHELBALD.

SUCCESSIT FORTASSE A. D. 918.—OBIIT A. D. . . .

Nothing is recorded of this bishop. William of Malmesbury barely notices his succession.† After Ethelbald he places Alfred, whom Godwin places next but one.

XIV. SIGELM.

SUCCESSIT A. D. . . .—OBIIT A. D. 934.

The time of his succession is not stated by any of the ancient chronicles. He is wholly omitted by Malmesbury. But Godwin says that Floriligus records his being killed in battle with the Danes, A. D. 934.

* Ingulph. p. 45.

† De gest. Pontif. lib. 2. p. 248.

XV. ALFRED.

SUCCESSIT FORTASSE A. D. 934.—OBIIT A. D. 941.

The chronicles pass over in silence the date of Alfred's succession also. Matthew of Westminster places his death at 940, and Florentius at 941. Malmesbury inserts him after Ethelbald, and omits Sigelm.

XVI. ALFWOLD.

SUCCESSIT INTER A. D. 940-966—OBIIT A. D. 978. ut Flor. Vig.*

In placing Alfwold and Ethelsius before Wulfsinus, I have ventured to depart from the beaten path implicitly followed by preceding writers, who have not been at sufficient pains in comparing and verifying dates. In the article Wulfsinus, I trust I shall be able to shew reasons that will justify this liberty, and that there is no other way to reconcile the various anachronisms which would otherwise occur.

* P. 362. edit. Lond. 1592. This bishop's name is sometimes written Elfwold. The *Hist. Abend. Cocnob. apud Wharton. Ang. Sac. Part I. p. 165* records the burial of one Ethelwold in 980. "Pontificatus culmen apud *Wiltonam* (this must be a mistake for *Scirburnam*) adeptus fuisset: adveniente sui ab hac vita evocatione Abbandoniam deportatus atque sepultus est anno ab incarnatione Christ 980."

Of bishop Alfwold we know little more than the name. Eadmer, who wrote “*Historiæ Novorum sive sui sæculi*,”* exhibits Alfwold as subscribing himself ‘Alfwold, Bishop’ (without the name of the diocese) to a charter granted by king Edgar to the monastery of Winchester, in the year 966. Florentius of Worcester places his death at 978, and adds “*et Scyreburnâ sepultus est.*”†

XVII. ETHELRIC.

SUCCESSIT POST A. D. 978—OB. A. D.

XVIII. ETHELSIUS.

SUCCESSIT A. D. . . . —OB. POST. A. D. 991.

Godwin tacet. Richardson in the note, p. 334, has these words, “*Ethelsius obiit anno 980 et abendonix sepultus jacet.*” He gives as his authority “*Hist. Abend. Coenob.*” But after a careful reference to that history, which is printed in Wharton’s *Anglia Sacra*, part 1. p. 163,

* Fol. Lond. 1623. p. 160.

† Edit. Lond. 1592. p. 362.

I cannot find even the name of Ethelsius. There must therefore be some error. In the year cited, D.CCCC.LXXX, it appears that one Æthelwold was buried at Abingdon, of whom it is said, "Pontificatûs culmen apud Wiltonam adeptus est."*

Leland makes Ethelsius living in 991. "Missus ad Ric. Marchionem ut pacem cum Ethelredo rege stabiliverit, Cal. Mar. A. D. 991." *Collectanea*. 2. 404. If Leland be correct, we cannot place Wulfsinus here before 991.

XIX. WULFSINUS.

SUCCESSIT INTER A. D. 991—998.—OBIIT A. D.
FORTASSE 1004.

His name is written Wilfsinus by Malmesbury, Alfsius by Florentius; Ulsius by Matthew of Westminster; and Ulsinus by Ingulph. Capgrave† calls him a native of London. Dugdale‡

* Quære. Who is this Ethelwold, bp. of Wilton? There was an Ethelwold, the last bp. of Sherborn, on whose death the diocese of Wilts or Wilton was formed; but he was not bishop of *that* diocese.

† *Legenda* fo. xcccxix.

‡ *Monastic*. vol. 1. p. 9. col. 1.

says he was a benedictine monk of Glastonbury; and Fleet that he was a monk of Westminster.*

There is great perplexity respecting the dates of this bishop's succession and death. By Dr. Richardson, in his edition of Godwin, it would appear, that his consecration was eight years subsequent to his death; and Godwin himself, by placing his death at 958, so confuses the whole of his chronology, as almost to set at defiance every attempt at adjustment.

He thus occurs in Matthew of Westminster : †
 “ Anno gratiæ 958 defuncto Brithelmo Lond. Ep̄o, rex Eadgarus in loco ejus beatum substituit Dunstanum, qui protinus apud Westmonasterium constructo ad duodecim monachos cœnobio in loco ubi quondam Mellitus Ep̄us B. Petro Ecclesiam ‡ fabricaverat sanctum Ultium ibidem constituit Abbatem.” Dugdale records the very same fact, under the same year, 958.§

In Ingulphus he occurs as subscribing a charter of king Edgar in the year 966, in these words:

* See Dart's Hist. Westm. vol. 2. p. vi. Lives of the Abbots, where Fleet is quoted.

† P. 196. anno 958.

‡ Leland Collect. 2. 251.

§ Ralph de Diceto gives 962 as the date of Wlsius's appointment to the Abbacy of Westminster. X Scriptores. p. 456.

“ Ego Wulfsius Abbas S Petri Westmonasterii extra London subnotavi.”*

From this I would contend that he could not have been bishop *before* that date (966), and consequently that he could not have died in 958. Had he been bishop antecedently to 966 doubtless he would not have subscribed himself by his lesser dignity. Hutchins, the historian of Dorset, † would fix his consecration to Sherborne at 966 “ at the earliest.” Now I think that would be *too* early, for he could hardly have been bishop while Alfwold was bishop; and Alfwold, according to Godwin’s own account on the authority of Flor. Vig. did not die till 978.

The indefatigable and accurate bishop Tanner, speaking of Sherborne, ‡ says, “ a bishoprick was erected here by king Ina, about A. D. 705, and here was a house of secular canons as early as the bishoprick, if not before; but A. D. 998, § Wulfsin, bishop of this see, by the consent of king Ethelred, changed these canons into benedictine monks, and built an abbey for

* Hist. p. 44. l. 11. edit. Ox. 1634. Richardson quotes f. 501. b.

† Hist. Dors. 2. p. 373. col. 1.

‡ Not. Mon. Dorset xxv. Shireburn. See also Hearne in Leland Itin. vol. 2. p. 79. or folio 49.

§ Ib.

them,* whose revenues were confirmed by pope Eugenius," &c. How, then, can Godwin place Wulfsin's death at 958? Add to the foregoing, that Hearne expressly says, "in this Godwin is to be corrected; that he makes him to have died in 958, whereas it is very probable he did not enter upon his bishoprick till some years after that time; since, according to the charter, he must have been living in the year 998."

The precise year of his succession, how long he sat, and when he died, historians are not agreed. If the constitutions for ordaining monks, written by him by command of Ethelred, in the Cotton Library, be genuine, and if Tanner be correct, it will be established that he was living and bishop in 998. Fleet fixes his death at 1004, with which Dart, in his *Westmonasterium*, also agrees.

But, on the other hand, if he lived to this period, what would then become of the seven bishops whom Godwin places as his successors from the year 958? Their names are Alfwold, Ethelric, Ethelsius, Brithwin, Elmer, Birnwin,

* Though there is no dispute as to the *date* that Tanner assigns for this foundation, yet we must observe that his editor, Nasmith, corrects him as to the *purpose* of the foundation. The latter says it was only a *priory*, till bishop Roger united it to the abbey of Horton. See *Mon. Ang.* tom 1. p. 62, and Tanner *Not. Mon.* art. Sherborne.

and Ethelwold. Eadmer,* as we have already observed, adduces Alfwold as subscribing ‘bishop’ to a charter of Edgar in 966. Now if Sherborne had been his diocese, about which no one ever raised a doubt, how would that date agree with Wulfsinus being bishop in that year, as Hutchins supposes? There is nothing to warrant the idea of their having both been bishops in the same year; and, besides, Florentius tells us that Alfwold lived till 978.†

If with Godwin we admit him to have succeeded on bishop Alfred’s death in 940, and to have died 958, what will become of the records and charters that bear his signature posterior to that period? Are they to be deemed forgeries? and are we also to suppose that Dunstan appointed him abbot of Westminster, when he was already bishop of Sherborne? And again, if he was bishop of Sherborne in 966, would he then have subscribed himself “Abbot of Westminster?”

We have bishop Alfwold signing ‘bishop’ in 966. We have also Wulfsin signing only as abbot in the same year. We have Alfwold’s death fixed by Florentius at 978; and relying on

* Hist. Novel. fol. Lond. 1623. p. 160.

† Edit. Lond. 1592. p. 362.

the constitutions referred to, as well as Tanner, we may safely assert that Wulfsin did not die before 998. How much longer he survived is another question. His succession may be placed at 978, and his death, with Fleet, &c. at 1004. To place Alfwold and Ethelsius *after* him, seems to me a direct violation of chronology.

Matthew of Westminster,* and Capgrave,† relate, that this prelate at his death exclaimed, like the proto-martyr, Stephen, “I see the heavens opened, and Jesus standing at the right hand of God.” The latter also records some miracles.

After the example of his patron he is said to have ejected the secular priests‡ from the church of Sherborne, and brought in monks by charter of Ethelred, in 998, on which account he is a great favorite of our monastic writers, and highly extolled by Malmesbury, “*tho’*,” as Hutchins says,§ he could not prevail on the monks to let him appoint an abbot over them. Now Hutchins’s use of the word “*tho’*,” implies detraction, and would convey the idea of a

* De Pontif. p. 246.

† Legenda. fol. cccxxxi.

‡ Lel. Collect. 2. 251.

§ Hist. Dorset. 2. 373.

refractory spirit in the monks; but the very contrary, I apprehend, ought to have been expressed. This refusal, as in Aldhelm's case, no doubt was meant as a compliment. Malmesbury* says their reason was, "quod ejus *dulci dominatione* dum adviverent carere nequirent." In Malmesbury's time, bishop Wulfsin's staff, and other pontifical insignia, were preserved at Sherborne.

XX. BRITHWIN.

SUCCESSIT FORTASSE CIR. A. D. 1004. NON ANTE 998.
OBIT 1009.

Of the four bishops who followed after the death of Wulfsin, whenever that event might have taken place, little or nothing is known beyond their bare names ("præter nuda nomina") viz. XX. Brithwin, or Brithric, who died 1009, as Richardson, on the authority of Matthew of Westminster, states, without citing the passage. XXI. Elmer. XXII. Brinwin, alias Brithwyn. And XXIII. Elfbold. It is certain that all these flourished before 1058, but their respective periods can not be ascertained through the discrepancy of the Monkish writers.

* De Pontif. lib. 2. p. 248.

XXI. ELMER.

SUCCESSIT A. D. 1012—(*resign^t.*) OBIT A. D. . . .

His name only is recorded by Godwin, and that *sans date*. He was elected abbot of St. Augustine's at Canterbury, in 1006, receiving the benediction* of archbishop Alfric, at the high altar. He was made bishop of Sherborne, as Thorne says, in 1022,† [1012,] but falling blind some years afterwards, resigned his bishoprick, and retired to his monastery, where he died and was buried over against the altar of St. John. The chronicle of Gotseline‡ says he was advanced to this see in 1017. Thorne§ adds, that though his sanctity was indisputable, and a blaze of light frequently shone near his tomb, the monks dared not celebrate mass in his honor without authority from the pope. The same writer has also recorded the following amusing miracle of this prelate. One day when his servant had

* W. Thorne Chron. de reb. gest. Abbatum S. Augustini Cantuariæ. X Scriptorum p. 1781.

† This is no doubt a misprint for 1012; for 1022 would leave an hiatus of 13 years between him and his predecessor Brithwin, who we know died 1009.

‡ Lib. 11. cap. 1.

§ Ut sup.

gone to the kitchen to bring him his usual supply of meat, a hawk snatched it off the plate and flew away with it; whereupon, the holy man, balked of his dinner, and, (like the Jew when disturbed at his bacon by a clap of thunder), attributing the unseasonable visitation to the finger of God, made a solemn vow never to eat flesh again, carefully however inserting this salvo into his address to heaven, unless the Almighty would vouchsafe to grant him a sign to the contrary, by permitting the hawk to return the provisions, which, strange to tell, was actually done by the rapacious bird on the servant's return to the kitchen: and the saint enjoyed his dinner of meat that day, and, as far as we know, for the future without further molestation. Thorne calls him "vir magnæ sanctitatis."*

Elmer was succeeded by **XXII. BRITHWIN** the **SECOND**, or **BRINWIN**, whose succession alone is noticed by Malmesbury.† He does not occur in the *Flores Historiarum*. Florentius inserts his name in his list, p. 684, as

* Weaver, Funer. Monum. p. 253, thus speaks of him, "Wulfrike Elmer, a man of great holinesse [was] from hence [St. Austin's] advanced to the bishopricke of Sherborne, and after some years [no date] falling blinde gave over that government, returned to this abbey, wherein all the rest of his dayes he led a private life."—Where Weaver discovered that he was called Wulfrike we know not.

† De gest. Pont. p. 248.

Birhtwin. He was succeeded by XXIII. ALFWOLD the SECOND, or ELFWOLD,* whom Malmesbury† calls the brother of his predecessor, and a monk of Winchester. He was famous for his temperance in a luxurious and gluttonous age. (“Inter profussimos conviviarum apparatus.” Malmesbury.) Our author relates the dreadful effects of Elfwold’s curse denounced against Earl Godwin, with whom he had had a dispute; and his extraordinary affection for St. Cuthbert (“cui fuisset prona obsequela devotus,”) whose shrine at Durham he visited, and was indulged with familiar converse with the departed saint.‡ The same historian relates, *on the authority of an old monk of undoubted veracity*, who used to tell these and other tales of bishop Elmer with a melancholy pleasure, (“lacrimabili gaudio,”) that his chair possessed a wonderful and unique faculty—for whoever dared to violate that sacred seat by slumbering in it, was invariably punished for his temerity and profaneness, by being roused

* Sic Florent. Flor. Hist. p. 684.

† De Pontif. lib. 11. ut sup.—“Alfwold frater ejus [Brinwini scil.] ex Monacho Wint. Ep. qui apud Schireburnam imaginem sanctissimi Swithuni collocavit, faciem venerabilis extulit.” p. 448.

‡ “Revulso sepulcri operculo cum eo quasi cum amico fideliter colloquutus.”

from his repose by the most terrific and appalling visions. This prelate died in, or prior to, 1058.

After his decease, the sees of Wiltshire (or Wilton* as it is commonly called) and Sherborne, which had been separated 138 years, were re-united through the means of Herman, last bishop of Wilts.

The names of the nine† bishops of Wiltshire, of whom we shall next treat, were

Ethalstan.

Odo, called Severus, translated to Canterbury.

Osulph,

Alfstan.

Wolfgar.

Siric.

Alfric.

Brithwold.

Herman. First Bishop of Sarum.

* See Leland's Collectanea. 2. 251. with his remark already quoted, preferring Wiltshire to Wilton as the name of the diocese.

† Flor. Vig. p. 556. Lond. 1592, calls the bishops of Wilts or Wilton, bishops of Sunning. He gives eleven, but this is incorrect. He thus names them:—Æthelstan, Odo, Osulf, Alfstan, Alfgar [or Wolfgar], Sigiric [or Siric], Alfric, Brihtwold, Herman, Osmund, and Røger; which three last could only be said to be bishops either of Sunning or Wilton, as a part contained under the whole.

Bishop Tanner* can not “account for ever placing these bishops at Sunning near Reading, because Berks still remained under the jurisdiction of the bishop of Sherborne.” The same writer puts down Ramsbury as a bishoprick, “To the five new bishopricks erected in the kingdom of West Saxony, in 905, or, as Wharton more properly says, 909, there was added a few years after, a sixth, viz. Wiltshire, whose bishops had their seat at Ramsbury, but here being no chapter of clerks, nor any thing to maintain the same, bishop Herman, in 1055, attempted to remove to Malmesbury abbey, and to make *that* his cathedral, but could not effect it. About 1060 this diocese was re-united to Sherborne, which the same bishop, soon after 1072, got translated to Old Sarum.” After this re-union, the see began to be called by the name Sarum.

Leland† says of the nine bishops of Wiltshire—“These all had their palace at Sunning as well as Herman.” But, quære.

We know *E registro Ep̄i Mortival*, 9 Edw. II. that they had a seat at Ramsbury, as the following passage therefrom will shew.—A pro-

* Not. Monast. Wilts. xxviii. Salisbury.

† Collect. 1. Part 2. p. 316.

cess of greater excommunication issued against Henry Sturmi,* and others,† for breaking the bishop's park at Ramsbury, for which they submitted, and engaged to make restitution and do penance.

The *restitution* was, to put into the park 4 *dami* and 8 *damæ*, and to pay, by instalments, 12 barrels of wine.

The *penance* was, "that they should go round the market-place of Marlborough, on two different market days, naked to their shirts and breeches, and the vicar of Marlborough, or some other clerk, to whip them, according to custom in such cases; and afterwards in solemn procession at Salisbury to present a wax taper each at the tomb of Simon, late bishop of Sarum;" on which condition the sentence was taken off.

* The Sturmy or Esturmy family was very ancient, and they were Lords of Savernake forest, near Marlborough.

† The names of the other offenders were: Peter Wictorie-piscator, Walter de Whitsande de Hinton, Thomas de Pothale, Hen. de Grete, Johes fil Radulphi de Mideltone, Adam Haiwarde atte Grove, Willm. Cocus, Rics. de Boxere, Wills. Hobard de Borebacke (Burbage.)

OF THE BISHOPS
OF
WILTSHIRE, OR WILTON.*

1. **ETHELSTAN**, A. D. 920, whom bishop Godwin† calls “*Wiltoniensis Comitatus Episcopus*,” succeeded at the dismemberment of the diocese of Sherborne, and presided over this *diocæsula*, if we may be allowed the expression, till the period of his death, but when that happened we are not informed. King Ethelstan, who succeeded to the crown in 927, shortly after his accession, appointed

2. **ODO**; whom Brompton‡ calls of Danish origin, though he was born, according to Godwin,§ among the East Angles. He is said to have been of illustrious descent. His life has

* “*Alfwoldo mortuo cessavit nomen Ep̄i. Wiltunen: i. e. Ramesbirienses temp. Edw. Confess. Leland Collect. 2. 251.*”

† *De Præsul. ap. Richardson, p. 50.*

‡ *X Scrip. p. 833. l. 50.* for *Wyntonienses* there, read *Wiltoniensis*.

§ *Ut sup. & Eng. edit. 1601. p. 18.* Bp. Godwin, in his English edition last quoted, page 19, says, that “*Athelstan preferred him to the bishopricke of Wiltshire (the see whereof was seated at Ramsbury) in the yeere 920.*” This is an anachronism. The division of the diocese only took place that year, and there had been one bishop before him. Besides Ethelstan did not succeed to the throne till 927, when Edward died.

been written at some length in latin by Osbern, and is printed in Wharton's *Anglia Sacra*, part 2. p. 78—87. That writer has fallen into an error by not attending to the dismemberment of the diocese of Sherborne. He makes Odo to have been bishop of Sherborn, instead of Wilts, (p. 80.) “Inter hæc sedes episcopalis quæ tunc temporis Scireburnæ, nunc autem Sarisburix est, pastore viduata est. . . . Pontificale officium in præfata Scirebunensi Ecclesia Pontifex factus administrare consentit.”

The following extracts from the life by the Rev. Dr. Harris, the historian of Kent, which embodies all the important points of Osborne's tedious detail, may, perhaps, be more interesting to the general reader than a rescript of the latter's monkish latin.

The parents of Odo “disinherited him because he would turn Christian.” On this he got into the service of one Athelm, a nobleman in the English court, who sent him to the schools, and got him baptized* and ordained, and carried him with him to Rome. Some write that after this he served king Edward in his wars, but others, that it was before he took orders.

* Osborn has very neatly expressed Odo's baptism and ordination in these words:—“Sacramento baptismatis renatus, et clericali tonsurâ decoratus.”

He was at first only a secular priest, and as such was made bishop of Sherborne,* but on his election for Canterbury, A. D. 911, he could not obtain his pall† till he entered into the state

* Here Dr. Harris has fallen into Osborn's error already noticed.

† As the *Pall* is more than once mentioned in these "lives of the bishops of Sarum," and its meaning is not generally understood, I have thought it not amiss to accompany the word with a brief explanation. The pall, so called from *palla*, a stole, or mantle, (*pallam signis auroque rigentem*, *Æn.* I. l. 648 & 711. and again, *pallamque et pictum croceo velamen acantho*), is a pontifical vestment, which Fuller, in his *Church History*, bk. ii. p. 71. ¶ 38. says, "is considerable for the matter making and mysteries thereof. For the matter:—it is made of lamb's wool and superstition. I say of lamb's wool, as it comes from the sheep's back, without any other artificial colour, spun, say some, by a peculiar order of nuns first cast into the tomb of St. Peter; taken from his body, say others, (surely most sacred, if from both,) and superstitiously adorned with little black crosses. For the form thereof:—the breadth exceeded not 3 fingers (one of our Bachelor's lamb-skin hoods in Cambridge would make three of them), having 2 labels hanging down, before and behind, which the Archbishops only, when going to the altar, put about their necks above their other pontifical ornaments. Three mysteries were couched therein: 1st, Humility, which beautifies the clergy above all their costly copes; 2dly, Innocency, to imitate lamb-like simplicity; and 3dly, Industry, to follow *him* who fetched his wandering sheep home on his shoulders. But to speak plainly, the mystery of mysteries in this pall was, that the Archbishops' receiving it shewed therein their dependence on Rome, and a mote in this matter, ceremoniously taken, was a sufficient acknowledgment of their subjection."—Fuller might have added, that the wool was procured from lambs offered at St. Agnes's altar. See *Wheatly on the Common Prayer*, Edit. Clarend. Press, 1810. 8^o p. 58. These palls were purchased at an enormous price of the Pope by the Archbishops, who, without them, were not permitted to exercise any metropolitanical jurisdiction. There are also two other palls still used in the Church,—the *palla altaris*, and the *palla corporis*. The former is the "fair white linen cloth" with which the altar is covered at the celebration of the Lord's supper; the latter, the cloth thrown over the consecrated elements, and represents the body of our Saviour being wrapped in fine linen by Joseph of Arimathea. *Wheatly*, p. p. 268. 314. *ed. ut sup.*—It is not unworthy of remark, that the pall, a figure like the Greek upsilon, is, to this day, the armorial ensign of the archbishops of Canterbury, Armagh, and Dublin.—The last is differenced by having the pall surmounted with 5 crosses-formy-fitchy, instead of 4. See *Porny's Heraldry*, 5 edit. Lond. 1795. In the dictionary of technical terms (art. Pall), col. 2. 3d line from the bottom, for *pattee*, read *formy-fitchy*.—The shape and position of the pall on the human body is evidently allusive to the "Yoke" of Christ.

of monkery ; but after he received the qualifying habit from the abbot of Fleury in France, he obtained his pall, and all was well. Osborne, in his life, says he refused the primacy because he was no monk, alleging that all archbishops before him had been such ; but Godwin says he was mistaken in that, [Nothelm and two or three others before him, having been only secular priests.] Thus early did the Church of Rome fall into the policy of confining the great ecclesiastical preferments to such priests as were under a vow of celibacy ; for by this means they became in a great manner independent on the state ; where they could have no such sacred pledges as wives and children to engage them against enslaving it to a foreign and arbitrary jurisdiction, and kings were so blind and bigotted as not to foresee the mischief that must

“ No man,” says Gwillim, “ ought to lend this Pall to any other, but contrariwise, the same to be buried with the possessor or owner.” Vol. 1. p. 236.

Cressy thus speaks of the Pall, (p. 972) : “ It was at first truly a mantle or upper vesture worn by the Roman Emperors, and by Constantine permitted as an honor to the Pope, and by him communicated to the other patriarchs ; and in this form it continued in the eastern parts ; whereas at Rome and in the west, this title is given to a small portion, as appendix to the first pallium, being according to the description of it by pope Innocent III. a certain wreath (as it were the collar of an order) of about 3 fingers breadth, encompassing the neck ; from which descend 2 labels, before and behind. On the circle are interwoven 4 purple crosses, and on each label one : and it is fastened to the upper garment with 3 golden pins.” See archbishop Baldwin’s Itinerary translated by Sir Richard C. Hoare, Bart. Lond. 1304. 4to. vol. ii. p. 3.

ensue both to themselves and to their subjects from thence.”

“ Some say that he had good military talents, for he was thrice in the field after he was a bishop, and did good service there to his prince ; but Osborne says it was by his *prayers* only. Some make him to have been bishop of Wiltshire,* whose see was placed at Ramsbury, and others have given him Winchester.”† (*Stephen Birchington.*)

A. D. 944, he is said to have held a council, and made many canons and decrees.

A. D. 948, a council was held in London under king Edred, where Odo and the archbishop of York were both present.‡ He is said to have excommunicated king Edwy, a great hater of monkery, and to have produced a divorce between him and his kinswoman and beloved wife, or concubine, as some, Algiva, or Athelgiva, and his power being as great as his severity, he caused her to be dragged out of the court by armed men, contrary to the king’s command, using her with barbarity, and burning her with red hot irons to destroy the great beauty

* *Rectè.*

† *Malè.*

‡ Ingulph. P. M. 497.

which had so captivated the king; nay, cutting her hamstrings,* and then banishing her into Ireland. Though some say he hamstrung her when she came back, and as she was going to the king. Hence arose, as is supposed, his epithet of Severus.

The poor king, being thus at the mercy of an insolent prelate, lived two years excommunicated, and then was deposed, and died excommunicated.

Other of our historians give a juster and better account of this king,† but Malmesbury, who tells this story of him, could never forgive him for turning the monks out of Malmesbury Monastery, and making it, as he calls it, a stable of secular clerks.

Osborne says, there were some wicked clerks in Odo's time, who asserted that Christ's real

* In the *Fragmenta Antiq.* p. 660 we are told it was a custom in England "Meretrices et impudicas mulieres subnervare;" i. e. to cut the sinews of their legs and thighs,—or to hamstring them. See also Jacob's *Law Dictionary*, article, *Subnervare*.

† King Edwy's conduct, doubtless, deserves severe censure; but from Dr. Harris's mode of expression, it would appear as if *all* the blame in this affair laid with Edwy. Now I conceive that it is Odo's conduct, far more than the king's, that requires palliation; and herein we are to make due allowances for the then barbarity of the penal code resulting from the unenlightened spirit of that period; and we are to bear in mind that the temper of *that* man must partake of more than human excellence, that can, at all times, restrain within its legitimate boundaries, that arbitrary domination over the minds and the persons of kings, no less than of subjects, with which it was then the policy of the Roman Catholic religion to clothe her ecclesiastics.

body and blood was not in the consecrated wafer : but that Odo convinced them by shewing them one that shed drops of blood, which miracle he had obtained of God in his prayers ; and a good deal of such stuff you may find in that author. *Anglia Sacra*, vol. 2. p. 78.*

957 a council was held at Branford (Brentford) in Middlesex, under king Edgar, where king Edwy's decrees were abolished, Dunstan ordered to be called out of banishment, and many things done for the benefit of the church.

958, or thereabouts, he died, and was buried in the cathedral in a chapel at the E. end of the church behind the altar. But 5 years after, this choir being burnt down, in 1174 the monks removed his corpse, and placed it under Dunstan's in the nave of the church by the high altar.

* This miracle is to be found at p. 82. The reader will scarcely believe that all this is the invention of Osborn. Osborn was the dependant of archbishop Lanfranc, an Italian, who was anxious to introduce into England the doctrine of transubstantiation, hitherto unknown there ; and in order to please his patron, Osborn interpolates this miraculous account into the life of Odo, who, unless he differed from the whole of the Anglo-Saxon Church, believed that the elements, after consecration, remained in their natural state. The doctrine was maintained by Paschase Radbert in the 9th century, before it was firmly established. The first public assertion of it was at the 3d Lateran Council in 1215. It was brought into England in the middle of the 11th century by Lanfranc, but the term "transubstantiation" was not known till the 13th century, when it was invented by Stephen, bishop of Autun.—See the valuable and instructive work of the present bishop of Winchester (Sir George Tomline, Bart.) entitled "*Elements of Christian Theology*," edit. 1812. vol. 2. p. 484. on the xxviiiith Article.

He was a great benefactor to Canterbury cathedral; for Osborn, in his life, says he took down the roof and rebuilt it.

Bede says that Odo wrote several books both in verse and prose.”—*History of Kent by Rev. John Harris, D. D. fol. Lond. 1717. p. 510.*

Osborn, Ang. Sacr. 2. p. 85, tells us that the ghost of Odo appeared to his successor in the archiepiscopal throne, and forewarned him of his approaching fate, for having “spurned at his tomb despitefully.” Elsinus, bishop of Winton, who had, by corrupt means, obtained his election to Canterbury, died of excessive cold while passing the Alps in order to obtain his pall.*—See Godwin also. Edit. 1601. p. 20. int. Arpos. Cant.

3. OSULF. Succeeded probably in 941. Godwin says he died 970, and that he was buried at Wilton, but gives no authority.

4. ALFSTAN, or ELSTAN, whom Godwin calls abbot of Abingdon, but his name does not occur in the list. The name of Ethelwold occurs. The latter is said to have died in 980, which nearly agrees with the date ascribed by Godwin to Alfstan, viz. 981. They are probably one and the same person. He was buried at Abingdon.

* Vid. note p. 93 sq. of this work.

5. **WOLFGAR.** Succeeded in 981 as Florentius, but Malmesbury and Florilegus interchange these two last.

6. **SIRIC** had been a monk of Glastonbury, then through the favor of St. Dunstan, abbot of St. Augustin's, Canterbury, and afterwards bishop of Wiltshire. He was translated in 989 to Canterbury, died in 994, and was there buried. Wharton in his *Anglia Sacra*, vol. 1. p. 105, has the following notice of him: "Siricius a sede Wiltoniensi ad Cantuariensem translatus est anno 989. Ita Simeon Dunelmensis et Willelmus Thorn qui de Wintonia translatus male scribit. Successit anno 990 inquit Florentius et Westmonasteriensis. Addit iste obiisse eundem anno 1006. Sedit annos 5 ex aliorum omnium sententia atque anno 994 obiisse recte ponitur a Chronologia Saxonica, p. 561, & Ranulpho de Diceto Abbrev. Chron. p. 461. Obiisse tamen anno 995 dicitur a Florentio Wig.' Diem obitus dedit Obituarium Cantuariense, sc. v. Cal. Nov."

Harris* observes of this prelate, "I think there is little remains of him in our histories but the cowardly advice he gave king Ethelred, which was to bribe the Danes from over-running

* Hist. Kent. int. Archpōs Cant.

the country by the sum of *10,000*l.* and to influence them to quit the coasts, which only quieted those ravenous pirates for about a year; after which time they came again, and were as outrageous as ever; for once finding that large sums of money were to be obtained this way during the reign of a weak and ill advised prince, they insulted with the greater rage and fury. He died 994, and was buried in the undercroft of this cathedral, by the altar of St. Paulinus, under the south wing of the uppermost cross aisle."

7. **ALFRIC** or **ALURICIUS**. A monk of Glastonbury, succeeded to the see of Wilts 989, and, as well as his predecessor, was thence translated to Canterbury, to which latter he was consecrated in 996, as Dunelm, Wigorn, and Mailros. Obiit 1006, as Dunelm, Mailros, Wigorn, and Hoveden, p. 246; but the Saxon Chronicle antedates that event one year. Godwin erroneously says,† that Malmesbury does not mention him; but that writer has these words in his work *de gest. Pontif. lib. 11. f. 142*:

* Weaver Funeral Monuments, p. 253. records the same circumstances, but mentions 16,000*l.* He says he was "a monk of Glastonbury, then abbot of this Monasterie (St. Austin's), and from thence preferred to the bishopricke of Wiltshire, and thence removed to this primatship of Canterbury—a man much blamed," &c.

† De Præs. ap. Rich. p. 53.

“ 5 tus Elstanus, 6 tus Siricius. 7 mus Alfricus qui ambo ut superius memoratum est Archiepiscopi fuerunt Cantuarienses.” Godwin says he was buried at Abingdon, and that his bones were afterwards removed to Canterbury Cathedral.

8. **BRITHWOLD**, a monk of Glastonbury, succeeded, according to the Saxon Chronicle, in the year 1006. He was a great benefactor to the monasteries of Glastonbury and Malmesbury.

9. **HERMAN**,

BISHOPS OF OLD SARUM.

I. HERMAN.

SUCCESSIT A. D. 1053.—OBIIT A. D. 1078.

We now proceed to HERMAN,* the 9th and last of the bishops of Wiltshire, and the first of the re-united dioceses of Sherborne and Wilts, thenceforward known by the name of Salisbury. Brompton† says he was a native of Flanders, and Simon of Durham,‡ of Lorrain, and that he was chaplain to Edward the Confessor. Anno 1045, as Durham records,§ he succeeded Brithwold in the bishoprick of Wilts. On a vacancy of the abbey of Malmesbury,|| “angustia rerum

* The word Herman means one who is conspicuous. *Hare* and *Herc* signify both an army and a lord. So Harold is a general of an army. Hareman a chief man in the army. Herbert famous in the army, &c.

† “Natione Flandrensis.” ap. x Scr. p. 946.

‡ “De Lotharinga oriundus.” ap. x Scri. p. 162. See Leland Coll. 2. 301.

§ Ib.

|| Leland says, “Campanile Maiddulphesbri: suis sumptibus construxit. A. D. 1057.” Collectanea. 2. 301.

tædiatus," as Brompton* has it, he petitioned king Edward to have the see transferred thither. This the inconsiderate monarch, as Malmesbury says,† readily granted, but the monks interesting earl Godwin in their behalf, and shewing to the King the injustice of such a step, obtained a reversal of the permission. Westminster‡ says, "rex concedere noluit;" but this must be referred to his subsequent conduct.§ Upon this disappointment Herman retired into France, "repulsam ferens ægerrime, relicto Episcopatu indignabundus,"|| &c. and became a monk at Bertin in 1055, where he staid three years,¶ but on the death of Elfwold, the last bishop of Sherborne, he returned home, and was made bishop of that see in 1058,** which, in the interval it seems, had been governed†† by Aldred,

* Ap. x Scr. p. 946. "Hermannus Flandrensis causatus penuriam Ramesbiriæ Meldunum in sedem Episcopalem petit." Leland Collect. 2. 251.

† De Pontif. lib. 11. p. 250.

‡ P. 216.

§ Leland observes, "petiit a rege sedem episcopalem ibidem constituere; sed rex non concessit." *Collectanea, ut supra.*

|| Godw. de Præs. 336.

¶ Westminster ut supra.

** Simon Dunelm. x Scrip. 139.

†† Chron. Bromton. ap. x Scr. p. 946, and Simon D. ut sup.

bishop of Worcester, who at his return, quitted it and went through Pannonia and Hungary to Jerusalem: a thing which Durham remarks, no English bishop was ever known to have done.

He soon afterwards prevailed on the king to re-annex the diocese of Wilts to that of Sherborne,* and he held, says Leland, the united bishopricks “cum tribus pagis suis i. e. Sherborne, Wilton, and Sunning,”† and fixed his episcopal see at Sherborn. Hutchins‡ represents “Leland and Camden as calling him bishop of Sunning.” Leland’s words are, “Nomina Episcoporum Sunningensis Ecclesiæ. Vide num hoc nomen originem sumpserit a Sunninge palatio Episcopi Sarisbur. prope Reding;” and Camden does *not* call them bishops of Sunning, but only says that this was the see (sedes§); “Sunning, a little village, that one would wonder should ever have been the see of 8 bishops who had this county of Wilts for their diocese, yet our histories report as much. The same

* Leland. Coll. 1. p. 318.

† See Lel. Col. 2. 251.

‡ Hist. Dorset. 2. 373.

§ The words *see* and *diocese* are too often confounded. They are far from being synonymous. The *see* is the *sedes*, the episcopal residence,—the diocese *διοικησις*—the episcopal jurisdiction.

was afterwards translated by Herman to Sherburn, and at last to Salisbury, to which bishopric this place still belongs.”*

The council held at London in 1075, having ordained that bishops' sees should be removed from obscure places to towns of the greatest note in their dioceses,† Herman, who was, as Godwin not inaptly terms him,—“*Vir mobili ingenio præditus,*” seized this opportunity of translating his to Old Sarum, in 1076, where he began a cathedral, but did not live to finish it. This removal, Hutchins‡ justly observes, seems to have been made rather out of favor or partiality than from the smallness of Sherborne, which certainly occupied a greater space of ground than Old Sarum; the latter being, as Malmesbury expresses it,§ little more than a castle.

We find Herman assisting at the consecration of Lanfranc, archbishop of Canterbury, in

* Camden edit. Gibson. 1695. Attrebatii. p. 144. ed.

† Wilkins Conc. vol. 1. p. 363. col. ii.

‡ Hist. Dors. 2. 373.

§ De Pontif. lib. 11. p. 250. Leland, speaking of Old Sarum, has this passage—“*Quod est vix civitatis castellum locatum in edito muro vallatum non exiguo, cæteris commeatibus utcunque valens aquæ penuria laborans adeo ut miserabili ibi commertio aqua veniat.*” *Coll.* 2. 251.

1070.* In Hutchins's Dorset,† this date is misquoted from Simon of Durham, 1071, instead of 1070.

Durham‡ says he went to Rome in 1050 together with bishop Aldred. This was before he was bishop, for we find he succeeded to Wilts in 1045, though Simon's words are, "anno M.L. Hermannus Wiltonensis Episcopus et Aldredus Wigornensis Epūs Romam iverunt." This, therefore, is a prolepsis. Mailross has the very same words, which shews how faithfully errors are copied when historians will not be at the trouble of research in order to verify the quotations and statements of preceding writers.

The exact period of this prelate's death is unknown. Knyghton most erroneously places it so early as 1072. See page 2351 of X Script. Bromton§ gives 1076, which was the year of his removing the see to Sarum. The Saxon Chronicle,|| 1077. Hutchins¶ has misquoted the date

* Simon Danelm. p. 203. 1071. and Radulph. Dicctensis. p. 433.

† Hist. Dorset. 2. 373. col. ii.

‡ X Script. p. 184.

§ Apud x Scrip. p. 976. l. 62.

|| P. 184.

¶ Hist. Dor. 2. 383. col. ii.

from the last work, 1074, as is evident on reference to other facts. “Anno M.LXXVII. obiit Hermannus Ep. Seresberiaë, et Osmundus successit.” *Chronicon Sanctæ Crucis Edinburgensis in Whart. Ang. Sac.* 1. 159.

Bishop Herman was, in all probability, buried at Old and removed to New Sarum. Of his tomb in the present cathedral, Mr. Dodsworth* has the following remark: “Upon the base between the pillars of the nave on the south side, near the west end, is a plain coffin-fashioned tomb of Purbeck marble, conjectured to have been brought from Old Sarum with the bones of bishop Herman.” If Mr. Dodsworth be correct, this tomb is the oldest in Salisbury cathedral.

We find in a MS. relating the removal of the church from Old to New Sarum, by William de Wenda, Præcentor, in 1218, and dean of Sarum, in 1220, the following passage, as quoted by the author of the “Account of Old Sarum,” at page 7 of his work, prefixed to Price’s “Description of the Cathedral of Sarum,” (not at page 15 of Price’s *own* work, as erroneously quoted by Gough in the *Archæologia*, vol. 2. p. 192. note.)

* Hist. Salisbury Cath. p. 188.

“ In the year 1226, on the feast of Trinity, which was the 18th of the calends of July, the bodies of three bishops were translated from the castle of Old Sarum to the new fabric, viz. the body of St. Osmund, the bishop—the body of bishop Roger, and the body of bishop Joceline.”

Thus we see, Wenda wholly omits Herman. Either, therefore, Wenda is wrong in the number, and four bodies instead of three must have been removed, or Herman's must have been removed at some other period. Negating both these conjectures would necessarily produce the inference that the tomb which has always been shewn for Herman's, as above, does not belong to that prelate.

I still incline, however, to think it does. Wenda's statement, I conceive, is to be understood as strictly limited by the date he particularizes, and that three bodies only were then removed, which no way interferes with the removal of others, either at a precedent or posterior period.

In the foregoing lives it will be seen, that after all our pains in referring to the old chronicles, the dates can not in all cases be made to agree: nor is it to be wondered at, in those dark ages, that the notices of these bishops should be so scanty, when learning was so little culti-

vated, and so few writers existed. The Danish invasions destroyed most of the cathedrals and religious houses, together with libraries and records, and dispersed the clergy and monks that belonged to them.

II. ST. OSMUND.

SUCCESSIT A. D. 1078.—OBIIT A. D. 1099.

Osmund was promoted to the see of Sarum in 1078.* 12 Gul. Conq. We find him bishop here when the bones of Aldhelm, the first bishop, were removed.† Bromton‡ says he was “chancellor to the king,” and he is generally supposed to have been earl of Seez, or Suza,§ in Normandy, and afterwards earl of Dorset, having come over with the conqueror, but he does not

* Knyghton X Script. lib. 11. col. 2351. is wrong in saying, “hoc anno 1072 successit Osmundus:” for we know his predecessor, Herman, was living in 1075, as it was by order of the council held at London in that year, he removed the see. This is a fact that no one will deny. He calls Osmund “regis cancellarius xxiv. annis,” and adds, “ecclesiam novam construxit.”

† Malmesb. in vit. Aldhelmi. An account of the removal of Aldhelm’s bones may be seen in Gale Scrip. Ang. 3. 274, sq.

‡ Ap. X Script. p. 976. line 64.

§ Bishop Godwin calls him “Captain of Say.” edit. 1601. p. 271.

occur in Dugdale, who gives no earl of Dorset after the Conquest.*

Leland† thus speaks of him:—"Osmunde earle of Dorset, a Norman by byrth, and a greate favorite, had Sherborne gyven him by the Conqueror, amongst dyvers other advancements. Afterwardes upon the vacancye of the see of Salisbury, Osmund, forsakinge his temporal authoritie and beinge in greate grace with the kinge, became bysshop of that see, and got the castell of Sherborne to bee annexed to that bysshoppriek, settinge a curse upon them that did goe about to plucke the same from that godly use: this bysshopp was a man of great integrety and holynes, that hee was canonized at Rome, and sett downe in our almanacke for a sainte." Tanner quotes Leland as calling him "Comes Durotrigum" (Dorsetians) and a relation of William the Conqueror. *Bib. Brit.* p. 565.

Osmund seems to have renounced the life of a courtier, and to have embraced that of an ecclesiastic,‡ and his sanctity and great abilities

* See Baronage. vol. 1. p. 11. Also index.

† Collectanea. tom. 1. pars. 2. p. 651.

‡ It would seem from Harpsfield that he had embraced the ecclesiastical life *before* his coming to England, but I think subsequently, for no mention occurs of him in the *Neustria pia*.

pointed him out as a proper successor to the see of Salisbury. From the period of his receiving his episcopal office, he applied himself to the erection of the cathedral in honor of the Virgin Mary. Here he ordained three principal persons, a dean, a chancellor, treasurer, and 32 prebendaries, and deputed 4 archdeacons, and a precentor, to whom he gave possessions out of his domains while earl of Dorset. The charter bears date 1091. He endowed his church with several towns in Dorset, besides knight's fees of land, the church of Sherborn, with all the tithes of that town, except what belonged to the monks; also Ilminster, Aulton, Cerneminster, Niderbury, Wistclinton, the Church of St. George at Dorchester, those of Bere and Sarum, and other churches, and other lands, in Wilts and Berks.*

The dedication took place in 1092.

“Osmundus Ep̄s perfecit templum 1092. G. W. R. bibliothecamque addidit.”†

“Osmund, bishop Sarum, dedicated the church he had built at Sarum, with the assistance of bishops Walcelin, of Winchester, and

* See Leland's Itin. 4. p. 165. Dugd. Monas. 3. 375. And Hutchins Dorset. 2. 374.

† Leland. Coll. I. 118.

John, of Bath and Wells, non. Ap. feria ii. 1092.*

“Osmund, erle of Dorchestre, and after bishop of Saresbyri, crectid his cathedral church there, in the west part of the town, and also his palace, whereof now no token is, but only a chapelle of our lady yet standing and mainteynid.”†

“Osmundus Ep̄s dedicavit Ecc. Castri veteris Saresbury, anno 1092.”‡ But the fabric being burnt by lightning, was re-built by him in 1099, in which year, according to the Saxon chronicle, he also died.§

Two claimants having started for the papal throne, Urban and Clemens, a doubt arose as to which should be recognized in England, and from whose hands Anselm, then recently appointed primate, should receive the pall, a garment deemed indispensably requisite for the due exercise of the archi-episcopal functions.¶ Anselm had sworn allegiance to Urban, but

* Simeon Dunelm. p. 217.

† Leland. Itin. 3. 90.

‡ Wikes Chron. Salisb. p. 22. Oxon. 1667. The Annales Waverleinses in Gale, p. 138, say the same, adding “cum vii Ep̄s.”—So also Chronicon Sanctæ Crucis Edinburg. Ang. Sac. 1. 159.

§ P. 207. See also Flor. Vig.

¶ See our notes at p. 93. et sq. explanatory of the Pall.

William Rufus claiming, (in the true spirit of Henry VIII.) the headship of the church, declared *that* man an enemy to the crown who should dare to recognize a pope, whose appointment was not sanctioned by himself.* This gave rise to the famous council of Rockingham, held in 1094.† Butler erroneously says 1095,‡ and others, as erroneously, 1097. Osmund, in in this council, was weak enough to desert the cause of his archbishop, from a desire of gratifying the king, but he was no sooner convinced of his error than he acknowledged it, and immediately received absolution at the hands of the injured Anselm.

Next to his being founder of the cathedral at Old Sarum, the circumstance that renders Osmund particularly known is his compilation of the Breviary, Missal, and Ritual for the use of his church—a circumstance which arose thus.—Many of the ecclesiastics who followed the fortunes of the Conqueror, wished to introduce into their churches the particular rites and offices of the places whence they came, by which

* Eadmer. Hist. Novor. p. 25. Lond. 1623.

† Wilkins Conc. 1. p. 371.

‡ Lives of the Saints, vol. 12. p. 71.

practice great confusion was occasioned, especially at Glastonbury by Thurston, the abbot, who had come from Caen. To remove this inconvenience, he ascertained all the rubrics which before were not sufficiently determinate, reconciled discordancies, and adjusted and settled the ceremoniale of divine worship in points that were before left to the discretion of the officiating minister. This was called the "*Use of Sarum* ;"* which was afterwards adopted by most dioceses in England till Mary's time.—Knyghton, Caprave, Malmesbury, and other ancient chroniclers tell us, he wrote a life of St. Aldhelm, which has not reached us.

Butler, in his *Lives of the Saints*, † says, " he was a saint in all the difficult states of a courtier, soldier, and magistrate. We must admit that he yielded to no prelate either in zeal for learning, or attention to the duties of his spiritual office. The favors of his prince, and the smiles of fortune, had no charms to a heart which loved and valued only heavenly goods. He forsook the life of the courtier, and embraced that of an ecclesiastic. His sanctity, and great abilities,

* See Gough's *Topog. Wilts*, vol. 3. 335. " Hic composuit librum ordinalem ecclesiastici officii quem Consuetudinarium vocant." Knyghton. X *Scriptores*. lib. ii. col. 2351.

† Vol. 12. p. 74.

were too well known for him to be allowed long to remain in obscurity, and he was consecrated bishop of Salisbury, &c.”*

Osmund promoted learning among the clergy, patronized deserving priests, collected a library, transcribed books, and even condescended, when bishop, to bind them† with his own hands. He was remarkable for temperance; and, rigid in the detection of his own faults, he was unsparing towards those of others. His patience having been exercised by a lingering illness, he departed this life on the night of the 3d Dec. 1099. His day is kept, Dec. 4.

The *Canones Officiorum Ecclesia* have been attributed to Osmund, but Tanner, in a note, very justly asks, whether this be not the same with the *Ordinale*.‡

Baronius is mistaken in saying he wrote *Anselm's* life.§ He probably meant *Aldhelm's*.

It is hard to say on what authority the first

* Butler has quoted Tanner in *Bib. Br.* p. 515, instead of 565; and in his reference to *Knyghton*, for 1351 read p. 2351.

† “*Librorum copia conquisita cum Episcopus ille nec scribere nec libros ligare fastidiret.*” *Leland Coll.* 2. 251. *Leland* there calls him “*vir probatissimus.*” See also for these facts, *Knyghton*, ut supra.

‡ *Bib. Brit.* p. 565.

§ *Bale de Scrip.*

chroniclers asserted his being count of Seez: yet as such he has been invariably recognized. Camden* says, "William the Conqueror, as soon as he had got the crown, made Osmund, who was earl of Seez in Normandy, bishop of Salisbury, and first earl of Dorset, and also his own chancellor." For this he refers to "the life of Osmund, MS.;" and to Matthew Paris, p. 1189. But Paris says nothing about the earl of Dorset, nor does Osmund's name occur at all under the number cited, whether of the year or the page. Paris,† under the year 1099, merely records Osmund's death. "Osmundus Sarisburiensis Antistes diem clausit extremum."

He was canonized by pope Calixtus III. in 1456, as says Harpsfield,‡ and was buried in his cathedral. His remains were afterwards removed into the new cathedral, and in 1457 were deposited in the chapel of our lady in that church. They are covered with a marble slab,

* Brit. by Gibson, 1722. vol. 1. p. 62. col. 2.

† Vol. 1. p. 53.

‡ Hist. Eccl. Angl. p. 252. An account of the proceedings relative to his canonization may be found in the Chapter Records of Salisbury. Some notices on this subject, comprising a narrative of a few of the miracles pretended to have been wrought by him (which, together with his having founded the church, formed the basis of his admission into the Romish Calendar), are printed in the History of Salisbury Cathedral. Pt. 2. chap. 3. p. 156-166. The business had been 70 years in progress when completed.

with only the inscription of the year, 1099.* The tomb is coffin-fashioned, and now (1823) stands on the N. side of the nave next to that of John de Montacute, son of the Earl of Salisbury. St. Osmund's sumptuous shrine was destroyed in the time of Henry VIII. Harpsfield, speaking of the sepulchre, after removal, says† "a Ricardo Ep̄o conditum est." Leland‡ observes, "Osmund's first tumber [was] on the south side of our lady[']s chapel,] while the shrine was a making."

Brooke, York Herald,§ observes, "Osmund, earl of Seez in Normandy, was, by William the Conqueror, made bishop of Salisbury; and after, the first earl of Dorset." Vincent, in his "Corrections," 1619, p. 167, quotes Godwin's Catalogue of Bishops, p. 271, and Hollingshed, p. 1272, and p. 15, and adds,

"This earl Osmund was a man passing wise, and well learned, in regard whereof he was always of counsel with the Conqueror, who it

* Mr. Dodsworth says, p. 198, "On the erection of the new Cathedral, it (the tomb) was brought from Old Sarum, and placed according to the Sarum Obituary, between the chapel called Salve Regina and that of St. Stephen." The date, doubtless, is recent.

† P. 251.

‡ Itin. 3. 90.

§ MS.S. Coll. Her. ex inform. G. Beltz. Arm. Lanc.

seems made him chancellor of England. He died upon Saturday the 3d December, 1099, and was buried in his own church at Old Salisbury, but his bones were afterwards removed to New Salisbury,* where they now lie in the middle of the lady chappell, under a marble stone with this bare inscription, **MXCIX**. He was canonized belike for a saint after his death, for I find his name in our kalendar, the aforesaid third of December.”

Notices may be found of this prelate in Alford's Annals, vol. 4, p. 110, but they are a mere transcript of Malmesbury and Harpsfield, and are embodied above.

His character is thus drawn by Harpsfield: “*Cuccurrit Osmundus per omnes civilis honoris gradus. Comitatu Sagiensis in Neustria et Dorsetensi in Anglia Sagiensi ille Comitatus mortuo patre, proventus in pauperum et ecclesiarum usus convertit, et quoniam in externa R. P. administranda et civilibus ille honoribus gerendis caste et integre versatus est adque omnem pietatem excolendam mirifice propendebat.*”

Leland de Scriptoribus, speaks of him also in the following strain of commendation :

* William de Wenda, who wrote the account of the building of the present cathedral, mentions the removal of 3 bishops from Old Sarum, in 1226. Osmund, Roger, and Josceline. See Price's Account of Salisbury Cath. p. 15.

“ Osmundus Ep̄us Severianus quamvis Nortomannus locum tamen inter Anglos quodammodo ambit. Is Hermanno Flandro, ejusdem urbis primo Antistiti successit, vir præter generis nobilitatem (erat enim Gul^o. Mag. sanguine conjunctus,) dignitate autem Comes Sagiensis et postea Comes Durotrigum ac Angliæ Cancellarius,” &c. “ Ut primum pontificiis infulis ornatus fuit, augustam basilicam ab Hermanno Severiæ inchoatam ad umbilicum perduxit, extantibus etiam nunc tantæ molis ruinis. Deinde viros, ut illa tulerunt tempora, doctissimos liberalitate sua in collegium canonicorum ascivit. Utque ipse, tanquam antesignanus, cæteris, qui una cum illo militabant, exemplo ad virtutem esset, nobilem bibliothecam, comparatis in hoc optimis juxta ac antiquissimis illustrium autorum monumentis, Severiæ posuit.”

“ Quid ego hic plura de ejus clarissimis factis et virtutibus longa orationis serie adnecterem? Quæ fecit omnia notiora per scriptores sunt, quam ut nostro ulla parte calamo indigeant. Quare non frustra conabor tantum solem exiguâ et male lucidâ nostri ingenii facula accendere, contentus tantum docere quod a Ranulpho Higedeno Castrensi didici; nempe Osmundum scripsisse Canones, (these we have above alluded to) quos bona pars presbyterorum An-

glicorum in liturgiis celebrandis observant, tum præterea vitam D. Aldhelmi, emisso libello, posteritate dedicasse. Floruit Gul^o. Nortomanno Anglis imperante. Primum autem tumultus fuit Severiæ de cujus antiquitate abunde dicemus in libro de civili historia; ibique non inglorius ad multos annos jacuit. Deinde cum Pons Hornamensis, cui nunc Neoseveriæ inditum nomen, ex humili pago in justam usque civitatis magnitudinem adcrevisset; et nova basilica, qua vix ulla magnificentius ibidem posita a Richardo Pauperculo fuisset; illuc ex veteri urbe translatus est, ac divorum numero ascriptus.”

III. ROGER.*

SUCCESSIT A. D. 1102—OBIIT A. D. 1139.†

After Osmund's death, the see, according to Godwin, must have remained vacant eight years, for Roger's succession is placed by him at 1107, but Leland‡ says, “Rogerus Sarisbir' electus

* The name Roger is derived from the Saxon *Rou* or *Ru*, rest, repose, quietness, and *gard*, to keep. Weaver's Funer. Mon. p. 716.

† Annales Winton. Angl. Sac. 1. 299.

‡ Collect. 2. p. 339. ex auth. lib. incerti Autoris. p. 443. The Annales Wintonienses correctly place his appointment at 1102. “Rogerus Cancellarius Regus factus est Epūs Sarum. Anno MCII.” See Angl. Sac. 1. p. 297. Godwin fell into the error we have noticed in the text by confounding Roger's

1102." Simon of Durham* places his succession also at 1102, but says nothing of the vacancy of the see. It is clear, however, that it was vacant between two or three years.

This prelate, the Wolsey of his age, affords an equally memorable instance of the mutability of fortune. Indeed he may be considered the prototype of the eighth Harry's favorite. Both of obscure origin, they both became the very centre of regal favor, and were invested with "power too great to keep or to resign." Both excited the jealousy and rancour of their brother-courtiers: both incurred the displeasure of their monarch, and both were ultimately hurled from the pinnacle of glory to the abyss of disgrace.

That Roger was the priest or curate of an obscure church in France is not improbable. Wike† calls him "Pauper Capellanus de partibus transmarinis," but I can not discover any ancient authority for the singular anecdote related of him by Godwin,‡ who tells us that Henry, afterwards king of England, when in the

appointment and consecration. It appears from the Ann. Wint. as above, that he was not consecrated till MCVII. He was consecrated, as it appears thence, by archbishop Anselm.

* P. 227.

† Chron. p. 26.

‡ De Præsul. edit. Richardson. p. 337.

neighbourhood of Caen,* in Normandy, during his wars with his brother William Rufus, chanced to go with his soldiers into the church in which Roger officiated; and that the latter, aware of the light estimation in which men of that profession held religious observances, performed the service with as much rapidity as possible, on which the prince, half-jesting, said he would make a good regimental chaplain, and bade him follow the camp. However this may be, it is certain that he attached himself to the fortunes of Henry, whose scanty finances, Malmesbury,† his contemporary, tells us, he managed with the greatest œconomy and prudence. Nor did the king forget the services rendered to the earl of Anjou. From that moment the tide of worldly honor and prosperity seems to have flowed in fast upon him; and on Henry's accession to the throne, Roger became the prime favorite at the English Court. Lands, churches, abbies, nay, the very kingdom itself, was placed at his disposal. "Rogerus ergo agebat causas, ipse moderabatur expensas, ipse servabat gazas."

* Price, in his "Additional Remarks," p. 138 of Description of Sarum Cath. has made a singular mistake in calling Roger *curate of Calne* (Wilts) instead of Caen in Normandy. Godwin says he served a church in *suburbis civitatis Cadomensis*.

† Hist. Nov. Lib. 11. p. 184.

“*Erat prorsus mirum,*” says Malmesbury, “*videre de homine illo: quanta enim in omni genere dignitatum opum sequebatur copia, et quasi ad manum affluebat.*”

Prior to 1103, as it seems from Simon of Durham,* Roger had been chaplain to Henry, and was appointed Chancellor.† He was also nominated by him for the bishoprick of Sarum, but owing to the well known dispute with Anselm, he was not consecrated till 1107.‡ During the king’s frequent visits to Normandy he left the kingdom in charge of Roger, sometimes for three or four years together, with the title of Justiciary; but this charge, for some reason which has not come down to us, he declined accepting, unless compelled by three archbishops and the pope.§ He occurs baron of the Exchequer in the list “*Barones Scaccarii Regis imperante R. Henrico 1mo.*”||

Thus high in his sovereign’s favor he became the great dispenser of honor and preferment:

* P. 228.

† Dugdale Orig. Jurid. p. 1. sq. of Chronica Series.

‡ Simon of Durham. p. 230.

§ Malmesb. de regib. lib. 5. p. 161.

|| Hist. Excheq. p. 743. fol. Lond. 1711. The authority quoted is Sax. Chron. p. 225. n. 5. and p. 226. n. 30. This reference, however, is erroneous, as he does not occur there in that character.

nor was he by any means remiss in improving this golden opportunity in the aggrandizement of himself and his family. Malmesbury goes so far as to say, that whatever possessions his inordinate mind grasped at, if not to be acquired by asking for, or by payment, were seized by force. “*Si quid possessionibus ejus contiguum erat quod suis utilitatibus conduceret, continuo, vel prece vel pretio, sin minus, violenter, extorquebat.*”* And not only did the king lavish his bounty upon this favored ecclesiastic, but peers and ministers even anticipated his desires. Thus enriched on all sides, he was enabled to build the stately and magnificent castle at Devizes, and another scarcely inferior at Sherborne, in speaking of which Huntingdon says,† “*quo non erat aliud splendidius intra fines Europæ.*” He appointed his two nephews to the wealthiest bishopricks in England, Nigellus to Ely, and Alexander to Lincoln, the former being also treasurer of England in this reign.‡

* Hist. Nov. p. 184.

† Lib. VIII. p. 389.

‡ Dugd. Orig. Jurid. p. 1. sq. of Chronica Series. Wikes, Chron. p. 26, must be wrong in calling Alexander brother to Roger. Malmesbury, who was contemporary with Roger, calls him nephew. Henry of Huntingdon, p. 382, concurs with Malmesbury. The date of Alexander's appointment to Lincoln is placed by Huntingdon p. 382, at 1121, but Wikes has it 1123, p. 26. The latter says that Roger invited him from France to be partaker of his good fortunes.

But the favor of the generous monarch was requited by the basest ingratitude.

Henry having lost his only son, wished to secure the reversion of the crown to his daughter, Maud, to whom Roger had sworn allegiance; but on her royal father's death he chose to forget his solemn engagement, and treacherously united with the ambitious Blois, bishop of Winchester, to place Stephen upon the throne.

Thus veering with the times, he was enabled still to retain the high post he before had filled, and was, to all appearance at least, as high in Stephen's esteem as he had been in Henry's. His nephew Alexander, and his natural son Roger,* both became† chancellors, he himself being treasurer.‡ It is recorded by Malmesbury§ that the king even swore "by the nativity of God, to give him half his kingdom, if he should ask it; and that his minister should sooner be tired of asking, than he of giving."

But such is the equity of Providence, treacherous tools are usually treacherously treated; and artful men become the victims of a duplicity

* Surnamed "de Paupere censu." Godw. ed. 1601. p. 273.

† Dugd. Orig. Jur. ut sup.

‡ Ib.

§ Hist. Nov. lib. ii. p. 184.

similar to their own. Stephen, though raised to the throne by Roger's powerful assistance, soon practised upon *him* the same ingratitude that *he* had previously exhibited to his former benefactor. Nor could the monarch implicitly repose confidence in a dishonest, however devoted, minister. The sun shine of royal favor was now turned into darkness: and *he* who had sacrificed upon the altar of ambition the interests of his patron's family, was destined to be plundered by the very usurper whose cause he had espoused, and on whose head he had been mainly instrumental in placing the crown.

His castles were seized, their treasures pilaged and appropriated to the king's use, and himself and his distinguished relatives whom he had raised to the mitre, were made prisoners.

The following account of these transactions is taken from Huntingdon, Hoveden, and other old chroniclers.*

The king being at Oxford in 1139, the 4th year of his reign, and having, as Godwin says,† assembled a council there, summoned the bishops to attend; Roger and his nephew, Alexander,

* Hoveden. Annales. p. 484. Huntingd. lib. 3. p. 389.

† De præs. ap. Rich. p. 340.

bishop of Lincoln,* not without reluctance, made their appearance, and were received with every token of friendship. Instantly, however, on some trivial preconcerted pretext, Godwin says an affray† among the retainers of each party, Alexander was made a prisoner, and Roger carried by the king to Devizes Castle, where, being disciplined by fasting, and expecting the instant sacrifice of his son, whom the king exhibited to the afflicted parent with a halter round his neck as if on the verge of execution, he was induced to purchase the preservation of both by yielding up the castle and its princely treasures. Nor was this all. The king, in like manner, seized on Sherborne Castle,‡ which we are told was scarcely second in splendour to that of Devizes. And even yet, unsated with plunder, he proceeded with his prisoner Alexander, to Newark, and seized another of his castles there,§ as also one at Glaford, still threat-

* Godwin says "he took his son and his two nephews, the bishops, that under colour of their retinue he might carry strength enough with him to resist the king, if he should offer him violence;" for "the bishop was an old fox, and suspicious of what might happen," &c. Edit. 1601. p. 274.

† "Pugna inter servos Rogerii Ep̄i et Comitis Alani," says Leland, Collect. 1. p. 151.

‡ Leland Collect. 1. 151. says "Rogerius construxit castrum de Shirburne et de Vise."

§ "Alexander nepos et *plusquam nepos* ut ferebatur, Rogerii Episcopi Saresbir. construxit castrum de Newark." Leland Collect. 1. p. 151.

ening starvation in the event of non-capitulation. Godwin, and after him, more modern writers, have embellished the story with many other circumstances which it would be difficult to say whence they had gleaned. The above contains every material point.

Malmesbury* also records that Roger built a castle at Malmesbury, and laid out large sums in repairing the cathedral at Old Sarum. He thus resembled Wolsey in his architectural turn, no less than in the sad reverse of fortune which his life presents.

Leland, in mentioning the castle of Sherborne, has the following passage :

“ This castell with the land thereunto apperteyninge contynued in the bysshoppes untill the tyme of kinge Stephen ; at which tyme one Roger, then bysshop of Salisbury, who re-edyfied both the castell of Sherborne and the castell of the Devyzes comonly called the Vyze, beinge well knowne to be a bysshoppe of greate wealth, the said kinge wantinge mony for many purposes, but especyallye for the compassinge of a mariage betwene Eustace his onely sonne and Constancia the French kinge’s sister, seased

* De reg. lib. v. and Leland Collect. i. 151, observes, “ Apud Malmesbiri, in ipso cæmiterio, ac Ecclesia principali vix jactu lapidis castellum inchoaverat.

upon the wealth of the said bysshopp, tooke the castell of Sherborne, and kepte yt. Not longe after, the right heire to the crowne, Mawde the Empresse, and Henry Fitz-Empresse her sonne, invaded England with such a power, as that kinge Stephen was dryven by composition to to make Henry Fitz-Empresse heyre apparent to the crowne, and to disinheryt Eustace his owne naturall sonne. After that tyme whyle the said castell contynewed in the crowne, greate troubles arose to the kynenge. Sometymes the father was against the sonne, sometymes the sonne against the father, the barons against the kinge and the kinge against the barons.”*

Speaking of our prelate, *Gough in the Archæologia*, vol. 2. p. 191, says, “ he endowed two religious foundations at Dorchester, in Oxfordshire,” but bishop Tanner says that it was Alexander bishop of Lincoln, (bishop Roger’s nephew,) who built the Abbey of Black Canons there. See *Not. Monast.*

Bishop Roger endowed a priory of Benedictine Monks, at Cadweli in Caermarthenshire,

* Leland. Coll. 2. 651. Opuscula varia.

† Huntingd. de reb. Angl. post Bedam. p. 389. The Annales Wintonienses in the Anglia Sacra, vol. 1. p. 299. concur in this date.

A. D. 1130.—*Tanner, Not. Mon.*—This was subordinate to Sherborn.

In 1121 he placed in the church of St. Frideswide, at Oxford, now Ch: Ch: a convent of Regular Canons of the order of St Austin.—*Ib.*

Leland (*ex 2 lib. Novellæ Historiæ*) records of him, “Malmesbiriense et Abbatisbiriense antiquissima cænobia quantum in ipso fuit episcopatu delegavit. Scireburnensem Prioratum qui proprius est episcopi Saresbir.’ in Abbatiam mutavit, abbatia de Hortuna proinde destructa et adjecta.

“Rogerius moriens, quæ reliquit, in usus absolvendæ ecclesiæ Saresbir.’ dedit; sed Stephanus Rex mox ea diripuit.”—*Collect.* 1. p. 151.

After having filled this see 32 years, bishop Roger died A. D. 1139, the same year in which his calamities befel him. Huntingdon *De rebus Anglic. post Bedam*, p. 389, thus records his death: “Eodem anno Rogerus tam mærore quàm senio confectus demarcuit.” The *Annales Winton in the Anglia Sacra*, vol. 1. p. 299, concur in this date.

We have already noticed the removal of his bones from Old Sarum to the present cathedral.

In the *Archæologia* is an interesting paper (see vol. 2, p. 188. xxix.) entitled “Conjec-

tures on an ancient Tomb in Salisbury Cathedral, by Mr. Gough." This paper was read at the Society of Antiquaries, Feb. 22, 1770.

"On the S. side of the nave of Salisbury Cathedral," says our author, "under the 4th arch from the W. lies a monument of blue speckled marble, with the figure of a bishop in pontificalibus, his right hand lifted up to give the blessing, his left hand holding the crozier. On the perpendicular sides or edge all round, is cut an inscription in large capitals; and on the front of the robe, another in letters somewhat similar. The slab lay so deeply bedded in the stone foundation on which the pillars of the nave rest, that the first of these inscriptions had entirely escaped the notice of the curious; or if any had noticed it, the lower half of the letters being out of sight, rendered it unintelligible. Last summer (1769) I procured it to be raised, and the pavement disposed round it in such a manner that it can henceforth receive no injury, but will remain the second (*rectius third*, for Herman's and Osmund's precede it,) oldest monument in that church, if the conjectures I have formed upon it are founded in truth."

Proceeding to page 190, Mr. Gough adds, "I read the inscription under consideration, as follows :

“ Fleut hodie Salisberie quia decidit ensis
 “ Justitiæ, pater ecclesie Salisbiriensis.
 “ Dum viguit, miserøs aluit, fastusq; potentum
 “ Non timuit, sed clava fuit terrorq; nocentum.
 “ De ducibus, de nobilibus primordia duxit
 “ Principibus, propeq; tibi qui gemma reluxit.*

“ I read the line on his robe, with Leland.†

“ I presume, then, that it belongs to Roger, the third bishop of Salisbury, after the removal of the see from Sherborn to Old Sarum; and that it was composed for him after the translation of his corpse to the new church.”

Mr. Gough explains the inscription thus, p. 192: “ His (Roger’s) great influence with his sovereign, and *his* mutual esteem for him, is recorded in the words *Principibus gemma reluxit*. His administration of justice intitled him to the name of *Ensis Justitiæ*. His munificence to his infant church to that of *Pater Ecclesie Salisbiriensis*. His impregnable fortifications, as well as his irreproachable conduct, made that *non timuit fastus potentum*: as his high rank in the state made him *clava terrorque nocentum*. We

* The scholar will at once perceive that *prope* will not scan (*Georg.* iv. line 278, and *Æn.* viii. 597,) but monks plead a privilege for false quantity.

† Itin. vol. 3. f. 64. or p. 91. This was the only inscription that diligent antiquary observed on this monument. He places the two bishops of Old Sarum in the N. aisle. “ *In Bor. insula navis eccl. sepulcra duorum Episcoporum, ut autumant veteris Sarum.*”

are to presume that with his great wealth *miseros aluit* (not to mention his religious foundations), and considering what a reverse he underwent in the next reign, *dum vixit*, is not without its meaning. The words inscribed on the front of his robe more strongly mark the distresses of this prelate's declining age. *Affer opem, devenies in idem*, is an earnest address to the sympathy of the spectators, warning them at the same time of the uncertainty of human events. The conclusion, *propeque tibi gemma reluxit*, seems an address to the Church, reminding her of the lustre he reflected on her while he presided as bishop in her former situation at Old Sarum. My only difficulty is about the noble descent ascribed to him in the words *de ducibus, de nobilibus primordia duxit*. But he may have been the younger son of some noble family in Normandy, which the monks may have known from evidences not noticed by general historians, or they may have introduced it here for rhyme sake."

Thus far Mr. Gough's supposition respecting this tomb. On the other hand, however, Mr. Dodsworth, in his *History of the Church of Sarum*, p. 191, supposes that it belongs to bishop Joceline, and his proof in corroboration is this: he observes, that "in searching the Chapter

Records, several deeds were found, bearing the seal of bishop Joceline, of whom the effigy exactly resembles the the figure on this monument, and totally differs from that on the preceding which is ascribed to him." "Non nostrum tantas componere lites."

"I could never find," says Mr. Price in his *Additional Remarks*, p. 138, *Description Sar. Cath.* "*where* the remains of bishop Joceline were deposited, though it is evident they were removed from Old Sarum."

With regard to bishop Roger's real monument, I have little doubt of its being that next above the one Gough has described, on the base between the pillars of the nave on the south side near the west end. It bears an effigy in relief of a bishop in pontificalibus, with a crozier piercing a dragon, and surrounded with a border of birds and foliage. Plates of all these early monuments may be seen in the 2d vol. of the *Archæologia*, in Gough's *Sepulchral Monuments*, and in Dodsworth's *Salisbury*, &c.

IV. JOCELYN.

SUCCESSIT A. D. 1142.—OBIIT A. D. 1184.

Godwin says, that one Galfridus has been supposed to have presided here, between bishops Roger and Jocelyn, (*Catal.* ed. 1601, p. 276), but admits that his "proofs are not very pregnant." He probably fell into this error by Florentius saying (p. 533, under the year 1140) that Galfridus was appointed to the abbacy of **A**ddesbri, on the death of bishop Roger, which he seems to have confounded with his succession to this see.

Others say, that Innocentius preceded Jocelyn, (Richardson, p. 342, quotes *Regist. Mag. alb. ap. Ebor.* f. 67.) alleging, in proof of their assertion, his subscription to a deed, together with Robert, bishop of Bath, Robert, bishop of Exeter, Nicholas, bishop of Landaff, and Gilbert, bishop of Hereford; but this must be incorrect, as Gilbert, of Hereford, was not consecrated till 1147, at which period Jocelyn had sat bishop here some years.

On the death of bishop Roger, king Stephen endeavoured to promote Philip Harcourt, (Phi-

lippus de Harulficurte,) his chancellor and dean of Lincoln, to this see. Richardson quotes, as if from the *Neustria pia*, “Philippus de Harecourt, Lincoln decanus;” but Du Monstier does not call him “Lincoln decanus;” but “archidiaconus Ebroicensis.” He, however, occurs, dean of Lincoln, between 1138 and 1141, when he was made bishop of Bayonne, (see Willis’s *Cathedrals*, vol. 2, p. 75; but we do not find him there among the archdeacons of York.) He also occurs in Dugdale’s list. *Chron. Series*, p. 2. at the end of the *Orig. Jurid.* anno 1153.

Du Monstier, in his *Neustria pia*, p. 233, supplies us with the following narrative respecting his election.

“Anno 1140, Stephanus Rex consilium congregavit, &c. Tunc inter optimates de constitutione Sarisburiensis Episcopi lis orta est. Henricus Guentoniensis præsul (Henry de Blois, bishop of Winchester, brother of K. Stephen) Henricum de Solleio, nepotem suum intrmittere voluit: et quia majori vi resistente, prævalere nequivit, iratus de curia decessit. Guele-rannus namque Mellenticus comes (Anglicè, earl of Meulan) Philippum de Harulficurte elegerat; eique Rex liberaliter acquiescerat.” But, as the narrative proceeds to tell us, his appointment being entirely offensive to the

bishop of Winton, who was papal legate, as well as to the clergy of Sarum, the king desisted from pressing it. Harcourt, afterwards, as we have seen, was made bishop of Bayonne, and the see of Sarum having been vacant till 1142, was, according to the *Annales Marganenses* (Gale, Scrip. Ang. vol. 2. p. 7. Oxon. fol. 1687) then supplied by Jocelyn. "Consecratus est Jocelinus Ep̄us Sarisburiensis," (anno 1142.) Richardson, p. 342, is wrong in quoting that work as calling him "de Bailul," and "archidiaconus Wintoniensis." It is in Matthew Paris, vol. 1. p. 105. ann. 1166, that he occurs "of Bailul," under which name he is excommunicated. I do not find that he was archdeacon of Winchester. Jocelyn, according to Godwin, was a native of Lombardy; and, in all probability, of a very ancient and powerful family. Our ancient records and histories agree in representing Giles Ægidius Jocelyn as a noble of Brittany, prior to the Conquest. His son, Sir Gilbert, founded the Cistercian monastery, at Sempringham. The monks there were called after him Gilbertines. He died in 1186, and was canonized by pope Innocent III.

Selden has recorded an anecdote of this prelate from Walter Mapez, respecting his conse-

eration, which I here transcribe: (See "Titles of Honor," part 1. ch. vii. p. 217. edit. 1726 fol.

"Jocelin, bishop of Salisbury, under Henry II. in whose time he (Mapez) wrote, when his son Reinold, who was, by corrupt means, chosen bishop of Bath and Wells, complained to him that the archbishop of Canterbury would not consecrate him, advised him thus: 'Stulte,' saith he, 'velox ad Papam evola securus, nihil hæsitando; ipsique bursâ grandi para bonam *alapan* et vacillabit quocunque volueris:' ivit ergo: percussit hic, vacillavit ille; cecidit Papa; surrexit Pontifex: scripsitque statim in dominum mentiens, in omnium brevium suorum principiis. Nam ubi debuisset scribi '*bursæ gratiâ*,' 'Dei gratiâ,' dixit," &c.

Matthew Paris, as above quoted, records, that Jocelyn was one of those whom archbishop Becket anathematized in the year 1166. Bromton, p. 1062, says, that he was excommunicated by Becket, in 1170, because he gave his assent to the coronation of the younger Henry, in prejudice of the church of Canterbury, a great offence in those times. Hoveden, p. 162, under the year 1184, says, he was excommunicated not by Becket, but by the pope.

Jocelyn, it seems, had offended Becket, by

the part he took in the "Constitutions of Clarendon;" the intent of which was to define the immunities of the clergy, and restrain the power of excommunication.

It was the object of Henry II. to keep the ecclesiastical privileges within due bounds, in which he was supported by Jocelyn, but opposed by Becket. The dissensions between this monarch and Becket, and the fatal issue of them are too well known to every reader of the history of England, to require a place in these pages.

His ejection from his bishoprick, in the year 1184, is recorded in the *Annales Waverlienses*, p. 162. He then, it seems, from the same authority, took the habit of a Cistercian monk. "Jocelinus Ep̄s Sarisb. dimisso Episcopatu factus est Monachus ordinis Cisterciensis."

On the 18th November, in the same year, (1184) he died. "Jo: Ep̄s Saresbir. mortuus est A. D. 1184, factus ante Monachus Cisterciensis." *Leland Collectanea*, vol. ii. p. 339. He had sat bishop 42 years. He left a son, Reginald, who was bishop of Bath and Wells, and afterwards, for a short time, archbishop of Canterbury. Reginald occurs in Dugdale, *Orig. Jurid. Chron. Ser.* p. 6. as Justiciary of the King in 1203—5th of John. A few notices of him may be found in Wharton's *Anglia Sacra*, 1,

563. Leland calls him "Reginaldus Lombardus," and says "electus postea fuit in Archep̄m Cant. anno 1192, sed paulo post ante consecratus, mortuus est." *Collectanea* ii. p. 343. He adds, (eād. pag.) "Clericus regis Jocelinus fit Ep̄s Bath. 1206."

Our prelate recovered to the see of Sarum, Cannings, and Potterne, by the interference of the pope, in 1148, as is stated in the Hist. of Sarisb. Cathedral, on the authority of a deed of restitution from the empress Maud, bearing date Faleise, Jun. 10, 1148, preserved amongst the chapter records.

Bishop Jocelyn was buried at Old Sarum, and his bones were afterwards removed to the present cathedral, as we have already noticed under the authority of William de Wenda. There is on the south side of the nave, on the base, between the pillars near the western entrance, "a monumental effigy in relief, of a bishop in pontificalibus, with a crozier piercing a dragon, and surrounded with a border of birds and foliage, not inelegantly wrought. 'This stone,'" continues the author of the History of Salisbury Cathedral, p. 189, is supposed to have been dedicated to the memory of bishop Joceline," (or rather, as I conceive it should have been expressed), it *has been supposed by some*.

Such supposition, however, is erroneous, for the tombs of Roger and Jocelyn have been confounded. The one with the border of birds and foliage I leave to bishop Roger ; for no rational doubt can exist that the monument described by Gough, in the 2d vol. of the *Archæologia*, which *he* ascribes to Roger, in fact, belongs to Jocelyn.

At page 193, that learned antiquary presents us with a whole chapter of errors, some of which we shall notice in their place in subsequent lives, but at present I would advert particularly to his broad assertion, that “ these three [bishops Herman, Osmund, and Roger,] are the only bishops of Old Sarum, who could possibly be buried *there*.” And why? I would ask. Why might not Jocelyn have been buried there? But not to proceed on possibilities, let us look to records. William de Wenda, a contemporary writer has, as we have more than once already noticed, expressly says, that the bodies of Osmund, Roger, and *Jocelyn*, were *removed thence*. And does not the removal of Jocelyn’s body *thence* imply its antecedent burial *there*? Nor is Gough ignorant of de Wenda’s assertion, for he quotes him in this very place: and farther, as his reason against the interment of Jocelyn at Old Sarum, he says, “ the 4th and 5th bishops of Salisbury were translated to Canterbury, and

the last was buried at Wilton." Now the 4th and 5th were Jocelyn and Hubert Walter, and it happens that our Jocelyn was never archbishop of Canterbury, but his son, Reginald, as already related: nor is it Hubert Walter, (who actually was afterwards translated to Canterbury,) that was buried at Wilton; but Richard Poore, Walter's successor at Sarum.

V. HUBERT WALTER.

SUCCESSIT A. D. 1188-9.—Trans. to Cant. A. D. 1193.

OBIIT A. D. 1205.

Previously to Walter's succession the see had lain vacant between four and five years.

According to Dugdale, (Baronage, vol. 1, p. 633,) this prelate was one of the five sons of Hervey Walter by his wife Maud, daughter of Theobald de Valoines. Hervey was son of Hubert Walter, of the counties of Norfolk and Suffolk, to whose estates there he succeeded. Our bishop was the eldest son. His next brother, Theobald, had large possessions in Lancashire, of which county he was sheriff from 6th Ric. I. to I. John, and was appointed butler of Ireland, from which office he assumed the name of *Butler*, and was founder of the noble house of Ormond.

He was born, as Tanner tells us in his *Notitia Monastica*, and as Spelman in the *Icenia* at West Dereham, in Norfolk, (see Blomefield's *Hist. of that county*, vol. 4, p. 88, old edit.) though he does not occur in Fuller's *Worthies*. He was educated under Ralph Glanville, who in 1181 was appointed Justiciary, and was much regarded by Archbishop Baldwin, through whose means he was raised from the deanery of York to the bishoprick of Sarum in 1188-9. Godwin, after Matthew of Westminster, says he was consecrated Nov. 1, 1189. Ralph Dicotensis, *Ymag. Hist. col.* 648, says he was elected xvii Kal. Oct. and col. 649, consecrated xi Kal. Nov. 1189, in the chapel of St. Catherine, Westminster. *Dicotensis ut supra* calls him then dean of York, which post he had filled it seems upwards of 20 years.

Archbishop Baldwin dying in 1191, left bishop Walter his executor. The latter accompanied his distinguished patrons, Glanville and Baldwin, on their journey to Richard I. then in the Holy Land, and continued in the camp till the conclusion of the siege of Acre, during which they both died.

While dean of York he purchased lands in West Dereham, and there founded a monastery for Præmonstratensian canons from Welbeck,

(see Tanner *Not. Mon.* Norfolk XXI. W. Dereham, and Dugdale *Monast. Angl.* vol. 2, p. 625. The date assigned by Tanner to this foundation is 1188 *ex auth.* M.S. Ashmole, 1519. Blomefield (*Hist. Norf.* vol. 4, p. 87,) says, between 1168 (when he was preferred to that deanery) and 1189, the date of his elevation to the see of Sarum. The land was purchased from Geffry Fitz-Geffry. The canons were to pray for his soul, the souls of his father and mother, Ralph de Glanville and Berta his wife. This house was dedicated to the V. Mary, and was valued, 26 Hen. VIII. at 228*l.* ob. *q. per an.* Dugd. £252 12. 11. ob Speed. The site was granted to Thomas Dereham, 31. Hen. VIII. The charter of foundation may be seen in Dugd. *Monast.* vol. 2. p. 624, and Weaver's *Funeral Monuments*, p. 854.

The first preferment in the church that I find Walter possessed of, was a fourth part of a portion of the church of Felmingham (*Regist. Abbat de Holm.* fol. 42. et 96, as quoted by Blomefield.) After this he was dean of York, 1168, (*Willis Cath.* vol. 1. p. 65. and Drake's *York* p. 558, where for Walker read Walter. Drake's list is taken from the *Monast. Reg. Mag. Alb. &c.* by Torre.) Bishop of Salisbury 1189. (*Willis Cath.* up sup.) Archbishop of Canterbury

1193. Appointed Legate in 1196 by pope Celestine. Diceto, 679, adds, that he was invested with an unheard of plenitude of power by the common favor of the cardinals. See also *Gervase X Script.* p. 1679, line 54. Lord Chief Justice the same year, 1196. *Dugd. Orig. Jurid. Chron. Ser.* p. 5. Gervase says 1194, ut sup. and Lord Chancellor in 1199. (ib.) "In short, no clergyman before him, nor after him, says Blomefield, had so great power and authority, and no man ever used it with greater prudence and moderation." Gervase says, "quasi regni dominus effectus est." *X Scriptories.* 1680, col. b. line 63.

In the 3d of king John he had a grant of the custody of the castle and forest of Windsor, dated May 4, "Apud Aumorl," (Albemarle) in France; and in the same year one to recover all his demesnes that had been lately alienated, dated at Vernole. (Blomefield, vol. 4, p. 88, ed. Parkin, Lynn 1775.)

Blomefield represents him as witness to a charter granted by king John, in his first year, to the abbot and convent of West Dereham, for a weekly market on Wednesday, and an annual fair on four days, viz. St. Matthew's and the three following days, &c. dated at Westminster,

June 10, but he gives no authority. Our bishop there signs “Hubert, bishop of Salisbury.”

☞ Bishop Walter is remarkable for having in the year 1195, 6. Ric. 1. when archbishop of Canterbury, sent the form of an oath to be taken by every man throughout the whole realm. (*Dugd. Orig. Jur. p. 9, col. 1.*) which Harris, in his *History of Kent*, p. 533, col. 1. thinks, and with great probability, was the OATH OF ALLEGIANCE.

He procured permission from king John, in his third year, to change the tenure of the lands belonging to the see of Canterbury from Gavelkind to Knights Service. *Harris's Kent*. See Lambard's *Perambulations*, p. 588.

He was the first that devised, anno 1193, our assize of bread, *Lambard's Perambulations*, p. 588; our weights and measures of wine, oil, corn, &c. *Somner's Antiq. Cant. Pt. 1. p. 127, edit. Battely, Lond. 1703.*

He also compassed the tower of London with a strong wall and deep moat, so that the water enclosed the same quite round, which before that time could never be brought to pass. (ib.) Somner adds, that “he performed many other great works of inestimable charge, such as his ecclesiastical revenues alone could never have

enabled him to do, had not other helps from his secular offices been enjoined (united with them.) For at one time, besides that he was archbishop and the pope's legate a latere, he was lord chancellor, lord chief justice, and high immediate governor (probably meaning justiciary) under king Ric. 1, of all his dominions both in England and Wales.

The bishop, with Ralph earl of Gloucester, and archbishop Baldwin, accompanied king Rich. 1, in the 2d year of his reign, to the Holy Land. *Leland Collectanea*, vol. 2, p. 305. Soon after the king's return from his expedition against the Saracens, Walter crowned him at Winchester. (*Somner's Antiq. Cant. edit. Battely, Pt. 2, p. 69, and Gervase X Script. col. 1679, line 65.*) He also crowned king John and queen Isabel, his last wife, A. D. 1201, at Westminster, as Battely correctly says, but at Canterbury as Somner has it, pt. 1, p. 127. The latter is evidently wrong in using the word 'there' as referring to Canterbury. Gervase says, "venit in Angliam Johannes frater regis Ricardi et apud Westmonasterium coronatus est ab Huberto Cantuariensi Archiepō." (ib.)

After having sat bishop of Salisbury 4 years, viz. from 1189 to 1193, and archbishop of Canterbury almost 12, he died at his manor of

Tenham, (*Gervase ut sup.* 1682, *col. b. line 67,*) in the year 1205, and was buried July 13 “in the south wall of Christ Church, beside the quire. His tomb is there extant,” says Somner, “to this day, (*Somner’s work was published in 1703,*) and is, as I take it, one of the most ancient ones that the church visibly affords. From the situation whereof let me give you this note, that the ancientest tombs in churches are so or alike situated, viz. in or along the church walls.”

Godwin says he died of a fever when on his journey to Rochester to settle the differences between the bishop and monks there. Richardson says that Matthew Paris places his death at 1205, July 13, and refers to p. 178, but on reference to Paris it does not there occur. Read p. 212. Paris adds, “Rege admodum gaudente quia de regis Francorum nimium familiariter suspectum habeatur.” Leland also fixes his death as above. *Collectanea*, vol. 2, p. 339.

Gervase (*X Script. col.* 1679,) has a long article, “De Huberto Archiepō.” He describes him as follows: “Erat statura procerus, consilio providus, ingenio callens licet non eloquio polens.” At his death he gave many things of great value to his convent, which are recorded by Gervase as above. The same historian adds, that he compelled the archbishop of York to

lower his cross in his presence, (line 62.) The claim to precedence, however, does not seem to have been decided by our archbishop, for we find York's pretensions renewed repeatedly, especially in the reign of Edward III. A singular dispute on this subject is related by Weaver, *Funeral Mon.* p. 306, which Edw. III. put an end to, when renewed by Peckham of Canterbury, and Wickwane of York, "by decreeing that each of them should freely and without impeachment of the other, beare up his crosse in the other's province, but yet so that he of York and his successors for ever, in signe of subjection, should, within 2 months after their inthronization, either bring or send to Canterbury the image of an archbishop bearing a crosse, or some other jewell wrought in fine gold to the value of £40, and offer it openly there upon St. Thomas Becket's shryne: then that in all synodes of the clergie, and assemblies where the king should happen to be present, he of Canterbury should have the right hand, and the other the left. Finally, that in broad streets and high wayes their crosse bearers should go together, but in narrow lanes and in the entries of doors and gates, the crozier of Canterbury should go before, and the other follow and come behind."

Dr. Harris, in his *History of Kent* (fol. Lond. 1719, p. 533,) has brought together many interesting notices of this prelate, which would have been more valuable had he adopted the plan of perpetual reference to authorities, and attended to the settlement of the dates connected with the preferments and acts recorded. Those passages which I have verified by references to the authorities he partially cites, are inserted in the preceding memoir. The rest of his sketch follows here, and being but a transcript must stand on its own basis.

“Hubert Walter,” says Dr. Harris, “was born at W. Dereham, Norfolk, and educated under Reginald de Glanfield, justiciary of all England. After his going into orders his first preferment was the deanery of York, and after that he was made bishop of Sarum, and while such he went with Rich. I. into the Holy Land, and had the command of some English troops, with whom he performed great services at the siege of Acon in Palestine, and in other actions.

“He was made archbishop of Canterbury in 1193, and probably for the zeal he shewed for the redemption of his master, K. R. who was taken prisoner by Leopold, duke of Austria.

“For, on the king’s captivity, he came home into England, and raised 250,000 marks among

the clergy for his enlargement—a vast sum in those days, And, considering how odious his predecessor, Baldwin, had been to the monks, for not being of their order, he, while his pall was coming from Rome, went to Merton abbey, and there professed himself a monk.

“ Soon after his advancement to the archbishoprick, and while the king was a prisoner, he held a council of the earls, bishops, and barons, on account of the base conspiracies with Philip, king of France, and the disasters consequent thereon, raised by earl John, the king’s brother, and who was there diseized of all his lands, excommunicated, and his castles ordered to be besieged. He was then justiciary of England, and, as some say, regent, lord chancellor, and pope’s legate; but some time after this, the pope advised K. R. not to let him act as justiciary any longer, nor to admit for the future any bishop or priest into that, or such like great secular offices, because no doubt he feared his power; and that it would attach the clergy too much to the state of England, and prompt them to advise the king to become more independent of the pope.

“ The king complied in some measure with this: Hubert was moved from being justiciary, and Fitz Peter placed in his room. But he was

not removed from his place of chancellor, unless he was put in again afterwards, for he held that office at his death.

“ Archbishop Parker saith, he made only a feint of resigning that great office, on account of its being inconsistent with the duty of his archbishoprick, and that the king took him at his word, at which Hubert was afterwards very uneasy.

“ Matt. Paris says, “ Nullus Clericus nisi Causidicus.” He speaks indeed of K. W. II.’s reign, for then, and till the time of K. Edw. I. almost all the offices of the law were executed by priests. But that wise king began to bring laymen into offices of the law, and judiciary proceedings. It is plain, therefore, that this demand of the pope about Hubert, was particularly levelled at him and his power, and was not designed, as the pope pretended, only to take the clergy off from being engaged in secular employments.

“ A. D. 1195. Hubert, as the pope’s legate, held a council at York, the king being present, where many things were done towards reforming the manners of the clergy. *Vide Hoveden, in a^o 1189, and Concil. Brit. tom. x. p. 1791.*

“ 1198. Being a kind of lieutenant of all England, he gathered a great force, and got a

victory over the Welsh, who had then rebelled: and as soon as he returned to London he resigned his office.

“ 1199. He made a speech in favor of king John’s claim to the crown of England, alleging that the crown ought to go according to the general consent of the whole nation; and accordingly king John was elected, and he crowned him; and the king either continued him, or made him anew, lord chancellor of England, and the archbishop got, but with great difficulty, a seventh part of their goods from the clergy, for the king’s use. The same year, Hubert, designing to hold a synod at Westminster without the king’s special writ, who was then in France, Geoffry Fitz Peter, the justiciary, bravely sent him a prohibition against it. However, Hubert, as pope’s legate, would hold a council, and there several things were ordered which seem not to have been thought obligatory, because enacted without the king’s license, and therefore the decrees are omitted by Lyndwood, &c. This Hubert did out of spite to the king, in whom he found himself disappointed.

“ 1200. Hubert held another synod at London for the reformation of several things in the church, though Galfride, earl of Essex, the king’s justiciary, had prohibited him. *Hoveden. Concil.*

Brit. tom. 11, p. 123. He had, as his predecessor, Baldwin, many bickerings and contests with his monks of Ch: Ch: in Canterbury, and who, by bribing the pope to espouse their quarrel, got the better of him in all his attempts against them, for, though he completed the exchange begun by Baldwin with the bishop of Rochester, of Darent, &c. for Lambeth, and designed to go on with a chapel and college there, which Baldwin had begun, yet they influenced the pope to make him put an entire stop to it. And all Hubert could obtain at Rome, after the matter had hung there a great while, was, that if he would pull that chapel down, he might build another on a new foundation, and which he might endow with revenues of £100 per annum, and place it in 20 canons or prebendaries. But it was expressly prohibited, that any bishop should be consecrated there, any abbots blessed, any chrism made, or any orders there conferred. And they had so good an interest in the Roman court, that doubtless they obtained from the pope that prohibition which was sent to him against his holding any secular employments with his archiepiscopal office.

“ He died 1205, and was buried in the south wall of the church of Canterbury, but without any inscription; for the tomb is still visible,

(1719,) and appears to be one of the most ancient in this present church, as Mr. Somner thinks.

“ The place of his death was a house which the archbishops of Canterbury seem then to have had at Tenham.

“ Matt. Paris saith, king John was much pleased at the news of his death, saying he never was king till then : but this joy was but of short continuance, for the next successor, Stephen Langton, proved a much greater plague to him, for by his means it is probable he lost not only his honor and his kingdom, but his life also.

“ The cause of king John’s hatred (besides the general envy that his ambition, profuse, and pompous way of living produced) was probably this : the king had got together 4000 mariners, and a powerful land army, with a design to recover his dominions in France, but just when the king was ready to embark at Portsmouth, by Hubert’s and the earl of Pembroke’s unaccountable persuasions, all the expedition was put by, and the men disbanded. This terribly enraged the king, so, that as soon as he was dead, he seized on all his goods and possessions.

“ He built a monastery at W. Dereham, in Norfolk, where he was born, and began another at Wolverhampton, in Staffordshire, for Cister-

cian monks. [It was not completed. See *Tanner's Not. Mon.*]

“ He much increased the revenues of his see, and adorned it with a great many sumptuous and stately buildings, as bishop Godwin.

“ In his temper he was immoderately ambitious, and a mighty admirer of pomp and grandeur in his way of living, by which he contracted the envy of the nobility, and king John went once to Canterbury on purpose to put him to expense, with a great train of company and attendance.

“ But he was withal, a man of great prudence and exact justice, and though possessed of more power than any archbishop before him ever had, ran into but few extravagancies and excesses. But he was but little skilled in ecclesiastical affairs, and had more of the virtues of a general and a judge than of a bishop and a metropolitan. However, he was a true lover of his country, its laws and liberties, and did very good offices for it, both with king Richard and king John.”

VI. HERBERT' PAUPER, OR POORE.

SUCCESSIT A. D. 1194—OBIIT A. D. 1216.

Of this prelate, Godwin merely says, that he was consecrated in 1194—that by some he is called Robert, and that besides his being archdeacon of Canterbury, he can find no other notice of him.

He seems to have been originally a canon of Salisbury, for Ralph Dicetensis says, in his *Ymag. Hist. p. 673. an. 1194*, that the canons of Sarum not then having a dean, unanimously elected bishop, “*fratrem suum et concanonicum,*” Herbert, archdeacon of Canterbury, whom Hubert, archbishop of Canterbury, ordained priest. Ap. 29, the day of Pentecost. The following Sunday he was consecrated by the same in the chapel of St. Catherine, Westminster, and enthroned also by him, June 13.

Battely (see *Somner's Antiq. Cant. pt. 2. p. 151*) observes, that Herbert was archdeacon of Canterbury at the time when archbishop Richard constituted three archdeacons, and continued in this dignity till he was elected bishop of Sarum, in 1193, [*rectius 1194. so Gervase X Scrip.*] He was witness to a charter of king Henry II. (*Formulare Anglic. lxxxvi*) *sans date*,

and to a charter (*ibid* xcv.) of king Richard I. dated “anno regni sui 1^o Nov. 10.” He fined to king Richard I. in 100*l*. to have the custody of the heirs of Alexander de Barentin (Barrington) with their inheritance during their minority, and was acquitted of the said fine in the great roll of the 5th year of that king (“Nova oblata per Archp̄m Rothamagensē et alios Justitarios, Herbertus Archd̄nus Cant̄nsis [debet] C lb pro habenda custodia hæredum Alexandri de Barentin, &c.” *Ex magno Rot.* Pipæ 4 Ric. Rot 11, 6. Tit. Lond. et Midx.

He occurs as one of the king’s justices at Westminster, in Dugdale *Orig. Jur. Chron. Series*, p. 5, in the year 1199. 10. Ric. 1.

Hasted, in his *History of Kent*, vol. 4. p. 777, is wrong in referring respecting this prelate to Ralph de Diceto, col. 522. That passage refers to Hubert (our last bishop) and not to Herbert. Other writers, for want of attention, have confounded these two prelates in a similar manner.

Le Neve, *Fasti*, p. 11, says that “Herbert enjoyed the archdeaconry of Canterbury in 1176,” and “believes he held it in 1195, if not after;” contrary to Battely’s assertion, that he ceased to be archdeacon in 1193.

On referring to *Rymer’s Fædera*, vol. 1, p. 90, quoted by Le Neve, we find *Carta Confirma-*

tionis Excambii anno 1195, signed “H. Archidiaconus Cantuariensis.”

The *Annales Waverlienses*, p. 183, line 5, say that he died at Salisbury, A. D. 1216, and that he was buried at Wilton. Leland says, “A. D. 1217, obiit Herebertus Ep̄s Saresbri. cui successit R. Ep̄s Cicestren.” *Collectanea*, vol. 2, p. 339.

He was the last of the bishops of Old Sarum, and was succeeded at New Sarum, by his brother Richard.

BISHOPS
OF
NEW SARUM OR SALISBURY.

VII. RICHARD POORE.

SUCCESSIT A. D. 1217.—TRANS. DURHAM A. D. 1228.
OBIIT A. D. 1238.

Camden, in his *Britannia* edited by Gibson, 1722, vol. 1, p. 114, calls bishop Richard Poore *brother* of his predecessor, but, from the inscription on the monument to the memory of Edward Poore, Esq. barrister at law, erected in the cathedral in 1817, which inscription is copied at the end of this memoir, it would appear that the names of the two brothers were, *Richard*, the bishop who founded the cathedral, and *Philip*, of Amesbury, from whom the existing family of Poore, raised to the equestrian order in 1795, descends. No mention is there made of Herbert. He was a native of Tarrant, county Dorset, (see Monumental Inscription from Leland, in a subsequent page of this work,) and was some-

time dean of Salisbury, as Godwin (*de præsul.* p. 343,) says, after Matthew of Westminster. Willis informs us he was dean of Sarum in 1197. (*Cathedr.* 1. 238,) and Le Neve the same, (*ex auc. Annal. Winton.*) He was consecrated bishop of Chichester, in 1215, being then dean of Sarum. “Anno gratiæ, 1215,” (says the author of the *Flores Hist.* p. 274, line 43.) “8 Kal. Martii Magister Ricardus, decanus Sarum in Cicestrensem.” On the 27th June, 1217—8, he was translated to the see of Sarum. Leland says, “R.[icardus] Ep̄s Cicest ‘fit ep̄s Sarum 1228, et postea Ep̄s Dunelm.’” This is evidently a misprint for 1218, (though the true date I conceive to be 1217,) and he immediately adds, “cui successit anno 1228 Robertus de Bingham.” As it stands in Leland, it would appear that he was translated to and from Sarum in 1228, which is directly contrary to historical facts. See *Collectanea.* 2. p. 339. From Sarum he was translated to Durham in 1228. “Anno gratiæ 1228, Richardus Sarum Ep̄s ad eundem Episcopatum (sc. Dunelmensem) transfertur postulatus.” *Flores Hist.* p. 286. line 55. Matthew of Westminster has omitted the insertion of his promotion to Sarum in 1217. Godwin, speaking of the date of his promotion to Durham, says, “aut ut aliqui habent 1225.”

The *aliqui*, whoever they may be, are wrong; 1228 is the true date. Willis says, he obtained the royal assent for the bishoprick of Durham, July 22, 1228. *Cathedrals* 1. 238.

King Stephen, on his quarrel with bishop Roger, having seized the castle belonging to the bishops at Old Sarum, took it out of their hands and placed there a governor and garrison of his own. This being looked upon as a violation of the liberties of the church, occasioned frequent differences between the clergy and their military intruders, which induced the bishop and canons to think of a removal. The want of water has generally been assigned as a joint reason with the insolence of the soldiery for the intended translation of the cathedral to New Sarum. But Hollingshed opposes this generally received opinion, and ascribes the removal solely to the annoyance they received from the garrison. It appears from a section and plan of Old Sarum, prefixed to Price's "Account, &c." that the cathedral was situated within the circumvallation of the garrison towards the western edge. Hollingshed relates a story of the Castellans, on one occasion, shutting out the Ecclesiastics, when engaged in a solemn procession. This, or some such incident, furnished Dr. Walter Pope, the friend and companion of

bishop Seth Ward, with the ground work of the following stanzas.

Old Sarum was built on a dry barren hill,
 A great many years ago ;
 'Twas a Roman town
 Of strength and renown,
 As its stately ruins shew.

Therein was a castle for men of arms,
 And a cloister for men of the gown :
 There were friars and monks,
 And liars and punks,
 Tho' not any whose names are come down.

The soldiers and churchmen did not long agree,
 For the surly men with the hilt on,
 Made sport at the gate,
 With the priests that came late,
 From shriving the nuns at Wilton.

Bishop Poore came to the resolution of removing the cathedral and see to New Sarum, where, in a place called *Miryfield* in the monumental inscription from Leland, but by Camden *Merryfield*. (*Brit. edit. Gibson. vol. 1. p. 115. sq.*) quasi *ager letus*, and by Willis, *Maryfield*, (*Cath. 1. 238.*) he, in 1219, as the inscription says, though Camden has it 1220, commenced the present cathedral, dedicated to the Virgin Mary, but it was not completed for 40 years, “quadragesimo post anno peractum et dedicatum, 1258. 43. H. 3. rege ibi præsentē,

Ægidio [Bridport] episcopo consecrante." *Le-land Collect.* 1. 118.—“Ad quod opus promovendum” says Matthew Paris, “non tantum episcopus, imo Rex et cum eo multi magnates manum p̄rexerunt adjutricem.” *Hist. Ang.* vol. 1, 439. Pandulph, the papal legate, as Godwin says, placed the first five stones—the 1st for the pope; the 2d for the king; the 3d for the earl of Salisbury; the 4th for his countess, and the 5th for the bishop. But Matthew Paris, vol. 1. p. 439, says, “ipso (sc. Poore) primum lapidem componente.” He says nothing of Pandulph. Richardson, for these particulars, refers to M. Paris, p. 370, but no mention there occurs of them; read vol. 1. p. 438. He has fallen into the same error at page 740 of his edition of *Godwin de p̄sulibus*, note h. where also, for p. 370, read M. Paris. vol. 1. p. 438. An interesting account of the transactions connected with the translation of the cathedral, and a copy of the indulgence from the apostolic see is given by Price, in his account of Old Sarum, p. 4. sq. but rendered totally useless by the indolent and reprehensible habit of omitting the citation of authority—the greatest error in an historical point of view, as leaving the reader unable to distinguish between truth and fiction.

∴ The bishop, in his Constitutions, as we are

told by Camden, *edit. Gibson*, vol. 1. p. 115, recommended to all priests in his diocese to put dying persons in mind of a charitable contribution to this his intended fabric, which Hutchins, *Hist. Dorset. vol. 2. p. 43. old edit.* says, was dedicated in the time of Giles Bridport, Sept. 30, 1258. This is after Godwin and Leland, as above quoted, but the monumental inscription already alluded to, which I deem the most authentic evidence, says, "8. Cal. Ap. 1260." Although this very inscription is preserved by Leland himself, yet that antiquary assigns a different date to the event.

Tanner, in his *Notitia Monastica, edit. Nashmith, Camb. 1787*, tells us, that in the year 1230, which was subsequent to his translation to Durham, he founded an abbey of Cistercian nuns at Tarrant, Co. Dorset, to the honor of the Virgin Mary and All Saints. Tanner adds, "Richard, bishop of Durham, the founder, and Richard Poore, are not two persons, as *Magna Brit. Antiq. et Nov. p. 577*, has it." Leland thus notices this foundation, "Tarente Abbat. Monial. Cistertien. Diæcesis Sarum. Richardus [Poore] ep̄s Dunelmensis fundator qui obiit 1237. 22. H. 3." *Collectanea. 1. p. 67.* This religious house was first built by Ralph de Kahaines, temp. Ric. I, near his mansion; but

though Kahaines was the original founder, bishop Poore was the principal one. Hutchins, after Matthew Paris, adds, that he gave it to the Queen, who chose it for her burial place: “illam dedit reginæ ubi sibi elegit sepulturam.” *Paris Hist.* vol. 1. p. 439. Godwin in treating of the Durham bishops, erroneously calls Tarent, in Wilts, *page 740, line 23*, “Cænobium monialibus fundavit Tharentæ in Comitatu Wiltoniensi,” &c. read *Dorsetensi*. In his English edition of 1601, at p. 516, he also mis-calls the place “Tharent in Wiltshire.”

This prelate also built the hospital of St. Nicholas, for poor people near the college of Vaux, in Salisbury.

The death of Richard de Mariscoe, bishop of Durham, 1226, produced the usual contests between the church and the crown, as to the appointment of a new bishop. The king recommended his chaplain, Luke; the convent, in opposition to his wishes, made choice of William de Stitchell, archdeacon of Worcester; and the pontiff, at the royal request, pronounced the election void. The monks proceeded to choose Richard Poore, and after some reluctance on the part of the pontiff, he procured a decree for his translation, on the 14th of May, 1228. Graystones erroneously says, he was enthroned

in 1226. *Ang. Sac.* 1. 735. He had restitution of the temporalities July 22, and was enthroned at Durham, Sept. 4, following. Bishop Poore had the good fortune to terminate the disputes which had existed between the convent and the two preceding prelates, by a solemn act of convention, in 1231, and discharged the debt of 11,000*l.* with which his predecessor had loaded the revenues of the church. *Matthew Paris. Hist.* vol. 1. p. 439, and *Surtees's Durham.* vol. 1. p. xxviii. See also *Simon Dunelm.* p. 296. edit. Lond. 1732. 8°.

Sensible of his approaching dissolution, this holy man, having assembled the people, delivered to them a solemn exhortation, in which he took occasion to intimate his consciousness of the rapid advance of death, and solicited forgiveness of all whom he might have offended. This was repeated the second day, and on the third he distributed to his relatives and dependents, rewards, apportioned to their respective merits, and having severally bid a long farewell to those he loved, died in the act of prayer, uttering the words, "In pace in id ipsum dormiam et requiescam" See *M. Paris, ut sup.* and after him, *Godwin, edit. Richardson,* p. 740, among the Durham prelates, and *Engl. edit.* 1601. p. 517.

His decease took place at his native spot,

Tarrant. Willis says, at Tarrant Monastery. *Cathedrals*, vol. 1, 238. See also *Harpsfield, Hist. Ang. Ecc.* p. 469. His heart being buried there and his body at Durham. *Ex Epitaph.* A cenotaph, with the following inscription, as recorded by Leland, *Itinerary*, vol. iii. p. 92, or fol. 62, was erected to his memory in Salisbury Cathedral.

(“ Ex tabella in Sacello S. Mariæ.”)

“ Orate pro anima Ricarde Poure, quondam
 “ Sarum Episcopi, qui Ecclesiam hanc inchoari
 “ fecit in quodam fundo ubi nunc fundata est ex
 “ antiquo nomine Miryfelde in honorem B.
 “ Virg. Mariæ 3 Cal. Maii in festo S. Vitalis
 “ Martyris, A. D. 1219. regnante tunc Rege
 “ Richardo [read *Henrico*] post Conquestum
 “ primo, [read *tertio*, as applying to Hen.] Fuit-
 “ que Ecclesia hæc in ædificando per spatium 40
 “ annorum temporibus trium regum, viz. ante-
 “ dicti Richardi, Joannis et Henrici 3. et con-
 “ summata 8 Cal. Ap. A. D. 1260. Iste Ri-
 “ cardus Epūs fundavit missam B. M. V. solen-
 “ niter in hac capella quotidie celebrandam et
 “ appropriavit Rectoriam de Laverstocke ad
 “ sustentationem ejusdem missæ. Qui quidem
 “ Richardus Epūs postea translatus fuit ad
 “ Episcopatum Dunelmensem : fundavit que

“monasterium apud Terraunt in Com. Dorset:
 “ubi natus; ibique cor ejus, corpus vero apud
 “Dureham humatum est. Et obiit 15 die April.
 “Anº D. MCCXXXVII. XXI. H. 3.”

If 1260 be the true date for the completion of the Cathedral, it was 42 years building.

This epitaph says, his heart was buried at Tarrent, and his body at Durham: but Graystones, *Anglia Sacra*. vol. 1. p. 735. says, “Obiit apud Tarentum et *ibidem* in abbathia monalium, sicut vivens præceperat, est humatus.”

Mr. Gough, in the *Archæologia*, vol. 2. p. 193, very justly observes, that “it seems strange bishop Poore, the founder of the cathedral, should not have a monument in it; and he seems surprised that he is not in Leland’s List of Bishops buried there. Had he turned to the 3d vol. of Leland’s Itinerary, p. 92, or fol. 62, he would have met with this inscription, which would have shewn him *how* it necessarily happened that his name could not have occurred in Leland’s List of Bishops buried in Salisbury cathedral, and for this plain reason,—that he was *not* buried there. It would be interesting to ascertain the date of the erection of this cenotaph, and the cause of its removal. Willis and Richardson, as referred to by Gough,

are both misinformed respecting this prelate's burial place.

The above inscription has been partially copied by Richardson, p. 344, and by Hutchins, *Hist. Dorset*, 2, p. 43, col. 2, *old edit.*; but his reference in the note to the *Itinerary* is wrong, for "vol. 2, p. 37," read vol. 3, p. 92. Richardson is also totally incorrect, p. 740, in the *Durham Prelates*, in saying that bishop Poore was buried at Salisbury. Nothing is more common and absurd than the confounding tombs and cenotaphs, which latter are, in fact, as the etymology proves, *empty* tombs, erected to the memory of persons whose remains are elsewhere. Godwin, with equal incorrectness, says he was buried at Tarrant. Browne Willis, *Cath.* 1, 238, quotes the *Anglia Sacra*, though he does not cite the passage as saying that he was buried in Durham chapter house. The same author also transcribes the inscription, and adds, that "his beginning Salisbury cathedral, as mentioned there, in the reign of Rich. I. is a mistake, for he was not bishop there till Henry the Third's time, though he was dean anno 1197, about two years before king Richard's death." This anachronism is evident; and we only wonder, if Leland has copied faithfully, how so erroneous an assertion could have found its way into the epitaph.

The removal of the cathedral and see is thus commended by Matthew Paris: “Ad ejusdem quoque spectat præconium immortale quòd ecclesiam Salisburiensem a loco convexo, arido et castro comitis vicino ad locum transtulit competentem.” He calls him “vir eximiæ sanctitatis et profundæ scientiæ.” As Paris was his contemporary, he was likely to have heard of the bishop’s literary acquirements, though none of his works have come down to us. Such a character as this from a writer of such probity as Paris, is invaluable, and instar omnium. The monk of St. Alban’s survived bishop Poore 21 years. Godwin calls him “Ob plurimas animi virtutes vir merito celeberrimus.” Harpsfield, p. 469, commends him for the removal of the see in these terms: “Cui immortalem illa (sedes Sarisb) gratiam debet quòd cum prius in loco valde incommodo, arduo, arido, castroque comitis vicino posita esset illius opera et magno sumptu in eum qui hodie visitur locum certe aquis, et aliis omnibus commodis affluentem sit translata.”

Mr. Surtees, *Hist. Dur.* 1. p. xxviii, says, “the seal of Richard Poore is the only one which is wanting in the Durham series. His only charter there is a confirmation of the liberties of Hartlepool.”

Leland tells us in his *Itinerary*, vol. 2, p. 79, or fol. 49, that “Rogerus [*read Ricardus*] le Poure, bisshop of Saresbyri in Henry the First tyme, buildid this castelle (*Sherborn*) and cast a great dike without it and made a false mure without the dike.” But this statement of Leland is corrected by Hearne, who says, “There had been a castle long before this time at Sherborn, as I gather from a very old book of charters, made by divers kings and other illustrious personages to Sherborn abbey. I suppose, therefore, that Roger [*meaning Richard*] Poure built this castle on the same ground on which the former castle had been erected, and perhaps there were at that time abundance of ruins remaining of the old castle which might be made use of upon this occasion. From this book it is manifest, that though R. Poure, bishop of Sarum, was a great benefactor to the abbey, yet it had been built long before by Wlsin, bishop of Sherborn, namely, in the year 998, at which time king Ethelred gave him leave to change the secular canons here into benedictine monks, which accordingly he forthwith did, and built another monastery, which was afterwards enriched with a very considerable quantity of lands, all which were confirmed by pope Eugene III. in the year 1145,” &c.

Willis calls bishop Poore “ a man of rare learning and integrity, and a great benefactor to every place he had relation to. Being in 1215 made bishop of Chichester, he purchased unto that church Amport in Hants, and being thence, A^o. 1217, removed to Sarum, begun in 1219 the stately cathedral there, now in being, esteemed for its elegant architecture one of the wonders of the kingdom, and founded a college in that city.” (*Cathedrals* among the bishops of Durham, vol. 1, p. 238.) Harpsfield adds, (*Hist. Angl. Ecc.* p. 469,) “ Ad Dunelmensem postea ecclesiam accitus est et ibi quoque magna pietatis suæ testimonia relinquens et ingens æs alienum quo prædecessore ipsius Ricardo obstricta erat dissolvens.”

Before I close this article I shall transcribe the hitherto unprinted (as I believe) monumental inscriptions which appear on an elegant tomb lately erected in Salisbury cathedral to the memory of some of the family of Poore, collaterally related to our prelate.

Centre Inscription.

In the nave of this Cathedral
 are deposited the remains of
EDWARD POORE and **RACHEL** his wife
 He died May 19. 1780 aged 76
 She died June 16. 1791 aged 63
 They had two sons
 (on whose deaths without issue
 the male representation of this ancient family
 devolved on the Poores of Rushall descended from
 his grandfather Edward Poore of Figheldeane)
 and four daughters
 The survivors of whom
ELEANORA and **CHARLOTTE**
 caused this monument
 of respect and veneration to their
 lamented Parents
 to be erected
 A. D. 1817.

Below are the arms of Poore—viz.—Ar. a fess
 Az. betw. 3 mullets G.

Inscription on the dexter side.

EDWARD POORE
 Barrister at law
 One of the King's Justices of the great Sessions
 of Wales
 and sometime Representative in Parliament
 For this City and the borough of Downton
 Derived his descent in a direct line from
PHILIP POORE
 of Amesbury
 brother of Richard, Bishop of this diocese
 And Founder A. D. 1220 of this Cathedral.

Below are the Arms of Poore, as above; an in-
escutcheon of Pretence, Erm. a water budget S.

Inscription on the sinister side.

RACHEL

the wife of Edward Poore
was the sole daughter and heiress
of George Mullins of the Close, M. D.
by Rachel daughter of Strode Bingham
of Melcomb Bingham in the county of Dorset
who derived his descent from the Brother
of Robert Bingham the immediate Successor of
Bishop Poore in this see
and also a very zealous Promoter
of the building of this Cathedral.

Below is a shield quarterly. 1st and 4th *Poore*.
2d and 3d S. a stag's head caboshed between 2
flanches Ar. for Parker, of Dean, Hants.

There is a tradition in the Poore family, (as
I am informed by sir Edward Poore, Baronet,)
that the original branch was possessed of a tower
and village at *Le Poer*, in Normandy, (the an-
cient name of the family), and that they came
to this country in the suite of the Conqueror.

VIII. ROBERT BINGHAM.

SUCCESSIT A. D. 1228-9.—OBIIT A. D. 1246.

Richardson, p. 344, calls him son of Sir Ralph Bingham (“Radulphi Bingham militis,”) on the authority of *Claus.* 33, H. 3. On bishop Poore’s translation to Durham, the canons of Sarum chose, about Christmas A. D. 1228 (*infra dies natalitios*) Robert de Bingham, one of their own number, bishop. (Matthew Westminster, p. 187, an. 1228.) The *Regist. Cant.* as quoted by Richardson, says he was consecrated at Wilton by J. bishop of Bath and Wells, and W. bishop of Worcester, in 1229; but Matthew Westminster, p. 228, says, “Apud Septoniam;” Richardson contradicts what Westminster has not asserted. The former says, “dies vero assignata, scil. 22, non fuit dominica.” I do not find any day assigned in Westminster.

Bishop Godwin says he diligently forwarded the building of the cathedral commenced by his predecessor, but was unable to complete it, though he presided here 20 years, (“quanquam viginti annis ecclesiæ præfuerit,”) p. 344. This is an error; for being appointed in 1228, and dying, as we shall shew he did, in 1246, he

could not have presided here 20 years, but only 17. Godwin and Westminster are at issue as to his completion of the fabric. Godwin, we see, speaks in the negative: while Westminster, p. 288, has these words, “ qui fabricam novæ ecclesiæ suæ non segniter prosecutus, ipsam feliciter consummavit.”

Tanner observes (*Not. Mon. art. Salisb.*) that Harnham Hospital, or the hospital of St. Nicholas, was probably only begun by bishop Poore, but that it was chiefly carried on and endowed by bishop Bingham about the year 1245. In his ordination of the hospital he is set forth almost as sole founder, and it is therefore said that he built the great bridge at Harnham, and the chapel of St. John the Baptist on the said bridge, where two chaplains from the hospital were to attend every day. His building the bridge, and changing the western road, which before came through the village of Bemerton to Old Sarum, essentially contributed to the benefit of Salisbury.

Bishop Bingham died at an advanced age, November 1246. Matthew Paris, *vol. 2, p. 718, an^o 1246*, records his death thus: “ eodemque anni tempore obiit piæ memoriæ Ep̄us Sarisbir’ Magister Robertus de Bingham [misprinted

Rengham] virtutibus redimitus, plenus dierum et literaturæ scientia ad plenum eruditus. *Domum tamen mille et septuagentis marcis reliquit obligatum.*" Paris was his contemporary, and survived him 13 years. Following in the steps of Paris, whom he imitated with great care, the author of *Flores Historiarum*, the accurate Matthew of Westminster, notices our prelate's death thus: "Eodem tempore (1246) obiit piæ memoriæ Ep̄s Sarisbir' Rob̄s de Bingham in crastino animarum, vir, sine querela plenus dierum et virtutibus redimitus," p. 330. With these records Leland also tallies, "Rob̄s de Bingham qui obiit 1246." *Collectanea* 2, 339.

The historian of Sarum Cathedral, p. 213, observes, "In the N. aisle of the choir is the tomb ascribed to bishop Bingham, who died Nov. 3, 1246. He lies under a flat pointed arch ornamented with 10 figures of angels, forming crockets, surmounted by a rich finial. In the centre of the arch a species of open pyramid, composed of pinnacles, rises above the screen of the choir, and displays an exquisite specimen of stone-work. The slab was inlaid with brass, representing a cross fleury, charged with the figure of a bishop, and four lozenges, now gone."

Edmondstone gives the arms of Bingham, of Bingham's Melcomb, C^o. Dorset, Az. a bend cotised between 6 crosses formee. O.

Of the Binghams, Fuller in his *Worthies*, under Dorset, vol. 1, p. 313, edit. Nichols 1811, observes that sir Richard Bingham, eminent for his services in Ireland, *temp. Eliz.* [and, as I conceive, in all probability founder of the noble family of Lucan,] was of as ancient a family as any in the county. He says he himself had "seen an inquisition of lands taken out of the Tower rolls, which William de Bingham, his ancestor, held there *temp. Hen. III.*" This William was contemporary with our prelate, who filled this see 18 years, from the 12th to the 30th of Hen. III. and is likely to have been his kinsman.

IX. WILLIAM OF YORK.

SUCCESSIT A. D. 1246.—OBIIT A. D. 1256.

The canons of Sarum, finding that none would be acceptable to the king but a court favorite, ("nisi aulicum et curialem" as Matthew Paris says, vol. 2, p. 718,) elected for their bishop in 1246, William of York, provost of

Beverley, and chaplain to the king. Paris calls him “domini Regis clericum familiarissimum,” and “legum Regni peritissimum.” (*Ib.*) Richardson, p. 344, has mis-cited him, for ‘p. 627’ of Paris’s Hist. read ‘vol. 2, p. 718.’ Paris places his election as above, Godwin adds he received consecration from Fulco, bishop of London, July 10, 1247, at Wilton.

We trace him through the following preferments:—Archdeacon of Stafford about 1230. *Willis Cath.* 1, 417. Prebendary of Mapesbury or Maplebury, being the 12th stall in the cathedral of St. Paul, 1241. *Newcourt’s Repertorium*, 1, 173. Newcourt adds, “he was canon here 26 Hen. 3, 1241; and that in 28th of the same king, 1243, John the Parson sold to the said Will. de Ebor’, then provost of Beverley, his land in the parish of S. Benet de Woodwerke, to which Henry de Cornhill, the dean, Ralph de Eswy, or Ashwy, mayor, and Adam de Basing and Hugh Blunt, sheriffs of London, were witnesses.” Newcourt omits his elevation to the prelacy. He was rector of Eton, Bedfordshire, in 1244. *Richardson, ex auct. Regist. Grosthead.* Willis [*Abbies*, 2, p. 266,] places him amongst the provosts of Beverley in 1245. Newcourt’s date, 1243, is probably a mis-print.

William of York again occurs in Matthew

Paris, vol. 2, p. 865, line 53. It appears that the king, being in want of a large supply of money to defray the expences of going abroad, summoned a parliament at London; whereupon the clergy seized the opportunity of claiming for the church the full enjoyment of her liberties, especially as to the election of bishops, in which they deemed ecclesiastical liberty mainly to consist. The prelates who undertook the management of this bargain (for in the royal acquiescence in their demands the grant of the required supply rested), alleged that by the king's assumption of ecclesiastical patronage, they (the prelates) and the inferior clergy, as well as the churches, were greatly injured. The king admitted the force of their allegations, and affecting deep distress and anxiety at being the cause of so much injury, proposed that they should be his co-adjutors in the reformation of abuses: and reminding archbishop Boniface, and William of York, bishop of Sarum, and Sylvester of Carlisle, that they had all received episcopal authority through his favor, sarcastically intimated that those who had been thus unduly, and to the alleged detriment of the church, promoted by him, should themselves commence the work of reformation by laying aside their dignities; and exhorted them to re-

pent of their iniquity in having received them, lest they should be “eternally condemned.” His address to our prelate, to the bishop of Carlisle, and to Ethelmar of Winton, is full of point. He tells the first that he had elevated him from the lowest state, (“*ex imo te exaltaverim;*”) the second, that he had preferred him “*postpositis multis theologis et personis reverendis;*” and to Ethelmar, that he had granted him the enviable see of Winchester, “*pædagogico adhuc indigentem.*” In reply, however, the prelates begged distinctly to be understood as having no wish to legislate for the church *retrospectively*. After much altercation, a tenth of the revenues of the church was granted him for three years for the promotion of his objects in the Holy Land, and the monarch submitted to subscribe the conditions, which, however, he did not omit in the sequel to violate.

William of York occurs 33 Hen. 3, A. D. 1249, while bishop of Sarum, as having the custody of Robert de Gatton, son and heir of Hanno the son or grandson of Herefrid, and then under age, and confirming the presentation of the church of Gatton, Surry, made by Albert, prior of Lewes, to him the said William. *Cartular'. de Merton. Donation. M. S. 2044, fo. 84.*

The death of this prelate took place in 1256.

(Matthew Paris, vol. 2, p. 918, line 28.) Paris thus notices the event in the place cited, under the year 1255, “ De familiaribus Regis obierunt Ep̄s Sarisbir’ Willielmus qui inter cætera facta sua sæcularia unum suscitavit quod infinitas super caput conguessit maledictiones.” Matthew Paris twice records his death: the time is under the year 1256, at p. 921. In the latter place he thus speaks of his character: “ qui ab adolescentia alumnus curiæ per quam etiam promotus fuerat in Episcopatum Sarum. Inter alia sæcularia, quibus deditus exstitit, quandam pro lege consuetudinem pessimam in regno suscitavit, ut scilicet *pro quantulocunque tenemento faciat tenens* et subjectus suo superiori a quo videlicet tenet, (in magnum subditorum damnum et detrimentum et superiorum parvum vel nullum emolumentum *sequelam Curie etiam invitus* (*that tenants should be suitors in the courts of their landlords*) unde qui nunquam hoc fecerant mirabantur se ad hoc fuisse coactos. Transiit autem inde Ep̄s ab his curis et sollicitudinibus mundialibus 11 cal. Feb. *ad pericula quæ seculares et curiales creduntur subituri.*” “ Opera enim eorum sequuntur eos.” Godwin has sealed William of York’s fate in the very words which Matthew Paris has so charitably adopted.

This bishop appears to have been formerly,

if not a lawyer, yet “legum peritus.” The king, in his speech above alluded to, calls him “meorum brevium scriptitor,” and adds, that he had been “multis judiciis tanquam justiciarius et conductitius.” *vid. ut sup.*

Wharton, *Ang. Sac.* vol. 1, p. 494, agrees in assigning his death as above, “Anno M.CCLVI Willelmus, Ep̄us Sar’ obiit, cui successit Ægidius de Bridport.” Richardson, *ex M. S. Symonds*, adds, “ad altare S. Johannis sepultus jacet in tumba deaurata.” I believe his tomb at the present day is not known.

X. GILES BRIDPORT.

SUCCESSIT A. D. 1256.—OBIIT A. D. 1262.

This prelate derived his name from the town of Bridport, Co. Dorset, of which he was a native. (*Leland Itin.* 3. p. 97.)

In 1255 he was appointed archdeacon of Berks. (Le Neve. *Fasti.* p. 279, and *Hist. and Antiq. Ox. Lib.* 2. p. 390.)

He was elected bishop here in 1256, by the canons, and the king, unable to make any objection to their choice, gave his assent (Matt. Paris, *Hist.* vol. 2. p. 926.) Indeed it may be

inferred that he was a favourite at court, inasmuch as we find him, in 1256, sent with the abbot of Westminster beyond the seas, on secret service (*ib.* line 29.) Paris calls him *Bredelef*, and says, (*ib.* p. 943, line 11,) that he returned from Rome A. D. 1257, and styles him then bishop elect of Sarum. He also occurs in the same historian, (*ib.* p. 943, line 27. *ead. an.* and p. 946, *ubi* Bridlesforde) as having obtained a dispensation from the pope to retain in commendam with his bishoprick his former preferment, “per aliquot annos.” Paris adds, (*ib.* line 29,) “etiam decanatum,” but gives it no name. Wharton, however, (*Ang. Sac.* 1. 588,) and Godwin, *apud Richardson*, p. 345, and *edit.* 1601, p. 278,) as well as Hutchins, (*Hist. Dors.* vol. 1. p. 233, *vet. ed.*) and Collinson, (*Hist. Somerset*, vol. 1. p. 189,) and Le Neve, (*Fasti.* p. 35,) concur in Wells being the place.

Harpsfield (p. 469) says, “Gulielmum (scil. de Ebor’) excessit Ægidius Bridlesfordius qui Romam profectus obtinuit ut simul cum Epatū veteres dignitates retineret.”

The *Anglia Sacra*, vol. 1. *ut sup.* under the head “Successio decanorum Ecclesiæ Wellensis,” has the following entries: “Ægidius de Brideport decanus subscripsit compositioni inter Abbatem et Monachos Abendonienses initæ

1253, 20 Dec. Ep̄us Sarisbur' post medium annum 1256 creatus est."

"MCCLVI. M. Ægidius de Bridport electus est in Ep̄um Sar' et confirmatus a Domino Papa et consecratus Bonifacio Cant. Archiep. V. Idus. Mar." *Ang. Sac. ut sup.* p. 310.

During Bridport's prelacy the cathedral was finished, and was dedicated (Leland *Itin.* 3. p. 96, anno 1258) by Boniface, archbishop of Canterbury, the king and many of the nobles being present. *Matt. Westm. Flores*, p. 365.

Leland records (*Itin.* 3. p. 97,) that "this Ægidius kyverid the new cathedrale chirch thoroughout with leade."

The same author adds, that "he made the college of de Vaulx (Richardson, p. 345, has quoted Leland for this "*Itin.* vol. 2. f. 67," instead of vol. 3. p. 97) for scholers at Salisbury, betwixt the palace waulle and Harnam bridge, in 1260, (yet the same Leland records the death of this prelate as happening in 1259, in *Collectan.* 2. p. 339; but 1262 is the true date. His *dates* are not always to be depended upon.) Part of these scholers remaine yn the college at Saresbyri, and have two chapelyns to serve the chirch ther, beyng dedicate of St. Nicolas. The residew studie at Oxford. The scholers of Vaulx

be bounde to cilebrate the anniversary of Giles their founder at the paroch church of Britport where he was borne." The above has been copied by Hutchins, (*Hist. Dors.* 1. p. 234. *vet. ed.*) who has also embodied into this quotation some matter about the bridge at Harnham that does not appear in Leland.

Tanner says, "this college continued till the general suppression, about which time it consisted of a warden, 4 fellows, and 2 chaplains. The site, and many of its possessions, were granted 35 Hen. VIII. to Sir Michael Lister." *Vide plura in Not. Mon. under Sarum XXXI. and Hutchins, vol. 1. p. 483.*

Bishop Bridport died Dec. 13, 1262, (*Matt. Westm. Flores*, p. 382,) and was buried, according to Leland, (*Itin.* vol. 3. p. 94,) in a marble tomb on the S. side of the choir.

Mr. Dodsworth (*Hist. Salisb. Cath.* p. 215,) tells us, that "between the side aisle of the choir and the aisle of the E. transept, is the monument of bishop Bridport," and adds, "it is singular that Gough should have ascribed this monument to bishop Ascough, contrary to the authority of Leland, who says he was buried in the house of the Bons hommes, at Heddington, [Eddington, Wilts,] and that bishops Bridport

and Mitford, were interred in this part of the church. A shield is sculptured, suspended from a tree, bearing Arg. a cross betw. 4 bezants O."

Hutchins gives the arms of Bridport Ar. a bend Az. betw. 3 roses. G. (*vol.* 1. p. 233. col. 2.) There is a mispaging in that part of Hutchins; p. 233 should be 237, *et sic de cæt.*

The arms of Ascough, in Edmondstone, bear no resemblance to the coat blazoned above.

Hutchins adds, (*ut sup.* p. 234. see also, p. p. 309, 310, 483,) he died seized of the churches or rectories of Milborn, and Allington, and Wandiz. (*forsan Waldishe.*)

XI. WALTER DE LA WYLE.

SUCCESSIT A. D. 1262.—OBIIT A. D. 1270.

Godwin (p. 345) calls him succentor of Sarum, but the *Annales Wintonienses*, *Ang. Sacra.* 1. 311, "Subdecanus." Leland (*Itin.* 3. p. 95), "Gualterus primus decanus Sar." The *Antiq. Sarisb.* p. 306, place him as subdean, from 1256 to 1262, when he became bishop. *Annal. Wint. Ang. Sac.* 1. 311, "Sub-

decanus Eccl. Sar' electus est Ep̄us, invidia, ut dicitur, mediante." He had the temporalities restored, Ap. 10, 1263. 47. Hen. 3. and was consecrated May 27. In the *Antiq. Sarisb.* his consecration is placed May 27, 1263, and his death Jan. 3, 1271. Thus, that work places these events one year later than all the other authorities, and, than itself at p. 306.

Tanner says, (*Not. Mon. under Wilts.*) "the parish church of St. Edmund, in the N. E. part of the city of Sarum, was made collegiate for a provost and 12 secular canons, by our bishop, before 1270. It was valued, 26 Hen. 8, at 102*l.* 5*s.* 10*d.* and granted, 38 Hen. 8, to William St. Barbe. "This chirch," Leland observes, "stondith at the N.W. ende of the town, hard by the town diche." *Itin.* vol. 3. p. 88. But in this Tanner corrects Leland, by saying "N. E." In Speed's Catalogue this is called St. Edith's College. *Tanner, ut sup.* Richardson refers, on the subject of this college, to "Leland, *Itin.* vol. 2. f. 67;" but no such institution occurs there. At fol. 67, he is treating of Barnstaple and Tawstock, Co. Devon. Read as above. *Itin.* 3. p. 88.

The author of the *Antiq. of Salisbury and Bath*, 8^o. Lond. 1723. p. 141, says, at the N.W. end of the town stood, anciently, a college and

a church, founded by Walter de la Wyle,* about 1270. [*rectius fortasse inter* 1263--71,] which was dedicated to St. Edmund. At the dissolution it shared the common fate. The site and lands, with the house adjoining, *callet yet* "the college," were granted by Jas. I. to Gouge and Lord, who alienated it to Baylie, and he to Barth. Tookey. It now belongs to W. Wyndham, Esq." This edition purports to be printed by W. Mears, but that of 1719, by E. Curll, is in fact, from one and the same type, without the least variation. The edition is the same, with the variation only of the title page.

"The conventual seal," says the author of the *Antiq. Sarisb.* p. 159, "of the college of St. Edmund, is yet [1719] preserved, though never seen by Tanner, nor described in his *Not. Mon.* It is of brass—the shape oval, and its dimensions 2 inches in length, and $1\frac{1}{2}$ across." (These dimensions are not given in the edition of 1719, but may be found in that of 1723 *ead. pag.*) "On it are represented the figures of a bishop,

* In Aubrey's MSS. is the following passage, asserting St. Edmund, and not bishop Wyle, to have founded the college. "Seth Lord Bp. of Sarum, tells me, that he finds St. Edmund was borne at Abington. He was Abp. of Canterbury. c^{z} He built the college at Sarum, by St. Edmund's church. It is now Judge Wyndham's sonne's house. He resigned his archbishoprick & came & retired hither. In St. Edmund's Church here, were windowes of great value. Gundamore offered a good summe for them. I have forgot [what]." *Letters from the Bodleian.* vol. 2. p. 338.

perhaps the founder, in Cāthedrā, lifting up his right hand in the posture of benediction, and a cross in his left, under a canopy; and under his feet a priest on his knees, holding his hands closed in a devout posture; on this (the bishop's) right hand, in an escutcheon, are 3 stars of 12 points; on his left, in another, is a chevron between 3 castles. To what family the first coat belongs, I cannot discover, not unlikely to some benefactor; the 2d, *unquestionably* belongs to the name of Wyle, and may therefore be fairly supposed to have been the founder's, Walter de la Wyle, though the several names of Scarborough, Dorstel, and Castleford, bear the same without any difference. Round it is this inscription:

“ S. Cōe Collegii Con. Edmundi Nove Sar.”
—that is, Sigellum Commune Conventualis Edmundi Novæ Sarum.

The author of the above refers to Leland's *Collect. vol. 6. p. 283*, where an engraving may be seen. See also the engraving in *Antiq. Sarisb. p. 160*. Nasmith, in his edition of Tanner, Camb. 1787, says, “the common seal of this college was in the hands of Mr. Aynsworth, of Hoxton, and came afterwards into the possession of Mr. Richard Rawlinson, [M. A. of St. John's College, Oxon,] who presented the curi-

ous Mr. Thomas Hearne to publish, a draught of it from a copper plate in the Appendix to Leland's Coll. 283." [Insert vol. 6.] Hearne, in acknowledging the present, says, "ideo gratum fore puto quod nullibi, quod sciam, prodierit."

Matthew Paris records his death as happening in 1270, (*Hist. Antiq.* vol. 2. p. 1006. In the index where this reference occurs for p. 1000, read 1006.) Harpsfield, p. 469, assigns 1269 as the date, and Wikes Chron. p. 95. 1270. The latter calls him "vir miræ simplicitatis et innocentiae."

Leland tells us that he was buried "in insula Bor. cum imagine deaurata," vol. 3, p. 94, where for Wytte, read Wyle. One is surprised at hearing a man of Leland's acquirements talking of *insula* for the aisle of a church, as he must have been aware that the aisle was so called from *ala*, a *wing*. In the next page he says, "Walterus de la Wyle, Ep̄us Sar' qui fundavit ecclesiam conventu. S. Edmundi sepultus [jacet] ad altare Sti Edmundi." And in p. 96 he adds, "obiit 12 cal. Octobr. sepultus est ad altare S. Edmundi."

The History of Salisbury Cathedral, p. 199, observes, "Near the tomb of lord Stourton is the monumental effigy of a bishop in pontifica-

libus, in Purbeck marble: in his left hand a crozier piercing a beast, another animal at his left foot, and the head supported by angels. The figure is mutilated. The base is composed of some parts of the cliapels taken down in 1789, and is in a much later style than the effigy. This was the monument of bishop de la Wyle, which was removed from the side aisle at the N. end of the principal transept."

After bishop de la Wyle's death, Harpsfield (*ut sup.*) says, that Matthew Westminster places Nicholas Longspe, but he does not quote the passage, nor can I find any such assertion. Between De la Wyle's death in 1270, and Longspe's accession in 1291, a space of 21 years elapsed. Godwin in that interval records

Robert Wickhampton, who succeeded	1270	& died	1284
Walter Scammel	1284	. . . . .	1286
Henry Braundston	1287	. . . . .	eod. an.
William Corner	1289		
Nicholas Longspe	1291		

But I take Godwin to be right, and Harpsfield wrong, for we find Leland, in his "Things excerptid out of the Martyrologe Book," vol. 3,

p. 95, recording the following fact, which recognizes Scamel as bishop: "Gualterus Scamel Thesaur. Dec. et postea Ep̄us Sarum. ob. 12. Cal. Octobr." I shall, therefore, in this case, follow Godwin.

XII. ROBERT DE WIKEHAMPTON (WICKHAM.)

SUCCESSIT A. D. 1270.—OBIIT A. D. 1284.

Wikes, in his Chronicle, p. 95, writes him Wichants, and at p. 112, Wickham.

Matthew Paris, vol. 2, p. 1006, line 27, at the time of his appointment to the see of Sarum, calls him "Ecclesiæ tunc Diaconus" [Decanus]. Le Neve. *Fasti*. p. 262, places him amongst the deans of Sarum in 1274, the year of his promotion to the see. But we know his predecessor died in 1270. Leland says, "A. D. 1270 successit Gualtero Robertus de Wychamton." *Collect.* 2. 339. His being dean of Sarum therefore so late as Le Neve has it, 1274, is improbable, unless he held it in commendam. He succeeded, no doubt, in 1270, but was not consecrated till 1274. Godwin tells us, he was elected by the canons, and confirmed by the monks of Canter-

bury during the vacancy of the archiepiscopal see. The bishops of the province of Canterbury deeming this their own privilege, appealed to the college of Cardinals, the holy see being also then vacant. (*Wikes, Chron.* p. 95.) After three or four years litigation the monks were successful, and Robert was consecrated in 1274. Godwin erroneously has it 1474, in Richardson's edition. This is evidently a misprint. In the English edition of 1601, p. 278, he has it correctly 1274.

Bishop Wickham died Apr. 24, 1284, as Leland has it, *Itin.* 3, 95. from "the Martyrologe booke at Sarysberi." Wikes fixes this event at 1284. (*Chron.* p. 112.) Godwin (Eng. edit. 1601, p. 279,) says 1283.

XIII. WALTER SCAMMEL.

SUCCESSIT A. D. 1284.—OBIIT. A. D. 1286.

Wikes, in his Chronicle (p. p. 112, 114,) writes this prelate's name Stamol, and Stammel. We trace him through the following preferments:—Precentor of Sarum (*Antiq. Sarisb.* p. 285) between the years 1250 and 1255. Treasurer (*ib.* p. 291) in 1267. Archdeacon of Berks

the same year, (*ib.* p. 301.) Dean of Sarum (*ib.* p. 279) in 1274, and bishop in 1284. "Successit Roberto [de Wickhampton] Gualterus Scaniel +dec' Sar'." *Leland Coll.* 2, 339. He was consecrated at his manor of Sunning by John, archbishop of Canterbury, the Sunday after St. Luke's day. *Wikes Chron. ut sup.* and *Antiq'. Sar'. p.* 272.

Very little more is known of this prelate. He died, as Le Neve records in the *Fasti*, p. 257, in the year 1286. Leland observes, "Gualterus Scamel, 'Thesaur,' Dec,' et postea Ep̄us Sarum obiit 12. Cal. Octobr.'" *Itin.* 3, 95. He adds that he was buried in his cathedral. The *Antiq' Sar.'* give the date of his death Sept. 25, 1286.

It is worthy of remark, that 5 bishops sat at Sarum in the short space of 4 years, viz. Robert de Wickhampton, Walter Scammel, Henry Braundston, Lawrence Hawkburn, and William Corner; the first having died in 1284, and the last having entered on the bishoprick in 1288.

XIV. HENRY BRAUNDSTON.

SUCCESSIT A. D. 1287.—OBIIT A. D. 1287.

This prelate had, as well as his predecessor, been dean of Sarum. (*Wikes. Chron. p. 114*, and *Antiq.' Sar.' 279.*) On the 19th Feb. 1281, he was appointed archdeacon of Dorset, (*Leland Collect. 2, 339*, and *Antiq.' Sar.' p. 304.*) and succeeded Scammel both in the deanery and bishoprick, the former in 1281 and the latter in 1287, being consecrated on Trinity Sunday of that year. (*Wikes Chron. ut sup.*) Leland merely notices him thus: "Successit Gualtero Henr.' de Bramteston, Archid' Dorset." (*Collect. ut sup.*)

He died about the festival of the cathedral of St. Peter, having sat here not one whole year. Hence Godwin, after Wikes, takes occasion to remark, that we can not call him "High Priest for that year." "Pontifex illius anni." (*De Præsul.*)

The editor of the History of Sarum Cathedral observes, that this bishop gave several MSS. to the cathedral and library.

Edmondstone gives the arms of *Branson*, (not improbably a corruption of this name, and borne

by some collateral branch,) Per pale, & per chevron, counterchanged Ar. & Az.

XV. LAWRENCE HAWKBURN.

SUCCESSIT A. D. 1267.—OBIIT A. D. 1287.

Bishop Godwin (*ex auct. Chron. Osneins.*) says, that on the death of Braundston there was a schism among the canons, the greater part made choice of one of their own number, and the rest William Corner. Hawkburn immediately went abroad to the king and obtained his assent, and returning home visited Canterbury for the purpose of being confirmed by the archbishop, but while there falling sick, he died; and was buried there on the festival of St. Lawrence. After this event, the canons favorable to Corner also went to the king, and obtained permission to elect him.

XVI. WILLIAM CORNER.

SUCCESSIT A. D. 1289.—OBIIT A. D. 1291.

Godwin in his English edition erroneously calls this prelate Comer, (edit. 1601, p. 179.)

Being elected under the circumstances above stated, he had the temporalities restored, Feb. 26, 1289, (*Pat. 17. E 1. m 20 and 21,*) and, as Godwin quotes the Chronicle of Osney, “A. D. 1289, octavo Idus Maii consecratus in Ep̄m Sarum apud Cantuariam a D. Johanne Cantuariæ Archiep̄o.” Wikes calls him “magnæ autoritatis virum tunc regni Consiliarium.” (*Chron. p. 116.*) He died, as the same author records, (*ib. p. 124,*) in the year 1291.

The writ for restoring the temporalities to this bishop is copied in Prynne’s Lives of K. John, Henry III. and Edward I. p. 386—fol. Lond. 1670, from *Pat. 17. E. 1. m. 20 and 21.*

XVII. NICHOLAS LONGSPE.

SUCCESSIT A.D. 1291.—OBIIT A.D. 1297.

Bishop Longspe (de Longa Spata) had been a Canon of Sarum, (*Wikes Chron. p. 124,*) and became Treasurer after Scammel. (*Antiq. Sarisb. p. 29.*) Wikes calls him on his appointment to the see “annosus.”

This prelate was of illustrious descent, being grandson to King Henry II. and nephew to K. Rich. I. William Longspe, his father, was the

natural son of Hen. II. and Rosamond Clifford, commonly called 'Fair Rosamond,' the beautiful daughter of William de Clifford, of Clifford Castle, Herefordshire. This William married Ela, the daughter of William earl of Salisbury, son of earl Patric, son of earl Walter, son of earl Edward, son of Walter de Ewrus, [Eureux] earl of Rosmar, who accompanied the Conqueror into England, who gave him the Lordships of Sarisburie, "&c. (Dug. Bar. 1. 174.) Ela was so great an heiress that she was privately carried over to France by her friends, and concealed in a convent in that country, till a proper marriage could be fixed on for her: but the place of her confinement being discovered by one William Talbot, who assumed the habit of a minstrel, she was brought back to England, and given in marriage by K. Ric. I. to William Longspe, (so called from his wearing a long sword,) commonly, though (as I would presume to think) without sufficient authority, called earl of Salisbury, since Dugdale only records his having been created *jure uxoris*, earl of Rosmar. (*Bar. 1. 175. col. 2.*) Dugdale throughout the article 'Earls of Salisbury,' calls him 'Earl William,' but does not, as far as my observation goes, any where state his advancement to the earldom of Salisbury. M. Paris calls him earl of Salisbury,

(*vol. 1. p. 325. sq.*) as well as other writers, the omission therefore may be Dugdale's. By Ela he had issue, four sons and several daughters. William, his eldest son, 'erroneously,' as Dugdale observes, 'called earl of Salisbury,' (*p. 177. col. 2.*) 2. Richard, a canon of Sarum. 3. Stephen, Seneschal of Gascoigne, 39. H. 3. and Justice of Ireland, who, *jure uxoris*, bore the title of earl of Ulster. 4. NICHOLAS, our bishop.

Ela, the earl's widowed countess, was foundress and first abbess of Lacock, Wilts, where she died and was buried. (*Dug. Bar. 1. p. 177.*) Ela, her daughter (the bishop's sister), called, as Wood observes, 'the good countess of Warwick,' (having married Thomas, earl of Warwick), was a benefactress to Merton College, Oxford. She married, secondly, Philip, lord Basset, and was buried at the Abbey Church of Osney, Oxford. (*See A. Wood, Antiq. Oxford, edit. Gutch. p. 4. and Willis's Survey of Oxf. Cath. p. 406.*)

Bishop Longspe sat at Sarum six years. Leland, or his transcriber or printer, has fallen into an error as to the period of his death. The true date is 1297, but the following inscription copied by Leland says 1291, which was the year of his succession. "Sub hoc lapide marmoreo desuper insculpto humatum est corpus Reve-

rendi Patris, Nicholai Longespe, quondam Sarum Ep̄i, qui plurima hinc contulit ecclesiæ et ob. 18 mens. Maii a^o. 1291.” (*Itin.* 3. 93.)

Godwin (*Comment de præsul. edit. Richardson, p. 347,*) following Matthew of Westminster, (p. 431,) correctly assigns 1297. Richardson (*ib. note*) sets the matter at rest, fixing it at that period, on the authority of *Registr. Winchels.*; his words are, “Certif. de morte ejus dat. die Sabbati proxime ante festum S. Dunstani 1297.” Leland’s date, therefore, (1291,) must be either an error of his in transcribing the above epitaph, or a misprint for 1297.

It seems from Godwin that he was buried in Salisbury Cathedral—“juxta ingressum capellæ B. M. saxo ingenti marmoreo contectus, laminis æreis et familiæ suæ insignibus affabre ornato.” *Comment ut sup. p. 347.*

Dugdale (*Bar.* 1. 177) says, that “his body lieth buried at Salisbury, his heart at Lacock, and his bowels at Ramisbury.”

In the History of Sar. Cath. (p. 214), the following notice of his tomb occurs: “In the lady chapel were deposited the remains of bishop Nicholas Longspe. No sepulchral memorial was left to identify the spot, but when the pavement was removed, a stone coffin was found, containing a skeleton, supposed to be that of this

prelate. At the head were a chalice and pattin of silver gilt. In the centre of the pattin was a hand engraven, and it displayed the trace of the linen which covered the consecrated wafer, and adhered to it as it decayed. There was also a gold ring, set with an agate, perforated like a bead, which was probably a relic, and a crozier of wood of the most simple form, which discovered no symptom of decay, though as light and spongy as cork. The memory of bishop Longspe, like that of his father, received spiritual honors. Among the Chapter Records are various indulgencies to such as shall visit his tomb."

Bishop Godwin (*Eng. edit.* 1601. p. 279) relates a story of this prelate, which is also to be met with in Dugdale, (*Bar.* 1. 177,) copied, though without citation of authority by the former, from Matthew Paris (*in anno* 1225, *vol.* 1. p. 328.) It seems that he took the sacrament to his father, the earl, when sick. "The earle, understanding of the bishop's comming, met him at the chamber doore, halfe naked, with a halter about his necke, and threw himself downe prostrate at his feete, and would not be taken by untill having made confession of his sinnes with teares and other signes of wonderful, hearty, and sincere repentance—he had received the sacrament in most devout manner. Some

two or three daies after he lived, continually bewailing his sinfull life with whole fouds of teares, and departed 1226. This Nicolas, his whether sonne or kinsman [this doubt, for which I find not the slightest authority, either in Dugdale, or elsewhere, is not repeated in a subsequent edition] was consecrate 1291, and dying 1297, was buried hard by him, under a huge marble stone, sometimes inlaid with brasse and adorned with the armes of their house." (*Eng. edit.* 1601. p. 279.)

Longspe bore Arg. 6 lions, rampant, O. (*Hutchins Dors.* vol. 2, p. 131.) The family of Eureux, from whom the bishop maternally descended, bore Paly of 6 G and Vaire, on a chief a Chief, a lion passant, (*ib.* and *Dug. Bar.* 1. 174.)

XVIII. SIMON OF GHENT.

SUCCESSIT A. D. 1297.——OBIIT A. D. 1315.

Simon of Ghent (Simon de Gandavo), probably so called in consequence of his descent from progenitors belonging to that city, was, according to Matthew Westminster, (p. 431), Harpsfield, (p. 469), and Leland (*De Scrip. cap.* CCCXIII, p. 316), a native of London. The first

of those writers calls him “vir in arte theologica peritus,” and says, he published many statutes by which the church at Sarum is governed to this day. He is recorded as having given the citizens of Sarum permission to fortify the city with a ditch and walls. (See *Godwin de præsul. edit. Richardson, p. 347*, who follows Westminster in these statements.)

“Post Nicolaum Longospathium hanc eccl̄m gubernavit Simon qui Gandavus dicitur, licet Lond̄i natus quod a Gandavo oriundus esset ex matre Angl̄a.” *Harpsfield. p. 555. 14th Cent. cap. XXI.*

In or about 1284 he was archdeacon of Oxford, (*Willis Cath. 2. 117*), and was elected to the see of Sarum, Aug. 2, 1297, (*ib.*) confirmed the 4th, having had the royal assent July 31; restoration of the temporalities was made Aug. 10, and he received consecration the Sunday after the festival of St. Luke, at Canterbury. (See *Richardson's Godw. p. 347. note*, and the authorities there cited.)

Leland, however highly we appreciate his antiquarian labors, it must be admitted, is very often incorrect in his dates, instances of which we have already noticed, and especially in the preceding article. That writer fixes this prelate's death so early as 1297, whereas that was

the date of his succession, with which he probably confounded it. The words he uses when speaking of Simon's burial place, are, "Ob. A. D. 1297. 4 Nonas Apr." (*Itin.* 3. 94.) Now Richardson, on unquestionable authority, if correctly cited, (*Claus.* 8. *E.* 2 *m.* 29, *in dorso*) shews that he was in existence 17 years later. "Fuit in vivis 24 Oct. 1314," and adds, "et mense Decembris ejusdem anni," (the latter *ex auct. Registr. Drokenes, Ep. B. and W.*) Le Neve places his death May 31, 1315. (*Fasti.* p. 258.) Godwin is silent, but places his succession at 1315.

Leland says he was buried "ex parte australi Presbyt." (*Itin.* 3. 94.) The same writer makes the following honorable mention of him:

"Simon Gandavus, Londini natus, unde et paternum genus; liberalium artium liberalis et ipse cultor magnus fuit nec tamen ita studebat linguarum puritati ut nervos vim ac robor naturæ et reconditæ sapientiæ postponeret: contentus interim doctior quam eloquentior haberi. Ætas autem ubi maturior jam eum nullis non virtutum titulis florentem pensenserat, in medium dulce virtute comite fortuna produxit et principi ita commendavit, ut paulo post mortuo Nicholaa Longospathario, Episcopo Severiano, orto ex clarissima comitum Severianorum stirpe

eidem ecclesiæ antistes præficiretur circa annum D. 1297. Ad otium igitur placidum honestis conjunctum negotiis se commodum transtulit; in quo multa per frequenteis conciones docendo et libellos scribendo [all this but little comports with his dying the same year that he was consecrated, as Leland's statement elsewhere would lead us to infer] exempla virtutis immortalia exhibuit. Edidit inter cætera libros septem de vita solitaria ad virgines Terentinas Duria cultrices'. Paralipomena Gervasii Durovernensis historiæ adjuncta et Chronica Severianæ ecclesiæ honorificam faciunt de Simone mentionem." *De Script. cap. cccxiii. p. 316.*) Harpsfield also (*14th Cent. cap. xxi. p. 555.*) and Walsingham (1320) both record his letters to the nuns of Tarrant.

XIX. ROGER MORTIVAL.

SUCCESSIT A. D. 1315.—OBIIT A. D. 1329.

Of this prelate, who is styled by Leland "de mortuâ valle," (*Itin. 1. p. 15,*) we have been able to add a few particulars to the very brief notice which bishop Godwin, and his editor, Dr. Richardson, have furnished us with. The former contents himself with saying, "Roger de Mor-

tivall consecrate 1315, died 1329," (*Engl. edit.* 1601. p. 280); and in the folio edition we merely find "Rogerus de Mortival, decanus Lincolnensis consecratus anno 1315. Decessit 1329 circa medium quadragesimæ;" (p. 347;) while his learned continuator furnishes us with nothing in addition but that he was son of [Sir] Ankelin [alii Anketil] Martival, lord of Nowsley, where, probably, he was born, and where he founded a chapel, circ. 31. E. 1." Indeed we can not but observe that the notices of this prelate have been unaccountably overlooked by ecclesiastical historians.

"Simonis cum e vita migrasset locum Rogerus Mortivausius, Lincolnensis decanus occupat." *Harpsfield. p. 555. 14th cent. cap. xxi.*

We trace him through the following preferments:—In the year 1280 he was rector of Arnal, co. York; "Rogerus de Mortivaus, rector ecclesiæ de Arnalo, Com. Ebor. habet licentiam ad studium per triennium. Aug. 1280." (thus *Registr Wickvani Arch. Ebor. York notes A. p. 28, ex auct. MS. Bodl. e MS. not. ad Godw. in Ashm. Mus.* See *Wood's Colleges and Halls, edit. Gutch, p. 14.*)

Subsequent to 1283 he became rector of Ambrosden, Oxfordshire. I say subsequent, because the college of the Bonhommes at Esserug

or Ashridge, co. Bucks, by whom he was presented, was not founded till that year. See *Tanner Not. Mon.* and *Nichols's Leicest. vol. 2, pt. 2, p. 740.*

In 1288 he became archdeacon of Huntingdon (*Willis Cath. 2. 106*). In 1292, prebendary of Castor, in the cathedral of Lincoln, which he held till 1305, (*ib. p. 162.*) In 1293 we find him chancellor of the University of Oxford and S. T. P. (*Le Neve Fasti. p. 440. Wood's Coll. and Halls edit. Gutch, p. 14.*) The same year he resigned the prebend of Sleaford, in Lincoln cathedral; of which prebend he is named sans date as the first incumbent by Willis, (*Cath. 2. 194.*) In the following year he resigned the archdeaconry of Huntingdon, and was collated to that of Leicester, (*Willis Cath. 2. 106, and Antiq. Sar. p. 333. 8 Id Feb.*) In 1297 he occurs prebendary of Netherhaven, in the cathedral of Sarum. Feb. 8 (*Wood's Coll. and Halls ut sup.*) In 1310 he was raised to the deanery of Lincoln, on the death of cardinal Raymond, (*Willis Cath. 2. 76, and Wood's Coll. and Halls ut sup.;*) and, finally, in 1315 he succeeded to the bishoprick of Sarum. (*Willis Cath. 2. 76.*) The *Antiq. Sarisb. p. 273*, has misprinted 1215 for 1315.

Fuller, in his *Worthies, vol. 1, p. 565, edit.*

Nichols 1811, under Leicestershire, gives us the following particulars; in some of which, however, he is erroneous, as we shall shew:—"Roger de Martival, son and heir of Sir Ankitell de Martival (who gave for his arms Ar. a cinquefoil S), was born at Nowsley, in this county (Leicester). He was first archdeacon of Leicester [vide supra], and at last consecrated Bp. of Sarum in the reign of Edw. II. anno 1315. Now seeing Bp. Godwin hath nothing more of him save his name and date, it is charity to inform posterity that he was the last male heir of his house, and founded a college at Nowsley, *temp.* Edward I. for a warden and certain brethren, which in the 24th Henry VI. was valued to dispend yearly, besides all charges, 6*l.* 13*s.* 4*d.* His estate descended to Joyce de Martivall, his sister, married unto Sir Ralph Hastings, lineal ancestor of the now Earl of Huntingdon. As for the manor of Nowsley, as it came by the mother, so it went away with her daughter unto the family of the Herons, and by her daughter into the family of the Hazelriggs, who at this day are the possessors thereof."

Fuller is not correct in his assertion that "Joyce married unto Sir R. Hastings." I suspect that when his work was first printed, a line was left out. The following will set him right:

between “unto” and “Sir Ralph,” read as follows—Sir Robert de Sadyngton, of Sadyngton, co. Leicester, by whom she had a daughter, Isabel, married to—Sir R. Hastings, &c.

In Fuller’s account it is further to be noticed, that when he calls sir Ralph Hastings lineal ancestor of the now earl of Huntingdon, it was not by that venter, but by his second wife, Maud, coheiress of Sutton. The reader may consult Bell’s interesting and romantic account of the recovery of the Huntingdon Peerage, p. 11; and that monument of research, the history of Leicestershire, by the zealous and indefatigable Nichols. Vol. 2, pt. 2. Gartre hundred, p. 740.

“In this family,” (the Hesilriggs) adds Mr. Nichols in a note, “the estate still continues, but the beautiful collegiate church is hastening to decay.” A good view of it is preserved in the *Hist. Leicest. vol. ii. p. 749.*

Bishop Mortival occurs among the prelates of Merton College, “to the library of which house he afterwards gave several MSS, as we learn by the inscriptions at the beginning of them, and his name with the title of archdeacon of Leicester added to it, occurs with several others of that college, in a parliament writing in their exchequer. He was presented by the warden and brethren of the priory of Asshenigg

[Ashridge] to the rectory of Ambrosden, on the death of Ralph de Martivall, the last incumbent; and in 1288 *die Mercurii post festum assumptionis B. M.* being then D.D. and archdeacon of Huntingdon, he appointed William de Kelum (rector of Harby and executor to the will of William de Newark the preceding archdeacon) his attorney, for the purpose of putting two houses, on the E. side of the cathedral at Lincoln, into the possession of Thomas Sutton, one of the prebendaries there. Roger de Mortival obtained the prebend of Castor, in that church, which in 1293 he exchanged for that of Sleaford, and in 1294 was collated to the prebend of St. Margaret and the archdeaconry of Leicester, but quitted the prebend and accepted the archdeaconry, which he held till 1310, when he was elected dean of Lincoln, *die Mercurii post festum exaltationis crucis*. He was elected bishop of Salisbury Ap. 21, 1315; died March 14, 1329, and was buried in his own cathedral, where Mr. Gough supposes his tomb to be that in the N. aisle of the choir, which the vergers attribute to another bishop Roger, who died in 1139. *Hist. Leicest. ut sup.* "If," adds Mr. Nichols in a note, quoting the words of Gough (*Sepulc. Mon.* 92) this really belongs to bishop Mortival, we have in the 14th century an instance of the

simplicity of the 9th or 10th. A plain cross cut on a plain coffin of grey marble, under a surbust pointed arch." See *Sep. Mon. in G. Brit.* p. 92, where this tomb is engraved, plate iv. fig 5. As it also is in the *Archæologia*, vol. 2, p. 188. *Pl. 13, fig. 5.*

Leland (*Itin.* 3. 94) says, "Roger Mortyvalle qui plurima huic contulit ecclesiæ obiit 14 die Mar. 1302," and that he is buried "in presby. ex par. Bor." The date he gives must be erroneous. Walsingham (p. 130) says "hoc anno (1329) circa mediam quadrages. vacavit ecclesia Sar. per mortem M. Rogeri de Mortivaus." In the *Hist. Sal. Cath.* p. 213, we find this notice of Mortival's tomb, "In the N. wall under a pointed arch is a coffin fashioned tomb of Purbeck marble, which is distinguished by a cross fluery in relief. It is ascribed to Bp. R. Mortival who died 1329."

The Mortivals were an old Leicestershire family. Anketin de Mortival, grandfather to the Bishop, was Lord of Noseley, in that county, in 1250. In 1258, 42nd Hen. 3, he was sheriff, (*Burton's Leicest.* p. 300). His son, Sir Anketin, in 1273, founded a chantry in the chapel of his mansion house there, which was afterwards enlarged by his son Roger, the bishop, to a collegiate church. (*Tanner Not. Mon.* and

Nichols Leicest. vol 2. pt. 2. p. 739, sq. and the authorities there cited.) Rogerus de Martivallis filius et hæres D'ni Anketini de Martivallis donationem patris sui prædicti per cartam datam apud Nouesle in feste nat. Domini a^o 5 Edw. 1. confirmavit." *Reg. Gravesend. Ep. Linc.* Tanner, under Nousely, adds, " Sir Anketin de Martival, 2 Edw. 1, founded, and his son Roger, archdeacon of Leicester, and afterwards Bp. of Sarum, about 34 Edw. 1, further endowed the college or chantry, in the chapel of the manor house here, to the honor of the ascension of our Lord, and the assumption of the Blessed Virgin, &c."

A descendent of the bishop's sister is yet existing—viz. Sir Thomas Haselrig, bart. The manor of Nousely belonged anciently, says Burton (*Descrip. Leicest. p. 192, 2nd edit. Lynn 1777*) to the family of Martival who bore Arg. a cinquefoil S. The last male heir of this house was the bishop, whose sister Joice married Robert de Sadington, by whom he had issue Isabella, his sole daughter and heiress, married to Sir Ralph de Hastings, knt. by whom she had a daughter, Margaret, married to Sir Roger Heron, knt. of Northumberland, which Margaret died in 1406. Isabella eldest daughter and co-heiress of Sir Roger Heron, married Sir Thomas

Haselrig of Fawdon, Northumberland, who was seized of this manor *jure uxoris*, and who bore Arg. a chevron betw. 3 hazle leaves. V. It has continued in the same name to this day (1777), Sir Thomas Haselrig lineally descended from the said Thomas Haselrig and Isabella his wife being now Lord thereof."

Compare the above with Leland (*Itin.* 1 p. 15), who has fallen into a capital error in this pedigree, by making the earls of Huntingdon descend from the bishop's sister: for he says that "Saddington's daughter and sole heiress married Sir Rafe Hastings, knt. who, *by her*, had issue Sir Rafe de Hastings, knt. from whom George Hastings, now Earle of Huntingdon, is lineally descended, and Margaret, married to Sir Roger Heron, &c." Through which Margaret, as he presently adds, the Haselrigs got Nouseley. Now, had George, Earl of Huntingdon, descended from Sir Ralph Hastings, by Saddington's sole heiress, it is plain that the Hastings family, and not that of Haselrig, would not have inherited, but here lies the mistake of Leland:—George, earl of Huntingdon, did not descend from Sir Ralph Hastings, as he has asserted, *by the heiress of Saddington*, but he descended from him *by his second wife*, Maud, coheiress of Sutton. Leland, therefore, should be thus corrected:—

after “ Sir Rafe Hastings,” *ut supra*, dele “ who by her had issue, Sir Rafe de Hastingses,” and read in a parenthesis, “ who, by his second wife, had issue Sir Rafe de H. ancestor of the earls of Huntingdon.”

For the descent of the present earl, the reader is referred to Bell’s *History of the Huntingdon peerage*.

XX. ROBERT WIVIL.

SUCCESSIT A. D. 1329.——OBIIT A. D. 1375.

“ Locum Rogeri Mortivausii (Mortival) post 14 aōs Robertus Wifeldius occupat.” *Harpsfield. p. 555. 14th Cent. cap. xxi.*

Leicestershire has the honor of having given two successive bishops to this Sec. Fuller (*Worthies, vol. 1. p. 565. edit. Nichols, 1811,*) says “ Bp. Wivil was born of worthy and wealthy parentage, at Stanton Wivell, in that county. At the instance of Philippa, Queen to king Edw. 3, the Pope, anno 1329, preferred him to the bishoprick of Salisbury. It is hard to say whether he were more dunce or dwarfe, more unlearned or unhandsome, insomuch that T.

Walsingham tells us that had the Pope ever *seen* him, (as he no doubt *felt* him in his large fees,) he would never have conferred the place on him. He sat Bp. here 45 years, and impleaded William Montague, Earl of Salisbury, in a writ of right for the Castle of Salisbury, [read Sherborne ; *vide infra* ; it is admitted on all hands, that Sherborne was actually recovered, that of Salisbury is merely a conjecture, and an ill-founded one.] The Earl chose the trial by battle, which the Bp. accepted of, and both produced their champions into the place. The combatants coming forth all clad in white, with the Bp.'s own arms, viz. G. fretty vaire, a chief O, impaled no doubt with them of the see on his surcote. Some highly commended the zeal of the Bp. asserting the right of his church, whilst others condemned this in him as an unprelatical act, God allowing duels no competent deciders of such differences. And moderate men to find out an expedient, said he, did this not as a Bp. but as a Baron. The best was, the matter was taken up by the King's interposing, and the Bp. with 2,500 marks, bought of the Earl the quiet possession of the Castle, and died A. D. 1373, being buried under a marble stone, about the middle of the choir."

" The Bp. gave unto the Earle 2,500 markes

to leave the castle with his appurtenances unto him and his successors for ever." *Godwin, edit.* 1601. p. 281.

Walsingham (p. 130,) as alluded to by Fuller, calls him "vir competenter illiteratus, et minime personatus quem si Papa prævidisset nunquam eum, ut creditur, ad tantum apicem promovisset." Richardson's reference is wrong, for p. 112 it should be as above, p. 130.

"He sate," says Godwin (*ut sup.*) "a long time, to wit, 45 years and upward, in which it were a great marvaile he should not perfourme some thing memorable," and he records of him besides his recovery of "Salisbury Castle, [which he never attempted,] that also of the chace of Beere, (*vide infra*), and the castle of Sherborne which had been detained from his see ever since K. Stephen tooke it violently from Rogre (Roger) his predecessor, for the space of 200 yeeres."

It has been said by some (see *Gough. Sep. Mon. vol. 1. p. 132, and Nichols Hist. Leicest. vol. 2. pt. 2. p. 802,*) that the castle of Old Sarum was included in the claim: but the inscription round the bishop's monument, which we shall notice below, mentions only the recovery of the castle of Sherborne and the chace of Bere. Of the original proprietors of Sarum

Castle, we are not, as far as my investigations enable me to form an opinion, by any means certain: not so as to the proprietorship of Sherborne Castle, which we know to have been the erection of bishop Roger: from whom, as we have already seen, it was wrested. The inscription says “Castrum dictæ Ecclesiæ de Schireborn per 200 annos manu militari violenter occupatum eidem ecclesiæ pugil intrepidus (scil. Wyvil) recuperavit.” By this it appears that it was for the recovery of the castle of *Sherborne* that the monument records him as the undaunted champion. Agreeably to the provisions made at Oxford, by which it was directed that the king’s castles should be delivered into the hands of 24 of the barons, Sherborn castle had been surrendered and delivered up to Stephen Longspe, 1258, having been in the crown ever since K. Stephen seized it in 1139. Edward 3 granted it to William Montacute, Earl of Salisbury, and Catherine his wife, for his services against Mortimer, and for this castle, in 1335, Bp. Wivil brought his writ of right against the earl. (See *Hutchins’s Dorset*, 2. 386.)

The annexed transcript is from “A discourse of Sherborne Castle and Mannor, written in the year 1620, from the original MS. in the posses-

sion of Thos. Astle, Esq." and may be found in *Leland Coll.* 2. 652.

“ One Robert Wyvyll beinge bysshoppe of Sarum, brought a writt of right against William Mountacute, earle of Salisbury, for the said castell, wherein hee proceeded soe farr, as that there champions were entred the lists to try the combatt. But the kinge tooke up the matter, and ordered the bysshop to give a some of mony to the earle, which was don accordingly, and the castell restored to the bysshoprick. Then the same contynued therein untill the tyme of K. Ed. VI. at which tyme the Duke of Somerset gott a long lease thereof, whoe graunted the same unto Sir John +Horsley, the best of his abylyte that ever was of that name in those parts. After which, within halfe a yere, the Duke of Somerset lost his head, and Sir John Horsley declined in his estate untill hee grewe soe bare that hee was owt lawde for X^{li}. King Edward dying, and Nicholas Heath, archbysshoppe of Yorke, being Lord Chancellor of England, John Capon, bysshop of Sarum, exhibited a bill in the chancery against the said Sir John +Horsley, shewing that the lease made to the Duke was by menaces and threats, and for fear of his liffe, uppon which bill the Lord Chancellor releevd hym, and decreed the castell for the bysshop,

After that yt contynued in the byshoprick untill about the 33d year of Eliz. at which tyme Sir Walter Rawleigh gott yt, and by reason of his atteynder yt came againe to the crowne. And soe from the Kinge's most excellent majestie unto our most noble and hopefull Prince Henry, who held yt not full a yere, and soe yt returned to the crowne. Thence shortly after it came to the Earle of Somersett, with whome nowe the case now standeth let them to whome it apperteyneth judge. Since his atteynder yt ys graunted to Sir John Dygbye, Vice Chamberleyne to the King. A. D. 1617." It is now in the possession of earl Digby. (1823.)

The following notices of this prelate are from *Calend. Rot. Pat.*

“ R. restituit Ep̄ Sar. et successoribus suis inperpetuam liberam chaceam suam de Bishopsbeare infra forestam de Windsor,” &c. 10 *Edw.* 3. p. 127.

“ Quod Ep̄s Sār possit *kernellare* mansa maneriorum suorum de Sarum, Woodford Ep̄i, Sherburn, Cherdestocke, Poterne, Canynge, Remunsbury, Sannynges ac mannerii sui de Fleetstreet, London.” 11 *Edw.* 3.—(*kernellare* is *permetathesis* for *krenellare* from the French *crenel-ler*, to fortify; hence the heraldic term *crenellé* expressing the outline of any charge drawn like the battlements of ancient walls and towers.)

“ De audiend’ et terminand’ pro Ep̄o Sar’
concern’ curiam suam in Gildhalda sua civitat’
Sarum.” 18 *Edw.* 3. *ib.*

Bishop Wivil died in Sherborne Castle, Sept. 4, 1375, in the 46th year of his consecration, and was buried in the choir of his cathedral near the throne. His monument is thus noticed in the *Hist. Sar. Cath.*

“ In the N. end of the E. transept, now used as a chapel for morning prayers, is a large marble monument inlaid with brass, perhaps one of the best specimens of the kind existing. This curious piece of workmanship commemorates Robert Wyvill, bp. of Salisbury, who died 1375. Round the stone was a brass plate with an inscription recording two of the most memorable facts in the life of this prelate: the recovery of the castle of Sherborne, and the grant of the chace of Bishop’s Bere to the church. The sculpture on the brass is supposed to represent the contested castle with its keep and portcullis. At the door of the first ward stands the bishop pontifically habited with his mitre and crozier, and his hands elevated as in prayer or giving the benediction. Below, at the gate of the outer ward, is his champion, in a close coat with breeches, hose, and shoes, all of a piece. In his right hand a battle axe, in his left a shield with a boss in the centre. Below were 4 escutcheons,

3 of which remain and exhibit the *arms of Wyvil: a cross voided between 4 mullets pierced.* At the corners are 2 of the 4 symbols of the Evangelists. Before the gate of the fortress is the representation of a chase, with the figures of hares. 'This monumental slab was removed from the choir when it was newly paved 1684.'

The inscription of this brass, in its present mutilated state, is to be read thus, beginning from the north:

. congregavit et congregata
 ut pastor vigilans conservavit inter enim [legunt
 alii jura cum *Antiq. Sar. p. 696, sed male*] alia
 be' [ni] ficia sua minima [plurima, *ib*] castrum
 d' [i] c [t] e ecclesiæ de Schireborn p' [er] du-
 centos [alii diversos., *ib.*, inepte] annos et am-
 plius manu militari violent' [er] [occupatum
 eidem ecclesiæ pugil] intrepidus recuperavit, ac
 ip'i ecclesiæ chaceam suam de la Bere restitui
 p. [ro] curavit, qui quartæ die Septembr. anno
 D' ni mill' io ecc^{mo} [L] xxv° et anno consecr'
 sui [suæ] xlvi° sicut altissimo placuit in d' [ict] o
 castro deditum [*fortasse* debitum (scil naturæ)]
 reddidit."

A beautiful drawing of this brass by the late sir Charles Frederick, was shewn at the Gentleman's Society, at Spalding, 1733; and Mr. Carter, in 1784, took a drawing of it, which he

engraved in the 10th number of his ancient Sculptures and Paintings. An engraving may be seen in *Nichols's Leicestershire*, vol. 2, pt. 2, pl. cxxx. fig. 1.

With respect to the arms of this prelate, the reader must have observed that Fuller's account of them differs widely from those described in the *Hist. Sar. Cath.* as being on his tomb. Mr. Nichols (*Hist. Leicest.* vol. 2, pt. 2, p. 802, under Stanton Wyvile,) says, "Wyvile, whose name is last mentioned in Battle Abbey Roll was here (at Stanton Wyvile) in 1220, and bare G fretty varie, a chief O. He was of a different family from those of Burton Constable, in Yorkshire." The bishop's arms may be seen in the *Hist. Leicestershire*, *ut sup.* pl. cxxx. fig. 8. Mr. Nichols, in transcribing from his own excellent edition of Fuller the same passage that we have given above, omits the arms there ascribed to Wyvil, viz. G. fretty vair, a chief O, and gives us, *ut sup. ead. pag. col. ii. line 10*, the same coat that is stated in the *Hist. Cath. Sar.* to be on the tomb. On referring to Edmonstone, I find he gives the arms of Wyvil (of Burton in Yorkshire), S. 3 chevrons vaire interlaced, on a chief O a mullet of the first: & of Wyvil [of Yorkshire] G a cross Arg. fretty Az. betw. 4 mullets O.

Richardson (p. 348), says bishop Wivil is commemorated among the benefactors to the University of Cambridge.

Harpfield gives some notices of this prelate which I have not met with elsewhere. “ Qui doctas et eruditas epistolas in quas ego non adhuc incidi scripsisse traditur. Rogerus [meaning *Robertus*] impedimento videtur fuisse Joannitis sive Hospitalariis, qua de re reprehenditur ab Waltero Cantuariensi. Gravis nescio qua ex causa inter Robertum et quosdam ille infestos discordia exorta est, adeo ut pœne in apertam pugnam exierit. Obsidebantur enim ab iis Robertus nec quemquem eum adire, ne eos quidem qui sacris initiandi erant, nec commeatum aliquem ille inferri, aut vendi patiebantur. Eo sedente Edingdonium cænobium in hac diocesi structum est. Prolixum habuit in Epistū Robertus tempus quod super 45 aōs producebatur. Cujus locum Radulphus Arguinus (Erghum) successit.” (*p. 555, 14th cent. cap. xxi.*)

XXI. RALPH ERGHUM.

SUCCESSIT A. D. 1375.—TRANS. AD BATH-WELL A. D. 1388.—OBIIT A. D. 1400.

Godwin (pp. 318, 378) and Wharton (*Ang. Sac.* 1. 570) call him L.L.D. He was consecrated Dec. 9, 1375, at Bruges, in Flanders. *Ang. Sac. ut sup.* He occurs, *sans date*, but previously to 1375, prebendary of X librarum, in the cathedral of Lincoln (*Willis. Cath.* 2. p. 176).

“Cujus locum [scil. Roberti Wifeldii] Radulphus Arguinus [Erghum] juris civilis Professor, et Lancastriæ Cancellarius suscepit.” *Harpsfield, p. 555, 14th cent. cap. XXI.*

After the death of bishop Wivil, John Wormenhall, canon of Sarum, was elected, and had the royal assent Nov. 12, 1375, as Richardson states; but, by papal authority, Ralph Erghum was appointed. Godwin thinks he founded St. Michael's Hospital, near Sarum. This hospital is named by Dugdale, *Mon. Ang. vol. 1. p. 1045*, as valued at 25*l.* 2*s.* 2*d.*; but it does not occur in Tanner. (See Index and Salisb. in *Not. Mon.*)

In 1385 a Ralph Erghum occurs archdeacon of Dorset (*Le Neve Fasti. p. 281*); but unless

1385 is a mistake for 1375, that could not be our bishop, for he had then been 10 years bishop. After sitting here upwards of 12 years, “usque ad festum exaltationis S Crucis anno 1388,” he was translated by the pope to Bath and Wells, (*Godw.* 378,) “quo die apud Cantabrigiam præsentatæ fuerunt sibi literæ apostolicæ de translatione sua facta ab Episcopatu Sarum ad Episcopm̄ Bathon.” *Wharton. Ang. Sac. ut sup.* “Urbanus Radulphum Bathoniam traducit.” *Harpsfield, p. 555, 14th cent. cap. XXI.* and *Walsingham in an. 1388.* He had restitution of the temporalties from K. Rich. II. the same day. (*Ang. Sac. ut sup.*) He died Ap. 13, 1401, as Godwin says; Walsingham, however, has it in 1400, “hoc anno obiit Magister Radulphus Erghum Epūs Bathoniensis.” (p. 364, and not 405, as Richardson misquotes it.) At Bath and Wells he sat 12 years, 6 months, and 6 days. (*Angl. Sac. ut sup.*)

It appears that he gave the advowson and impropriation of Pucklechurch, Gloucester, to the chapter of Wells, and appropriated the tithes to that chapter in 1388. (*Atkins's Hist. Glost. p. 610.*)

Wharton says, “Iste dedit Decano et Capitulo Wellens: patronatum ecclesiæ de Pokulchurche et L marcas in subsidium expensarum

facturum circa unionem dictæ Eccæ ad mensam capitularem et alia onera in ecclā Well: supportanda, ac onum messuagium in Wellia quod vocatur “ Le George ” ad supportanda quædam alia onera per ipsum limitata. *Ang. Sac.* 1. 570.”

He founded also by will, proved 19 Ap. 1400, (*Ang. Sac.* 1. 570), Mountery College at Wells, appointing his executors to build in the street then called Mountery, since, College Lane, houses for the 14 chantry priests officiating in the Cathedral of Wells.” *Not. Mon. and Ang. Sac. ut sup.* This society was styled ‘ Societas Presbyterorum annuellarum novæ Aulæ Wellens,’ and was settled in 1407, Dr. Hutton says (*e regist. Well.*) “ annuellere secular is one who receives a yearly stipend.” *Glossary to Chaucer.* The college was dedicated to St. Anne, and endowed with lands to the amount of 83*l.* 16*s.* per an. (*Collinson. Hist. Somerset. vol. 3, p. 383.*) “ Dedit etiam Capitulo ornamenta sacrorum valentia £140.” *Godw. de præs. ed Rich. p. 378. and Eng. ed. 1601. p. 303.* Collinson says that this sum was appropriated to the purchase of a chalice and patten, a missal, 2 gilt basons, &c. *Hist. Somers. 3. 383.*; and adds, what is not noticed by Tanner, that in 1399 he founded a chantry in the church of St. Andrews for the souls of Gilbert and Agnes, his father and mo-

ther, and Agnes, his sister. (Agnes Robas) (3. 402. and *Ang. Sac. ut sup. not.*)

Godwin says he was buried "extra capellam magno pulpito contiguam ad Septentrionem (*ed Rich. p. 378.*) scil. in Cath. Wel. Collinson adds, in St. Edmund's chapel, vol. 3. p. 383. "Near the pulpit of Wells cathedral is a grave stone, covering bishop Erghum." *Hist. Som.* vol. 3. 399. He notices no inscription. "In navi Ecc. Well. sepelitur juxta altare S. Edmundi Ep̄i." *Wharton, Ang. Sac. ut sup.*

"He fortified the episcopal palace at Wells, surrounding it with a deep moat and an embattled wall, flanked by semicircular towers, as it stands to this day." *Collinson ex auct. lib. rub. Batho. penes Vicecom. Weymo. MS.*

We have already quoted Wharton as fixing the probate of bishop Erghum's will in 1400, in which year we have also seen that Walsingham places his decease. Godwin, however, says he died Ap. 10, 1401. Wharton, *ut sup.* adds, "Cui in historia Episcoporum Bathon. præcipue credendum est, eam enim præ aliis diligenter contextuit."

In Doctors' Commons there is a will of a Ralph Erghum. (*Marche p. 21. vol. 1383—1503.* in the index to which, for p. 16, read p. 21.) wherein he describes himself as "Precentor Ec-

cles, B. and Welleu," and desires to be buried within the tomb of Ralph, formerly bishop of Bath and Wells.

Bishop Erghum was the cause of the erection of the Cross at Sarum. See *Walsingham*, p. 246, and an interesting letter in *Gent. Mag.* 1804. p. 1099, by H. Wansey, Esq.

XXII. JOHN WALTHAM.

SUCCESSIT A. D. 1388.—OBIIT A. D. 1395.

On the translation of Erghum to Bath and Wells, John Waltham succeeded to Sarum. "In ejus sede Joann̄m Walthamium qui regi erat a privato sigello, collocat. Fuit Joannes regi a thesauris." *Harfsfield* p. 555. 14th Cent. cap. xxi.

This prelate appears to have been a native of, and to have derived his name from Waltham, in Essex. "Amongst the natives of Waltham, John de Waltham bears away the bell." *Fuller's Church History. Hist. Walt. Abbey*, p. 20. (in the index, for p. 30, read p. 20.)

The earliest preferment in which we find him, is the prebend of Flixton, in Litchfield cathedral, Nov. 20. 1361. (*Willis Cath.* vol. 1,

p. 441.) He filled the subdeanery of York, in 1381. (*ib.* 1. 82.) He occurs prebendary of Carlton Kyme cum Dalby, in the cathedral of Lincoln, in 1382, for we then find him exchanging that stall. With Stephen de Ravensor. (*ib.* 2. 157.) In the same year he was master of the rolls. Godwin calls him "Rotulorum præfectus," *sans date*; but Dugdale mentions him thus explicitly: "John de Waltham, clericus, constitutus Mag. Rot. 8 Sept. 1382," *ex auct. Pat. 5, Ric. 2. p. 1. m. 23.* In 1383 we find him prebendary of South Cave, in York cathedral. (*Willis Cath.* 1. 161.) He resigned that prebend that year or the following, as well as the subdeanery of York, on being appointed archdeacon of Richmond. (*ib.* 1. 88.) In a grant of free-warren, May 8, 1384, he occurs, master of Sherborne hospital, (*Surtees' Hist. Durham, vol. 1, p. 138,* which he resigned, as well as the archdeaconry of Richmond, (*Willis Cath.* 1. 96,) on being appointed bishop of Sarum in 1388. This was by pope Urban's provision. He was consecrated in the church of Bernwell, near Canterbury, Sept. 2. (*Richardson e registr. Courtney, f. 322.*

In 1391, he was made lord high treasurer of England. (*Dugd. Orig. Jur. p. 54. ex auct. Pat. 14. Ric. 2.*) Richardson, (*p. 10. ex auct. 2, Pat.*

14. R. 2. m. 4.) says he was constituted chancellor of England, 20 May, 1391. Dugdale omits him. Godwin and Harpsfield (*ut sup.*) call him "Privati Sigelli Custos." It is probable he was both. He occurs the latter in Knyghton. *X Script.* 2685. "Dominus Joannes de Waltham custos secreti sigelli." The same chronicler records, that he, with 13 others, was appointed a commissioner for the management of the revenue, of which a mal-administration had been discovered, and also divers other matters of state.

 He was the first who introduced, while Lord High Chancellor, *brævia de sub-pænis et certis de causis*, both in the chancery and exchequer courts; the others followed the example. Against this, the commons *temp.* H. 5. brought a bill, but the king refused assent. *Richardson*, p. 348, *ex auct. Parl. H. V. par. 1. m. 2. n. 46.* vide *Rot. Par. 15 H. VI. n. 25.*

Harpsfield says, "habuit Londini prope Thamesin ædes ornatissimas, quæ ad sedem pertinebant." p. 556. *14th cent. cap. xxi.* It would be interesting to know the site of these buildings? —when acquired? and when alienated?

This Waltham seems to have been a man of great spirit, as appears by his opposing the archbishop of Canterbury, who, in his visitation had

been opposed by the bishop of Exeter, and after bringing him to subjection, proceeded to Salisbury, where bishop Waltham refused him admission on account of a privilege obtained from Boniface, then newly elected pope, exempting his diocese from metropolitanical visitation by virtue of any power granted from the late pope, Urban. But the archbishop, who knew his metropolitan power of visitation, independent on the pope, proceeded to excommunications and censures, till Waltham's proud spirit was forced to succumb. A full account of the proceedings in this matter may be found in Godwin, *art. Courtenay*. Richardson, *è registr. Courtn.* says, "excommunicatus est [Waltham] 12 Jul. 1390 ab Archiepō ob recusatam visitationem metropolitanicam; submitit vero et visitationem subiit 14 Jul. 1390."

Bishop Waltham held the treasurership of England, and the bishoprick of Sarum till his death, which happened in 1395. His will was made Sept. 2, 1395, and proved Sept. 26, 1395. It may be seen in "Rouse," the first and oldest volume in Doctors' Commons.

Waltham had stood so high in the royal favor that the king (Rich. 2.) directed that his body should be buried in the royal burying place in Westminster Abbey. (*Walsingham, p. 548.*)

Dart, in his *Hist. West. Ab. vol. 2. p. 48*, gives us the following account of his tomb :

“ Near the foot of Edward I.’s monument is a pavement stone insculpt’d with brass, and an inscription, part of which was visible in bishop Godwin’s time, but now gone ; on the plates of which are 8 figures, 4 on one side, defaced by often passage over that side, thro’ the skreen, from the high altar to St. Edward’s shrine ; & the 4 others in gothic letters, Johannes which adorn the effigy of a Bp, in a mass habit ; this was laid over John de Waltham, Bishop of Salisbury, a great favorite of K. Rich. II. in whose time he was master of the Robes [read Rolls], Keeper of the Privy Seal, and was chosen one of the 14 over the revenues, and lastly a^o 1391, made Lord High Treasurer : he died in that office, having supplied it four years, and that of bishop, 7. He was much lamented by the king, who gave orders that he should be here buried, as Walsingham observes.

On turning to that chronicler we find him recording “ hoc anno [i. e. 1395] obiit Io: Waltham Ep̄s Sarum et regni Thesaurarius qui tantum regi complacuerat, ut, rege jubente, inter reges habuerit sepulturam.” *Walsingham. p. 548, (not 389 as Dart quotes.)* Dart has added to his quotation “ etiam multis licet murmurantibus,” and

instead of “habuerit sepulturam,” he has “meruit sepultura,” which in the first place is not concord, and in the next is nonsense, for the king could not command that he should *deserve* any thing, though he might command that he should have it.

Richardson, from “*Claus. 14. H. 4. m. 13 dors. MS. Anstis,*” quotes the following:—“*Ex assensu et voluntate regis, corpus Ioannis de Waltham Ep̄i Sarum sepelitur infra regiam sepulturam:*” and adds “*et abbas et conventus Westmon. obligant se ad exequias in anniversario Ep̄i cum exequiis in regalibus fieri consuetis et ibidem expressis.*”

Bishop Waltham’s tomb is noticed in Weaver. *Funer Mon.*, p. 482.

XXIII. RICHARD MITFORD.

SUCCESSIT A. D. 1395.—OBIIT A. D. 1407.

This prelate is mis-called Melford by Godwin, *edit 1601, p. 281.* “*Sede deinde potitur Ioannes [read Ricardus] Mitfordius a Cicestrensi ad hanc adductus.*” *Harpsfield, p. 556.* Mitford had been a canon of Windsor in 1374. (*Le Neve Fasti, p. 378.*) In the parliament called “Won-

derful," says Godwin, (*int. Epōs Cicest.*) he was exposed, like other royal favorites to persecution. He was imprisoned for a long time at Bristol. At the change of affairs he was liberated, and was raised to the bishoprick of Chichester in the year 1389, being then archdeacon of Norfolk. (*Richardson, p. 508, à registr. Courtn. f. 325, int. Epōs Cicest. and Le Neve, Fasti, p. 219.*) Richardson calls him treasurer of Ireland, but I have not yet found on what authority.

Having sat bishop of Chichester 6 years, he was translated in 1395 to Sarum, where he sat 12, and died in 1407. "Anno 1407 Epūs Sar'. Rich. de Mithforde seculo valefecit." *Walsingham, p. 567.* Richardson quotes 418.

"He lies buried in the cathedral in the opening behind the grand S. E. pillar into the S. aisle of the principal transept in a rich altar tomb of white marble beneath a flat arch ornamented with pannel tracery, and with a moulding in front of lilies and birds bearing scrolls, inscribed "honor Deo et gloria." In the spandrills on each side are 4 shields emblazoned on the S. side; 1st, France and England quarterly: 2d, a cross patonce surrounded by 5 martlets. On the N. side; 1st, the arms of the see, and 2d party per fess indented, in chief a fess indented." *Hist. Sar. Cath. p. 217 sq.* This

tomb is erroneously ascribed by Gough to bishop Bridport, but on reference to the Chapter Records it was ascertained by the author of the last cited work to belong to Mitford.

The cross patonce surrounded by 5 martlets is the ensign of Edward the Confessor. The 2d coat on the N. side, which we are left to conclude belongs to this prelate, differs entirely from the bearings ascribed by Edmondstone to Metford and Mitford. It may nevertheless belong to him. It might be blazoned party per fess indented G and Az. in chief a fess indented S.

XXIV. NICHOLAS BUBWITH.

SUCCESSIT A. D. 1407.—TRANS. AD BATH-WELL A. D.
1407.—OBIIT A. D. 1424.

Bishop Bubwith, translated hither from London, which seems descending the ladder of episcopal promotion, was removed hence to Bath and Wells, of which see he is best known as the prelate. He sat at Sarum but one year.

Wharton (*de Ep̄is Lond. et Assav. p. 192, 8^o* 1695,) gives us the following outline of his preferments :

“ In 1392 he exchanged the church of Southille in the diocese of Exeter for a canonry of Lichfield Mar. 27. He was also admitted to the prebend of Hegges or Heyes in the diocese of Exeter, in 1396, June 2. He was collated also to a prebend in the church of Exeter 1399, Sept. 5. Admitted before that to a canonry of Rippon the 19th Apr. in the same year. He was archdeacon of Richmond [Willis, *Cath.* 1, 96, says he was “ Archd. of Richmond Mar. 16, 1401, but exchanged in two days with Stephen Scroop,”] which he exchanged for the prebend of Driffield [“ collated,” says Willis, *Cath.* 1, 131, “ Mar. 3, 1401,”] in the church of York 1402, Mar. 18. He was collated to the archdeaconry of Dorset 1400, July 9. [“ He held,” says Le Neve, *Fasti.* p. 281, the Archd. of Dorset till his appointment to the bishoprick of London,”] and to the prebend of Charminster, in the church of Sarum, 1402, Nov. 27. He was also made Master of the Rolls 1402, Sept. 24, by the king; then keeper of the Privy Seal, [see *Le Neve, Fasti.* p. 281, and *Dugdale Hist. St. Paul* p. 287,] and being now elected bishop of London, he was declared treasurer of England in 1406 Ap 15. [He occurs treasurer of England 1406, while bishop of London in *Dugdale Orig. Jur. Chron. Ser.* p. 56, where for Lincoln read Lon-

don. Collinson, *Hist. Som.* 3, 384, incorrectly says 1401.] His papal bulls of provision are dated in 1406, May 13, by virtue of which he was consecrated at Mortlake on the 16th Sept. following. The next year he was translated to Sarum, by the pope's provision June 22, and to Bath and Wells, according to Godwin, the same year Oct. 5."

"Nicholas Bubwith was consecrated in the chapel of the Manor House at Mortlake, Surry, by Abp. Arundel and the Bps. of Winchester and Worcester, 1406." *Manning & Bray. Hist. Sur. vol. 3*, 305. *è reg Arun. Lamb. pt. 1*. 33. 6. Richardson quotes for his translation to Sarum *reg. Arun. f. 37*.

The particulars of Bubwith's preferments stated above by Wharton, are copied by Newcourt. *Repertor. vol. 1*, p. 21. Copious as they are, the following may be added :

In 1391, Mar. 17, he was admitted to the prebend of Ruiton in Lichfield cathedral. *Willis Cath.* 1, 459. In 1396, Jul. 15, to the prebend of Wolvey in the same. (*ib.* 476.) In 1397, Nov. 21, admitted to the prebend of Offley in the same, (*ib.* 453,) and in 1403 he was collated to the prebend of Thame in the cathedral of Lincoln. (*ib. vol. 2*, 251.)

Godwin mentions his having been at the

Council of Constance. He was one of the 30 who, by order of the council, were joined to the cardinals in the election of pope Martin V.

In 1403 Wharton (*de Ep̄is Lon. et Assav.* p. 152) says, that being then chaplain to the king, “Cartam regiam obtinuit pro instituenda Gilda S. Crucis et Cantariæ apud Stratford super Avon quod cum aliis postea effecit.”

“He built,” says Collinson, (*Hist. Som.* 3. 384), the almshouse at Wells, called after his name [so Leland “xenodochium apud Welles Nicholaus Bubwith epus Batho-Wellensis primus fundator.” *Collect.* 1. p. 119], for 24 poor men and women, on the N. side of St. Cuthbert’s Church:—the library over the cloisters of the Cathedral, and within it, opposite the pulpit, a little chapel still called ‘Bubwith’s Chapel,’ wherein he was buried in 1424, and where he appointed a priest at a certain salary to say mass for his soul. He also contributed towards the building of the N. W. tower at the W. end of the Church, and otherwise improved that structure.” *See Godw. edit. Rich.* p. 379.

Leland thus records the hospital or almshouse. “There is an hospital of 24 poore menne & wymen at the N side of S Cuthbertes chirch. there is a cantuary preste. the hospitale and the chapelle is buildid al in lenth under one roose

from W. to E. Nicholas Bubwith Bp. of Bath was founder, and brought it almost to perfection, and that that lakkid was completid by one John Storthwayt, one of the Exōrs of the Testament of Bubwith." *Itin.* 2. p. 69. And again; "juxta pontem amniculi in Meridionali parte urbis versus Glessenbyri, &c."—"hoc opus inceptum a Gul. [read Nicolao] Bubwith." *Itin.* 3. p. 123.

This hospital, (which is noticed in Tanner *Not. Mon.* adds Collinson, *vol.* 3. *pp.* 388. 480) "was founded in a street called Brigg-street but since Beggar-street: and was dedicated to our Saviour, the Virgin Mary, and All Saints, and was augmented by Bps. Beckington and Bourne of Wells. Bishop Still also [a Prelate to whom ample justice is done in Sir R. C. Hoare's *History of the Hundred of Mere*, p. 188. sq.] added a house and 6 poor people to the original foundation, and Bp. Willes added 6 people more. The chapel has in its window the name and arms of Bubwith, S. a bend O betw. 6 plates."

These arms differ from those which Wharton (*ut sup.*) ascribes to bishop Bubwith, "arma ejus in fenestra quadam bibliothecæ Ecclesiæ Wellensis in vitro imperfecte depicta manent, viz. 4 folia viridia figuram quadratam efficientia et claudentia. Arma enim portavit in scuto,

Arg. Fasciam evectam inter 3 quadratas corollas virides quarum singulæ ex quatuor foliis iliceis sunt efformatæ." No coat of Bubwith occurs in Edmonstone. In a note in the "Catalogus Epōrum Bath and Well, Franc. Godwin" appended to "Johannis de Whelhamstede Chronicon" [*Bodl. 8^o. A. 3. 15, Jur. vol. 2, p. 679*] we find the following:—"Bubwithi insignia ad oram depicta sic dicimus incondite fortasse, sed tamen ut res intelligi possit." Ar. a fess engrailed S. betw. 3 chaplets of holly leaves proper. Each chaplet consisting of 4 leaves placed fretwise.

To his benefactions to Wells may be added the rectory of Buckland Abbots: "Anno 1423, Eccl. de Buckland Abbatis Dioc: Sar: ejus patronatus ad sedem suam spectavit Eccl^æ. Welli. appropriavit ad sustentandos tres capellanos, &c." Wharton, *Ang. Sac.* 1. 571. note. "Obiit 1424. 27 Oct." (*ib.*) and was buried in Wells Cathedral. See *Newcourt Repert.* vol. 1. p. 21.

XXV. ROBERT HALLUM [A CARDINAL].

SUCCESSIT A. D. 1407-8.—OBIIT A. D. 1417.

By Harpsfield (*De Ep̄is Sar̄. 15. Cent. p. 645*), and after him by Somner (*Antiq. Cant. edit. Battely. 1703. p. 161*) he is called HALL; but Battely in his own work appended to Somner (*ib. pt. 2. p. 156*) de Hallum; and Godwin (*edit. Rich. p. 349*) Halam. Somner says he was vicar general to archbishop Arundel, and quotes Harpsfield as his authority, but his citation is not to be verified.

“He was collated, says Battely (*ut sup. pt. 2*), [whose whole account of this prelate is transcribed into Hasted’s Kent, vol. 4. p. 783] to the Archdeaconry of Canterbury by Archbp. Arundel in 1401; but Le Neve (*Fasti. p. 12. ex auct. reg. Arun.*) in 1400. He was Prebendary of York, (*ib. 'è reg. Ebor.*) [He was collated to the stall of Oswaldwick Mar. 16, 1399] (*Willis. Cath. 1. p. 156*) Rector of Northfield, Kent, (*ex auct. Reg. Cant.*) and one of the Executors of Archbp. Courtenay’s will in 1396.” The dean and chapter of Lincoln contended with him and his predecessor Clifford, about the right of installing Henry Beaufort, bishop of Lincoln;

but at last they yielded, and acknowledged the archdeacon's right, and confirmed this acknowledgment by an instrument under their seal, dated Ap. 20, 1404, which is recorded in the registers of Canterbury.

Anno 1403 he was chancellor of Oxford, which office he voluntarily resigned in 1406 (*Antiq. Ox.*) He then went to Rome, and was declared archbishop of York (*Walsingh. an. 1406*); but the pope being sensible he should provoke the king's displeasure by it, revoked his determination, and he was soon after, viz. 1407 or 8, promoted to the bishoprick of Sarum: and he made his profession of obedience to the archbishop of Canterbury at Gloucester March 28, 1408.

In the same year, he, together with H. Chichele, bishop of St. David's, and Thomas Chylenden, prior of Ch: Ch: were, by the prelates who were convened in a synod at London, nominated to go as legates from the English bishops to an occumenical council to be held at Pisa, a city of Tuscany. In their journey they passed Paris, where John Gerson, the famous theologist, entertained them with a notable sermon. They made a solemn entrance into Pisa before the end of April. The bishop of Sarum made an elegant speech to the archbishops and bishops, who were

assembled to the number of 140, besides a multitude of abbats and other ecclesiastical persons. In 1411 he was created a cardinal presbyter. See *Battely ut sup. pt. 4 of pt. 2. p. 156. Onuphrius; Pitseus. p. 945. Godwin's List of Cardinals, & Ciacon. vit. Pont. & Card. vol. 2. col. 803.*

By the above it will be seen that we have corrected some historical mistakes into which bishop Godwin has fallen, who intimates that this council was convened at Pisa in 1413 instead of 1408, and that Halam accompanied archbishop Chichely and bishop Ketterick to it. (Battely is wrong in saying that Godwin places this council in 1411.) Richardson has discovered Godwin's anachronism, but has not told us how to correct it. The fact is that Chichely was not archbishop till 1409, nor was Ketterick bishop of St. David's till 1414. But there is a double error in Godwin's account, for the English deputies, as we have seen above, were Chichely while yet only bishop of St. David's, Chillenden, and Hallum. Ketterick was *not* of the number. That this is correct will be proved on reference to *Wilkins's Concilia. vol. 3. p. 313.* The proctors whom the archbishop and clergy of the province of Canterbury appointed to attend the council of Pisa were, "reverendos in Christo patres et dominos dom. Rob. Sarum et Henric.

Menevensen, ejusdem provinciæ Episcopus—ac venerabilem et religiosum virum patrem Thomas priorem Ecclesiæ Christi Cantuar̄.” &c.

Godwin says that Hallum was also present at the council of Constance in 1417, but this appears from Wilkins to have been held in 1414. See *Concilia. vol. 3. p. 369.*

He died, as Godwin says, Sept. 4, 1417, at Gotleib, and Richardson adds in a note, “and was buried in the Cathedral Church of Constance Sept. 13, præsentē Cæsare,” &c. (*ex auct. Vonder Hard. T. 4. p. 1418.*)

He sat bishop here ten years.

Pitts (*de reb. Angl. p. 519. in 15. Cent.*) calls him “regio sanguine in Anglia natus,” but gives no authority. He goes on to say, “generis splendorem cultioribus tum litteris tum moribus mirifice ornavit et auxit. Argumenta eruditionis ejus hæc habeo quod Rogerum Glactonum ordinis S Augustini in Anglia provincialem, pium et eruditum virum impense amaverit et frequenter in elegantibus epistolis suis eum a doctrina plurimum laudaverit, et quod vicissim Rogerus illi pleraque sua scripta nuncupaverit, denique quod præter mutuas ad se invicem salutationis causa familiares Epistolas Robertus ad eum scripserit super gravibus Ecclesiæ negotiis.” There is so much bombast, assumption of facts without au-

thority, and guess-work in Pitseus, that one knows not how to rely on his assertions.

XXVI. JOHN CHANDLER.

SUCCESSIT A. D. 1417.—OBIIT A. D. 1426.

The papal see being vacant, the canons took the opportunity of electing their own dean to the bishoprick. Chandler had become dean in 1404. Le Neve says he was elected Nov. 15, 1417, had the royal assent Nov. 22, was confirmed Dec. 7, and consecrated 12th. The temporalities were restored Jan. 8, and he was enthroned Ap. 17. (*Fast. Ecc. Ang. p. 263.*)

His name occurs among the prelates who received their education at Winchester college. (See *Milner's* masterly and elegant *Hist. Winch. vol. 2. p. 129.*) He is supposed to have written the life of bishop Wykeham. Bishop Milner (*ut sup.*) is wrong in calling him 'Thomas. Godwin (*p. 350*) calls him John. Harpsfield (*p. 645*) 'Johannes Chandelarius.' He presided here 10 years, and dying July 1426, was buried in his own cathedral. (*Richardson. p. 350.*)

An account of bishop Chandler's foundation of an hospital at Sarum may be seen in *Dugd. Mon. vol. 2. p. 472. b.*

Edmondstone gives the arms of “ *Chandler* or *Chaundler*. Az. a chev. Ar. betw. 3 mascles. O. *Chaundler*. Chequy Ar. & G. on a bend engrailed S. 3 lions passant O. *Chandler* (London) Ar. 2 bendlets S. betw. 5 pellets in Saltier.”

XXVII. ROBERT NEVILL.

SUCCESSIT A. D. 1427.—TRANS. AD DUNHELM. A. D. 1437.—OBIIT A. D. 1457.

Robert Nevill was the 4th of the 8 sons of Ralph earl of Westmorland by Joan of Lancaster, sister to Henry IV. By his maternal descent he was closely connected with all the branches of Plantagenet, and nearly allied in blood to the reigning sovereign ; and by the issue of his father's first bed he claimed alliance with all the ancient nobility and gentry of the north.

Previously to his elevation to the prelacy we find him prebendary of Laughton, in the cathedral of York, to which he was collated Oct. 10, (*Willis, Cath.* 1, 151,) and provost of Beverley in 1421, (*Harpsfield, p.* 645, and *Willis, Abbies,* 2, 267,) both which situations he filled till 1427, when he was promoted to this see. Richardson (*è reg. Chichel. f.* 47) says “ Simon [Sydenham]

hujus ecclesie decanus eligitur sed Rob. Nevill provisus est a Martino Papa 7, id Jul. Pontif X^o." He was consecrated Oct. 26, 1427. (*Godw. edit. Richardson, p. 350,*) the temporalities being restored Oct. 10. (1. *Pat. 6 H. 6. m. 33.*)

Bishop Nevill sat at Sarum 10 years, and was translated in 1437 to Durham. "Rob. Nevill Epūs Sar. p. Priorem et Capitulum Dunelm. postulatus p. Papam Eugen. ad Ec. Dun. est trans. et con. Ep. Dun. A. D. 1437. 27 Jan." *Whurton's Ang. Sac. vol. 1, p. 777.* Mr. Surtees, the historian of Durham, says, "the custody of the temporalities was granted to Richard Earl of Salisbury, and his interest soon after obtained the vacant see for his brother, Robert, who was translated by papal provision from Salisbury to Durham on the 27th Jan. 1437. He was consecrated Jan. 27, 1437-8, received the temporalities on the 18th of Apr. 1438, and was enthroned at Durham the 11th of the same month."

To the same source we are indebted for the following interesting memoir :

"Bishop Nevill does not seem to have participated in the haughty and ambitious spirit which distinguished the younger race of Nevil. His character is unstained by violence or intrigue: he sought for no increase of privileges or possessions at the expence of his vassals: and

the ample revenues which the church already held, flowed freely back through the country from which they were derived. Of the private habits of a life apparently passed in tranquillity and retirement nothing is recorded: but it may be collected from the Rolls of the Episcopal Chancery, that under Bp. Neville the Palatine Establishment was liberal and splendid. The great offices of his state and household were filled by his kindred, the Nevilles, and by the northern gentry, many of whom were honorably retained in his service, or bound to him by acts of individual generosity. To the heir of Emilden he freely returned the whole of his estates which had escheated to the see in consequence of the forgery and collusion of his ancestor: and he restored their ample possessions to the Grays, of Northumberland, in the person of his nephew Sir R. Gray, representative of Sir Thos. Gray, who suffered for treason under H. 5. In Oct. 1448, K. H. VI. visited the shrine of St. Cuthbert, and was entertained for several days by Bp. Neville, in the Castle of Durham. In letters still extant, the pious and humble sovereign expressed himself highly gratified by his honorable reception, and by having witnessed the devout and magnificent service of the Northern Cathedrals.

“ The peace with Scotland had been prolonged by short but repeated truces; and in 1449, after some mutual inroads, arising rather from the feuds of the border nobles than from any hostile intention on the part of either Government, the English and Scotch Commissioners met twice at Durham to renew the truce, and several minute and useful regulations were framed to repress the spirit of private hostility, and to protect the persons and property of individuals. The name of Bp. Nevill stands first in the English Commissioners, and he again acted as a Commissioner at Newcastle in 1451, when the truce was prolonged during the pleasure of both sovereigns. The next year saw the rise of the fatal dissensions betwixt the houses of York and Lancaster. In 1452 Richard Duke of York, supported by the Nevilles, and many of the southern nobility, openly claimed the government; and the victory gained at St. Alban’s, where the Earl of Northumberland and several of the Northern gentry fell on the side of Lancaster, placed the meek and unfortunate Henry in the hands of his enemies. Before the flames of war were renewed, Bp. Neville expired on July 8, 1457. By his testamentary disposition he requested burial in the Galilee near the reliques of the Venerable Bede, but by order of

his executors he was interred with his ancestors in the S. aisle of the cathedral. The marble stone which covered his remains is still visible near the tombs of John Lord Neville and Ralph Earl of Westmorland, but the brasses with which it had been inlaid have long perished." *Hist. Durham, vol. 1. p. lvii.*

Mr. Surtees adds, "The *only* public work attributed to Bp. Neville is the building of the Exchequer on the Palace Green, where the Neville arms and crest still remain above the doorway." This erection is thus recorded in the *Ang. Sac. vol. 1, p. 777*: "Hic Scaccarium coram portis Castri Dun. quadratum cum omnibus ædificiis officialibus et cubiculis construxit, in quo Curie Cancellariæ, skakariæ, Receptoris Computatorisque tenetur." But it seems that the bishop also founded the hospital at Sherborne, as may be seen in *Dug. Mon. 2, 476, 6*. Godwin has fallen into an error respecting his having founded a monastery at Sunning. (See p. 350 *ed. Rich.*) Tanner, under Berks, observes that this statement "is evidently without foundation." Fuller adopts the same error.

Chambre, (*Hist. Dunelm, Ang. Sac. 1, 177*), says, "Obiit 1457, 9 Jul. et humatus jacet cum antecessoribus suis in Australi latere Ecc. Dun."

XXVIII. WILLIAM AYSCOUGH.

SUCCESSIT A. D. 1438.—OBIIT 1450.

This prelate's name is variously written, Ayscough, Ascough, and Aiscoth. Richardson (p. 350) calls him "son of Robert Ascoghe, Ascough, or Ayscough, of Potgrange, Co. York:" but if we may believe the following pedigree from A. Wood's MSS. in the Ashmolean, (8469. p. 71,) he was son of *Richard Ayscough*, and brother of Richard who was the purchaser of Potgrange.

" John Ayscough = fil. Thomæ Bridgwell

Richard = Jan. fil. John̄s Cogniers
de Sokeburne.

... fil. et hæc = Richard = ... fil. Johis Thom. 2. Jacobus. 3.
Robi. Aske Nevill de
de Aske. s. p. Huton.

Willūs Ayscough	Rich. = fil. Thomæ	X topūs.
Epūs Sarum. fil. 2.	emit Brough de	
	Potgrange Hackford.	
	in Com̄ Ebor.	

Arms. S. betw. 3 Asses. pass. Arg."

Richardson says he was master of St. Michael's House at Cambridge. This is evidently a mistake, for he died in 1450, and according to

Le Neve, (*Fasti. p. 536.*) the William Aiscough with whom he has confounded him, does not occur till 1461. Godwin (*edit. 1601. p. 283.*) calls him "Clerke of the Counsell," *temp. H. VI. and L. L. D.* to which Richardson adds, of Cambridge. He was consecrated in Windsor chapel, Jul. 1438. (*Le Neve, Fasti. p. 259,* and *Godwin. p. 350,*) being constituted by papal provision. The temporalities were restored Jul. 13, 1438. (*2 Pat. 16. H. 6. m. 18.*)

After having sat here 12 years, he was murdered in the insurrection headed by the infamous Jack Cade, as he was coming from the performance of mass at Edendon, near Westbury, Wilts, in the year 1450, on the day of St. Peter and St. Paul. The pretence alleged was, his being so much absent from his diocese in consequence of his attendance on the king as his confessor; but the truth was, that the republican principles of that reformer and demagogue had infected the tenants of the prelates, and led to to this fatal catastrophe. These reformers availed themselves of the opportunity of plundering the bishop's mansion of 10,000 marks. His mutilated remains were interred in the neighbouring house of *Bons hommes*.

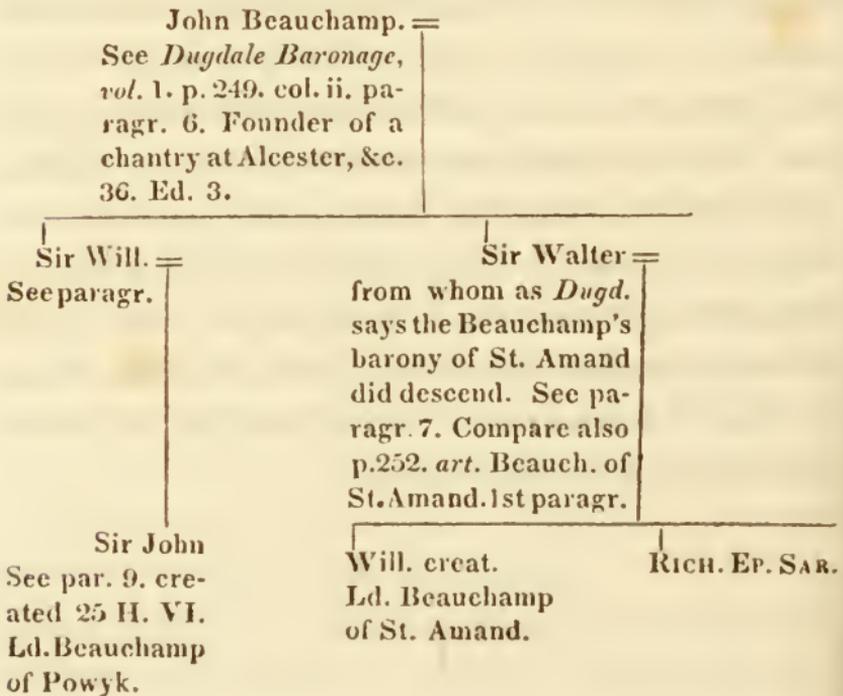
Gascoyn, in the *Diction. Theolog. art. Pope*, thus records the barbarous murder of the prelate.

“ Dominus Will. Hastku, Ep̄s Sarum, et tunc Confessor Reg. Hen. VI. occisus fuit per proprios suos diocesanos post Missam suam quam celebravit in die S. Apostolorum Petri et Pauli, et devote accessit mortem suam ut dicebatur et male tractabatur a suis diocesanis propriis qui eum occidebant et bona sua rapiebant dicentes “ iste mansit semper cum rege et fuit ejus Confessor, et non mansit in sua Diocesi Sarum nobiscum nec tenuit hospitalitatem, ideo occiditur, et sic verberabant eum cum instrumentis horribilibus vulnerantes graviter et occidentes post extractionem ejus extra ecclesiam, postquam in eadem missam celebrasset, et ipsum nudum jacere in campo fecerunt post occasionem suam.” Godwin adds, “ Præposuerunt (rustici) Joannem Cadum Mortimeri nomen usurpantem Edendonam venerunt 29 Junii, et Ep̄m pontificalibus indutum vestibus ab ipso altari ad collem vicinum vi pertrahunt et in genua procumbenti cerebrum dispergunt et spoliatum cadaver nudum relinquunt, cruentam interulam in frusta dilacerantes ut in præclari facinoris memoriam asservarent,” &c.

XXIX. RICHARD BEAUCHAMP.

SUCCESSIT A. D. 1450.——OBIIT A. D. 1481.

Godwin (*edit. Rich. p. 351*) calls bishop Beauchamp brother of Walter Lord St. Amand. This is incorrect. He was brother of William, created Lord Beauchamp, of St. Amand: nor was he, as would appear from the erroneous and probably accidental insertion of the word 'Lord' in a passage in Dugdale's *Baronage*, vol. 1. p. 252. grandson of John, Lord Beauchamp, of Powyk, but of John Beauchamp, whose grandson John, in the elder line, (the bishop's cousin-german) was created lord Beauchamp of Powyk.



In Dugdale's Baronage, vol. 1. p. 252, it is evident on comparing article "Beauchamp Lord St. Amand," with p. 249. col. ii. paragr. 6, 7, 8, and 9, that the word "Lord," in the 2d line must be omitted; or else that learned genealogist would contradict himself.

He occurs, *sans date*, archdeacon of Suffolk, (*Le Neve Fasti. p. 221.* and *Godw. ed. Rich. p. 491,*) installed dean of Windsor, as Richardson says, p. 351, Mar. 4, 1477. 17 E. 4. at which time he had been many years bishop of Sarum.) In Feb. 1448, 27. Hen. 6, he was consecrated bishop of Hereford (*Godw. ut sup.* to which he was appointed by papal provision (*Registr. Stafford, f. 31.*) 'The temporalities were restored 31 Jan. following (1 *Pat. 27 H. 6. m. 13.*) At Hereford he sat a little more than two years, and was translated to Sarum in 1450. Notwithstanding the *congé d'elire* had been granted Jul. 10 (2 *Pat. 28 H. 6. m. 19*), yet the Pope in the plenitude of his power translated Beauchamp hither. The bull bears date Aug. 14, 1450. (*Reg. Staff. f. 35.*) 'The temporalities of Sarum were restored Oct. 1. 1 *Pat. 29. H. 6. m. 19.*) See *Rymer, Fæd. 11. p. 222*, and *Le Neve, p. 110.*

With Gough we may truly call bishop Beauchamp the Wickham of the age. When K. Edw. IV. had resolved to take down the old

collegiate chapel at Windsor, on account of its decayed state, he committed the superintendance of the new building to Beauchamp, and the design and greater part of the present beautiful edifice was generally attributed to this prelate, whose unremitting zeal, as master and surveyor of the works at Windsor, procured him the Chancellorship of the Order of the Garter, for the solemnities of which order that edifice was designed. “*Quòd Episcopi Sarum et successores sint Cancellarii Ordinis Garterii.*” (3 *Pat.* 15 *E.* 4. *m.* 18.) The preamble of this patent says, that “out of mere love to the order, he had given himself the leisure daily to attend to the advancement and progress of this goodly structure.” *Hakewell's Windsor.* Nor is this the only record of this prelate's architectural taste. He erected the elaborate sepulchral chapel in Salisbury cathedral, which goes by his name on the S. side of the Lady Chapel; and the great hall of the episcopal palace, &c. The former is a fine specimen of the rich style of architecture which then prevailed.

That he died in 1481, having sat bishop here 31 years, is indisputed. Not so the place of his interment: or rather an unfounded conjecture has been raised by confounding his cenotaph at Windsor, with his tomb at Salisbury; where, on

the authority of Leland, we may safely assert that he was buried. “ Ther lyith in a chapelle on the S side of our Ladies chapelle altare, Beauchamp, Bp. Sar. in the middle of the chapel in a playn marble tumb. Bp. B’s father and mother ly also ther in marble tumbes. Bp. B. had made afore a riche tumb and a chapel over it at the W. end of our Lady Chapelle, but one John Blith, Bp. of Sar. was after buried under it.” *Itin. vol. 3. p. 93.* On this subject Godwin tacet. Richardson says, misled by the inscription on the cenotaph at Windsor—“ apud Windsor—*ex epitaph.*”—while in direct opposition to Leland, Hakewill, in his *History of Windsor, p. 137*, roundly asserts as follows:—“ Richard, Bishop of Salisbury, the first Chancellor of the Order of the Garter, is buried in this part of the aisle. In an arch opposite to his tomb there formerly lay a missal or breviary, as appears by the inscription beneath it: “ Who leyde thys booke here? The Rev^d. Father in God Richard Beauchamp Bp of thys Dyocese of Sarysbury. And wherfor? To this intent that Priestes and Ministers of Goddis church may here have the occupation thereof, seyving therein theyr Divyne Servyse and for all othir that lysten, to say thereby ther devocyon. Asketh he any spiritual mede? Yee as moche

as owre Lord lyst to reward hym for hys good entent: praying every man wōs dute or devocyon is eased by this booke, they woll sey for hym thys comūne oryson: “Dñe Ihū, Xyē,” Kneelyng in the presence of thys holie Crosse, for the whyche the Rev. Fader in God above seyde hadde graunted of the tresure of the Church to eūy man xi dayys of pardun.” “On the centre stone of the adjoining arch, the cross is rudely carved together with the figures of Edw. IV. and Bp. B. beside it on their knees.” Vide *Hakerill*.

The *Arms* of Beauchamp, of Powyk, Gloucestershire, are, G a fess betw. 6 billets O. a canton Erm. *Edmondstone*.

XXX. LIONEL WIDVILLE.

SUCCESSIT A. D. 1482.——OBITU A. D. 1485.

This prelate was brother-in-law to King Edw. IV. being 5th son of Richard Widville, or Woodville, created earl Rivers, and brother of Elizabeth, wife first of Sir John Grey, of Groby, and afterwards of K. Edw. IV. *Dugd. Bar. vol. 2. p. 231. col. 1.** His sisters were all married to peers, except the abovementioned

* In the Index, art. Widville, for p. 213 read 231.

Elizabeth, who rose to royalty, viz. Margaret to the earl of Arundel; Anne to the earl of Kent; Jaquel to baron Strange, of Knockyn (a peerage now in the Athol family); Mary, to the earl of Huntingdon; and Catherine, first to the duke of Buckingham, and afterwards to the duke of Bedford. *ib.*

His first preferment on record appears to have been the prebend of Nassington, to which he was collated Feb. 5, 1465. *Willis. Cath. vol. 2. p. 225.* We next find him in the prebend and rectory of the prebendal church of W. Thurrock, Essex, to which he was presented in 1468. *Newcourt Repert. vol. 1. p. 180. note.* Newcourt adds, but, *sans date*, that he was "Master of St. Anthony's School, London, and Archdeacon of Oxford." "Wydevisle Sacrorum Canonicorum Inceptor." *Rich. ex auct. Reg. Cant. s. d.*

In 1471, June 5, he was prebendary of Leighton Buzzard in Lincoln Cath. for which he quitted the stall of Nassington. *Willis Cath. 2. 205.*

In 1472, Oct. 10, he was admitted archdeacon of Oxford. *ib. 2. 118.*

In 1478, Nov. 28, installed in the prebend of Thame, in the Cathedral of Lincoln. *ib. 2. 252.*

In 1480, Oct. 31, being then described as

D.D. we find him in Mora Prebend in St. Pauls, "per promot. Audley ad Eptm̄ Roff." *Newcourt Rep. vol. 1. p. 180 note.* Newcourt observes, that "though he was the next that succeeded Audley in this prebend, yet he preceded him in the bishoprick of Sarum 20 years."

He occurs dean of Exeter between 1477 and 1483 in Le Neve, *Fasti p. 86.* Richardson says 1479. Godwin omits it. Chancellor of the University of Oxford, 1479, which situation he resigned 1483. *ib. p. 443.* Bishop of Salisbury 1482, of which see he had the temporalities restored, March 28. *Rymer Fæd. vol. 12, p. 153,* and had license to receive consecration out of the church of Canterbury, Ap. 17 following (*Reg. Cant.*)

He died 1485 after a very short episcopate. His demise was probably accelerated by mental affliction and grief occasioned by the downfall of his family, and the persecution of his friends under the tyrant Rich. III. who caused Henry Stafford, duke of Buckingham, the bishop's brother-in-law, to be put to death in Salisbury.

His remains are supposed to lie under an altar tomb surmounted with a canopy, at the entrance into the N. side of the choir.

Leland, in his *Collectanea*, vol. 5, p. 212, and Godwin *de præsul. ed. Rich. p. 351,* both record

of this prelate his being father of Stephen Gardiner, bishop of Winchester, well known for his persecuting spirit. This Stephen was his natural son, and to conceal the publicity of the fact bishop Widville gave the mother in marriage, when pregnant, to a servant of his of the name of Gardiner. Dugdale also, in his *Baronage*, vol. 1, p. 231, col. 1, speaks distinctly of this singular, but perhaps not generally known fact. Bishop Gardiner died 1555. He bore Az. on a cross bow betw. 4 doves' heads erased Ar. a Rose G.—See *Blomefield's Collect. Camb.* p. 213, 4^{to}. 1750.

XXXI. THOMAS LANGTON.

SUCCESSIT A. D. 1485.—TRANS. AD WINT. A. D. 1493.
OBIIT A. D. 1500-1.

This prelate “*was born at Appleby in Westmorland, where being educated in religion and grammar learning among the Carmelites, or White Friars, was sent, as it seems, to Queen’s Coll. Oxford; but a pest breaking out in the University soon after, he went to Cambridge, and became a member of Clare hall, (one saith of Pembroke Hall,) [Godwin], took

* Ath. Oxon. new edit. vol. 2, col. 686.

the degrees in the Canon Law, (in which afterwards he was incorporated at Oxford, and had considerable dignities in the church bestowed on him, among which was the prebend of S. Decuman in the church of Wells 1478. In 1483, he being about that time Provost of Queen's Coll., Oxford, and Master of St. Julian's hospital in Southampton, was consecrated bishop of St. David's; whence being translated to the see of Salisbury, on the death of Lionel Woodville, had restitution made to him of the temporalities belonging thereunto, 4 May 1484. In a writing in Queen's College Treasury, dated 19 Aug. 4. Hen. 7. 1489, he occurs by the titles of L.L.D. Bp. of Sarum, and Provost of Queen's. Whence we may conclude that he kept the said Provostship *in commendam* with Sarum, as probably he had done with St. David's. In 1493 he was translated to the see of Winchester, and had restitution made to him of the temporalities thereof 27 June, where, being settled, he put in practice his good deeds, which he had done at Sarum, viz. by shewing himself a Mecænas of learning, for which I find he had so great respect, that he took care to have youths trained up at his own charge in grammar and music, (the last of which he infinitely delighted in,) in a school which he set apart in the precincts of his house. It was usual with him to make his scholars re-

peat at night before him such dictates as they in the day time had learned from their master : and such as could give a laudable account, he either encouraged with good words or small rewards, saying to those about him that ‘ the way to increase virtue was to praise it,’ &c. In his episcopal office he behaved himself so well, that he was in great authority with three Kings, especially for his learning and experience in civil affairs ; and had not death snatched him untimely away, would have succeeded Moreton in the see of Canterbury. He died in the beginning of the year 1501, and was buried in the Cathedral at Winchester near the tomb and shrine of St. Swithin.”

“ By his will, which I have seen,” continues our author, A. Wood, “ he gave to the Priests of Clare Hall, Cambridge, considerable sums of money, and 40*l.* to the chest of that house. To every fellow of Qu. Coll. in Oxon, 6*s.* 8*d.* and 40 marks to the eleemosinary chest thereof, besides a suit of vestments for a priest, deacon, and subdeacon, and 4 copes. He gave maintenance also to a chaplain that should celebrate service for him, his parents and all faithful deceased, for the space of 100 years, in Appleby Church, which chaplain was to receive for his labour 8 marks yearly. To the friers (the Carmelites)

in Appleby 20 marks to pray for him, besides several sums to the friers of Oxon and Cambridge, and to Rowland Machel and Elizabeth his wife, (sister to the said Bishop,) he gave several lands in Westmorland, besides 200 marks. He built also the little room (which is now a large bay-window to the Provost's dining-room in Qu. Coll.) with curious vaulting under it; which vault is now no other than a portico to the College chapel. Over the said bay-window is carved in stone a musical note called a Long, on a tun, which is the rebus for his surname: and out of the bung-hole of the tun springs a vine tree, which, without doubt, was put for Vinton, or Vinchestre, he being then Bishop of that place."

"He left behind him a nephew named Robert Langton, born also in Appleby and educated in Qu. Coll. of which he was LL.D. He died at London in June 1524, and was buried before the image of S Michael in the body of the church belonging to the Charter-house (now Sutton's hospital) near London. By his will [in offic. prærog. Cant. in *Reg. Bodfeld.* qu. 21.] he bequeathed to Qu. Coll. £200 to purchase lands and make a school in Appleby, and what his benefaction was besides, as also of that of Bp. Langton, you may see in *Hist. & Antiq. Univ.*

Oxon. lib. 2, p. 123 sq.”—*Wood’s Ath. Ox. edit. Bliss, vol. 2, col. 688.*

In the notes to the above edition of Wood’s *A. O.* we have the following :—“ Tho. Langton was of Pembroke Hall, of which, see enough in Wren’s MS *de Custod. et Sociis Pembroch.*—An. 1454, Tho. Langton, Carliolen dioc. per li. di. ordinatus Acolitus per Will’m Dunkalden. ep’um, vice Will’i ep’i Elien. *Regr. Elien.*—Tho. Langton procurator senior acad. Cant. An. 1462. *Lib. Proc. BAKER.*”

Langton was admitted to the rectory of Allhallows, Bread street, Lond. Jul. 1. 1480, and to that of Allhallows, Lombard street, May 14, 1482. *Newcourt Rep.* 1. 245.

He had also the prebend of N. Kelsey, in Lincoln cathedral, which he resigned in 1483 on his promotion to the see of St. David’s. (*Willis Cath. (Linc.) p. 229.*)

Browne Willis, in *St. David’s*, vol. 4, p. 115, calls him rector of the two Allhallows, but does not supply the date, which is given in *Newcourt* as above.

“ Tho. Langton Epūs Sar’ confirmatus erat Præpositus Coll Reg [Ox] p. Archp̄m Ebor. 6 Dec. 1487 p. resig. Hen. Bost.”—Ita in *Reg. Rotheram. Wood. Hist. Antiq. Ox. edit. Gutch.* p. 147.

Jan. 22, 1500, he was elected to Canterbury, but died before the translation could be effected. *Le Neve, Fasti*, p. p. 513, 259, 286.

Wharton says he died a little before Oct. 10, 1500, *ex fide Reg. Cant.* See *Richardson*, p. 234, *note*.

Godwin tells us, that to commemorate his having been a fellow of Pembroke Hall, Cambridge, he gave a silver vase or bowl to that society, weighing 67 oz. with this inscription: "Thomas Langton, Winton. Epūs, Aulæ Pembrochianæ olim socius dedit hanc tassiam cooperatam eidem Aulæ 1497. Qui alienarit anathema sit." *Com. de præsul. edit. Richardson*, p. 234.

"One Bp. Langton made of late tyme a new peace of work and lodging of stone at the West End of the Haul"—i. e. of Sherborne Castle. *Leland Itin. vol. 2. p. 88.*

"He lies buried," says Bp. Milner, "in Winchester Cathedral in the chantry he built at the E. end, still called after him, under an altar tomb which was originally exceedingly elegant, but which is now stripped of every brass or other ornament for which money could be obtained." *Hist. Winch. vol. 2, p. 63.*

XXXII. JOHN BLYTH.

SUCCESSIT A. D. 1493.—OBIIT A. D. 1499.

Wood tells us he was “son of Will. Blyth of Norton, in Yorkshire, son of another William of Leeds, in the same county.” *Ath. Ox. edit. Bliss*, vol. 2, p. 691. His editor supplies us with the following note: “The place called Norton is not in Yorkshire, but in Derbyshire. The Parish Church of Norton is, however, only about 2 miles from the edge of the county towards Yorkshire,” &c. HUNTER.

Wood's MSS. in the Ashmolean Museum contain the following pedigree. 8469, p. 139.

Will. Blyth of Leeds in Yorke =

Will. Blyth of Norton = dau. of Austen
in Yo. (read Derb.)

John Blyth Bp. of Sal. 1493. 2d Son.	Jeffery Blythe Bp. of Coventry. 3d Son.	Tho. Blyth mar ^d . the dau. and heir of Skel- lowes.	Rich. B. of Norton m. & had issue.”
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Besides being brother of Geoffery Blyth, bishop of Coventry, it appears from Richardson, p. 323

e M.S. Coll. Jes. Cam. that he was nephew of Tho. Rotheram, archbishop of York.

The first preferment of his that I find on record is the archdeaconry of Huntingdon, into which he was installed by proxy, June 13, 1478. *Willis. Cath.* 2, 107. Collated to the prebend of Massam, York, 1484. *ib.* 1. 153. Admitted archdeacon of Richmond Oct. 8, 1485. *ib.* 1. 97. Master of the rolls 1492. *Dugd. Orig. Jur. Chro. Ser.* Consecrated Feb. 23, 1493, bishop of Sarum, when he relinquished the archdeaconry of Richmond. *Wood A. O. new ed.* 2. 703.—and chancellor of the University of Cambridge the following year, which office Le Neve says he held till 1496. *Fasti.* 390.

He sat at Sarum 6 years, and died Aug. 23, 1499. In fixing his death in this year all the authorities concur excepting the author of the *Antiq. Sar.* who at p. 110 has the following:—

“ Behind the altar, under an arch with a closet over it, lies a Bp. at full length, and over him is this Inscription, renewed perhaps from y^e original, now defaced.”

“ Hoc tumulo requiescit corpus Reverendi Patris *Johannis Blythe* quondam *Sarum* Episcopi, cujus anime propitietur Deus. MCCCCLXXXIII. Amen.”

By which it would appear that he died 10

years before he became Bishop! The true date should be 1499. Wood, *ut sup.* 2. 691, observes "In 1500, he (Dean) was translated to Sarum on the death of John Blyth, lately Bishop thereof." Godwin places his death as above, &c. *Com. de præ.* p. 352. The latter adds that contrary to the usual way his body was placed N. and S. instead of E. and W. This, however, is not correct, as it was his tomb, and not his body, that was placed N. and S.

"At the end of the principal transept is an altar tomb supporting the figure of a Bp. now much defaced, and surmounted by a canopy. On the front of the pillar are the traces of an inscription, which once indicated that it contained the remains of a Bp. Blythe, who died 1499. This tomb, according to Leland, was originally constructed by Bp. Beauchamp at the W. end of the Lady Chapel to receive his remains: but as he was buried in his own chapel, it was afterwards chosen by Bp. Blythe as his place of sepulture. As it stood at the back of the High Altar it was placed N. and S. contrary to the usual custom, and hence, according to Godwin, it bore the name of the "thwart-over Bishop." But when taken down, the skeleton of the Prelate was discovered in a small vault immediately under the altar lying E. and W." *Hist. Sar. Cath.* p. 209.

His will was made Aug. 23, 1499, and proved 20 Sept. 1499, in the prerogative court of Canterbury, as Richardson p. 352 states *ex auct. MS. Austis*. This fact will sufficiently prove the incorrectness of the date in the inscription given in the *Antiq. Sar.*

“ In the Parish Church of Norton Co. Derby, is the monument, without an inscription, of the Father and Mother of this Bishop, and Geoffrey, Bp. of Lichfield and Coventry, and the tomb of their elder brother Richard, with a mutilated inscription, of which the name only remains:— These Prelates appear to have been natives of Norton. The monument above mentioned was put up by the survivor of the two brothers, viz. Bishop Geoffry Blyth, who founded a chantry, &c. William Blyth, the father, who appears to have made a fortune in trade, had a grant of arms in 1485.” *Lyson's Derbyshire* p. 221.—“ In 1624 Charles Blyth sold the whole manor of Norton to John Bullock. Blyth, in 1587, bought Babington's moiety of it. It is now in the Offley family.” *ib. p.* 220.

The *Arms* of Blyth of Derbyshire are Erm. 3 roe bucks tripping. proper. Crest on a wreath of stag's head erased G. *Edmondst.* Those of Yorkshire give Ar. a hart tripping G. *ib.*

XXXIII. HENRY DEANE OR DENNY.*

SUCCESSIT A. D. 1500.—TRANS. AD CANT. A. D. 1501.

OBIIT A. D. 1502—3.

Bishop Deane “ was educated in the University of Oxford, where he took the degrees in arts and divinity, but in what college or hall appears not. However, some are pleased to say that he was educated in New Coll., yet whether he was perpetual fellow thereof, the registers of that house tell us not. After he had left the University he was made prior of Lanthony, near to Gloucester, (in the neighbourhood of which place, I presume, he was born,) and on the 13th of Sept. or 20th of Nov. 11. H. 7, he was by letters patent [*Pat. 11. H. 7. p. 1 in dors.*] constituted Chancellor of Ireland, to execute that office by himself or deputy. On Jan. 1 following he was constituted [*ib. p. 1.*] deputy and Justice of the said realm, where, being settled, he performed good service against the grand impostor, Perkin Warbeck, and being elected Bishop of Bangor, after the death of Richard, lately Bp. of that place, had restitution [*Pat. 12. H. 7. p.*

* “ Hen. Dene verius Denny.” *Ang. Sac.* 1. 795.

1. m. 5] of the temporalities belonging thereunto, made by the King 6 Oct. 12. H. 7. Dom. 1496. In 1500 he was translated to Salisbury on the death of John Blyth, and had restitution [*Pat.* 15. H. 7. p. 1. m. 27] of the temporalities thereof made to him on the 12th March the same year : about which time he was made Chancellor of the Order of the Garter. In 1501 he was elected Abp. of Canterbury, upon the death of Cardinal Moreton ; whereupon, being translated thither, had [*Pat.* 16. H. 7. p. 1. m. 1] restitution of his temporalities Aug. 2 of the same year. About that time the members of the University of Oxon received an Epistle [*Reg. Epist. Univ. Ox. FF, ep. 518*] of favor from him, wherein, among other things, he stiles the said University his ‘benignissima mater.’ He died at Lambeth Feb. 15, saith a certain author [*Godw.*], though a register of that time [*Reg. antiq. Coll. Mert. fol. 138. a*], tells us that it was on the 16th of that month 1502, whereupon his body was carried to Canterbury, and buried in the middle of the martyrdom within the precincts of the Cathedral, leaving behind him the character of a person altogether fitted for those places that he successively enjoyed.”—*Wood’s A. O. edit. Bliss.* 2. 690.

Wood’s editor adds:—“Henricus Sarum

ep'us prioratum Eccl. B. M. juxta Glocestrium ordinis S. Augustini in commenda tenuit."—
 "1501, 24 Apr. Henricus Sarum Ep'us Constituit Hadrianum Castellensem papæ secretarium et alios procuratores suos in curia Romana super ministerio biendæ translationis ad eccl. Cant."
Collectan. Joh. Rydde, M. S. KENNET.

Browne Willis, in his *Cathedrals*, under Bangor, p. 94, says he was "made about 1466 Prior of Lanthony, in his native county of Gloucester; elected Bp. of Bangor May 31, 1496. The year before his promotion he was constituted Lord Justice, and about the same time Lord Chancellor of Ireland." For these assertions he quotes Ware, but this is wrong; he was Bp. of St. David's *before* he went to Ireland. Willis adds, "while Prior of Lanthony, which he held *in com.* with the bishoprick of Bangor till his translation to Sarum, he became a great benefactor thereto in building, as appears by his arms over the gatehouse." He was also very bountiful in like manner to his Church of Bangor, the rebuilding of that choir after it had lain in ruins about 90 years, being ascribed to him, which, as it is said, was entirely his work, and that on his removal to Salisbury and Canterbury he left to his successor at Bangor his crozier and mitre, of considerable value, on condition that he would

finish what he had begun, while he sat there. He, moreover, took great pains in recovering to that see divers parcels of lands, that for want of looking to, were alienated from the bishoprick, particularly the island of Seals, between Holyhead and Anglesey."

The *Anglia Sacra* 1, 124, thus records him :
 " Translatus est a sede Sar' ad Cant' a^o. 1500. [rectius 1501] Palliam accepit 1501, sedit annos 2. ob. a^o. 1503 ineunte die 15 Feb. apud Lameatham. Ista solummodo habet author Antiquitatum Brit. neque certiora invenire potui. Diem obitus confirmat obituarium Cantuariense M.S. in Bibl. Lam. cui consonat indiculus M. S. de consecrationibus et success. Ap̄m Cant in Bibl. Coll. Jul. c. 2. et Epit. Sepul. Minus recte itaque aliud Obituar. Monachorum Cant. M. S. inter archiva Ecc. Xⁱ. Cant. cujus hæc sunt verba. A^o. 1503. ob. die. 16 Feb. Rev. in Xpat H. Deene &c. Iste stetit Arp̄s 3 per annos et nunquam erat installatus in prop. per. in sancta sede Cant. Iste Ap̄s non habuit memor : 30 dierum ut moris est Ap̄m, propter paupertatem. Erat valde deceptus per Exōres suos : multa bona reliquit post se sed Exōres sui sceleratissimi furabuntur." &c.

Somner, in his *Antiq. Cant.* p. 137, merely records his dying in 1502, the 2d year after his

translation, and his being buried in the Martyrdom. Battely, in P^t. 2 of P^t. 2, p. 78, has furnished us with the following:—"Henry Dene, or rather Denny, appoints in his will, which is in a register of Canterbury Church, the place and manner of his funeral. He bequeathed a silver cup to John (Bell) his Suffragan Bp., and to the church of Canterbury a silver image of St. John the Evangelist, weighing 151 oz. He died Feb. 1502-3."

Hasted. *Hist. Kent.* 4, 735, adds, "He proceeded S. T. P. at Camb. 1501, became Pope's legate (*Rym. Fæd.* xii. p. 791.) In that year he had been commissioned with the Earl of Surry, and R. Fox, Bp. of Winton, to treat with James IV. of Scotland, about a marriage between him and Margaret, eldest daughter of Hen. 7. (*Fæd. ut sup.*) He directed £500 to be bestowed on his funeral (*e regist.*) The gravestone yet remains,* but the brass with which it was inlaid, on which were his effigies in pontif. and inscription has long since been torn from it." Hasted, however, has preserved it:—

Hic sub marmore jacet corpus Rev^{mi}. in

* "Corpus in Ecc-Cant. in martyrio S. Thomæ sepeliri præcepit." Ang. Sac. 1. 795.

Christo Pat. et Dom. Heni Dene quondam Prioris Prioratus de Lanthona, deinde Bangorensis ac successive Sar'. Epi'. diem suum clausit extremum apud Lambeth 15 die mens. Feb. A. D. 1502 in 2^{do}. trans. anno. Cujus anime propitiatur altissimus.

He bore Ar. on a chevron G 3 pastoral staves O. betw. 3 choughs prop. *Hasted. Kent.* 1. 735.

Godwin, p. 132, says his body was conveyed by water from Lambeth to Feversham, and thence to Canterbury for interment "a 33 nautis lugubri habitu vestitis, et multis cereis accensis."

Sir James Ware thus speaks of Bp. Dean in his *Annals. X. H. vii. chap. x. p. 27 a^o.* 1494: "The King resolving to send some prudent and faithful persons to Ireland, as well to detect Perkins the impostor, as to undermine the plots of the abettors, ordained Sir Ed. Poynings Lord Deputy of Ireland, and H. Dean, Bp. of Bangor, Lord Chancellor." And at *ch. xi. p. 31*: "In Poyning's stead, who had been recalled, Dean was immediately (1495) substituted by the title of Justiciary of Ireland, as also Bp. of Bangor and Prior of Lanthony, (to which the Cells of Colp, and Duleck in Meath, did belong.) When he had enjoyed these honors almost 9 months he was recalled." Ware uniformly writes him Dean. See also p. 33.

An account of Deane's monument may be seen in Weaver. *Funer. Mon.* p. 231.

XXXIV. EDMUND AUDLEY.

SUCCESSIT A. D. 1502.—OBIIT A. D. 1524.

A. Wood, *Ath. Ox.* 2. 725, edit. Bliss, calls this prelate [2nd] "son of James Tuchet, or Touchet, lord Audley, by Eleanor, his [2nd] wife.* He was educated in Lincoln college, to which afterwards he was a benefactor. A. B. 1463; but whether he took the degree of master does not occur in the registry of that time, which is imperfect. In Jan. 1471 he became prebendary of Farendon, in the church of Lincoln;† and in Oct. 1475, prebendary of Codeworth, in the church of Wells. On the 25th Dec. of the same year, he became, under the title of A. M. Archdeacon of the E. R. of Yorkshire. At length he was promoted to the see of Rochester, and translated to that of Hereford,

[* Natural daughter of Thomas Holland, earl of Kent. *Collins's Peerage.* 6. 304.]

† Willis, but with some degree of doubt, says, 1462. *Cath.* vol. 2. p. 185. I apprehend 1575 is the true date.

the temporalities of which were restored Dec. 26, 1492, and thence to Sarum, the temporalities of which were restored Apr. 2, 1502, and about that time he was made Chancellor of the Order of the Garter."

"In 1518," continues Wood, "he gave 400*l.* to Lincoln College to purchase lands, and about that time bestowed upon the said house the patronage of a chantry, which he had lately founded in a chapel built by him in the N. part of the choir of the cathedral at Sarum. He was also a benefactor to the reparation of the congregation house (sometime a library) on the N. side of St. Mary's chancel, in Oxford; to the erection of that curious piece of workmanship, the stone pulpit, in the said church, finished 1508, at the bottom of which were his arms, (*a fret impaled by the See of Sarum,*) and he gave 200 marks for the supply of Chichely's chest (belonging to the University) which had been before robbed of its treasure. But whether he built the choir or chancel of St. Mary's church, or gave the old organ, as a certain author [Godwin] is pleased to tell us, I find it no where appear. At length, departing this mortal life, in a good old age, at Ramsbury, in Wilts, on Aug. 23, 1524, he was buried in the chapel before mentioned, built by him in honor of the as-

sumption of the Virgin Mary, within the cathedral of Sarum, to the reparation of which he bequeathed 60*l.*” Wood’s editor adds, “ 1467, 2 May, Edmundus Audley admissus ad eccl’iam prebendalem de Iwern per mortem Nich. Carent, decani Well. *Reg. Beauchamp.*—Edm. Audley, A. M. coll. ad Archid Essex, 22 Dec. 1479, per mort. Io. Crall; ad preb. de Mora in eccl. Paul, 18 Sept.* 1476; resignavit Archidiatum Essex, ante 21 Jul.† 1480. KENNET.”

In Wood’s *Hist. and Antiq. of Oxford*, p. 239, he thus occurs: “ Edm. Audley, bishop of Sarum, (who seems to have been formerly of this house,) gave, at the request of Dr. Drax, rector, 400*l.* an. 1518, with which were purchased lands in Buckinghamshire for liveries for the fellows, obliging them thereby and their successors, to solemnize his anniversary (besides other duties) for the health of his soul, and the souls of James Tuchet, Lord Audley, and Alianore, his wife, parents of the said Bishop.” &c.

In Willis, he thus occurs: “ Prebendary of

* See also *Newcourt Rep.* 1. 180.

† *Newcourt* gives the date 22 Dec. 1479. *Rep.* 1. 71.

Farendon cum Balderton, in Linc. Cath.* 1462." Cath. 2. 185. "Collated to the Preb. of Colwall, al' Barton, in the Cath. of Hereford, June 8, 1464." Cath. 1. 561. "Collated June 17, 1474, to the Preb. of Gaia Minor in Lichfield Cath." Cath. 1, 447. "Prebendary of Gevendale in York Cath. Oct. 18, 1478. Bp. of Rochester, 1480." Cath. 1, 137. He occurs canon of Windsor, 1472. *Le Neve Fasti*, 380. "A. M. Canonicus Wellingensis, admissus 1475, Oct. 27.—Eboracensis 1478, Oct. 29." Roffensis Epūs 1480, licentiam consecrationis extra ecclesiam Cant. suscipiendæ obtinuit die 18 Sept. Herefordiam translatus est medio anno 1492. *Ang. Sac.* 1. 381. "He resigned about 1480 the Archdeaconry of Essex, but the Prebend of Mora became void by his promotion to the see of Rochester in October following." *Newcourt Rep.* 1. 71. *ex auth. London. Reg.*

With regard to Wood's doubt respecting Audley's having built the choir of St. Mary's church and given the organ, that point is set at rest by Richardson, who in a note p. 352, says, this was not done by our bishop, but by William Grey, archdeacon of Berks, as appears by his will, proved in the Arches Court, 1523.

* Wood ut sup. says, 1475. In 1462 he was not A. B.

Fuller, in his *Worthies*, edit. Nichols, 2. 306, under Stafford, says, he is “informed by that skilful antiquary, Mr. Tho. Barlow, of Oxford, that this Edmund, in one and the same instrument writes himself both Audley and Touchet.” “He was bred,” adds Fuller, “in the University of Oxford, and in process of time he built the choir of St. Mary’s therein anew, at his own charge adorning it ‘organis hydraulicis.’ These words Fuller found in Godwin, but the whole is a mistake as we have shewn above.

Leland says, that he was buried “In presbyterio ex parte Bor.” *Itin.* 3. 93.

XXXV. LAWRENCE CAMPEGIO

[A CARDINAL].

SUCCESSIT A. D. 1524.—DEPRIV. A. D. 1535.—OBIIT
A. D. 1539.

Campegio was born at Bologna, in Italy, in 1472, being the son of a lawyer, and was himself bred to the law. In 1510 he became auditor of the Rota. It appears, from Ciacon. *Vit. Pontif.* T. 3. f. 384, that he was married; but his wife dying, he entered into orders, and became successively bishop of Feltria in 1512, cardinal of

St. Thomas in 1517, and afterwards of St. Anastasia, June 27 of the same year. In Dec. 1524 he was appointed, by the provision of pope Clement, bishop of Sarum (*Rymer Fœd.* T. 14. p. 29.), and was deposed 25. H. 8. 1535. (*Richardson. p. 353, e MS. Anstis.*)

A. Wood says, that “after the death of Audley, Campegius, card. of Anastatius, was made bishop of Sarum; but whether he, being almost continually absent, or any of his successors till the time of S. Ward, an. 1671, were ever Chancellors of the Order of the Garter, doth not appear.” *Ath. Ox.* 2. 726. *edit. Bliss.*

Fuller, in his *Ch. Hist.* Cent. xvi. p. 412, tells us that “the Pope had dispatched a commission to two Cardinals, Wolsey and Campegius, an Italian, at London, to hear and determine the matter of Hen. VIIIth’s divorce; and that Campegius, being the junior Cardinal, was therefore the rather procured by Wolsey to be his Colleague herein. Campegius was none of the most mercurial among the Conclave of Cardinals, but a good *heavy man*, having *ingenium par negotio*, neither too much nor too little, but just wit enough for the purpose the Pope employed him in. Wolsey, hearing Campegius was come to Calais with an equipage not so court-like as he could have desired, and loath

that his own pomp should be shamed by the other's poverty, caused him to stay there till he sent him more splendid accomodations, and then over he came into England."—A court was called, and the cardinals having read the commission, proceeded to examine the matter, and hereupon, says Fuller, "such a spectacle happened (in a great room called the Parliament Chamber in Black Friars) as never before or after was seen in England, viz. Henry summoned in his own land to appear before two judges, the one Wolsey, directly his subject, and the other his subject by preferment, Campegius being lately made Bp. of Sarum. The first Session took place May 31, 1529, and the trial lasted till July 23; when the Queen appealing to the Pope, the Court was adjourned, and was afterwards dissolved. The result is too well known to need a place here.—See Fiddes's *Life of Wolsey*, Bk. 2. ch. xxiii. p. 290.

It appears from Hume (*Hist. Eng.*), that he was rather temporizing on the subject of the divorce of Hen. VIII.—his conduct, though prudent, is somewhat ambiguous, and it was doubtless on this account chiefly that the impetuous monarch ejected him from his English preferment. An instance of this prelate's casuistry on

the subject of clerical celibacy will be found in Fiddes as above.

Campegio died at Rome in Aug. 1539, at the age of 67 (*Ciacon. vit. Pontif. T. 3. 386*), being then bishop-cardinal of Præneste (*Godw. edit. 1601. p. 285*). He left the character of a man of learning and a patron of learned men, being much esteemed by Erasmus, Sadolet, &c. —His letters, which are his only works extant, are published in “*Epistol. Miscell. libri X.*” Basil. 1550. fol.

It appears from *Ciacon vit pontif. T. 3. 774*, that he had a son, Alexander, made a cardinal by pope Julius III. in 1551. Father and son were both buried in our Lady Church beyond Tyber. The following is their monumental inscription—

“**LAURENTII Tituli S. Mariae Transtyberim Patris: Et ALEXANDRI S. Luciae in Silice Filii ex legitimo matrimonio ante Sacerdotium suscepti, ex nobili CAMPEGIORUM Bononiensium familia S. R. E. Cardinalium ossa ex eminenti loco Anno salutis MDLXXI huc translata in unum requiescunt.**”

XXXVI. NICHOLAS SHAXTON.

SUCCESSIT A. D. 1535.—DEPRIV. A. D. 1539.—OBIIT
A. D. 1556.

On the ejection of Campegio from the bishoprick, Shaxton was appointed in 1535. 26. H. 8. He had the temporalities restored 1. Ap. 1535 *Rym. Fæd. T. 14. p. 550*, and was consecrated Ap. 11. in St. Stephen's Chapel, Westminster (*Reg. Cranmer. f. 172*). He was a Cambridge man, and Wood adds, in his *Fasti. pt. 1. col. 17. edit. Bliss*, that he was D. D. He succeeded to the treasurership of Sarum in 1533; (*Fasti: Ox: ut sup. & Le Neve Fasti Ecc: p. 271*); which he quitted before the 16th Mar. 1534 (*Wood's Fasti. pt. 1. col. 57. art. Sampson.*) Godwin calls him president of Gonville Hall, Cambridge; but he does not occur as such in *Le Neve's Fasti p. 427*. I find Blomefield, *Hist. Norf. old edit. 1741. vol. 2. p. 214*, quoting Godwin for Shaxton's being head of Gonville: he adds, that he was a benefactor to that society, having been also a fellow of it, and that he resigned the headship Mar. 6, 1546. Godwin says he was compelled to resign the bishoprick of Sarum (*abdicare coactus*) at the same time that Latimer resigned his, and for the same

cause ; but that, not possessing an equal firmness of mind, he preached a recantation sermon at the burning of Aun Askew. (*Reg. Bonner. f. 100.* He was afterwards suffragan to the bishop of Ely, and Blomefield *ut sup.* adds that he so styled himself in his will. Seven years subsequently to the loss of the see of Sarum, he was elected Master of St. Giles's Hospital, Norwich, by the brethren, in 1546, and was instituted by the bishop. (*Blomefield.*) This was the same year in which he resigned the mastership of Gonville. He occurs in Fuller's *Ch. Hist. p. 51. fol. 1655*, as a bishop belonging to Gonville Hall, Cambridge; in the chapel of which it appears he was also buried, (*Richardson, p. 353. e reg. Bonner. f. 100.*) having died at Cambridge, Aug. 4, 1556. (*ib.*) A letter from this prelate to secretary Cromwell, afterwards earl of Essex, may be read in Weaver's *Funer. Mon. p. 101*, copied from a MS in *lib. Cott.* Kennet, in a MS note in Bliss's edition of *Wood's Fasti*, as above, says, "among the pensions paid to several persons at the dissolution of religious houses there was an annuity of £66. 13. 4. paid to Nicholas Shuxton, no mention to what place he belonged." Willis mentions him as the last master of St. Giles's Hospital Norwich. *Hist. Abbies. 2. 149.*

XXXVII. JOHN CAPON, ALIAS SALCOT.

SUCCESSIT A. D. 1539.—OBIIT A. D. 1557.

This prelate took holy orders in 1502, as appears by a M. S. note of Kennet in Bliss's Wood's *Ath. Ox.* 2. 741. "Joh'es Salcot Ord. S. Benedicti domus S. Joh'is villa Colecestr'. Lond. dioc. ordinatur diaconus per rev. patrem D. Joh'em Maionem. ep'um autoritate ep'i Lond. 16 Maii 1502." (*Reg. Wareham, Lond.*) He took the degree of D. D. at Cambridge in 1515. *Registr. Acad.*

Wood, *ut sup.* thus names him: "In the see of Bangor succeeded John Salcot, alias Capon, D. D. of Camb. [consecrated at Croydon Ap. 19, 1534. *Godw. int. Epōs. Bang. edit.* 1743, p. 626, *e reg. Cranm. f.* 157, 162] translated thence to Sarum 1539* [Aug. 14, having restitution of the temporalities Jul. 31. *Rym. Fæd. T.* 14. 642] where dying in the summer an. 1557 he was buried in the cathedral there, under a tomb which he in his life-time had provided and erected on the S. side of the choir."

Willis, *Cath. Bangor.* 1. 98, and Stevens,

* In Wood it is misprinted 1529. See A. O. ed. Bliss. 2. 741.

Monast. 1, 502, call this prelate Abbot of Holm, though I do not find him in the *Abbies* of the former, nor in Blomefield. That he was abbot of Hyde, in the suburbs of Winton, there is no doubt. "He shewed himself," says Willis, "very forward in promoting H. VIII.'s divorce, and was, for the service he did therein, elected to the see of Bangor, Jan. 30, 1533, after which, on Ap. 19, 1534, he was consecrated, and on Ap. 28, received the temporalities. In 1539, on surrender of his Abbey, he was, for his ready yielding and complying with the Court measures, and procuring the rest of his Convent to join, advanced to Sarum Jul. 31, 1539; which promotion, as the Patents signify, saved the King the expense of bestowing a pension on him out of the lands of the Abbey."

Bp. Milner, in his *Hist. Wint.* 2, 223, after Stevens, *Monast.* 1, 502,* thus speaks of him:—
 "The King's Vicar General in spiritual matters, Cromwell, had certainly no cause to complain of the intractableness of the Abbot of Hyde, whose name was Salcot, alias Capon, or to tamper with any of the private monks, to become his agents in effecting a surrender of the common

* So Bp. M.'s reference should be, instead of 2. 502.

property, as the last named was himself a base time-serving Courtier, who made the views and passions of a wicked Prince the only rule of his conduct. He had been exceedingly industrious in engaging the University of Cambridge, of which he was a member, to declare the lawfulness of Henry's putting away his Queen, and marrying again. In return for this service he had been promoted to the see of Bangor, which he was allowed to hold in com. with the Abbey of Hyde. On the other hand, as Henry, whilst he executed Catholics as traitors, burnt the Protestants as heretics. Dr. Capon had no objection to become his agent also in these scenes of blood; accordingly we find him the most forward in bringing the Protestants of Windsor to the stake, and expressing his desire of pursuing the same measures throughout the kingdom. In a word, the last Abbot of Hyde not only signed, on his own part, a formal surrender of the Abbey to the Commissioners, but also, by the advantages which his situation gave him, procured the signatures of his Community, consisting of 21 monks, without mentioning novices and servants, to the said instrument. In reward of this conduct he was the next year (1539) promoted to the vacant see of Sarum." Concerning this transaction, Stevens observes, "what wonder

that in a depraved age surrenders should be so universal, when the betrayers of their trust, the sacrilegious Judas's, were made Bishops, and those who had the courage and conscience to assert the rights of the Church, that is the possessions given to God, were sure to be rewarded with a halter."

See an account of the bishop's affair while at Bangor with one of his incumbents, about the right of presenting to the living of Clynog, in Wood's *Ath. Ox.* 1. 247, ed. Bliss.

Bishop Salcot, who sat here 18 years, greatly impaired the revenues of the bishoprick. Fuller, in his quaint way, thus records him among the impairers of their churches: It seems "as if it were given to *binominous bishops* to be impairers of their Churches, as may appear by these 4 contemporaries in the raigne of K. H. 8.

John Capon	}	alias	Salcot	}	spoiled	Sarisbury
John Voisey			Harman			Exeter
Rob. Parfew			Warton			St. Asaph
Anth. Kitchin			Dunstan			Landaff."

See *Ch. Hist.* B. 8.—Bodl. B. S. 63; and Part II. of this work, article, Coldwell.

LIVES AND MEMOIRS
OF THE
BISHOPS OF SALISBURY,
FROM THE
Reformation to the Restoration.

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PART II.

Lives and Memoirs
OF THE
BISHOPS OF SALISBURY,

FROM THE REFORMATION TO THE
RESTORATION.

PART 2.

I. JOHN JEWEL.

SUCCESSIT A. D. 1560.—OBIIT A. D. 1571.

THE following life of Bishop Jewel is printed intire from a small 8^o. intituled, “ The Apology of the Church of England ; and an Epistle to one Seignior Scipio, a Venetian gentleman, concerning the Council of Trent. Written both in Latin, by the right reverend Father in God, John Jewel, lord bishop of Salisbury. Made English by a Person of Quality. To which is added, the Life of the said Bishop ; collected and written by the same Hand. London, printed by T. H. for Richard Chiswell, at the Rose and Crown in St. Paul’s Church-yard, 1685.”

THOUGH truth and reason may justly claim the privilege of a kind reception, whoever brings them, yet such is the nature of mankind, that the face of a stranger is ever surveyed with a little more than ordinary attention, as if men thought generally that in it were the most lively characters of what they seek to know, the soul and temper of a man; now because this is not to be expected at the first sight, in books where yet it is most eagerly desired; men have attempted to supply that defect with pictures; and (which affords much more satisfaction) by premising the lives and characters of the authors, which gives the reader a truer and more lasting idea of men, than it is possible for pencils and colours to attain to.

The author of the ensuing tracts ought to be so well known to all English men, that his name alone should have given a sufficient commendation to any thing that can claim a descent from him: but it being now above 100 years since his death, and his works which were for a long time chained up in all churches, being now superannuated or neglected, it may not be an unseasonable piece of service to the church, to revive the memory of this great man, the stout and invincible champion of the Church of England; who, losing the opportunity of sacrificing his life for her in the reign of queen Mary, did it

with more advantage to us, and pains to himself, under her glorious successor, when he so freely spent himself in her service, that having wasted his thin body by excessive labour and study, he died young, but full of good works and glory.

He was born May 24, 1522, at Buden, in the parish of Berinber, co. Devon; and though a younger brother, yet inherited his father's name. His mother was a *Bellamie*, and he had so great an esteem for it and her, that he engraved it on his signet, and had it always imprinted in his heart; a lasting testimony both of her virtue and kindness to him.

His father was a gentleman descended rather of an ancient and good, than very rich family. It is observed that his ancestors had enjoyed that estate for almost 200 years before the birth of this great man. And yet such was the number of his children, that it is no wonder if this, when young, wanted the assistance of good men for the promoting of his studies; for it is said his father left 10 children between sons and daughters behind him.

This John Jewel proving a lad of pregnant parts, and of a sweet and industrious nature and temper, was from his youth dedicated to learning; and with great care cultivated by his parents and masters, which he took so well, that at the entrance of the 13th year of his age, about the feast of St. James, he was admitted in Mer-ton College, Oxon, under one Mr. Peter Burrey,

a man neither of any great learning, nor much addicted to the Reformation, which then (in the reign of Henry VIII.) went on but slowly, and with much irregularity in its motions. But we are yet beholding to his first tutor for this, that he committed this Jewel to Mr. John Parkhurst, a fellow of the same college, and afterwards first minister of Cleave, and then Bp. of Norwich, who was a man both of more learning and of a better faith; and prudently instilled together with his other learning, those excellent principles into this young gentleman, which afterwards made him the darling and wonder of his age.

During his continuance in this college, a plague happening in Oxon, he removed to a place called Croxham,* where being lodged in a low room, and studying hard in the night, he got a lameness by a cold which attended him to his grave; having spent almost 4 years in this college, the 19th of August, 1539, the 31st Henry VIII. in the 17th year of his age, he was, by the procurement of one Mr. Slater, and Mr. Burrey and Mr. Parkhurst, his two tutors, removed into C. C. College in the same University, where, I suppose, he met with something of an encouragement; but it is much more certain he met with envy from his equals, who often suppressed his ingenious exercises, and read others that were more like their own.

* Or Witney, as the English life has it.

The 20th of October in the following year, he took his first degree of B. A. with a great and general applause, when he prosecuted his studies with more vigour than before, beginning them at four in the morning and continuing them till ten at night, so that he seemed to need somebody to put him in mind of eating.

Being now attained to a great reputation for learning, he began to instruct others, and amongst the rest Anthony Parkhurst was committed to his care by Mr. John Parkhurst, his tutor, which was a great argument of his great worth and industry.

Being thus employed he was chosen reader of Humanity and Rhetoric of his own college, and he managed this place 7 years with great applause and honor. His example taught more than any precepts could; for he was a great admirer of Horace and Cicero, and read all Erasmus's works, and imitated them too, for it was his custom to write something every day; and it was his common saying, that men acquired learning more by a frequent exercising their pens than by reading many books. He affected ever rather to express himself fluently, neatly, and with great weight of argument and strength of reason, than in hunting after the flowers of rhetoric and the cadences of words, tho' he understood them, no man better, and wrote a dialogue, in which he comprehended the sum of the art of Rhetoric.

The 9th of February, 1544, he commenced M. A. the charge of it being borne by his good tutor Mr. Parkhurst, who had then the rich rectory of Cleve, in the diocese of Gloucester, which is of better value than some of our smaller bishoprics. Nor was this the only instance wherein he did partake of this good man's bounty, for he was wont twice or thrice in a year to invite him to his house, and not dismiss him without presents, money, and other things that were necessary for the carrying on his studies. And one time above the rest, coming into his chamber in the morning, when he was to go back to the University, he seized upon his and his companions' purses, saying, What money, I wonder, have these miserable, beggarly Oxfordians? And finding them pittifully lean and empty, stuffed them with money till they became both fat and weighty.

Edward VI. succeeding his father the 28th Jan. 1546, the Reformation went on more regularly and swiftly, and Peter Martyr, being by that prince called out of Germany and made professor of divinity at Oxon, Mr. Jewel was one of his most constant hearers; and by the help of characters which he had invented for his own use, took all his lectures almost as perfectly as he spoke them.

About this time one Dr. Richard Smith, predecessor to Peter Martyr in that chair at

Oxon, who was more a sophister than a divine, made an insult upon Peter Martyr, and interrupted him publicly and unexpectedly in his lecture: the German was not to be baffled by a surprize, but extempore recollected his lecture, and defended it with a great presence of mind, the two parties in the schools being just upon the point of a tumult, the Protestants for the present professor, and the Papists for the old one.

Peter Martyr, nettled with this affront, challenged Smith to dispute with him publicly, and appointed him a day: but Smith, fearing to be called in question for this uproar, fled before the time to St. Andrews, in Scotland. But then Tresham and Chadsy, two popish doctors,* and one Morgan, entered the lists against Peter Martyr, and there was a very sharp but regular dispute betwixt them concerning the Lord's Supper. And Mr. Jewel having then a large share in Peter Martyr's affections, was by him appointed to take the whole disputation in writing, which was printed in 1649. For the regulating this Disputation, the council sent to Oxon, Henry, Bp. of Lincoln, Dr. R. Cox, chancellor of that University, Dr. Simon Haines, Richard Morison, Esq. and Dr. Christopher Nevison, commissioners and moderators.

* This dispute began the 28th of May, anno Christi 1549, and lasted five days.

In 1551, Mr. Jewel took his degree of B. D. when he preached an excellent Latin sermon, which is extant almost perfect; taking for his text the words of *St. Peter, Ep. 1. cap. 4. v. 11. If any man speak, let him speak as the oracles of God, &c.* Upon which words he raised such excellent doctrines, and made such wise and holy reflections in so pure and elegant a style, as satisfied all the world of his great ability and deserts.

In the same time Mr. Jewel took a small living, near Oxon, called Sunningwell, more out of a desire to do good, than for the salary, which was but small, whither he went once a fortnight on foot, tho' he was lame, and it was troublesome to him to walk; and at the same time preached frequently both privately in his own college, and publicly in the University.

Besides his old friend Mr. Parkhurst, amongst others, one Mr. Curtop, a fellow of the same college, afterwards canon of Ch: Ch: allowed him 40 shillings a year, which was a considerable sum in those days; and one Mr. Chambers, who was entrusted with distributing the charity of some Londoners to the poor scholars of Oxon, allowed Mr. Jewel out of it £6 a year for books.

Edward VI. dying the 6th July, A.D. 1553, and queen Mary succeeding him, and being proclaimed the 17th of the same month, Jewel was one of the first that felt the fury of this tempest,

and before any law was made, or so much as any order given by the queen, was expelled out of the college by the fellows, upon their private authority, who had nothing to object against him, but 1. His following Peter Martyr; 2. His preaching some doctrines contrary to Popery; 3. And his taking orders according to the laws then in force: for as for his life, it was acknowledged to be "*angelical and extremely honest,*" by John Moren, a fellow of the same college,* who yet at the same time could not forbear calling him Lutheran, Zuinglian, and heretic. He took his leave of the college in these words, as near as I can render them in English.

"In my last lectures I have (said he) imitated the custom of famished men, who when they see their meat likely to be suddenly and unexpectedly snatched from them, devour it with the greater haste and greediness. For whereas I intended thus to put an end to my lectures, and perceived that I was like forthwith to be silenced, I made no scruple to entertain you (contrary to my former usage) with much unpleasant and ill-dressed discourse, for I see I have incurred the displeasure and hatred of some, but whether deservedly or no, I shall leave to their consideration; for I am persuaded that those who have

* Fuller, in his Church History, saith he was expelled for refusing to be present at mass.

driven me from hence, would not suffer me to live any where if it were in their power. But as for me, I willingly yield to the times, and if they can derive down to themselves any satisfaction from my calamity, I would not hinder them from it. But as Aristides, when he went into exile and forsook his country, prayed that they might never more think of him; so I beseech God to grant the same to my fellow collegians, and what can they wish for more? Pardon me, my hearers, if grief has seized me, being to be torn from that place against my will, where I have passed the first part of my life, where I have lived pleasantly, and been in some honor and employment. But why do I thus delay to put an end to my misery by one word? Wo is me, that (as with my extreme sorrow and resentment I at last speak it) I must say, farewel my studies, farewel to these beloved houses, farewel thou pleasant seat of learning, farewel to the most delightful conversation with you, farewel young men, farewel lads, farewel fellows, farewel brethren, farewel ye beloved as my eyes, farewel ALL, farewel!"

Thus did he take his leave (saith the author of the English Life before his works) of his Lecture, Fellowship, and College, and was reduced at one blow to great poverty and desertion; but he found for some time a place of harbour in Broadgates Hall, another college in

the same University. Here he met with some short gleams of comfort ; for the University of Oxon, more kind than his college, and to alleviate the miseries of his shipwrecked estate, chose him to be her Orator, in which capacity he curiously penned a gratulatory Letter or Address (as the term now is) to the Queen, on the behalf and in the name of the University, expressing in it the countenance of the Roman senators in the beginning of Tiberius his reign, exquisitely tempered and composed, to keep out joy and sadness, which both strove at the same time to display their colours in it ; the one for dead Augustus, the other for reigning Tiberius. And upon the assurance of several of her nobles, that the queen would not change the established religion, expressing some hopes she would so do, which was confirmed then to them by the promise the queen had made to the Suffolk and Norfolk gentry, who had rescued her out of the very jaws of ruin. Fuller saith, that the writing this letter was put upon him with a design to ruin him, but there is not the least colour for this surmize ; he being so very lately seasonably and kindly chosen Orator, when he was so injuriously expelled out of his own college ; but it is much more probable the sweetness, smoothness, and briskness of his stile, was both the reason why he was chosen Orator first, and then employed to pen this letter ; the sum or heads of which

are in Mr. Laurence Humfrey's *Life of Jewel*, but there is no entire copy extant.

It is observed by the last mentioned author, that whilst Jewel was reading this letter to Dr. Tresham, vice-chancellor, the great bell of Ch: Ch: (which this doctor having caused to be new run a few days before, had christened by the name of Mary,) tolled, and that hearing her pleasant voice now call him to his beloved mass, he burst out into an exclamation: O delicate and sweet harmony! O beautiful Mary, how musically she sounds, how strangely she pleaseth my ears! So Mr. Jewel's sweet pen was forced to give way to the more acceptable tinkling of this new lady. And we may easily conjecture how the poor man took it.

Being thus ejected out of all he had, he became obnoxious to the insolence and pride of all his enemies, which he endeavoured to allay by humility and compliance, which yet could not mitigate their rage and fury; but rather in all probability heightened their malice, and drew more affronts upon the meek man. But amongst all his enemies, none sought his ruin more eagerly than Dr. Martial, dean of Ch: Ch: who had changed his religion now twice already; and did afterwards twice or thrice more in the reign of Queen Eliz.: he having neither conscience nor religion of his own, was wondrous desirous to make Jewel's conscience or life a papal sacrifice.

In order to this, he sends to Jewel by the Inquisitors a bead-roll of popish doctrines to be subscribed by him upon pain of fire and faggot, and other grievous tortures; the poor man having neither friend nor time allowed him to consult with, took the pen in his hand, and saying, *have you a mind to see how well I can write?* subscribed his name hastily and with great reluctance.

But this no way mitigated the rage of his enemies against him, they knew his great love to, and familiarity with Peter Martyr, and nothing less than his life would satisfy these blood-hounds, of which turn-coat Martial was the fiercest: so being forsaken by his friends for this his sinful compliance, and still pursued like a wounded deer by his enemies, but more exagitated by the inward remorse and reproaches of his own conscience, he resolved at last to flee for his life.

And it was but time; for if he had staid but one night longer, or gone the right way to London, he had perished by their fury. One Augustin Berner, a Switzer, first a servant to Bp. Latimer, and afterwards a minister, found him lying upon the ground almost dead with vexation, weariness (for this lame man was forced to make his escape on foot) and cold, and sitting him upon an horse, conveyed him to the Lady Ann Warcupps, a widow, who entertained him for some time, and then sent him up to London, where he was in more safety.

Having twice or thrice changed his lodgings in London, Sir Nicholas Throgmorton, a great minister of state in those times, furnished him with money for his journey, and procured him a ship for his transportation beyond the seas. And well it had been if he had gone sooner; but his friend Mr. Parkhurst hearing of the restoring of the mass, fled forthwith; and poor Mr. Jewel knowing nothing of it, went to Cleave to beg his advice and assistance, being almost killed by his long journey on foot in bitter cold and snowy weather, and being forced at last to return to Oxon, more dejected and confounded in his thoughts than he went out; which miseries were the occasions of his fall, as God's mercy was the procurer both of his escape and recovery.

For being once arrived at Frankfort, in the beginning of the 2d year of Q. Mary's reign, he found there Mr. Richard Chambers, his old benefactor; Dr. Robert Horne, afterwards Bp. of Winchester; Dr. Sandys, Bp. of London; Sir Francis Knowles, a privy counsellor, and afterwards lord treasurer, and his eldest son, &c.; these received Jewel with the more kindness, because he came unexpectedly and un hoped for, and advised him to make a public recantation of his subscription; which he willingly did in the pulpit the next Lord's-day in these words: *It was my abject and cowardly mind, and faint heart, that made my weak hand to commit this wicked-*

ness. Which when he had uttered as well as he could for tears and sighs, he applied himself in a fervent prayer, first to God Almighty for his pardon, and afterwards to the church; the whole auditory accompanying him with tears and sighs, and ever after esteeming him more for his ingenuous repentance, than they would, perhaps, have done if he had not fallen.

It is an easy thing for those that were never tried, to censure the frailty of those that have truckled for some time under the shock of a mighty temptation; but let such remember St. Paul's advice, *Let him that standeth take heed lest he fall.* 'This great man's fall shall ever be my lesson, and if this glistering *Jewel* were thus clouded and foiled, *God be merciful to me a sinner.*

Mr. Jewel had not been long at Frankfort, before Peter Martyr, hearing of it, often solicited him to come to Strasburgh, where he was now settled and provided for; and all things considered, a wonder it is that he did not perish in England; for there was no person more openly aimed at than he, because none of them had given wider wounds than he to the Catholic cause.* One Tresham, a senior canon of Ch: Ch: who had held some points against him at his first coming thither, now took the benefit of the times to be revenged on him, and incited those of Ch: Ch:

* *Ecclesia Restaurata*, p. 196.

and of other houses, to affront him publicly ; so that not finding any safety at Oxford, he retired to Lambeth to Cranmer, where he was sure of as much as the place could afford him. A consultation had been held by some of the more fiery spirits, for his commitment unto prison ; but he came thither (as was well known) on the public faith, which was not to be violated for the satisfaction of some private persons. It was thought fit therefore to discharge him of all further employment, and to license him to depart in peace : none being more forward to furnish him with all things for his going hence, than the new lord chancellor. Bp. Gardiner,* whether in honour to his learning, or out of a desire to send him packing, shall not now be questioned ; but less humanity was shewed to him in his wife, whose body having been buried in the church of St. Frideswide, was afterwards by public order taken out of the grave and buried in a common dung-hill ; but in the reign of Q. Eliz. was removed, and her bones mixed with St. Francis. And the truth is, the queen (who was a bigotted papist, and too much priest-ridden) breaking not only her promise to the men of Suffolk, who had stood by her in her greatest necessity, and treating them with extreme severity for but challenging

* Peter Martyr also helped himself, for he would not go without the queen's passport and leave, and when he had it, concealed himself fourteen days on the English coast, then privately took ship and arrived at Antwerp in the night, and before day took coach and so got safe to Strasbourgh on the 30th of October, 1553.

the performance of her promise; one **Dobbe**,* who had spoken more boldly than the rest, being ordered to stand three days in the pillory; but also her more solemn engagement made August 12th, 1553, in the council: That although her conscience was staid in the matters of religion, yet she was resolved not to compel or strain others, otherwise than as God should put into their hearts a persuasion of that truth she was in; and this she hoped should be done by the opening his word to them, by godly, virtuous, and learned preachers: I say, considering how ill she kept her promise to her own subjects, it is a wonder she should keep the faith given to this stranger in her brother's reign, and not by her; and I conceive no reason can be given for this, but the over-ruling providence of God, who governs the hearts of princes as he thinks fit.

But well it was for Mr. Jewel that there he was, and as much of Mr. Jewel's sufferings in England had been occasioned by the great respect he had shewn to Peter Martyr whilst he lived at Oxon: so now Peter Martyr never left soliciting him (as I said) to come to him to Strasboursgh till he prevailed, where he took him to his own table and kept him always with him. And here Mr. Jewel was very serviceable to him in his edition of his Commentaries upon the Book

* Burnet To. 2. p. 246. Ib. p. 245.

of Judges, which were all transcribed for the press by him ; and he used also to read every day some part of a Father to him, and for the most part St. Augustin, with which Father they were both much delighted.

At Strasbourgh Mr. Jewel found J. Poynt, late Bp. of Winchester ; Edmund Grindal, Abp. of York ; Sir Edwin Sandys, J. Cheeke, and Sir Anthony Coke, Kt., and several other great men of the English nation, who were fled thither for their religion ; and with these he was in great esteem, which opened a way for his preferment upon his return into England after the storm was over.

Peter Martyr having been a long time solicited by the senate of Zurich to go thither and take upon him the place of professor of Hebrew, and interpreter of the scriptures, in the place of Conrad Pellican, who was almost the first professor of Hebrew in Christendom, and died about this time near 100 years of age, at last accepted the office, and carried Mr. Jewel with him to Zurich, where he lived still with Peter Martyr in his own family. Here he found James Pilkington, Bp. of Durham, and several others, who were maintained by the procurement of Rich. Chambers, but out of the purses of Mr. Rich. Springham, Mr. John Abel, Mr. Thomas Eton, merchants of London, and several others ; till at last Stephen Gardiner, finding who were their bene-

factors, threatened *he would in a short time make them eat their fingers' ends for hunger*; and it was sore against his will that he proved a false prophet, for he clapt up so many of their benefactors in England, that after this there came but a small if any supply out of England to them. But then Christopher prince of Wittenberg, and the senators of Zurich, and the foreign divines, were so kind to them, that they had still a tolerable subsistence, and Mr. Jewel stood in need of the less, because he lived with Peter Martyr till his return into England.

So saith Mr. Humfrey in his life (p. 90); but it is apparent by the first lines of his epistle to Seignior Scipio, that he studied some time at Padua, and there being no mention of his traveling at any time before his exile, nor indeed any possibility of it, I suppose that whilst he was thus with Peter Martyr at Zurich, he made a step over the Alps to Padua, which was not very distant, and there studied some time, and contracted his acquaintance with the said Venetian gentleman; for this journey is no where mentioned by any other author that I have seen, and I can find no time so likely for it as now.

During all the time of his exile, which was about 4 years, he studied very hard, and spent the rest of his time in consoling and confirming his brethren; for he would frequently tell them that when their brethren endured such bitter tor-

tures and horrible martyrdoms at home, it was not reasonable *they* should expect to fare deliciously in banishment, concluding always: *Hæc non durabunt ætatem*; which he repeated so very often, and with so great an assurance of mind that it would be so, that many believed it before it came to pass, and more took it for a prophetic sentence afterwards.

When the English left their native country, they were all of a piece;* but some of them going to Geneva and other places which had embraced the model of Reformation settled by Calvin, they became fond of these foreign novelties, and some of them at Frankfort, in 1554, began an alteration of the Liturgy, and did what they could to draw others to them; and to these men Knox, the great incendiary of Scotland, afterwards joined himself; and not long after one Whitehead, a zealous calvinist, but of a much better temper than Knox. Not contented with this alteration, the 15th of November 1554, they wrote letters in open defiance of the English Liturgy to them of Zurich, who defended it in a letter of the 28th of the same month.

Grindal and Chambers were sent from Strasburgh to Frankfort to quiet these innovators, but to no purpose; so returning back again, the

* English life. Dr. Peter Heylyn saith the contrary, and that Wittingham, Williams, and Goodman, were Zuinglians before they left England, who were the chief promoters of the disorder at Frankfort. *Ecclesia Restaurata*, p. 228.

English at Strasburgh wrote to them Dec. 13th, all which procured no other regard from them, but only to obtain Calvin's judgment of it, which being suitable to their own, as there was no wonder it should; things continued thus till the 13th of March following, when Dr. Rich. Cox entered Frankfort, drove Knox out, and re-settled the Liturgy there. Whereupon, in the end of Aug. following, Fox with some few others went to Basil, but the main body followed Knox and Goodman to Geneva, their Mother City (as Dr. Heylyn stiles it), where they made choice of Knox and Goodman for their constant preachers; under which ministry they rejected the whole frame and fabric of the Reformation made in England in king Edward's time, and conformed themselves wholly to the fashions of the Church of Geneva, &c. Thus far Dr. Heylyn.

Mr. Jewel being then at Zurich,* used his utmost endeavour to reclaim these men, and put a stop to this rising schism, exhorting them as brethren to lay aside all strife and emulation, especially about such small matters; lest thereby they should greatly offend the minds of all good men; which thing (he said) they ought to have a principal care of. And doubtless this good man thought that their gratitude to God for restoring them to their native country under the auspicious

[* See next paragraph but one. EDIT.]

reign of Q. Eliz. of blessed memory, had for ever put an end to this dispute, and he seems to speak as much in his *Apology* for the Church of England*; but within a few years this fury broke loose again, and just about the time of Jewel's death, became more troublesome than ever before, and just about 100 years after its rise, by a dismal rebellion overturned at once the Church and Monarchy of Great Britain.

But to return to Mr. Jewel and our exiles; the 17th of Nov. 1558, God remembered the distressed state of the Church of England, and put an end to her sufferings, by removing that bigotted lady; the news of which flying speedily to our exiles, they hasted into England again, to congratulate the succession of Q. Eliz. of ever blessed memory.

His good benefactor and tutor Mr. Parkhurst, upon the arrival of this news, made him a visit in Germany; † but fearing Mr. Jewel had not chosen the safest way for his return to England, left him and went another way, which seeming more safe, in the end proved otherwise. Mr. Jewel arriving safely in England with what he had, whilst the other was robbed by the way; and so at his landing in England, Mr. Jewel

* Conclusion, Section 2, p. 141.

[+ The authoress has not told us *when* Jewel went into Germany, nor why she has described him as being at Zurick (in Switzerland) all this time.
EDIT.]

(who was here before him), very gratefully relieved his great benefactor.

The time of Mr. Jewel's arrival in England,* is no where expressed that I can find, but he being then at Zurich in all probability, was for that cause none of the first that returned; so that when he came back, he had the comfort to find all things well disposed for the reception of the Reformation: for the queen had by a proclamation of December 30, 1558, ordered that no man, of what quality soever he were, should presume to alter any thing in the state of religion, or innovate in any of the rites and ceremonies thereunto belonging, &c. until some further order should be taken therein. Only it was permitted, and withal required, that the litany, the Lord's prayer, the creed, and the ten commandments, should be said in the English tongue, and that the epistle and gospel should be read in English at the time of the high mass, which was done (saith Dr. Heylyn) in all the churches of London, on the next Sunday after, being New Year's Day; and by degrees in all the other churches of the kingdom: Further than this, she thought it not convenient to proceed at the present, only she prohibited the elevation of the sacrament at the altar of the chapel royal: which was likewise

* The news of the Queen's death came to Zurich the last of November. Mart. Letters.

forborne in all other churches: and she set at liberty all that had been imprisoned for religion in her sister's time, and ordered the liturgy to be revised with great care, and that a parliament should be summoned to sit at Westminster the 25th of January, 1559.

All this I suppose at least was done before Mr. Jewel returned into England; for whether he was here at the coronation is uncertain. He was entertained first by Mr. Nicholas Culverwell for almost 6 months, and then falling into a sickness, was invited, by Dr. Will. Thames, to lodge at his house; but this was after the parliament.

The liturgy being then reviewed, and whatever might give the popish party any unnecessary exasperation or discontent purged out, in order to the facilitating the passing an act of parliament for the settling it, and the establishment of other things that were necessary, a public disputation was appointed on the 30th of March following, to be holden in the church of Westminster in the English tongue, in the presence of as many of the lords of the council, and of the members of both houses, as were desirous to inform themselves in the state of the questions. The disputation was also to be managed (for the better avoiding of confusion) by a mutual interchange of writings upon every point; each writing to be answered the next day, and so from

day to day till the whole were ended. To all which the bishops at first consented, tho' they would not afterwards stand to it. The questions were 3, concerning prayers in the vulgar tongue, the power of the church for the changing rites and ceremonies, and the propitiatory sacrifice of the mass for the living and the dead.

The first use that was made of Mr. Jewel after his return, was the nominating him one of the disputants for the reformed party; and tho' he was the last in number and place, yet he was not the least, either in desert or esteem, having made great additions to his former learning in his four years exile and travel: which is a great improvement to ingenious spirits. But this disputation was broken off by the popish party, who would not stand to the order appointed; so that Mr. Jewel in all probability had no occasion to shew either his zeal or learning.

The parliament ended May 8, 1559, and by virtue of an act passed in this parliament, soon after midsummer the queen made a visitation of all the dioceses in England, by commissioners for rectifying all such things as they found amiss, and could not be redressed by any ordinary episcopal power, without spending of more time than the exigencies of the church could then admit of. And this was done by a book of articles printed for that purpose, and the inquiry was made upon oath by the commissioners. Here Mr. Jewel was

taken in again, and made one of these commissioners for the west ; when he visited his own native country, which till then perhaps he had not seen since his return from exile, when also he preached to and disputed with his countrymen, and endeavoured more to win them to embrace the Reformation by good usage, civility, and reason, than to terrify or awe them by that great authority the queen had armed him and his fellow commissioners with.

Returning to London, and giving the queen a good and satisfactory account of their visitation, the 21st January following, Mr. Jewel, who was then only B. D. was consecrated BISHOP OF SARISBURY, which he at first modestly declined, but at last accepted, in obedience to the queen's command. This see had been void by the death of John Capon, his immediate predecessor, who died in 1557, now near 3 years. And here the Divine Providence again gave him the advantage in point of seniority over his tutor, Mr. John Parkhurst, who was not consecrated Bp. of Norwich till the 14th of July after ; but then his tutor had the advantage of him in point of revenue, for Mr. Jewel's bishoprick had been miserably impoverished by his predecessor ; so that he complained afterwards, that *there was never a good living left him that would maintain a learned man : for (said he) the Capon has devoured all ; because he hath either given away or sold all the*

ecclesiastical dignities and livings. So that the good bishop was forced all his life-time after to take extraordinary pains in travelling and preaching in all parts of his diocese, which brought him to his grave the sooner; whereas his tutor had a much richer bishoprick, and consequently more ease, and out-lived his pupil Jewel three years.

The Sunday before Easter of this year, Bishop Jewel preached at Paul's Cross, his famous sermon upon 1 Cor. 11. v. 23. *For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread, &c.* This sermon gave a fatal blow to the popish religion here in England, which was become very odious to all men, by reason of the barbarous cruelty used by those of that persuasion in the reign of queen Mary; but the challenge which he then made, and afterwards several times and in several places repeated, was the most stinging part of this sermon, and therefore though I am concerned to be as short as I can, I will yet insert this famous piece at large.

“If any learned man of our adversaries” (said he), “or all the learned men that be alive, be able to bring any one sufficient sentence out of any old catholic Doctor, or Father, or general Council, or holy scripture, or any one example in the primitive Church, whereby it may clearly and plainly be proved during the first 600 years:—1. That

there was at any time any private masses in the world. 2. Or that there was then any communion ministered unto the people under one kind. 3. Or that the people had their common-prayer in a strange tongue that the people understood not. 4. Or that the bishop of *Rome* was then called an universal Bishop, or the Head of the universal Church. 5. Or that the people were then taught to believe that Christ's body is really, substantially, corporally, carnally, or naturally, in the sacrament. 6. Or that his body is or may be in a thousand places or more at one time. 7. Or that the priest did then hold up the sacrament over his head. 8. Or that the people did then fall down and worship it with godly honour. 9. Or that the sacrament was then, or now ought to be, hanged up under a canopy. 10. Or that in the sacrament after the words of consecration, there remained only the accidents and shews without the substance of bread and wine. 11. Or, that then the priests divided the sacraments into three parts, and afterwards received himself alone. 12. Or that whosoever had said the sacrament is a figure, a pledge, a token, or a remembrance of Christ's body, had therefore been adjudged for an heretick. 13. Or that it was lawful then to have thirty, twenty, fifteen, ten, or five masses said in the same church in one day. 14. Or that images were then set up in the churches, to the intent the people might worship them. 15. Or that the

lay-people were then forbidden to read the word of God in their own tongue. 16. Or that it was then lawful for the priest to pronounce the words of consecration closely, or in private to himself. 17. Or that the priest had then authority to offer up Christ unto his Father. 18. Or to communicate and receive the sacrament for another, as they do. 19. Or to apply the virtue of Christ's death and passion to any man by the means of the mass. 20. Or that it was then thought a sound doctrine to teach the people that mass, *Ex opere operato* (that is, even for that it is said and done) is able to remove any part of our sin. 21. Or that any Christian man called the sacrament of the Lord, his GOD. 22. Or that the people were then taught to believe, that the body of Christ remaineth in the sacrament, as long as the accidents of bread and wine remain there without corruption. 23. Or that a mouse or any other beast, or a worm, may eat the body of Christ, (for so some of our adversaries have said and taught. 24. Or that when Christ said, *Hoc est Corpus meum*, the word *Hoc* pointed not to the bread, but to an *individuum vagum*, as some of them say. 25. Or that the accidents, or forms, or shews of bread and wine, be the sacraments of Christ's body and blood, and not rather the very bread and wine itself. 26. Or that the sacrament is a sign or token of the body of Christ, that lieth hidden underneath it. 27. Or that ignorance is

the mother and cause of true devotion. The conclusion is, that I shall then be content to yield and subscribe.”

This challenge (saith the learned **Dr. Heylyn**) being thus published in so great an auditory, startled the English papists both at home and abroad, but none more than such of our fugitives as had retired to Lovain, Doway, or St. Omers, in the Low Country provinces belonging to the king of Spain. The business was first agitated by the exchange of friendly letters betwixt the said Rev. Prelate, and **Dr. Henry Cole**, the late dean of St. Paul's; more violently followed in a book of **Rastal's**,* who first appeared in the lists against the challenger; followed herein by **Dorman** and **Marshall**, who severally took up the cudgels to as little purpose; the first being well beaten by **Nowel**, and the last by **Calhill**, in their discourses written against them; but they were only velitations, or preparatory skirmishes in reference to the main encounter, which was reserved for the Rev. challenger himself, and **Dr. John Harding**, one of the divines of Lovain, and the most learned of the college. The combatants were born in the same country, bred up in the same grammar school, and studied in the same University also:—both zealous protestants in the time of king **Edward**, and both relapsed to popery

* Rastal was a common lawyer, and published his book in 1563.

in the time of queen Mary ; Jewel for fear, and Harding upon hope of favour and preferment by it. But Jewel's fall may be compared to that of St. Peter, which was short and sudden, rising again by his repentance, and fortified more strongly in his faith than before he was : but Harding's like to that of the other Simon, premeditated and resolved on, never to be restored again (so much was there within him of the gall of bitterness) to his former standing. But some former differences had been between them in the Church of Sarum,* whereof the one was prebendary, and the other Bp. occasioned by the Bp's visitation of that cathedral ; in which as Harding had the worst, so was it a presage of a second foil which he was to have in this encounter. Who had the better of the day, will easily appear to any that consults the writings, by which it will appear how much the Bp. was too hard for him at all manner of weapons. Whose learned answers as well in maintenance of his challenge, as in defence of his *Apology* (whereof more hereafter) contain in them such a magazine of all sorts of learning, that all our controversors since that time, have furnished themselves with arguments and authority from it. Thus far that learned man has discoursed the event of this fa-

* Harding was then Prebendary when Mr. Jewel was elected and gave his vote for him. Humf. p. 140.

mous challenge with so much brevity and perspicuity, that I thought it better to transcribe his words, than to do it much worse myself.

When Queen Mary died, Paul IV. was Pope, to whom Queen Eliz. sent an account of her coming to the crown, which was delivered by Sir Edward Karn her sister's resident at Rome; to which the angry gentleman replied, that England was held in fee of the Apostolic See, that she could not succeed being illegitimate; nor could he contradict the declarations made in that matter by his predecessors Clement VII. and Paul III.: he said it was a great boldness in her, to assume the crown without his consent; for which in reason she deserved no favour at his hands; yet if she would renounce her pretensions, and refer herself wholly to him, he would shew a fatherly affection to her, and do every thing for her that could consist with the dignity of the Apostolic See. Which answer being hastily and passionately made, was as little regarded by the queen. But he dying soon after, Pius IV. an abler man succeeded; and he was for gaining the queen by arts and kindness; to which end he sent Vincent Parapalia Abbot of St. Saviour's with courteous letters to her, dated May 5th, 1560, with order to make large proffers to her under hand; but the queen had rejected the Pope's authority by Act of Parliament, and would have nothing to do with Parapalia, nor would she suffer him to

come into England. In the interim the Pope had resolved to renew the council at Trent, and in the next year sent Abbot Martinigo his nuncio to the queen, to invite her and her Bishops to the council, and he accordingly came to Bruxells, and from thence sent over for leave to come into England: but though France and Spain interceded for his admission, yet the queen stood firm, and at the same time rejected a motion from the emperor Ferdinando, to return to the old religion, as he called it. Yet after all these denials given to so many and such potent princes, one Scipio, a gentleman of Venice, who formerly had had some acquaintance with Bp. Jewel when he was a student in Padua, and had heard of Martinigo's ill success in this negotiation, would needs spend some eloquence in labouring to obtain that point by his private letters, which the nuncio could not gain as a public minister; and to that end he writes his letters of expostulation to Bp. Jewel his old friend, preferred not long before to the See of Sarum. Which letter did not long remain unanswered; that learned prelate (saith my author, Dr. Heylyn, *Ecl. Rest. p. 349.*) was not so unstudied in the nature of councils, as not to know how little of a general council could be found at Trent: and therefore he returned an answer to the proposition so elegantly penned, and so elaborately digested, that neither

Scipio himself nor any other of that party durst reply upon him. Which letter the reader will find in this small piece new translated. But this was written some time after the *Apology* was printed in England.—In the year following* Bp. Jewel put out the *Apology of the Church of England* in latin; which tho' written by him, was published by the queen's authority, and with the advice of some of the Bishops, as the public confession of the Catholic and Christian Faith of the Church of England, &c. and to give an account of the reasons of our departure from the See of Rome, and as an answer to those calumnies that were then raised against the English Church and nation, for not submitting to the pretended general Council of Trent then sitting.—So that it is not to be esteemed as the private work of a single Bishop, but as a public declaration of that Church whose name it bears. Mr. Humfrey seems in this place to confound this and the epistle together, as if they had been written at the same time which it is apparent they were not.

This *Apology* being published during the very time of the last meeting of the Council of Trent, was read there, and seriously considered, and great threats made that it should be answered,

* 1562, Humfreys in the life of Jewel, p. 177. Peter Martyr's letter to Bishop Jewel concerning this book is dated Aug. 24, 1562.

and accordingly two learned bishops, one a Spaniard and the other an Italian, undertook that task, but neither of them did any thing in it.

But in the mean time the book spread into all the countries in Europe, and was much applauded in France, Flanders, Germany, Spain, Poland, Hungary, Denmark, Sweden, and Scotland; and found at last a passage into Italy, Naples, and Rome itself; and was soon after translated into the German, Italian, French, Spanish, Dutch, and last into the Greek tongue, in so great esteem this book was abroad: and at home it was translated into English by the Lady Bacon,* wife to Sir Nicholas Bacon, lord keeper of the great seal of England. It very well deserves the character Mr. Humfrey has given of it, whose words are these: "It is so drawn, that the first part of it is an illustration, and as it were a paraphrase of the 12 Articles of the Christian Faith (or Creed), the 2d is a short and solid confutation of whatever is objected against the Church; if the order be considered, nothing can be better distributed; if the perspicuity, nothing can be fuller of light; if the style, nothing more terse; if the words, nothing more splendid; if the arguments, nothing stronger."

The good Bp. was most encouraged to publish this *Apology* by Peter Martyr (as appears

* [The writer of this Life of Bp. Jewel.]

by Martyr's letter of the 24th of August) with whom he had spent the greatest part of his time in exile. But Martyr only lived to see the book which he so much longed for, dying at Zurich on the 12th of November following, after he had paid his thanks for, and expressed his value of this piece in a letter; and Mr. Camden also in his *Annals* expressly saith, this *Apology* was printed first in 1562.—In 1564, Mr. Harding put out a pretended answer to Bp. Jewel's famous challenge at Paul's Cross, mentioned above, to which in the year following the Bp. made a very learned reply, the epistle before, which bears date at London the 27th of October of that year: the Bp. is said to have spent two years in that piece. The same year the University of Oxon gave him (tho' absent) the degree of **D. D.**; and certainly *he* well deserved to have that extraordinary respect and honour shewn him, who was so eminently employed then in the service and defence of the Church.—He had no sooner brought this to a conclusion, but Harding was again upon him, and put out an *Ant-Apology*, or answer to his *Apology* for the Church of England. A Defence of which the Bp. forthwith began, which he finished, as appears by his epistle to Mr. Harding at the end of it, the 27th October 1567.—The next year after, Mr. Harding put out another piece, which he entitled, **A Detection of sundry foul Errors, &c.** which was a cavilling reply to

some passages in his defence of the Apology, which not seeming to deserve an answer by itself, he answered rather by a preface to a new impression of his former Defence, which he finished the 11th of December 1569, and dedicated his works to the queen; Harding having told the world that she was offended with Bp. Jewel for thus troubling the world.

The same year Pope Pius IV. having published a bull of excommunication and deprivation against the queen, Bp. Jewel undertook the defence of his sovereign, and wrote a learned examination and confutation of that bull; which was published by John Garbrand, an intimate acquaintance of his, together with a short treatise of the Holy Scriptures, both which, as he informs us, were delivered by the Bp. in his cathedral church in 1570. Besides these he wrote several other large pieces: as, 1. a Paraphrastical Interpretation of the Epistles and Gospels throughout the whole Year. 2. Divers Treatises of the Sacraments and Exhortations to the Readers. 3. Expositions of the Lord's Prayer, the Creed, and 10 Commandments. And also, 4. An Exposition upon the Ep. to the Galat.; the 1st of St. Peter, and both the Epist. to the Thessal.; which I suppose were his sermons, for he was of opinion that it was a better way of teaching, to go through with a book, than to take here and there a text;

and that it gave the people a more clear and lasting knowledge.

In the beginning of the next year was a parliament, and consequently a convocation, when Thos. Cartwright, and others of that faction, having alarmed the Church by their oppositions to the established religion, it was thought fit to obviate their bold attempts, and thereupon command was given by the Abp.—That all such of the lower House of Convocation, who had not formerly subscribed unto the Articles of Religion agreed upon anno 1562, should subscribe them now; or on their absolute refusal, or delay, be expelled the house: which occasioned a general and personal subscription of those Articles. And it was also farther ordered,—That the book of Articles so approved, should be put into print, by the appointment of the Right Rev. Dr. John Jewel, then Bp. of Sarum; which shews he was there, and in great esteem.

It was in some part of this year also, that he had his conference, and preached his last sermon at Paul's Cross about the ceremonies and state of the Church, which he mentioned on his death-bed. But I cannot fix the precise time of either of them, or give any further account with whom that conference was. But however this holy man sought nothing but the peace and welfare of the Church, by these gentle and mild

ways of correption : the dissenters of those times treated him for it with as little respect as Mr. Harding and his confraternity had before, as Abp. Whitgift assures us ; his words are these. “ They (*the Dissenters*) will not stick (saith he) in commending themselves, to deface all others, yea even that notable *Jewel*, whose both labour and learning they do envy ; and amongst themselves deprave, as I have heard with mine own ears, and a number more besides. For further proof whereof, I do refer you to the report, that by this faction was spread of him after his last sermon at Paul’s cross, because he did confirm the doctrine before preached by a famous and learned man touching obedience to the prince and laws. It was strange (saith he) to me, to hear so notable a bishop, so learned a man, so stout a champion of true religion, so painful a prelate, so ungratefully and spitefully used by a sort of wavering, wicked, and wretched tongues : but it is their manner, be you never so well learned, never so painful, so zealous, so virtuous, all is nothing with them, but they will deprave you, rail on you, backbite you, invent lies of you, and spread false rumours, as though you were the vilest persons in the whole earth.”—Thus writes that venerable Abp. in his *Defence of the Answer to the Admonition*, p. 423, upon occasion of a paper written also about this time by Bp. Jewel, upon certain frivolous objections against the go-

vernment of the Church of England, made by Thos. Cartwright; which the Bp. had confuted, and Cartwright writing against him, Whitgift defended them in this place; and by the bye shows how ill the good Bp. was treated for his last sermon at Paul's Cross, by this generation of vipers; which extorted from him that protestation he made on his death bed, of which I shall give an account hereafter. Being naturally of a spare and thin body, and thus restlessly trashing it out with reading, writing, preaching, and travelling, he hastened his death, which happened before he was full 50 years of age; of which he had a strange perception a considerable time before it happened, and wrote of it to several of his friends, but would by no means be persuaded to abate any thing of his former excessive labours, saying a bishop should die preaching.—Though he ever governed his diocese with great diligence, yet perceiving his death approaching, he began a new and more severe visitation of it; correcting the vices of the clergy and laity more sharply; injoining them in some places tasks of holy tracts to be learned by heart, conferring orders more carefully, and preaching oftener.

Having promised to preach at Lacock in Wilts, a gentleman who met him going thither, observing him to be very ill by his looks, advised him to return home, assuring him it was better the people should want one sermon, than to be

altogether deprived of such a preacher. But he would not be persuaded, but went thither and preached his last sermon out of *Gal. 5.* "Walk in the spirit," &c. which he did not finish without great labour and difficulty.—The Saturday following being September 22, 1571, he piously and devoutly rendered up his soul into the hands of God, having first made a very devout and Christian exhortation to those that were about him, and expressing much dislike of one of his servants who prayed for his recovery. He died at Monkton Farley, when he had been a Bp. almost 12 years; and was buried almost in the middle of the quire of his cathedral church, and Ægidius Lawrence preached his funeral sermon. He was extremely bewailed by all men; and a great number of Latin, Greek, and Hebrew verses were made on this occasion by learned men, which are collected and printed by Mr: Lawrence Humfrey, Reg. Prof. Div. at Oxon, in the end of his life written in Latin by the order of that university; nor has his name been since mentioned by any man, without such eulogies and commendations as befitted so great, so good, so learned and laborious a prelate.

Having thus brought him to his grave, my reader may be pleased to permit me to collect some particular things which could not so well be inserted into the history of his life, without breaking the thread of it. He had naturally a

very strong memory, which he had strangely improved by art. Mr. Humfrey gives several examples of this, but I will instance in two only. John Hooper, Bp. of Gloucester, who was burnt in the reign of Queen Mary, once to try him, wrote about 40 Welsh and Irish words; Mr. Jewel going a little while aside, and recollecting them in his memory, and reading them twice or thrice over, said them by heart backward and forward exactly in the same order they were set down. And another time he did the same by 10 lines of Erasmus's paraphrase in English, the words of which being read sometimes confusedly without order, and at other times in order, by the lord keeper Bacon, Mr. Jewel thinking a while on them, presently repeated them again backward and forward, in their right order and in the wrong, just as they were read to him; and he taught his tutor, Mr. Parkhurst, the same art.

Tho' his memory were so great and so improved, yet he would not entirely rely upon it, but entered down into common place books, whatever he thought he might afterwards have occasion to use; which, as the author of his life informs us, were many in number, and great in quantity, being a vast treasure of learning, and a rich repository of knowledge, into which he had collected sacred, profane, poetic, philosophic and divine notes of all sorts; and all these he had again reduced into a small piece or two, which

were a kind of general indexes, which he made use of at all times when he was to speak or write any thing; which were drawn up in characters for brevity, and thereby so obscured, that they were not of any use, after his death, to any other person. And besides these, he ever kept diaries, in which he entered whatever he heard or saw that was remarkable; which once a year he perused, and out of them extracted whatever was more remarkable.

And from hence it came to pass, that whereas Mr. Harding, in that great controversy they had, abounded only in words, Bp. Jewel overwhelmed him with a cloud of witnesses and citations out of the ancient fathers, councils, and church historians; confirming every thing with so great a number of incontestible authorities, that Mr. Harding durst never after pretend to a second perfect and full answer, but contented himself with snarling at some small pieces: the truth is, as Dr. Heylyn observes, all the following controversors were in this point beholding to the indefatigable industry of this great leader.—Yet he was so careful in the use of his own common place books, that when he was to write his defence of the Apology, and his Reply, he would not trust entirely to his own excerpts or transcriptions, but having first carefully read Mr. Harding's books, and marked what he thought deserved an answer, he in the next place drew up the heads

of his intended Answer, and resolved what authorities he would make use of upon each head, and then, by the directions of his common place book, read and marked all those passages he had occasion to make use of, and delivered them to some scholars to be transcribed under their proper heads, that he might have them together under his eye when he came to write; which care and diligence of his speaks at once both his industry, fidelity, and modesty, in that he would not trust his own transcripts, and is a just reprehension of the falshood of those who knowingly make false citations, and of the supine negligence of those who take them up upon trust from other men, and use them without any examination; by which means great mistakes are made, and controversies spring up to the disturbance of the world. The truth is, a man ought to re-examine his own thoughts; for what may seem very pertinent at a first reading to any purpose, may prove otherwise upon second thoughts, and a close observation of what goes before or follows after in the author; and few men are so exact in their first excerpts, but thro' haste, inadvertence, or mistake, they may more or less err and be deceived; not to say that a man's intention of mind is much exalted by the fixing it upon one particular object, and the expectation of a conviction from his adversary, in case he make the least mistake. This account of our venerable Bp. was given by

one Mr. John Garbrand, who was intimately acquainted with him, in an epistle dedicatory before some of his sermons, printed in 8vo. in 1583.

He was an excellent Grecian, and not unacquainted with the Italian tongue; and as to the Latin, he wrote and spoke it with that elegance, politeness, purity, and fluency, that it might very well be taken for his mother tongue; and certainly he took the right course to be master of it, having made himself in his youth perfectly master of Horace (upon whom he wrote a large commentary), Tully, and Erasmus, all whose voluminous and excellent works he read over, excerpted and imitated every day he lived, especially during his continuance at Oxon, and he was then wont also to declaim extempore to himself in Latin in the woods and groves as he walked.—And when the Lady Bacon wrote him a letter in Greek, he replied in the same language. He was excellently read in all the Greek poets, orators, and historians, especially in the ecclesiastical historians, and above all other, loved Gregory Nazianzen, and quoted him on all occasions.

His learning was much improved by his exile, in which, besides his conversation with Peter Martyr and the other learned men at Strasburgh and Zurich, and his society with Mr. Sandys, afterwards Abp. of York, his curiosity led him over the Alps into Italy, and he studied some time in Padua, and by the acquaintance he con-

tracted with Seignior Scipio a great man, seems to have been very much esteemed there. He was of a pleasant debonaire humour, extremely civil and obliging to all; but withal of great gravity, and of so severe a probity and virtue, that he extorted from his bitterest enemies a confession, that he lived the life of an angel; and tho' he were lame, yet till his being a Bp. he travelled for the most part a foot, both at home and beyond the seas; he was contented in every condition, and endeavoured to make all others so, by telling them when he was in exile, that neither would their calamity last an age, neither was it reason they should bear no share of the cross of Christ, when their brethren in England fared so much worse. He was so extremely grateful to all that had done him good, that when he could not express his gratitude to Mr. Bowin his schoolmaster, he paid it to his name, and did good to all that were so called for his sake, tho' they were not related to that good man.—He was a most laborious preacher, always travelling about his diocese, and preaching wherever he came; wherein he laboured to speak to the apprehensions of the people, hating all light jingling discourses and phrases, as beneath the dignity of that sacred place, yet he was careful here too in the choice of his words, and endeavoured to move the affections of his auditory by pathetic and zealous applications, avoiding all high-flown

expressions, and using a grave and sedate, rather than sweet way of speaking, and *never venturing in the meanest auditory to preach extempore.**

Mr. Humfry, who was himself a Calvinist, (as Mr. Camden informs us in his *Annals*,) has done what he could to represent Bp. Jewel as a favourer of our English dissenters; but it is certain he opposed them in his exile, when they began the stirs at Frankfort; and the last public act he did in all his life, was to reprehend them severely, in a sermon preached at Paul's Cross, which I take to be the last sermon, printed in the collection of his works in 1609; and to defend the rites and ceremonies of the Church against them; both which he mentioned on his death-bed in these words. "My last sermon at Paul's Cross in London, and the conference I held with some brethren concerning the ceremonies and present state of our Church, was not undertaken to please any mortal man, or to exasperate or trouble those that thought otherwise than I did; but lest either party should prejudice the other, and that the love of God through the operation of the Holy Ghost, which is given to us, might be shed abroad in our hearts." To which he wisely

* Dr. Wordsworth, now the highly respected Master of Trin. Coll. Camb. who published in 1818 an invaluable work entitled "Ecclesiastical Biography," 6 vols. 8^o. observes, vol. 4, p. 63, note, that this "is affirmed on insufficient authority, unless by preaching extempore, the author means preaching *without premeditation*. His famous sermon at Paul's Cross, A. D. 1560, purports in the title, to be "set forth, as neere as the author *could call it to remembrance*, without alteration or addition."

subjoins his opinion, that these contentions were kindled and fomented by the Popish party ; as is well known now. The truth is, the schism was then in its rise, and those great impostors, Coleman, Button, and Hallingham, which were nothing but Popish priests in the masquerade of puritan preachers, being severely corrected in 1568,* there was no great motion made by that party, till the parliament held in the 13th year of the queen, April 2, 1570, had confirmed the Articles of the Church by act of parliament ; and subscription thereupon, being more severely urged than before, many dissenters kept their private meetings in woods, fields, their friends' houses, &c. as Fuller† from *Tho. Cartwright's 2d Reply*, p. 38, informs us. These disorders in all probability occasioned the sermon at Paul's Cross, and and the conference at London, which happened not long before his death, and probably after this session of parliament, which the Bp. survived but 6 months. So that if the Bp. did rarely and unwillingly preach any thing concerning the rites and indifferent parts or circumstances of religion, as our author tells us, it was because he had no great occasion given him : but what he thought of these men, will best appear from the sermon I mentioned above ; his words are these. “ By

* The preface to the first tom. of Coll. by Dr. Nalson.

† Fuller's C. II. lib. 9. sect 3. n. 3.

whose name shall I call you? I would I might call you brethren; but alas, this heart of yours is not brotherly: I would I might call you Christians; but alas, you are no Christians: I know not by what name I shall call you: For if you were brethren, you would love as brethren: if you were Christians, you would agree as Christians." So that he could have no good opinion of those whom he every where in that sermon stiles proud, self-conceited, disobedient, and unquiet men, who did not deserve the title of brethren or Christians. What would he have said if he had lived in our days?

Besides confuting some of the seditious doctrines of Tho. Cartwright,* who became famous by his *Admonition* to the Parliament; in the year following the Bp. said, *Stultitia nata est in corde pueri, & virga disciplinæ fugabit illam.*† Which shews he was no encourager of faction by lenity and toleration; tho' he was a man of great moderation otherwise, and expressed a great sense of the frailties of mankind in other instances; as appears by his letter to Dr. Parkhurst when Bp. of Norwich. "Let your chancellor" (saith he)

* In a short paper written by this good Bp. against certain frivolous objections made against the government of the Church of England, printed at London, 1641, Bp. Whitgift, in the defence of the Answer to the Admonition, tells us, Cartwright was the man, and that hereupon the Faction used the Bp. most ungratefully and despitefully. p. 423.

† Prov. 22. 15.

“be harder, but you easier; let him wound, but do you heal; let him lance, do you plaister; wise clemency will do more good than rigid severity; one man may move more with an engine, than six with the force of their hands.” And accordingly he would often sit in his own consistory with his chancellor, hearing, considering, and sometimes determining causes concerning matrimony, adultery, and testaments, &c. not thinking it safe to commit all to the sole care and fidelity of his chancellor and officials. But tho’ as a justice of the peace he often sat in the courts of quarter sessions, yet here he very rarely interposed, except his judgment were desired concerning some scruple of religion, or some other such-like difficulty. So exact was his care, not to entangle himself with secular affairs; and yet not to be wanting to his duty in any case.—Tho’ he came to a bishopric miserably impoverished and wasted, yet he found means to exercise a prodigious liberality and hospitality. For the first, his great expence in the building a fair library for his cathedral church, may be an instance, which his successor, Dr. Gheast, furnished with books, whose name is perpetuated, together with the memory of his predecessor, by this inscription:—

“*Hæc Bibliotheca extracta est sumptibus. R. P. ac D. D. JOHANNIS JEWELLI, quondam Sarum Episcopi; instructa vero libris à R. in Christo P. D. Edmundo Gheast, olim ejusdem Ecclesiæ*

Episcopo, quorum memoria in Benedictione erit A.D. 1578."—His doors stood always open to the poor, and he would frequently send his charitable reliefs to prisoners, nor did he confine his bounty to Englishmen only, but was liberal to foreigners, and especially to those of Zurich, and the friends of Peter Martyr.—But perceiving the great want of learned men in his times, his greatest care was to have ever with him in his house half a dozen or more poor lads which he brought up in learning; and took much delight to hear them dispute points of grammar-learning in Latin at his table when he was at his meal, improving them, and pleasing himself at the same time.

And besides these, he maintained in the University several young students, allowing them yearly pensions; and whenever they came to visit him, rarely dismissed them without liberal gratuities. Amongst these was the famous Mr. Rich. Hooker, his countryman, whose parents being poor, must have been bound apprentice to a trade, but for the bounty of this good Bp. who allowed his parents a yearly pension towards his maintenance well near 7 years before he was fit for the University, and in 1567 appointed him to remove to Oxford, and there to attend Dr. Cole, then president of C. C. C. who, according to his promise to the Bp. provided him a tutor, and a clerk's place in that college; which, with a contribution from his uncle Mr. John Hooker, and

the continued pension of his patron the Bp. gave him a comfortable subsistence; and in the last year of the Bp.'s life, Mr. Hooker making this, his patron, a visit at his palace, the good Bp. made him, and a companion he had with him, dine at his own table with him, which Mr. Hooker boasted of with much joy and gratitude, when he saw his mother and friends, whither he was then travelling a foot. The Bp. when he parted with him gave him good council and his blessing, but forgot to give him money; which, when the Bp. be-thought himself of, he sent a servant to call him back again, and then told him, 'I sent for you, Richard, to lend you a horse which hath carried me many a mile, and I thank God with much ease.' And presently delivered into his hand a *walking-staff*, with which he professed he had travelled many parts of Germany; and then went on and said, 'Richard, I do not give but lend you my horse; be sure you be honest and bring my horse back to me at your return this way to Oxford; and I do now give you 10 groats to bear your charges to Exeter; and here is 10 groats more which I charge you to deliver to your mother, and tell her I send a Bp.'s blessing with it, and beg the continuance of her prayers for me. And if you bring my horse back to me, I will give you 10 more to carry you on foot to the college; and so God bless you good Richard.' It was not long after this, before this good Bp. died, but before

his death he had so effectually recommended Mr. Hooker to Edwin Sandys, then Bp. of London, and after Abp. of York, that about a year after he put his son under the tutelage of Mr. Hooker, and was otherwise so liberal to him, that he became one of the learnedest men of the age; and as Bp. Jewel foiled the *Papists*, so this Mr. Hooker in his books of Ecclesiastical Polity, gave the *Dissenters* such a fatal defeat, as they never yet could, nor ever shall be able to recover from. Nor was Mr. Hooker ungrateful, but having occasion to mention his good benefactor in that piece, he calls him, (Bp. Jewel,) “the worthiest divine that christendom hath bred for the space of some hundreds of years.”

But to return to Bp. Jewel, he had collected an excellent library of books of all sorts, not excepting the most impertinent of the Popish authors; and here it was that he spent the greatest and the best part of his time, rarely appearing abroad, especially in a morning, till eight of the clock; so that till that time it was not easy to speak with him; when commonly he eat some slight thing for the support of his thin body; and then, if no business diverted him, retired to his study again till dinner.—He maintained a plentiful, but sober table, and tho’ at it he eat very little himself, yet he took care his guests might be well supplied, entertaining them in the mean time with much pleasant and useful discourse,

telling and hearing any kind of innocent and diverting stories ; for tho' he was a man of a great and exact, both piety and virtue, yet he was not of a morose, sullen, unsociable temper, and this his hospitality was equally bestowed upon both foreigners and Englishmen.—After dinner he heard causes, if any came in ; and dispatched any business that belonged to him (though he would sometimes do it at dinner too ;) and answered any questions, and very often arbitrated and composed differences betwixt his people, who, knowing his great wisdom and integrity, did very often refer themselves to him as the sole arbitrator, where they met with speedy, impartial, and unchargeable justice.—At 9 at night he called all his servants about him, examined how they had spent their time that day, commended some, and reprov'd others, as occasion served, and then closed the day with prayers, as he began it : the time of his public morning prayers seems to have been 8.—After this he commonly went to his study again, and from thence to bed, his gentlemen reading some part of an author to him, to compose his mind, and then, committing himself to his God and Saviour, he betook himself to his rest.—He was extreme careful of the revenues of the Church, not caring whom he offended to preserve it from impoverishing in an age, when the greatest men finding the queen not over liberal to her courtiers and servants, too often paid themselves out of the

Church patrimony, for the services they had done the Crown, till they ruined some bishoprics entirely, and left others so very poor, that they are scarce able to maintain a prelate.—There is one instance of this mentioned by all that have written our Bp.'s life: a courtier (who was a layman) having obtained a prebend in the church of Sarum, and intending to let it to another lay-person for his best advantage, acquainted Bp. Jewel with the conditions between them, and some lawyers' opinion about them: to which the Bp. replied, 'What your lawyers may answer I know not; but for my part, to my power, I will take care that my church shall sustain no loss whilst I live.' What was the event of this none of them have told us.

Nor was he careful of his own church only, but of the whole English church, as appears by his sermon upon Psalm 69, v. 9: *The zeal of thine house hath eaten me up.* Which he preached before the queen and court, as appears by it in several addresses to her in the body of that sermon. In it he hath this observation: 'In other countries the receiving of the Gospel hath always been the cause that learning was more set by; and learning hath ever been the furtherance of the Gospel. In England, I know not how it cometh otherwise to pass, for since the Gospel hath been received the maintenance for learning hath been decayed; and the lack of learning will be the decay of the Gospel.' And a little after he tells us, 'Those that

should be fosters of learning, and increase the livings, had no zeal. What said I, increase? Nay the livings and provisions which heretofore were given to this use, are (saith he) taken away.' And a little after, 'Whereas all other labourers and artificers have their hire encreased double, as much as it was wont to be; only the poor man that laboureth and sweateth in the vineyard of the Lord of Hosts, hath his hire abridged and abated.' And he applies himself towards the conclusion thus to the great men: 'You enriched them which mocked and blinded and devoured you; spoil not them now that feed and instruct and comfort you.'

I had not taken the pains to transcribe so much of this excellent discourse, which may easily enough be read by any that desire it in his works, but to raise a little consideration, if it be possible, in this debauched age. This good man foretold here, that this sacrilegious devastation of the Church would in time be the ruin of the Gospel, as he calls the Reformation, and so it came to pass; for whereas he observed then, that by reason of the impropriations, the vicarages in many places, and in the properest market towns were so simple, that no man could live upon them, and, therefore, no man would take them, but the people were forced to provide themselves as they might with their own money; the consequence of this in a few years was, that these mercenary men

becoming factious, or being such, crept into such places out of hopes of the greater advantage; and so infected the minds of the tradesmen, that as the Church became very much weakened and disquieted by their factions, so our parliaments in a little while became stuf with a sort of lay-brethren who were enemies both to the Church and Crown, which was a great part of the occasion of the Rebellion in 1640, in which many of those families whose ancestors had risen by the spoils of the Church were ruined; and tho' much care was taken upon the restitution of his late Majesty Charles II. for the prevention of such mischiefs for the future, yet no care was taken of these livings in market towns and corporations; by which means it came to pass, that within about 20 years more, we were very fairly disposed for another change, and nothing but God prevented it. From whence I conclude, that till this leak is stopped, both Church and Crown will be in danger of a shipwreck.

There is fixed upon the Bp's gravestone a plate of brass with the arms of his family, and this following inscription: [by Humfrey.]*

D.

Johanni Jewello Anglo Devoniensi ex Antiqua Juellorum familia Budenæ Oriundo, Academiae Oxoniensis Laudatissimo Alumno: Mariana tem-

* This inscription is now lost. *Hist. Sar. Cath.* p. 211.

pestate per Germaniam Exuli, Præsuli Regnante Elizabetha Regina Sarisburiensis Diocœseos (cui per Annos XI. Menses IX. summa fide & integritate præfuit) Religiosissimo: Immaturo fato Monkton-farleæ prærepto XXIII. Sept. Anno salutis humanæ Christi Merito Restitutæ 1571. & Ætatis suæ 49. Positum est Observantiæ ergo hoc Monumentum.

ADDITAMENTA.--'The "Person of Quality" as she is termed in the title page (see Pt. 2. p. 3.) was wife of Sir Nich. Bacon, lord keeper; mother of Fra. Lord Verulam, and governess to K. Edw. 6. In Ballard's *Memoirs of learned Ladies*, 4to. 1752. p. 190, she is incorrectly called Lady Anna Bacon, for which read Anna Lady Bacon, since she was not the daughter of an earl or nobleman of higher rank, but only of a Knt. viz. Sir Anth. Cooke. Her translation of Jewel's *Apology* was printed in 4to. Lond. 1564. 12mo. 1600. Lady Bacon, who it seems was quite a *blue stocking*, submitted her performance to the Abp. of Cant. and Bp. Jewel, whom she addressed in a Greek epistle. These prelates both pronounced her translation correct. The life by Laur. Humphrey was printed by Daye, 1573. There is also a life of Jewel in *Abel Redivivus*, 1651, p. 301—313. (Bodl. lib. Mar. 189, 4to.) Notitia of this PILLAR of the Church of England

will be found in Harrington's *Brief View*, 12^o. 1653, (Bodl. Linc. 8^o. c. 283,) p. 85.—Wood's *Ath. Ox.* new edit. 1. 389. Richardson's *Godw. de præsul.* p. 354. Fuller's *Worthies of Eng.* 4to. 1811. ed. Nichols. 1. 279. *Biog. Brit.* old edit. 4. 2758. Chalmer's *Biog. Dict.* 19. 16. Churton's *Life of Dean Nowell*, passim (see there the Bp.'s fac-simile.) Middleton's *Evan. Biog.* 2. 103, where there is an indifferent portrait of the Bp. with the spire of Salisbury cathedral in the back ground.) And in Prince's *Worthies of Devon*, 4to. 1810. p. 528. An engraving of his *Arms* will be seen in pl. iv. of that work, and the blazonry at p. 782. viz. Ar. on a chev. Az. a virgin's head crowned O. betw. 3 gilly flowers G. slipped V ; on a chief S. a lure betw. 3 falcons of the 1st. belted of the 3d.

Engraved Portraits.—Granger 1. 208. and Bromley *Per.* 2. class 4, p. 33, mention 7, the best of which are that in the *Heroologia.* 8^o and a half sh. by Vertue æt. 40. A portrait is prefixed to his *Apology made English*, with his life, (reprinted here,) 1685. To the list given by Granger we may add a small oval in *Abel Redivivus*, p. 301. full faced, square cap ; and also an excellent small portrait in Lupton's *Modern Protestant Divines*, 8^o. Lond. 1637, a work of singular rarity. A long list of Bp. Jewel's writings is given in Wood, *Ath. Ox. new edit.* 1. 393, sq. but the work on which his fame is built is the

Apologia Ecclesie Anglicanae. Jewel's works were published in English, Lond. 1609 fol. [Bodl. Lib. G. 4. 7. Th.] and in Latin by Will. Whitaker, Genev. 1585, fol. [Bod. J. 2. 3. Th.] The *Apology* has been translated into almost every tongue.

II. EDMUND GHEAST.

SUCCESSIT A. D. 1571.——OBIIT A. D. 1576.

A. Wood, *Ath. Oxon, new ed.* 2. 808, says, "he was son of Thos. Gheast, of the family of the Gheasts, of Rough-Heath, in Worcestershire,* which Edmund was born, as a certain writer saith, at Afferton, in Yorkshire."† The 'writer' alluded to is Hatcher, in his MS. *Catal. of the Provosts, Fellows, &c. of King's Coll. Cam.* under the year 1536. Now I can find no such place as *Afferton*, tho' Wood, Fuller, and the MS. of Lufkin, as quoted by Richardson, p. 355, have all adopted it as the birth-place of Gheast. This affords another instance of the fidelity with which error is transmitted. The place meant is no doubt Allerton, or Northallerton, and the error originally, I apprehend, arose in a misprint.

* In Churchill Church, near Bredicot, co. Worc. is a monument to John Guest, Rector, who died 1711 æt. 63.

† A. D. 1508—1513, and 1515, may each be assigned as the period of his birth, according to different authorities.

By an extract from *Antiq. Brit.* p. 37, in the new edition of Wood, 2. 787, note, it would appear that he was born in 1508, for he is there described in the following terms: "Edm. Guest, S. T. B. ex academia Cantab. presbiter secularis, patria Eborocensis, annos natus 51 [rectius 48.] in ep'um Roff. consecratur Jan. 21, 1559;" but from the monumental inscription transcribed below, which states that he died in 1578, aged 63, the inference would be that he was born in 1515. He was fellow of King's Coll. Camb. (Hatcher, *ut sup.* and Godw. *de Præsul.* 355,) and B. D. Fuller, and Godwin, say, he proceeded D. D.; but this does not appear: he is, however, so called in his epitaph, but when consecrated Bp. of Rochester, he was only B. D. Le Neve's *Abps. Cant.* p. 13. Wood's editor, *Ath. Ox.* 2. 808, has inserted in his notes, on the authority of BAKER, the following notice, "Edm. Gheast, S. T. B. a^o. 1551, tunc Vice Præpositus Coll. Regal." *Reg Acad.* "A. M. 1554." We know not how to reconcile the two last dates; for how could he have been B. D. 3 years before he was A. M.?

In the beginning of the reign of Q. Eliz. Harpsfield being deprived, Gheast was appointed 1559, archdeacon of Canterbury. See Somner's *Antiq. Cant. ed. Battely.* Pt. 1. 162. and part 2, 159. ch. 4. & Rymer. *Fœdera.* 15. 543. 'De Presentationibus.' c Pat. 1. Eliz. p. 1. m. 22.

Hasted, in his *Hist. Kent.* 2, 42, among the Bps. of Rochester, calls him rector of Cliff, near Rochester, and says that he held that living and his archdeaconry in commendam with the bishoprick of Rochester. In the list of the rectors of Cliff, however, (vol. 1, p. 538,) Hasted omits his name; and his predecessor, Hugh Weston, is made to appear rector 61 years, viz. from 1554 to 1615, when Dr. Wilson succeeded; now if Bp. Gheast *was* rector of Cliff, which there seems no reason to doubt, (though no writer that I have met with, but Hasted, records that preferment,) there must be a great hiatus in the *Institutiones* transcribed by that able historian, and one that will require more than Gheast to fill. Gheast's name should have been inserted immediately after Weston's in 1558, and his resignation placed at 1571, when he was translated to Sarum. A space of 44 years would then be left for an incumbent or incumbents prior to Wilson, the next in the list, the date of whose succession is placed at 1615. Hasted is clearly erroneous in placing Wilson as the immediate successor of Weston, for the latter could not have been rector beyond 1558, his death having then taken place. (See *Ath. Ox. new edit.* 1, 296. *Newcourt. Repert.* 1, 91. *Leland, Princ. ac. illust. aliquot. vir. &c. Encom.* p. 86. Dart, in his *Hist. West. Ab.* has misprinted 1568 for 1558. We know that Weston was deprived of his preferments by cardinal Pole, and committed to the

tower in 1557, where he died the following year, in Nov. of which his will is dated.

On the 24th of March 1559, Gheast was consecrated Bp. of Rochester, (*reg. Parker*) being the first protestant bishop of that see, by Abp. Parker, assisted by Bp. Jewel, &c. (*Le Neve, Abps. Cant. pt. 1, p. 13.*) He was also appointed Lord Almoner to Q. Eliz. (*' simul,'* says Godwin.)

“Edmond Gwest” occurs among the Worthies (Bps.) of King’s Coll. Cambridge, in Fuller’s *Ch. Hist.* p. 76, under *Hist. Univ. Cam.*

At Rochester he sat about 12 years, and was translated to Sarum, as Godwin says, Dec. 24, 1571, or in March of the same year, as Richardson has it, where he presided 7 years till the period of his death, which took place the last day of February 1578, according to his epitaph, which Godwin has also followed: though, in opposition to the former, which we should presume to be the better authority, Richardson says “*potius 1576.*” He died at the age of 63, “*anno climacterico,*” (*Godw.*) and was buried in the cathedral near Bp. Wivil, whose remains were deposited between him and Bp. Jewell; but they were afterwards all three removed, as appears from the following extract from the *Antiq. Sarisb.* p. 95, copied from “an inscription on the S side of a cross Ile on a small black marble tablet enchased in white:” “The three gravestones underneath this place of Jo. Jewell, Robert Wyvill, and Edmund Gheast,

Bishops of this Church of Sarum, were removed out of the choir upon the paving thereof with white marble, which was done at the charges of the Rev. Dr. John Townson, the sonne of Robert Townson, formerly Bp. of this Church A^{no}. Di. 1684.”

His monumental inscription beneath the effigy of a Bp. on a brass plate, is yet extant in Sarum Cathedral. The following is a copy taken from *Antiq. Sarisb.* p. 97 :

“ *Edmundus Geste* Sacre Theologie Professor *Cantabrigiensis*, Episcopus
Roffensis
 Munere laudabiliter summi Elemosinarii Regum nummorum liberaliter
 annos plusquam
 duodecim perfunctus est, postea vero quum a serenissima Regina
Elizabetha
 translatus, quinquennium huic Episcopatu *Sarum* ad Dei gloriam
 honorifice,
 Ad Ecclesie edificationem fructuose, ad suam commendationem egregie
 prefuisset
 Magno suo commodo et majore luctu suorum, vitam laudabilem cum
 meliore morte
 Commutavit, bonorum (quæ habuit neque nulla neque nimia) magnam
 partem cogna-
 tis et amicis, majorem pauperibus, maximam famulis domesticis
 legavit
 et ingentem optimorum librorum vim, quantam vir una capere bibliotheca
 potest, perpetuo studiosorum usui in hac ecclesia conservandam destinavit.—
 Huic
 igitur ornatissimo et doctissimo et seni et Presuli, ultimo die *Februarii*
Anno Dni.
 1578 [1576] etatis vero sue 63 vita pie defuncto, *Egidius Esteourte* Armiger,
 alter
 illius testamenti Executor hoc Monumentum ad tanti viri memoriam
 retinendam,
 ad suam in illum observantiam testificandum posuit.”

Monumental inscriptions may in general be admitted as unexceptionable authority, especially

as to dates, but in Bp. Gheast's case we find it otherwise. The inscription on the brass plate of his gravestone mentions his death in Feb. 1578, which Fuller also blindly follows, *Worthies, edit. Nichols*, 2, 503, under Yorkshire. But this is manifestly erroneous, the true date being 1576, for we find in the Prerogative Court of Canterbury, his will, in DOUGHTY, dated Feb. 28, 1576, and *proved* Ap. 10, 1577. Consequently he could not have been living in 1578. And if any further proof of the incorrectness of the inscription in this point were necessary, we would refer to the fact of Piers, his successor, being appointed to Sarum in 1577, as recorded in Pat. 19 Eliz. p. 10. m. 1, "Licentia eligendi pro Episcopo Sarum," will be found in Rymer, *Fædera*, Tom. 15, p. 776. Wood, *Ath. Ox. new edit.* 2, 808, art. Jewel, and 836, art. Piers, has hit upon the right date, 1576. We may, therefore, fix it at 1576, and being then aged 63, he must have been born in 1513.

Biographers also have fallen into a curious mistake respecting Gheast's *writings*: Sir John Harrington, in the *Nugæ Antiq. edit.* 1792, vol. 1, p. 103, observes, "Tho' Dr. Guest [so spelled for the sake of the forthcoming pun] succeeded Bp. Jewel, and my Author [without naming any one] makes him *a good writer*, yet he shall not be my *quest* in this discourse," &c. Godwin has

these words:—" Multa ab hoc Epō edita sunt opuscula, quæ Balaeus sigillatim recenset," *edit. Richardson, 355.* Fuller also thus writes: (old edit. p. 198—edit. of 1811, vol. 2, p. 503,) "John Bale, (saith my author) [" Bp. Godwin in the Bps of Sarum,"] reckoneth up many books made by him of considerable value." This is an embellishment, Godwin says, nothing of their value; he merely calls them 'opuscula.' Fuller's editor refers to 'Bale, *de Script. Brit. Cent. ix. num. 61.*' But on getting up to the fountain head these works are found never to have had any existence at all, for Bale does not so much as name Bp. Gheast, Geste, or Guest. N^o. 61. is Miles Co-verdale.

Portraits. Granger, Noble and Bromley, &c. are silent: *Arms* of Guest or Gheast. Az. a chev. betw. 3 shovelers' heads, erased, proper. *Edmo.*

In Hasted's *Hist. Kent.* 4, 285, will be found some matter relative to the vicarage of St. Clement, Sandwich, and the agreements entered into respecting it between Abp. Parker and Gheast, while Archdeacon of Canterbury in 1570.

No memoir of Bp. Gheast is extant.

III. JOHN PIERS.

SUCCESSIT A. D. 1577.—TRANS. AD EBOR. A. D. 1588.

OBIIT A. D. 1594.

Of this prelate no life occurs either in the *Biog. Brit.* or Chalmers's *Biog. Dict.* nor in any of our biographical collections. Godwin is content to comprise his life in about 5 lines: "John Piers, D. D. and dean of Ch: Ch: in Oxford, succeeded Bp. Gheast, both in Rochester (whereunto he was consecrate Mar. 10, 1576) and in Salisbury the yeere 1577. There he sat 11 yeeres (continuing all that while the Queene's Almoner) and was translated to Yorke the yeere 1588." edit. 1601. p. 287. The following notices have been gleaned from the various authorities cited.

A. Wood observes, *Ath. Oxon.* 2. 835. that he "was born [1523] of plebeian and sufficient parents at S. Hinksey, near Abingdon, Berks, and within a short mile of Oxon, was educated in grammar learning in the free school joining to Magd. College; in academicals in the said college, of which he was admitted perpetual* fellow 25 July 1546, being then A. B. Soon after, upon an invitation, he was elected into the number of senior students of Ch: Ch: which place he being unwilling to take, had liberty granted to him that if he did

* Quære, probationer fellow?

dislike it at the year's end he might leave it. Whereupon being weary of it at the term of that year, he was elected probationer* of Magdalen College, beforementioned, 26 July, 1548,† and the next year proceeded in arts. About that time he entered into holy orders, and being soon after made divinity reader of that house, obtained also the rectory of Quainton, in Bucks; both which places he kept together for some time. But so it was, that he being a man of good parts, and accounted by his contemporaries an excellent disputant, yet by keeping rustical company at Quainton, or at some small cure that he had near to his native place before he had obtained Quainton, [he] was in great hazard of losing all those excellent gifts that came after to be well esteemed and rewarded in him.‡ In 1558 he was admitted to the reading of the sentences, being about that time prebendary of§ Chester, of which

* Quære, perpetual fellow ?

† Wood must be in some error here. He makes it appear that Piers was admitted probationary fellow 2 years after his admission as perpetual fellow—thus, in other words, very unfairly putting him to the proof after he had been *approved*, and *advancing* him to the *lower* dignity.—Le Neve has implicitly adopted this blunder. *Abps. York.* Pt. 2. p. 72.

‡ A. Wood 2. 835, and Sir John Harrington, *Brief View* (12mo. 1653. Bodl. Linc. 8o. c. 283.) p. 184, relate some circumstances in the early part of Piers's career, which, as they seem to be mere scandal, and devoid of probability, I have thought fit not to transcribe.

§ “John Pierse. S. T. P. was collated to the 2d stall at Chester, ao. 1566.” Willis. *Cath.* 1. 346. Wood's phrase, “about that time,” (1558,) gives a latitude of 8 years.

church being soon after made dean in the place of Rog.* [Richard] Walker, M.A. he proceeded in divinity. In the beginning of 1570 he was elected Master of Baliol College, but before he was settled therein, he was made Dean of Ch: Ch: in Oxon. So that resigning his mastership in May 1571, he was on the 15th March following made Dean of Sarum, upon the resignation of Dr. Edm. Freke, made Bp. of Rochester. Which deanery he kept with that of Ch: Ch: till he was consecrated Bp. of Rochester, the 15th April, 1576. About which time being made the Queen's Almoner, she gave him leave notwithstanding, to keep a commendatory title to the deanery of Sarum till 1577, and then in the beginning of that year she made him Bp. of that place† on the death of Dr. Edm. Gheast, who died in Feb. 1576. In the said see he sat several [11] years with great honor and repute, and was beloved of all. At length, upon the death of Dr. Edwin Sandys, being made Abp. of York, was translated to that place 19th Feb. 1588. He died at Bishopsthorp in Yorkshire, the 28th Sept. 1594, aged 71 years, leaving then behind him the character of a great and modest theologian; whereupon his body was buried in the third chapel at

* It was Richard *not* Roger Walker who was dean of Chester. See *Willis. Cath.* 1. 388. *Wood. Ath. Ox. new ed.* 2. 835. *Churton's Nowel.* 288. *Broster's Chester Cath.* p. 56.

† "Eleemosynarii munus adhuc retinuit." *Godw. ed. Rich.* p. 711.

the E. end of the cathedral church of York. Over his grave was soon after erected a fair monument at the E. wall; the inscription on which, wherein his character is contained at large, you may see in *Historia et Antiquitates Univ. Oxon. lib. 2. p. 255. a & b.* He left his estate to John Piers, Registrary to the Abp. of York, son of Thos. Piers, of S. Hinksey before-mentioned, the Abp.'s brother, who married Eliz. dau. of Rich. Bennet, and sister of Sir John B. Knt. Judge of the Prerog. Court of Cant.*

From the *Fasti*† the following dates are collected, A. B. 1545. A. M. 1549. B. D. 1558. D. D. 1565. being then dean of Chester.

To the above we may add, from Bliss's edition of *Ath. Ox. 2. 835.* that he had a "dispensation to hold the deanery of Chester and the deanery of Ch: Ch: Oxon. rectory of Langdon (dioc. Lond.) and of Philingsham [Fillingham] (dioc. Linc.) Feb. 25, 1570. TANNER." "1567, 30 Jun. Joh. Pyres. S. T. D. coll. ad eccl. de Layndon per mortem Nich. Karvyle. *Reg. Grindall. ep'i Lond.*"—"1573, 12 Nov. Joh. Walker, S. T. P. coll. ad eccl. de Layndon per resig. Joh. Peyrce, S. T. P. *Reg. Sandys, ep'i Lond. KENNET.*"

The following is a synopsis of this prelate's

* But in the monumental inscription, *vid. inf.* we find John Bennet, LL.D. calling himself "hæres in testamento scriptus."

advancements in the Church and University :—
 A. B. 1545. Fell. Magd. Coll. Ox. 1548. A. M.
 1549. Rector of Quainton, or Queinton-Malet,
 Bucks, about 1549. B. D. 1558. D. D. 1565.
 Preb. of Chester, 1566. Dean of Chester, 1567,
 so Willis, *Cath.* 1. 346. Wood says, “ soon after
 1588.” *Ath. Ox.* 2. 835. See Broster, *Chester Cath.*
 p. 56. Churton, *Life of Nowel*, p. 238. Wood,
 in his *Fasti*, under that year (1565,) describes
 him as Dean of Chester at the time of his taking
 his degree of D. D. : but this must be by pro-
 lepsis. He resigned the deanery of Chester 1571.
 Hasted, in his *Hist. Kent*, 2. 42, says, “ he *pro-*
bably resigned the deanery of Chester on his ad-
 mission to that of Ch : Ch : in 1571.” but Willis
 says “ he held the deanery of Chester with Ch : Ch :
 till such time as he got Salisbury deanery.” *Cath.*
 2. 440. Rector of Langdon, or Laingdon, cum
 cap. de Basildon, Essex (Newcourt. *Repert.* 2.
 355.) 1567. resign. 1573—dispensation to hold
 Fillingham, 1570. dean of Ch : Ch : 1570-1: re-
 sign. 1572 as Willis says, but 1576, according to
 Wood. The former observes in his *Cath.* 2. 440,
 that he resigned Ch : Ch : on accepting Sarum
 deanery in 1572, but the latter states, *Ath. Ox.*
new edit. 2. 836, that he kept the deanery of Ch : Ch :
 till he was consecrated Bp. of Rochester, 1576.
 Master of Bal. Coll. 1570. H. Savage, in his
Balliofergus, 4to. Oxon. 1668, p. 111, says, he
 held the Mastership of Baliol and the Deanery of

Ch: Ch: together, “admitted Master, May 23, 1570.”—The dispensation, as above, shews that he at the same time held the deaneries of Chester and Ch: Ch:—resign. 1571—Dean of Sarum, March 1571-2; resign. 1576 as Willis says, but Wood has it 1577. “He kept Salisbury deanery till he was made Bp. of Rochester” (1576) Willis *Cath.* 2. 440.—“The Queen gave him leave to hold a commendatory title to the deanery of Salisbury till 1577, and then in the beginning of that year she made him Bp. of that place (Salisbury) on the death of Dr. Gheast,” &c. *Ath. Ox. new ed.* 2. 836.—Bp. of Rochester and Almoner, Ap. 15, 1576. *Godw. de præ. ed Rich. int. Epōs Roff.* p. 538. “Consecrated Bp. of Rochester, being then dean of Sarum, 1576. Ap. 15, by Abp. Grindall at Lambeth.”—Le Neve. *Abps.* 1. 35. Bp. of Sarum, 1577. (*ib*) “had the royal assent 1577.” Pat. 20 Eliz. 1. m. 20. Rymer *Fædera. Tom xv.* 783. and restit. of Temp. *eād. pag.*—Abp. of York. 1588.

Willis, *Cath.* 1. 50, thus speaks of him:—“John Piers, S. T. P. Rector of Queinton Mallet, C^o. Bucks, Prebendary of Chester, succeeded being elected to this See (York) from that of Salisbury, Feb. 1, 1588, translated hither Feb. 9, and confirmed Feb. 19. What his other preferments were are given us in his inscription (2) on his monument for which I shall refer for his character. He was in short endowed with all sorts

of learning, and in all places where he presided, particularly at Chester, Oxford, Salisbury, and here [York], beloved by all for his humanity, christian behaviour, and generosity, which, being a single man, he exercised to that degree that he had little left to bestow at his death: so that I can not find that he made any will otherwise than a nuncupative one, as is supposed. This primitive Bishop died at Bishopsthorpe, universally lamented in the 71st year of his age, having leased nothing of the revenues of the church as his predecessor (Sandys), and his successor (Hutton,) and was buried in the Cathedral at the E. end, where is erected to his memory the following inscription, on a compartment of marble between 2 pillars having his arms on a shield at top:”—

“Johannes Piers S. Theol. Doctor, cælebs, postquam Decanatum Cestriæ; Eccl. Xiⁱ in Acad. Oxon; et Sarisburiae functus esset, et postquam Episcopatum Roffensem viginti menses, Sarisburiensem undecim plus minus annos gessisset, Archiepiscopatum Eboracensem annos sex vitæ autem 71. obiit Sept. 28. A. D. 1594.*

Cujus hic repositum est cadaver. Genere non magnus fuit (nec tamen humilis) dignitate, locoque major, exemplo maximus. Homo si quisquam mortalium a malitia et vindicta plane innocens:

* Drake in his *Antiquities of York*, p. 456, reads “Eboracensis sui Episcopatus anno sexto,” &c.

summe liberalis in omnes. Pauperibus ita beneficus, ut non suam modo sed et principis sui munificentiam, eleemosynarius regius, larga manu per multos annos erogarit. Hospitalis adeo ut expensæ reditus sæpe æquarint nonnumquam superarint. Contemptor mundi optimus, facilis et in sola vitia superbus. Scilicet non minus factis quam sermonibus syncerum verbi Præconem egit. Et fuit in evangelio prædicando, tam in aula et academia quam in Ecclesia, ut semper valde nervosus, ita ad extremum usque halitum mirabiliter assiduus. Veram et genuinam* Christi religionem modis omnibus propagavit, falsam et adulterinam totis viribus oppugnavit. Bonas literas pro facultatibus auxit. Ignavos, sedulitatis suæ conscius ferre non potuit. Manus temere nemini imposuit. Ecclesiæ patrimonium veluti rem Deo sacratam intactum defendit. Summa,† semper apud illustrissimam mortalium Eliz^m. gratia floruit. Ineffabili apud Deum immortalem gloria æternum florebit. Vivit in cælo‡ anima ejus,—vivet in terris memoria: utinam et vivum exemplar in omnibus episcopis ecclesiæque pastoribus cerneretur. JOHANNES BENNET Leg. Doct.

* Willis, Le Neve, and many others, have, one after another, without stopping to examine the epitaph, written "veram et germanam religionem." The antithetical structure of the sentence is obvious. I have ventured to restore what I conceive the true reading, *genuinam*.

* Drake *ut sup.* Summatim.

† Cælis. *ib.*

hæres in testamento scriptus memoriæ tanti præsulis talisque patroni sui (cui omnibus officii ac observantiæ nominibus se deditissimum profiteretur) hoc pii gratique animi non tantæ hereditatis monumentum suis sumptibus posuit.”

There is a sermon in print which was preached at his funeral by his chaplain, Dr. John King, 17 Nov. 1594. *Le Neve. Abps. Yo.* 79.

Drake says he was buried in the 3d chapel, called All-Saints, at the E. end of the cathedral under the window, where his monument was placed till it was removed to make way for the fine tomb of the Hon. Tho. Wentworth. It is now put over a door in the corner. A plate of the monument may be found in Drake *Hist. of York*, together with the inscription which is also preserved in Le Neve's *Archbps. pt. 2.* p. 77, and in the *Hist. and Antiq. Oxford*. It is remarkable that most of the foregoing epitaph is the same as Abp. Sandys's (Piers's predecessor at York,) but being put in different churches, the writer did not imagine they would ever be compared. As Sandys preceded Piers, it might appear that Piers's monumental inscription was copied from Sandys's, but the contrary is the fact, for Willis (vol. 1. p. 49,) says that Sandys's monument was erected seemingly many years after his death. The same writer observes, that “this epitaph seems to have raised an emulation in Sandys's family to give him a like character.”

Strype in his *Life of Abp. Whitgift*, remarks of Abp. Piers that “ he obtained by his learning, good government, and Christian behaviour, a great character from that college” [Ch: Ch:] In an epistle, anno 1575, to the Lord Treasurer, requesting that Dr. James might be appointed his successor, the students observed that their late dean’s “ kindness towards the good, discreet conduct towards the refractory, and moderation towards all, were singular : that he was excellently furnished with the knowledge of all arts, and a great instrument in the progress of good learning in that house. They extoll his learning, humanity, liberality, beneficence ; and as he governed the college, so no doubt he behaved himself when he was advanced to the government of the Church.” P. 288. See also Le Neve, *Abps. of York*, pt. 2, 76.

In Tho. Newton’s *Illustrium aliquot Anglorum Encomia*, a scarce work which will be found in the Bodleian Lib. 4^o. L. 37, Art. Seld. (Lond.* 1589), p. 115, the following copy of verses to the Abp. occurs :—

“ Ad Reverendiss. D. Joannem Piersum
Archiepiscopum Isurouicanum.

Uxellum nuper te vidit, Perse, decanum :
Pontificem vidit Roffa deinde suum.
Postea pontificem te læta Seueria doctum
Excipit, et vigilem fovit amica patrem.

* There is another edition by Tho. Hearne, Oxon, 1715. Bodl. 3^o. F. 59. Jur.

Principis Elisabethæ Eleemosynarius inde
 Munia honorifice tradita fidus obis.
 Ad summa eveetus titulorum culmina sensim
 Præmia, virtutem qui comitentur, habes.
 Nunc autem ad rigidos te confers, Perse, Brigantes,
 Isurovicani, præsul amande, gregis.
 Det Deus his præsis multos feliciter annos,
 Tam colibendo malos quam refovendo bonos."

I find no publications of this prelate recorded. Mr. Churton, in his *Life of Dean Nowell*, p. 295, has some very apposite remarks respecting a thanksgiving sermon, spoken of by Stowe in his *Chronicle*, preached by Piers, Bp. of Sarum, before the Queen and Court, on the defeat of the Spanish Armada.

Arms. The following are from Wood's MSS in the Ashmolean: "Barry, a phœnix crownd O piercing his breast with her bill, and feeding her young ones with blood. The blood is G, and young O. and the nest wherein they all stand of the same colour." Wood brings down the family to the Abp's grand-nephew John, aged 11; in 1612. In his *Athenæ* 4, 839, *new edit.* he considers William Piers, successively Bp. of Peterboro' and Bath and Wells, to which latter he was elected 1632, to have been a grand-nephew of the Abp. being son of William Piers, a haberdasher or hatter, and a native, like the Abp. of S. Hinxey. This William, he thinks, was the nephew of Abp. John Kennet, in a note in the *Ath. Ox. ut sup.* col. 841, records a curious account of Piers's excommuni-

cation (while Bp. of Bath & Wells), of the churchwardens of Beckington, near Frome, for which he was petitioned against to the King.—*Quære*, If the equestrian family of Piers, of Tristerna Abbey, C^o. Westmeath, are descended from the episcopal?—See a remark in Noble's *Contin. of Granger*, 3, 447. Sir John Harrington, in his *Nugæ Antiquæ*, 1, 216, after recording the errors of the prelate's youth, relates the following instance of his abstinence: "Being sickly towards his end, he was so fearfull to drinke wine tho' his stomacke required it, that his Physician, being a pleasant man and loving a cup of wine himself very well, was wont to say to him sometimes, now if your Grace will call for a cup of wine and drink some, I warrant it will never hurt you."

Neither Granger nor Bromley mention any portrait of Archbishop Piers.

IV. JOHN COLDWELL.

SUCCESSIT A. D. 1591.—OBIIT A. D. 1596.

Very little has come down to us concerning this prelate. He is remarkable for three things: 1. As having been a Physician before he became a Bp. 2. As being the first married Bp. that ever filled the see of Sarum, and 3. As having alienated Sherborne Castle from the see to Sir Walter Raleigh.

He had been domestic chaplain to Abp. Parker, and rector of Aldington, Kent, in 1572. (Tanner from M.S. of Bately.) See *Fasti, Ox. new edit.* 198, note. Godwin and Wood style him of St. John's Coll. Camb.; the latter, *ut sup.* records his incorporation at Oxford, June 23, 1574, and calls him then "M. D." He was installed dean of Rochester Jan. 7, 1585. Hasted, *Hist. Kent.* 2, 27, after Wood. See also Le Neve *Fasti*, 252. He vacated his deanery on being appointed Bp. of Sarum, being consecrated by Abp. Whitgift at Lambeth, Le Neve, *Abps.* p. 55, *e reg. ejusd.* Having sat here about 5 years, he died Oct. 1596, and was buried in the cathedral near Jewel "juxta Jewellum, eodem prope loco ubi olim Wivellus."

Sir J. Harrington "*Briefe view,*" &c. 12mo. 1653, (Bodl. Linc. 8^o. C. 283,) notices this prelate at p. 88, and in his *Nugæ Antiq.* 1792, vol. 1, p. 103, we have the following remarks: "How his [Gheat's] successor, Dr. Coldwell, of a Physician became a Bp. I have heard by more than a good many. I touched before how this Church had surfeited of a *Capon* [Bp. Capon, alias Salcot, see our p. 292, Part I.] which, being heavy in her stomacke, it may be thought she had some need of a physician; had she been sick of a plurisey, too much abounding with bloud as in ages past, then such bleeding physick might have done it no harm," &c. Sir J. H. then proceeds to

relate, in a tedious and confused style, the alienation of the Castle, &c. of Sherborne by this prelate to Sir Walt. Raleigh, whom throughout he calls 'the Knight,' without once naming him: (see Part 1. p. 221, of this work,) and concludes his story thus: "Now to returne to the Bp. that was the second party delinquent in this petilarceny, or rather plaine sacriledge; What was his purpose? To make himselfe rich by making his See poore? Attain'd he his purpose herein? Nothing lesse: no Bp. of Sarum since the Conquest dyed so notorious a beggar as this, his friends glad to bury him suddenly and secretly, "*Sine Lux, sine Crux, sine Clinco,*" as the old bye word is, being, for hast be-like, clapt into Bp. Wyvil's grave, that even at the Resurrection he may be ready to accuse him and say, '*I recovered Sherborne from a King, when that had been wrongfully detained 200 yeeres, and thou didst betray it to a Knight, after that had been quietly possesst other 200 yeeres. Some might imagine this a presage that Sherborne may one day revert againe to the b'prick. But there is a sign in Hydromanti against it. For in digging your grave (notwithstanding all the hast was made) so great a spring brake into that, as filled that all with water, and quite wash't away the presage, so that as that dead Bp. was drowned before he could be buried, and, according to his name, laid into a cold-well before he was covered with the cold earth.*" p. 108.

‘John Coldwel’ occurs among the Bps. educated at St. John’s Coll. Camb. in Fuller’s *Church Hist.* p. 96.

V. HENRY COTTON.

SUCCESSIT A. D. 1598.—OBIIT A. D. 1615.

Previously to the succession of Bp. Cotton the see appears to have been vacant 2 years. Wood gives us the following account of him in *Ath. Oxon.* 2, 852, *ed.* 1815 :—“ He was a younger son of Sir Rich. Cotton, Knt. one of the Privy Council to K. Edw. 6 ; was born in Hants [Fuller says, in *Worthies*, *ed.* 1811, 1, 406, at ‘Warblington’, which Richardson also quotes. *Quære*, if any such place?] educated in the free school at Guilford, became a Commoner of Magd. Coll. in 1566 or thereabouts, took the degrees in Arts, [B.A. 1569. Wood, *Fasti*, pt. 1, p. 184, *ed.* 1815. M.A. p. 187] that of Master being completed in 1571, —holy orders,—and, about that time—a wife ; by whom, afterwards, he had 19 children. In 1586, he being then Preb. of Winton, and well beneficed, supplicated to be admitted to the reading of the sentences, but whether he was really admitted, it appears not. On the 12th Nov. 1598 he was consecrated Bp. of Sarum [Godw. *int. Epōs. Sar’*. and Le Neve, *Abps.* pt. 1, p. 59, adds

by Abp. Whitgift, at Lambeth;] and in the year following was actually created D. D. by certain Doctors deputed for that purpose, who went to him, then (I think) at Sarum. ["He was created D. D. at Sarum by Dr. Edm. Lillye, V. Chanc. Dr. Tho. Holland, Reg. Prof. Div. and both Proctors." *Wood, Fasti, ut sup.* 284. There is in the Bodl. 4to. H. 22. Art.—*Oratio cum Henric. Ep'. Sar'. grad. D'r's. susceperit habita'* by Holland. Oxon. 1599.] He was godson to Q. Eliz. while she was Lady Eliz. ["then only 12 years of age. Fuller. *Worth. ut sup.*], who, as it is reported (Sir Jo. Harrington, *Briefe Viewe of the state of the Ch. of Eng.* 12mo. 1653, p. 93.) usually said that 'she had blessed many of her godsons, but now this godson should bless her,' [alluding to the episcopal benediction.] He gave way to fate May 7, 1615, and was buried in the Cath. of Sarum, near to the body of his wife."

Fuller, *ut sup.* observes that this prelate was of a different family from William Cotton, who was Bp. of Exeter from 1597 to 1620, and exactly his contemporary. He adds that Q. Eliz. merrily said, alluding to the plenty of *clothing* in those parts, that "she hoped she had now well *Cottoned* the West."

Henry, a son of the Bp. was of Brazenose M. A. 1610. Preb. of Fordington and Writhlington in the Cath. of Sarum, Sep. 29, 1608. Preb. of Bytton, Dec. 4, 1612. Chauntor, Jul. 30, 1614,

and Preb. of Highworth, Mar. 11 following. *Ob.* 1622. Wood. Fasti. pt. 1. col. 338. *ed.* 1815.

Godwin terms the Bp. “ortu non minus quam eruditione cæterisque episcopalibus virtutibus nobilis,” &c.

Sir Jo. Harrington, in the *Nugæ Antiq.* 1. 109, calls the Bp. the queen’s chaplain—he observes that “he married very young; for he was told he had 19 children by one woman, which is no ordinary blessing, and most of them sonnes. His wife’s name was *Patience*, the name of which” (he adds) “I have heard in few wives—the quality in none. He hath one sonne blind (I know not if by birth or accident) but tho’ his eyes be blind, he hath an understanding so illuminate, as he is like to prove the best scholer of all his brethren. One especiall commendation I may not omit, how by this good Bp.’s means, and by the assistance of the learned Deane of Sarum, Dr. Gourden, a seminary [Priest] called Mr. Carpenter, a good scholler and in degree B. D. was converted, and testified his owne conversion publicly in a sermon upon this text, *Acts* 9. 18. “There fell as it were scales,” &c.

The *Arms* of Cotton, of Cotton Hall, Hants, are, Az. a chev. betw. 3 bundles of cotton yarn Ar.—*Edmondstone.*

VI. ROBERT ABBOT.

SUCCESSIT A. D. 1615.—OBIIT A. D. 1617.

The life of this prelate may be found in various collections. The following is newly written, and is compiled from *Biog. Brit.* Fuller's *Worthies*, Richardson's *Contin. of Godw.* Fuller's *Ch. Hist.* lib. 16. 72 ¶. 53. Wood's MSS. in the Ashmolean, the *Ath. Ox.* and the *Fasti.* pt. 1. 212. *new edit.*

Robert Abbot, elder brother of George, Abp. of Canterbury, was son of Maurice Abbot, a clothier, at Guilford, Surry, where he was born in 1560, in a house, which in Wood's time was an alehouse, bearing the sign of the 'Three Mariners,' by the river's side, near the bridge, on the N. side of the street in St. Nicholas's parish. The annexed pedigree is from Wood's papers 8469. *Misc.* p. 119.

"Mauritius Abbot de Guilford in cou. Surry ob. 25 Sep. 1606 Sepultus Guilfordi	=	Alicia filia Marche de Guilf. ob. 15. Sep. 1606
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Geo. Abbot.
Archp. Cant.

= Rob. Epus = Bridget
Sar. dau. of

.....
 widow of M.
 Tho. Cheynell
 a physician
 of Oxon.

Martha dau. and heir
 married to Sr. Nath.
 Brent. Ward. Mert. Coll."

Having received the rudiments of his education together with his brother George, at the Free School at Guilford, he was sent, as the Oxford historian proceeds to tell us, to Balliol Coll. Oxford, in 1575. Took the degree of A. B. 1579, and was elected Socius Sacerdotalis in 1581. In 1582 he proceeded A. M. and became a noted preacher in the University, and a constant lecturer at St. Martin's Church in the quadrivium (now Carfax), and sometimes at Abingdon. He emerged into notice by his talent in preaching. Upon the first sermon he delivered at Worcester he was made lecturer in that city, and soon after rector of All Saints there; and upon a sermon he preached at St. Paul's Cross, he was presented by John Stanhope, Esq. one of his auditors, to the living of Bingham, Notts. March 4, 1593, (Wood. *Fasti*. 1. 263. *ut sup.*) he, together with his brother George, took the degree of B. D. and about this time became no less eminent on account of his writings, particularly against a Papist on the subject of the sacrament, than he had been for his pulpit oratory. In 1597 he proceeded D. D. and soon after the accession of James I. that monarch appointed him one of his chaplains in ordinary, and conceived so high an opinion of his writings, that he ordered his own Commentary upon part of the Apocalypse to be printed in 1608 with the 2d. edit. of Abbot's book *De Antichristo*, in doing which, the king certainly paid himself

a College, which has a more honourable sound. He accounted himself fortunate in purchasing free-land whereupon to erect this fabric, and yet more fortunate that it was in the close; for had it lain any where else, he must have been at the charges of a greater structure, and endowing a Chaplain, which was now needless, the Cathedral being so near, whereunto they might with ease, and were all of them engaged to repair, both morning and evening, and stay out the whole time of prayers, under a pecuniary penalty. During his life he put in the widows himself, and at his death, he left a catalogue of the names of others whom he knew, or by the recommendations of others believed to be fit objects of his charity, these were next in succession, and afterwards the election was to be in the Dean and Chap. and the Bp. of Sarum, *alternis vicibus*. This Coll. of Matrons is a strong regular building, within the Close of Sarum, and a great ornament to it. It is fitted for the reception of ten women, the widows of orthodox Ministers of the Diocese of Sarum; and in case there should not be found so many therein, their vacancy is to be supplied out of the Bp.ric of Exeter, but I fear this will never happen. They have each two chambers and a little garden peculiar to themselves. To the maintenance thereof the Bp. settled more than £200 a-year in free-land, which lies in the neighbourhood; over the gate

is placed in letters of gold the inscription following: “D^o. O^o. M^o. *Collegium hoc Matronarum Humillime Dedicavit Sethus Episcopus Sarum, Anno Domini MDCLXXXII.*” Two years after, he built an Hospital at Buntingford, Herts, the place of his nativity, for ten poor aged men, allowing each of them £10 per ann., which is also a noble structure, and bears this inscription:—A. D. 1684. *This Hospital was Erected and Endowed by Seth Ward, D. D. Lord Bishop of Salisbury, and Chancellor of the Most Noble Order of the Garter. Who was born in this Town, within the Parish of Aspenden, and educated in the Free-School of Buntingford.* These poor men are put in by Mr. Freeman, and his heirs for ever. Besides this, he augmented the stipend of the Minister and the Schoolmaster in that town. Though I am conscious that I have not enumerated all his benefactions, yet I will conclude this Chapter with his erecting of 4 Scholarships at Ch. Coll. Cam., and endowing them with £10 per ann., which in that Univer^y. is a considerable allowance, the Scholarships there being generally inferior to those at Oxford, as the Fellowships better. He had designed to have placed this his benefaction at Syd. College, but upon some disgust, altered his intention, though it is not improbable but that that College might refuse his proffer upon very good reasons: for at Oxford no College will accept a be-

Divinity School concerning the King's supreme power against Bellarmine and Suarez, and the excellence of his *Antilogia* then recently published, the King expressed his satisfaction of those able performances by nominating him to the See of Sarum. See Wood, *Ath. Ox.* 2. 224. *new edit.*

“Thus,” as the editor of the *Biog. Brit.* after Dr. Featley, observes “as he set forward, one foot in the temple of virtue, his other still advanced in the temple of honor, though indeed but leisurely,” which by his friends is imputed to his own humility, and the unwillingness of the Court, “to adorn the Church with the spoil of the University, and mar a Professor to make a Bishop.”

He was consecrated by his own brother, Dec. 3, 1615, in his chapel at Lambeth; herein, as Godwin observes, p. 556, *edit.* 1743, “*Seffredi Cicestrensis fælicitatem æquavit quòd Episcopus ipse fratrem videre contigerit Archiepiscopum Cantuariensem.*”

When presented to do homage, the King said pleasantly to him “Abbot, I have had very much to do to make thee a Bp. but I know no reason for it—unless it were because thou hast written against one,” alluding to Dr. Bishop, the Popish writer before mentioned. Abbot's *Defence of Perkins* against Bishop, 1618, may be found in *Somers's Tracts*, 3. 291.

In his way to Sarum, he made a farewel ora-

tion at the University, with great applause. We have some fragments of it preserved, in the original Latin, in *Hollandi Her. Angl.* and Featley's *Life of Abbot*; and a translation thereof, or epitome in English, by Lupton, in his *Hist. of modern Protestant Divines*. His brethren, the heads of houses, and other Oxford friends, parted with him on the edge of his diocese with tears of grief; and the gentry of Sarum received him with those of joy. The following Sunday he offered his *first fruits in the temple*, taking his text from Ps. 26, 8.—*Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth.*

Having verified the words of his text in the person of David, he verified it in himself; for observing the cathedral to be much decayed, through negligence, and “the covetousness of those who filled their purses, with that which should have stopped the chinks,” he used such means with the prebendaries, as drew from them £500 which he applied to the reparation of the church; and then laboured to repair the congregation, both by doctrine and discipline, visiting his whole diocese in person, and preaching every Sunday, while his health would permit, either in the city, or in the neighbouring towns; but this was not long. His last sermon was from John 14, 16, ‘I will pray the Father, and he will give you another comforter.’ He was shortly after seized, says Featley, with dreadful fits of the stone in the kidneys,

brought on by the sedentary life to which he had accustomed himself in his studious pursuits.

His biographer tells us that many came to visit him on his death-bed, and among others the Judges being then at Sarum in their circuit, to whom he spared not his Christian admonitions; and amongst many points he discoursed on before them, insisted very much upon the benefit of a good conscience, rendering thanks to his Creator for the great comforts he felt thereby now in his extremity, and admonished all that heard him, so to carry themselves in their most private and secret actions, as well as in their public, that they might obtain that at the last which would stand them in more stead, than what all the world could afford besides. Having, when death approached, summoned his domestics and with broken speeches in the language of a dying man, beginning to make a profession of his faith, his friends persuaded him to refrain, it being manifest in his writings; he yielded to their advice, and signed all his works with these words; *that faith which I have defended in my writings, is the truth of God; and in the avouching thereof I leave the world.* Thus with exhortations, benedictions, and the pains of his disease, quite worn out, he lay as it were slumbering, with now and then a short ejaculation; and at length, with eyes and hands uplifted for the space of two or three hours, after some weeks continuance in that dreadful disorder, he gave up the

ghost, Mar. 2, 1617, in the 58th year of his age.

Bp. Abbot scarcely filled this see 2 years and 3 months, being one of the 5 Bps who presided here within 6 years in the reign of James I. The reader will remember our having noticed a similar fatality in a preceding portion of this work. He was buried in the Cathedral opposite the Bp's throne.

Character.—Bp. Abbot's character is thus drawn by Wood. *Ath. Ox.* 2. 223. *new edit.* "He was a person of unblameable life and conversation, a profound divine, most admirably well read in the Fathers, Councils and Schoolmen, and a more moderate Calvinian than either of his two predecessors in the divinity chair, Holland and Hunfrey, which he expressed by countenancing the Sublapsarian way of predestination."

Fuller makes this distinction between the talents and tempers of the prelatical brothers:—"George was the more plausible preacher, Robert the greater scholar: George the abler statesman, Robert the deeper divine: gravity did frown in George, and smile in Robert."

The same writer thus proceeds:—"what is said of the French, so graceful is their *garbe*, that they make any kind of clothes become themselves; so general was his learning he made any liberal employment beseem him; reading, writing, preaching, opposing, answering, and moderating; who could dis-intangle truth, though complicated with

errours on all sides. He so routed the reasons of Bellarmin, the Romish champion, that he could never rally them again." *Worthies* 2. 360. in Surry. *edit.* 1811.

Dr. Featley, the Bp's domestic chaplain, and subsequently biographer, tells us, that " he had so endeared himself to the inhabitants of Sarum by his diligence in his pastoral charge, by his hospitality, and bounty to the poor, and lovely and lowly carriage even towards his inferiors, that he was universally lamented."

Publications.—1. *The Mirrour of Popish Subtleties.* Lond. 4to. 1594. Bodl. 4to. S. 45. Th. 2. *The Exaltation of the Kingdom and Priesthood of X^t.* a sermon on Ps. 110, 4to. Lond. 1601. Bodl. 4to. K. 1. Th. 3. *Antichristi Demonstratio* 4to. 1603, and 8^o. 1608. Bodl. A. 18, 8, Linc. (much commended by Scaliger.) 4. *Defence of the Reformed Catholic of Mr. W. Perkins against the Bastard Counter-Catholic of Dr. W. Bishop,* 1st pt. 4to. 1606. 2d 4to. 1607. 3d 4to. 1609. 5. *The Old Way*; a sermon at St. Mary's, Oxon; 4to. Lond. 1630. Bodl. 4to. A. 54, Th. 6. *The true Roman Catholick: being an Apology against Dr. Bishop's Reproof, &c.* Bodl. 4to. A. 79. Th. 7. *Antilogia: adversus Apologiam Andreæ Eudæmon-Johannis, Jesuitæ, pro Hen. Garnetto Jesuita proditore.* Lond. 4to. 1613. Bodl. N. N. 10. Th. 8. *De gratia et persev. Sanct. Exercitationes hab. in Acad. Ox.* Lond. 4to. 1618, & Franc. 8^o. 1619.

Bodl. A. 10. 15. Linc. 9. *In Ric. Thompsoni Diatribam de amissione, &c.* Bodl. A. 10. 15. Linc. 10. *De sup. potest. reg. exercit. hab. in Acad. Ox.* Lond. 4to. 1619. He also left behind many compositions in M.S. as his sermon at St. Mary's *In Vindication of the Geneva Bible from Judaism and Arianism*, which Dr. Howson opposed till K. James turned his edge from Geneva to Rome. The Bp. also left other sermons which he had preached at Paul's Cross, and at Worcester; and some in Latin, at Oxford, &c. Lectures on St. Matthew. *Exam. of Mr. Bishop's Re-proof of his Dedication, &c. to the Answer of his Epist. to the King.* Preface to be inserted after the dedication of his book *De Antichristo*: besides Commentaries on some parts of the Old Test. And a Commentary in Latin, upon the whole Epistle to the Romans, which is called an accurate work, in large sermons upon every text; wherein he has handled all the controverted points of religion, and enclosed the whole magazine of his learning: and it is regretted that the Church should be deprived of such a treasure, particularly that of Worcester; to which he seems to have bequeathed it, in his epistle to the sermons he dedicated to Bp. Babington: this work, in 4 vols. fol. was given by Dr. Corbet beforementioned, to the Bodleian library, where it remains. H. Savage, in his *Balliofergus*, p. 114, mentions also that the Comment. on the Ep. to the Romans, in the original M.S. is in the University Library.

Portraits.—Granger says the best portrait of this Prelate is that in 4to, engraved by Fra. Delaram.—A copy in Boissard,—a copy of verses beneath, sold by J. Sudbury and J. Humble.—8° in the *Heroologia*.—One in *Abel Redivivus*, p. 538. *Bod. Mar.* 189. The portraits in that work have the letter press at the back,—size $3\frac{1}{2}$ inches by $2\frac{1}{2}$ oval. Bromley mentions one in *Freherus. Per.* 3. class 4. p. 51.

Bp. Abbot was twice married; the last time, which is said to have given offence to his brother the Abp. about half a year after his promotion to the see. This lady, whose name seems to have escaped the researches of his biographers, was Bridget Cheynell, widow of John Cheynell M.D. and mother of the famous Francis Cheynell—(*Bliss's W. A. O.* vol. iii. 703). By his first wife he left one son, or more, and a daughter Martha, married to Sir Nath. Brent, warden of Mert. College, from 1646 to 1651. Their daughter Margaret married Dr. Edw. Corbet, Rector of Haseley, Oxon, who gave some of the Bishop's MSS. to the Bodeian Library.

Arms. The Arms of “Abbot, Abp. of Canterbury (Devon) are A. a chev. betw. 3 pears stalked O” *Edmonstone*. These are very similar to the coat borne by Lord Colchester.

VII. MARTIN FOTHERBY.

SUCCESSIT A. D. 1618.—OBIIT A. D. 1619.

This prelate was descended from the ancient and honorable family of Fotherby, of Great Grimsby, in the county of Lincoln. He was born in 1559 (see his epitaph below), and, according to Fuller, *Worth.* 2, 12, *edit.* 1811, at Grimsby. A. Wood, *Ath.Ox. new. ed.* 2, 859, art. ABBOT, calls his father *Maurice* Fotherby, and after him Newcourt (*Repertorium*), and Sir Egerton Brydges (*Restituta*), but Chalmers (*Biog. Dict.* 14. 512) says his name was Martin. Wood's MSS. in the Ashmolean furnish us with the following pedigree: N^o. 8469, p. 45.

“ John Fotherby de =
 Burton Stathen
 in Com. Lyn. |
 ————
 Mauritius F. =
 de Grimsby in
 Com. Lync. |

Carolus F. = decanus Ecc. X ^{ti} . Cant.	Cecilia filia et hær. Rad. Waller de Cantab.	Martin Fotherby = fil. 2. EP'US. SAR.'	Margareta fil. Johis Winter S.T.P.
		| Carolus fil. et hær.”	

Priscilla nupta Rob. Moyle.	John F. de = Bereham in Com. Kent.	Eliz. fil. Anthonii Cooke de Giddy Hall. Mil. (forsan Gidea, C ^o . Essex.)
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He appears, as well as his elder brother Charles, to have been brought forward under the auspices of their uncle, Abp. Whitgift. Hasted, who is full in his account of the dean and his family, seems not to have been aware of this their relationship to the Abp.—See Wharton's note below.

Fuller, *Church Hist.* 122, enrolls Fotherby among the Bps. educated at Trin. Coll. Cambridge, and Wood (*ex Epitaph.*) calls him Fellow of that Society, of which Whitgift was master from 1567 to 1577, when he was succeeded by the celebrated Bp. Still. Wood, *Ath. Ox.* 2, 860, erroneously refers for a further account of Bp. Fotherby to his own *Fasti*, under the year 1599, among the incorporations. The name does not occur under 1599, and under 1597 it is Charles, his brother, whose incorporation from Cambridge is recorded.

Mr. Bliss, in his edition of the *Ath. Ox.* 2, 859, note, furnishes us with the following particulars of this prelate's preferments:

“ Martinus Fotherby, S.T.B. Johannis Cant. *Ar'ep'i nepos* et ejusdem capellanus, anno 1595, ad canonicatum Cant. ab eodem admissus est 1596, 30 Jul.—ad rectoriam de Churlham [lege Chartham (Kent)] ab eodem collatus 1596, 10 Jan. Idem rectoriam de Adisham simul tenuit, donec ad Episcopatum Sarum promotus fuit.”
Whartoni Collect. M.S. F. 75.

“ Martin Fotherby, S. T. B. *admiss. ad eccl. B. Mariæ-le-bow, Lond. 20 Junii 1594, quam resign. ante 17 Jan. 1595.*” *Reg. Whitgift.*

“ Martinus Fotherbie, D. D. nominated fellow of Chelsy College in the charter of foundation, May 8, 1610.” KENNET.

He thus occurs in Newcourt *Repert.* 1, 439 : “ Martin Fotherby, S. T. B. 20 Jun. 1594, Rector of Le Bow per mortem Dickens, and was succeeded by Nich. Felton 20 Jun. the following year.” He also occurs in the *Repertorium*, 1. 587, as one of the first fellows of Chelsea College, appointed by K. James I. himself, May 8, 1610.

In Hasted, *Hist. Kent.* 3. 691, he occurs, on the presentation of the Abp. rector of Adisham, with the church of Staple, C^o. Kent, in 1601, which he vacated in 1618, on his promotion to the pre-lacy. The historian of Kent adds in the note, that he held it with the rectory of Chartham (not Churlham, as it is misprinted in Wharton’s note above,) to which he was collated June 1596, being then S. T. P. on the presentation of the Queen, by lapse. Hasted, *Hist. Kent*, 3. 156. That historian calls him “ chaplain and *kinsman* to Whitgift.” (Wharton, as we have seen below, says “*nepos.*”) We also find him rector of Chislet, in Kent, (between Reculver and Thanet Isle,) being then S. T. B. Aug. 12, 1592, which he resigned 1594: Chalmers *Biog. Dict.* 11. 512, erroneously has it Chiflet. He succeeded his

brother Charles in this living, who also had resigned it. Hasted, *Kent*, 3. 631, col. 2.

Le Neve, *Fasti*, 18, correctly assigns him the 11th stall at Canterbury from 1596 to 1618, his brother Charles, the dean, having in 1595, been nominated to the 4th.

After having been prebendary of Canterbury 22 years, he was, Apr. 18th, 1618, promoted to the bishoprick of Sarum, being consecrated at Lambeth. Wood *ut sup.* He enjoyed his elevation, however, scarcely a year, dying Mar. 11, 1619.

Sir E. Brydges, in his *Restituta*, 2. 244, quotes Sir Anth. Weldon, as saying that Fotherby was promoted to the bishoprick of Sarum by the duke of Buckingham to whom he had paid 3,500*l.* Weldon relates this *ex auct. Kennet MSS.* I take it to be merely scandal; and question if he ever had such a sum that he could so appropriate. While Bp. "he had the honor of entertaining at Sarum K. James I. Aug. 2, 1618." *Restituta ut sup.*

The following, from a MS. note in the Herald's College, is preserved in Bliss's Wood's *Ath. Ox.* 2. 860, *ex auct. KENNET.*

"The right reverend Father in God, Martyne Fotherby, D.D. and Bp. of Salisbury, departed this mortall life the 11th day of Marche 1619, and is buried in the parish church of All halloes in Lombard Street. He married Margrett

daughter of Joh. Winter, one of the prebends [the writer probably meant prebendaries—a common error, confounding the *person* and *thing*] of the Cathedral Church of Christe in Canterbury, by whom he had issue 5 sonnes and 4 daughters. Martyne, eldest sonne, dyed young: John, 2d son dyed younge: Charles, 3d son and heir, now lyving, aged 17 years or thereabouts at the tyme of his Father's death: Thomas, 4th sonne, now lyvinge, aged 11 yeares or thereabouts: Richard, 5th sonne, dyed younge: Cecilia, eldest daughter, unmarried, aged 19 yeares or thereabouts: Mary, 2d daughter, married to Mr. John Boyse, son and heir of Mr. Thomas Boyse of St. Gregories, near Canterbury, esq^e: Mary, 3d daughter, dyed younge: Elizabeth, 4th daughter, now lyvinge, aged 6 yeares or thereabouts."

To the above we may add, from Hasted, *Hist. Kent.* 3. 673, that the Bp. purchased the manor of Crixhall [in his will it is called Cink-sall], in the parish of Staple (over which, Adisham, of which he had been rector claims) from the Smiths, who had it of the Omesteds, and they of the Tuckers, and they of the Banisters, and they of the Foggs. Thomas Fotherby, the Bp's only surviving [4th] son, possessed this manor, and lies buried in Canterbury Cathedral with his 2 sons. The Bp's elder brother Charles, successively, if not at the same time, archdeacon and dean of Canterbury, (Le Neve, *Fasti.* 13,)

purchased Barham Court, in Kent, of the Barhams, in the beginning of the reign of James I. and died possessed of it in 1619. This Charles's only surviving son, Sir John Fotherby, Knt. was of Barham Court, and died 1666, whose son Charles succeeded, but dying *s. p.* 1677, gave it by will to his brother Anthony, whose son, Capt. Chas. Fotherby, R.N. succeeded, and dying 1720, left issue 2 daughters and co-heirs, of whom Mary, the eldest, carried it first to her first husband, Henry Mompesson, C^o. Wilts, Esq. but having no issue by him, who died 1732, she carried it in 1735 to her 2d husband, Sir Edward Dering, Bart. of Surrenden, whose 2d wife she was. It is now in the possession of that ancient family.

The Bp. and his brother, the dean, had a grant of arms Feb. 28, 1605, from Wm. Camden, Clarendieux: "G. a cross of lozenges O. to Charles, of Burton, C^o. Lincoln, and Martin, his 2d brother," as Gwillim has it, who erroneously calls our Bp. "dean of Canterbury," which he never was. In Gwillim, as above, vol. 1, p. 373, col. 1, line 20, chap. XIX. read—Chas. Fotherby, of Burton, in Lincolnshire, archdeacon and afterwards dean of Canterbury—and to Martin Fotherby, his 2d brother, prebendary [22 years, never dean] of Canterbury, afterwards Bp. of Sarum in 1618. For the correctness of this emendation of Gwillim compare Wood's *Ath.*

Ox. ed. Bliss, 2. 859 ; *Hasted's Kent*, 3. 753, (where this very passage is also quoted) 230 and 673 ; *Fuller's Worthies*, edit 1811, 2. 12 ; *Le Neve's Fasti* 10, 12, 18 ; *Newcourt's Repertor.* 1, 439. and the Epitaph, ut infra.

Edmondstone styles them of Lincoln and Barham, Co. Kent. He gives them "G. a cross composed of 9 lozenges. Crest—a falcon with wings expanded prop. beaked O. holding in his mouth an acorn O., leaved, V."

In the Marriage Register of All hallows Church, Lombard-street, the following entry occurs: "Nov. 17, 1623. Henry Clifford, Gent. and Cecilia Ffotherby, the daughter of Dr. Martyn Fotherby, lorde Bp. of Salisburie, were married by license." See Malcolm, *Londin. Re-diviv.* 1. 56.

Hasted says, "there is a pedigree of this family in the Visitation of Co. Kent, 1619, in the Heralds' Office, book D. 18. f. 18." *Hist. Kent.* 3. 755. col. 1. note.

Bp. Fotherby was buried, as we have already observed, in All-hallows or All Saints Church, Lombard Street, "and soon after," as Wood adds, "a very fair monument was erected over his grave, with a large inscription thereon, but destroyed by the great fire that happened in London in 1666. Stow, under All-hallows Church, never once alludes to it. The inscription however has been fortunately preserved, and may be

found in Richardson's edition of Godwin, p. 357.
The following is a copy :

“ Depositum

Revi. in Christo patris ac D. D. MARTINI FOTHERBY olim Sarisburiensis Episcopi qui ex antiqua et generosa de Grimsby magna in Com. Line. familia oriundus ; Cantabrigiam inde accitus et Coll. S. Trinitatis Socius meritissime cooptatus, singulis atque ordini summis Academiæ gradibus est insignitus. Hic postquam celebris, Ecclesiæ Cathedralis ac Metropolitanæ Xi. Cantuariensis Prebendarius annos 22 perdurasset ; tandem per serenissimum Regem Jacobum, cui et a sacris erat, ad Episcopatum Sarum evectus est. Vixit omni scientiarum humanarum, divinarum genere vir instructissimus ; concionator idem disertissimus ; hæresin et hypocrisin validissime perosus ; vitæque ac morum tum gravitate, tum suavitate eximius ; exteriori corporis decore spectabilis ; politiori sermonis elegantia præstans : potioribus animi dotibus adornatus, memoria nempe fideli, ingenio felici, iudicio acri, et in rerum administratione prudentia admirabili ; omnibus sane numeris quos humana capit condito adeo consummatus, ut vel primariis viris facile exæquandus, nullis exuperandus esset. Adversus Atheos doctissimum opus instituit ; cujus auspiciam et quasi vestibulum Londini (heu ! moriens) typis mandandum reliquit. Corpus hic sepulcro donari petiit sub beata resurrectionis spe. Spiritum ipse suum immortalem Patri spirituum pie placideque reddidit undecimo Martii anno æræ Christianæ 1619, ætatis suæ 60.”

Sir Egerton Brydges, *Restituta ut sup.* in the brief sketch of this prelate's preferments, omits the rectories of Chartham, Chistlet, and St. Maryle-bow, as well as his appointment as fellow of Chelsea College, &c. but he records one preferment of which I was not aware. He says “ he was collated to the church of Great Mongelham, Kent, 8 June, 1596.” The Synopsis of Bp. Fotherby's preferments would stand thus : Rec-

tor of Chislet, Kent, 1592.—resigned 1594—
 Rect. of St. Mary-le-bow Lond. 1594—resign.
 1594—Chaplain to Abp. Whitgift 1595—Rector
 of Chartham, and G. Mongeham, Kent, 1596—
 Preb. of Cant. the same year—Rect. of Adi-
 sham with Staple, Kent, 1601—Fellow of Chel-
 sea College, 1610—and Bp. of Sarum, 1618.

Publications. Wood observes that he hath
 extant, at least *four Sermons*, besides his *Atheo-
 mastix*, which being put into the press before his
 death was not published till 1622. fol.—Todd, in
 his *Deans of Cant.* 83-4, adds, that his 4 sermons
 were published in 1608, and that to them is ad-
 ded “*An answer unto certaine objections of one
 unresolved as concerning the use of the crosse in
 baptism.*”

Bp. Godwin has merely noticed this prelate
 in the following terms: “*Successit Martinus
 Fotherby. S. T. D. consecratus 19 Ap. 1618.
 Temporis diuturnitate quo præfuit antecessore
 nihilo fælicior nondum biennio completo [he
 might more correctly have said *anno* nondum cir-
 cumacto] debitum naturæ persolvit mense Martio
 sub finem anni 1619. Cætera pro me narrabit
 Epitaphium frontispicio tumuli inscriptum, in
 Ecclesia Omnium Sanctorum visendum Londini
 in vico vulgo Lombard Street nuncupato.*”

Will.—Bp. Fotherby’s will, dated Mar. 8, 1619,
 will be found at Doctors’ Commons in SOAME,
 p. 26. (See in that book a beautiful portrait of

Stephen Soame, lord mayor of London, A. D. 1613. *Æt.* 73. which stands as the frontispiece to the volume called after him.) The witnesses are, Margaret Fotherby, *Fras. Dee* (his brother-in-law), John Boys (his son-in-law), Cecilia Fotherby and Mary Boys (his daughters).—He leaves directions that if he should die near London, his body should be buried in All-hallows Church. £100 is appropriated for a monument. To his wife £500, who is left sole guardian of his sons Charles and Thomas. His library to his eldest son Charles, if he takes Orders, otherwise to his son Thomas (whom he recommends to study in the inns of court) if he should prefer the Church. His “lands at Ashmarshe, Runney Marshe, Cinksall, (one of which estates he purchased of Dudley Digges, as he observes) to his son Charles. To his brother [in-law] “Mr. Dr. Dee,” he gives “Ortelius all at large in Mappes.” To his sister, Mrs. Dee, “that guilt cuppe which his father [in-law] Winter [see ped.] gave unto his son [in-law] Martyn.” His “saddle gelding to Sir Robert Naunton.”—By his will it appears he left two unmarried daughters at the time of his death, Elizabeth and Cecilia.—The marriage of the latter in 1623, with Henry Clifford, we have already noticed.

VIII. ROBERT TOWNSON.

SUCCESSIT A. D. 1620.—OBIIT A. D. 1621.

The following brief record of this prelate is all that occurs in Bp. Godwin :—“ Jul. 9, 1620, consecratus est in Episcopum hujus ecclesiæ Robertus Tou[w]nson. S. T. D. et Westmonasteriensis decanus. Hic etiam exiguo tempore consecrationi suæ superstes, anno nimirum nondum circumacto ab hac luce subtractus est circa medium mensis Maii proxime sequentis.” Richardson, p. 357, erroneously styles him of “coll regal.” --he should have written “Coll regin.” The same author says he was a native of the parish of St. Botolph, Cambridge, and chaplain to K. Jas. I.

A. Wood, in the *Athenæ Oxon. edit.* 1815. 2. 860, article ABBOT, thus notices him :—

“ After him [Fotherby] succeeded Dr. Robert Tounson or Tonson, dean of Westminster, sometime fellow of Queen’s Coll. in Cambridge, who was consecrated thereto Jul. 9, 1620.”—And in the *Fasti*, among the incorporations under the year 1599, pt. 1, col. 283, he adds :—“ Robert Tounson, M. A. of the said Univ. [Cambridge] was incorporated on the same day [Jul. 5]. He was about this time fellow of Queen’s College there, and was afterwards D. D. [and] Dean of Westminster, in the place of Dr. Geo. Mountaigne, pro-

moted to the see of Lincoln, an. 1617. [“ Dec. 16.” Widmore, *Hist. St. Pet. Ch. Westm.* 149] and at length Bp. of Sarum; to which see he was consecrated at Lambeth by the Abp. and his assistants [the Bps. of] Lincoln, Rochester, and Chester, on the 9th July, 1610 [a misprint for 1620.] He died in a mean condition, May 15, 1621, and was buried on the S. side of the long aisle, over against St. Edmund’s chappel, in St. Peter’s Church, within the city of Westminster, leaving then behind him a widow, named Margaret, and 15 children.” “ There is no signal of the place of his interment,” says Dart. *Hist. Westm. Abbey*, vol. 2, p. xi.—Fuller observes, “ He left his wife and many children, neither plentifully provided for, nor destitute of maintenance, which rather hastened than caused the advancement of John Davenant, his brother-in-law, to succeed him in the bishoprick.” *Church Hist.* B. 10, p. 91, ¶ 35.

To the above we may add the notices appended to the new edition of the *Ath. Oxon.* 2, 860.—“ Robertus Tounson Cantabrigiens. admissus sizator Coll. regin. Cant. Dec. 28. 1587.” *Reg. Regin.*—“ R. Tounson, Cantabr. admiss. socius Coll. Regin. Sept. 2, 1597.” *Regist. ibid.* BAKER.—“ 16 Feb. 1606, Robertus Tounson, S. T. P. ad rect. de Olde, alias Wolde, ad pres. Will. Tate de la Pre in Com. North’ton, mil. et Francisci Tate, armig.” *Reg. Docc. Petrib.*—

“3 Aug. 1620, Jacobus Forsithe, A. M. ad rect. de Oulde ex pres. regis, per promot. Roberti Tounson, S. T. P. ad e'patum Sarum.” *Reg. Petrib.* KENNET. *Fasti*, 1. 283, note.

A very curious and interesting letter by this prelate, while dean of Westminster, relating to the last behaviour of Sir Walter Raleigh, dated “Westminster Coll. Nov. 9, 1618,” may be seen in Gutch's *Collectanea* 2. 421, and in Wood's *Ath. Oxon.* 2. 247, article RALEIGH.

Character.—“Bp. Tounson was of a comely carriage, courteous in nature,—an excellent preacher.”—Fuller, *Church Hist.* B. 10, p. 91, ¶ 35.

“He was a person of singular piety, eloquence, and humility.” Bp. Hacket, *Life of Abp. Williams*, p. 44.

Turner, in his *MS. Hist. Westm. Abb.* describes him as a man “of graceful presence, and an excellent preacher.”

Family Notices.—The Bp.'s daughter, Gertrude, married James Harris, Esq. of the Close, Sarum, whose family became ennobled in the person of his lineal descendant, the late worthy and highly respected Earl of Malmesbury—a nobleman, who, for his diplomatic talents, cultivated mind, and sterling virtues, will long be remembered as an ornament at once to his country and to human nature.

Bp. Townson's widow (who had been Margaret Davenant, sister of Townson's successor in

the bishoprick) died 13 years after the Bp. viz. in 1634, and was buried in Sarum Cathedral. Her monumental inscription, which is preserved in Le Neve, *Monumenta Anglicana*, 1. 156, and *Antiq. Salisb.* p. 125, is as follows :—

“ Depositum

Margaretæ Townson, Roberti reverendiss. nuper hujus ecclesiæ Episcopi, *relictæ*, nec non Domini Johannis, qui nunc eidem præsidet (apud quem xiii annos vidua domum solatiumque invenit) sororis sanctissimæ, prudentissimæque fæminæ juxta reconditum Jesu Christi adventum præstolatur. Obiit (annos nata XLIX.) Octob. XXIX. MDCXXXIII.”—This monument appears to have been erected in 1664. The *Arms* may be thus blazoned—G. 5 cross crosslets fitché in Saltire betw. 4 escallops O. for *Townson*, impaling 1st and 4th G. 8 cross crosslets fitché O. betw. 3 escallops Erm.—2d and 3d vairy, S and Arg. a Canton Arg. for *Davenant*.

In Sarum Cathedral is a mural tablet recording the following members of the HARRIS family :—

“ James Harris, son of Thomas, of Orcheston St. George, in this county. He died 1679, aged 74. He married Gertrude, dau. of Robert Townson, Bp. of this diocese.—Thomas Harris, son of the above James and Gertrude, died 1678, aged 36.—James Harris, of this Close, son of the above Thomas.—James, eldest son of the above James,

by Lady Eliz. Cowper.—Thomas, brother of the last mentioned James (Master in Chancery), and the hon. Geo. Harris." &c.

Arms.—Gwillim ascribes the arms we have already stated, to Ralph Townson, a Northamptonshire man. M. A. and senior student of Ch: Ch: son of Robert T. sometime Bp. of Sarum, which Ralph died 8 Sept. 1678, aged about 65, and was buried in Ch: Ch: Cath."—*Heraldry* 1, 247.

Quære.—If Archdeacon Townson, who died 1792 (see *Gent. Mag.* 1792, pp. 573, 588) was descended from the Bp.? or John Townson, Esq. many years a Director of the E. India Company, and twice M. P. for Milborne Port, who died 1797? (see *Gent. Mag.* 1797, p. 261, 1796, p. 388, and 1802, Pt. 1, p. 496.)

IX. JOHN DAVENANT.

SUCCESSIT A. D. 1621.——OBITU A. D. 1641.

Bishop Davenant was born May 20, 1572, in London, (*ex epitaph.*) Richardson (p. 358 note,) and Fuller (*Worthies* 2. 67, *edit.* 1811,) say in Watling-street, and that he was descended from the old family of Davenant, in Essex, "the first of whom that occurs," as Morant records (*Hist. Essex, Hinckford Hund.* 2. 290,) "was Sir John Davenant, living in the reign of Henry III. at

Hedingham Sibil." "Of this family," he adds, "was Dr. John Davenant, Bp. of Salisbury."

Fuller, *ut sup.* says his father was a wealthy citizen: the Bp. received his education at Queen's College, Cambridge, (*vid epit.*) Fuller calls him a fellow commoner; but Chalmers (*Biog. Dict.* 2. 293) says he was admitted a *pensioner*, July 4, 1587. The latter author places his degree of A. M. at 1594—B. D. 1601, and D. D. 1609. He was chosen a fellow Sept. 2, 1597, after the death of his father, who would not permit him to accept a fellowship on account of his plentiful fortune. When only 36, in 1608-9 (*Le Neve. Fasti.* 410) he was appointed Lady Margaret's professor of divinity. He was also one of the university preachers in 1609 and 1612. The 20th Oct. 1614, (*Chalmer's Biog. Dict. ut sup.*) he was elected president of his college. He retained the headship 8 years, till Apr. 20, 1621. So *Le Neve Fasti.* p. 410.—1621 is probably the right date, as he no doubt resigned, on his advancement to the prelacy in 1621, but Mr. Chalmers, article DAVENANT, has it 1622.

Having attracted the notice of that theological monarch, James I. he was sent in 1618 to the synod of Dort, where the question, termed the 5 points, or principal heads of the Calvinistic heresy, was agitated, and which this prelate, who had unhappily imbibed those dangerous and absurd doctrines, supported with a degree of ta-

lent and ingenuity which would have graced a better cause. Davenant had adopted the supra-lapsarian hypothesis, *i. e.* of unconditionate predestination in the utmost sense!* The other divines associated with Davenant in the mission to the synod of Dort were, George Carleton, D.D. then bishop of Landaff, and afterwards of Chichester; Joseph Hall, D.D. then dean of Worcester, and afterwards bishop, successively, of Exeter and Norwich; and Samuel Ward, D.D. master of Sidney Sussex College, Cambridge, and arch-deacon of Taunton. They embarked, Oct. 17, landed at Middleburgh the 20th, came to the Hague the 27th of the same month, and thence removed to Dort, where the Synod was opened Nov. 3, O.S. and ended Ap. 29. They came back to England May 7. During their stay in Holland these 4 divines had 10*l.* a day allowed them by the states, and a present of 200*l.* at their departure, for their charges, besides a golden medal to each, on which was represented the synod sitting." Middleton. *Evang. Biog.* 3. 147.

Soon after his return home, he was, in 1621, appointed bishop of Sarum, being consecrated Nov. 18, (*Reg. Abbot.* pt. 2. f. 69. See also Le

* For a luminous statement of the modifications of this dreadful doctrine, and a triumphant exposure of its absurdity and danger, see *Refutation of Calvinism*, by Sir Geo. Tomline, Bart. D. D. now bishop of Winchester.

Neve. *Abps.* pt. 1. p. 100.) in the chapel belonging to the bishop of London's palace, by the bishops of London, Worcester, Ely, Chichester, and Oxford, doubts being at that time entertained of the regularity of archbishop Abbot's consecrations, in consequence of his having, though accidentally, caused the death of a man by shooting him with a cross-bow.

Bishop Davenant, in Lent, 1630-1, incurred the displeasure of the court by a sermon preached before the king at Whitehall, in which he was weak enough to advance some of his Calvinistic notions respecting predestination—a subject into which the king had very properly, by the suggestion of Laud, enjoined that “all curious search should be laid aside.” This injunction was prefixed to the 39 articles. See Aikin's *Life of Usher and Selden*, notes, p. 400.—Davenant was in consequence summoned before the privy council, where he aggravated his fault by endeavouring to prove that those doctrines were contained in the 17th article, and that he thought the king's injunction was not to be interpreted as extending to any doctrine *contained* therein,—a remarkable instance of prelati cal special-pleading, exhibiting a fine illustration of the *petitio principii*. After much cavilling and quibbling he was dismissed with a caution not to infringe again the royal mandate against the introduction of those errors into the pulpit, and was at length even ad-

mitted to kiss the king's hand, though he was never afterwards thoroughly in favour again at court. A long and uninteresting account of this examination is recorded in Fuller's *Church Hist.* book xi. p. 140—*Biog. Dict.* article DAVENANT, and in Middleton's *Evangel. Biog.* vol. 3. p. 148. Archbishop Harsnet, in a speech before the council on the occasion, justly commented on the boldness of bishop Davenant's offence, and the inconveniences it was likely to draw after it.

Lloyd, under the article DAVENANT, *Memoirs*, p. 281. Lond. fol. 1668, supplies us with the following information :

“ He died of an old consumption, improved with new grief for the misery of those times which he fore-saw sad, and saw dangerous, April 1641, being (tho' his father was a citizen living in Watling-street, London) extracted of an ancient family of Davenant's land in Essex ; he was remarkably born in the seventh month after conception (and such births well looked to prove vigorous)* and as remarkably preserved in the first half seven years from his birth, falling down an high pair of stairs, and rising at the bottom with so little harm that he smiled. (They say, when Crysomes smile, it is because of some intercourse between them and the little one's guar-

* Fuller here alludes to the passage in Ovid, *de tristibus*—lib. iv. Eleg. 10. —qui tribus ante quater mensibus ortus erat.

dian angels; when this infant smiled, it was certainly at the preservation of him by such an aregel,) and beyond all these preferred, when (his father in his life time not allowing him to be a fellow, no more than he would his rich relations; to one of whom he said, when he had given his voice against him: “Cousin, I will satisfie your father that you have worth, but not want enough to be one of our society”) he was, against his will made fellow of Queen’s, the Provost [President] alleging to him that preferment was not always a relief for want, but sometimes an encouragement for worth; and against 7 competitors made Margaret Professor (Dr. Whitacre having, when present at some of his youthful exercises, the earnest of his future maturity, pronounced that he would in time prove the honor of the university) when but a private fellow of a college, and before three others chosen master of Queen’s, when not 40 years of age, and bishop of Sarum upon the death of Dr. Toulson [Townson]* his brother in law, that he might provide for his sister and her numerous family, when he had not a friend at court but the king.† The rest of his life take in this epitaph:—

* A similar error occurs in the abridged edition of bishop Hacket’s *Life of Archbishop Williams*. Lond. 1715. 8o. p. 10. line 22. where, for Tolson, read Townson.

† The expression is somewhat singular—one should suppose *that one friend instar omnium*.

“ Hic jacet omnigenæ eruditionis modestæ
 Epitome. Cui judicium quod asservit
 Maxime discretiorum,
 quicquid uspiam est literarum Hebraicarum
 Ethnicarum, aut Christianarum
 Omnes linguas, artes et historias
 quicquid prædicarunt
 patres, disputarunt scholastici
 decreverunt consilia
 in sobriam pacificam, et practicam concoxit
 Theologiam.

Quæ in concionibus dominata est, Scholis

Imperavit, et Synodis * leges dedit
 Prudens pariter ac simplex,
 ille, ille cui † severior vita quam
 opinio ; ut pote strictius vitam
 agens, quam sententiam, (Doctrina
 magna lux ecclesiæ, ‡ exemplo major)
 Cujus libri omnes una hæc notabantur

Inscriptione PRÆFUIT QUI PROFUIT,
 qui § Regem venerabatur, sed et timebat
 Deum) non tam suo, quam publico morbo
 succubuit Aprilis 3, 1641. extremam
 in hæc verba agens animam ;—

‘ Tantum religio potuit suadere malorum.’ ”

* “ Boyermans confessed that Dr. Davenant’s experience and skill in the laws and histories gave them directions for the better ordering of their debates and votes, and it was he that told Abp. Laud when he would have excommunicated Bp. Goodman upon a third admonition, pronounced by him three-quarters of an hour in these words: My Lord of Gloucester, I admonished you to subscribe, &c.—that he doubted that procedure was not agreeable to the laws of the church in general, or this land in particular, whereupon his lordship thanked him and desisted.”

† When going out from a bishop’s house, where he met with loose company, and the bishop proffered to light him down stairs, ‘ My Lord,’ said he, ‘ Let us light others by our unblameable conversation ;’ though otherwise more sensible of his own infirmities than others, being humble, and therefore charitable. When a child and soothed by the servants, that “ *John* did not so,” or so, &c. he would say, “ it *was* John only did so.”

‡ Submitting humbly to his majesty about the sermon against the king’s declaration for silencing all disputes about the 5 articles, 1636, saying that he might be indiscreet, but could not be disobedient.

§ Therefore once he would not ride on Sunday to go to Court, though sent for.

Fuller (*Worthies edit.* 1811, 2, 67), who has copied a good deal of the above, adds, that taking his leave of the colledge (Queen's), and of one John Rolfe, an ancient servant thereof, he desired him to pray for him, and when the other modestly replied, that he rather needed his lordship's prayers: "Yea, John," said he, "and I need thine too, being now to enter into a calling wherein I shall meet with many and great temptations."—Dr. Nicholas, afterwards dean of St. Paul's, preached an excellent sermon at his interment.
Fuller ut sup.

Wood, in his *Fasti, edit. Bliss*, p. 283, A^o. 1559, ex auct. Camden in *Annal. R. Jac. 1*, MS. sub an. 1651, mentions that Davenant, "on his appointment to the bishoprick, received a command from the King, that he should not take unto him a wife." Quære.

Benefactions.—Among other charitable acts, he gave to Queen's Coll. Camb. the perpetual advowsons of the rectories of Cheverel Magna and Newton Tony, Wilts, and a rent charge of 3*l.* 10*s.* per ann. for the founding of 2 Bible Clerkships and buying books for the library of the College."—Middleton *Evan. Biog.* 3, 149.

Publications.—1. *Expositio Epistolæ D. Pauli ad Colossenses*, fol. The 3d edit. was printed at Camb. 1639. It is the substance of lectures read by him as Lady Margaret Prof. So were also the following:—2. *Prælectiones de duobus in Theol.*

controversis capitibus: de Judice Controversiarum, primo: de Justitia habituali et actuali, altero, &c. Cant. 1631, fol. (This may be seen in Somers's Tracts, 3, 297.)—3. In 1634 he published the questions he had disputed on in the schools, 49 in number, under this title: *Determinationes Questionum quarundam Theologicarum*, fol.—4. Animadversions on a Treatise lately published [by S. Hoard] and entituled 'God's love to mankind manifested by disproving his absolute decree for their damnation.' Camb. 1641, 8^o.

Bp. Davenant died Ap. 20, 1641. Walker, in his *Sufferings of the Clergy*, pt. 2, p. 62, observes, "though this R. Rev. Prelate died in the year 1641, yet he had a taste of the miseries and sufferings, which were then coming in fuller measure upon the Church. But his successor [Duppa] drank much deeper of that bitter cup," &c.

He was buried in Sarum Cathedral, where there is a mural tablet to his memory in "the S. aisle of the choir, nearly opposite to the altar tomb to the memory of Bp. Capon." *Hist. Salisb. Cath.* 217. The following is the inscription:

Monumentorum omnium
JOHANNIS DAVENANTII

Minime perenne, quid loquatur audi.

Natus Londini Anno Christi 1572 Maii die 20

Cantabrigiæ in Collegio Reginali

bonis literis opeam fœlicem dedit,

Cujus cum Societate esset meritissime donatus

Ætatemq. et doctrinæ et morum gravitate superaret,

Cum nondum plures quam 36 annos numerasset,

D. Margaretæ in S. Theologia Professor est electus

Celebremque prius Cathedram longe ornatiorē reddidit

Intra quadriennium mox Collegii sui Præsidents factus est

Cui dubium Rector an Benefactor profuerit magis

Tum vero a serenissimo et in rebus Theologicis

Perspicacissimo Rege, Jacobo, honorifice missus

Synodo Dordracensi magna pars interfuit,

Tandem hujusce Diocæseos Sarib^{us} Episcopus

Anno 1621 die Novembris VIII* consecratus est.

Cui velut vivum exemplar antiquitatis venerandæ

Universas Primitivi Præsulis partis explevit

Atque ita per 20 pene annos huic Ecclesiæ præfuit

Summo tum bonorum omnium, tum etiam hostium,

Consensu optimus, & vel inde felicissimus

Quod ruinam sedis, cum superesse per ætatem non potuit,

Priusquam oculis conspiceret, vivere desierit,

Anno scilicet Christi MDCXLI. Aprilis die xx.

Will.—Bp. Davenant's will is in the office of the Prerogative Court of Canterbury, register EVELYN, f. 101. It bears date Jan. 29, 1637. Proved Jul. 23, 1641. He directs that his body shall be buried in Sarum Cathedral. He bequeaths to the cathedral “ £200, to be employed for the benefit of it”—to the dean and each of the residentiaries 20 shillings each, for rings—and at his funeral he directs that 40 poor persons shall have gowns bestowed on them. To his brother,

* Rectius XVIII.

William Davenant, he gives one of his saddle geldings and £40—to his nephew, John Davenant, of Whiddy, £100—to the three daughters of his sister Fuller, viz. Elizabeth, Anne, and Margaret, £50 each—to his nephew, John, son of his brother William Davenant, £20, on his taking the degree of A.M.—to his nephew, Thos. Fuller, B. D. £4; and to Thomas's brother John, £20, on his taking the degree of A. M.—to John Townson, eldest son of his sister, Margaret Townson (wife of Bp. T.) £4—to Ralph Townson, a younger son, £20, “on his taking his next degree in schools”—to Margaret, daughter of his said sister Townson, (which Margaret, it appears, married John Rives, archdeacon of Berks,) a feather bed, silver college cup, &c.—to Gertrude Townson, his niece, (afterwards wife of Jamas Harris, Esq.) a feather bed and £40. He names also his sister Townson's other daughters, viz. Ellen Henchman, to whom he leaves a bedstead and a silver college cup—Anne Cooke—Judith White (wife of James White, B. D.)—Maria Hyde—his niece, Margaret Palmer—his brothers, James and Ralph Davenant, and Elizabeth North, Ralph's daughter—Catherine, wife of his nephew, Edward Davenant, D. D.—and Alexander Hyde, subdean of Sarum, (afterwards Bp. of Sarum.) He ratifies his gift of the rectory of Newton Toney to Queen's College, Cambridge. In a codicil, he says his will is in the custody of Hugh Grove the elder, in the Close of Sarum.—

He adds that Humphrey Henchman, D. D. (afterwards Bp. of Sarum,) and Tho. Clark, stand seized in fee of the advowson of Newton Toney, C^o. Wilts, and that they are to have the first presentation and the disposal thereof at the next avoidance.—Rob. Grove is a witness to the codicil.

Family Notices.—It appears that Bps. Townson, Davenant, Henchman, and Hyde, were all connected by marriage. We find from the monumental inscription to the memory of Abp. Lamplugh, in York Cathedral, (see Drake's *Hist. York*, 1. 99, and Wood *Ath. Ox.* 4. 880,) that the Bp. had a brother Edward, who held the following preferments in Sarum Cath.: the Prebend of Ilfracombe 1623 (*Fasti* 1. 391); Archdeaconry of Berks 1630 (*ib.* 1. 385), resign. 1634 (1. 386); Treasurership of Sarum 1634 (1. 343). He was also Rector of Gillingham, where he died in 1679 (2. 291). This Edw. D. had a dau. Catherine, born at Gillingham Jan. 31, 1632, who married Thos. Lamplugh, afterwards Abp. of York, and by him had 5 children, of whom Thos. was the survivor and the erector of the monument in York Cathedral. The Abp. died 1691, and his wife 20 years before that date. The latter at Kensington, and was buried in Charlton Church. Le Neve, *Abps. York*, p. 271. There was a James Davenant, Proctor of the University of Oxford in 1669. Wood *Fasti*, 2. 304; and Ralph, Rector of Stepney *sine cura* 1668, and Rect. of St. Mary, White-chapel, 1668. Wood *Fasti*, 1, 162. I do not find

any relationship between the Bp. and Sir Will. D. the poet, tho' the brother of the latter, Robert, had preferment in Sarum Cath. He was B. D. St. John's. Wood calls him "Preb. elect of Sarum, as 'tis said in the publ. reg." *ut sup.* 2. 239.—Sir Corbet Corbet, Bart. of Stoke, C^o. Salop, (1786,) formerly D'Avenant, is descended from the same family as the Bp.—*Baronetage*, 1819, vol. 2, p. 377.

Aubrey, in his MSS. (see *Letters from the Bodleian*, 3 vols. 8^o. Lond. 1813, vol. 2, p. 300,) says, "When Bp. Coldwell came to this bishoprick, he did lett long leases, which were but newly expired when Bp. Davenant came to this see; so that there tumbled into his coffers vast summes. His predecessor, Dr. Tounson, married his sister, continued in the see but a little while, and left severall children unprovided for, so the King or rather the Duke of Bucks, gave Bp. Davenant the bishoprick out of pure charity. Sr. Anth. Weldon says 'twas the only bishoprick y^t he disposed of without symony, all others being made merchandise of for the advancement of his kindred. Bp. Davenant being invested, married all his nieces to clergie-men, so he was at no expence for their preferment. He granted to his nephew (this Dr.) [that is Edward] the lease of the great mannour of Poterne, worth about 1,000 lib. per ann., made him treasurer of the church of Sarum, of which the corps is the parsonage of Calne,

w^{ch} was esteemed to be of the like value. He made severall purchases, all w^{ch} he left him ; in-
 somuch as the churchmen of Sarum say, that he
 gained more by this church than ever any man
 did by the church since the Reformation, and
 take it very unkindly that, at his death, he left
 nothing (or about 50 lib.) to that church which
 was the source of his estate. [Aubrey is wrong
 here. The Bp. left 200*l.* to Sarum Cathedral.
 See our extracts from his will in a subsequent
 page.] How it happened I know not, or how he
 might be workt on in his old age, but I have
 heard severall yeares since, he had sett down
 500 lib. in his will for the Cath. Ch. of Sarum.”
 Aubrey thus speaks of the Bp’s brother, Edward,
 and of the Bp’s father : “ Edward Davenant was
 the eldest son of Davenant, merchant
 of London, who was elder brother to the Right
 Rev. Father in God, the learned John Davenant,
 Bp. of Sarum. I will first speake of the father,
 for he was an incomparable man in his time, and
 deserves to be remembered. He was of a healthy
 complexion, rose at 4 or 5 in the morning, so that
 he followed his studies till 6 or 7, the time that
 other merchants goe about their businesse ; so
 that stealing so much and so quiet time in the
 morning, he studied as much as most men. He
 understood Greeke and Latin perfectly, and was
 a better Grecian than the Bp. He writt a rare
 Greeke character as ever I sawe. He was a

great mathematician, and understood as much of it as was knowen in his time. Dr. Davenant, his son, hath excellent notes of his father's, in mathematiques, as also in Greeke, & 'twas no small advantage to him to have such a learned father to imbue arithmetically knowledge into him when a boy, at night times when he came from schoole (Merchant Taylors'). He understood trade very well, was a sober and good manager, but the winds and the seas crost him. He had so great losses that he broke, but his creditors knowing it was no fault of his, and else that he was a person of great vertue and justice, used not extremity towards him, but I thinke gave him more credit, so that he went into Ireland and did sett up a fishery for pilchards at Withy Island, in Ireland, where in yeares he gott 10,000 lib. satisfied and payd his creditors, and over and above, left a good estate to his son. His picture bespeaks him to be a man of judgment and parts, and gravity extraordinary. There is written *Especto*. He slipt coming downe the stone stayres at the palace at Sarum, which bruise caused his death. He lyes buried in the S aisle of the choire of Sarum Cath. behind the Bp's stall. His son sett up and made an inscription for him.

Dr. Edward Davenant was borne at his father's house at Croydon, in Surrey, (the farthest handsome great house on the left hand as you ride to Bansted Downes,) A. D. I have heard

him say, he thankt God his father did not know the houre of his birth; that it would have tempted him to have studyed astrologie, for w^{ch} he had no esteeme at all. He went to school at Merchant Taylors' school, from thence to Queen's Colledge, in Cambridge, of which house his uncle, John Davenant (afterwards Bp. of Sarum) was head, where he profited very well, [and] was fellowe. When his uncle was preferred to the church of Sarum, he made his nephew treasurer of the church, which is the best dignity, and gave him the Vicaredge of Gillingham, in Com. Dorset, and then Paulshot parsonage, neer the Devises, which last, in the late troubles, he resigned to his wife's brother GROVE. He was to his dyeing day of great diligence in study, well versed in all kinds of learning, but his genius did most strongly incline him to the mathematiques, wherein he has written (in a hand as legible as print) MSS. in 4^{to}. a foot high at least. I have often heard him say (jestingly) that he would have a man knockt in the head that should write any thing in mathematiques that had been written of before. I have heard Sr. Christopher Wren say, that he does beleeeve he was the best mathematician in the world about 30 or 35 yeeres agoe. But being a divine he was unwilling to print, because the world should not know how he had spent the greatest part of his time. He very rarely went any farther than the church, which

is hard by his house. His wife was a very discreet and excellent huswife, that he troubled himself about no mundane affaires, and 'tis a private place, that he was but little diverted with visitts. I have writt to his executor, that we may have the honour and favour to conserve his MSS. in the library of the R. Societie, and to print what is fitt. I hope I shall obtain my desire. He had a noble library, which was the aggregate of his father's, the Bp's and his owne. He was of middling stature, something spare and weake, feeble leggs, he had sometimes the goute, was of great temperance ; he alwayes drank his beer at meales with a toast, winter and summer, and said it made the beer the better. He was not only a man of vast learning, but of great goodness and charity ; the parish, and all his friends, will have a great losse in him. He tooke no use for money upon bond. He was my singular good friend, and to whom I have been more beholding than to any one beside : for I borrowed 500*l.* of him for a yeare and a halfe, and I could not fasten any interest on him. He was very ready to teach and instruct. He did me the favour to informe me first in Algebra. His daughters were Algebraists. His most familiar learned acquaintance was Lancelot Morehouse, parson of Pertwood. I remember when I was a young Oxford scholar, that he could not endure to heare of the new (Cartesian, &c.) Philosophy ; for, sayd

he, if a new Philosophy is brought in, a new Divinity will shortly follow; and he was right. He died at his house at Gillingham aforesayd, where he and his predecessor, Dr. . . . Jessop, had been vicars one hundred and yeares, and lyes buried in the chancel there. He was heire to his uncle J. Davenant, Bp. of Sarum." And elsewhere in the MSS. quoted *ut sup.* Aubrey adds: "He [Dr. Edward D.] had 6 sonnes and 4 daughters. There was a good schoole at Gillingham; at winter-nights he taught his sonnes Arith. & Geometrie; his 2 eldest daughters, especially Mrs. Ettrick, was a notable Algebrist. He had an excellent way of improving his children's memories, w^{ch} was thus: he would make one of them read a chapter or, &c. and then they were (*sur le champ*) to repeate what they remembered, which did exceedingly profitt them; and so for sermons, he did not let them write notes (which jaded their memorie), but give an account *vivá voce*. When his eldest son, John, came to Winton-schoole, (where the boyes were enjoyned to write Sermon notes) he had not wrote; the Master askt him for his notes—he had none, but sayd, "If I doe not give you as good an account of it, as they that doe, I am much mistaken."

Wood in his MSS. in the Ashmolean. 8519—57, says "Edw. Davenant, D. D. Treasurer of Sarum, died 12 Mar. 1679—80—buried in the

A. D.

1631. Vicesimo septimo die Novembris, *Georgius* Davenant filius Edvardi Davenant. SS Theolog. Doct. et Vicarii de Gillingham baptizatus erat.
1632. }
Regni } Decimo die Februarii *Katherina* Davenant filia Ed-
Caroli } vardi Davenant Sacrosancte Theologie Doctoris et
octavo. } Vicarii de Gillingham baptizata erat.
1634. Vicesimo die Maii *Hugonius* Davenant filius Edvardi Davenant S.S. &c. baptizatus erat.
1636. Decimo octavo die Decembris *Robertus* Davenant filius Edvardi Davenant SS. Theol. &c. bapt^{us}. erat.
1637. Decimo octavo die Martii, *Maria* Davenant filia Edvardi Davenant SS Theol. Doct. &c. bapt^a. fuit.
1639. Vicesimo primo die Aprilis *Radulphus* Davenant filius Edvardi Davenant SS Theol. Doct. &c. bapt. erat.
☞ Obiit Rector de Whitechappel, London.
1640. Tricesimo die Augustii *Jacobus* Davenant filius Edvardi Davenant SS. Th. Doct. &c. bapt. erat.
☞ Obiit Soc. Oriol. Coll. Oxon.

MARRIAGES.

1650. Primo die Augusti Antonius Ettrick filius Willm̄ Ettrick armiger infra de Wimbourne Minster duxit *Annam* Davenant filiam Edvardi Davenant SS. Theol. &c.
1662. Decimo nono die Februarii *Georgius* (illegible, but the name resembles St. John) armiger duxit uxorem *Margarettam* Davenant filiam Edvardi Davenant SS. Theol. Doct. &c.
1663. Vicesimo quinto die Novembris Thomas Lamplugh Sacro Sanctæ Theologiæ Doctor, Archidiaconus de London et Princip. Alban. Aulæ in Oxon duxit Dnam̄ *Katherinam* Davenant filiam secundam Edvardi Davenant SS. Theol. Doct.

☞ In the margin—"Ep. Exon. 1676, Archiep. Ebor. 1688. Ob. 1691."

BURIALS.

1625. Vicesimo sexto die Februarii Johan Jessopp, Vicarius de Gillingham olim, erat sepultus.
☞ This was Dr. Davenant's predecessor in the living.
1629. Octavo die Octobris *Katherina* Davenant sepulta fuit.
1672. Decimo die Decembris *Joana* Davenant filia Edvardi Davenant SS Th: D. et Vic. &c. sepulta fuit.

- A. D.
1676.
et reg. } **Edvardus Davenant**, Armiger, sepultus erat nono
Car. seci. } die Decembris.
28.
1679.
et reg. } **EDVARDUS DAVENANT** SS Theologie Doctor, The-
Car. seci. } sauriarius basilicæ Sarisburiensis et Vicarii de
31. } Gillingham sepultus erat decimo quinto die Martii.

☞ A monument in the chancel of Gillingham Church. Dr. D. died 84 years of age, in 1679, having been appointed vicar 1626. He therefore held the living of Gillingham 53 years."

Under the year 1626 is the following entry—
“Anno regni domi. Caroli Angliæ (illegible) annoque Domini 1626”—and then in different hand-writing, “**Edvardus Davenant Vicarius de Gillingham.**”

X. BRIAN DUPPA.

SUCCESSIT A.D. 1641.—TRANS. WINT. A.D. 1660.
OBIT A.D. 1662.

Bp. Duppa, or De Uphough as Wood calls him, (see also Pegge's *Curialia*,) was born March 10, 1588. Greenwich is incorrectly named as the place of his birth in his Epitaph, and also by Wood, *Ath. Ox.* 3. 541, and by Walker, *Sufferings of the Clergy*, pt. 2, p. 62. But Mr. Bliss has rectified this by the following note in his edition of the *Ath. Ox. ut sup.*: “Duppa was certainly born at Lewisham, as is proved by his will;

and Wanley (in his MS. notes to these *Athenæ*) quotes an original letter to Mr. Abr. Colfe, dated Richmond, June 15, 1652, in which the Bp. calls Lewisham the place of his birth." Richardson, *Continuation of Godwin*, correctly says Lewisham, as also Lloyd in his *Memoirs*, p. 598, and Fuller, *Worthies*, 1. 497, edit. Nichols.

A. Wood furnishes us with the following account of this prelate (*Ath. Ox.* vol. 3. p. 541):

"He was educated in grammar learning, in the condition of a King's scholar, in the College school at Westminster, while Dr. Lanc. Andrews was dean of that Church, of whom he learned Hebrew. [Lloyd calls him Paidonomus—a Lord of his school fellows, alluding to the superiority of his learning.] From thence he was elected Student of Ch: Ch: in May 1605, and thence Fellow of All Souls Coll. in 1612, being then B. A. Afterwards proceeding in that faculty, he took holy orders, travelled beyond the seas, and in 1619 he was unanimously elected one of the proctors of the University. In 1625 he took the degrees in divinity, being then chaplain to the Prince Palatine. [The *Fasti* record him thus: M. A. 1614; July 1, 1625, of All Souls B. and D. D. by accumulation.] In the History of the Troubles and Tryal of Abp. Laud, p. 366, this Dr. Duppa is said to have been chaplain to the Earl of Dorset, [so also Lloyd *ut sup.*] and that he was, by the endeavours of the said Earl made to the duke of Bucks, pre-

ferred to be dean of Ch: Ch: [nominated June 30, installed Nov. 28, 1629. *Willis, Cathed.* 2. 441.] in the place of Dr. Corbet, promoted to the see of Oxon. A.D. 1629." In 1632 and 33 he did execute the office of Vice Chancellor of the University [being then Dean of Ch: Ch: *Fasti*, under 1632-3] with great moderation and prudence; and in June 1634 was made Chancellor of the Church of Salisbury [collated June 19, 1634. *Le Neve, Fasti*, 269] in the place of Dr. Franc. Dee, promoted to the see of Peterborough. Soon after he was made tutor to Prince Charles, afterwards King Charles II. which proved his future happiness, being then accounted by all a most excellent man. On the 19th May, 1638, he was presented to the rich rectory of Petworth, in Sussex, and being elected to the see of Chichester ["elected May 29, confirmed June 13, and consecr. June 17, 1638." *Willis, Cathedr.* 2. 441. See also *Hay's Hist. Chichester*, 474] upon the translation of Dr. Rich. Mountague to Norwich, had restitution made to him of the temporalities of that see the 12th of June the same year: which Church of Petworth he kept, I presume, for some time in commendam with his see. [Salmon says "he must have quitted Petworth before Dr. King was ejected from Chichester, for that Prelate was the suffering rector of Petworth, at whose curate there, Mr. Whitby, a Parliament officer, discharged his pistol in the church when he was

reading the common prayer." *Lives of the Eng. Bps. from the Restor. to the Revol.* p. 339.]

“ In 1641 he was translated to Salisbury, in the place of Dr. Jo. Davenant, who died on the 20th of April the same year: but soon after, episcopacy being silenced by the long parliament, *which the Presbyterians called the blessed parliament*, when a prevalent party therein turned the nation topsy turvey, he retired to Oxon for a time, to wait on his Majesty and the Prince, and left not the former till his last days. After his Majesty was beheaded, this our worthy author and bishop retired to Richmond, in Surry, where spending most of his time in great devotion and solitude till the happy restoration of King Charles II. an. 1660, was translated to Winchester on the 24th of Sept. the same year, [having been Bp. of Sarum 19 years] to the great joy and comfort of many lords and gentlemen, as well as the reverend clergy, who all had a deep sense and memory of his prudence and piety, owing them a lasting tribute, not only for his great example of virtue and godliness, but for those excellent seeds and principles so happily laid in the youth of the then sovereign lord the King. About that time he was made Lord Almoner, and began that conspicuous monument of his charity, an alms house at Richmond. He was a man of excellent parts and every way qualified for his function, especially as to the comeliness of his person and gracefulness of his deportment,

which rendered him worthy the service of a Court, and every way fit to stand before princes. He was beloved by King Charles I. of happy memory, who made use of his pious conversation during his imprisonment in the Isle of Wight, and so much respected by his son, King Charles II. that when this worthy prelate lay on his death bed at Richmond, he craved his blessing on his bended knees by his bed-side" ["which he bestowed," says Lloyd, "with one hand laid upon his master's head, and the other lifted up to heaven." *Memoirs*, p. 599.]

"He surrendered up his pious soul to the great God that first gave it, March 26, 1662, [aged 74, natus 1588] having the day before been visited by his Majesty, out of his wonted piety and goodness. He died as he lived, honored and beloved of all that knew him; a person of so clear and eminent candor, that he left not the least spot upon his life or function, maugre the busy sedition of those brethren, who then, as before, black'd the very surplices and made the liturgy profane. He had a more than ordinary affection to live at Richmond, where he privately resided several years in the late broken times, but especially because it was the place where first he conveyed the principles of religion into the Prince. Afterwards his body being conveyed to York House, in the Strand, where it lay in state for some time, was decently conveyed thence

Apr. 24, to the Abbey Church of St. Peter, at Westminster, where it was buried in the area on the North side of the chapel of St. Edward the Confessor [so Gale also, *Hist. Winch. Cathed.* p. 106.] At which time Dr. Henry King, Bp. of Chichester, a most admirable and florid preacher in his younger days, preached a sermon to the great content of the auditory, containing many eulogiums of the defunct, which, as also his monuments of piety and charity, I shall, for brevity's sake, now pass by. Soon after was a fair monument, mostly of white marble, fastened to the wall over the grave, with an inscription thereon. In the Church Register of Lewisham, in Kent, I find one Brian, son of Jeffrey Duppa, to be baptized there 18 March, 1580, having been born in the Vicarage house of that place. Which Jeffrey Duppa, who was Vicar, I take to be father of Dr. Duppa, and Brian to be his elder brother, deceased."

Benefactions.—Richardson says he endowed the hospital at Richmond with 1500*l.* He also bequeathed 200*l.* towards another at Pembridge, Herts [read Herefordshire]; 500*l.* to Sarum Cathedral; 200*l.* to Winchester; 300*l.* to St. Paul's; and 200*l.* to Chichester. His will is dated Feb. 4, 1661—proved May 16, 1662.—Lloyd, in his *Memoirs*, p. 598, says, "in which county [Kent] his father was a benefactor in erecting one almshouse, and his son a better in erecting another."

This, I apprehend, is a mistake : I find no almshouse of his in Kent. His father begun an almshouse at Pembridge, Co. Hereford, upon which the Bp. settled lands that cost 250*l.* The Bp. left 40*l.* to the poor of Lewisham. Mr. Chalmers (*Biog. Dict.* vol. 12, p. 503) says, “ About 1661 he began an almshouse at Richmond, which he endowed with a farm at Shepperton, for which he gave 1540*l.* which now produces 115*l.* per an. ; and tho’ he did not live to finish it, yet it was finished by his appointment, and at his expence. This house is of brick, and stands on the hill above Richmond, not only because he had resided there several years during the absence of the Royal family, but also because he had educated the prince in that place.” He adds, “ By his will he bequeathed, besides the lands already noticed to the almshouse at Pembridge, and the legacies to the Cathedrals above named, 500*l.* to the dean and chapter of Ch : Ch : towards the new buildings ; 40*l.* to the poor of Greenwich ; 20*l.* to the poor of Westham, Sussex ; and 20*l.* more to provide communion plate in that parish, if they want it, otherwise that 20*l.* also to the poor ; 20*l.* to the poor of Witham, Sussex ; 10*l.* per an. for 10 years to Will. Watts, to encourage him to continue his studies ; 50*l.* a piece to 10 widows of clergymen ; 50*l.* apiece to 10 loyal officers not yet provided for ; 200*l.* to All Souls Coll. ; and above 3,000*l.* in several sums to private friends

and servants : so that the character given him by Bp. Burnet, who represents him as not having made that use of his wealth which was expected, is not just." The 500*l.* to Sarum Cathedral was to be paid to the Bp. of Sarum, to be bestowed on an organ in that church, or such other use as the Bp. should think fit.—Wood observes, *Ath. Ox.* 4. 317, that " he was so bountiful in his legacies to Ch: Ch: that the money might serve to found a new and not to complete an old College." What the Oxford Historian means by founding Ch: Ch: with 500*l.* it would be hard to guess. Wood adds, that over the door of the hospital he founded, may be seen these words engraven :— " A poor Bishop vowed this house, but a great and wealthy one built it." He erroneously asserts that " the hospital was erected in the place of his nativity."

" Bp. Duppa is said to have received 50,000*l.* for fines soon after his translation to Winchester. It is certain that he remitted no less than 30,000*l.* to his tenants, and that he left 16,000*l.* to be expended in acts of charity and munificence." Granger, *Biog. Hist. Eng.* 3. 234.

Publications.--'The Soul's Soliloquy and Conference with Conscience,' a Sermon preached before the King at Newport, in the Isle of Wight, Oct. 25, 1648, being the monthly fast during the treaty there: on Ps. 42. 5. Lond. 1648, 4to. [Bodl. C. 1. 3. Linc.] 2. 'Angels rejoicing for sinners re-

penting:’ on Luke 15. 10. Lond. 1648. 4to. [Bodl. B. 3. 2. linc.] Lloyd, *Memoirs ut sup.* says that “his excellent sermons while at the Isle of Wig^t comforted his Majesty.”—3. ‘A Guide for the penitent; or a model drawn up for the help of a devout soul wounded with sin.’ Lond. 1660. 8—4. ‘Holy Orders and Helps to devotion, both in prayer and practice’ [translated into French by J. R. and printed at Berlin 1696. 12mo. RAWLINSON] in 2 parts. Lond. 1674, 12mo. with the author’s picture [engraved by R. White] before them: “which book was published by Benj. Parry of C. C. C. ’Tis said by some, particularly the booksellers that printed the *Church Hist. of Scotland*, penn’d by Dr. Joh. Spotswood, Abp. of St. Andrews, and printed at Lond. 1654. fol. &c. that he (Dr. Duppa) did write the life of the said Abp. which stands before the said History. But the reader is to know that the person who wrote the preface to the said history, saith, that the said life was penn’d by a Rev. person of that nation, meaning Scotland: so that if it be true, which he delivers, Duppa, an Englishman, can not be the author; yet quære?” [“Had the author of the life been a Scotchman, he must probably have known that Abp. Spotswood has two things in print, besides his *History*, not known by that author. BAKER.] Mr. Bliss adds—“Wood has omitted, among Duppa’s publica-

tions, his *Johnsonius Virbius*, a collection of poems on the death of Ben. Jonson: printed at Lond. whilst Duppa was Bp. of Chichester. See a letter from Howell to him on that subject, in the *Collection of Letters* by that author, Lond. 1688. part 1. p. 251.”] Lloyd, in his *Memoirs*, p. 599, (margin,) says, “He ordered the brave collection of verses made upon Ben Johnson, called *Johnsonius Verbius*.” Granger adds, they were by above 30 different hands. *Biog. Hist. Engl.* 3. 235.—He also wrote the 16th and 24th chapters of ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ. See a very interesting paper respecting the authorship of that celebrated work in *Liter. Anecd.* of 18th Cent. 1. 522.

Character.—Lloyd records that “his bountiful heart was as large as his fortune—that his way of living was generous—and his table hospitable—that his disposition was free and open, insomuch that ‘ubique sentires illum hoc affici quod loquebatur.’ (*Erasm. de Aug.*)—that his learning was great and general—that he possessed an elegant and elaborate gift of preaching (whereof he instances a sermon preached at the Isle of Wight, 1618)—aiming not at the delight of the ear, but the information of the Conscience.” *Memoirs.* 599.

Dart, in his *Hist. Westm. Abbey*, vol. 2. p. 10, says, “He lies under the pavement between the tomb of Valence and Erasmus’s chapel in West-

minster Abbey,—over his body is a large stone of blue marble, thus inscribed—“ Hic jacet Brianus Winton.” The following inscription on a mural tablet may be seen in plate 73 of Dart’s work, facing p. 10 of vol. 2. as also in Richardson, *Contin. of Godwin.* p. 243. Mr. Chalmers *Biog. Dict.* 12. 504, does not seem to be aware of this tablet.

M. S.

Mortalitatis exuvias

hic deposuit, vir immortalis

memoriæ sacratus BRIANUS DUPPA

qui Grenovia natus anno Dñi. 1588, exeunte nempe die Martii 10^{mo}. Scholæ Regiæ Westmonasteriensis primulum (ubi a Lan- celoto Andrews tum Decano Hebraica didicit) mox Ædis Christi apud Oxonienses alumnus; Magister Artium in Collegium Omnium Animarum cooptatus, dein S. S. Theologiæ Doctor et Capellanus Palatinus factus, Ædi Christi postliminio redditus est cui præfuit Decanus per decennium. At virum tantum sublimiore expectabant curæ, majora desiderabant munia; Ad- modus augustissimæ spei Principi Tutor, exinde triplici infula ornatus, totidem ipse ornavit Ecclesias, Cicestrensem, Saris- buriensem, et demum reduce CAROLO Wintoniensem, quo nomine et auratæ Periscelidis Antistes audiit, LXXIV Ætatis annum ingressus anno Domini 1662 jam ineunte nimirum Martii die 26 Richmondiæ, ubi erudiendo Principi operam antea navaverat, ubi calamitatis temporibus bene latuerat ubi et hospitium in- signe ex voto extruerat inter ipsos bene Pupilli Regis amplexus, piam animam efflavit.

Portraits.—There is a portrait of him at Christ Church, Oxford. Granger, 3. 234, men- tions the engraving we have already noticed: “ Brian Duppa quondam Epūs Wintoniensis;” R. W. (*White*) sc. Before his “ *Holy Rules and*

Helps to Devotion," &c. small 12mo. 1674. The same noticed by Bromley, p, 130.

Arms.—Az. a lion's gamb erased in fesse between 3 chains barwise O. *Edmondstone.*

END OF PART II.

LIVES AND MEMOIRS
OF THE
BISHOPS OF SALISBURY,

FROM THE
Restoration to the present Time.

—◆—
PART III.

Lives and Memoirs
OF THE
BISHOPS OF SALISBURY,

FROM THE RESTORATION TO THE
PRESENT TIME.

PART 3.

I. HUMPHREY HENCHMAN.*

SUCCESSIT A. D. 1660.—TRANS. LOND. A. D. 1663.

OBIIT A. D. 1675.

A. WOOD† thus speaks of this prelate: “This loyal and religious person, who was son of Thomas HENCHMAN of London, skinner, and he the son of another Thomas of Wellingborough in Northamptonshire, (in which county his name and family had for several generations before lived) was afterwards D. D. Chaunter of Sarum,

* The word HENCHMAN means a *page* or *attendant*. See anecdote *infra*.

† Fasti. Pt. 1. a^o 1617, edit. Bliss. p. 377.

on the death of Hen. Cotton in Jan. 1622, and Prebendary of S. Grantham in the same church, 1628. After the restoration of K. Ch. II. he was nominated Bp. of that place upon the translation of Dr. Duppa to Winchester. Whereupon being consecrated in the chapel of K. Hen. 7, within the Abbey Church of St. Peter in Westminster, 28 Oct. 1660, sate there three years, and then upon the translation of Dr Sheldon to Canterbury he was translated to London in Sept. 1663 and sworn Dec. 9, that year, one of his majesty's privy council. About this time he was made Bp-Almoner, and died, as it seems, in the month of Oct. 1675. He was for his wisdom and prudence much valued by K. Ch. II. whose happy escape from the battle of Worcester, this pious Prelate did admirably well manage, especially when his majesty came in a disguise near Sarum. He was born, as I have been informed, within the parish of St. Giles's Cripplegate, London, and educated in Clare Hall in Cambridge, of which he was fellow." Wood in his *MSS. Ashmol. Mus. No. 8585. p. 58.* quotes the *Lond. Visit. l. 24. 1633.*

Salmon quotes Lord Clarendon as follows; "Upon the disappointment of the vessel that was hired at Lyme to carry the King over, he was forced to change his purpose and to go into Wilts. There, Dr. Henchman, Prebendary of Sarum, met him and conducted him to a house 3 miles off Sarum, called Heale, belonging to Serj. Hyde,

where his Majesty was for some time concealed. Then the Dr. sent to him to meet him at Stonehenge, whence he conducted him to Col. Philips, who had provided a bark at Brighthelmston." *Lives of Bps. from the Restor. to the Revol.* p. 299.

Wood's information as to the birth-place of Bp. Henchman is incorrect. Humphreys in a note in Bliss's edition of the *Fasti, ut supra*, says "Bp. Henchman was born, as I am very well informed, at Burton Latimer* in Northamptonshire, in the house of Owen Owens [*rectius* Owen] rector of that place, his mother being sister to Mr. Owen's second wife, and daughter to Robert Griffith, of Carnarvon, Esq."

Newcourt† and Salmon‡ have both implicitly copied Wood's error on this point: and they have both, as well as the accurate Granger§ transcribed the words of Wood respecting the college to which he belonged. Henchman was fellow of Clare Hall, but it is probable he was educated at Christ's College. Mr. Bliss gives us the following information on this subject from BAKER. "Humph. Henchman, coll. Chr. admiss. in matric.

* A village S. E. of Kettering, the adjoining parish.

† Repertor. int. Epos. Lond. vol. i. p. 32. The passage in Wood, to which Newcourt refers, is evidently in the *Fasti* under the year 1617, which he misquotes vol. i. 829. A similar mistake occurs in the *History of Fulham*, p. 232, where for "Athen. Oxon." read *Fasti*. part i. an. 1617. A. W. Bliss, p. 377.

‡ *Lives*, p. 299.

§ *Biog. Hist. Eug.* vol. iii. p. 232.

acad. Cant. Dec. 18, 1609. *Reg. Acad. Cant.*
 dein socius aul. Clar.”

Willis says* that Owen Owens as above was “A. M. 2nd. son of Owen ap Robert of Bodsilian in Aber Parish Co. Carnarvon, father of Bp. John Owen of St. Asaph, and grandfather of Bp. Henchman, some time Bp. of London. He was the last Archdeacon of Anglesey, *pleno jure*. He died at Burton Latimers, Co. North-hants, in which church as it appears by the Parish Register he was buried March 21, 1592, but without any inscription or epitaph.”

A valuable note in Mr. Bliss’s edition of Wood† supplies us with the following particulars.

“Humphrey Henchman was born at Barton‡ Segrave, near Kettering, in the County of Northampton, where his kinsman William Henchman, rector of the said church and prebendary of Peterborough, has entered these memoranda in the register book. Out of the old register (mangled in the late wars,) it is found that Humphrey Henchman, (now bishop of Salisbury,) was baptized Decemb. 22, 1592. Translated afterwards to the bishoprick of London,§ Aug. 30, 1663,

* Cathedr. Bangor, p. 139.

† Ath. Ox. vol. iv. col. 855, note.

‡ Humphrys, as we have seen *supra*, says Burton Latimers.

§ “On the 8th Sep. 1663, Dr. Humph. Henchman, Bp. of Salisbury, was elected to the said see of London, and on the 15th he was translated thereunto in the church of St. Mary-le-Bow, where he sate to the time of his death.” Wood, Ath. Ox. 4, 855, ed Bliss.

and made Lord-Almoner the same year, as also one of the privy council; and dyed Octob. 7, 1675, of his age 82, having been as great an example of primitive Christianity as these last ages have afforded. The said Bp. of London gave to the poor of this parish, a legacy of £2. when he dyed."

"Hunfredus Henchman, cler. S. T. B. ad rect. S. Petri in Rushton, ad pres. Will. Cockaine mil. et aldermanni Lond. 4 Maii 1624, et eodem die ad rect. Omn. Sanctorum in Rushton, ad pres. ejusdem Will. Cockaine mil. *Reg. Dove. Ep. Petrib.*

Salmon|| says he give £765. to St. Paul's. This gift however is not recorded in Richardson, who says† he built an elegant chapel in the Episcopal Palace in Aldersgate-Street. He justly styles him "Regiarum Partium in turbulentissimis temporibus strenuus fautor et vindex."

A writer in the *Gent. Mag.* for 1800. p. 1136, says "he was baptised at Barton-Segrave Dec. 22, 1592. (*Bridges's Northampt.* 11, 222,) William Henchman was Rector there from 1653 to 1686, and buried there. *Ib.* 220. and was a Prebendary in the 2d. stall at Peterborough. *ib.* 565. Richard Henchman was Rector of Cottesbrook 1614 and for 1 year. *ib.* 1. 556."

On reference to *Bridges's Northampt.* vol. 2. p. 221 b. I find "on the 22nd of December as

|| *Lives*, p. 299. This I find also in Walker's *Sufferings of the Clergy*, part ii. p. 62. It was a gift, not a bequest. See extracts from his will in *Doctors' Commons infra.*

† *De Præs.* p. 152.

appears from the Parish Register was baptized at Barton-Segrave, Humphrey Henchman afterwards a fellow of Clare Hall in Cambridge. In 1662, made Chaunter of Salisbury, and 1628, a Prebendary in the said Church. He was greatly instrumental in promoting the escape of Ch. II. after the battle of Worcester. In 1660 he was appointed Bp. of Salisbury, and on the translation of Dr. Sheldon to Canterbury in 1663, advanced to the see of London. Shortly after he was sworn of the Privy Council, and made Lord-Almoner. He died in 1675, and by his will gave £5. to the poor of this Parish.” †

In Bridges's work as above, p. 220. William Henchman clerk, occurs Rector of Barton-Segrave 10 Jul. 1653, obiit 14 Sept. 1686, note b, “from the Register.” He was buried there. The inscription says “Here lyeth the body of William Henchman late Rector of this Church and Prebendary of Peterborough, who departed this life Sep. 14. 1686.” He occurs at p. 565. b. Prebendary of the 2d. stall in Peterborough Cathedral. “William Henchman, A. M. who died Rector of Barton Segrave, where he was buried in 1686. Among the Rectors of Cottesbrook vol. 1. p. 556 occurs “Ric. Henchman, cl. comp. pro. Primit. 17 Maii 1614.” *ex auc. M. S. duc. de Chandos.*

† The reader will see here that Bridges has extracted this from A.Wood.

In Gunton|| there occurs in the 2d Prebend.
 “William Henchman, M. A. Parson of Barton.
 Com. Northam. Cambr.”

Bp. Henchman died Oct. 7, 1675, and according to Faulkner† “in Aldersgate Street,” then the Episcopal residence. He was buried in Fulham Church.‡ Faulkner says “about the middle of the S. aisle. The stone, a plain black one with an inscription has either been removed or is now concealed by the pews.

Bowack, and after him Faulkner and Bliss,§ have recorded the epitaph. The latter says “on a plain black stone in the church of Fulham, (not now, I believe, visible).—The following is the inscription.”

P. M. S.

Sub certa spe resurgendi repostæ
 Hic jacent Reliquiæ
 HUMPHREDI HENCHMAN, LONDIN. EPISCOPI,
 Et gravitate et pastoralis clementia,
 Quæ vel¶ in vultu elucebant,
 Et vitæ etiam sanctitate venerabilis
 Spectata in Ecclesiam afflictam constantia
 Singulari in Regem periclitantem fide,
 Quo feliciter restituto,
 Cum Sarisburiensi diœcesi duos annos
 Londinensi duodecim præfuisset
 Regi etiam ab elemosynis et sanctioribus consiliis
 Plenus annis et cupiens dissolvi
 Obdormivit in domino
 Octobr. 7, Anno { Dom. 1675
 { Ætat. 83
 Redemptor meus vivit.

|| Hist. Peterborough, p. 91.

† Hist. Fulham, p. 95.

‡ Richardson de Præc p. 198, and Faulkner &c.

§ Wood's A.O.vol.iv.col.855, note. ¶ In the Ath.Ox.it is misprinted Quo.

The following is a Synopsis of his preferments. Precentor* of Sarum 1622, Rector of St. Peter, and All Saints, † Rushton, Co. North-hants 1624. Prebendary of S ‡ Grantham 1628. Prebendary of Teynton regis cum || Yalmeton 1638. Prebendary of Yatesbury || (sans date) Bp. Sarum, 1660. London, 1663.

The only work I find attributed to Bp. Henchman is the “Gentleman’s Calling,” supposed to be written by the Author of the “Whole duty of man.” § Granger observes “when the declaration for liberty of conscience was published he was much alarmed and strictly enjoined his clergy to preach against Popery, though it gave offence to the King. His example was followed by the other Bishops.” *ut. sup.*

There is a portrait of Bp. Henchman in his robes, grey hair and beard, with a good countenance, in a long ancient gallery in the Charter House. The pictures there, says my author, are “generally dirty and neglected.” ¶ The author

* See Wood *ut sup.* and *Antiq. Salish.* p. 227.

† Vide *sup.* ‡ A. O. *ut sup.* et *Antiq. Sal.* p. 325 in the prebend of S. Grantham he was succeeded in 1638 by Hyde afterwards Bp. of Sarum.

|| *Antiq. Sal.* pp. 339, 344, these preferments have escaped Wood, &c.

§ See Granger’s *Biog. Hist. Eng.* vol. iii. p. 233. See also the Epistle prefixed to the 8vo. edit. of that work, and Nichols’s *Liter. Anec.* of the 18th cent. vol. ii. p. 598.

¶ *Malcolm’s Lond. Rediv.* vol. i. p. 432

of the History of the Charter House† says the Painter is Dahl.

Granger mentions thus a print of him, “Humphredus Henchman Epus. Lond. Lely p. half-length. h. sh. mezz.‡

Arms. Edmonstone under Henchman or Hinchman, which latter is an alias of his own invention, gives Ar. a chevron betw. 3 bugle horns S. string'd A. on a chief of the 2nd 3 lions rampant guardant of the 1st. Wood gives the same in his notes from Her. Off. in his M. S. S. in the Ashmolean. 8585. p. 58.

His will bears date Aug. 25, 1675, and was proved 19 Oct. 1675, by Tho. Henchman and Tho. Exton, L. L. D. In it he requires that his “funeral shall be without pomp, decently and privately.” To the poor of the close and city of Salisbury he bequeathes £20. to be distributed as the Dean and Chap. shall appoint. To the poor of the Town and Parish of Fulham £20. Do. St. Botolph's, Aldersgate Street. Rushton All Saints, North-hants, £5. Do. Barton Segrave. Towards the building of St. Paul's £100. (He had been a yearly subscriber of that sum, as he there states,) and £100. towards rebuilding Clare Hall, Camb. lamenting his inability to do more. To his son

† Hist. of the Charter house by a Carthusian 4to 1808 p. 223.

‡ Biog. Hist. Eng vol. iii p 232

Thomas “the lease of the manors of Millford and Woodford in the hundred of Underditch, holden of the Lord Bp. of Sarum, and lately granted by Seth, Lord Bp. unto my son Thomas Henchman, and Mr. John Hall, Rector of Finchly, Middlesex, and vested in them by my appointment.”

The following persons are all named by him, his son Humphrey; his daughter Mary Heath; his son Charles, (to whom he leaves £500; his son in law Thos. Cooke; his son in law John Heath; his son Edw. Lawrence; his sister in law Mary relict of Maurice Henchman; his nephew Charles Henchman; his brother Ralph Townsend; and his sister Anne Cooke; his will also contains the following singular document in the shape of a declaration of Faith:—“I am firmly assured that none of the assertions and diffinitions of the Counsell of Trent, concerning the doctrine of faith and the substantial and necessary worship of God, which are opposed by the established doctrines of the Church of England can be proved to be agreeable to the perpetual condition of the Christian Church from the time of the Apostles; and again, I am firmly persuaded that the diffinition of the Church of England in the 39 articles concerning the doctrine of faith and essential necessary worship, are agreeable to the perpetual condition of the Xn. Ch. from the time of the Apostles.”

The following forms an interesting addition to our notices respecting this worthy Prelate.

A correspondent in the *Gent. Mag.* 1800. p. 664 signing himself E. T. enquires for particulars of Bp. Henschman, especially if he had any relations or immediate descendants residing at Broughton, North-hants; and adds, a family who resided there for near 100 years, and spelled their names the same, had a picture of the Bp. in their possession which they styled a family piece. This family was extinct by the death of Mrs. Eliz. Henschman in 1722. He is replied to by a correspondent, p. 815, who copies from Salmon.

Another correspondent signing himself Fran. Henschman *Gent. Mag.* 1800, 1044, and dating "Padworth Nov. 19," observes, "If your correspondent E. T. p 664 would favor me with his address, I could give a pretty full account of the fame of Bp. H. from whom I am a lineal descendant. It appears from a pedigree I copied when resident at Oxford, from A. Wood's papers in the Ashm. Mus. that the family name originally was CROSBOROUGH. It begins with "C. al: H." A tradition in the family accounts for the change of the name by the following anecdote. Our Ancestor it is said being one day on a hunting party with K. H. VII. kept up with H. M. the whole day in a very long and severe chase, at the end of which the K. turned round to him and said "Thou art a veritable Henschman," (page or attendant) in consequence of which he assumed the name. Perhaps the story may receive some con-

firmation, or at least derives an air of probability from this circumstance, that part of the family arms consists of a chevron between 3 bugle horns. It appears from the pedigree that this Gent. was settled at Gt. Dodrington, Co. Northants, and that the two next generations were removed to Wellingboro' in the same Co. where I am told there is a branch of the family living at this time to whom I am an utter stranger, as well as the Mrs. Eliz. H. who died at Broughton 1722, as mentioned by the lady who signs herself E. T. The Bp's picture on which perhaps the present possessor sets but little value, would be very acceptable to me. A descendant of his, Mr. T. Henchman, who went to the E. Indies some years ago as a writer, and is returned thence with an ample fortune, and now resides in New Burlington Street, has in his possession an original picture of his ancestor the Bp. painted by Sir P. Lely, from which the mezzotinto print mentioned by Granger is taken. Mr. T. H's father was the son of Dr. H. the civilian, my grandfather's younger brother, well known by having been Counsel for Sacheverell. He was Chancellor of London and of Rochester, and was an intimate friend of the famous Bp. Atterbury, who stood godfather to his son. The seal with which the Bp. sealed his treasonable correspondence and which the Warden of the Tower took from him by force, is in my sister's possession. It is a red cornelian, set in plain

gold, an antique, the impression of a Cicero's head. My sister has likewise some papers of her ancestor Bp. H; among the rest, his will and some original letters from Lord Clarendon, the subject of which I do not at present recollect, nor do I remember whether they were written previous to the Restoration or after it. If upon examination, they should be found worth inserting, they will be at your service if my sister will part with them.

My materials would I fear be too scanty were I to attempt to make any additions to the account of my venerable ancestor already published in p. 845. His father seems to have left Wellingboro," and have removed to London where the Bp. was born.* He was sent to be educated at Clare Hall in Cambridge, to which society, he was afterwards a benefactor. He was Editor of the 'Gentleman's Calling,' and one of the nine persons to whom the 'Whole duty of Man' has been severally ascribed. He was likewise the publisher of Dr. Hammond's works.

FRAN HENCHMAN."

* This, as we have already seen, p. 3. sq. is not correct.

2. JOHN EARLE,* or EARLES,

SUCCESSIT A. D. 1663.—OBIIT A. D. 1665.

“Son of Thomas Earle, gentleman, registrar of the Archbishop’s Court at York,” † was born in the city of York, about the year 1600. “He was admitted a probationer fellow of Merton College, Oxford, in 1620, and proceeded in arts ‡ four years after. His younger years,” continues Wood § “were adorned with oratory, poetry, and witty fancies; and his elder with quaint preaching and subtile disputes. In 1631 he was one of the Proctors ¶ of the University, and about that time chaplain to Philip, Earl of Pembroke, who, for his service and merits, bestowed upon him the rectory of Bishopston || in Wilts. Afterwards he was made chaplain and tutor to Charles, Prince

* Aubrey writes it EARLES. See a quotation from in Manning and Bray’s Hist. of Surry, Vol. 3. p. 578. In his will, which is a nuncupative one, in Drs’. Com. it is written Earles. vid. inf.

† Gwillim’s Heraldry, 1724. p. 282.

‡ A. B. July 8, 1619 Fasti. 1. 386, “proceeded in Arts” means he took his Master’s degree, but Wood in loc. cit. says A. B. he should have been placed among the Masters of that year 1619.

§ Ath. Ox. Bliss. Vol. 3, 716.

¶ “Mr. Joh. Earl of Mert. Coll. presented 26 Aug.” Wood, Fasti. 1459.

|| See Walker. Sufferings of Clergy. 2. 63.

of Wales, after" as Wood says, "Dr. Duppa was made Bp. of Salisbury." But if we refer to Clarendon's History of the Rebellion* we shall see it was not upon Duppa's becoming Bp. of Sarum, for that was in 1641, whereas he (Duppa) occurs tutor in 1645. See a letter from the King to his son, dated Aug. 5, 1645, in which his Majesty desires the Prince to convey himself to France, whensoever he shall be in apparent danger of falling into the rebels' hands, and there be under the care of his mother, "who" (says the King) "is to have the absolute full power in all things except religion, and in that not to meddle at all, but leave it entirely to the care of your tutor, the Bp. of Salisbury, or to whom he shall appoint to supply his place."

"He was actually created D. D. in 1642,§ elected one of the assembly of divines in the year following, but refused to sit among them, and chancellor† of the Cathedral Church at Salisbury in the place of William Chillingworth deceased, in the latter end of‡ the same year 1643. Afterwards he suffered and was deprived of all he had,

* ii. 597, fol. edit.

§ "1642. Nov. 10. John Earle sometimes fellow of Mert. Col. now chaplain to Charles, Prince of Wales," Among the D. D. Wood. Fasti. 2. 52.

† See Antiq. Sal, ubi. EARLES, (rectius) 10, Feb. 1643. p. 291.

‡ Feb. 10, 1643-4. Walker, Sufferings of the Clergy. part ii. p. 63.

for adhering to K. Ch. I.* suffered in exile with his son Ch. II. whom after his defeat at Worcester, he saluted at Roan† upon his arrival in Normandy, and thereupon was made his chaplain and clerk of the closet. After the King's return he was made dean of Westminster,‡ keeping his clerkship still; was consecrated Bp. of Worcester, after the death of Dr. Gauden, on the last day of November (S. Andrew's day) 1662, and at length was translated to the see of Sarum 28th. Sept. 1663, void by the translation thence to London of Dr. Humphrey Henchman. "This Dr. Earle," continues Wood, "was a very *genteel* man, a contemner of the world, religious, and most worthy the office of a bishop. He was a person also of the sweetest and most obliging nature (as one§ that knew him well, though of another persuasion, saith) that lived in our age, and since Mr. Richard Hooker died, none have lived (whom God¶ had blest with more innocent wisdom, more

* "He was an intimate acquaintance with Dr. Morley, afterwards Bp. of Winchester, and lived one year with him at Autweip, in Sir Charles Cottrell's house, who was Master of the Ceremonies. Thence he went to France and attended upon James, Duke of York." Macro.

† So also in Wood's M. S. Ashmol. 8519. p. 127.

‡ Le Neve, Fasti, p. 365. merely quotes Newcourt, Repertor, l. 720. as being made "soon after the King's return" in 1660. This the latter had from Wood.—Earle was one of the four successive Deans of Westminster who became Bishops, viz. Williams, York; Earles, Sarum; Dolben, York; and Sprat, Rochester.—He occurs in Welsh's list of Westminster Scholars, p. 7.

§ Hugh Cressy in his Epist. Apologetical, p. 46, 47, 8vo. 1674.

¶ Walton's Life of Richard Hooker, London, 1670, p. 95.

sanctified learning, or a more pious, peaceable, primitive temper, than he; so that this excellent person seemed to be only like himself, and venerable Mr. Hooker, and only the fit man to make the learned of all nations happy, in knowing what hath been too long confined to the language of our little island, I mean by his translation of the said Mr. Hooker's book, called *Ecclesiastical Polity*, as I shall tell you anon."

"At length this worthy Bp. retiring to Oxford when the King, Queen, and their respective Courts settled there for a time, to avoid the plague then raging in London and Westminster, took up his quarters in University College, where dying on the 17th November, 1665, was buried near the high altar in Merton College Church, on the 25th of the said month, being then accompanied to his grave from the public schools by an herald at arms, and the principal persons of the Court and University. In the see of Salisbury succeeded Dr. Alexander Hyde, &c."

On a monument of black and white marble set up in the N. E. corner of the wall, is the following inscription* :—

* From Wood's Hist. and Antiq. of Oxford, edit. Gutch, p. 19. Wood's M. S. S. Ashmol. 8466, p. 109, say that "he was buried in Mert. Coll. choir by the high altar. *Ob. s. p.*"

Amice si quis hic est sepultus roges ;
 Ille qui nec meruit unquam
 Nec quod magis est, habuit inimicum ;
 Qui potuit in aula vivere, et mundum spernere,
 Concionator educatus inter Principes
 Et ipse facile Princeps inter Concionatores,
 Evangelista indefessus, Episcopus pientissimus ;
 Ille qui una cum sacratissimo Rege
 Cujus et juveniliam studiorum
 Et animæ Deo charæ
 Curam a beatissimo Patre demandatam gessit
 Nobile ac religiosum exilium est passus ;
 Ille qui Hookeri ingentis Politiam Ecclesiasticam
 Ille qui Caroli Martyris *εικονα βασιλικην*
 (Volumen quo post Apocalypsin divinius nullum)
 Legavit orbi sic Latine redditas,
 Ut uterque unius Fidei defensor
 Patriam adhuc retineat majestatem.
 Si Nomen ejus necdum tibi suboleat, Lector ;
 Nomen ejus unguenta pretiosa ;

JOHANNES EARLE

Eboracensis

Serenissimo Carolo Secundo Regii Oratorii Clericus

Ecclesiæ { aliquando Westmonasteriensis Decanus
 deinde Wigorniensis } Angelus
 tandem Sarisburiensis }
 et nunc triumphantis }

Obiit Oxonii Nov. 17. Ano. { Dni. 1665
 { Ætatis 65

Voluitque in hoc, ubi olim floruerat Collegio,
 Ex Æde Xi. huc in Socium ascitus
 Ver magnum ut reflorescet expectare.

[*Arms.* See of Sarum impaling Ermine, on a chief
 dancette'e S. 3 celestial Crowns O*"]

* "He beareth," says Gwillim, *Heraldry*, p. 282. Lond. 1724. *Erm.* on a chief indented S. 3 Eastern crowns O by the name of Earles, granted by Sir Edw. Walker, Garter, Aug. 1. 1660, to the Rev. Dr. J. Earles, &c. in 1663 made Bp. of Salisbury. Wood in his *M S S. Ashmol.* 8466. p. 109, says that he impales az. a lion ramp. O. a chief O.

Of the writings of this Prelate, we have the following Catalogue from Wood and his Editor.

1. *Microcosmography* :* or a Piece of the world characterized in Essays and Characters. Lond. 1628. [Bodl. Svo. P. 154. Th.]

2. A *Translation* into Latin of Εικὼν βασιλικὴ which he entitled 'Inago Regis Car. I mi in œrumnis et solitudine. Hagæ. Com. 1649 in tu. [Bodl. Svo. C. 433 Line.]

3. *A Translation into Latin of Hooker's Ecclesiastical Polity*. Respecting this, Mr. Bliss has printed a letter from Dr. Smith to Hearne, (in the Bodleian Library) † dated Sept. 13, 1705. It is as follows: "Bp. Earle's latin translation of Hooker's book of Ecclesiastical polity, which was his entertainment during part of his exile at Cologne is utterly destroyed by prodigious carelessness: for it being written in loose papers, only pinned together, and put into a trunk unlocked, after his death, and being looked upon as refuse and waste paper, the servants lighted their fire with them, or else put them under their bread and pies as often as they had occasion: as the present Earl of Clarendon has more than

* Editions of *Microcosmography* are 1st. 1628. 5th. 1629, called in the title 'much enlarg'd.' 6th. 1633. 7th. 1638. 8th. 1650. 9th. 1659. 10th. 1669. 11th. 1732. 12th. 1726. 13th. (edit. Bliss.) 1811. Mr. Bliss says he has never seen the 2d, 3d, or 4th; that of 1732 had a new title page, dated 1740, *The world display'd*, &c.

† See it also in "Letters from the Bodleian." vol. I. p. 110. from Aubrey's M S S.

once told me, who was ordered by my lord his father, about a year after the bishop's death, to attend upon the widow at her house near Salisbury, and to receive them from her hands, from whom he received this deplorable account of their loss: himself seeing several scattered pieces, not following in order, the number of pages being greatly interrupted, that had not undergone the same fate with the rest."—"Dr. Earle," continues A. Wood, "being esteemed a witty man, while he continued in the University, several copies of his ingenuity and poetry were greedily gathered up, some of which I have seen, particularly that Latin poem entitled '*Hortus Mertonensis*,' the beginning of which is '*Hortus deliciae domus politae*,' &c*. He had also a hand in some of the figures, of which about 10 were published, but which figure or figures claim him as author, I know not. The figure of six I have, † bearing this title; '*The figure of six, containing these six things, wit, mirth, pleasure, petty observations, new conceits, and merry jests.*' These figures were not published all at once, but at several times.

In 1811 the indefatigable Mr. Bliss published an edition of the Bishop's *Microcosmography*,

* This is printed in the 4th vol. of Aubrey's *Natural Hist. of Surry*, p. 167.

† Not to be found in Wood's study. That it was once in the curious collection of his MSS. deposited in the Ashmolean, is evident from the M S. Catalogue.

with some Notes, and a large Appendix;* the latter containing, among other things, never before printed, *Lines on the death of Sir John Burroughs. Lines on the death of the Earl of Pembroke. Correspondence between Dr. Earle and Mr. Baxter.*

Besides which, Dr. Earle wrote *Lines on the return of the Prince from Spain.* Printed in the *Musæ Anglicanæ*, i. 286. *Contemplations on the Proverbs: with a discourse written in memory of Lord Falkland, &c.*†

The following are sketches of this Prelate's character by different hands.

By *Bp. Burnet*.‡ “Before his death he declared himself much against this Act, (the 5 mile Act.) He was a man, of all the clergy, for whom the King had the greatest esteem. He had been his Sub-Tutor, and had followed him in all his exile with so clear a character, that the King could never see or hear any thing amiss of him. So he, who had a secret pleasure in finding out any thing that lessened a man eminent for piety, yet had a value for him beyond all men of his order.”

* This is a work of infinite humour, displays great knowledge of the world, and throws much light on the manners of the times. His character of “a grave Divine,” is well worth perusal. See it in Bliss's edit. of the *Cosmography*, p. 9.

† See Lord Clarendon's State Papers, ii. 350.

‡ Hist. of his own times. Lond. 1218, 4 vols. 8vo. vol. i. o 250, under the year 1665.

By *Lord Clarendon*.* “He was a person very notable for his elegance in the Greek and Latin tongues; and being Fellow of Merton College in Oxford, and having been Proctor of the University, and some very witty and sharp discourses being published in print without his consent, though known to be his, he grew suddenly into a very general esteem with all men; being a man of great piety and devotion; a most eloquent and powerful Preacher; and of a conversation so pleasant and delightful, so very innocent and so very facetious, that no man’s company was more desired and more loved. No man was more negligent in his dress and habit, and mein; no man more wary and cultivated in his behaviour and discourse; insomuch as he had the greater advantage when he was known, by promising so little before he was known. He was an excellent poet both in Latin, Greek, and English, as appears by many pieces yet abroad; though he suppressed many more himself, especially of English, incomparably good, out of an austerity to those sallies of his youth. He was very dear to the Lord Falkland, with whom he spent as much time as he could make his own; and as that lord would impute the speedy progress he made in the Greek tongue to the information and assistance he had from Mr. Earles, so Mr. Earles would frequently pro-

* Account of his own life. Fol. Oxon. 1759. p. 56.

ness that he had got more useful learning by his conversation at Tew (the Lord Falkland's house) than he had at Oxford. In the first settling of the Prince his family, he was made one of his Chaplains, and attended on him when he was forced to leave the kingdom. He was amongst the few excellent men who never had, nor never could have an enemy, but such a one who was an enemy to all learning and virtue, and therefore would never make himself known."

By *White Kennet, Bp. of Peterborough.* *
 "This is that Dr. Earle, who from his youth, (I had almost said from his childhood) for his natural and acquired abilities was so very eminent in the University of Oxon; and after was chosen to be one of the first chaplains to his Majesty (when Prince of Wales); who knew not how to desert his master, but with duty and loyalty (suitable to the rest of his great many virtues, both moral and intellectual) faithfully attended his Majesty both at home and abroad, as chaplain, and clerk of his Majesty's closet; and upon his Majesty's happy return, was made Dean of Westminster, and now Lord Bp. of Worcester, (for which Dec. 7, he did homage to his Majesty) having this high and rare felicity by his excellent and spotless conversation, to have lived so many years in the Court of England, so near his Ma-

* Register and Chronicle Ecclesiastical and Civil. folio. London, 1728. page 834.

jesty, and yet not given the least offence to any man alive; though both in and out of pulpit he used all Christian freedom against the vanities of this age, being honored and admired by all who have either known, heard, or read him."

By *Walton*. †. "Dr. Earle, now Lord Bishop of Salisbury, of whom I may justly say, (and let it not offend him, because it is such a truth as ought not to be concealed from posterity, or those that now live and yet know him not,) that, since Mr. Hooker died, none have lived whom God hath blessed with more innocent wisdom, more sanctified learning, or a more pious, peaceable, primitive temper: so that this excellent person seems to be only like himself, and our venerable Richard Hooker."

By *Pierce*. * Dr. Earle, Bishop of Salisbury, was a man that could do good against evil; forgive much, and of a charitable heart.

Bp. Earles's will, dated 15 Nov. 1665 is to be seen at Doctors' Commons. It is nuncupative, "being asked concerning his will, and moved to settle his estate by Humphrey, Lord Bishop of London, he said 'I give unto my wife *all*,' or words to that effect. *Nuncupatur* in presence of (besides the Bp. of London) Mr. Chas. Pickering, Theophilus Dunwell, Lodowick Johnson," &c.

† Life of Mr. Richard Hooker, 8vo. Oxford, 1805. i. 327.

* Conformist's Plea for Nonconformity, 4to. 1681. p. 174.

3. ALEXANDER HYDE,

SUCCESSIT A. D. 1665.—OBITU A. D. 1667.

Was first cousin to the great Lord Chancellor Clarendon* and 4th of the 11 sons of Sir Lawrence Hyde of Salisbury, Knt. who was 2d son of Lawrence of Gussage St. Michael, Co. Dorset, 3d son of Robert of Northbury, in Cheshire. He was born in St. Mary's Parish, Sarum† 1597, educated at Winchester College; then admitted 1617, perpetual fellow of New College, Oxford, after having been two years probationer. B. C. L. Apr. 24, 1623. L. L. D. 1632.

In May 1637, he was made subdean of Sarum. Jan. 5, 1638, collated to the Prebend of S. Grantham‡ in that church, being also possessed says Wood of a benefice elsewhere. The Oxford historian seems to question Hyde's merit in informing us of his further advancement, which he adds was procured through the influence of his Kinsman Sir Edward Hyde, Lord Chancellor. In 1660 he became dean of Winchester, and on the death of Dr. Earles was raised to the see of Sarum

* Pedigree in Herald's College, ex inform. Beltz, arm. Lanc.

† Wood's Hist. and Antiq. Ox. Gutch and A. O. 4. 832. (edit. Bliss.)

‡ Ath. Ox. 4. 832. edit. Bliss. and Hist. and Antiq. Salish. Cath. p. 325.

receiving consecration from the Archbishop of Canterbury in New College Chapel Dec. 31, 1665, the King and Queen with their Courts being then at Oxford.

He enjoyed the episcopal honors however but a short time dying Aug. 22, 1667, at the age of 70, and was buried, as Wood records, in the S. aisle, near the choir of the Cathedral Church of Salisbury. Afterwards a black marble stone was laid over his grave with an inscription thereon, beginning as he says "Siste viator, hac itur in patriam, hisce vestigüs in Cælum." This inscription is preserved in the History and Antiquities of Salisbury Cathedral, p. 31* and is as follows:—

Siste Viator
Hac itur in patriam
Hic propter situs est ALEXANDER HYDE
Familiæ (quam late calcas) pars magna
Ecclesiæ quam vides Caput ;
Cujus erat in adversis non inconstans filius ;
In prosperis Reverendus Pater,
In utriusque Patronus.
Quippe utriusque hujusce sæculi fortunæ non ignarus
Ærumnis major erat et superstes,
Par honoribus,
Adami instar fælicitate juxta ac adversis notus,
Adamo fælicior quod semper innocens,
Annos ferme duos Episcopatum adornavit.
CICIOCLXVI, et LXVII.
Illum Londini cineribus
Hunc suis mirabilem
Ætatis LXX m. annum tantum non transegit,
Si annos numeres vitam pene hominum vixerat,
Plusquam hominum, si mores.
Obiit xi Calend. Sept : An. 1667.

* Edit. 1723. 8vo.

Fælix olim si sub hoc Regimine, fælicior posthac
 si ad hoc exemplar
 Fueris viator,
 Vale.

The foregoing inscription is said, as above, to be “on a brass plate, fixed to a grave stone, and above the inscription are the arms of the church of Salisbury empaling a chevron, charged with a mullet between 3 lozenges.” These arms are the same as the Lord Chancellor Clarendon’s. Edmonstone ascribes them to the family of Hyde “of Gussage and St. Michael, Co. Dorset,” but “and” should be omitted, the name of the place being Gussage-St. Michael.

Of 8 of the Bishop’s 10 brothers, the following account is gathered from A. Wood. The eldest, Lawrence, was of Heale, near Sarum, whose widow concealed in her house there K. Ch. II. in his flight from Worcester battle, 1651. 2. Sir Robert, who, by the endeavours of his kinsman, (first cousin) the Chancellor, was made Lord Chief Justice of the Common pleas. Obt. 1665, aged 70, and was buried in the said aisle, with a splendid monument, and his bust in white marble, the inscription begins H. S. E. Ordini par paterno fraternoque Rob Hyde Eq. 3. Sir Henry, ambassador to the grand Seignior, at Constantinople, beheaded 1650, and buried in Sarum Cathedral. 4. Edward D. D. Fellow of Trin: Coll: Cam. Rector of Brightwell, Berks, whence he was ejected at the usurpation. (For the publications

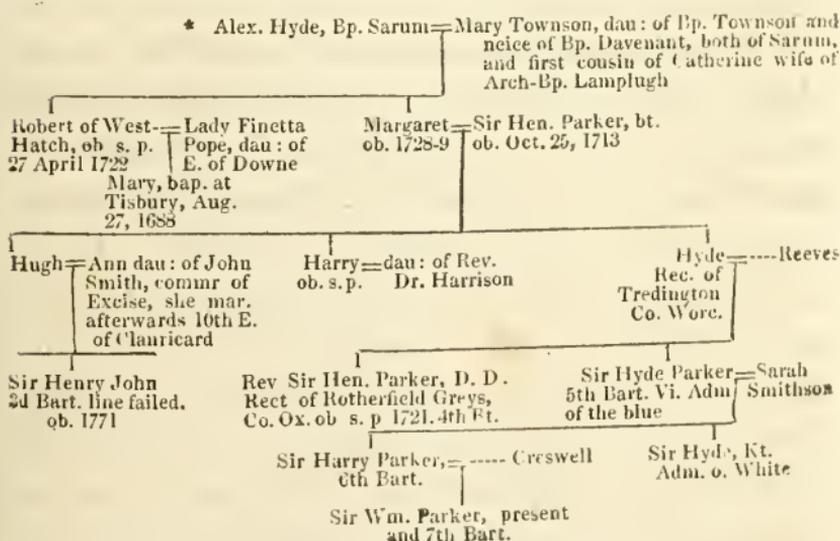
of this Edward, see A. W. ap Bliss. 4. 834.) 5. Sir Frederick, Queen's Serjeant, 1670, and a Welch Judge, 1676. 6. Francis, Secretary to the Earl of Denbigh, ambassador at Venice, where *ob. s. p.* 7. Thomas, L. L. D. 1640, Fellow of New Coll. 1629, afterwards Judge of the Admiralty. 8. James, the 11th, and youngest, M. D. and Principal of Magdalen Hall, Oxford, *ob.* 1703, as a note by Rawlinson says in Bliss's Wood's A. O. Vol 4. col. 834, but Gutch, in A. Wood's History and Antiquities of Oxford, p 687, says he died 1681, and was buried in the Church of St Peter in the E. at Oxford. Rawlinson must be wrong, for William Levett succeeded to the headship of Magd: Hall after the death of Hyde, in 1681. See A. Wood, *Hist. and Antiq.* p. 687, and also *Athenae Oxon.* Vol. 1. p. xc. where Dr. Hyde's death is recorded as happening May 7, 1681.

The late Admiral Sir Hyde Parker, the 5th Baronet of the family, was great grandson of Bishop Hyde, being brother of the Revd. Sir Henry Parker, D. D. 4th Bart. and son of the Revd. Hyde Parker, Rector of Tredington, Co. Worcester, who was 3d son of Sir Henry Parker, 2d Bart. (being uncle to Sir Henry John 3d) which Sir Henry the 2d Bart. married Margaret daughter of Bp. Hyde. The present and 7th Bart. Sir William Parker, is grandson of Sir Hyde, as above, the 5th Bart. The present Bart,

therefore, is 5th in descent from the Bishop.*

Bp Hyde's will is dated 17 Jul. 1767. Proved 29 Nov. 1667, by Henry Parker and Giles Clotterbook. It will be found at Doctors' Commons, in *Carr.* 161. The following are extracts from it.

“ And whereas heretofore I placed into the hands of my beloved kinsman, Edward Hyde of Hatch Esq. the summe of £1000, which is to be made £1400 at a certaine tyme yet to come, as appeares by deeds and instruments in my studie, the which I put forth and intended for the use of two of my daughters, one of which, namely, my dau. Margaret, it hath pleased Al. God to take to himself since that time; and whereas, I likewise placed in the hands of one Gabriell Still, in the name of my Bro. Sir Fredk. H. the sum of £500, to be made up 7 at the end of 7 years, part whereof is



already paid, and in the hands of the said Mr. Giles Clotterbook, my will and meaning is, and I do hereby give and bequeath unto my said three daughters Barbara Ann, and Eliz. the said sum and summes of money as aforesaid," &c.

He gives £20. to the city of Sarum, to be employed on the establishment of the workhouse for the education of poor children. He gives to his daughter Margaret Parker 'the wrought bed and furniture which her mother wrought, with the bed, bedding, &c. his best coach and 2 geldings. To his son-in-law, Mr. Henry Parker, his silver chafing dish. To his sister, Mrs. Catherinae Gounter, widow, £5. to buy a piece of plate, and remits her a debt of £20. To his brother, Sir Frederick H. his 2d coach, and two of his coach geldings. To his brother, Dr. Jas. H. 2 of his remaining geldings. To John Castilion, his best gown and cassock."

"The dyamonds given to his mother by Q. Anne, to his son Robert, and a dyamond ring, which are to pass as heir-looms." He gives to the library of the Cathedral Church of Sarum, his "poliglott Bible of seaven volumes." To his only son and heir, Robert, his lands at Swindon, Great Durnford. &c. Besides his 3 unmarried daughters, Barbara, Ann, and Eliz. he names Henry Barber, his son-in-law, and Mr. Giles Clotterbook, his kinsman. The lease of the impropriation of Grantham, which he holds from

the Preb. of G. he gives in trust to Clotterbook, "in behoof of his said 3 daughters."

There is a portrait of Bp. Hyde in the Palace at Sarum, which was rescued from an obscure cottage in Wilts, and presented to our present excellent Diocesan, Bp. Fisher.

4. SETH WARD,

SUCCESSIT A. D. 1666.—OBITU A. D. 1688.

The following life of Bp. Ward is a reprint of that by Dr. Walter Pope, 8vo. Lond. 1697, now become exceedingly scarce.

"The Life of the Right Rev. Father in God, Seth, Lord Bishop of Salisbury, and Chancellor of the most noble Order of the Garter: with a brief account of Bishop Wilkins, Mr. Lawrence Rooke, Dr. Isaac Barrow, Dr. Turberville, and others. Written by Dr. Walter Pope, F. R. S.

—————Quid foret Iliæ,
Mavortisque Gener, si Taciturnitas,
Obstaret meritis invida Romuli?—*Hor.*

London: Printed for William Keblewhite, at the Swan in St. Paul's Church Yard, 1697."

CHAP. I. *The Introduction.*—The motives that encouraged me to write the ensuing treatise, were such as these: viz. 1. The deceased Bp. had conferred many favours upon me, and I thought

this was a fit opportunity to publish my gratitude for them. 2. That this life was worthy to be transmitted to posterity; and that it would be more acceptable to the learned that it should be done by me, as well as I could, than not at all; for I have not yet heard of any person who has designed, or attempted it, though there are more than 8 years past since he died. 3. I am not altogether unprovided for such a work, having, during my long acquaintance with him and his friends, informed myself of most of the considerable circumstances of his life. 4. And in the 4th and last place, because I shall run no risk in so doing: for, though some may blame my performance, yet, even they, cannot but approve my pious intention; and the worst that can be said against me, if I do not attain my end, will have more of praise in it than reproach; 'tis what Ovid says of Phaëton, 'Magnis tamen excidit ausis.' I at first designed to have written it in a continual narration, without breaking it into chapters, making my reflections, or adding any digressions; but, upon second thoughts, which usually are the best, I steered another course, I have cut it into chapters, which may serve as benches in a long walk, whereupon the weary reader may repose himself till he has recovered breath, and then proceed in his way. I have also interwoven some digressions, which, if they are not too frequent, foreign, imperti-

ment, and dull, will afford some divertisement to the reader. But, I fear, the gate is too great for this little city.

CHAP. II.—*Of the Bp's. parentage, birth, and education, till he was sent to Cambridge.*—I think it is not worth my pains to play the herald, and blazon the arms belonging to the numerous family of the Wards, or to tell the world the antiquity of it; that that name came into England with Will. the Conq.; that there is at present one lord, and very many knights and gentlemen of very considerable estates who are so called. For supposing this to be true, (as it is,) it makes little, if any thing, to the praise of the person whose life I am now writing. *Vix ea nostra voco.* Virtuous actions, not great names, are the best ensigns of nobility. There are now, always were, and ever will be, some bad men, even of the best families; I shall, therefore, go no farther back than to his grandfather, who lived near Ipswich, in Suffolk, and had the misfortune to lose a considerable hereditary estate; whereupon the Bp's. father, whose name was John, settled himself at Buntingford, in Hertfordshire, following the employment of an attorney, and was of good reputation for his fair practice, but not rich. His mother's maiden name was DALTON; I have often heard him commend her extraordinarily for her virtue, piety, and wisdom, to whose good instructions and counsels, he used to say he owed whatever

was good in him. And that this character was due to her, I have the testimony of that worthy gent. Ralph Freeman, Esq. of Aspenden, Herts, who has faithfully served his country as knight of the shire for that county in several parliaments; this Mr. Freeman lived in the same parish, and well remembers the Bp's mother. I never heard the Bp. speak of his father, possibly he died before his son came to years of discretion; on the contrary, I find *Horace* never mentions his mother, but is very frequently praising his father; but to proceed. John Ward left three sons, and as many daughters; the sons were John, Seth, and Clement; John died a batchelor, Clement left 3 sons and several daughters to the care of his brother Seth, who had then no other preferment or income, than the place of the Savil. Prof. of Astron. in Oxford, and even then, he gave £200 to one of his sisters in marriage, which sum he borrowed from a friend of his whom I knew, who lent it him upon his own bond, without any other security, μηδεν ἀπελπίζομενος which, let me thus translate, since 'tis not *è Cathedra*, nothing doubting, or not despairing to be repaid, as he was, in a short time, with thanks and interest. This friend of his, perceived evident signs of a rising man in Mr. Ward, which must infallibly advance him, if merit alone can elevate, as it has often, without friends under some kings and some arch.bps: and it will

certainly, at long run, if, as the saying is, The horse does not die before the grass is grown. For all these male and female children and relations before-mentioned, he provided more than a competent maintenance, binding some of them apprentices, breeding others at schools and universities till they were fit for the ministry, and then placed them in good benefices, whereof he had the presentation. He also took care of his nieces, and provided them husbands, or to speak more truly, they married themselves to deserving men, and he preferred their husbands. I remember he once shewed me a letter he had lately received from a sister of his, who was a Dissenter, which began thus, 'Brother,' for she would not call a Bp. 'Lord,' 'since there is corn in Egypt, it is not meet that the children of Israel should want.' I cannot say that this address prevailed with him, but I am sure it did not hinder him from filling her sack. I will anticipate no more of the Bp's. life, but henceforwards proceed methodically. He was born at Buntingford, A. D. 1618, famous for the appearing and long duration of a great comet, which some will have to prognosticate the German wars, which happened not long after; but I may as truly say it foreboded the greatness of this man, and I do as much believe the one as the other; that is, *not at all*. His good mother, whom we have mentioned in the beginning of the Chap.

taught him herself till he was fit for the grammar school, bending the young twig to virtue, and inculcating to him all things that were good and praise-worthy, wherewith he was so well imbued, that he lost not the savour of her education till his death. I have often heard him say, that the precepts which his mother gave him, both moral and political, were not inferior to those which he afterwards found in the best philosophers. He had his first rudiments of Latin in the grammar school at Buntingford, though not the benefit of an happy Institution, his master being a weak man; yet by the encouragement of his mother, and his own industry and parts, he made such improvement, that, by competent judges, he was esteemed fit for the university at the age of 14; and, accordingly, he was sent to Cambridge, and admitted into Sydney College, A. D. 1632. He was recommended to Dr. Sam. Ward, the master of that College, by Mr. Alex. Strange, Vicar of Buntingford a person of great integrity and piety, by whose care and solicitation, the chapel and school-house of that place were erected. This Dr. Sam. Ward was a person of that eminency for piety and learning, that K. Jas. I. made choice of him amongst others, to assist at the Synod of Dort, and a great friend to Mr. Strange, upon whose recommendation, he took young Seth into his more especial care, lodging him in his own apartment, and allowing

him the use of the library; in a word, treating him as if he had been his own, and only son.

CHAP. III.—*Of his being at Cambridge.*—

When he first went to the Univ^y. he was young and low of stature, and as he walk'd about the streets, the Doctors and other grave men, would frequently lay their hands upon his white head, for he had very fair hair, and ask him of what college he was, and of what standing, and such like questions, which was so great a vexation to him, that he was asham'd to go into the town, and, as it were, fore'd to stay in the college, and study. I said before, that he had the benefit of the Coll. Library, and our young student shew'd this favor was not ill bestow'd upon him, by making good use of it, and so happily improving that advantage, that in a short time he was taken notice of, not only in that college, but also in the University, as a youth of great hopes and learning, beyond what was usual in one of his age and standing. All his improvement was the product of his happy genius and love of learning, and not due to any instructions he received either from his school-master, or tutor, for Mr. Pendrith his tutor, tho' he was a very honest man, yet he was no conjuror, nor of any fame in learning. I have often heard the Bp. repeat some part of his tutor's speeches, which never fail'd to make the auditory laugh. To omit his other studies, for there were no regions of learning which he had not visi-

ted, I think it not improper here to relate, that his genius led him to those which are above vulgar capacities, and require a good head, and great application of mind to understand. In the Coll. Library he found, by chance, some books that treated of the Mathematics, and they being wholly new to him, he enquired all the College over, for a guide to instruct him that way, but all his search was in vain; these books were Greek, I mean unintelligible to all the fellows of the college; nevertheless, he took courage and attempted them himself, *proprio Marte*, without any confederates or assistance, or intelligence in that country, and that with so good success, that in a short time he not only discovered those Indies, but conquer'd several kingdoms therein, and brought thence a great part of their treasure, which he shew'd publicly to the whole University not long after. When he was sophister, he disputed in those sciences, more like a master than a learner, which disputation Dr. Bainbridge heard, greatly esteem'd, and commended. This was the same Dr. Bainbridge who was afterwards Savi. Prof. of Astron. at Oxford, a learned and good mathematician: yet there goes a story of him, which was in many scholars' mouths when I was admitted there, that he put upon the school gate an *affiche*, or written paper, as the custom is, giving notice, at what time, and upon what subject the Professor will read, which ended in

these words, ‘Lecturus de Polis & Axis,’ under which was written by an unknown hand, as follows;— “Dr. Bainbridge came from Cambridge, to read *De Polis & Axis*, Let him go back again like a dunce as he came, and learn a new Syntaxis.” But this by the bye. Let us return to our charge; at his act for the degree of B. A. his questions were concerning the Julian and Gregorian account of the year, which gave occasion to Mr. Thorndike, then proctor, to take especial notice of him, and intitled him to the acquaintance and friendship of most of his ingenious contemporaries, amongst whom, some prov’d afterwards very eminent, as Dr. Pearson, the learned Bp. of Chester, Sir Chas. Scarborough, Mr. Rook. &c. of some of them, I shall have occasion to speak elsewhere. In the year 1640, Dr. Cousins was V. Chancellor, and he pitched upon Mr. Ward to be his *Prævaricator*, which in Oxford we call *Terræ-filius*, and in that place he behaved himself to the general satisfaction of the auditory; but yet, it must be acknowledged that the V. Ch. took some offence at his speech, and suspended him his degree. Dr. Cousins was not an enemy to wit, but perhaps he thought not fit to allow it to be so freely spoken, in so sacred a place. I say he took some offence against him, but whether ’twas given or only taken, I determine not; but however, the next day before the end of the Commencement, for what at Oxford is

called the Act, is stiled by that name at Cambridge, he reversed his censure. The reader may imagine his fault was not great, when so severe a judge as Bp. Cousins should impose no greater punishment upon him, and take it off in so short a time. I had not mentioned his suspension, neither ought I, had it not, many years after, made a great noise at Oxford, which we shall mention in its proper place. Both Dr. Cousins, and Mr. Ward, were, not long after, fellow-sufferers in another and far greater cause; and he certainly suffered without any fault then, whatever he did before. The civil wars breaking out the effects of them were first felt by the Bps. and afterwards by the Universities: Cambridge suffered first, lying in the associated counties, and subject to the Parliament's power; Oxford, which was then a garrison, and the King's head-quarters, drank of the same bitter cup some years after. At Cambridge, several heads and fellows of colleges and halls, were imprisoned for refusing the Covenant, some in the town, and some in St. John's college, made a gaol by the Parliament forces commanded by the Earl of Manchester, and amongst the rest Dr. Sam. Ward, master of Sydney Coll. was imprison'd, whither Mr. Ward accompanied him voluntarily, and submitted to that confinement that he might assist so good a man, and so great a friend in that extremity. I have heard him say, that imprisonment seem'd at

first to him very uneasy, but after he had been a little time used to it, he liked it well enough and could have been contented not to have stir'd out all the days of his life. The great inconvenience of so close a confinement in the height of a hot summer, caused some of Dr Ward's friends to mediate for his removal, at least for some weeks, which was granted; in the beginning of August the Dr. was permitted to go to his own house, to which also Mr. Ward accompanied him, and carefully ministered unto him. Within a month's time after his enlargement, the good old man fell into a dangerous distemper, caused by his imprisonment, whereof he died the 7th of Sept. following, A. D. 1643. Mr. Ward, who never left him, was with him in the last moments of his life, and closed his eyes, after having received his last words, which were these; "God bless the King, and my Lord Hopton," who then commanded a great army in the west. What befel him afterwards, during his stay at Cambridge, shall be the subject of the next chapter.

CHAP. IV.—*A continuation of the precedent matter.*—Upon the death of Dr. Ward, the Fellows assembled to chuse a new master, Mr. Ward, with nine of them, gave their suffrages for Mr. Thorndike of Trin. Coll. for Mr. Mynshull there were eight votes, including his own; but, while they were at the election, a band of soldiers rushed in upon them, and forcibly car-

ried away Mr. Parsons, one of those Fellows who voted for Mr. Thorndike, so that the number of suffrages for Mr. Mynshull, his own being accounted for one, was equal to those Mr. Thorndike had, upon which Mr. Mynshull was admitted Master, the other 8 only protesting against it being well advised, for they should have adhered to their votes, 2 of whom, whereof Mr. Ward was one, went to Oxford and brought thence a mandamus from the King commanding Mr. Mynshull and the Fellows of Syd. Coll. to repair thither and give an account of their proceedings as to that election. This mandamus, or peremptory summons, was fixed upon the chapel door by Mr. Lianet, who was afterwards a fellow of Trin. Coll. but at that time attended on Mr. Thorndike. On the other side, one Mr. Bertie, a kinsman of the E. of Lindsey, being one of those who voted for Mr. Mynshull, was also sent to Oxford on his behalf. This gentleman, by the assistance and mediation of my lord of Lindsey, procured an order from the King to confirm Mr. Mynshull's election, but he not thinking this title sufficient, did corroborate it with the broad seal: to which Mr. Thorndike consented; Mr. Mynshull paying him, and the rest of the fellows, the charges they had been at in the management of that affair, amounting to about £100. The next spring Mr. Ward and Mr. Gibson were summoned to appear before the committee of visitors then sit-

ting at Trin. Coll. and tendered the Covenant, and other oaths, which they refused, declaring themselves unsatisfied as to the lawfulness of them. Then they desired to know if the committee had any crime to object against them? They answered they had not; they declared the reason they asked, was, that they understood some were ejected for not taking the Covenant, and others for immoralities; to which they received this answer, ‘that those were words of course put into all their orders of ejection.’ Such was the carriage of those commissioners, not only to take away the livelihood of those they expelled, but also their good name and reputation, and so render them unpitied, and not worthy to be relieved. In August following, Mr. Ward, who was then absent, received the news that his ejection was voted and put into execution. Being now exiled from Cambridge, he diverted himself with Dr. Ward’s relations, in and about London, for a season, and sometimes with the Rev. Divine and learned mathematician Mr. Win. Oughtred, invited thereto by the love of those sciences, in which Mr. Oughtred had shewn his ability, and acquired a great name by publishing his *Clavis Mathematicæ*, a little book as to the bulk, but a great one as to the contents, as the understanding reader must acknowledge. Mr. Ward was so well known, and of so good a reputation at Cambridge, that in his exile he wanted not

places of resort and refuge, he was invited by the E. of Carlisle, and several other persons of high quality, with proffers of large and honorable pensions, to come and reside in their families: nay, I have heard him say that even then, when he was in those straits, and might have truly said, ‘silver or gold, or preferment, I have none,’ he was proffer’d several rich matches, but he had no inclination to matrimony, whilst he labour’d under those circumstances. At last he chose to accept the invitation, or to speak more properly, to yield to the importunity of his friend and countryman Ralph Freeman, Esq. of Aspenden, Herts, in the parish where he suck’d his first milk, and imbib’d his first rudiments of virtue, about 25 miles distant from London, he instructed his sons, and continued there, off and on, till 1649. Then he was earnestly invited by my Lord Wenman of Thame Park, Oxfordshire, about 10 miles distant from that city; thither he went, and liv’d some time with him, rather as a companion than chaplain, it being more safe for him to be near Oxford than Cambridge, and, as it prov’d in the event, much more advantageous, for this was the first visible step to his preferment. He was not in this family many months before the Visitation of the University of Oxford began; the effect whereof was, that many heads of colleges and halls, as also many fellows of colleges, were turn’d out, as before, at Cambridge; and at last the Visitation

reached the learned and eminent person Mr. Edward Greaves, Sav. Prof. of Astronomy, and fellow of Merton College, the same who had but a little time before, published that learned exercitation concerning the measuring the fam'd Egyptian Pyramids near Grand Cairo. Although this gent. was for a season screened against the fury of the Visitation by some powerful friends, yet finding that 'twas impossible for him to keep his ground, he made it his business to procure an able and worthy person to succeed him. Upon that design he took a journey to London, to advise with some knowing persons concerning that affair; and, amongst the rest, with Dr. Scarborough, who had then very great practice, and lived magnificently, his table being always accessible to all learned men, but more particularly to the distress'd Royalists, and yet more particularly to the scholars ejected out of either of the Universities for adhering to the King's cause. After mature consultation, it was agreed upon, by a general consent, that no person was so proper and fit for that employment as Mr. Ward. Mr. Greaves, who had heard much of Mr. Ward, but had no acquaintanec with him, readily consented to what they had concerted, and undertook to find Mr. Ward out, and make him the proffer; and, accordingly, he made a journey to Oxford. Mr. Ward wholly ignorant of this design upon him, or rather for him, rides casually

from 'Thame Park to Oxford, as he frequently used to do, either to consult some books in the public library, or to visit his friends and acquaintance. Just as he was entering the Bear-Inn, he luckily meets Mr. Greaves coming out of it, who being informed who he was, accosted, and courteously saluted him, testifying his great joy by many kind expressions, for this fortunate and unexpected rencounter: after which, taking him aside, he imparted his business, the design he had to have him for his successor, urging him, with great importunity; not to deny him this favour. I remember I have heard the Bp. say, that, amongst other arguments, Mr. Greaves told him, if you refuse it, they will give it to some cobbler of their party who never heard the name of Euclid or the mathematics, and yet will greedily snap at it for the salary's sake. But Mr. Greaves was out in his divination, for the other place, I mean the Professor's of Geometry, was filled with a very learned man in that science, as his elaborate works have sufficiently manifested to the world. This address of Mr. Greaves did so surprise Mr. Ward, that it did at once assault his modesty, and perplex his council. After many thanks for so great and unexpected a favour, he objected the difficulty of effecting it, saying, he could not with any reason expect to enjoy quietly, a public Professor's place in Oxford when 'twas notoriously known, that he was turn'd

out of Cambridge for refusing the Covenant. Mr. Greaves reply'd, that he and his friends had considered that obstacle, and found out a way to remove it, and it was effectually removed a little while after by the means of Sir John Trevor, who tho' of the parliament party, was a great lover of learning, and very obliging to several scholars who had been turned out of the two Universities. Sir John had great interest in the committee which disposed of the places of those who were ejected, and by that brought Mr. Ward into the Professor's chair, and preserved him in it, without taking the Covenant, or engagement. So that the very same thing that caused his ejection out of Cambridge, was the cause also of his preferment in Oxford. The first Astronomy Professor, I mean of Sir H. Savile's foundation, was a Cambridge man, placed in by the Founder, as was also the Geom. Prof. put in now by the visitors, the difference of Universities being not esteemed a sufficient obstacle to hinder any deserving persons from obtaining either of these places. Mr. Ward being now settled in the Professor's chair, was, in the first place, careful to express his gratitude to those persons, by whose assistance he had obtained it; and first to Mr. Greaves, for whom he procured the full arrears of his salary, amounting to £500, for part, if not all the land allotted to pay the Sav. Prof. lies in rent, which county was in the power of the Parliament, who with

held the money, and it would have been difficult, if not impossible, for Mr. Greaves, who was not *rectus in Curia*, ever to have recovered it; and he also designed him a considerable part of his salary, but he, I mean Mr. Greaves, died soon after. To Sir J. Trevor, father of that Sir John, who was afterwards Secretary of State in the reign of K. Chas. II. he dedicated one of his books, and therein publicly declares to the world, how many and great obligations he had to that worthy person. How Mr. Ward behaved himself at Oxford, and what befel him there, will be the subject of the ensuing chapter.

CHAP. V.—*Of his being at Oxford.*—And now I have brought him to Oxford, where I first became acquainted with him, I can proceed upon more certain grounds; I promise not to put any thing upon the reader now, but what either I knew or have heard attested by those whom I could trust. Hitherto I have been guided, for the greatest part, by what I have received from the Bp. himself; casually, and, at several times, I am also indebted, for the names of the Bp's. relations, to that worthy person, R. Freeman, Esq. whom I have had occasion so often to mention before, and shall again; one whom he loved and honoured all his life, and to whom, and his heirs, he left at his death, the sole power of putting in his almsmen, as will be related in its due place. The greatest light concerning the Cambridge

transactions before related, I received by a few short indigested notes which Dr. Sherman had collected in order to write the Bp.'s life. This Dr. Sherman was the Bp. of Sarum's chaplain, and Arch-deacon of North Wilts, a very learned person, and would, had he outlived the Bp. have been the fittest man in the world to undertake the task, which I, for want of others, am engaged in. But he was untimely cut off by the small-pox, at the Bp. of Sarum's lodgings in Charterhouse-yard, March 24, 1671, many years before the Bp. whose life he had designed to have written. The first thing Mr. Ward did, after his settlement in Oxford, was to bring the Astron. Lectures into reputation, which had been for a considerable time disused, and wholly left off. He therefore read very constantly, and, that being known, he never fail'd of a good auditory; I have heard him say, and he was no lyar, that in all the time he enjoy'd the Astron. Professor's place, he never miss'd one reading day. Besides this, he taught the mathematics *gratis* to as many of the University, or foreigners, as desired that favour of him. I remember he told me that a certain German nobleman made application to him upon that account, and that when Mr. Ward was in the middle of a hard demonstration, which required the utmost intention of mind to understand, for, if by inadvertency, one link of it is lost, all the rest is to no purpose and unintelligible, this per-

son interrupted him, and said *Sir, you have a fine key*, his key by chance lying then upon the table; 'tis so,' replied the professor, and put an end to his lecture, and would read no more to that pupil. Besides this, he preach'd frequently, tho' he was not obliged to it, for Sir H. Savile had exempted his Professors from all University exercises, that they might have the more leisure to mind the employment he designed them for. His sermons were strong, methodical, and clear, and when occasion required, pathetic and eloquent; for, besides his skill in the mathematics, he was a great lover of Tully, and understood him very well. In his disputations his arguments were always to the purpose, and managed with great art, his answers clear and full. I remember I heard him oppose, in the Act time, a head of a house, who then did exercise for D. D. the question was, concerning the morality of the 4th commandment, against which he argued, "That the same time might be Saturday, Sunday, and Monday, or Sunday, and any two other days equally distant from it: for supposing two ships to set sail from the same port, one westward, according to the motion of the sun, it will make every day longer than 24 hours, and consequently there must be fewer days in that year; and the other, which we suppose holds its course eastward, must have the contrary effect, & consequently make more days in the same space of time.

Let us then suppose that these two ships sail'd at the same time from the same place, and return thither that day twelve-month, it shall be to one of them Monday, and to the other Saturday. Or supposing two swallows, with greater celerity, to make the same voyage, both of them starting upon the same Sunday from the same place, and granting one of them to gain, and the other to lose, about half-a-quarter of an hour, or eight minutes in 24 hours, which they may do, at their return to the place from whence they set forth, tho' 'twill be Sunday to those who remain'd there, it shall be to one of the swallows Tuesday, and to the other Friday. Again, if the Sabbath is to be accounted from sun-set to sun-set, as some observe it, then to those who inhabit under the poles, it must be a year long; for the sun under the northern pole sets only in September, at the autumnal equinox, and to those under the southern pole it sets only in March, or the vernal equinox. To those who lie more northward than the arctic circle, or more southward than the antarctic, the Sunday shall not only be several days, but weeks and months long." And several other arguments of this nature: to all which the respondent vouchsafed no other answer than this, *Omnia hujusmodi argumenta sunt mere Astronomica*. As much as if he should have said, 'These are all but demonstrations, and therefore I think them not worthy of an answer.' Whilst he con-

tinued in that chair, besides his public lectures, he wrote several books, one, *De Astronomia Eliptica*, one against *Bullialdus*, one about *Proportion*, one of *Trigonometry*, one against Mr. Hobbs, (who never pardoned him for it to his dying day, as we shall have occasion to shew hereafter) and one in English, and a jocose stile, against one Webster, asserting the usefulness of the Universities. He also preach'd often at St. Mary's, to the admiration of all the auditory; some of which sermons are published in the collection printed for J. Collins. At his first coming to Oxford, he made choice of Wadham Coll. to reside in, invited thereto by the fame of Dr. Wilkins, warden thereof, with whom he soon contracted an intimate acquaintance and friendship, their humours and studies lying the same way; but Dr. Wilkins was so well known, that I need not dilate in his praise, for if I should, my near relation to him, might make my character of him suspected, therefore I shall say no more of him at present, but that he was a learned man, and a lover of such; he was of a comely aspect, and gentleman-like behavior; he had been bred in the Court, and was always a piece of a traveller, having twice seen the Prince of Orange's Court at the Hague, in his journey to, and return from Heydelburgh, whither he went to wait upon the Prince Elector Palatine, whose chaplain he was in England. He had nothing of bigotry, unman-

nerliness, or censoriousness, which then were in the zenith, amongst some of the heads and fellows of colleges in Oxford. For which reason, many country gentlemen, of all persuasions, but especially those then stiled cavaliers and malignants, for adhering to the King and the Church, sent their sons to that college that they might be under his government. I shall instance but in two eminent sufferers for that cause, Col. Penruddock, who was murdered at Exeter, and Judge Jenkyns, who was kept a close prisoner 'till the King's return, for not owning the Parliament's usurped authority; these two had their sons there. I could name many more, who for Dr. Ward's sake left Cambridge, and brought their pupils with them, and settled themselves in Wad. Coll. as Dr. Gaspar Needham, and Mr. Lawrence Rooke, of whom I have much to say in its due place. The affluence of gentlemen was so great, that I may truly say of Wadham Coll. it never since, or before, was in so flourishing a condition, I mean, it never had so many fellow commoners as at that time; tho' it cannot be denied, but that it has always had more than its proportion: may it for ever flourish and encrease in riches and reputation! this I heartily wish, for the kindness I have received from it. At this time there were several learned men in the University and in the city, who met often at the Warden's lodgings in Wadham Coll. and sometimes elsewhere, to im-

prove themselves by making philosophical experiments. Some of these, for I will not undertake to reckon them all up, were Mr. Robert Boyle, then well known, but since more famous in all parts of Europe, for his great piety, and skill in experimental philosophy, and other good literature; Mr. Matthew Wren, afterwards secretary to the Duke of York; Dr. Willis, Dr. Goddard, Warden of Merton, and Prof. of Physic at Gresham Coll. in London, Dr. Wallis, Dr. Bathurst, Mr. Rooke, &c. About this time, that learned and reverend person, Dr. Brownrig, the ejected Bp. of Exeter, came and lived a retired life, at Sunning in Berks, whither Mr. Ward, who was his chaplain, used to go often to wait upon him. This Bp. sent once for him, and collated on him the Precentorship of the Church of Exeter, the incumbent whereof was lately dead, and at the same time told him, that he was confident the King would be restored, and you may live, said he, to see that happy day, tho' I believe I shall not, and then this, which seems now *δαρον αδορον* may be of some emolument to you. It fell out as the good Bp. foretold, for he died in the dawn of the Restoration, and Mr. Ward lived to enjoy this collated benefice, which was worth to him several thousand pounds. I have heard him often declare, that had he not been Chanter of Exeter, he could not have lived at the rate he always after did, and done those deeds of charity, without

immersing himself into so great debt that he could never be able to pay, and he hated nothing more than to lie in any man's debt. To evidence this, I remember that afterwards, when he was Bp. of Sarum, he never would go out of the town, either to London, whither his business often called him, or elsewhere, if he intended to make any stay, before he paid all the tradesmen, with whom he dealt, the uttermost farthing. But to proceed; for this instrument of his collation, he paid Bp. Brownrig's secretary the full fees, as if he were presently to take possession of the place, tho' this happened in the darkest night of despair, when there appeared no probability, scarcely any possibility, that the sun would ever rise again; I mean, that the King, Laws and Church, should ever be restored. I know he was sufficiently laughed at, by some of his friends, for so doing; I have heard them tell him, they would not give him half-a-crown for his precentorship, to whom he replied, 'since it was the good Bp's. kindness, tho' he should never make a penny of it, it was as acceptable to him, as if he were to take possession the next moment. This was the first fair flower that ever grew in his garden, and the foundation of his future riches and preferment. A. D. 1654. Both the Sav. Prof. did their exercises in order to proceed D. D. and when they were to be presented, the other claimed to be senior. Mr. Ward demanded 'what pretence

have you for this demand, you can't deny but that I was your senior in Cambridge.' The other urged that he was suspended from his degree, as we have mentioned before in Chap. II not remembering, or at least not calling to mind, that he was restored before the end of the Commencement, and completed Master, by the V. Chancellor's putting on Mr. Ward's cap before his. When this pretence failed, he had recourse to another, and owned himself to be possessed of an estate, whose value put him into the number of grand compounders, who because they pay greater fees, have the privilege to be seniors in all faculties and degrees of their year. Thus he obtained the seniority, and paid for it, and enjoyed it 'till Dr. Ward was made a Bp. But since this slight difference bred no animosities, or ill-blood, betwixt the two professors, and they lived in mutual kindness 'till Bp. Ward's death, I shall insist no longer upon it. Tho' he was so compliant and useful in his station at Oxford, yet he could never wear off, neither indeed did he desire it, the imputation of being a cavalier, and episcopally inclined; this was often hit in his teeth, as the unpardonable sin, and the leaven of the Pharisees, but it did him no hurt. Amongst the rest, a person of honor, afterwards married to a peer of this realm, who then lived about 20 miles distant from Oxford, in a family well known to Dr. Wilkins and Dr. Ward, and often

visited by them. This lady, drolling with him, used these words, *Dr. Ward, I am confident you believe the King will come in, and that you shall be a Bishop* Madam, replied he, *I think neither the one or the other impossible. But I esteem it so improbable, said she, that if it happens in my life-time, I promise, before these witnesses, to present you with a pair of Lawn Sleeves of mine own handiwork, which would be no small mortification to one of our persuasion,* said she, laughing, for she was a presbyterian, and yet, nevertheless, which is remarkable, a very ingenious lady. Dr. Ward returned her his humble thanks, adding, ‘if there should be an occasion, he would give her ladyship timely notice.’ And he was as good as his word, giving her advice of his nomination to the Bishopric of Exeter. She also was not worse than her’s, presenting him with the first Lawn Sleeves he ever wore; and still, notwithstanding his being a Bp. kept the same friendship and acquaintance with her as before. About this time happened a controversy in the University of Oxford, about formalities, in which I bore great part, and for variety’s sake, would have related here, but because this Chapter is long enough, I reserve it to the next.

CHAP. VI. *The Controversy concerning Caps and Hoods.**—CHAP. VII. *What happened to Dr.*

* This, as being wholly irrelevant to the life of Bp. Ward, is omitted.

Ward at Oxford.—'Tis the natural effect of eminency to create envy in those who despair to arrive to it; the brighter the sun shines upon any body, the darker is the shadow which is inseparable from it. 'Twas well said of Cleave-land, 'tis height makes *Grantham* steeple stand awry. Upon this account, Dr. Ward, as well as Dr. Wilkins, became liable to the persecutions of those peevish people, who ceased not to clamour, and even to article against them, as cavaliers in their hearts. Dr. Ward rid out this storm, but Dr. Wilkins put into the port of matrimony, marrying the Protector's sister, widow of Dr. Pet. French, a canon of Ch. Ch. who really was a pious, humble, and learned person, and an excellent preacher; and, if I should say the best of all that party, I should not give him more than his due praise; in a word, this party were rigidly and unmercifully censorious against the moral men, and fondly and ridiculously tender towards those of their own communion: if a woman happened to be got with child by a moral man, it was in him a reigning sin; but if it was by a church member, it was a failing whereunto the best saints were subject, not excepting the man after God's own heart. This matrimony of Dr. Wilkins, before-mentioned, did him good service at hand, gained him a strong interest and authority in the University, and set him at safety and out of the reach of his adversaries, and also pre-

served the University from running into disorder and confusion; but after the King's return, it was for a while a spoke in his cart, and hindered his preferment, as we shall make appear in its due place. About this time the headship of Jesus Coll. became vacant, and, by the direction of Dr. Mansell, the legal, but ejected principal, who lived privately in that coll., and, by the votes of the fellows, Dr. Ward was chosen and admitted principal, but he was thought too dangerous by the ruling party, and they complained of it to the Protector; whereupon he, and the fellows who chose him, were cited to appear at Whitehall, and, being there, were severely reprimanded; and, in particular, Mr. Vaughan, brother to the late Lord Chief Justice, and threatened to be all expelled, but Dr. Ward was treated with great civility, and highly complimented, and dismissed, not without promise of particular favor. But he was no sooner returned to Oxford, but he found there an order to yield possession to Mr. Howel, one of the other party, and then fellow of Exeter Coll.; and he, I mean Dr. Ward, was promised, upon so doing, a stipend of £80 per annum, which promise was never performed, and so he was defeated; but as all disappointments proved generally to his advantage, so did this also; for, a short time after, he was not only chosen and admitted, but enjoyed a better place. Dr. Wilkins, Dr. Goddard, and, perhaps, two or

three more whom I need not name, used their constant endeavour to oppose the fury and moderate the heats of the fiery, giddy party, and to advance the interest of learning; and in order to that, they concluded to get Dr. Ward more firm rooting amongst them, and did not despair of it, notwithstanding this disappointment. But here it is necessary for me to look a little backwards. In 1649, Dr. Kettle, Pres. of Trin. Coll. died; he was, as I have heard, an honest man and a good governor, but, in his latter time, peevish and froward, and had never any great stock of learning. When Oxford was a garrison for K. Ch. the martyr, he would stand at the Coll. gate, and observe what persons came to walk in Trin. Grove, for that was then the Oxford Hyde Park, the rendezvous of the nobility and gentry. I say, he took notice of all, and usually had a saying to every one of them, which, instead of vexing them, made them laugh, then would tell the next of the fellows he chanced to see, I met some Jack Lords going into my grove, but I think I have nettled them, I gave them such entertainment they little looked for. At my first coming to the University of Oxford, there were innumerable bulls and blunders fathered upon him, as afterwards upon Dr. Boldero of Cambridge. Upon Dr. Kettle's death, the fellows proceeded to an election of a president, and it lay between Mr. Chillingworth, a person justly of great fame for his

learning, and Dr. Potter. Mr. Chillingworth had the majority of votes; but being then at a considerable distance from Oxford, and not able to come suddenly and take possession, Dr. Potter laid hold upon this advantage, and was admitted; in a short time after, when the University was visited, Dr. Potter was ejected, and Dr. Harris, rector of Hanwell, Oxfordshire, put into his place. This Dr. Harris was a very eminent preacher, his hair rather white than grey, his speech grave, natural, and pathetic; I never heard any sermons which became the persons who pronounced them so well as his did him. After Dr. Harris's decease, the fellows chose Mr. Hawes, a loyal, learned, and modest person, but of an infirm constitution of health; he enjoyed this headship but a little time, and some days before his death resigned it; whereupon Dr. Ward, to the great contentment and joy of the moral, sober party, was elected president, which he accepted, and accordingly took possession of it. He used great diligence and care to put all things in order, and settle the troubled affairs of it, governing with great prudence and reputation; but he continued in that station a very little while, only till 1660, that memorable year for the happy return of K. Ch. II., when he resigned it to Dr. Potter; 'tis true he left Trin. Coll. and Oxford, *ἔκων ἀεκόντιδε δίμω* for he was contented with his condition, and so pleased with a collegiate life,

and the charms of that sweet place, that he would willingly have remained there the rest of his days; and, in order to that, proffered Dr. Potter an equivalent, which was refused; but yet, had he resolved to have kept it, he had not wanted sufficient ground to dispute the title at law; for, though it must be confessed, Dr. Potter was illegally turned out, yet he never had a statutable right to that place, as is before made manifest. But Dr. Ward not being willing to contend, left it, and also resigned his Savilian professor's place, and retired to London; what he did there, shall be the subject of the next chapter.

CHAP. VIII. *Of Dr. Ward's being in London.*
 —We have observed before, that all disappointments which happened to Dr. Ward, even since his first ejection out of Cambridge, have proved to his advantage; but this last of not retaining the Presidentship of Trin. Coll., turned more notoriously, not only to his private emolument, but to the public good also: for, had he kept that headship, I mean been buried alive in Trin. Coll. hiding his glorious light under that bushel, Exeter and Sarum could not have boasted of so good a Bp. and benefactor; the Church of England had wanted such a pillar and asserter of its rights, and the poor the houses and benefactions he has provided for them; he might have published more treatises in divinity and mathematics, but he could not possibly have done so

much good. On May 29th, since made a perpetual holiday by act of parliament, K. Ch. returned in glory to his kingdoms, from which he had been unjustly exiled for many years. He was no sooner fixed in his throne, but he resolved to settle the Church, as by the ancient laws established, to restore and to confirm it, all its lands, rights, and privileges, of which it had been sacrilegiously robbed and despoiled. To this end several new Bps. were consecrated, who, together with those who outlived the storm of the persecution, were commissioned by the King to do it effectually. Those ministers who were ejected out of their livings for adhering to the King's cause, were restored, and notice was given to all who had any pretension to any ecclesiastical places or dignities, at, or before such a day nominated, to appear and enter their claims, for, after that day, the commissioners intended to fill all the vacancies in the churches. You may remember what I said in Ch. 4th, that Bp. Brownrig had conferred the Precentorship of the Ch. of Exeter upon Dr. Ward many years before; and now that title which had lain so long dormant, and, as to outward appearance, dead, awakened, revived, and took place, and was accepted by the Commissioners, by whose order he was admitted Precentor; not long after he was chosen Dean, and, in the same year, consecrated Bp. of Exeter. During these transactions Dr. Ward

had frequent occasion to ride betwixt London and Oxon, which journey he always performed in one day, upon a high-mettled, dancing, I might say, a run-away mare, for almost any body, besides him, would have found her so; but he was indeed a good horseman, and valued himself upon it. I have heard him say when he was a young scholar in Cambridge, and used to ride in company of others to London, or elsewhere, he frequently changed horses with those who could not make their's go, and with those tir'd jades lead the way; but this is to be reckoned amongst the least of his accomplishments. By so often taking this journey in the heat of the year, he threw himself into a dangerous fever, and lay long sick of it in Gresham Coll which not being well cured, left in him an ill constitution of health during the rest of his life, and tho' he wrestled with it, and bore up against it for many years, yet he could never subdue it; *morbum tolerare potuit, superare vero non potuit*. Upon the promotion of Dr. Reynolds to the Bp.ric. of Norwich, the Church of St Laurence-Jewry, became vacant, and it being in the King's gift, was conferred upon Dr Ward, who kept it till he was nominated Bp. of Exeter, and upon his resignation, procur'd it for his friend Dr. Wilkins, who was at that time wholly destitute of all employment and preferment; for upon the King's restoration, and the new modelling of the Uni-

versity of Cambridge, he lost the Mastership of Trin. Coll. having no other title to it than the presentation of Rich. Cromwell, the short-lived Protector; however, he wronged nobody, for the incumbent was dead, and none pretended any right or claim to it. And, as if fortune took delight in persecuting him, and heaping afflictions upon afflictions, not long after, I mean in that dreadful conflagration of London, he lost not only his books, an irreparable loss, as I myself have since also experienced, but the unsatiated and devouring flames consumed and reduced to ashes all his household stuff, his house and his Parsonage also. Add to this, he, I mean Dr. Wilkins, was out of favour both at Whitehall and Lambeth, for his marriage mentioned before in Ch. 5th; upon that account, Archbp. Sheldon, who had the keys of the Church for a great time in his power, and could admit into it and keep out of it whom he pleased, I mean disposed of all ecclesiastical preferments, entertain'd a strong prejudice against him, so that he was now not only without any place, but also without probability of obtaining one; so that his fortune was as low as it could be, but he did not stay there long. I remember Bp. Ward told me at that time, I am much concern'd for your brother, and write to him oftener than I otherwise should, to keep up his spirits, and assure him of my utmost assistance for the bettering of his condition, lest

he should imagine that I, in my prosperity, should be unmindful of him in adversity. And these good words were soon followed with answerable actions; he procured for him the Precentor's place at Exeter, which was the first step he ascended towards a better fortune; then did also the Hon. Soc. of Gray's-Inn make choice of him for their Lecturer; and, not long after, upon the death of Bp. Hall, he was made Bp. of Chester, not only without, but against the consent of the Abp. of Cant^y. After which, Bp. Ward introduced him into the Abp's presence and favour, who entertain'd him very obligingly, declaring that the prejudice he had against him was unjust, and if he had known him sooner, he would have been sooner preferred. Before Dr. Wilkins was settled in his Bp.ric., a certain person addressed himself to the Abp., and desired his Grace's recommendation to him for a place in his gift. 'No,' replied the Abp., 'that I can by no means do, it would be a very unreasonable thing in me to desire a favor from one whose promotion I oppos'd; and they ever afterwards kept a fair correspondence. The two other Bps. continued their old friendship till death, though it is not to be denied, that they afterwards differed in their opinions concerning the Bill of Comprehension, the Bp. of Sarum opposing it, and the Bp. of Chester, with great zeal, espousing it. Upon the translation of Bp. Gauden to Wor-

cester, Dr. Ward, without knowing any thing of it, by the interest of the D. of Albemarle, and Sir Hugh Portland, then comptroller, and some other of his Western friends, whom he had obliged during his residence at Exeter, was nominated the Bp. thereof, A. D. 1662. After he was compleated Bp. he put all things in order to go to the Diocese, and reside there; accordingly, he went to Exeter, whither we will accompany him, and relate what he did there in the next Chapter.

CHAP. IX.—*Of his being Bp. of Exeter.*— Upon his arrival at Exeter, he found all things in disorder; the Bp's. palace was in the possession of a sugar-baker, and put to that sweet use; the church was parted by a traverse, the presbyterians and independants dividing it betwixt them, which inconveniences the former Bp. took no care to remove, expecting to be translated to a better Bp.ric. as afterwards he was. But before we speak of Dr. Ward as a Bp. give me leave to take a short view of what he did when he was *Dean* of Exeter. He first cast out of the temple, buyers and sellers, who had usurped it, and therein kept distinct shops to vend their ware. At his Majesty's restoration, the nonconformists there, being buoyed up by some powerful friends, who for their private interest drove on, and hoped to obtain a general toleration of all religions, excepting Popery, took the boldness to petition the King that the partition in the Cathedral might

not be taken down, that they might enjoy *altare contra altare*, but to give them their due, they were so generous as to allow one half of the Ch. to the use of the Episcopal party, to whom all did of right belong, that therein divine service might be celebrated according to the Act of Parliament for uniformity of worship, reserving the other part to themselves to meet and hold forth in; but their design was prevented by the early application of the Dean to the King and Council, from whom he procured an order to restore the Church to its ancient form and shape, and remove the innovations; he accordingly caused the partition to be pulled down, and repaired and beautified the Cathedral, the expenses whereof amounted to £25,000; he also bought a new pair of organs, esteemed the best in England, which cost £2,000. But, it may be demanded, how came he by such vast sums of money? I answer, it was not done out of his private purse, but out of the Church revenues; for all the leases belonging to that ancient and rich Church being expired, the renewing of them caused that plenty. But now let us consider our *Bishop*. He first retrieved the Palace out of the hands of the sugar-baker, whom his predecessor found and left in quiet possession; he repaired it and made it habitable, for it was very ruinous, having been deserted before the civil war by the Bps. who lived in other houses; he took care of

executing his Majesty's letters, commanding the augmentation of poor Vicarages in that Diocese, and did it effectually; he also encreased the Prebends' stipends from 4 to £20 a-year: he kept his constant triennial Visitations, in the first whereof he confirm'd many thousands of all ages and different sexes; he also settled the Ecclesiastical Courts; and, without any noise or clamor, reduced that active, subtile, and then factious people, to great conformity, not without the approbation even of the adversaries themselves. At this time, Falmouth, from an inconsiderable village, usually called '*Penny-come-quick*,' being grown a great and beautiful town, equal, if not superior to Truro, procured a charter from K. Ch. wherein the new name of Falmouth was established, and a penalty put upon those who should call it by its old scandalous nick-name. The people of this new Town had also built a stately Church, and sent to the Bishop, entreating him to consecrate it, which he did, dedicating it to the blessed memory of K. Ch. the martyr, having first taken care that about £100 per ann. should be settled for the maintenance of the minister. During his residence at Exeter, he gained the love of all the gentry, and had particularly the help and countenance of the D. of Albemarle, who, in all things, shewed himself most ready to assist him in the execution of his jurisdiction. The Bp. did not leave Exeter till

he had made that Bp.ric. better than he found it, which he did by procuring the Deanery of St. Burién, near the Land's-end in Cornwall, to be settled upon the Bps. of Exeter for ever, by the King's letters patent, after the death of Dr. Weeks, [Wykes] who then was the Incumbent; he did not this to profit himself, for he had no prospect of ever being the better for it, 'twas only for the pleasure of doing good: it did not become void till Bp. Sparrow's time, who was Bp. Ward's immediate successor; he first enjoyed it, and it does still, and I hope ever will continue in the possession of the Bps. of Exeter, and their successors. Dr. Thomas Wykes, the last Dean of St. Burién, was heretofore chaplain to Abp. Laud; I have often seen his name to the licensing of books, particularly to Ovid's *Metamor.*, translated by Mr. Sandys, and printed 1640. He had wit enough, but it was not in a wise man's keeping, as it often happens; this appears by an answer he gave to K. Ch. I. when he was in Cornwall, in the time of the civil wars. The Dr. being well mounted, and near his Majesty, the King spoke thus to him, 'Dr. you have a pretty nag under you, I pray how old is he?' To which he, out of the abundance of the quibbles of his heart, returned this answer; 'Please your Majesty, he is now in the 2d year of his reign,' pleasing himself with the ambiguity of the sound of that word, signifying either *kingship* or *bridle*,

[rein.] The good King did not like this unmannerly jest; and gave him such an answer as he deserved, which was this; ‘*Go, you are a fool.*’ While the Bp. was at Exeter, as he told me at my return from Italy, he received a letter from me, dated at Rome; when there were some of the Church and citizens with him, he craved leave to open and read it, and when he had done, put it up into his pockets; then some of the company took occasion to ask him whence it came; he replied, from Pope at Rome. In a trice it was buzz’d about the city that the Bp. was a Papist, and held correspondence with the Pope; and this would have been believed, and have passed for current amongst those who rejoice to hear ill of Bps., if he had not timely undeceived them. Upon the exaltation of Bp. Sheldon to the See of Cant^y. Dr. Henchman, Bp. of Sarum, was translated to London, and Dr. Hyde, a kinsman of the Chancellor, from being Dean of Sarum, was made Bp. thereof, upon his death, for he enjoyed it but a short time. The Bp. of Exeter, by the K’s. favour, was made Bp. of Sarum, A. D. 1666. After the ceremony of the translation was over, he set forward for Sarum; I waited on him at his first going thither as Bp., and spent much time with him there. He was very acceptable to his Diocese, innumerable persons coming in throngs to meet him, and striving who should be forwardest in shewing him respect;

but what was more remarkable, the tide of their love and affection for him was not then at the highest, but still flowed and encreased as long as he lived, as we shall make appear in the next Chapter.

CHAP. X.—*Of his being Bp. of Sarum.*—After his public entry and reception, which was as great as the place could afford, the mayor and aldermen in their formalities welcoming him, the school-masters of the two free-schools at the head of their scholars congratulating him, two choice boys pronouncing latin orations upon that subject, full of his praises, and declaring how happy they esteem'd themselves to have such a Bp. sent them as it were from heaven. His first care was to beautify and repair the cathedral, tho' it did not want much reparation, for to the eternal honor of the loyal gentry of that diocese, whose names I wish I knew, that I might, as much as in me lies, consecrate them to posterity, during the whole time of the civil wars and the King's exile, when there was neither Bp. nor Dean to take care of it, they employed workmen to keep that sacred and magnificent pile in repair. I have been told by some who then lived in Sarum, that they have several times seen men at work, sometimes on the inside of the church, and other times on the outside; and asking them by whom they were set on work, received this answer; *they who employed us will pay us, trou-*

ble not yourselves to enquire who they are, whoever they are, they do not desire to have their names known. There being therefore not much to be done as to the reparation, he employed himself in the decoration of the cathedral: first, at his proper charges, paving the cloister, I mean that side of it which leads out of his garden into the church. At his exhortation, and more than proportionable expence, the pavement of the church was mended where it was faulty, and the whole quire laid with white and black squares of marble, the Bp's. Dean's, and all the Prebends' stalls made new and magnificent, and the whole church was kept so clean, that any one who had occasion for dust to throw upon the superscription of a letter, would have a hard task to find it there. I have seen many metropolitan churches, but never any, nay, not that glorious fabric of St. Peter's at Rome, which exceeds the imagination of all those who have not beheld it, was kept so neat as this in his time; nay, the sacrifice therein was as pure; *there* might be heard excellent preaching, and divine service celebrated with exemplary piety, admirable decency, and celestial music. His next care was to repair, I might almost say rebuild, his palace, which was much ruined, the Hall being pull'd down, and the greatest part of the house converted to an inn, having a passage opened through the Close wall to give entrance to the market people, and other travellers, who

came thro' Harnham from the western parts; what remain'd of the palace was divided into small tenements, and let out to poor handicraftmen. This dilapidation and spoil was the work of one Van Ling a dutchman, by trade a tailor, who bought it of the Parliament, when Bps.' lands were exposed to sale. *See Salisbury Canto, Part I. stanza 20.* His expences in altering, repairing, and rebuilding, amounted to above £2,000 there being little or nothing done in order to it by his predecessors, who had the cream of the Bp.ric. While he was thus employed, I remember he came to me one morning, and desired me to take a turn in the church with him, he having a private way, as I have said before, thro' his garden and the cloisters; when we were entered, *Come*, said he to me, *which think you will be the most convenient place for me to be buried in?* *Oh, my Lord*, said I, *may that day be far off.* *Come, come*, said he, *tell me your opinion, for I am in earnest.* Whereupon we viewed several places, and at last agreed upon that wherein he now lies interred; so that it is *not* true of him, what *Horace* said of a noble Roman in his time, *struis domos, immemor sepulchri.* While he was Bp. of Exeter, he had made, as I may call it, the *Notitia* of that Bp.ric. with no small pains and industry, which he bestow'd, upon his removal to Sarum, upon Bp. Sparrow his successor; which proved not only an ease, but a light

and guide to him in the management of his affairs. After he settled at Sarum, he began, and in a short time finished, such another book for that diocese, wherein were particularized all the Rectories and Vicarages in that Bp.ric., all the Patrons' names, with their undoubted and indisputable titles; as also the names of all the Incumbents, with their several qualifications, as to conformity or non-conformity, learning or ignorance, peaceable or contentious conversation, orthodox or heretical opinion, good or scandalous lives; for all which, he had framed peculiar marks, which he shew'd and explained to me. He found by daily experience, that this stood him in great stead, and did him imminent service; for when any clergyman of his diocese came to him, as soon as he heard his name, he knew his character, and could give a shrewd guess at his business, and so was out of danger of being surprised. He had not been long thus employed, after his arrival at Sarum, when he was seized with a violent looseness, and a scorbutical atrophy; for which, by Dr. Sydenham's advice, he betook himself to riding upon Sarum plains, which he continued the latter part of the summer, all the autumn, and as often as the weather permitted in winter. That he might perform this exercise with more convenience, and not neglect the affairs of his Bp.ric. he borrowed a house of the Earl of Abingdon, at Bishop's-Lavington, situa-

ted in a pleasant and healthful air, near the end of the plains N. of Sarum, in the center of Wilts, and so more convenient for any of that county who had business with him, than Sarum; it was also about four miles distant from the Devizes, a good market-town. Hence he set out every day, except Sundays, if the weather permitted, nay, and sometimes when it was not seasonable, for we have been often caught in storms of rain and snow, and forced to seek shelter on the lee-side of the next hay-rick we could gallop to. We used to ride 10 miles forwards, or *tantamount*, by our watches, before we returned; and, after dinner, we repeated the same, or the like journey. The Bp. continued this exercise, till, upon account, he had travelled more than 3,000 miles. The longer he rid, the stronger he grew, so that he did not only tire me, but even the grooms and servants who used to attend him, that he has sometimes been forced to content himself with the company of one of the meanest servants. This exercise set him right, and, I may truly say, it was the only time that ever any Physician's *Recipe* did him good;—yet he was a great lover of them and their prescriptions, and very liberal, I may say, prodigal, in his fees to them. He also delighted much in physical books, which wrought the effect upon him which they usually do upon hypochondriacal persons; that is, made him fancy that he had those diseases

which he there found described, and accordingly take remedies for them. He would take pills and potions when he had no need of them, from which not only I endeavoured to divert him, telling him 'twas spending the ammunition before the town was besieged, but even Mr. Eyres [probably Eyre] his apothecary, a very honest and skillsul person, who died Mayor of Sarum, has joined with me in that request, even against his own interest. To keep his Diocese in conformity, he took great care to settle able Ministers in the great Market and Borough Towns, as Reading, Abingdon, Newbery, the Devizes, Warminster, &c.; and, because they are, for the most part, Vicarages of small value, as prebends in the Church fell void, he bestowed them on the ministers of these towns. He also used his endeavour to suppress Conventicles, which so angered that party, that in the year 1669, they forged a petition against him, under the hands of some chief clothiers, pretending that they were molested, and their trade ruined, and that some of them employed 1,000 men, others 800, and that this persecution took away the livelihood of 8,000 men, women, and children, But it was made appear at the council-table, that this petition was a notorious libel, and that none of those there mentioned to be persecuted and ruined, were so much as summon'd into the ecclesiastical court; as also, that many whose names were subscribed to that

petition, knew nothing of it: so that instead of lessening the Bp's. favour with the King, they augmented it. Let this be said once for all, he was no violent man, nor of a persecuting spirit, as these petitioners represented him; but if at any time he was more active than ordinary against the Dissenters, it was by express command from the Court, sometimes by letters, and sometimes given in charges by the Judges of the Assizes, which Councils altered frequently, now in favor of the Dissenters, and then again in opposition to them; as it is well known to those who lived then, and had the least insight into public affairs. 'Tis true he was for the Act against Conventicles, and laboured much to get it passed, not without the order and direction of the greatest authority, both civil and ecclesiastical, not out of enmity to the Dissenters' persons, as they unjustly suggested, but of love to the repose and welfare of the Government; for he believed if the growth of them were not timely suppressed, it would either cause a necessity of a standing army to preserve the peace, or a general toleration, which would end in Popery, whither all things then had an apparent tendency. That Act had this effect, it shewed the Dissenters were not so numerous and considerable as they gave themselves out to be, designing thereby to make the Government believe it was impracticable to quell them; for when this Act was duly executed, it

put an end to their meetings, as it was evident in his Diocese; for in Sarum there was not one Conventicle left, and but a few in the skirts of Wilts, bordering upon Somerset, where, for want of a settled militia, by reason of the non-age of the Duke of Somerset, the Lord-Lieut. of that County, they sometimes met in woods; but, upon complaint, their meetings were suppressed, and his Majesty was pleased to own and accept this as good service to the public, and to encourage the Bp. in it. But a little after, I know not upon what ground, the weather-cock of the Court-Council turned to the contrary point, and one Bloud, a person notorious for stealing the crown out of the Tower, and offering that barbarous violence to the Duke of Ormond, being of a sudden become a great favourite at Court, and the chief agent of the Dissenters; this Bloud, I say, brought the Bp. of Sarum a verbal message from the King not to molest the Dissenters: upon which he went to wait on his Majesty, and humbly represented to him, that there were only two troublesome non-conformists in his Diocese, whom, he doubted not, with his Majesty's permission, but that he should bring to their duty, and then he named them. *These are the very men*, replied the King, *you must not meddle with*; to which he obeyed, letting the prosecution against them fall.

CHAP. XI.—Concerning the Bp's. hospitality.

—Bishops are commanded by St. Paul to be hospitable; never did any yield more punctual obedience to that apostolical injunction, than this Bp. of Sarum did; for be it spoken without any reflection, no one in that county, or the diocese, that ever I heard of, kept constantly so good a table as he did, which also, as occasion required, was augmented. He used to say, that he expected all his brethren of the clergy, who upon any business came to Sarum, should make use of his table, and that he took it kindly of all the gentry who did so. Scarce any person of quality passed between London and Exon, but if their occasions permitted, dined with him. The meanest Curates were welcome to his table, and he never failed to drink to them, and treat them with all affability and kindness imaginable. He often told his guests, they were welcome to their own, for he accounted himself but their steward. Never was there a more hearty entertainer; I have heard him say, "Tis not kind, nor fair, to ask a friend that visits you, "will you drink a glass of wine?" For besides, that by this question you discover your inclination to keep your drink, it also leads a modest guest to refuse it, tho' he desires it: you ought to call for wine, drink to him, fill a glass, and present it; then, and not 'till then, it will appear whether he had any inclination to drink or not.' When any persons of greater quality than himself came to Sarum, as

there not unfrequently did in their way to Ireland, he went to their lodgings and invited them to himself, and never failed to treat them very splendidly. He knew not who dined with him, unless, as I said just now, they were of his own invitation, 'till he saw them at the table. After morning prayers, which he seldom, unless upon urgent occasions, missed, he constantly walked up to his chamber, and stayed there 'till a servant brought word that dinner was upon the table. After dinner, if any extraordinary company were present, he would stay with them, drink a dish or two of coffee or tea, while they, who had a mind to it, drank wine, whereof there was plenty, and of the best. When the bell *till'd*, to use the Sarum phrase, to evening prayers, then he called for his habits and went to church, carrying with him, for the most part, all the company, who were obliged to go to prayers with him out of civility, if not devotion. Besides what he gave away at the Palace gate, where he constantly relieved a great number of poor, he enquired after those the French call *pauvres honteux*, who wanted and were ashamed to beg, and sent them money to their houses. He had also a band of pensioners, if I may so call them, the number whereof was limited, but I do not remember of how many it consisted; these were paid weekly, and as one died, another was substituted; and those poor people who could

get themselves listed in this troop, counted themselves sufficiently provided for, if not for their own, yet for the Bp's. life, for the continuation thereof, they daily and heartily put up their petitions. He never went to take the air, which he used to do very frequently, but he gave liberally to the poor, not staying till they asked, 'twas enough if they stood in the way, or casually met him on the plains; nay, I have often seen him call those who were at a distance from him, and expected nothing, and give them money. When his coach, or if he went a horseback, or any of his retinue appeared in Harnham, through which we usually passed to the hare warren, all the children would immediately leave their play, and cry out, *my Ld. Bp. is coming, my Ld. Bp. is coming.* Upon which alarm, all the poorer inhabitants appear at their doors, praying God to bless his Lordship, and received his alms. He never went from Sarum to London, or upon his visitation, but he was accompanied part of his way by many of the citizens, I may say of all, who either had horses of their own, or could procure them for love or money, wishing him a happy journey, a speedy and safe return. Both at his going forth, and returning back to the city, all the way from the Palace to the Close Gate, used to be lined with regiments of poor, many whereof upon their knees, with their hands elevated to heaven, loudly, and, I dare say, devoutly, and heartily praying

God either for his good journey, or praising him for his return in safety. I write not this by *hearsay*, but as an eye and ear witness, and that not once only, but very frequently. I have said before, he often rode out for his health, and when we were upon the plains, I say we, for I was his *fidus Achates*, as constant to him as the shadow to the body; sometimes we by chance chopt upon the dogs, and sometimes, by my contrivance, knowing whereabouts they intended to hunt; but however, and whenever it happened, the Bp. would ride a ring or two very briskly, but when it came to picking work, or cold hunting, he would leave them and proceed in his promenade; but first I was sent to invite all the gentlemen to dine with him, whether he knew them or not; and this not once only, but *toties quoties* as long as his health permitted. Our airing was usually to a hedge in Shaston road, about 10 miles distant from Sarum, thence we returned, and reached home by dinner time. Yet, notwithstanding his hospitable way of living, and splendid treating of persons of quality, his alms, his private and public benefactions, of which we shall treat in the next Chapter, I may boldly and truly say, there never was in that, or any other Episcopal See, so careful a steward, for so he used to term himself, or so good a manager of the Episcopal demesnes. I have heard him say, if these lands had been mine own, either

by purchase or inheritance, I could not have been so solicitous to preserve them from damage. He had good woods about 6 or 7 miles from Sarum, of which he cut annually so much as he made use of in repairing or building the Palace, and sold only so much as defrayed the price of coals which he burnt in his kitchen: neither would he suffer one stick to be cut down for any other purpose, though often solicited thereunto. I remember he told me, I am resolved, whomever succeeds me, shall have no occasion to be sorry that I was his predecessor in this Bp.ric, for I will leave it better than I found it; and he did not fail to be as good as his word, as we shall make manifest in the next Chapter. He used once every year, and sometimes oftener, ride to the woods above-mentioned and visit all the coppices, and ask the woodward several questions, and give him strict charge concerning the mounds, fences, &c. *But for ull this*, said he to me, for I always accompanied him whenever he rode out, *these fellows may easily cheat me, but, I suppose, my frequently coming hither unawares to them, and seeming so inquisitive, will make them more cautious.* To shew his care yet farther, even when the King's Commissioners came to Sarum to buy timber for the Royal Navy, he would not consent to the felling of one tree till he had received the King's express orders for so doing.

CHAP XII. *Concerning his Acts of Charity.*—

We have declared in Chapter 9 what he did for the Church of Exeter, I mean his procuring the Deanery of St. Burien, to be annexed to the Bps. of that place. It is our work now to shew what good he did to the Bp.ric and city of Sarum, and whether he left them better than he found them. He was very kind to the city, granting them whatever they desired of him; and in particular, his picture at full length, in his garter robes, the work of Mr. John Greenhill, who was a scholar of Sir Peter Lely, an excellent painter: this piece is set up in the Town House, and esteemed as an inestimable relic. He also renewed to the City a lease of the Mansion-House, and some lands, which were formerly my Lord Audley's, Earl of Castle-Haven in Ireland, which, for that Lord's committing crimes not fit to be named, and being convicted and executed, became forfeited to the Crown, and so fell to the Bp., to whom all forfeitures are granted by the King's Letters Patent. For doing this, he would accept of no other gratuity than a pair of gloves, as an acknowledgment. He also contributed largely towards making the river navigable, not only with his money, but advice; and dug the first spadeful himself when they began that work. He also made several journeys in their behalf to the King and Council, and answered the objections which several Hampshire gentlemen made

against it, as I have briefly mentioned in the Salisbury Canto, p. 1. stanza 23. To the Bp.rie of Sarum he was also a great benefactor, by prevailing with the King to annex and unite to it for ever, that honourable, and not unprofitable place, the Chancellorship of the most noble Order of the Garter,* the ensigns whereof are a medal of gold hanging upon a chain of the same metal; and he was the first Protestant Bp. who had the honour to wear it. And here I think it will not be impertinent to give a short history of this office. The 1st Chancellor of the Garter was Bp. Beauchamp, A. D. 1450, and that honor was enjoyed by his successors the Bps. of Sarum, till the time of Cardinal Campegio, who having incurred the displeasure of K. H. 8th for differing from him in the matter of the divorce, retired to Rome, and died there A. D. 1539, and lies buried in the Church of Santa Maria Tras Tevere. Then had the Bps. of Sarum enjoyed that honor 89 years, since which time it has always been in the hands of laymen, till it pleased K. Chas. II. upon the humble petition and claim of Dr. Ward, to restore it to him and his successors the Bps. of Sarum for ever, after the death of Sir Henry de Vic, the last Lay-Chancellor, and after it had been out of the See 132 years: the Letters Patent bear date Nov. 25th, A. D.

* [See the Extract from the Bp's Common-place-book in the ADDITAMENTA. EDIT.]

1671. He was also very forward and liberal in promoting any good design in the way of learning, as Dr. Castle, in his Epistle Dedicatory before his learned Lexicon testifies in these words: “ Enimvero universæ hæ literæ* plus minus £700 tantum mihi porrexerunt, ad promovendum opus, in quo millenas plures infaustus exhausti, præter plurima, atque ingentia valde, quæ contraxi debita, Quid quod præ nominatæ Collectæ summæ pars maxima, £400 scilicet libræ, procuratione atque opera solertissima prudentissimæque Revⁱ. admodum in Deo Pat.’ Sethi Dom.’ Epi’ Sar.’ intra 14 dies fuerant cunquisitæ.’ I have heard the Bp. speak with pleasure concerning this collection, saying, the £400 was contributed by the Clergy of the Dioceses of Exeter and Sarum only; but his modesty would not permit him to tell me what proportion thereof he gave. But the greatest and most seasonable act of charity and public benefaction, was building and endowing that noble pile, I mean the College of Matrons, for the lodgment and maintenance of ten widows of orthodox clergymen. I have often heard him express his dislike if any one called it an hospital; for, said he, many of these are well-descended, and have lived in good reputation; I would not have it said of them, that they were reduced to an Hospital, but retired to

* [Speaking of the King’s, the Abps’, and other Bps’. Letters Commendatory.]

a College, which has a more honourable sound. He accounted himself fortunate in purchasing free-land whereupon to erect this fabric, and yet more fortunate that it was in the close; for had it lain any where else, he must have been at the charges of a greater structure, and endowing a Chaplain, which was now needless, the Cathedral being so near, whereunto they might with ease, and were all of them engaged to repair, both morning and evening, and stay out the whole time of prayers, under a pecuniary penalty. During his life he put in the widows himself, and at his death, he left a catalogue of the names of others whom he knew, or by the recommendations of others believed to be fit objects of his charity, these were next in succession, and afterwards the election was to be in the Dean and Chap. and the Bp. of Sarum, *alternis vicibus*. This Coll. of Matrons is a strong regular building, within the Close of Sarum, and a great ornament to it. It is fitted for the reception of ten women, the widows of orthodox Ministers of the Diocese of Sarum; and in case there should not be found so many therein, their vacancy is to be supplied out of the Bp.ric of Exeter, but I fear this will never happen. They have each two chambers and a little garden peculiar to themselves. To the maintenance thereof the Bp. settled more than £200 a-year in free-land, which lies in the neighbourhood; over the gate-

is placed in letters of gold the inscription following: “D^o. O^o. M^o. *Collegium hoc Matronarum Humillime Dedicavit Sethus Episcopus Sarum, Anno Domini MDCLXXXII.*” Two years after, he built an Hospital at Buntingford, Herts, the place of his nativity, for ten poor aged men, allowing each of them £10 per ann., which is also a noble structure, and bears this inscription:—A. D. 1684. *This Hospital was Erected and Endowed by Seth Ward, D. D. Lord Bishop of Salisbury, and Chancellor of the Most Noble Order of the Garter. Who was born in this Town, within the Parish of Aspenden, and educated in the Free-School of Buntingford.* These poor men are put in by Mr. Freeman, and his heirs for ever. Besides this, he augmented the stipend of the Minister and the Schoolmaster in that town. Though I am conscious that I have not enumerated all his benefactions, yet I will conclude this Chapter with his erecting of 4 Scholarships at Ch. Coll. Cam., and endowing them with £10 per ann., which in that Univer^y. is a considerable allowance, the Scholarships there being generally inferior to those at Oxford, as the Fellowships better. He had designed to have placed this his benefaction at Syd. College, but upon some disgust, altered his intention, though it is not improbable but that that College might refuse his proffer upon very good reasons: for at Oxford no College will accept a be-

nefaction, which only encreases the number of Fellows, or Scholars, for thereby the Society is rather injured, than profited, unless the Benefactor also builds Chambers for their reception, for taking away from the Fellows so many pupils; but on the contrary, a benefactor who will increase the stipends of the members of the society, will always be very gratefully remembered.

CHAP. XIII. *Of his Friends.*—Should I enumerate all his friends whom I knew, I must fill two or three leaves with names and titles, and this Chapter would look like a Money Act, wherein the Commissioners were all particularly set down. I shall not therefore use that dry way, I will insert but few, and those distributed into several classes; according to the laudable custom of England, giving precedence to the female sex, and placing them in the van. Even from his unjust expulsion out of Cambridge, which we have mentioned in its due place, he never was destitute of friends of the fair sex, till some few years before his death; never without proffers of wives much beyond his deserts, as the markets go in *Smithfield*, to several of whom, he, to my knowledge, recommended good husbands, and his recommendation was effectual; of these I will mention but one, for whom he also procured a good Parsonage, and he shall be Mr. Gibson, a contemporary, a fellow-collegian and fellow-sufferer in the common cause; he many years

after, when his children were like olive branches about his table, came from Herts to Sarum, to give the Bp. a visit, and accosted him in this manner. “ My Lord, I am come to wait upon your Ld.ship, and to return my most humble and hearty thanks for your many and great kindnesses to me, I owe all to you, you have got me all that I have in this world except my children.” The reason why he did not marry then, as I have received from himself, was this ; he had not an estate or preferment sufficient to maintain a wife suitable to the fortunes which were proffered with them. And that he would not put it in the power of any woman, if they should happen to disagree, as there are few, very few, if any marriages, without dissensions, those being the happiest where they are less frequent, to upbraid him, that she had made him a man, and that had it not been for what she brought, he would not have been worth a groat. Being made a Bp. first of Exon, and afterwards of Sarum, and consequently become greater and richer, ’tis not to be imagined those proffers should diminish, I am certain they increased ; I knew several persons of great quality and estates, who found ways to make it known to him, that if he would address himself to them in the honourable way of marriage, he should not want a kind entertainment. But at that time he was furnished with another reason to continue in celibacy, he

thought it not unlawful, but indecent, for a *Bishop* to marry; perhaps he had in his eye the fate of one of his predecessors, Bp. Abbot, who married *after* he was Bp. of Sarum, and upon that account received so severe a reprimand from his brother the Abp. of Canterbury, and laid it so much to heart, that it accelerated his death.* Upon these reasons he continued unmarried till his death. But this rare example has been followed by none of his profession, except only Dr. Barrow, as we shall have occasion to shew hereafter. 'Tis time now to take my leave of the ladies and proceed. While Bp. Ward resided at Exeter, George Duke of Albemarle began his friendship with him, which continued and augmented till his Grace's death; he did many good offices at Court, and defended him against the clamours and calumnies of the fanatics. The Bp. also was serviceable to the Duke, he instructed his son in the mathematics, he also waited upon him frequently while he was in health, and was never absent from him in his sickness; he was with him in the last moments of his life, he gave him the Holy Sacrament, closed his eyes, and preached his Funeral Sermon, which was printed, both by itself, and amongst his works, published by J. Collins, as above-mentioned. To him I will add the Earl of Sandwich, Vice Admiral of England,

* [See the life of Abbot, the 6th Bp. in Part ii. EDIT.]

who was his contemporary in Cambridge, a great lover [of] and very skilled in the mathematics, but most famous for his skill in maritime affairs, for his not only adventuring, but sacrificing his life for his country. The next shall be my Lord Chancellor Hyde, who had the Bp. in great esteem, and treated him with intimate familiarity. I remember when we were at Astrop Wells, he sent the Bp. a pleasant letter by his youngest son, wherein, amongst other things, he strictly enjoins not to infuse any mathematics into him, for fear they should render him unfit to be a politician. To which the Bp. returned in answer, that he would obey his Lordship's commands, and principally because De Wit was a famous instance, that a good mathematician could not be an able statesman. The gentleman who brought this letter, together with my Ld. Faulkland, my Ld. Roxborough, and several other of the nobility of England and Scotland, perished at the memorable shipwreck of the Gloucester, which was then carrying the D. of York to Scotland, upon the *Lemane Ore*, on Friday May 5th, 1682. This story is so wonderful and honourable for the English seamen, that I cannot forbear telling it here; 'tis an amazing thing, that mariners, who are usually as rough as the element they converse in, when inevitable death was before their eyes, and to be incurred within a very few minutes, that mariners, I say,

should have that presence of mind, that inestimable value and deference for the Duke of York, as being of the blood-royal, and brother to their King, as to take care of his safety, and neglect their own, to put him into a boat, and permit no other persons to enter into it, but those he called out of the sinking ship, for fear of overlading it, and as soon as they perceived the boat clear of the ship, and the Prince out of danger, that they all of them should throw up their caps, and make loud acclamations and huzzas of joy, as if they had obtained some signal victory over their enemies, and in this rapture, sink to the bottom immediately, at the same instant concluding their lives and their jubilation. Many reflections may be made upon this remarkable story, but I being in haste, leave that work to others. I cannot positively determine whether my Ld. Clarendon was in earnest, and believed that mathematics would render those who understood them unfit to manage State affairs; but, if he did, I put into the scale against him another great man and politician, the late Duke of Lauderdale, who has often declared in the presence of divers persons of quality, from some of whom I had it, that in his opinion the Bp. of Sarum was the best speaker in the House of Lords. I will muster but one more, that shall be Anth. Earl of Shaftesbury, who was for a considerable time a great friend to our Bp.; they interchanged

many visits, as they might conveniently do, their houses in the country being at a small distance one from the other, and often consulted about public affairs; nay, after they went several ways in Parliament, though their intimacy was at end, yet their mutual esteem continued. I have seen a printed speech of the Earl, wherein he treats the Bp. very honourably, preferring his speeches before the rest of his opponents, as having more of argument in them, and being closer to the purpose.

CHAP. XIV.—*A continuation of the former.*—
 If I should persist in this way of enumerating the Bp's friends: *there's one, there's two, and so on like faggots*, I should tire the Reader and myself; therefore, as to those that remain, I shall serve them up in clusters, excepting two or three, concerning whom I intend to treat, more at large. The Bench of Bps. had that esteem for him, that they selected him to observe and reply to the Earl of Shaftesbury, if he should move any thing to the detriment of the Church; for this Earl was a person of great ability, and had a peculiar talent to promote or hinder any thing passing the House of Peers. To mount a step higher, our Bp's. probity, wisdom and ability to manage the great and arduous affairs of State, was in so great esteem for a considerable while, that he was spoken of both at Court, and in the City, as the fittest person to supply the place of the Abp. of Cant^y., Lord Keeper, or Lord Trea-

surer, if any of them should become vacant. And I am confident it pleased him more to be esteemed worthy of such trusts, than to have enjoyed the best of them. I well remember the time, when he told me, he had the proffer of the Bp.ric of Durham, after Bp. Cousin's death: 'Pray, my Lord,' said I, 'accept it, we shall have horses there, and the long journey between Bishop's Auckland and Durham, will conduce much to the meliorating of your health.' He replied, 'I just now entered it in my blue book, that this day I refused it.' I replied, 'and pray, my Ld. 'why did you so?' 'Because,' said he, 'I did not like the conditions;' but what they were, it would have been unmannerly in me to enquire, and he did not think it convenient to tell me. This, his refusing so rich a Bp.ric, is so great an act of self-denial, that I have reason to fear 'twill not be credited upon my single testimony. I shall therefore, call in another witness against whom there can be no exception, to corroborate mine; he shall be no less a person than the present Bp. of Durham, whom not long after I met at Reading, being then there with the Bp. of Sarum, in his visitation, I having had the honour to have been acquainted with the Bp. of Durham, even from his first admission into Linc. Coll. Oxford, laid hold on this occasion to felicitate his promotion to Durham; he replied, 'twas proffered to your Bp.' (meaning the Bp. of Sarum).

‘ but he did not think fit to accept of it.’ And here, now, I should add the Nobility and Gentry of Wilts, Berks, Devon, and Cornwall, whose Diocesan he had been, but I remember my promise to ease both the reader and myself. I proceed to the greatest of his friends situated in high places; he was very much in favour with the King, and the Duke of York, before he declared himself of the Romish persuasion, whom he treated magnificently at Sarum, and also with the Abp. of Cantv. who used to entertain him with the greatest kindness and familiarity imaginable. In his common discourse to him he used to call him “ *Old Sarum,*” and I have heard the Abp. speak of him more than once, as the person whom he wished might succeed him. About this time, as it is notoriously known, there were intrigues carried on by a party at Court, to introduce the Romish Religion, and make the power of the King unlimited and arbitrary, whereunto all persons were to obey without reserve; which words were in one of the Proclamations sent to Scotland. But the Bp. of Sarum not swimming with the stream, he lost at least, one of his great friends, and with him his favour at Court. The effects whereof appeared not long after; the manner thus:—the revenue belonging to the Order of the Garter, was usually received by the Chancellor, and he paid the officers and the poor Knights of Windsor, the

surplus the King had formerly granted to Sir Henry de Vic, and it was quietly possessed by him till he died, out of which he was to defray the charges and fees of admission of foreign Princes and Noblemen who were elected into that Order; for this, also, the Bp. of Sarum had the King's hand, which grant had been firm and irrevocable, had the Bp. sealed it with the Seal of the Order which he kept in his possession, or caused it to pass the usual offices which had been easy for him to have done then, being in much favour at Court. But he made use of neither of these corroborations, and afterwards smarted for it sufficiently. In the last year of the reign of K. Ch. II. and the first of the precipitous decay of the Bp. of Sarum's intellectuals, some sagacious Courtier found out a flaw in this grant, whereupon the Bp. was sent for up to London, and obliged to refund the uttermost penny, which in so many years, amounted to a considerable sum, all which his Majesty took without any scruple or remorse.

CHAP. XV.—*Concerning myself*.—You may remember at the beginning of the last Chap. I threatened to treat at large of two or three of the Bp's second-rate friends; and here, as the saying is, I will make bold to christen mine own child first, for charity begins at home, and take this opportunity to put in my claim to that glorious title. I say, therefore, and proclaim it

to the world, that I was his hearty, intimate, and unfeigned friend. I doubt not, but that this proud assertion will provoke some testy old-fashioned Philosopher to take me up severely, that such an inconsiderable fellow as I, should presume to style myself a friend to so great a Prelate, since it is evident out of Aristotle, that *amicitia est inter pares*, where there is no equality, there can be no friendship. But I pray you, Sir, have a little patience, and hear how I defend myself against *ipse dixit*; I will make use of the shield of Horace, who lived in a greater Court, and may be presumed to understand good manners as well as Aristotle, and I make no doubt, but that he had as much wit too. This, I rather believe, because he did not think fit to trouble the world with entelechias, entities, and quiddities, and such other abstruse, unintelligible, metaphysical notions. I say this, because Horace uses the word Friend reciprocally betwixt Macænas and himself; *Quòd te sortitus amicum*. And in another place *jubesque esse in amicorum numero*. Nay, he goes yet farther, and boldly avers, that he deserved to be so, and that whoever doubted of it must esteem Macænas a fool, and not able to choose a worthy friend, when he took so much care and caution about it. *Presertim cautis dignos assumere*. But I shall not bear pace with Horace so far, I only assert, that there was not a greater inequality betwixt the

Bp. of Sarum and me, than betwixt Macænas and Horace. Our Poet was meanly descended and poor, Macænas had the Etrurian Kings' blood in his veins, and was immensely rich, and what is yet greater, chief favorite to Augustus, the most happy and glorious of all the Roman Emperors, and Governor of Rome, the Queen of Cities, and at that time the greatest and richest town in the known world. Having thus made the way plain, I hope I may say without contradiction, that I was the Bp. of Sarum's friend, and he was mine. But some may yet object, How will you make this appear? Have a little patience and read on. I did him all the services in my power, I suffered *cold* with him upon Salisbury plains, and *heat* in his chambers, where there was always a great fire, though he did not use to sit by it: I made it my business to delight him and divert his melancholy, nay, I may truly say I profited him too. I presented him with an excellent pad-nag, in whom he took much delight, not permitting any one to ride him besides himself, and valued him so highly, that he refused 55^{gs.} which Mr. Bapt. May, Privy Purse to K. C. II. offered for him; but this nag afterwards unfortunately died by a tread upon one of his hinder heels, notwithstanding the joint endeavours of the best farriers to cure him: but I forget myself. I am writing the history of horses. This nag was

given me by my honored friend Chas. Ld. Clifford, whose kindness I can never enough acknowledge, and whose death I can never sufficiently lament. I presented him also with some curious books which I had collected in my travels, and I taught him French and Italian, and went through several treatises with him in those languages. I read to him frequently till my eyes, by a vehement inflammation, were useless to me, and rendered me less serviceable to him for above a year's time. This malady was perfectly cured, by God's blessing, upon Dr. Turberville's application, as I have gratefully acknowledged in the 18th and 19th Stanzas of the first part of the Salisbury Canto. I hope, therefore, 'twill not be thought, that the Bp's kindness to me was wholly undeserved, for *amor ut pila vices exiget*. I acknowledge he was very kind and obliging to me, but yet, I would not have the reader run away with the opinion, that he heaped mountains of gold upon me; I had, I acknowledge, my diet and lodging with him as long and as often as I pleased, and when we travelled together, or to speak with more respect, when I accompanied him, or attended him in any journey, he defrayed my charges as one of his retinue; besides this, I never received of him directly or indirectly, in money or money's worth to the value of £10; and after his death my name was not so much as mentioned in the

will, and it cannot be imagined that I expect any reward for writing his life now, so many years after he has been bereaved of it, tho' I confess he did more than once proffer me money, when I was sick in London. To what I said before, that his favors were not wholly undeserved, I will take the boldness to add here, neither were they wholly cast away, for they fell into good ground, and have produced a gratitude in me, which lives and increases still tho' he is dead. 'Tis not every one that will continue his devotions and thanks-offerings when the Altar is turned to dust, and the Saint removed. He did as great and greater favors to many others; which puts me in mind of that saying in the Gospel "were there not ten cleansed? but what is become of nine of them?" not any returning thanks besides this one. There are yet two other good friends of the Bp. and mine also, who must not be passed over in silence; persons of that eminency for learning, piety, and virtue, that I never thought myself worthy to unloose their shoe-latchets, tho' they did not make that figure in the world as those great ones mentioned in the last chapter. These were Mr. Lawr. Rooke, Prof. of Geom. in Gresham College, and Dr. Isaac Barrow, of whom we shall treat in order, in the ensuing chapters, only begging leave for a small digression between, concerning Dr. Turbervile.

CHAP. XVI.—*Of Dr. Turberville.*—Having casually mentioned Dr. Turberville, in the precedent chapter, I should esteem myself unpardonable, as guilty of the greatest ingratitude, to dismiss him in so few words ; him to whom, under God, I owe my sight, a blessing, in my opinion, equal, if not preferable to life itself without it. It was he, who twice rescued me from blindness, which, without his aid had been unavoidable, when both my eyes were so bad, that with the best I could not perceive a letter in a book, nor my hand with the other, and grew worse and worse every day. Therefore, though I might treat of him as a friend to the Bp. I chose rather to introduce him as mine, because I was more intimately acquainted with him, and as it appears, by what has been said before, infinitely obliged to him. Dr. Turberville was born at Wayford, Somersetshire, 1612, of an ancient equestrian family, there being in the church of Beer only, the tombs of no less than 15 Knights of that name, as I am credibly informed, for I confess I have not seen them. By his mother's side, he was nobly extracted from the family of the Dawbignies,* which has afforded this kingdom many peers : this name did his mother's father, who was also his godfather, give him, when he was baptized. Upon

* [Daubeny.]

his going to the University, his mother advised him to make the diseases of the eyes his principal study, assuring him he would find it turn to a good account. He was admitted in Oriel College, Oxford, and there took the degree of M. D. When the civil wars broke out, he left the University, and bore arms in defence of the King, Church, and the Established Laws; he was in Exeter when it was besieged, and till it was surrendered to the Parliament forces. Whilst he was shut up therein, he and his comrade run in debt £100 each, in chalk behind the door: he told me that his Landlord came into their chamber leading his daughter by the hand, and courteously proffered to cancel the debts of either of them who should marry her: the Dr. valiantly resisted this temptation, and chose rather to pay his debts in ready money, which he did shortly after; the other accepted the terms, and had his wife's portion presently paid him, viz. *his scores wiped out with a wet dish-clout*. By the articles, the garrison might return to their dwellings, and live there unmolested; he accordingly went to Wayford, and married his only wife, by whom he had no children, and who died a few months before him. At his own house, and at Crewkerne, the next adjacent market town, he practised some time, but finding those places not capable to entertain the multitude that resorted to him, he removed

to London with an intent to reside there; but the air of that city not agreeing with his constitution, he left it, and fixed his abode in Sarum, whence he made several journeys to London, either upon his own occasion, or called thither by some persons of quality, wanting his advice. Once he was sent for by the Duchess of York, to cure the Princess of Denmark, then a child, labouring under a dangerous inflammation in her eyes, and a breaking out in her face, the cure of which had been attempted in vain by the Court physicians. These despised Dr. Turberville, looking on him as a country quack, and demanded what method he would use, and to see, approve, or reject his medicaments, before he applied them, which he refused; telling her royal highness, that if she pleased to commit her daughter to his sole management, he would use his utmost endeavour to cure her, but he would have nothing to do with the physicians. He told me, he expected to learn something of those Court Doctors, but to his amazement, he found them only spies upon his practice, and wholly ignorant as to the lady's case; nay, farther, that he knew several midwives and old women, whose advice he would rather follow than their's. The Duchess yielded, the surgeons & physicians were dismissed, and he alone entrusted with the lady; whom, to his great reputation and some profit, in few months, fewer than could be expected, he perfectly cured of both those dis-

tempers. I said *some profit*, for tho' the Duke ordered him £600. he could never receive more than half of it; which, considering the quality of the patient, the expence of the doctor's journey to and from London, and for lodging and diet there, his long attendance at Court, and neglecting other patients, can not be esteemed a competent gratuity. Many years after he was called up again, by one of the greatest and ancientest peers of this kingdom, to whom, after having attentively inspected his eye, he spoke after this manner;—‘my Lord, I might bear you in hand, (a western phrase, signifying to delay, or keep in expectation) and feed you with promises, or at least hopes, that I should cure you in some competent time, and so cause your Lordship to be at great expence to no purpose; I cannot cure you, and I believe no man in England can.’ The Earl answered, ‘such and such will undertake it for £100.’ To which the Doctor replied, ‘I have so great an honor for your Lordship, and so much wish your welfare, that I will joyfully give 100 guineas out of my own purse, to the person who shall restore your sight in that eye; I confess I am not able to cure it, but I can reduce it to a better figure.’ Thus they parted: this nobleman is living, and in a very eminent station at my writing this, but has not recovered that eye, nor is in any hopes of it, being long since convinced it is incurable. Dr. T. was no boaster,

nor would he promise to cure any distemper; but when patients came, he would first look into their eyes, then tell them their diseases, and his opinion concerning them; to some he would say, 'you're incurable,' and would not meddle with them; to others, 'that he had often cured such a malady, and sometimes fail'd of it, but if they would make use of him, he would do his best. He generally prescribed to all, shaving their heads and taking tobacco, which he had often known do much good, and never any harm to the eyes. He did not rely upon two or three waters or powders, as most do, for he thoroughly understood all the simples and ingredients, con-
 ducting to the cure of eyes, compounding medicaments out of them, with the manner and season of applying them. He has often said to me, during my long being under his hand, after inspecting my eyes, 'I know what to give you now, but cannot tell what I shall to-morrow; this water would make others blind, but your eyes will bear it.' Hence it follows, that it is at best, but by chance, if such maladies are cured at a distance, I mean when the diseased are so far remov'd from the artist, that he cannot visit them often and observe the operation of the medicaments. I have said before that the Dr. was loyal; I will add, he was also a pious man, and a good christian, that he constantly frequented the public prayers and sermons, and often received the holy

sacrament with exemplary piety and devotion. Add to this; he was far from being covetous; he cured the poor gratis, and received from others what they pleased to give him; never, that I knew, making any bargain for so much in hand, and the rest when the cure is perfected, as some do. I could not force any thing upon him, for his medicines and extraordinary care, unless it were a cane, a tobacco box, or some new book, though I was indebted to him for all the comforts of my life. He has cured several who were born blind, but I do not look upon that as so great a thing; for the cure of such, if curable, for there are several sorts of cataracts uncurable, consists wholly in knowing when the connate cataract is fit to be couched, in having a steady hand and skill to perform that operation, to be able to prevent, or, at least, remove the pains which usually follow, and sometimes kill the patient; but to reduce fallen and inverted eyelids to their proper place and tone, to cure inveterate ulcers and inflammations of a blackish colour, requires a consummate artist. *Hic labor, hoc opus est.* To proceed; his fame brought multitudes to him from all parts of this and the neighbouring kingdoms, and even from America, whereof take this instance: I met casually a friend upon the Exchange, who told me, as he was walking upon Tower-wharf that morning, he saw a young woman coming out of a boat,

who as soon as she had set foot on land, kneeled down and said these words, which he being near, overheard. ‘ Oh Lord God, I pray thee, that I may find Dr. Turberville living, and not make this long voyage in vain.’ To whom he replied, ‘ Madam, be of good comfort, he is alive, and in good health, I have received a letter from him very lately.’ ‘ Your news,’ she answered, ‘ is more acceptable to me than if you had given me £1000.’ What follows I had from the Doctor’s own mouth; she went to Sarum, and by God’s blessing on the Doctor’s endeavours, was perfectly cured; but her joy did not last long, for in her return to Jamaica, of which island her husband was one of the principal inhabitants, she died of the small-pox in London. This course forementioned was very beneficial] to the inns and private houses in Sarum, being dispersed through all the quarters of the city, insomuch that one could scarce keep out of doors, but he had a prospect of some led by boys or women, others with bandages over one, or both eyes, and yet a greater number wearing green silk upon their faces, which, if a stranger should see, without knowing the reason of that phenomenon, I should not wonder if he believed and reported the air of Sarum to be as pernicious to the eyes as that of Orleans is to the nerves, where almost one-third of the inhabitants are lame. The rendezvous of these hoodwinked people was at the Doctor’s

house, whither I frequently resorted, either to be dressed myself, or see others: I saw many remarkable passages, whereof I shall relate but two. The first is of a countryman, whose eye was blood-shot, who spoke thus to the Doctor, ‘I am a little troubled with a sore eye, which I am come to thee to mend:’ ‘which eye is it?’ said the Doctor. ‘This,’ he replied, pointing to it. The Doctor answered, ‘That is your best eye.’ ‘I see as well with that,’ replied the country fellow, ‘as thee dost, or any man in England.’ Whereupon the Doctor claps his hand before that eye he complained of, and ask’d, ‘what see you now?’ At which he cried out, ‘I see nothing, I am blind:’ though to all the rest who were there, that seem’d a good eye. The other is of such another person who came to the Doctor upon the like account; his eye was protuberant, and could not be contained within the lids, and seem’d like a piece of raw flesh; the Doctor placed him in a chair, and with a pair of scissors cut large gobbets, the blood trickling down his cheeks in abundance, and yet he seem’d no more concerned, than if it had been a barber cutting his hair; I was surprized at his behaviour, and said to one of the by-standers, ‘without doubt, this is a married man, otherwise ’twere impossible he should be so patient;’ which he over-hearing, in the midst of his torment, burst out into a loud laughter, and replied, ‘No, indeed, I am but

a batchelor.' To conclude this long Chapter. Dr. Turberville died at Sarum, April 21, 1696, at the age of 85. He left a considerable estate in money, betwixt a neice of his wife's, and his sister Mrs. Mary Turberville, who now practices in London with good reputation and success. She has all her brother's receipts, and having seen his practice during many years, knows how to use them. For my part, I have so good an opinion of her skill, that should I again be afflicted with sore eyes, which God forbid, I would rely upon her advice rather than upon any pretenders or professors in London, or elsewhere. He is buried in Sarum Cathedral.* Adieu, my dear friend, *à rivederci*, 'till we meet and see one another again with eyes which will never stand in need of a *collyrium*.

CHAP. XVII.—*Of Mr. Rooke*.—Mr. Lawrence Rooke was born in Kent, of a good family, and educated in Cambridge, and when Dr. Ward was transplanted to Oxford, he came thither and seated himself in Wad. Coll. for the benefit of his conversation; bringing with him two young gentlemen of the family of Oxenborough, to whom he was tutor. He was very eminent in the famous Philosophical Meeting, which was after turned into the Royal Society. After the King's return, he left Oxford, and repaired to

* [Where his Epitaph may be seen.]

London with his friend Dr. Ward, and was chosen first Prof. of Astronomy, and afterwards of Geom. in Gresh. College. He was also one of the first members of the Royal Society. He was of a melancholy temper and aspect, his complexion swarthy, his eyes sunk in his head more than ordinary, his voice hoarse and inward, a sign that his lungs were not sound; he was also much subject to the scurvy, for which he used frequently to take the juice of scurvy grass pressed out of the leaves, without any other preparation. He was profoundly skilled in all sorts of learning, not excepting botanics and music, and the abstrusest points of Divinity. He was my intimate friend; and in my judgment, the greatest man in England for solid learning, *semper excipio Platonem Tranne Rinaldo*, for Dr. Barrow had not then reached his zenith. I durst venture my life upon the truth of any proposition he asserted, either in Mathematics, Natural Philosophy, or History; for I never knew him affirm any thing positively that was dubious. I have said to him, Mr. Rooke, I have found out the reason of such a phenomenon, and given him my arguments for it, which when he had heard, he has often replied in this manner; ‘And why may it not as well be thus,’ bringing his reasons for another hypothesis. ‘Lord,’ said I then to him, ‘now you confound me, pray tell me what is your opinion.’ To which his usual answer was, ‘*I have no opin-*

ion.' He was very modest and sparing of his words, unless amongst intimate friends, and never talked idly, I may truly say I never was acquainted with any person who knew more, and spoke less. I used in all company to magnify and extol his learning and ingenuity, as it deserved; insomuch, that an eminent citizen's wife desired me to help her to a sight of this prodigy of perfection, and to bring him upon a day appointed to dine with her husband, who was an ingenious person, and well known to us both. I prevailed with him to go, though not without some reluctance. Thither we went, and found there several strangers whom Madam had invited, like the widow in the Gospel, with a "come, come, neighbours, and see the man that is so famous." Amongst the guests there were some who valued themselves for their wit and learning more than they ought; these, towards the latter end of the dinner began to shew their parts, and fell upon several arguments, talking ignorantly, dogmatically, and ridiculously, which Mr. Rooke heard, I can't say with patience, but without interposing one word. After dinner, the mistress of the house came insultingly to me, saying, 'I'll never take your word more for an ingenious man; you saw how he let my friends assert what they pleased, and was not able to hold up the cudgels against them; nay, he did not speak one quibble, or make one brisk re-

partee all dinner time; is this your magnified wit?' 'Madam,' I replied, 'there's a time for all things; I assure you he can discourse as well as those city wits, your friends, but I cannot tell you the reason of his silence.' Afterwards I asked him why he let those fools run on at such a rate, when it had been easy for him, with one word, to have convinced them of their ignorance, and put them to silence. I remember he gave me this answer. 'Tis true, they were a company of positive, ignorant, and self-conceited fools, if I had interposed, it was a thousand to one, I should not have made them wiser, and as much odds, that I should have made them mine enemies.' I will make bold with myself, and here relate a passage which equally shews my folly, and his wisdom and sagacity. When I was a young student at Oxford, I had an old cast soldier for my bed-maker, amongst other questions, I asked him where he had served; he answered, 'both in Flanders and France.' 'Then you speak French,' I replied; 'yes, master,' said he, 'and very well.' 'What,' said I, 'is French for such and such a thing?' To which when he had answered, '*Will*,' said I, you shall be my master, and teach me French.' With his help, and some silly books, I soon thought I had attained to the mastery of the French language; and not long after I went to London, carrying this opinion of myself with me. Being arrived there, I

wished with great impatience for Sunday: Sunday came, I repaired early to the French church in Threadneedle-street: I was very attentive, and staid there a considerable time, but, to my great mortification, I understood not one word the minister spoke. I was amazed, and considered how this could be: at last it came into my remembrance, that I had heard the French & Dutch did once a month interchange churches, which was true, and that it was my misfortune to come upon that day. This satisfied me, and kept alive my good opinion of my skill in French, which this accident had almost destroyed. Upon this I went to Mr. Rooke, and declared to him my adventure: 'Mr. Rooke,' said I to him, 'you know I understand French very well.' 'I know,' said he, 'that you say so.' 'I'll tell you,' I replied, 'a strange accident that befel me; I went to the French Church, and tho' I was very attentive for a good while, I came away as ignorant as I entered the Church, not understanding so much as one word. But at last I found out the reason of it, and contented myself, considering that it might be the turn of the Dutch to preach there that Sunday, for you know they once a month change Churches.' 'Tis true,' said he, 'it might be so; but answer me one question, did the minister preach with his hat on or off?' I replied, 'his head was covered;' 'then,' said he, 'twas a French sermon; and now I hope you are con-

vinced how well you understand that language. This just reproof abated my pride, and made me entertain a meaner opinion of my accomplishments, and went a great way towards my cure, which was afterwards completed by an accident which befel me in France, and I think I have had no return of that disease since. Which story, though it makes little to my credit, take as follows.—In making the grand tour of France, we lodged in a village near La Rochelle, whose name I have forgot; the travellers were so many, that we were forced to sup in a barn, upon several tables and forms, there being no room in the inn capable of so great a company. The supper and wine was good, and I had taken a cheerful cup, tho' not to excess, yet sufficient to cause me to do that, which otherwise I should not have done. The scholars of Oxford, and I amongst the rest, had a foolish frolic when they were in their merriment, to twirle round the hats of those who sate near them, and call them cuckolds. This did I, not considering where or in what company I was, to a French gentleman who sat over against me; upon which he immediately leaps from his seat, runs to me and kisses me on both cheeks, adding these words; 'Sir, I am more obliged to you than to any person in the world.' 'And why, Sir?' replied I. 'Because,' said he, 'you have pickt me out for so good natured a man, that would not take this action

of your's for an affront.' I replied with much shame, 'Sir, you have cured me, I humbly thank you for it; had I met with a person of less discretion, who could not distinguish between an ignorant stranger's frolic, and a designed affront, it might have endangered my life, whereas I shall now only lose an ill custom, which is better lost than retained.' But to return to Mr. Rooke: He had with great study, and many observations, almost completed the theory of the Satellites of Jupiter; I say almost, for he told me he wanted but one observation more, upon such a night, which happened when he was sick in bed, and very near his death. He desired me to go to the Society, who were then sitting, and present his service to them, and acquaint them, that if he had been in health to have made an observation that ensuing night, he should have completed the theory of the Satellites of Jupiter, but since now it was impossible for him to do it, he desired some others might be employed; but nothing came of it, and his papers, which he left to the Bp. of Exeter, for aught I know, have since perished. Dr. Scarborough's house, was, as I have declared before, in chapter 3, the rendezvous of most of the learned men about London, especially of those of the Royal party, in 1649, but how long before I cannot exactly pronounce, but I guess it must be about three years, that is,

from the surrender of Oxford, after the King had made his escape thence in disguise, and retired to the Scotch army, who then, in conjunction with the English, besieged Newark, A. D. 1646, at which time, Dr. Scarborough left Oxon, and began to practice in London; among those who frequented his house, was Mr. Hobbs, then newly arrived from France, where he had obtained a great reputation for his book *De Cive*, which is a good book in the main, and much better than his *Leviathan*; for in the first there is *verbum sapienti*, enough said, to let the intelligent Reader know what he would be at; but in his *Leviathan*, he spreads his butter so thin, that the coarseness of his bread is plainly perceived under it. This Mr. Hobbs, I say, was just come from Paris, in order to print his *Leviathan*, at London, to carry favor with the government. He had a good conceit of himself, and was impatient of contradiction; as he was older than any of that convention, he also thought himself wiser; if any one objected against his dictates, he would leave the company in a passion, saying, his business was to teach, not dispute. He had entertained an aversion to Dr. Ward, for having written something against him, as we have mentioned in chapter 4th; and before he would enter into the assembly, he would enquire if Dr. Ward was there, and if so, he came not in, or if Dr. Ward came thither while he was there,

Mr. Hobbs would immediately leave the company, so that Dr. Ward, tho' he much desired it, never had any conversation with Mr. Hobbs. About this time, Mr. Hobbs published a little treatise concerning Mathematics, wherein, amongst other things, he pretends to give the square of a circle: which, when Mr. Rooke read and considered, he found it false, and went to Mr. Hobbs to acquaint him with it, but he had no patience to hear him; therefore, when he went next to visit Mr. Hobbs, he carried with him a confutation of his quadrature, and left it behind him at his departure. Mr. Hobbs finds and reads it, and by want of attention casts it up wrong, for it was accurately calculated, and truly written, and thence insultingly concludes, since that learned person's confutation was false, his own quadrature must of necessity be true. A year or two before Mr. Rooke's death, the Marquis of Dorchester, who possessed so great knowledge in almost all sorts of learning, being M. D. admitted into the College, and practising, Counsellor at Common Law, and at Doctor's Commons, &c. was pleased to make choice of Mr. Rooke for his companion, and fellow-labourer in Philosophy and Mathematics; the Marquis lived then at his house at Highgate, from whence every Wednesday he used to bring Mr. Rooke in his coach to the R. Soc. then sitting at Gresh. Coll. The last time Mr. Rooke came from thence, he

walked it, and that so fast, in the heat of summer, that he sweat, and caught cold upon it, and finding himself much indisposed, lodged at his chamber in the College that night. Next morning I went to visit him, and perceived his countenance much altered, more than is usual in sick persons in so short a time; he was not very hot, nor was his pulse high, his fever being internal and very malignant. All the best Physicians in London, for they were all his friends and acquaintance, came to see him, and went away presently, shaking their heads, and despairing of his recovery; but yet, that they might seem to do something, they ordered him to bleed, to be blistered, to have plaisters applied to his wrists and the soles of his feet. When the surgeon came, he appointed him to open such a vein, for under that there lies no artery: this he did to prevent an aneurism. He made an nuncupatory will, leaving what he had to his old friend, Dr. Ward, then newly nominated to the Bp.ric of Exeter. The Bishop buried him decently at St. Martin's Outwich, near Gresh. Coll. and his corpse was attended to the grave by most of the F. R. S. who were then in town, lamenting their's and the learned world's loss. In his will, he ordered that his Exor. might receive what was due to him by bond, if they who were bound did proffer the payment willingly; but 'I would not,' said he, 'have him sue the

bonds ; for as I never was in law, nor had any contention with any man in my life, neither would I be after my death.' In the memory of his deceased friend, Bishop Ward gave to the Roy. Soc. a large pendulum clock, made by Fromantel, and then esteemed a great rarity, and set it up in the room of their meeting, upon which were engraved these words : ' Societati Regali ad scientiam Naturalem promovendam institutæ, dono dedit. Rev. in Christo Pat. Sethus Epūs Exon, ejusdem Societatis Sodalis, in memoriam LAURENTII ROOKE, viri in omni literarum genere instructissimi, Collegii Greshamensis primum Astronomiæ deinde Geometriæ Professoris dictæque Societatis, nuper sodalis, Qui obiit, Junii 26. A. D. 1662.

CHAP. XVIII.—*A continuation of the precedent.*—They who are desirous to know more of Mr. Rooke, may, if they please, have recourse to what Dr. Barrow says of him in his Auguration Speech, when he succeeded him in the Prof. of Geometry's place in Gresh. Coll. This oration is printed in vol. iv. of Dr. B's. works, and what concerns Mr. Rooke begins p. 93. There they will find a great, and yet a just and true character of him, as all those who knew him must acknowledge, and that managed with much art, and written with great eloquence ; but what is most remarkable, he begins with an admirable turn of wit, making use of a topic to gain cre-

dence with his auditory, which seems adapted to work the contrary effect. Before he enters upon his panegyric, he frankly confesses that he did not know Mr. Rooke; now one would think this would strike a damp upon the auditors, and cause them to reason thus:—‘If this orator knew not the person whom he undertakes to praise, what reason have we to believe what he says of him? certainly we have none at all.’ Which objection he thus anticipates: ‘even for that,’ says he, ‘you ought to give greater credit to my words, for had he been my acquaintance, near relation, or intimate friend, I might have been bribed by my love to him, and suspected to have looked on him with magnifying glasses, and have both perceived and represented his virtues greater than they were; but now I am free from any such suspicion, speaking of him only by hear-say, or report; but what report? The constant universal and uncontradicted suffrage of all learned and wise men.’ Dr. Barrow did not only succeed Mr. Rooke in his place at Gresh. Coll. but also in his intimate friendship with Bp. Ward; and as such, I shall treat of him in the ensuing chap.

CHAP. XIX.—*Of Dr. Barrow.*—It is not my design to write Dr. Barrow’s life; and if it were, I am not furnished with sufficient materials for that undertaking. It is already done, tho’ with too much brevity, by a better hand, dedicated to the Rev. Dr. Tillotson, then Dean and afterwards

Abp. of Canterbury, by my worthy, learned, and ingenious friend Abraham Hill, Esq. out of whose account I shall take what I was before ignorant of, concerning his birth and education, before he arrived to be so eminent at Cambridge, adding thereunto, several particular accidents which happened during my intimate acquaintance with him, and sometimes going out of the way for a season, to make the narration more delightful. I may possibly insert some particulars which will seem trivial, tho' in my opinion the less considerable words, and actions, and circumstances, of great men, amongst whom he has a just title to be inrolled, are worthy to be transmitted to posterity. Mr. Hill fixes Dr. B's. birth in the month of October A. D. 1630: but I hope he will not be offended if I dissent from him, both as to the year and month, and produce reason for so doing; 'tis this:—I have often heard Dr. B. say that he was born upon the 29th of February; and if he said true, it could not be either in Oct. or in 1630, that not being a leap year. I would not have asserted this merely upon the credit of my memory, had it been any other day of any other month, it being told me so long since, had I not this remarkable circumstance to confirm it. He used to say, it is in one respect the best day in the year to be born upon, for it afforded me this advantage over my Fellow-Collegiates, who used to keep feasts upon their birth-day; I was treated

by them once every year, and I entertained them once in four years, when February had 29 days. Dr. B. was born in London, and well descended; his great grandfather was Philip Barrow, who published a method of physic, whose brother Isaac was M. D., and a benefactor to Trin. Coll. Camb., as also a tutor therein to Robert Cecil, Earl of Salisbury, and Lord Treasurer of England. His grandfather was Isaac Barrow, Esq. of Spiney Abbey, Co. Cambridge, a person of a good estate, and a Justice of Peace during the space of 40 years. His father's name was Thomas, a reputable citizen of London, and linen draper to K. Chas. I., to whose interests he adhered, following him first to Oxford, and after his execrable murder, he went to his son Chas. II., then in exile, there with great patience expecting the King's Restoration, which at last happened when 'twas almost despaired of. I remember Mr. Abr. Cowley, who also was beyond sea with the King, told me at our first coming into France, we expected every post would bring us news of our being recalled; but having been frustrated for so many years, we could not believe it when the happy news arrived. This Thomas had a brother whose name was Isaac, afterwards Bp. of St. Asaph, whose consecration sermon, his nephew and name-sake, our Dr. B. preached at Westminster Abbey. His mother was Ann, dau. of Wm. Buggins, Esq. of North Cray, in Kent,

This genealogy, though short, has quite tired my patience, it so little concerns him, for it is certainly the least of his praises, if it be any at all. To be nobly or royally extracted, is the gift of blind fortune; *A Principibus nasci fortuitum est.* This may happen to an ill and ignorant person, but to be eminently learned and pious, cannot be obtained without indefatigable industry, and a sincere love and constant practice of virtue. He was first put to the Charterhouse-school, where he made little or no progress, there appearing in him an inclination rather to be a soldier than a scholar, his chief delight being in fighting himself, and encouraging his play-fellows to it; and he was indeed of an undaunted courage, as we shall make evident in its place. His father finding no good was to be hoped for there, removed him to Felstead, Essex, where, contrary to his expectation, and even beyond his hopes, his son, on a sudden, became so great a proficient in learning, and all other praiseworthy qualifications, that his master appointed him tutor to the Ld. Visc. Fairfax, of Emly, in Ireland, who was then his scholar. During his stay at Felstead, he was admitted into Peterhouse, of which Coll. his uncle, the Bp. had formerly been a member. When he was fit for the University, he went to Camb., and was admitted in Trin. Coll., Feb. 1645. He was there kindly treated by Dr. Hill, whom the Parliament had put

into that mastership, in the place of Dr. Comber, ejected for adhering to the King. This Dr. Hill, I say, one day laying his hand upon young Isaac's head, 'Thou art a good lad,' said he, ' 'tis pity thou art a cavalier;' and afterwards when he had made an oration upon the Gunpowder Treason, wherein he had so celebrated the former times, as to reflect much upon the present, some of the fellows moved for his expulsion, but the master silenced them with these words, 'Barrow is a better man than any of us.' This is very remarkable, and an evident testimony of our young scholar's irresistible merits, which could, as the poets feign of Orpheus, *lenire tigres rabidosque leones*; make a presbyterian kind to a cavalier and malignant, which names the adherers to the King, Church, and Laws went under in those days. A. D. 1649, he was chosen Fellow of the Coll. carrying it merely by dint of his merits, having no friend to commend him, as being of a contrary persuasion to those who then carried all things in that University. This brings to my memory, a certificate or testimonial, which my worthy friend Dr. G. Ironside then Ward. of Wad. Coll. Oxford, and now Bp. of Hereford, gave to a member of that Coll. who was candidate for a Fellowship in another Coll., it was to this purpose. 'If this person whom I recommend to you be not a better scholar than any of those who are his competitors, choose him not;'

and he did upon examination and trial so far surpass the rest, that they could not refuse him, without being and appearing partial and unjust. I mention this as a parallel to Dr. B's case. When Dr. Duport resigned his Greek Lecture, he recommended his pupil Barrow for his successor, who justified his opinion of his fitness for that employment by an excellent performance of the Probation Exercise; but the governing party thinking him inclined to Arminianism, put him by it. This disappointment, the melancholy aspect of public affairs, together with a desire to see some of those places mentioned in Greek and Latin writers, made him resolve to travel, which that he might be better enabled to do, he converted his books into ready money. He began his travels A. D. 1654, and went first to Paris, to crave his father's benediction, who was then in the English court, praying for, but scarce hoping, much less expecting the King's restoration, to whom, his pious son, out of his small stock, made a seasonable present. After some months stay there, he went to Italy, and remained some time at Florence, where he had the favor, and neglected it not, to peruse many books in the Grand Duke's library, and 10,000 curious medals, and to discourse concerning them with Mr. Fitton, who found his ability so great in that sort of learning that upon his recommendation the Grand Duke invited Dr. B. to take upon him the charge and cus-

tody of that great treasure of antiquity. From Florence he went to Leghorn, where he was much caressed by the English merchants residing there: thence he sailed to Smyrna, where he met with the like kindness and entertainment from Consul Breton, and the rest of that factory; as he did also at Constantinople from Sir Thomas Bendish, the English Ambassador at the Ottoman Court, Sir Jonathan Dawes, and the rest of the English merchants, from whom he received many favours, and with whom he ever after continued an intimate friendship. At Constantinople, the See of St. Chrysostom, he read all the works of that father, whom he much preferred to the rest. He remained in Turkey more than a year, and then returned to Venice, where he was no sooner landed, but the ship which brought him, took fire, and was, with all its cargo, consumed to ashes, the men only saved. From Venice, in his way to England, he passed through Germany and Holland, and has left a description of some parts of those countries in his poems. A. D. 1660, he was chosen without a competitor, Prof. of the Greek tongue in Camb. Two years after he was elected Prof. of Geom. at Gresh. Coll. in the place of Mr. Rooke, concerning whom we have discoursed at large in the two preceding chapters. A. D. 1669, Mr. Lucas founded, and richly endowed, a Mathematical Lecture in Cambridge, which his Exors. Mr. Raworth and Mr. Buck,

conferred upon Dr. Barrow, enjoining him to leave every year, ten Lectures, in writing to the University, the better to secure the end of so noble and useful a foundation. The Lectures, which are printed, and others of his, ready for the press, will give the best account how he behaved himself in that employment. Almost all I have hitherto said, is, I acknowledge, taken out of Mr. Hill's account of Dr. B's life; but now I am got within mine own knowledge, and can proceed securely without his clue, or the help of any other guide. I promise I will advance nothing but what I have either known myself to be true, or heard from Dr. B's mouth. I am not unmindful of my promise, to make it appear in its due place, that Dr. B. was endued with an undaunted courage, to prove which, I think these two instances following, will be sufficient. In his passage from Leghorn to Constantinople, the ship he sailed in was attacked by an Algerine Pirate; during the fight, he betook himself to his arms, staid upon the deck, cheerfully and vigorously fighting, till the Pirate, perceiving the stout defence the ship made, steered off and left her. I asked him why he did not go down into the hold, and leave the defence of the ship to those to whom it did belong? He replied, "It concerned no man more than myself; I would rather have lost my life than have fallen into the hands of those merciless infidels." This

engagement, and his own stout and intrepid behaviour in it, to defend his liberty, which he valued more than his life, as he asserts in that verse, *almaque libertas vitali charior Aura*, he describes at large in a copy of verses in vol. 4. of his works, printed by B. Aylmer. To this I will add another accident, which befel him in England, it being of the like nature: He was at a gentleman's house in the country, if I mistake not, in Cambridgeshire, where the necessary house was at the end of a long garden, and consequently at a great distance from the room where he lodged; as he was going to it very early, even before day, for, as I shall shew hereafter, he was sparing of sleep, and an early riser, a fierce mastiff, who used to be chained up all day, and let loose late at night for the security of the house, perceiving a strange person in the garden at that unseasonable time, set upon him with great fury. The Dr. caught him by the throat, threw him and lay upon him, and whilst he kept him down, considered what he should do in that exigence; once he had a mind to kill him, but he quite altered this resolution, judging it would be an unjust action, for the dog did his duty, and he himself was in fault for rambling out of his lodgings before it was light. At length he called out so loud, that he was heard by some of the house, who came presently out, and freed both the Dr. and the dog from

the imminent danger they were both in. A. D. 1672. Upon the death of Bp. Wilkins, Dr. Pearson, Mast. of Trin. Coll. Camb. was promoted to the Bp.ric of Chester, and the vacant Mastership, was, by the King, conferred upon Dr. Barrow. I will leave him possessed of that post, and look a little backward, and declare some accidents of his life, which happened before he had arrived at that eminent dignity; but because this Chapter is long enough already, for the reader's sake and my own, I will here make a halt, reserving what remains to the following chapters.

CHAP. XX.—*The same matter continued.*—
 AS soon as Dr. Ward was made Bp. of Exeter, he procured for his old friend, Dr. Wilkins, the Rectory of St. Laurence, Jewry, who was then destitute of any place, the reason whereof I have given before. He being minister there, and forced by some indisposition to keep his chamber, desired Dr. Barrow to give him a sermon the next Sunday, which he readily consented to do. Accordingly, at the time appointed he came, with an aspect pale and meagre, and unpromising, slovenly and carelessly dressed, his collar unbuttoned, his hair uncombed, &c. Thus accoutred he mounts the pulpit, begins his prayer, which whether he did read or not, I cannot positively assert or deny. Immediately all the congregation was in an uproar, as if the church

were falling, and they scampering to save their lives, each shifting for himself with great precipitation; there was such a noise of pattens of serving maids and ordinary women, and of unlocking of pews, and cracking of seats caused by the younger sort hastily climbing over them, that I confess I thought all the congregation were mad: but the good Dr. seeming not to take notice of this disturbance, proceeds, names his text, and preached his sermon to two or three gathered, or rather left together, of which number, as it fortunately happened, Mr. Baxter, that eminent non-conformist, was one, who afterwards gave Dr. Wilkins a visit, and commended the sermon to that degree, that he said he never heard a better discourse. There was also among those who staid out the sermon, a certain young man, who thus accosted Dr. B. as he came down from the pulpit; ‘Sir, be not dismayed, for I assure you ’twas a good sermon.’ By his age and dress, he seemed to be an apprentice, or, at the best, a foreman of a shop, but we never heard more of him. I asked the Dr. what he thought when he saw the congregation running away from him? ‘I thought,’ said he, ‘they did not like me, or my sermon, and I have no reason to be angry with them for that.’ ‘But, what was your opinion,’ said I, ‘of the apprentice?’ ‘I take him,’ replied he, ‘to be a very civil person, and if I could meet with him, I’d present him with a

bottle of wine.' There were then in that parish a company of formal, grave, and wealthy citizens, who having been many years under famous ministers, as Dr. Wilkins, Bp. Ward, Bp. Reynolds, Mr. Vines, &c. had a great opinion of their skill in divinity, and their ability to judge of the goodness or badness of sermons: many of these came in a body to Dr. Wilkins, to expostulate with him, why he suffered such an ignorant, scandalous fellow, meaning Dr. B. to have the use of his pulpit. I cannot tell precisely whether it was the same day, or sometime after in that week, but I am certain it happened to be when Mr. Baxter was with Dr. Wilkins. They came, as I said before, in full cry, saying, 'they wondered he should permit such a man to preach before them, who looked like a starved cavalier, who had been long sequestered, and out of his living for delinquency, and came up to London to beg, now the King was restored;' and much more to this purpose. He let them run themselves out of breath, when they had done speaking, and expected an humble, submissive answer, he replied to them in this manner: 'the person you thus despise, I assure you is a pious man, an eminent scholar, and an excellent preacher; for the truth of the last, I appeal to Mr. Baxter here present, who heard the sermon you so vilify: I am sure you believe. Mr. Baxter is a competent judge, and will pronounce according to truth;' then turning to him,

‘ pray Sir,’ said he, ‘ do me the favor to declare your opinion concerning the sermon now in controversy, which you heard at our church the last sunday.’ Then did Mr. Baxter very candidly give the sermon the praise it deserved, nay more, he said, ‘ that Dr. B. preached so well, that he could willingly have been his auditor all day long.’ When they heard Mr. Baxter give him this high encomium, they were pricked in their hearts, and all of them became ashamed, confounded, and speechless; for tho’ they had a good opinion of themselves, yet they durst not pretend to be equal to Mr. Baxter; but at length, after some pause, they all, one after another, confessed ‘ they did not hear one word of the sermon, but were carried to mislike it by his unpromising garb and mien, the reading of his prayer, and the going away of the congregation:’ for they would not, by any means, have it thought, if they had heard the sermon, they should not have concurred with the judgment of Mr. Baxter. After their shame was a little over, they earnestly desired Dr. Wilkins to procure Dr. B. to preach again, engaging themselves to make him amends by bringing to his sermon their wives and children, men-servants and maid-servants, in a word, their whole families, and to enjoin them not to leave the church ’till the blessing was pronounced.’ Dr. Wilkins promised them to use his utmost endeavour for their satisfaction, and accor-

dingly solicited Dr. B. to appear once more upon that stage, but all in vain, for he would not, by any persuasions, be prevailed upon to comply with the request of such conceited, hypocritical coxcombs. Some time after, the Bp. of Sarum, I mean Dr. Ward, invited Dr. B. to live with him, not as a chaplain, but rather as a friend and companion, yet he did frequently do the duty, if the domestic chaplain was absent. Whilst he was there, the archdeaconry of North Wilts became void by the death of Dr. Childery, if I mistake not; this the Bp. proffered Dr. B.; but he modestly and absolutely refused it, and told me the reason, which it is not necessary I should declare. Not long after a Prebendary died, whose corps, I mean revenue, lay in Dorset; this also the Bp. offered him, and he gratefully accepted it, and was installed accordingly. I remember about that time I heard him once say, ‘I wish I had £500.’ I replied, ‘that’s a great sum for a philosopher to desire, what would you do with so much?’ ‘I would,’ said he, ‘give it my sister for a portion that would procure her a good husband:’ which sum in a few months after he received for putting a life into the corps of his new prebend; after which he resigned it to Mr. Corker, a Fell. of Trin. Coll. Camb. All the while he continued with the Bp. of Sarum, I was a witness of his indefatigable study; at that time he applied himself wholly to divinity, having

given a divorce to mathematics and poetry, and the rest of the belles lettres, wherein he was profoundly versed, making it his chief, if not only business, to write in defence of the Church of England, and compose sermons, whereof he had great store, and, I need not say, very good. We were once going from Sarum to London, he in the coach with the Bp., and I on horseback; as he was entering the coach, I perceived his pockets strutting out near half a foot, and said to him, 'What have you got in your pockets?' he replied, 'sermons.' 'Sermons,' said I, 'give them me, my boy shall carry them in his portmanteau, and ease you of that luggage.' 'But,' said he, 'suppose your boy should be robbed?' 'that's pleasant,' said I, 'do you think there are parsons padding upon the road for sermons?' 'Why, what have you,' said he, 'it may be five or six guineas; I hold my sermons at a greater rate, they cost me much time and pain.' 'Well then,' said I, 'if you'll insure my five or six guineas against lay-padders, I'll ensure your bundle of sermons against ecclesiastical highwaymen.' This was agreed, he emptied his pockets, and filled my portmanteau with divinity, and we had the good fortune to come safe to our journey's end without meeting either sort of the padders forementioned, and to bring both our treasures to London.' He was of a healthy constitution, used no exercise or physic, besides smoking

tobacco; in which he was not sparing, saying it was an *instar omnium*, or panpharmicon. He was unmercifully cruel to a lean carcase, not allowing it sufficient meat or sleep: during the winter months, and some part of the rest, he rose always before it was light, being never without a tinder box and other proper utensils for that purpose; I have frequently known him, after his first sleep, rise, light, and after burning out his candle, return to bed before day. There cannot be a more evident proof of his indefatigability in study, immense comprehension and accurate attention to what he sought after, than what Mr. Hill attests he saw written with his own hand at the end of his *Apollonius* April 14,
Maii 6. *Intra hæc temporis intervalla peractum hoc opus.*" There may be five, and must be at least four Sundays, whereon, I suppose, he was otherwise employed betwixt those days. He was careless of his clothes, even to a fault; I remember he once made me a visit, and I perceiving his band sate very awkwardly, and asked him, 'What makes your band sit so?' 'I have,' said he, 'no buttons upon my collar.' 'Come, said I, 'put on my night-gown, here's a taylor at hand,' for by chance my taylor was then with me, 'who will presently set all things right.' With much ado I prevailed with him; the buttons were supplied, the gown made clean, the hands and face washed, and the clothes and hat

brushed ; in a word, at his departure he did not seem the same man who came in just before. He had one fault more, if it deserves that name, he was generally too long in his sermons ; and now I have spoken as ill of him as the worst of his enemies could, if ever he had any ; he did not consider, that men cannot be attentive to any discourse of above an hour's duration, and hardly so long ; and that therefore even in plays, which are discourses made for diversion, and more agreeable to mankind, there are frequent pauses and music betwixt the acts, that the spectators may rise from their seats and refresh their weary bodies and minds. But he thought he had not said enough, if he omitted any thing that belonged to the subject of his discourse, so that his sermons seemed rather complete treatises, than orations designed to be spoke in an hour ; hereof I will give you two or three instances. He was once requested by the Bp. of Rochester, then and now Dean of Westminster, to preach at the Abbey, and withal desired not to be long, for that auditory loved short sermons, and were used to them. He replied, ' my Lord, I will shew you my sermon ; and pulling it out of his pocket, puts it into the Bp's. hands. The text was in the 10th ch. of Prov. v. 18. " He that uttereth slander is a liar." The sermon was accordingly divided into two parts ; the first treated of slander, the other of lies. The Dean desired him to content himself with

preaching only the 1st part, to which he consented, not without some reluctancy, and in speaking that only, it took up an hour and an half. This discourse is since published in two sermons, as it was preached. Another time upon the same person's invitation, he preached at the Abbey on a holyday. Here I must inform the reader, that it is a custom upon all holydays, Sundays excepted, betwixt the sermon and evening prayers, to shew the tombs and effigies of the Kings and Queens in wax, to the meaner sort of people, who then flock thither from all the corners of the town, and pay their two-pence to see *The Play of the Dead Volk's*, as I have heard a Devonshire clown, not improperly call it. These perceiving Dr. B. in the pulpit after the hour was past, and fearing to lose that time in *hearing*, which they thought they could more profitably employ in *receiving*. These, I say, became impatient, and caused the organ to be struck up against him, and would not give over playing till they had blowed him down. But the sermon of the greatest length was, that concerning Charity, before the Lord Mayor and Aldermen, at the Spital; in speaking which, he spent three hours and a half. Being asked, after he came down from the pulpit, whether he was not tired, 'yes, indeed,' said he, 'I began to be weary with standing so long.' Hence I infer, that if Dr. B. thought as other men do, which without

doubt he did, these sermons must be of a prodigious length when they came fire-new from the forge. For every man who collects materials for a building, lays in more than he shall have occasion for. Every statuary provides more marble than is necessary to make his image, much whereof must be cut off with the chissel, before any proportion or design of the workman can appear. Every carpenter makes some chips, and he is the best workman who makes fewest, in bringing the timber to the figure he designs. It is very easy to make a long discourse, or a prolix letter, but to contract it, to remove the rubbish, to amputate the needless branches which keep out the light, and bear no fruit; in word, to leave nothing but what is necessary, or least convenient, is very difficult. The first sketch of a Comedy, called the Paradox, which has never seen the light, was five times as long as the whole when it was finished; and yet, were I to review it, I make no doubt of making more weeds, and make it yet shorter. In my opinion, the wittiest paragraph in M. Voiture's Letters, which are all written with a great deal of spirit and humour, is the apology he makes for a long letter; 'tis to this sense: 'Pray, Sir, excuse the length of this, for I had not sufficient time to write a shorter:' than which, nothing can be better and more agreeable. The same rule is good in books, as well as letters; a little time is enough to write

a great book, as they go now, and a great deal, not too much, to write a little one as it should be: though I am sensible this chapter is too long, yet the next will be longer.

CHAP. XXI.—*A digression containing some Criticisms.**

CHAP. XXII.—*Of Dr. Barrow.*—A. D. 1672, Dr. Wilkins, Bp. of Chester, departed this life, and that eminently learned divine, Dr. Pearson, succeeded him, by which promotion the mastership of Trin. Coll. Camb. became vacant: this, K. Ch. conferred upon Dr. Barrow; and speaking of it afterwards, he said, he had given it to the best scholar in England. Dr. B. was then the King's chaplain in ordinary, and much in favor with the Duke of Buckingham, then Chancellor of the University of Camb. as also of Gilbert, Lord Abp. of Canterbury; both which were ready, if there had been any need, to have given him their assistance to obtain this place. When the Patent for the Mastership was brought him, wherein there was a clause, permitting him to marry, as it had

* This chapter being, as the author not inaptly terms it "a digression upon digression," and merely containing criticisms, some of which are puerile, upon Ovid, it has been deemed expedient to pass it over in this re-print. Dr. Pope's best observation is upon that passage of Ovid where he is describing Chaos "sine pondere habentia pondus (scilicet corpora pugnabant). The Dr. observes that "this is improper and absurd, and to be understood must be thus filled up: Corpora habentia pondus pugnabant cum iis quæ erant sine pondere, or thus: Corpora quæ erant sine pondere pugnabant cum iis quæ erant habentia pondus." 'Tis evident that "every body," considered absolutely and by itself, is heavy, that is, in Ovid's phrase, pondus habet, and being compared with another body that is more heavy, it is comparatively light, but not sine pondere, that is, weighs nothing. This sentence then, thus sifted, amounts to this,—Every body fought with no body: *impar ingressus*,—a very unequal battle.

been made before for some of his predecessors, he caused the grant to be altered; judging it not agreeable to the statutes, from which he neither desired, nor would accept any dispensation: nay, he chose rather to be at the expence of double fees, and procure a new patent, *without the Marrying Clause*, than perpetually to stand upon his guard against the sieges, batteries, and importunities, which he foresaw that honorable and profitable preferment would expose him to. *Imitatus Castora*, &c. To shew his humility and care of the College revenue, he remitted to them the charge of keeping a coach for his time, which they had done a long while before for other masters. This preferment, so well bestowed, gladdened the hearts, not only of the members of that College, but of the University; and all lovers of learning. Upon this, he left the Bp. of Sarum, and was then so kind to me, that he earnestly invited me to spend one winter with him at Camb. few arguments were sufficient to make me yield my consent. The last time he was in London—whither he came as it is customary, to the election of Westminster, he went to Knightsbridge, to give the Bp. of Sarum a visit, and then made me engage my word to come to him at Trin. Coll. immediately after the Michaelmas ensuing: I cannot express the rapture of the joy I was in, having, as I thought, so near a prospect of his charming and instruc-

tive conversation. I fancied it would be a heaven upon earth, for he was immensely rich in learning, and very liberal and communicative of it, delighting in nothing more, than to impart to others, if they desired it, whatever he had attained by much time and study: but of a sudden all my hopes vanished, and were melted like snow before the sun. Some few days after, he came again to Knightsbridge, and sat down to dinner, but I observed he did not eat: whereupon I asked him, how it was with him: he answered, that he had a slight indisposition hanging upon him, with which he had struggled two or three days, and that he hoped by fasting and opium, to get it off, as he had removed another, and more dangerous sickness, at Constantinople, some years before. But these remedies availed him not: his malady proved in the event, an inward, malignant, and insuperable fever, of which he died, May 4, A. D. 1677, in the 47th year of his age, in mean lodgings, at a sadler's, near Charing Cross, an old, low, ill-built house, which he had used for several years; for though his condition was bettered by his attaining the mastership of Trin. Coll. yet that had no bad influence upon his morals, he still continued the same humble person, and could not be prevailed upon to take more reputable lodgings: I may truly say, *Multis ille bonis flebilis occidit, Nulli flebilior quam mihi.* He left his MSS. to Dr.

Tillotson, and Mr. Abr. Hill, committing it to their discretion to publish which of them they should think fit. My Lord Keeper sent a message of condolence to his father, who had then some place under him, importing, that he had but too great reason to grieve, for never father lost so good a son; and also, that he should mitigate his sorrow upon that consideration. For want of sufficient instruction, I shall pass over in silence, his government of the University, when V. Chan. of the Coll. whilst he was Master, —his public exercises, his writing numerous and various letters to procure money for the building of the magnificent Library, &c.; contenting myself to have set down some of the particulars which happened during my acquaintance with him, and now I shall here put a period to this discourse, which for his, and mine own sake, I wish had been better performed. He was buried in Westminster Abbey, where his friends erected a monument for him; the bust, or half of his body in white marble is placed upon a pedestal of the same matter, whereon his epitaph, composed by Dr. Mapletoft, is engraved.

CHAP. XXIII.—*Of the Bp's. enemies.*—Tho' they who have many friends, have usually, also, many enemies, yet this was not the Bp's. lot, for never any person, in his station, was more universally beloved. Among his enemies, I shall not reckon the dissenters, for their enmity was

rather against his function, than his person ; and long before his death, as all prosecution against them ceased, so did their animosities also. The Dean of Sarum stirred up a faction against him, taking the advantage of a great and almost total decay of his reason ; with him some of the Prebendaries took part, of whom the Bp. deserved a better treatment : these flock of hares, had the boldness to insult, and pull by the beard, the dying, or rather dead lion. But this storm was soon laid, and the Bp. vindicated in his rights, by an arch-episcopal visitation, as we shall shew hereafter. After the Bp's. death, one Anthony A. Wood, of Merton Coll. Oxford, took the liberty, in his *Athenæ Oxonienses*, to use him very irreverently, as he had done many other worthy persons, whom it is needless for me to particularize. 'Tis an easy thing for a melancholy, monkish scholar, to sit in his study, to invent and write calumnies against whom he pleases ; but the best of it is, the dirt which he has thrown against the Bp. is easily washt off, and that without leaving any stain. But supposing all that he says there against him, to be true, it amounts but to very little ; so little, that I should not have thought it worthy of my taking notice, had I not been desired by some of the Bp's. surviving friends. The sum of what he objects against him is, in short this ; ' that he was a complier during the King's exile ; that he put in, and put out ;

that after the King's return, he boasted of his loyalty.' As to the 1st, 'tis true, from his coming to Oxford, he lived peaceably, as Wood himself did, and the rest of the scholars of the University, but he was far removed from any base compliance; he never was admitted a member of the Presbyterians, Independents, or any separated Congregation; he never frequented their meetings, never pretended to be, or desired to be reputed against Monarchy in the right line, or Episcopacy, as it was notorious to all, and as we have made appear in the former parts of this book. The 2d accusation is, that "he put in and put out:" What he means by *putting in*, I confess I know not, neither have I ever heard of any person in that time, he put into any place: As to the other clause of *putting out*, I suppose he means Mr. Greaves, and Dr. Potter, to which, take this answer: The Bp. of Sarum never had but two places in Oxford, in which he succeeded the persons above written. How he obtained the Savil. Astron. Professorship, or rather how it was forced upon him, we have truly and amply delivered in Chapter 3, where it appears, he did not turn out Mr. Greaves, as it is here maliciously insinuated. As to his being Pres. of Trin. Coll. after Mr. Hawes had resigned, he was chosen by the suffrages of the Fellows, who had a legal authority to elect, neither can he, by accepting of this place, be truly ac-

counted to put Dr. Potter, who was ejected by the visitors many years before, as we have declared in Chapter 7, or so much as to keep him out; for he was, as the times went then, incapable of being elected, and of enjoying it, if he had been chosen. As to the last part of his accusation; 'his boasting of his loyalty to the King and Church, after his Majesty's restoration;' why might he not glory in a laudable action, and a matter of truth? For as we have made it appear in Chapter 2, he was an actor, and great sufferer in that good cause. Mr. W. had for a long time used the liberty to revile and speak disrespectfully of several eminent persons, moved thereunto, either by a private pique, or to please some others, who looked upon their promotion with an evil eye; this, I say, he had done for a long time with impunity, but vengeance, or punishment, at last, tho' late, overtook him. It cannot be said of him, *distulit in seram commissa piacula mortem*; for he lived to see his book censured and burnt, and himself expelled the University, obliged to recant, and give security not to offend any more in that kind; and this he underwent for writing too lavishly concerning a great man, dead long since, upon the complaints of some of his relations; whereof take this authentic proof, as it is registered in the Chancellor's court at Oxford, and printed by authority in the Gazette, No. 2893, from Monday,

the 31st of July, to Thursday, August the 3d, 1693, in these words :

“ Oxford, July 31st. 1693.

“ On the 29th Anthony A. Wood, was condemned in the Chancellor’s Court of the University of Oxford, for having written and printed in the 2d. vol. of his *Athenæ Oxonienses*, divers infamous libels against the right hon. Edward, late Earl of Clarendon, Lord High Chancellor of England, and Chancellor of the said University, and was therefore banished the said University, until such time as he shall subscribe such a public recantation as the Judge of the court shall approve of, and give security not to offend in the like nature for the future. And the said book was therefore also decreed to be burnt before the public Theatre, and on this day it was burnt accordingly ; and public programmas of his expulsion, are already affixed on the three usual places.”

This punishment was severe enough, and may warn little ones not to provoke the powerful. But as to what he has written against the Bp. of Sarum, I freely forgive him, for this reason ; but before I declare it, give me leave to tell a short story which I heard at Rome. There was, heretofore, in that city, a famous confessor, who finding that age and infirmity had impaired his memory, fearing this might render him unfit for his profession, made use of this invention to remedy that defect : he had always in readiness when any penitent repaired to him to confess, a board and a piece of chalk, with which he scored their sins, using several marks, according to their degrees. It happened, that one confessed he had killed a man. ‘ That’s a great sin,’ said the Father, and

made a long chalk upon the trencher. After that he confessed he had got a bastard. ‘Was it,’ said the ghostly Father, very gravely, a ‘male, or female?’ The penitent answered, ‘it was a man child.’ ‘Say you so,’ replied the Priest; ‘a man is killed, and another is got in his stead, set one against the other;’ then spitting upon his fingers rubs out the chalk. To apply this, the reason I promised to give for my absolving Mr. Wood, is this: he had written much *good* of the Bp. of Sarum, and truly, and but a little bad, and that falsely: set one against the other, and let it be, as if he had never done either the one or other. And here I should dismiss Mr. W. and close this Chapter, had I not a just cause of quarrelling with him upon mine own account, for having endeavoured to rob me of my deserved praise, and to obscure the most glorious action of my life, “*diripere ausus hærentem capiti multa cum laude, coronam.*” In not mentioning that famous contest concerning formalities, or my being Proctor, but out of ignorance or design, either of which is sufficient to ruin the credit of an historian, he has falsified the history; having made the Proctors Bifield and Conant, serve for the years 1657, and 1658, which is not only notoriously untrue, but also it thrusts my colleague and myself out of the *Fasti*, or the University Chronicles, which is an intolerable grievance to persons

thirsty of fame, and ambitious of honor: but for our comfort, whoever consults the University Reg. or the Convocation Books, will be easily and clearly convinced of the truth of what I have here asserted. Hence I conclude, if he may not be credited in a matter so notoriously known, and of such importance to his history, we may with good reason suspect the character he gives of a person, with whom, I firmly believe, he never had any conversation.

CHAP. XXIV.—*Of the Bp's. sickness and death.*
 —The Bp. dated his indisposition of health from a fever he had in London, in 1660, which was not well cured: he was very ill when he was to be consecrated Bp. of Exeter, and not without apprehension that he should not survive that solemnity. It was a cold rainy morning, when I waited on him to Lambeth, when he was to be consecrated, and he had not been out of his chamber for some weeks before. He went sick to Exon, and was confined to his chamber a long while, yet he remitted nothing of his study: during that time he made the Notitia of his diocese mentioned in chapter 9. But his often travelling betwixt Exon and London conduced much to the meliorating of his health, and enabled him to endure his malady, though not wholly to subdue it. I have heard him say, that colds, to which he was very subject, never accompanied him the whole journey, but always left him be-

fore he reached Sarum, either in his going to London, or returning to Exon. After he was Bp. of Sarum, he was seized by a dangerous scorbutical atrophy, and looseness, as we have said in Chapter 9, which was cured by riding; it is a very good *Recipe*, but a dear one. & *caballum*, that is, *up and ride*. After he left off this exercise, by which he received so much good, he complained of a pain in his *toe*, though I believed then that the malady was in his *head*, but I found that he was displeased at my telling him so. I went upon this reason, upon inspection, no artist could tell which toe was faulty; nay, I have seen the surgeons handle and squeeze it without causing him to complain. This malady cost him many hundred pounds in spirits of wine, *totus ardens*, as the chemists call it, in dry and wet baths, apothecaries and surgeons, who took his money, and laughed at him in their sleeves. I have often wished him a smart fit of the gout, having known by the experience of others, that it clears the head, and I doubt not, but if he had arrived to it, it might have prolonged his life. They who are used to this distemper, so frequent in the west of England, esteem every new access a renewing the lease of their lives. I knew a gentleman who lived in the close in Sarum, who told me, 'I am not well, nor ever shall be 'till I have a fit of the gout,' and for want of it, he in a little time, died.

I have heard some of those arthritic persons say that the gout itself is more tolerable than the distraction in their thoughts and hypochondriacal imaginations which succeed a fit, if the gout does not return in a convenient time. I have also heard that the Abp. of Canterbury, I mean Sheldon, did not only wish for the gout, but proffered £1,000. to any person who would help him to it; looking upon it as the only remedy for the distemper in the head, which he feared might in time prove an apoplexy, as in fine it did, and killed him. In what I come from saying the word *gout*, which is sometimes desirable, I mean the acute pain collected and fixed, during the fit, in parts remote from the head and heart, as in the fingers, hands, legs, and toes. The Bp. had an ill memory, even when he was in his best health, which he impaired by committing all things to writing, and so found, by experience, the Italian saying true, *Chi scrive non ha memoria*. If you would make a servant good, you must trust and employ him. He having left off all exercise, as I said before, his melancholy distemper, and decay of memory, gained upon him sensibly, of which I shall give you a few instances. At the visitation of the church, of which I shall speak presently, he asked several times for one of the commissioners who sat next to him at dinner, which was taken notice of by all the company. When he took the air in his coach, which he used to do

almost to the day of his death, he has several times said to me, 'come, bear me company once more, for 'twill be the last time of my going abroad;' and perceiving me to smile, 'What, said he, 'do you rejoice to see me so ill?' 'No, my Lord,' I replied, 'I should be very sorry if I had the same opinion of your health, as I perceive you have, but I have heard these words so frequently, and doubt not but I shall again, that they put me not in fear.' When he has been upon the plains, he has imagined himself so weak, that he could neither walk nor stand upon his legs, then I have said, 'my Lord, you know not your strength, pray be pleased to light out of the coach, and try.' I have prevailed with him, and he has walked near half a mile. He used to be carried from one part of his chamber to another in a chair; I once went down and left him reading, and at my return, observed several books had been removed from one table to another, whereupon I asked him, 'whether any body had been there since my departure?' he answered, 'no; but why ask you that question;' then I replied, 'I congratulate your strength, for either you can go, or these folios fly, I left them perched upon that table, from whence they are removed.' But to draw to a conclusion. Some unkind usage which he thought he received from the Court, which we have related in chapter 13, together with the bad prospect of public affairs, all things tending to Popery and confusion,

concurring with the unjust faction in his church, raised by the Dean, and fomented by some of the Prebendaries, joined with his natural distemper, took away his memory almost entirely, so that for some years before his death, he was so altered, that he seemed only the shadow of himself. I style this faction unjust, for it was judged so by the visitors, who condemned the Dean to beg the Bp's. pardon, which I saw him do. These visitors were the Right Rev. Fathers in God, Thos. Ld. Bp. of Rochester, my ancient acquaintance, fellow-collegian, and ever honored friend, and Dr. Lake, then Ld. Bp. of Chichester, empowered by a commission from his Grace, Dr. Sancroft, then Ld. Abp. of Cant. to inspect and compose the differences in that church, as I have mentioned in the additions to the Salisb. Canto, stanza 4. While the Bp. was in this declining condition, I gave him a visit at Knightsbridge, he being informed I was below, sent for me, and after saying he was glad to see me, he asked me, 'how does your brother?' I replied, 'whom does your Lordship mean?' He answered, 'Bp. Wilkins,' who had been dead near then fourteen years. He attempted to speak to me again, beginning thus; 'were you not surprised to hear, to hear, to hear;' but he could proceed no farther, having in that short time irrecoverably forgot what he intended to have spoke. Thenceforward, he continued, for it can-

not be properly said he lived, almost void of reason. I have known, at his return from taking the air in a very hot summer's day, the nurse used this argument to prevail with him to come out of the coach; '*my Lord, there's a very good fire in your chamber.*' He did not then know his house or his servants; in a word, he knew nothing. I had him in my eye when I made the 15th stanza of the '*Wish*,' which begins thus; *to outlive my senses, may it not be my fate.* He had also strange imaginations of things which never were, and firmly believed them. One example whereof is too much; that one of his servants had got so much under him, that he built a whole street in London, and married a rich lady. Poor gentleman! the evil that he most feared, and I may say, even foresaw, fell upon him. He has often discoursed with me concerning some persons whom we both knew, and who were thus decayed, and became the properties of those who first seized on them, who kept them to themselves, made their wills, and disposed of their estates as they thought fit. '*If ever you see me in such dangers,*' said he, '*pray give me warning;*' but his decay was so precipitous, that 'twas impossible to relieve him. This sad story would afford many useful corollaries, which I leave the reader to find out, and apply.

To conclude, he died Jan. 6, 1688, knowing nothing of the Revolution that had happened.

He was carried from Knightsbridge to Sarum, and buried in the place which he and I had long before concerted and agreed on, as I have delivered in Chapter 9. His nephew, Mr. Seth Ward, has erected a Monument for him, with a Latin Inscription, which I once resolved to have omitted, for it is long, and erroneous; but, upon second considerations, I thought myself obliged to copy, that there might be nothing wanting in this account.

CHAP. XXV.—*The Bishop's Epitaph.*

“H. S. E. Rev. in Christo, Pater, ~~Sethus~~ **Ward**, Ecclesie Sarisburiensis Episcopus, et Nobilissimi Ordinis, a Periclide dicti, Cancellarius, ab Ecclesia Exoniensi (in qua etiam Præcentor primum, deinde Decanus fuerat) in hanc sedem translatus, in utraque æternum colendus.—Buntingfordiæ, in Agro Hertfordiensi natus, Cantabrigiæ in Collegio Sidnciensi educatus, ejusdemque (dum per temporum iniquitatem licuit) socius. In tam privata sortis umbra, tot optimarum artium, virtutumque dotibus effulsit, ut frustra latere cupientem prodiderint, inque lucem simul, et utilitatem publicam protraxerint.—Quippe ab ista Academia, ad alterum Oxoniensem evocatus, Astronomiæ primum, Professor Savilianus, Collegii deinde Sacro Sanctæ Trinitatis Præses electus, ambo, licet disparis ingenii munia, sapientia administravit et prudentia pari, siderum, simul et animarum, indagator perspicax, et in amborum motibus regendis, vigilans, peritus, fœlix. Prælectionum suarum famam qua claruerit foris, testatur *Bullialdus*, adversus insaniam et impiam Philosophiam, quid meruerit domi, abunde sensit, primipilus *Hobbius*, contra ingruentem Fanaticorum barbariem quid literis ubique præstitit, vindicatæ agnoscunt Academiæ. Hæ res per iniquissima tempora, tam præclare gestæ probatæ: satis et bene præparatum, meliore jam rerum vice, hominum et ingeniorum pe-

ritissimo judici Carolo secundo, commendarunt, ut secum restaurandis Ecclesiæ Anglicanæ ruinis non erubescendus opifex allaborarit, ut prudentia, pietate, usu rerum et præcipue moderato animo spectabilis, Civium æstus, nondum bene sedatos, componeret, inveterata ulcera leniret, concionator facundus et potens, inculpabile gregis Exemplar, mox et Pastorum futurus, siquidem per hos laborum et meritorum gradus, ad Episcopale Culmen proventus Ecclesiæ suæ Candalabrum, ipsamq domum Dei, non impari lumine implevit, et illustravit. In officiis erga omnes, cujuscunque sortis et ordinis homines exequendis, æqui et decori observantissimus, cum confratribus et Dominis suis Episcopis inviolata concordia, absque omni, (nisi mutuo benefaciendi) certamine semper vixit. Apud Clerum suum, tanquam fratres, et filios dilectissimos, auctoritate et reverentia, non metu, aut fastu dignitatum Prælati illibatam conservavit. Nobiles, et Cives, munificentia, domesticos liberali tractatione, devixit. In asserandis Ecclesiæ juribus, ut vindex acerrimus, ita nec deses in suis, Cancellarium Periscelidis, sedis suæ antiquum decus, postquam per C. L. circiter annos, penes Laicos subsedisset, secundum vindicias sibi postulavit et recepit. Palatii Episcopalis, largus et sedulus Instaurator, nec minus erga templum munificus, sed præcipua et palmaria illi fuit Pauperum cura, in hac, neque metas, neque terminos, aut vivens aut moriens pietati suæ præscripsit. Subsidium sine fine parans. Buntingfordiæ, Cœnobium IV. viris totidemque feminis copioso, et honesto, apparatu instructum fundavit. Cantabrigiæ, in Collegio Christi, sex scholarium numero, æquo jure, et privilegio cum cæteris gaudentium, pristinam foundationem adauxit.—In hac urbe, Collegium X. Presbyterorum viduis, Apostolico ritu instituit primitiva munificentia donavit. Hæc omnia agentem, et peragentem, Senectus primum, deinde mors, utraque pariter tranquilla, pariter matura, præmunitum et præparatum occuparunt.

Anno { Ætatis suæ LXXII.
 Translationis XXII.
 Æræ Christianæ MDCLXXXVIII.

I, Lector, et plures illi similes operarios huic vineæ apprecare."

ADDITAMENTA.

Bp. Ward's father was buried in Aspenden Church, Herts. The following is the monumental inscription:—"Near this place, in hope of a glorious resurrection, lie the bodies of JOHN WARD, gent. who was buried 17 January 1655; and of Martha his wife, who was buried 7 March, 1645. They had sons, John, *Seth*, and Clement, and daughters, Martha, Mary, and Katherine.—*Seth* was made Bp. of Exeter 1662, and thence translated to Sarum 1667. *He* erected this memorial A. D. 1669."

The following curious memoranda, respecting this prelate's recovery of the Chancellorship of the order of the garter to the Bps. of Sarum, extracted from his common place book, in his own hand-writing (penes Rev. adm. Joh. Fisher, Ep. Sar.) have never yet been published.

"To the K's most Excellent M^{tie} Sovereigne of the most noble order of the Garter.

The humble pet^a of Seth B^p of Sarum y^r mties chaplain in ordinary sheweth

That the office of Chancell^r of the most noble order of the Garter was erected by letters patents of y^r mties most noble progenitor King Edw the 4. who did then also by his charter granted to Richard Beauchamp Bishop of Sarum ordeene that the s^d Bp and his success^{rs} for ever should enjoy & execute the s^d office in consideration that y^r mties chapel of S George was within the Diocese of Saru' & for other considerations in the s^d Charter mentioned. That the said Rich-

ard Beauchamp & severall of his Success^{rs} in the see of Sarum did enjoy the said office in pursuance of the said charter w^{ch} charter hath since been confirmed under the Broad Seal of England by other Kings and Queens since K. Edw 4 & lastly by y^r mties most Royall Father of ever blessed memory. But that the enjoyment & exercise of the s^d office hath been for many years discontinued fro' the Bishops of Sarum to the great prejudice of that see

May it therefore please y^r most excellent mtie graciously to order that for the Restitution & future settlement of the right of y^r mties sd Church, the claime & charters of the Bps. may be heard & considered of according to the rules of the Order either by y^r sacred mtie or by such of the present Knights, & at such time and place as to y^r mties excellent wisdom shall seem agreeable. And in the mean time that y^r mtie will be graciously pleased that the Bps claime & title may not be prejudiced by conferring the said office upon another.

And y^r petn sh^{ll} pray."

"This petⁿ was presented to his mtie Nov. 10. 1669. & the care of this business comitted by his mtie to his Royall Highness who caused the Dean of Windsor, Register of the order to be sent for and a chapter to be called.

"At a chapter of the most noble order of the Garter held by his mtie, Sovereigne, and the most noble Companions hereafter named in the Red chamber next the Bedchamber in Whitehall the 19 of Novemb 1669

Present

His Matie, Sovereigne

His Royall Highness	}	Duke of Ormond
Duke of Yorke		Earl of Bristol
Prince Rupert		Earl of Sandwich
Earl of Oxford		Earl of Manchester
		Duke of Monmouth

Officers { Prelate the B^p of Winton }
 { Garter. Register. Usher }

The Sovereigne then declared that the reason of the calling of this chapter was to consider of the pretentions of Doct^r Seth Ward Bp of Salisbury, exhibited in a petition concerning the title and claime of himself & his success^{rs} unto the office of Chancellor of the most noble order of the Garter, when the same should become void: the Bishop grounding the Equity of his Claim upon a charter first granted by K. Edw 4 in the 15 year of his Reigne unto Richard Beauchamp, Bishop of Sarum, & his successors for ever, w^{ch} Charter hath been since confirmed under the Great Seal of England by other Kings and Queens, & particularly by K. Charles the first of ever blessed memory. Hereupon the Bishop being called in, & comanded to produce his proofs to make good his pretension, accordingly the Bishop humbly offered an authentiq' copy of the original charter of the s^d Edw 4 renewed & confirmed by the s^d K. Charles the 1 in the 4 yeare of his reigne, The w^{ch} being read & duely considered, together with objections to the contrary, particularly, that the possession & execution of the said office of Chancellor had been for above an hundred years, comitted unto lay-men, Notwithstanding which, the Sovereigne & Companions, being fully satisfied with the justness of the claime of the said Bishop, grounded upon the aforesaid Charters, And likewise considering that the restoreing of the s^d office to the first institution would be for the honor & dignity of the said most noble Order, The Sovereigne thereupon, with the *Unanimous* Consent of the most noble Companions, then present, did declare and ordeine, that the Bishop of Sarum & his successors for ever, shall have & execute the office of Chancellor of the said most noble Order, & receive & enjoy all rights, privileges, & advantages thereunto belonging, imediately upon the first vacancy of the said office.

This order was dd to me S. S. by Sr. Edw. Walker Garter K. at armes, Dec. 3. 1669.

A Catalogue of chncell^{rs} of the most noble order of the Garter from the first instituon till Nov. 1669.

Bps. Rich : Beauchamp	} It is not so clear from the regrs as could be wished who were Ch ^{urs} the most p ^t of the reign of H. 8. there is onely mention of Dr. Taylor, being Vicech ^{ur} in 19 H. 8.
Lionel Woodvil	
Tho. Langton	
Joh. Blith	
Hen. Dean	
Edw. Audly	
Laur : Campegio	

Knts. Sr. Wm. Cecil	12. Apr. pat :	de ann :	Ed. 6. ps. 8.
Wm. Peters	28 Maii pat. 1. Mar :	pars 6.	
Tho : Smith	25 Apr. p. 14 Eliz		9
Fran : Walsingh.	' 8. Oct. 19 Eliz		12
Amias Paulet	15 Mar. 30 Eliz		2
Joh : Woolly.		31 Eliz	
Ed : Dier.	22 Ap. 38 Eliz		12
John Herbert	21 Maii 6 Jac :		36
George More	11 Jul 9 Jac :		35
Fran : Crane	21 Jul 2 Car. 1.		8
Tho : Row	17 Dec. 12 C.		21
James Palmer	20 Car 1.		
Hen : de Vic	Car 2. obiit Nov 22. 1671.		

Bp.  Seth Ward Eps Saru' Nov. 25. 1671.

Cancellarius. Institutus E. 4. 15. 1475
 Eps : Sarum. Destitut. H. 8. 14. 1522
 Eps : Sarum. Restit. C. 23. 1671."

The following extract from Bishop Ward's common place book, is of a less dignified nature:—it is a recipe for the cure of the gout.

“Unguentu' Podagricum.

Take an old fat cat, and flea it, draw forth the gutts, then with a rolling pin beat it well, and so put it altogether into the belly of a fat gander, with pepper $\frac{1}{2}$ lb. mustard and parsley seeds 4 ozs. six penny weight of bole armoniac, a good quantity of wormwood and garlic. Rost the gander well, saveing the grease, with it anoint the grieved part.”

Bp. Ward's will is in office Prerog. Cant. ENT. p. 11. (In the vol. for 1689, he occurs under S.) Dated 13. Ap. 3d Jas. II. 1687. Proved 12 Jan. 1688, by Seth Ward. Treas. Sar. Cath. In it he gives directions that he may be buried in the Cath. of Sarum, near his predecessor Davenant. Funeral and memorial not to exceed £300. Gives the deans of Canterbury, St. Paul's, and Peterborough, 20s. to buy rings. Gives his nephew, Thomas W., £700; and his nephew, John, £500; to his sister, Norton, £200; to his niece, Cuthbert, £100; to his niece, Jenner, £100; to his nephew, Samms, £300; and to Jane, dau. of his niece, Seth W. Treas. Sar. £200. He adds, "also I doe give unto such person who shal be my successor in Bishopprick of Sarum the guilt hangings and other furniture in the Parlor of my Pallase at Sarum & all surveyes, written books & notes of mine relating to the Jurisdiction or state of that bishopprick & all books & notes of mine relating to the most noble order of the Garter & also the lease of Could Harbour heretofore granted unto me by deane & chapter of Sarum all which I desire my said successor that he would leave at his death, or remove, all to the next succeeding Bishopp of Sarum my will & meaning being that they should remaine & be continued for the use & benefitt of each succeeding Bp of the said diocese Also I give to the library of the Ch. of Sar the great

collection of Councils by Labbeus & one moyety or half part of all such of my other printed books which are not books already in the said library & all the residue of my printed bookes I give unto my said nephews Seth Ward & Thomas Ward."

Aubrey, in his MSS. printed in '*Letters from the Bodlein*,' 3. 571, says that Bp. Ward "perused all the records of the Church of Sarum which with long lying had been conglutinated and took abridgments of them which had not been done by any of his predecessors for some hundred years," &c. Aubrey gives some curious particulars of Ward's appointment to the see of Exon. "He gave anno 167 . . . lib . . . towards the making the river at Salisbury navigable to Christ-church." "Anno 1679, he gave to Sidney Coll. £1000," *ib.*

Portraits. Granger says there is a portrait of him in the town-hall, Sarum, by Greenhill, a pupil of Sir P. Lely, vol. 4. 121; and also, 3. 244. An engraving by Loggan, large h. sh. 1678. *ib.* Of this portrait Bromley says '*ad vivum*.' Per. 6. class 4. p. 178. He adds a *mez.*

Arms. Az. a cross flory. O. Wood's MSS. *Ashmol.*

5. GILBERT BURNET.

SUCCESSIT A. D. 1689.—OBIIT A. D. 1714—15.

In a work like the present, it is not to be expected that we should enter at large into the lives of persons, of whom such ample materials are every where to be found. The life of Bp. Burnet requires a separate volume, and that of no inconsiderable size. It has rather been the object of the present work to concentrate the widely dispersed notices of Prelates, of whom but little has hitherto been generally known, and whose memoirs, such as they are, have never yet been presented to the public in a regular form, in any biographical collection. With regard to Bp. Burnet, we must necessarily content ourselves with his life, as compiled by his son Thomas, and subjoined to the Bp's. *History of his own Times*, 2 vols. fol. Lond. 1724, & 1734, vol. 2, p. 672. It is that life which forms the basis of the memoir in the *Biog. Brit. new edition*, vol. 3, p. 20.

Gilbert Burnet, was born at Edinburgh, Sept. 18, 1643. His father was the younger brother of an ancient family, in the shire of Aberdeen, and was bred a Civilian. It has been recorded of him, that he never took a fee from a

clergyman when suing in right of his Church. His mother, from whom, probably, the Bp's. theological principles took their bias, was sister of Sir Archibald Johnstom, who, during the civil wars, was at the head of the Presbyterian faction—she had, it seems, deeply and incurably, imbibed the errors of that sect. Gilbert received the first rudiments of his education from his father; under whose care he made so quick a progress, that at 10 years of age, he perfectly understood the Latin tongue, at which time he was sent to the college of Aberdeen, where he acquired the Greek, and went through the usual course of Aristotelian Logic and Philosophy, with uncommon applause. He was scarcely 14, when he commenced M. A., and then applied himself to the study of the Civil Law; but, after a year's diligent application to that science, he changed his resolution, and turned his thoughts wholly to the study of Divinity. At 18, he was put upon his trial as a Probationer or Expectant Preacher, and, at the same time, was offered the presentation to a very good benefice, by his cousin-german Sir Alex. Burnet: but, thinking himself too young for the cure of souls, he modestly declined that offer. His education, thus happily begun, was finished by the conversation and advice of the most eminent Scotch Divines. In 1663, about two years after his father's death, he came into England,

where he first visited the two Universities ; and after a short stay of about six months, he returned to Scotland, where he declined accepting the living of Saltoun, offered him by Sir R. Fletcher of that place, resolving to travel for some months beyond sea. In 1664, our author went over into Holland ; where, after he had seen what was remarkable in the Seven Provinces, he resided for some time at Amsterdam : from whence passing through the Netherlands into France, he made some stay at Paris. Towards the end of the year, he returned into Scotland, taking London in the way ; where he was introduced by the President Sir Rob. Murray, to be a member of the Royal Society. In 1665, he was ordained a Priest by the Bp. of Edinburgh, and presented by Sir Rob. Fletcher to the living of Saltoun, which had been kept vacant during his absence. He soon gained the affections of his whole parish, not excepting the Presbyterians, though he was the only clergyman in Scotland that made use of the prayers in the Liturgy of the Church of England. The same year, he drew up a memorial of the abuses of the Scotch Bps. which exposed him to the resentments of that order ; whereupon, resolving to confine himself to study, and the duties of his function, he fell into such a retired and abstemious course of life, as greatly impaired his health. About 1668, the government of Scotland being in the hands of moderate

men, of whom the principal was Sir Rob. Murray, our author was frequently sent for and consulted by them; and it was through his advice that some of the more moderate Presbyterians were put into the vacant churches; a step which he himself has since condemned as indiscreet. In 1669, our author was made Div. Prof. at Glasgow; in which station he continued four years and a half, exposed, through his principles of moderation, to the ill-will both of the Episcopal and Presbyterian parties. The same year he published his *Modest & free conference between a conformist and a non-conformist*. About this time he was intrusted, by the Dutchess of Hamilton with the perusal of, and putting in order, all the papers relative to her father's and uncle's ministry; which put him upon compiling *Memoirs of the Dukes of Hamilton*, and occasioned his being invited to London, to receive farther information, concerning the transactions of those times, by the E. of Lauderdale; between whom and the Duke of Hamilton, he managed and concluded a reconciliation. During his stay in London, he was offered a Scotch Bishopric, which he refused. Soon after his return to Glasgow, he married Lady Margaret Kennedy, dau. of the E. of Cassilis. In 1672, he published his *Vindication of the authority, constitution, and laws, of the Church and State of Scotland*, which was thought, at that juncture, such a public service, that he

was again courted to accept of a Bp.ric, with a promise of the next vacant Arch-Bp.ric ; but he persisted in his refusal of that dignity. In 1673, he took another journey to London, where, at the express nomination of the King, after hearing him preach, he was sworn one of his chaplains in ordinary. He became, likewise, in high favour with his Majesty and the Duke of York. At his return to Edinburgh, finding the animosities between the Dukes of Hamilton and Lauderdale revived, he retired to his station at Glasgow ; but was obliged the next year to return to Court, to justify himself against the accusations of the Duke of Lauderdale who had represented him as the cause and instrument of all the opposition the measures of the Court had met with in the Scotch Parliament. Thus he lost the favour of the Court, and, to avoid putting himself into the hands of his enemies, he resigned the Professor's chair at Glasgow, and resolved to settle in London, being now about 30. Soon after he was offered the living of St. Giles's Cripplegate, which he declined accepting.* In 1675, at the recommendation of Lord Holles, and notwithstanding the interposition of the Court against

* It was in the gift of the dean & chapter of St. Paul's, who had expressed some inclination to bestow it upon Dr. Fowler, afterwards Bishop of Gloucester ; but being made acquainted with the circumstances of our author, and the hardships he had undergone, they sent him an offer of the benefice ; he thanked them for the favour, but said, that, as he had been informed of their intention of conferring it upon so worthy a divine, he did not think himself at liberty to take it.

him, he was appointed preacher at the Rolls Chapel, by Sir Harbottle Grimstone, master of the rolls. The same year he was examined before the House of Commons in relation to the Duke of Lauderdale, whose conduct the Parliament was then enquiring into. He was soon after chosen Lecturer of St. Clement's, and became a very popular preacher. In 1676, he published his *Memoirs of the Dukes of Hamilton*, and the same year, *An Account of a Conference between himself, Dr. Stillingfleet, and Coleman*. About this time, the apprehensions of Popery increasing daily, he undertook to write *The History of the Reformation of the Church of England*; which he executed with great success and universal applause. In 1680, he published *An Account of the Life and Death of the Earl of Rochester*, with whom he became accidentally acquainted. During the affair of the Popish plot, Dr. Burnet was often sent for by K. Charles, and consulted upon the state of the nation; and, about the same time, refused the vacant Bp.ric of Chichester, which his Majesty offered him, *provided he would entirely come into his interest*. But, though his free access to that monarch did not procure him preferment, it gave him an opportunity of sending his Majesty a most remarkable letter, in which, with great freedom, he reprehends the vices and errors both of his private life and his government. The unprejudiced part he acted

during the time the nation was inflamed with the discovery of the Popish plot; his candid endeavours to save the lives of Staley and the Lord Stafford, both zealous papists; his temperate conduct in regard to the exclusion of the Duke of York; and the scheme of a Prince Regent, proposed by him, in lieu of that exclusion; are sufficiently related in his *History of his own time*. In 1682, when the administration was wholly changed in favor of the Duke of York, he continued steady in his adherence to his friends, and chose to sacrifice all his views at Court, particularly a promise of the mastership of the Temple, rather than break off his correspondence with them. This year, he published his *Life of Sir Matthew Hale*, and his *History of the Rights of Princes in disposing of Ecclesiastical Benefices and Church Lands*; which being attacked by an anonymous writer, Dr. Burnet published, the same year, *An Answer to the Animadversions on the History of the Rights of Princes*. As he was about this time, much resorted to by persons of all ranks and parties, in order for a pretence to avoid the returning so many visits, he built a laboratory, and, for above a year, went through a course of chemical experiments. Upon the execution of the Lord Russel, with whom he was familiarly acquainted, he was examined before the House of Commons, in relation to that Lord's speech on the scaffold, in the penning of which,

he was suspected to have had a hand. Not long after, he refused the offer of a living of £300 a-year, in the gift of the E. of Halifax, who would have presented him, on condition of his residing still in London. In 1683, he went over to Paris, where he was well received by the Court, and became acquainted with the most eminent persons, both Popish and Protestant. This year came out his *Translation and examination of a Letter writ by the last general assembly of the Clergy of France to the Protestants, inviting them to return to their Communion, &c.*; also his *Translation of Sir Thomas More's Utopia*, with a *Preface concerning the nature of translations*. The year following, the resentment of the Court against our author was so great, that he was discharged from his lecture at St. Clement's, by virtue of the King's mandate to Dr. Hascard, rector of that parish; and, in Dec. the same year, by an order from the Lord-Keeper North to Sir Harbottle Grimstone, he was forbidden preaching any more at the Rolls Chapel. In 1685, came out our author's *Life of Dr. Wm. Bedell, Bp. of Kilmore in Ireland*. Upon the death of K. Charles, and accession of K. James, having obtained leave to go out of the kingdom, he went first to Paris where he lived in great retirement, to avoid being involved in the conspiracies then forming in favour of the D. of Monmouth. But, having contracted an acquaintance with Brigadier

Stoupe, a Protestant officer in the French service, he was prevailed upon to take a journey with him into Italy, and met with an agreeable reception at Rome and Geneva. After a tour through the southern parts of France, Italy, Switzerland, and many places of Germany, of which he has given an account, with reflections on their several governments, &c. in his *Travels*, published in 1687, he came to Utrecht, and intended to have settled in some quiet retreat within the Seven Provinces; but, being invited to the Hague by the Prince and Princess of Orange, he repaired thither, and had a great share in the councils then carrying on, in relation to the affairs of England. In 1687, our author published a *Translation of Lactantius, concerning the Death of the Persecutors*. The high favour shewn him at the Hague, disgusting the English Court, K. James wrote two severe letters against him to the Princess of Orange, and insisted, by his ambassador, on his being forbidden the court; which, at the King's importunity, was done; though he continued to be employed and trusted as before. Soon after, a prosecution for high-treason was set on foot against him, both in Scotland and in England; but the States refusing, at the demand of the English Court, to deliver him up, designs were laid of seizing his person, and even destroying him, if he could be taken. About this time, Dr.

Burnet married Mrs. Mary Scott, a Dutch lady of large fortune, and noble extraction. He had a very important share in the whole conduct of the Revolution in 1688; the project of which he gave early notice of to the Court of Hanover, intimating, that the success of this enterprise must naturally end in an entail of the British crown upon that illustrious house. He wrote also several pamphlets in support of the Prince of Orange's designs; and, when his Highness undertook the expedition to England, Burnet accompanied him as his chaplain, notwithstanding the particular circumstances of danger to which he was thereby exposed. At Exeter, after the Prince's landing, he drew up the association for pursuing the ends of his Highness's declaration. During these transactions, Dr. Crew, Bp. of Durham, who had rendered himself obnoxious by the part he had acted in the High-Commission Court, having proposed to the Prince of Orange to resign his Bp.ric in favor of Dr. Burnet, on condition of an allowance of £1000 per ann. out of the revenue, he refused to accept it on those terms. But King Will. had not been many days on the throne before Dr. Burnet found the due recompence of this self-denial, being advanced to the see of Salisbury, in the room of Dr. Seth Ward, deceased; and consecrated March 31, 1689. He was so little anxious after his own preferment, that when the Bp.ric of Salisbury became

void, as it did soon after King Will. and Q. Mary were established on the throne, he solicited for it in favour of his old friend Dr. Lloyd, then Bp. of St. Asaph; and that the King answered him in a cold way, *that he had another person in view*; and the next day he himself was nominated to that see. The Bishop himself tells us, the King named him to that see in terms more obliging than usually fell from him; and that, when he waited on the Queen, she said, she hoped he would now put in practice those notions with which he had taken the liberty often to entertain her. The Bp. informs us farther, that Abp. Sancroft refused to consecrate him, and for some days seemed determined to venture incurring a *præmunire*, rather than obey the mandate for consecration; but at last he granted a commission to all the Bps. of his province, or to any three of them, in conjunction with the Bp. of London, to exercise his metropolitan authority during pleasure. Our prelate had scarcely taken his seat in the House of Lords, when he distinguished himself by declaring for moderate measures with regard to the clergy who scrupled to take the oaths, and for a toleration of the Protestant Dissenters from the Church of England: and when the bill for declaring the rights and privileges of the subject, and settling the succession of the crown, was brought into Parliament, he was the person appointed by King Will.

to propose naming the Duchess (afterwards Electress) of Brunswick, next in succession after the Princess of Denmark and her issue; and when this succession afterwards took place, he had the honour of being chairman of the committee to whom the bill was referred. This made him considered by the house of Hanover as one firmly attached to their interests, and engaged him in an epistolary correspondence with the Princess Sophia, which lasted to her death. This year the Bp. addressed a *pastoral letter* to the clergy of his diocese, concerning the oaths of allegiance and supremacy to K. Will. and Q. Mary; in which having grounded their majesties' title to the crown upon the right of *conquest*, some members of both houses took such offence at it, that they procured an order for burning the book by the hands of the common executioner. After the session of parliament was over, the Bp. went down to his diocese, where, by his pious, prudent, and vigilant discharge of the episcopal functions, he gained an universal love and esteem. In 1692, he published a treatise, intitled, *The pastoral care*; in which the duties of the clergy are laid down with great strictness, and enforced with no less zeal and warmth. The next year came out his *Four Discourses to the clergy of his diocese*. In 1694, our author preached the funeral sermon of Abp. Tillotson, with whom he had long kept up an intimate ac-

quaintance and friendship, and whose memory he vindicated against the virulent attacks made upon it. The death of Queen Mary, which happened the year following, drew from our author's pen that *Essay on her character*, which her uncommon talents, and shining qualities, merited at the hands of a person who enjoyed so high a degree of her favour and confidence. After the decease of that princess, through whose hands the affairs and promotions of the church had wholly passed, our Prelate was one of the ecclesiastical commission appointed by the King to recommend to all Bishoprics, Deaneries, and other vacant benefices in his Majesty's gift. In 1698, the Bp. lost his wife by the small-pox; but the consideration of the tender age of his children, and his own avocations, soon induced him to supply that loss by a marriage with Mrs. Berkeley. This year he was appointed preceptor to the Duke of Gloucester, and employed great care in the education of the young prince. In 1699, our author published his *Exposition of the 39 Articles of the Church of England*. This excellent performance was censured by the Lower House of Convocation, in 1701, first, as allowing a diversity of opinions, which the Articles were intended to prevent; 2dly, as containing many passages contrary to the true meaning of the Articles, and to other received doctrines of the Church; and, 3dly, as containing some things

of pernicious consequence to the Church, and derogatory from the honor of the Reformation : but that House refusing to enter into particulars, unless they might, at the same time, offer some other matters to the Upper House, which the Bishops would not admit of, the affair was dropped. The *Exposition* was attacked in a piece intitled, *A Prefatory Discourse to an Examination of a late Book, intitled, An Exposition, &c.* London, 1702, in 4to. An answer to this discourse came out the year following. Dr. Jonathan Edwards, likewise attacked our author, in a piece, intitled, *The Exposition given by my Lord Bishop of Sarum, of the second Article of our Religion, examined.* London, 1702. in 4to. In answer to which, there appeared *Remarks on the Examinist of the Exposition, &c.* London 1702. At the same time, Mr. Robert Burscough, published *A Vindication of the Article of Religion, from a late Exposition, ascribed to my Lord Bishop of Sarum.* Mr. Edmund Elys likewise published, in 1704, *Reflections on a late Exposition of the Articles, &c.* in 4to.*

* The use of Burnet's Exposition of the 39 Articles, is now entirely superseded by a concise and well written Exposition, by Sir G. Tomline, Bart. the present venerable and deservedly respected Bp. of Winchester, in which all the excellence of Burnet's book is embodied, and his errors of every kind avoided. The work is written in an easy, engaging, and instructive style, and, without dogmatism, pedantry, or prejudices, conveys the fullest information on every point of a Churchman's belief. Bishop Tomline's Elements should be placed in the hands of every young man and woman whose parents are anxious to instil into their minds the genuine principles of orthodox Christianity.

In 1704, the scheme for the augmentation of poor livings, first projected by Bp. Burnet, took place, and passed into an Act of Parliament. In 1706, he published a collection of *Sermons* and *Pamphlets*, in 3 vols; in 1710, an *Exposition of the Church Catechism*; and in 1713, *Sermons on several Occasions*, with an *Essay towards a new Book of Homilies*. This learned and eminent Prelate died March 17, 1714-15, in the 72d year of his age, and was interred in the parish church of St. James's Clerkenwell, in London. Since his death, his *History of his own Time*, with an *Account of his Life* annexed, has been published, in 2 vols. fol. by his son Thomas Burnet, Esq. Our author's public character, and conduct as a Bp. have been already set forth: it remains only to take a short view of him in his domestic life, to which we shall subjoin his general character, as drawn by the Marquis of Halifax.

His time was employed in one regular and uniform manner. He was a very early riser, seldom in bed later than 5 or 6 o'clock in the morning. Private meditation took up the two first hours, and the last half hour of the day. His first and last appearance to his family was at the morning and evening prayers, which he always read himself, though his Chaplains were present. He took the opportunity of the tea-table to instruct his children in religion, and in giving

them his own comment upon some portion of Scripture. He seldom spent less than six, often eight hours a day in his study. He kept an open table, in which there was plenty without luxury: his equipage was decent and plain; and all his expences generous, but not profuse. He was a most affectionate husband to his wives; and his love to his children expressed itself, not so much in hoarding up wealth for them, as in giving them the best education. After his sons had perfected themselves in the learned languages, under private tutors, he sent them to the University and afterwards abroad, to finish their studies at Leyden. In his friendships, he was warm, open-hearted, and constant; and though his station and principles raised him many enemies, he always endeavoured by the kindest good offices, to repay all their injuries, and overcome them by returning good for evil. He was a kind and bountiful master to his servants, and obliging to all in employment under him. His charities were a principal article of his expence. He gave an hundred pounds at a time for the augmentation of small livings; he bestowed constant pensions on poor clergymen and their widows, on students for their education at the universities, and on industrious, but unfortunate families; he contributed frequent sums towards the repairs or building of churches and parsonage-houses, to all public collections, to the support of charity-schools

(one of which, for fifty children at Salisbury, was wholly maintained by him), and to the putting out apprentices to trades. Nor were his aims confined to one nation, sect, or party; but want and merit, in the object, were the only measures of his liberality. He looked upon himself, with regard to his episcopal revenue, as a mere trustee for the Church, bound to expend the whole in a decent maintenance of his station, and in acts of hospitality and charity; and he had so faithfully balanced this account, that, at his death, no more of the income of his bishopric remained to his family, than was barely sufficient to pay his debts. Dr. Burnet is like all men, who are above the ordinary level, seldom spoken of in a mean; *he must either be railed at, or admired.* He has a swiftness of imagination, that no other comes up to; and as our nature hardly allows us to have enough of any thing, without having too much, he cannot at all times so hold in his thoughts, but that at some time they may run away with him; as it is hard for a vessel, that is brim-full, when in motion, not to run over; and therefore the variety of matter, that he ever carries about him, may throw out more than an unkind critic would allow of. His first thoughts may sometimes require more digestion, not from a defect in his judgment, but from the abundance of his fancy, which furnishes too fast for him. His friends love him too well, to see small faults; or

if they do, think that his greater talents give him a privilege of straying from the strict rules of caution, and exempt him from the ordinary rules of censure. He produces so fast, that what is well in his writings calls for admiration, and what is incorrect deserves an excuse; he may in some things require grains of allowance, which those only can deny him who are unknown or unjust to him. He is not quicker in discerning other men's faults, than he is in forgiving them; so ready, or rather glad, to acknowledge his own, that from blemishes they become ornaments. All the repeated provocations of his indecent adversaries, have had no other effect than the setting his good-nature in so much a better light, since his anger never yet went farther than to pity them. That heat, which in most other men raises sharpness and satire, in him glows into warmth for his friends and compassion for those in want and misery. As dull men have quick eyes in discerning the smaller faults of those that nature has made superior to them, they do not miss one blot he makes; and being beholden only to their barrenness for their discretion, they fall upon the errors which arise out of his abundance, and, by a mistake, into which their malice betrays them, they think, that by finding a mote in his eye, they hide the beams that are in their own. His quickness makes writing so easy a thing to him, that his spirits are neither wasted nor soured by it;

the soil is not forced: every thing grows, and brings forth, without pangs; which distinguishes as much what he does, from that which smells of the lamp, as a good palate will discern between fruit which comes from a rich mould, and that which tastes of the uncleanly pains that have been bestowed upon it. He makes many enemies, by setting an ill-natured example of living, which they are not inclined to follow. His indifference for preferment; his contempt, not only of splendor, but of all unnecessary plenty; his degrading himself into the lowest and most painful duties of his calling; are such unprelatical qualities, that, let him be ever so orthodox in other things, in these he must be a Dissenter. Virtues of such a stamp are so many heresies in the opinion of those Divines, who have softened the primitive injunctions, so as to make them suit better with the present frailty of mankind. No wonder, then, if they are angry, since it is in their own defence; or that, from a principle of self-preservation, they should endeavour to suppress a man, whose parts are a shame, and whose life is a scandal to them. The copy, from which this is printed, in the Bishop's life, was taken from one given to the Bp., in the Marquis of Hallifax's own hand-writing. The following anecdote, concerning our prelate, was communicated to the Editor of the New Biographia Britannica, by the Rev. Mr. Hall,

of Child-Okeford, Dorset. My grandfather, says Mr Hall, who was eminent for piety and learning, was much esteemed by the Bp., and frequently visited him at his palace at Salisbury. He paid his Lordship a visit on purpose to congratulate him that he had just passed his grand climacterical year. A faithful servant, who had lived with his Lordship many years, and was in the room, turned and said, "Permit me, my Lord, to congratulate you on the same occasion, that you have gone through your grand *hypocritical year*." The Tories often told the story to the derision of the good prelate.

A full and interesting list of Bp. Burnet's works will be found at the end of the 4th vol. of the *Hist. of his Own Times*, 4 vols. 8vo, 1818, p. 381.

ADDITAMENTA.

A. D. 1697, 2d Dec. The choir of the new Cathedral at St. Paul's, was opened for divine service, on the thanksgiving day, for the peace of Ryswick, when the Bishop of Salisbury, (*Gilbert Burnet*) preached before the King, and a great Court, which was held at Whitehall, and the evening concluded with grand illuminations. This was the *first* service in the Church since the fire in 1666, which was continued with uninter-

rupted regularity to the present day. [*Elmes' life of Wren, p. 484.*]

The following anecdote is related of Bp. Burnet's great absence:—About the year 1680, several ladies of quality at Paris, were imprisoned on suspicion of poisoning, and among the rest the Countess of Soissons, niece to Cardinal Mazarine, and mother of the famous warrior Prince Eugene of Savoy. In the latter end of Q. Anne's reign, when P. Eugene came over to England, Bp. Burnet, whose curiosity was as eager as that of any woman in the kingdom, begged of the D. of Marlbro', that he might have the satisfaction of being in company with a person whose fame resounded through all Europe. The Duke complied with his request on condition that he would be on his guard against saying any thing that would give disgust: and he was accordingly invited to dine with the Prince and other company at Marlbro' House. The Bp. mindful of the caution he had received, resolved to sit silent during the whole entertainment, and might have kept his resolution had not Prince Eugene, seeing him a dignified clergyman, taken it into his head to ask who he was. He had no sooner understood that it was Dr. Burnet, of whom he had often heard, that he addressed himself to the Bp. and among other questions asked when he was last at Paris. Burnet, fluttered by this unexpected address, and still more perplexed by an eager desire to give the

satisfaction required, answered with precipitation, that he could not recollect the year, but it was at the time, when the Countess of Soissons, Eugene's mother, was imprisoned. He had scarce pronounced these words, when his eyes meeting those of the duke, he instantly recognized his blunder; deprived of all the discretion he had left redoubled his error by asking pardon of his highness: no answer being returned, he stared wildly round and seeing the whole company equally embarrassed and out of countenance, he rose and withdrew in the utmost confusion.

There is a portrait of this Bishop in the palace, Sarum. Manning and Bray mention one at Lambeth. [*Hist. Surry.* 3. 475. note n.] Bromley gives a long list of engravings. *Per.* 7. cl. 4. p. 218. Granger notices that by R. White, *Æt.* 44. 4. 300. Noble gives a list of 16 engravings. 1. 83. Bp. Burnet's will is in *Offic. Prerog. Cant.* Fagg. 58.

A correspondent in the *Gent. Mag.* 1788. p. 853, says, "I found the site of the St. James's church, Clerkenwell, entirely cleared of every thing but the tomb stones on the floor, among which Bp. Burnet's was the most conspicuous. I have since seen the Bp's. coffin laid on that of Mrs. Mitchell, and that of her husband on one side. They will all be preserved in the new vaults, with the inscriptions on them. The Epitaph on the blue slab is only "Here lies interred

the R. R. F. in God, Gilbert Burnet, D. D. Ld B. of Sarum, Chanc. of the M. N. O. of the Garter, who departed this life Mar. 17. 1714-15, in the 73d year of his age.

A letter having been inserted in the Gazetteer of Aug. 28, complaining of the apparent neglect of this eminent prelate's ashes, and calling on his family and the Bench of Bishops to remedy it, received the following answer in the Gazetteer of Sept. 1, from his Lp's. great grandson.

“ CHIGWELL, ESSEX, AUG. 29.

“ Sir, The very just and patriotic character you have been pleased to bestow on my great grandfather, Bp. B. merits my warmest thanks.

“ Be assured, my good sir, that no filial reverence has been wanting on my part to secure the remains of my much honoured ancestor. A piece of ground is marked out for depositing the Bp's. coffin, together with that of his son, Judge Burnet, and the rest of his family there interred, until a proper time for returning them as near the present spot, as the new building will allow.

“ The monument, which has been taken down by my desire, will also be placed as near the altar as possible.

“ Permit me, Sir, once more, to repeat my sincere acknowledgments, for the public attention you have paid to the memory of the late worthy

Bishop. Happy should I be, were it in my power personally, to say with what unfeigned sincerity, I am, Sir, your obedt. servt.

THOMAS BURNET."

Another correspondent in the same work, vol. 58, for the year 1788, pt. 2. p. 952, writes as follows :

" The article on Clerkenwell, p. 853, reminds me of a paragraph I some time since transcribed from a newspaper of March 26, 1716, which you may perhaps think worth preserving.

" Last Tuesday night, March 22, 1714-15, the body of that great and good man, the late Dr. Burnet, Bp. of Sarum, was interred near the communion-table, in Clerkenwell church, to which he was carried in a hearse, attended by mourning coaches, from his house, in St. John's Square. The pall was supported by his worthy successor in the see of Sarum ; the Bp. of Oxford, and by the Bps. of Ely, Norwich, Litchfield & Coventry, and Bangor. As the corpse was conveying to the church, the rabble, that shews no distinction to men of great parts and learning, (when once they conceive an ill opinion of them) flung dirt and stones at the hearse, and broke the glasses of the coach that immediately followed it."

Notices of the Bp's family will be found in *Gent. Mag.* 1802, Pt. 2, 598. His epitaph in vol. 87, 1817, pt. 1, 113, together with a plate of the monument. Consult also Nichols's *Liter. Anec.*

18th cent. p. 282. For an account of his third wife, see Noble's Granger, 2, 267. Of his children, see *Biog. Brit. new edit.* 3, 38.

6. WILLIAM TALBOT.

SUCCESSIT A. D. 1715—TRANS AD DUNELM. A. D. 1721.
 OBIT A. D. 1730.

Bp. Talbot, who was 4th in degree of consanguinity with Gilbert Talbot, who succeeded to the Earldom of Shrewsbury, in 1718, on the death of Chas. D. of Shrewsbury, was father of the celebrated Lord Chancellor Talbot, and great great grandfather of the present Earl, being only son of Will. Talbot, of Stourton* Castle, Co. Staff. Hutchinson, in his *Hist. Dur.* 1. 566, and A. Wood, *Fasti.* 2. 372. edit. Bliss, style him also of Lichfield, This Will. Talbot, the Bp's. father, was descended from the Talbots of Salwarp, Co. Wore. a branch of the house of Shrewsbury, his ancestor being the Hon. Sir Gilb. Talbot, of Grafton, Co. Wore. 3d son of

* In an interesting and valuable work, edited by Mr. Nichols, entitled Abp. Nicholson's *Epist. Corresp.* 1. 307 note, Stourton Castle is mis-called Stanton Castle. In the same place also for Baliol read Oriel, and for 13 read 15 "natus," as A. Wood says (*Ath. Ox.* 4. 507. ed.) "1659, matric. 1674." Talbot was therefore only 15 when entered at Oxford.

John, 2d Earl of Shrewsbury,* and “ citizen and mercer of London, and merchant of the Staple, at Calais.”†

The Bp. was born in 1659, (Wood. *Ath. Ox.* 4. 507. *edit. ut sup.*) at Stourton Castle, Co. Stafford. (Hutchinson. *Hist. Durham*, 1. 566.) admitted Gent. Com. of Oriel Coll. Oxon, 1674. Wood adds, he spoke a good speech in the Encænna, like a child that was none of his own. (*ut sup.*) A. B. 1677. A. M. June 23, 1680. He soon after entered into Holy Orders, and was Rect. of Binfield, Berks, and afterwards by the interest of his kinsman, Chas. E. of Shrewsbury, promoted to the Deanery of Worcester. Dean Hicks, refusing the oaths to Will. and Mary, was ejected thence. Green, *Hist. Worc.* 1. 227, says, he was installed Ap. 23, 1691, which Dr. Hicks opposed in vain, by his protest affixed to the great door of the choir, wherein he maintained his claim of right to that dignity, against

* The Earl of Shrewsbury was one of the most renowned warriors of the age; it is of him that Shakespeare speaks:

“ Where is the great Alcides of the field?
 Valiant Lord Talbot, Earl of Shrewsbury,
 Created for his rare success in arms
 Great Earl of Wexford, Waterford, and Valence
 Lord Talbot of Goodrich and Urchinfield
 Lord Strange of Blackmere, Lord Verdun of Alton
 Lord Cromwell of Wingfield, Lord Furnival of Sheffield
 The thrice victorious Lord of Falconbridge
 Knight of the noble order of St. George
 Worthy St. Michael and the Golden Fleece,
 Great Marshall to King Henry the sixth
 Of all his wars within the realm of France.”

K. Hen. VI. Pt. 1. Act. 4. sc. 7.

† Granger. *Biog. Hist. Eng.* 1. 56.

Mr. Talbot, and all other persons whomsoever. This was called at Court, Dr. Hicks's manifesto against the Government, and reduced him to the necessity of absconding, till Lord Somers obtained his pardon. See Willis *Cath.* 1. 661. and *Lit. Anec 18th Cent.* 1. 17. In June, 1691, says Mr. Surtees, he proceeded D. D. by diploma. *His. Dur. Gen. Hist.* 1. p. cxx. but he did not 'proceed,' for this was only a Lambeth degree from Abp. Tillotson, and it was not till Aug. 8, 1699, that the Univ. of Oxford made him D. D. by diploma. *Cat. Oxf. Grad.* On the death of Dr. Fell, he was consecrated Bp. of Oxford, Sept. 24, 1699, continuing to hold his Deanery *in commendam*. Willis says he held it till his translation to Sarum, in 1715. *Cath.* 1. 661. On the accession of Geo. I. he was made Dean of the Chapel Royal, and in 1715, succeeded Dr. Burnet, in the see of Sarum, whence, in 1721, he was translated to Durham.* Salmon, in the *Chronol. Hist.* p. 379, records his appointment to the Chapel Royal, as "Bp. of Sarum," 21st Mar. 1717.

Very little seems to be known of this prelate during the six years he sat at Sarum. Bp. Godwin's Continuator, barely records his succession, p. 361, *int. Epos. Sarisb. & Dunmel*, p. 760.

* Conge d'elire Sep. 30, 1721. Trans Oct. 12. Enthra Dec. 14, Surtees. *ut. sup.*

Though a very munificent prelate, he adopted, while Bp. of Durham, two measures which were sufficient to have rendered a better man unpopular. He brought a bill into Parliament, which passed the house of Lords, but was rejected by the Commons, for enabling the Bps. to grant leases of mines not theretofore usually demised without the consent or confirmation of their charters; and he advised the Dean and Chapter of Durham, who had been hitherto sufficiently lenient, that there was great room for advancing the fines on renewal of their leasehold tenants, and set them the example himself. After all, Bp. Talbot's expences exceeded his revenues, and his debts are said to have been twice paid by his virtuous and distinguished son Lord Chancellor Talbot. [see Granger.]* The obnoxious bill alluded to, was entitled "an act to enable Abps. Bps. Deans, Colleges, Hospitals, Parsons, Vicars, and others having spiritual promotions, to make leases of their mines which have not been accustomedly letten, not exceeding the term of 21 years, without taking any fines, or granting or renewing the same." The bill was vigorously opposed by the Dean and Chapter, united with the country interest then represented in Parlia-

* Lord Chancellor Talbot was universally honored, beloved, and lamented, as a national loss. He was an ornament to his profession, his country and human nature; of great talents, the most virtuous principles, and the most kind and amiable disposition. Smollet says of him, that "he possessed the spirit of a Roman Senator—the elegance of an Atticus, —and the integrity of a Cato."—*Hist. Eng. in the reign of Geo. II. 1733*,

ment by Sir John Eden, Bart. who was received on his return to the county by a cavalcade of 1500 horse. The Bishop set up a counter cavalcade, and came into Durham Jan. 23.

The following particulars from Hutchins's *Hist. Durh.* 1. 566 have escaped the intelligent and accurate Mr. Surtees in his *Hist. Durh.* The Bp's 1st. wife was the daughter of Mr. Crispe, an attorney at Chipping Norton, Co. Oxford. Wood's *Ath. Ox.* 4. 507 *new edit.* In June 1691 he had a Lambeth degree from Abp. Tillotson and distinguishing himself in the pulpit was more than once called to preach before the Queen. Hutchinson adds that his Lambeth degree was recognized in the University soon after his coming to the see of Oxford. On the contrary, Rawlinson says, in a note in the *Ath. Ox.* 4. 507 that he was created D. D. by diploma from the Univ. of Oxon. Aug. 8, 1699, the year of his advancement to the bpric. of Oxon, which would have been superfluous had his Lambeth degree been "recognized," nor, was it "*after*" his coming to the see of Oxford, but the month *before*. The University deeming Lambeth degrees an infringement of their privilege, I should entertain doubts as to their recognition of them. In 1721, the same year he succeeded Lord Crew at Durham, he was made Governor of the Charter House, and on the death of Richard Earl of Scarborough, the King appointed him Lord Lieut. and Custos

Rotulorum of the co. palatine of Durham. The Bp. made his public entry into his diocese, July 12, 1722, when Dr. Mangey made an elegant and public speech of congratulation at Farewell Hall. He went directly to the Cathedral to prayers, before he entered his Palace, and pronounced his blessing from the Throne. He preached at the Cathedral, on Sunday, July 15.

Hutchinson. *Hist. Dur. ut sup.* observes, that in 9 years this Bishop disposed of all the best livings in his patronage, both his Archdeaconries, and half the stalls in his Cathedral.—Gray's MSS. are quoted by him, for some ill-natured remarks, which I forbear transcribing.

The Bp. continued in the see of Durham till his death, which happened at his house, in Hanover Square, London, Oct. 10, 1730. He was privately buried in St. James's Church, Westminster, (in Piccadilly.) There is not the slightest monumental record of him there, or elsewhere. The following is an extract from the Parochial Register of Burials: "St. James's, Westminster. Buried, October 14 1730. The Rt. Rev. F. in God, Dr. Wm. Talbot, Bp. of Durham. M."

In Worcester Cathedral, there is a monument to the memory of Catherine Talbot, wife of Will. Bp. of Oxford. The inscription and plate are given in Thomas's *Hist. Worc.* p. 73. The arms on the top are mismatched; the dexter should

be Talbot, and the sinister, a lion ramp. betw. 3 cross crosslets, fitchee, O. for King.

The *Arms* of this Prelate were, G. a lion ramp. within a bordure engrailed O. These were the arms of Rhese, Prince of S. Wales, whose daughter, Gilbert Talbot, who died 1274, an ancestor of this family, had married. The old paternal coat of Talbot, was bendy of 10 pieces, Ar. & G.—The Bp was brother-in-law of Lancelot Blackburne, Abp. of York. and father of Henrietta Maria, wife of Chas. Trimmel, Bishop of Winchester.

Publications. “His printed works,” says Mr. Surtees, “are confined to a letter occasioned by his speech on the 1st. article of impeachment against Dr. Sacheverell,” Lond. 1710. “The Bp. of Oxford vindicated from the abuse of a speech published under his Lordship’s name.” *ib.* “Primary charge to his clergy of Sarum 1717.”—ditto Durham 1722.—“12 Sermons on several occasions.” 1725. “A sermon preached for the benefit of the charity schools 1717, and two other printed sermons 1695 and 1702. Hutchinson in his *Hist. Dur.* 1, 573 says “12 of the Bp’s. sermons were published in 1731,” (Mr. Surtees says 1725, which is probably a misprint) “in some of these he asserts the notion of Dr Sam. Clarke respecting the Trinity. He was strongly attached to that divine, and has been heard to lament greatly that he could not give the Dr. the best

preferment he had in his disposal by reason of his refusing to subscribe the articles." See *Biog. Brit.* vol. 6. p. 3905, note, 9. [If this assertion be correct, it is wonderful that any one possessing such heretical notions should have continued to hold the episcopal, or any ministerial office in the Christian Church.] There are two speeches of his in the House of Lords in print, one in favor of the Union between England and Scotland, and the other on the trial of Sacheverell. (See Chalmer's *Biog. Dict.* vol. 29, p. 107.) The Oxford historian, *Ath. Oxon. edit. Bliss*, enables us to add the following: "a sermon in the cathedr. of Worc. upon the monthly fast-day, 16 Sept. 1691," on *Amos* 4. 21. Lond. 1691, 4to. A sermon before the Queen, at Whitehall, Feb. 26, 1691, *Hab.* 1. 13. Lond. 1692, 4to. "The unreasonableness and mischief of Atheism," preached before the Queen at Whitehall, Mar. 30. 1694. Ps. 14. 1. Lond. 1694. 4to. The Bp's sermon on lay baptism, called forth "a letter" from Dr. Brett, addressed "to the author of *Lay Baptism invalid*, wherein the doctrine of lay baptism taught in a sermon said to have been preached by the Bp. of [Oxford.] Nov. 7. 1710, is censured and condemned by all reformed churches." See Nichols's *Lit. Anec.* 18th cent. 1. 411. This letter was replied to in Bingham's *Scholastical Hist. of Lay Bapt.*

Portraits.—There is an engraved Portrait in Hutcheson's *Hist. Durh.* vol. 1. 566, copied

from a print by Vertue, after an original painting, when Bp. of Sarum. Granger *tacet*. Noble *Contin.* vol. 3. p. 72, mentions, besides that we have alluded to in Hutchinson's Durham, the 2 following prints—Will. Talbot, Bp. of Durham, when Bp. of Sarum, as Chancellor of the Order of the Garter, *mez.* G. Kneller, p. Faber sc.—Will. Talbot, Bp. of Durham;—also, when Bp. of Sarum, in the robes of the Order, as Chancellor, *la. fol.* G. Kneller, p. Vertue sc. 1720. Bromley mentions the two last, Per. 8. cl. 4. p. 272.

The following pedigree will shew the descendants of the Bishop.—Much interesting information respecting the Talbot family, will be found in Bp. Porteus's *Life of Abp. Secker*, Nichols's *Liter: Anec: of 18th cent.* ix 765. Butler's *Life of Bp. Hildesley*, and *Gent. Mag.* xlii p, 257. lxvi. 631.

WILLIAM TALBOT of Mary, daughter of Thomas
 Stourton Castle, co. Staff. Doughty, of Whittington,
 son of John of Rudge, co. co. Worc. Esq.
 Salop, son of Sherington,
 son of John of Salwarp,
 half-brother to Sir John
 of Grafton, and son of Sir
 John T.

Istly. daughter of Crispe att. at law no issue	WILL : TALBOT, Bp. Ox. 1699 SAR. 1715 DUR 1722 ob. 1730	2ndly. Cath. dau. of Ald. King, of Lond.	Istly. Walter Lyttelton, of Esq.	Cath : Lancelot Blackburne, of York	Fran-ces	Sam. Jewkes of Wolverley, Worc. Esq.
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I. Charles, 1d Chancellor Ist Lord Talbot of Hensol	Cecily Matthews, [great grand dau. and heir of David Jenkins of Hensol co. Glam. the loyal judge temp Car 1. who mar: Cecilia dau. of Sir Thos. Aubrey, ancest. of the pres. bart. by Mary dau. of Ant. Mausel, who was 4th in desc. from Agnes Chichele, dau. of Wm. bro. of Abp. C. — See <i>Stem. Chic.</i> Apx. 422.]	2. Edward, M. A. Fell. Oriel, Archd. Berks, obiit 1721, having m. Mary, dau. of Rev. Geo. Martyn, preb. Liuc. & left an only dau. the celebrated Catherine, named in will of Bp. Butler 1752. Her much admired <i>Letter to a new born infant</i> , may be seen in <i>Gent. Mag.</i> 1770, p. 76, vol. xl.	3. Sherington, col. reg. foot, m. Midget, & had issue. — 4. Henry. com. excise, <i>ob. s. p.</i> — 5. Cath. m. Edw. Sayer, Sp. Chan. Dur. MP. Totness ob. 1731. — 6. Hen. Maria, m. C. Trimnel, Bp. of Winch.
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I. Cha. Rich. <i>ob. s. p.</i> 1732 *	2. Will : 2d. Lord created Earl 1761 fought a duel with Wilkes, crea. Bar. Dynevor 1780, remainder to his only dau. ob. 1782, when the Earldom bec. ext. but bar. of T. went to his neph. & bar. of D. to his dau.	3. John, to whom Bp. Runble gave £25,000	Cath : 4. Geo. D. D. dau. of declined the John, Bp. ric. of St. 2d vis. Dav. offered Chet- to him on the wynd. death of Bp. Ellis in 1760, ob. Nov. 19, 1785. See a high character of him in <i>Gent. Mag.</i> 1785, p. 922, and 948.	Hon. Anne Bouverie dau of Jacob Ist vis Folkstone & sister of Ist E. of Radnor
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Cecil baroness Dynevor	George Rice MP. co. Carn.	John Chetw. T. succ : his uncle as 3d Ld Talbot 1782 & was crea. Earl T. 1784, — obiit 1793	Ldy Char Hill dau. of Wills, Ist M of Downsh.	Charles, late dean of Sarum ob. 1823	Lady Elis. Somerset, dau. of Hen. 5th Duke of Beaufort
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Geo. Talbot Rice, present Lord Dynevor Charles Chetwynd Talbot, present Earl Talbot issue

[The Peerages are incorrect in calling the present Earl's Father *William*, his name was JOHN]

* This Charles Talbot, eldest son of the Chancellor, a most promising youth, died before his father, in 1732-3. He had made the tour of Europe with Thomson, Author

John Talbot, of Salwarp, county of Worcester, who died 1572, having married Olivia, daughter and heir of Sir Will. Sheringham, of Lacock Abbey, Wilts, (from whom that property was acquired,) had issue a son and heir, Sherington, of both those places. This Sherington, married, 1stly, Eliza, daughter and co-heir of Sir Tho. Leighton, of Feckenham, county of Worcester, by Mary, younger of the two daughters, and co-heirs of Edw. last Lord Zouche of Harlingworth, co. Norts, who *ob.* 1625. Sherington Talbot, had issue 6 sons, from whom there is now no surviving issue in the male line. Sherington, eldest son of Sherington, had issue by his wife, a daughter of John Lyttelton, of Frankley, Esq. an only son, Sir John Talbot, of Lacock, who *ob.* 1714, leaving 3 daughters his co-heirs; 1. Ann, 2. Barbara, wife of H. Yelverton, Lord Grey de Ruthyn, and Vis. Longueville, and by him was mother of Talbot, 1st Earl of Sussex. 3. Gilberta; Ann Talbot, the eldest *m.* Sir John Ivory, by whom she had John Ivory Talbot, of

of 'The Seasons,' to whom Lord Talbot was a liberal patron, and kind benefactor. The Poet, thus elegantly and affectionately bewails his early death:

• O! my lamented Talbot! while with thee,
 The Muse gay rov'd the glad Hesperian round,
 And drew th' inspiring breath of ancient arts,
 Ah! little thought she, her returning verse,
 Should sing our darling subject to the shade!
 And does thy mystic veil from mortal beam,
 Involve those eyes, where every virtue smil'd,
 And all the father's candid spirit shone?
 The light of reason pure, without a cloud;
 Full of the generous heart, the mild regard:
 Honor, disdain'g blemish, cordial faith,
 And limpid truth, that looks the very soul.'

[Opening of the Poem on Liberty.]

Lacock, M. P. for Wilts, *temp.* G. 2. who, by Mary, daughter of the 1st, and sister and heir of Tho. 3d and last Lord Mansel, had a dau. and 2 sons, viz. John of Lacock, and Thomas in holy orders, Rector of Collingbourn-ducis : The dau. *m.* the Rev. Dr. Davenport. John, the eldest *ob. cœl.* and devised Lacock to his sister, and her heirs, in consequence of which, her son became the possessor ; and having on his uncle's death, taken the name of Talbot, was distinguished by the name of Davenport Talbot. The 2d son, the Rev. Tho. Talbot, by virtue of the will of the last Lord Mansel, his maternal uncle, became possessed of Margam, and all the estates of the Mansel family, in Wales. He *m.* about 1746, Jane, only daughter of Tho. Beach, Esq. of Keevil, Wilts, and had issue Tho. Mansel Talbot,* the possessor of Margam, co. Glamorg. the old seat of the Mansels, who *m.* Feb. 1794,

* To this gentleman an elegant poem was addressed, while on his travels, by the late Rev. J. Walters, of Jesus Coll. Oxf. 8vo, 1780. See p. 69. The following is an extract ;

“ Thy sires in senates and in fields renown'd,
 With olive wreaths and war worn chaplets crown'd,
 True to their Prince, and champions of the laws,
 They fought and conquer'd in their country's cause ;
 Oft round their warrior lords the hardy swains
 Took arms, and march'd embattled on the plains ;
 For still at liberty's inspiring call,
 A train of heroes pour'd from MARGAM's Hall.
 Now all alone, all silent in the grave,
 Repose the good, the eloquent, the brave :
 Their fame, their worth, their mem'ry time invades,
 And fate surrounds them with her tenfold shades,
 From the dark vault, where each great Mansel lies,
 On *Thee* we turn our all expecting eyes ;
Thee from their tombs the sacred dead implore,
 Their steps to follow, and their fame *restore*.”

Mary Strangways, 2d daughter of the Earl of Ilchester, and has issue.

Thus we have seen that the Lacock branch of the Talbots descends from the first Sherington TALBOT, by his 1st wife, (Eliz. Leighton.) After her death, he married, 2ndly, Mary, daughter of John Washbourne, of Winchenford, Esq. by whom he was father of John Talbot, of Rudge, county of Salop, who was father of Will. of Stourton Castle, county of Stafford, who was father of the Bishop.

This Sherington, who died about 1640, was as we have already noticed, son and heir of John Talbot of Salwarp, which John was younger brother by the half-blood of Sir John Talbot of Grafton, county of Worcester, ancestor of the Earls of Shrewsbury; and both of them sons of Sir John, of Grafton, who had married, 1st, the heiress of Troutbeck; and, 2ndly, the daughter of Wrottesley of Wrottesley. Sir John Talbot's 2nd wife remarried with Will. 2nd son of Sir John Lyttelton, of Frankley, county of Worcester.

The families, therefore, of Earl Talbot, and the Talbots of Lacock, descend from one common ancestor, viz. the 1st Sherington Talbot of Salwarp and Lacock. The Talbots of Lacock from his 1st match, (Leighton,) and Earl Talbot, from his 2nd, (Washbourne,) while the Earls of Shrewsbury proceed from Sir John

Talbot of Grafton, elder brother by the half-blood of the above Sherington Talbot's father. Thus the Earl of Shrewsbury descends from Talbot of Grafton, and Earl Talbot, &c. from Talbot of Salwarp, two half-brothers, and both descended from the Hon. Sir Gilbert Talbot of Grafton, 3d son of John, 2d Earl of Shrewsbury, by his 2d wife Eliz. daughter of James Butler, Earl of Ormond.

Compare the foregoing genealogical *Notitia* with Collins, *Peerage*, 5, 399, (where, paragraph 3. for 2d vol. read 3d, p. 1.) See also *Topographical Description of Tixall*, (4to, Paris, 1817, for private distribution only, from the classic pen of Sir Thomas Clifford, Bart. and A. Clifford, Esq. pp. 18. 144. (In pedigree C. at p. 144, it would appear that Sir Gilbert was 2d, not 3d son, as he every where else occurs.) See *Dugd. Bar.*, 1. 235; *preface* to Bp. Percy's *Reliq.* of Ancient Poetry, and Shaw's *Hist. Staff.* 1. 268. The 1st Earl of Shrewsbury was Lord Lieutenant of Ireland, 1414, and his brother Abp. of Dublin. It was on that Earl's sword that a Latin inscription, not quite Augustan, was placed: "*Sum Talboti pro occidere inimicos suos*."—"I am Talbot's, for to slay his enemies." See Bp. Horne's common place book, appended to *Jones's life of him*, p. 262.

7. RICHARD WILLIS,

SUCCESSIT A. D. 1721—TRANS AD WINT. A. D. 1723.
 OBIT A. D. 1734.

Nash, *Hist. Worcest.* 2, 279, calls Willis the son of a “capper*,” at Bewdly, county Worcest. where he was born in 1663.” But on the authority of the MSS. of the late Rev. Will. Hayley, a laborious antiquary, and also a native of Bewdly, we learn that Bp. Willis was the son of a journeyman tanner. On the authority of the same MSS. we are informed, that his namesake, Dr. Will. Hayley, Fellow of All-Souls, and afterwards Dean of Chichester, was the Bishop’s first patron.

His baptism is thus entered in the Ribbesford Register—“Richard, son of William and Susannah Willis, baptized 16th Feb. 1663.”

He received the rudiments of his education at the free grammar school at Bewdly, (*Nash ut sup.*) whence he was removed to Oxford, where he was elected Fellow of All-Souls, (A. Wood, *Hist. and Antiq. Oxf. edit. Gutch.* 274.) of which society he was A. B. and was made A. M. by diploma, March 15. 1694. *Cat. Oxf. Grad.* The date of his Doctorate I do not find there.

* The term ‘capper’ is applied to a maker of woollen caps for seamen, a manufactory for this article was formerly carried on at Bewdly. See Nash’s *Worcestershire*, article *Ribbesford*.

After leaving Oxford, he became curate to the Rev. Mr. Chapman, minister of Cheshunt, one of the prebendaries of Chichester, and was chosen lecturer of St. Clement's, Strand, London, (*Nash. Worc. ut sup.*) where, becoming remarkable for his extemporaneous preaching, as Nash calls it, (*ib.*) or, with greater probability, as Richardson says, *Contin. Godw. Com. de præsul. 245.*) “concionēs memoriter recitando,” he was recommended to K. Will. III. as a proper person to attend him as chaplain to Holland, which he also did. The author of the *Hist. of Gloucester*, calls him ‘chaplain-general of the army, and sub-preceptor to the D. of Gloucester,’ *Svo, Cirencester, 1781. p. 326.*

Feb. 13, 1695, he was installed a prebendary of Westminster, (*Le Neve, Fasti. 374.*) Newcourt says, April 13, (*Repertorium, 1, 922.*) and on the 26th of December 1701, he was promoted to the deanery of Lincoln. (Willis, *Cathedrals, 2, 82,* and *Le Neve. Fasti, 146,*) with which he also held the prebend of Welton Paynshall, in the same church. Willis, *Cathedrals. ut sup.*

On the death of Bishop Fowler, Geo. I. raised him to the mitre. He was elected Bishop of Gloucester, December 10, 1714, confirmed Jan. 15, consecrated the 16th, in Lambeth chapel, by the Bishops of Sarum, [Gilbert Burnet] Litchfield and Bangor, by commission from the Abp. of Canterbury, (Tenison) and installed April

13. *Hist. Gloucester, ut sup.* Le Neve. *Fasti.* 102, and *Abps. Cant.* pt. 1. p. 261. He had leave to hold the deanery in commendam, "which," says Le Neve, (*Fasti* 140.) "his Lordship at present [July 1715] enjoys." Noble calls him clerk of H. M. closet, and a commissioner for building 50 new churches. *Cont. Grang.* 3, 76.

In 1717, when Dr. Nicolson* was translated from the bishoprick of Carlise to that of Derry; and, in consequence, resigned the office of Lord Almoner, Bishop Willis was appointed Almoner, March 18. See Salmon, *Chronolog. Historian*, 378, and Bishop Nicolson's *Epistol. Corresp. edit. Nichols.* Lond. Svo, 1889. vol. 2, 477. Bishop Willis, appointed Dr. Lindford his sub-almoner. See a letter in *Epis. Corr. ut. sup.* from Dr. Willis to Archbishop Nicolson.

At Gloucester Bishop Willis sat 7 years; and on the translation of Bishop Talbot from Sarum to Durham, he was, on the 21st Nov. 1721, translated to Sarum, (*Richardson's Continuation*); and thence, after a government of this diocese for about 2 years, he was Nov. 21, 1723, promoted to Winchester, (*ib.*) where he presided 11 years, having been a bishop in all 20 years. He died suddenly (*Noble, Contin. Granger, Biog. Hist. Eng.* 3, 75.)

* Will. Nicolson, not Nicholson, as his name is usually, but incorrectly written: the famous Saxonist, who died Abp. of cashel, Feb. 14. 1726-7. Nicholson succeeded Abp. Wake, as almoner, in 1715.

at Winchester House, Chelsea, on the morning of August 10, 1734, in the 71st year of his age.

The Historian of Worcestershire already quoted, speaks of our Prelate in the following terms : “ He deserves to be remembered with gratitude by every Worcestershire man, as during the whole course of his life, he shewed a great affection for his native county ; and at Winchester provided for the younger sons of several gentlemen’s families of this county.” *Hist. Worc.* 2. 279.

Of Bp. Willis, very little has been recorded. He spoke in the debate on the Corporation and Test Acts. The speech may be seen in a work, entitled “ Episcopal Opinions on the Corporation and Test Acts, delivered in the House of Peers, in Dec. 1718, (he was then Bp. of Gloucester) by the Abps. Wake and Dawes, the Bps. Hoadly, Smalridge, WILLIS, Gibson, Robinson, Atterbury, Kennet, and Gastrell, with arguments by the D. of Buckingham, the Earls of Nottingham, Stanhope, Sunderland, Jersey, and Hay ; Lords Townshend, North, Grey, Coningsby, and Lansdown.” 8vo. printed by Messrs. Nichols, in 1790. This was an impartial account of the debates on both sides, printed from the original MSS. of the Reporters ; and the speech of Lord Lansdown, in answer to Bp. Gibson, from the handwriting of Bp. Atterbury. —The result of this debate was, the repeal of the occasional Conformity and Schism Bills ;

but the Test and Corporation Acts remained unaltered. See Nichols's *Liter. Anec.* 9. 85. sq.

When the celebrated, but unfortunate Atterbury, was to be hunted down, it is a remarkable fact, that almost all his Episcopal brethren, eagerly joined in full cry against him. Nor was Bp. Willis behind. Bp. Newton, in his interesting piece of autobiography, (reprinted with the lives of Pocock, Pearce, and Skelton. Lond. 1816. 2 vols. 8vo. vol. 2. p. 18) observes, that "Willis, [then] Bp. of Salisbury made a long and labored speech on the other side (viz. against Atterbury,) which he published soon after, and was rewarded by the bishoprick of Winchester, as Hoadly was by succeeding to Sarum." "Lord Bathurst," continues Bishop Newton, "wondering at this unanimity [among the prelates,] said, he could not possibly account for it, unless some persons were possessed with the notion of the wild Indians, that when they had killed a man, they were not only *entitled to his spoils*, but inherited likewise his *abilities*."

Bishop Willis appears to have left issue two sons. John, the eldest, of Chelsea, married in 1733, the year before his father's death, the only daughter of Col. Fielding; and William, his 2nd son, married Feb. 11, 1744, Miss Read of Bedford Row, London, with £40,000. See *Gent. Mag.* under the respective years.

The Bishop is not to be confounded with

another Dr. Willis, also dean of Lincoln, who had the rectory of St. John, Millbank, Westminster, in 1736.

“The Bishop’s wife, Isabella,” says Noble, *Continuation of Granger*, 3, 76. (See also Faulkner’s *Hist. Chelsea*, 330.) was buried in the N. vault of Chelsea church, Nov. 26, 1727.” Noble adds, that “the descendants of this Bishop still hold the manor of Malden, under a lease from Merton Coll. granted to him in 1707 after the term had expired, when the Goode family were to resign it, in consequence of a determination in favor of the college; it appearing that Q. Eliz. had wrested it, and the presentation, from that foundation, contrary to the restraining act.” vol. 3. p. 75.

The Bishop was buried in the S. aisle of Winchester Cathedral, a little above Bishop Wyckham. (Noble, *ut sup.*) Bishop Milner in his *Hist. Winchest.* 1, 445, calls the statue of Willis the most finished which the cathedral there contains. The principal design of the monument is a sarcophagus, upon which a figure of the natural size, representing the Bishop *in pontificalibus*, with the George hanging from his breast, as prelate of the order, reclines, supporting himself by the left arm upon a pile of books, and having the right hand extended towards heaven. The side columns supporting the pediment under which the figure is placed, are of a beautiful veined

marble, and the architecture of the whole, presents a finished specimen of the Composite.

The inscription, which is also recorded in Hall's *Histor. Acc. of Winch.* 97, and in the *Hist. and Antiq. Glost.* 8vo, 1781, 326, is as follows :

“ In memoriam
 Reverendi admodum in Christo Patris
 RICARDI WILLIS,
 Episcopi Wintoniensis,
 Viri
 ea morum simplicitate
 Ea animi integritate, et verborum fide
 Ut qui illum optime noverint
 Hi maxime estimaverint,
 Propensissime dilexerint.
 Patriam, Principem et Libertatem pudicam
 Unice amavit :
 Religionem interea vere Christique
 Sanctissime coluit
 Acerrime vindicavit.
 Nulla temporum varietate
 Debilitati, aut frangi potuit.
 In republica, in ecclesia
 Fidelis, constans et sui similis
 Egregiis hinc virtutibus instructus
 In mediis quos abunde meruit honoribus
 Felicissime censuit
 Donec annorum plenus
 Obiit 10 die Augusti, anno { Domⁱ. 1734.
 { Ætat. 71.
 Johannes Willis, armiger
 Filius ejus et hæres
 Pie memor
 Posuit.”

The Bp. had at least 5 sisters, one of whom married a Jones, and another Richard Hinckman, Bailiff of Bewdley, 1728. There are no monumental inscriptions for the family at Ribbesford. It is to be recorded of this Prelate,

that he stands first in the list of those who have preached before the Society for promoting Christian Knowledge, of which he was one of the earliest members. While Dean of Lincoln, he was an occasional attendant at the Board, and was requested to preach in St. Andrew's Church, Holborn, at the first general meeting of the Charity Schools, instituted at the suggestion of the Society.

I know of no publication by Bp. Willis.

Portraits—There is a Portrait of him at Sarum Palace. Noble mentions the following engraving of him, while "Bp. Wint. his own hair, sitting in a carved chair, *mez.* M. Dahl. *p.* Simon *sc.* Bromley notices the same, Per 8. cl. 4. p. 273.

Arms. *Willis* of Fen-Dilton, Camb. and Horingsley and Bales, Herts, Per fesse A. & Ar. 3 lions ramp. counterch. within a bord. Erm. *Willis*, of London. O. on a chev. betw. 3 mullets of 6 points A. a cross formee of the field—*Willis*, of Warlis, Essex, G. 3 lions ramp. within a bord. Erm.—*Edmondstone*.

8. BENJAMIN HOADLY.

SUCCESSIT. A. D. 1723.—TRANS. AD WINTON. A. D. 1734.
OBIIIT A. D. 1761.

Before entering on the life of this anti-prelatical Prelate, it will be necessary to remind the reader, that the dangerous and unscriptural, though popular and imposing doctrines broached by him, have been most ably and convincingly refuted by the very learned William Law, in his *Three Letters*, in the Bangorian Controversy. These letters have been reprinted in the *Scholar Armed*: vol. 1. p. 280—492. (The '*Scholar Armed*' is the running title: the full title is, 'The Scholar armed against the errors of the times: or, a Collection of Tracts, on the Principles and Doctrines of Christianity. The Constitution of the Church, and the authority of Civil Government.' 2 vols. 8vo.—a work that should be read by every friend to the Constitution, in Church and State. It is decidedly friendly to the good '*old paths*,' and is a sovereign antidote to the poison of Innovation, and of those latitudinarian principles, miscalled liberality, whose career threatens a second subversion of the altar and the throne of these realms.)

Hoadly, though a Bp of the Church of England, however incredible it may appear, was in the

fullest sense of the word—a *Dissenter*. The manifest tendency—the confessed object of his writings, is to demolish all institutions of apostolic origin, as inimical to ‘Civil and Religious Liberty.’ In the pride of human nature he postpones the tenor of Scripture, to the exercise of ‘private judgement.’ He lays the axe to the root of episcopacy—apostolic succession—church-communion, and christian unity: and substitutes, as all in all, sincerity; so that if a man be not a hypocrite, it matters not what religion he is of! In the plenitude of his ‘liberality,’ he writes the Church down to Dissenters instead of writing them up to it. With him, departure from the *sinless* communion of a Church, whose priesthood deduces its authority and commission, from the very fountain head of sacerdotal power is “no sin—with him to “divide the body of Christ,” is not only venial, but if done with sincerity, both commendable and acceptable.—Thus those who *sincerely hated and persecuted*, are on a par with those who *sincerely loved and obeyed* the Founder of Christianity. The well regulated mind revolts with disgust from such liberality, and latitudinarianism. Such, however, was the road to preferment at the juncture at which Hoadly lived, and while treading under foot the usages and doctrines of the Apostles, he was content to receive the emoluments, and enjoy the dignities of that Church, whose con-

stitution he despised, and whose authority he degraded and vilified.

In the following memoir, composed by the Bp's. son, the Rev. Dr. John Hoadly, for the *Biographia Britannica*, from which work it is faithfully reprinted (see *old edition*, fol. vol. 7. p. 98.) the reader will bear in mind, that I pledge myself to none of the commendatory phrases which filial partiality led the writer to adopt in regard to principles and doctrines which must be considered as an insult to every sober minded Churchman.

‘ HOADLY [BENJAMIN,] was successively
 ‘ Bp. of Bangor, Hereford, Salisbury, and Win-
 ‘ chester. The life of this “ pious and *judicious*
 ‘ *Divine*” was consistently spent in a perpetual
 ‘ exertion of the noblest faculties to the noblest
 ‘ end, the vindication of the religious and civil
 ‘ liberties of mankind in general, and of his
 ‘ country in particular. And at his death he left
 ‘ a monumental inscription written by himself,
 ‘ lest his zealous friends should erect any memorial
 ‘ of him inconsistent with the peculiar modesty
 ‘ of his life. He was the second son of the Rev.
 ‘ Samuel Hoadly* born at Westram in Kent,

‘ * *Samuel Hoadly*, was the eldest of twelve children of
 ‘ the Rev. John Hoadly, chaplain to the garrison of Edin-
 ‘ burgh Castle, by Mrs. Sarah Busbnell, whom he met with
 ‘ in the same ship, when the troubles of his country forced
 ‘ his family to New England. He was born at Guilford in

[Westerham near Seven Oaks] November 14,
 1676, and educated under his father's care, till
 New England, Sep. 29, 1643; came thence to Edinburgh
 April 14, 1655, where he had his school education; and Sep.
 29, 1659, went to King James's college there. He left
 Scotland July 22, 1662, with the family, who settled at
 Rolvenden in Kent; whence, January 2, 1662-3, he went to
 Cranebrook, to teach the free-school there, being little more
 than 19 years of age. He married, June 19, 1666, Mrs.
 Mary Wood, who died Nov. 25, 1668, in childbed of her
 second daughter, still-born. September 29, 1669, he mar-
 ried Martha, daughter of the Rev. B. Pickering, an eminent
 man at that time, and had been one of the assembly of di-
 vines, by whom he had nine children, of which the Bishop
 was the sixth. He first set up his private school in 1671,
 at Westerham in the same county, near which, at Halstead,
 his brother Mr. John Hoadly, was rector.* He moved
 again, 1678, to Tottenham High-Cross, in Middlesex, and
 thence, in May 1686, to Brook House in Hackney. From
 hence, in April, 1700, he was called to preside in the public
 school at Norwich, where his younger son John was several
 years his assistant, having been chosen under-master Sep.
 28, of the same year. He was very careful in the education
 of his sons; 1. Samuel, born July 3, 1675, a most prom-
 ising youth, who died in University College, Oxford, under
 17 years of age, having been scholar there near two
 years, and was buried in St. Mary's church, under a stone
 engraven to his memory. His father lamented his loss in
 very moving terms to his friend Grævius, who at the same
 time laboured under the like calamity. 2. Benjamin. 3.

* He appears to have been Master of the Grammar School of Westerham. See the Life of Dr. Thorpe, *Lit. Anec.* vol. iii. p. 509. Bishop Manningham of Chichester, succeeded Mr. Ireland, whose daughter he married, and who had himself succeeded Bishop Hoadly's father.

‘ he was admitted of Catherine-Hall, Cambridge,
 ‘ under Mr. Leng, (afterwards of Norwich) where

‘ John. He published while at Hackney *The natural method*
 ‘ *of teaching*, &c. which is esteemed the best book of the kind,
 ‘ and hath borne eleven editions: and a school edition of
 ‘ *Phædrus*, with short notes. He had also made considerable
 ‘ progress in an exact Latin dictionary; in a prosody, and
 ‘ other parts of his scheme of *The natural method*, of which
 ‘ what he published was but one of four or five designed for
 ‘ the English, Latin, and Greek Languages. It is remarkable
 ‘ that this excellent school master and critical scholar died
 ‘ April 17, 1705, without ever having had any preferment in
 ‘ the church. His Lordship’s mother died January 13, 1702-3,
 ‘ and they both lie buried (together with Benjamin Hawkins,
 ‘ a grandchild by their daughter Frances) in St. Luke’s chapel,
 ‘ within the cathedral at Norwich. His youngest son John,
 ‘ born at Tottenham, High-Cross, Middlesex, September 28,
 ‘ 1678, was Chaplain to Bishop Burnet, and by him made
 ‘ Chancellor, and Canon Residentiary, of the Church of Salis-
 ‘ bury, Archdeacon of Sarum, and Rector of St. Edmund’s in
 ‘ that city. In 1717 he was presented by Sir Peter King,
 ‘ then Lord Chief Justice, to the rectory of Ockham in Surry;
 ‘ and afterwards made Canon of the church of Hereford, by
 ‘ his brother, when Bishop of that see. These preferments
 ‘ he enjoyed till he was nominated in 1727 to the united sees
 ‘ of Leighlin and Fernes in Ireland; but the first King George
 ‘ dying before the instruments had passed the offices, new
 ‘ ones were graciously expedited by his late Majesty immedi-
 ‘ ately on his accession. On January 17, 1729-30, he suc-
 ‘ ceeded Dr. William King in the Archbishopric of Dublin;
 ‘ and on Primate Boulter’s decease, in October 1742, the
 ‘ late Duke of Devonshire’s father, then Lord Lieutenant,
 ‘ had made all solicitations needless within *an hour* after the
 ‘ news arrived. His expression to the King was, *That he*

‘ as soon as he commenced M. A. he became tu-
 ‘ tor, and discharged that office two years with
 ‘ the highest reputation.† He took orders under

‘ *could not do without him* ; and he was accordingly appointed
 ‘ Archbishop of Armagh, Primate and Metropolitan, &c. He
 ‘ married Mrs. Anne Warre, and left one daughter, Sarah, still
 ‘ [1766] living, married in his life time, to Bellingham Boyle,
 ‘ Esq. of Rathfarnham near Dublin, nearly related to the late
 ‘ Speaker of the House of Commons. He died July 19, 1746,
 ‘ aged 68, of a fever, caught by too assiduously attending on
 ‘ his workmen, and by his own desire was buried at Tallaght,
 ‘ in the same vault with his lady and her mother ; where he
 ‘ had erected a noble monument to himself, the most elegant
 ‘ as well as convenient episcopal palace in that kingdom,
 ‘ from the ruins of an immense castle of that name ; but he
 ‘ raised a nobler in the hearts of the Irish, by indefatigably
 ‘ promoting the improvement of agriculture by his skill, his
 ‘ purse, and his example. He published, 1. *A defence of Bp.*
 ‘ *Burnet on the Articles, in answer to Dr. Binks's prefatory*
 ‘ *discourse, &c.* 4to. 2. Another, *Thoughts on Bp. Bever-*
 ‘ *idge's writings, or some similar title, relating to the same*
 ‘ subject, in a humourous way, in 8vo. 3. *A sermon on the*
 ‘ *public fast, 1704.* 4. *An assize sermon at Sarum,*
 ‘ 1706-7. 5. *A sermon before the House of Commons, Jan.*
 ‘ 30, 1707-8. [Vide Plura in Stuart's *Hist. Armagh.*]

‘ † For his B. A. degree, he was indulged with no less than
 ‘ seven terms, *ob gravissiman valetudinem* ; and so early had
 ‘ other reputable marks of distinction conferred upon him.
 ‘ While under-graduate he had the small-pox in a deplorable
 ‘ manner, and now laboured under a bad strain, which, ill
 ‘ managed by an unskilful surgeon, would have cost him his
 ‘ leg, had not serjeant Barnard undertaken to save it, con-
 ‘ trary to the opinion of several eminent surgeons at the con-
 ‘ sultation. He was a cripple all his life, using a cane when he

‘ Dr. H. Compton Bp. of London ; and the next
 ‘ year quitting his fellowship (vacated, as is most
 ‘ probable, by his marriage) was appointed to the
 ‘ lectureship of St. Mildred in the Poultry, in
 ‘ which he continued ten years ; officiating at the
 ‘ same time for the Rev. Mr. Hodges, rector of
 ‘ St. Swithin’s, during his absence at sea as chap-
 ‘ lain-general of the fleet 1702. Two years after
 ‘ he obtained the rectory of St. Peter’s Poor, in
 ‘ Broad-Street, London, in a great measure by
 ‘ the recommendation of the Rev. Dr. William
 ‘ Sherlock,* Dean of St. Paul’s, to that chapter,
 ‘ of whom he always spoke as uniformly kind to
 ‘ him. His writings, published during the course
 ‘ of these last years, tending to the advancement
 ‘ of natural and revealed religion, and to the
 ‘ justification of the noblest principles of civil li-
 ‘ berty, produced in the year 1709, a vote of the

‘ appeared in public, and crutches at home, and always
 ‘ preaching in a kneeling posture on a stool. He was much an
 ‘ invalid all the former part of his life, and thought to be sink-
 ‘ ing into a consumptive habit till between thirty and forty,
 ‘ when his circumstances enabled him to take the air daily in
 ‘ a chariot (which he pursued with an extreme exactness till
 ‘ a very few days before his death) he grew rather corp-
 ‘ lent, and enjoyed a general good state of health.

‘ * *The Rev. Dr. William Sherlock.*—The Dean had the
 ‘ generosity not to take the merit of it to himself, but intima-
 ‘ ted to Mr. Hoadly that Dr Fleetwood’s good opinion had
 ‘ been of great service to him. And to this it is supposed
 ‘ Mr. Hoadly refers. See the catalogue of his works, No. 1.

‘ House of Commons* in his favour too honour-
 ‘ able to be omitted. On February 13, 1710, he
 ‘ was presented by Mrs. Howland† to the rectory

‘ * Resolved, 1, that the Rev. Mr. Benjamin Hoadly, Rec-
 ‘ tor of St. Peter’s Poor, London, for having often justified the
 ‘ principles on which her Majesty and the nation proceeded
 ‘ in the late happy Revolution, hath justly merited the favor
 ‘ and recommendation of this house. 2. That an humble ad-
 ‘ dress be presented to her Majesty, that she would be gra-
 ‘ ciously pleased to bestow some dignity in the church on
 ‘ Mr. Hoadly, for his eminent services both to the church
 ‘ and state. The Queen answered, that she would take a
 ‘ proper opportunity to comply with their desires; which
 ‘ however she never did. The member who made the motion
 ‘ was Anthony Henley, Esq. father of the present [1766] lord
 ‘ chancellor, who though scarce known to Mr. Hoadly, did it,
 ‘ no doubt, with the most kind intention towards him, and the
 ‘ best inclination to the cause of liberty which he defended;
 ‘ but without Mr. Hoadly’s knowledge, or any previous
 ‘ consultation with him or his friends. On many accounts it
 ‘ gave him great uneasiness.

“ † I cannot but think it due (says his lordship) in point
 “ of gratitude to her memory, publicly to acknowledge this
 “ singular obligation to her, that in the year 1710, when *fury*
 “ seemed to be let loose, and to distinguish *me* particularly,
 “ she herself, unasked, unapplied to, without my having ever
 “ seen her, or been seen by her, chose, by presenting me to
 “ the Rectory of Streatham, then just vacant, to shew, in her
 “ own expression, that *she was neither ashamed nor afraid to*
 “ *give me that public mark of her regard at that critical*
 “ *time.*” To her he afterwards inscribed his volume of ser-
 ‘ mons on *The terms of acceptance*; and on May 1, 1719,
 ‘ preached her funeral sermon in Streatham Church. This
 ‘ excellent lady was relict of a very eminent and opulent mer

‘ of Streatham in Surry, as a qualification for
 ‘ which, he was honoured with a chaplainship to
 ‘ his grace Wriothlesley Duke of Bedford. On
 ‘ Feb. 16, 1715-16, he was admitted and sworn
 ‘ King’s Chaplain, having before been honoured
 ‘ with the degree of D. D. by Abp. Wake.* He
 ‘ was appointed to the bishopric of Bangor on St.
 ‘ Thomas’s day, 1715, and consecrated the 18th
 ‘ of March following; with which he held both
 ‘ his livings in commendam. It was a very *sin-*
 ‘ *gular* circumstance (not to his dishonour) that
 ‘ when he went to court to kiss hands on the
 ‘ occasion, he did not know the way up stairs;
 ‘ and when there, sat in an outer room, till he
 ‘ was shewn into the presence. On his Lordship’s
 ‘ publishing in 1716 his *Preservative against the*
 ‘ *Principles and Practices of the Non-jurors both*
 ‘ *in Church and State*; and March 31, 1717,
 ‘ preaching his famous sermon on *the Nature of*
 ‘ *the Kingdom or Church of Christ*, before the
 ‘ King (which was immediately printed by special

‘ chant of London, and grandmother of the last and present
 ‘ [1766]dukes of Bedford, the Duchess dowager of Bridg-
 ‘ water, and the dowager Countess of Essex.

‘ * As appears by the warrant of the Duke of Bolton, then
 ‘ Lord Chamberlain, wherein he is termed D. D. and from
 ‘ the 4th edit. of his sermon *on the delusions of many protest-*
 ‘ *ants*, preached at St. Peter’s Poor, published (as the print-
 ‘ ers affect) in 1716, where he is called Benjamin Hoadly D. D.
 ‘ Rector of the said church.

‘ command) so great offence was taken by the
 ‘ clergy at the doctrines therein delivered, that it
 ‘ was resolved to proceed against him in Convo-
 ‘ cation as soon as it should sit. And here began
 ‘ the famous controversy which bears his name.
 ‘ The *lower house* accordingly drew up their *re-*
 ‘ *presentation*, &c. but before it could be brought
 ‘ into the *upper house*, that whole assembly was
 ‘ prorogued by a special order from the King ;*
 ‘ nor was it permitted to sit, or do any business,

* ‘ I had no other *thought, desire, or resolution*, (says his
 ‘ Lordship) but to *answer* in my *place* before the *same house*
 ‘ to which this accusation was designed to be brought ; but
 ‘ it was thought proper (out of a sincere regard, as I verily
 ‘ believe, to the interest of our *constitution in church and*
 ‘ *state*) to put a stop to the sitting of the Convocation ;
 ‘ which (because it has been unkindly and industriously re-
 ‘ presented as the effect of my solicitation, and an argument
 ‘ of my fear, and what I fled to for *refuge*, I am obliged to
 ‘ declare before the whole world) was done not only without
 ‘ my seeking, but without so much as my knowledge, or even
 ‘ suspicion of any such design, till it was actually resolved
 ‘ and ordered.—Of this—this defence (which I promise pub-
 ‘ licly at soon as possible) is, I hope, an unanswerable argu-
 ‘ gment.’ He adds, ‘ The prorogation of the Convocation
 ‘ tends not to hinder *any light* from appearing, but the con-
 ‘ trary. For the debate is by this means taken from the *bar*
 ‘ of *human authority*, and brought to that of *reason and scrip-*
 ‘ *ture* ; removed from a trial by *majority of voices* (which can-
 ‘ not be a trial to be contended for either by truth or by the
 ‘ church of England) and brought to that of *argument* only.
 ‘ And certainly no *Christian* or *Protestant* can justly and con-
 ‘ sistently find fault with this.’

‘ till the resentment entirely subsided. In 1720
 ‘ he resigned the rectory of St. Peter’s Poor; and
 ‘ in 1721 was translated into the see of Here-
 ‘ ford. During his short continuance in this
 ‘ bishopric, happened the trial of the Bp. of Ro-
 ‘ chester (Atterbury), 1723, in whose sentence he
 ‘ most conscientiously concurred, for reasons best
 ‘ seen in the *Remarks* on that event, which are
 ‘ universally ascribed to him. Upon his transla-
 ‘ tion to the see of Salisbury, he resigned the rec-
 ‘ tory of Streatham, his most beloved retirement.
 ‘ Eleven years after, he was advanced, on the
 ‘ death of Bp. Willis (whom he had also succeed-
 ‘ ed at Salisbury) to the bishopric of Winchester,
 ‘ which he held near 27 years; till on April 17,
 ‘ 1761, at his palace at Chelsea, in the same calm
 ‘ he had enjoyed amidst all the storms that blew
 ‘ around him, he died full of years and honours,
 ‘ beloved and revered by all good men.* His

* ‘ On the night before he was carried up to bed, as usual,
 ‘ in perfect health; and in the middle of the night was seized
 ‘ with a vomiting, &c. the violence of which was put a stop
 ‘ to in about an hour; after which he lay quiet till about eight
 ‘ o’clock the next evening, when his lady, who watched the
 ‘ whole time with the utmost attention, by his bedside, found
 ‘ him *dead*, not knowing the moment of his departure. Two
 ‘ winters before he had a severe attack of St. Anthony’s fire,
 ‘ which his great natural strength discharged; and it was im-
 ‘ agined that another of the same kind, which nature ex-
 ‘ hausted by age could not throw out, was the immediate
 ‘ cause of his death.

‘ useful labours in the cause of *religious* and *civil*
 ‘ *liberty* will be gratefully remembered as long
 ‘ as Great Britain shall be a nation. He was
 ‘ uncommonly fortunate in domestic life, having
 ‘ been married to two excellent women, in whom
 ‘ he was completely happy : 1. Mrs. Sarah Curtis,*
 ‘ on May 30, 1701. 2. On July 23, 1745, Mary,
 ‘ daughter and coheiress of Dr. John Newey,
 ‘ Dean of Chichester. By his first Lady he had
 ‘ three sons Samuel, Benjamin, and John.† Only

* Born 1676, about six months before his lordship, was
 ‘ excellent in the art of painting, as *he* was, in his younger
 ‘ days, in that of music. She was a scholar of Mrs. Beale
 ‘ and her son Charles, who were bred under Sir Peter Lely.
 ‘ Many of her portraits would do honour to a professor of
 ‘ the art ; particularly a pair of small whole lengths, of Mr.
 ‘ Hoadly just after, and of his brother just before, they were
 ‘ in orders ; and another of Bishop Burnet in the family of
 ‘ ——— Michel, Esq. who married one of his daughters,
 ‘ from which Mr. Vertue made an excellent engraving.

† ‘ Benjamin was born Feb. 10, 1705-6, educated (as was
 ‘ his younger brother) at Dr. Newcome’s at Hackney, and
 ‘ Benet College, Cambridge ; the former being admitted Pen-
 ‘ sioner April 8th, 1722, under the worthy Abp. Herring,
 ‘ then tutor there ; and the latter, eight years after, Fellow-
 ‘ Commoner under the Rev. Mr. Edward Beacon, now Rector
 ‘ of Calbourne, in the Isle of Wight. Here he took a degree
 ‘ in physic, and particularly applying to mathematical and
 ‘ philosophical studies, was well known (along with the
 ‘ learned and ingenious Drs. David Heartley and Davies, both
 ‘ late of Bath, who with him composed the whole class) to
 ‘ make a greater progress under the blind professor Saunder-

' the latter survived him, who never disobeyed
 ' him till after his death, when he erected but a
 ' derson, than any young gentleman then in the University,
 ' When his late Majesty was at Cambridge, he was upon the
 ' list of gentlemen to be created Doctors of Physic; but,
 ' either by chance or management, his name was not found
 ' in the last list; and he had not his degree of M. D. till
 ' about a month after by a particular mandamus. Through
 ' this transaction it appeared that Dr. Snape had not
 ' forgotten or forgiven the name of Hoadly; for he not
 ' only behaved to him with great ill manners, but obstructed
 ' him in it as much as lay in his power. He was F. R. S. very
 ' young, and had the honour of being known to the learned
 ' world as a philosopher, by a letter from the Rev. Samuel
 ' Clarke to Mr. Benjamin Hoadly, F. R. S. occasioned by the
 ' present controversy among mathematicians concerning the
 ' proportion of velocity and force in bodies in motion. He
 ' was made Registry of Hereford, while his father filled
 ' that see, and was early appointed physician to his Majesty's
 ' household, in which post he behaved with *singular honour*.
 ' He married, 1st, Elizabeth daughter of Henry Betts, Esq.
 ' of Suffolk, counsellor at law, by whom he had one son,
 ' Benjamin, that died an infant. 2. Anne, daughter and co-
 ' heiress of the honourable General Armstrong, by whom he
 ' left no issue. He died in the life-time of his father, Aug.
 ' 10, 1757, at his house at Chelsea, now Sir Richard Glyn's,
 ' which he built ten years before. He published, 1. *Three*
 ' *letters on the organs of respiration, read at the Royal Col-*
 ' *lege of Physicians, London, A. D. 1737, being the Gul-*
 ' *stonian lectures for that year. To which is added an Ap-*
 ' *pendix, containing Remarks on some Experiments of Dr.*
 ' *Houston, published in the Transactions of the Royal Society*
 ' *for the year 1736, by Benjamin Hoadly, M. D. Fellow*
 ' *of the College of Physicians, and of the Royal Society*
 ' *London, 1740. 4to. 2. Oratio anniversaria in theatro Col.*

‘ decent monument to his memory, near the place
 ‘ of his interment in his cathedral of Winchester.

‘ *Medicor. Londiniensum ex Herveii instituto habita, die 18^o Oct.*
 ‘ 1742, a *Benj. Hoadly, M. D. Coll. Mea. et S. R. S.* 1742.
 ‘ esteemed a very elegant piece of Latin. 3. *The Suspicious*
 ‘ *Husband*, a comedy, &c. by Dr. Hoadly, London 1747, with
 ‘ a most handsome dedication to his Royal Master. This is
 ‘ as true a picture of the genteel manners of the times as
 ‘ ever was drawn for the stage, and which will keep posses-
 ‘ sion of it, even after his dear friend (the original *Ranger*)
 ‘ shall have left it. 4. *Observations on a series of electrical*
 ‘ *experiments.* By Dr. Hoadly, and Mr. Wilson, F. R. S.
 ‘ 4to, 1756.’

‘ John, still living, [1766,] was born Oct. 8, 1711, O. S.
 ‘ took a degree in law in 1735; and in 1747 was ho-
 ‘ noured with that of L. L. D. (the first degree conferred) by
 ‘ the excellent Archbishop Herring. He married Eliza-
 ‘ beth daughter of James Ashe, Esq. of Salisbury, by whom
 ‘ he hath no issue. He was appointed Chancellor of the
 ‘ diocese of Winchester, November 29, 1735, and was or-
 ‘ dained that year by his father. He was honoured (and
 ‘ particularly by the genteel manner of it) by the late Prince
 ‘ of Wales, being immediately appointed his chaplain;
 ‘ and by the Princess Dowager of Wales in like manner,
 ‘ May 6, 1751. He was collated to the Rectory of Alresford
 ‘ Nov. 29, 1737; and to that of Overton (void by the death
 ‘ of Bishop Clagget) Dec. 16, 1746, (sine cure); and *insti-*
 ‘ *tuted* to the Rectory of St. Mary’s, near Southampton, June
 ‘ 9, 1743, on the presentation of Martin Folkes, &c. execu-
 ‘ tors of the will of Abp. Wake; his nephew, the present
 ‘ Dr. Wake (in whose favour this option was bequeathed)
 ‘ not then being capable of orders. He was appointed to the
 ‘ mastership of St. Cross (sine cure) in May 1760; which
 ‘ preferments (all in the county of Hants) he now [1766] en-

‘ He was so happy as to live long enough to reap
 ‘ the full (earthly) reward of his labours : to see
 ‘ his christian and moderate opinions prevail
 ‘ over the kingdom, in church and state ; to see
 ‘ the non-conformists at a very low ebb, for want
 ‘ of the opposition and persecution they were too
 ‘ much used to experience from both, many of
 ‘ their ministers desiring to receive their re-ordi-
 ‘ nation from his own hands, and many of their
 ‘ congregations not able to support any minister
 ‘ amongst them, or else receiving contributions
 ‘ from their brethren of London to that end ; to see
 ‘ the general temper of the clergy entirely changed,
 ‘ the bishops preferring few or none of the intol-
 ‘ erant principles, and the clergy claiming no *in-*
 ‘ *herent authority*, but what is the natural result
 ‘ of their own good behavior as individuals, in
 ‘ the discharge of their duty ; to see the absurd
 ‘ tenet of indefeasible hereditary right, and of its
 ‘ genuine offspring an unlimited non-resistance
 ‘ (demonstrated by him to be founded neither in
 ‘ scripture nor reason) absolutely exploded ; and
 ‘ the Protestant succession in the present royal
 ‘ family as firmly fixed in the hearts and persua-
 ‘ sions of the people, as in the laws of God and
 ‘ joys. On this occasion Mr. Hoadly immediately resigned the
 ‘ sinecure of Wroughton, Wilts, in favour of the Rev. Mr.
 ‘ Conant, a relation of Abp. Wake ; and Bp. Hoadly soon
 ‘ after collated Mr. Wake to the Rectory of Knoyle, in the
 ‘ same county both in his patronage as Bishop of Winchester.

‘ the land. All personal prejudice (and there
 ‘ scarce ever was a man that had experienced
 ‘ more) he had entirely outlived ; wherever he
 ‘ was *known*, it was changed to its opposite ; and
 ‘ wherever but *seen*, it vanished.

ADDITAMENTA.

The following additions to Hoadly’s life of Bp. Hoadly, may not be unacceptable.

In private life, the Bishop’s character was truly exemplary and praise-worthy. ‘ *O si sic omnia !*’ An anecdote which confirms this assertion, must not be omitted. Richards, the historian of Lynn, (vol. ii p. 1027, note) relates that there was a Dr. Thackeray who kept a school at Harrow, and had but one living, and several children whom the Bp. had never seen, but having heard many favourable accounts of him, resolved to serve him in some way or other if he could, but said nothing to any body. When the happy opportunity was arrived, he sent for him one day, and when Dr. T. came into the room, the Bp. gave him a parchment, and told him he had long heard of his good character, and long been afraid he should never be able to give him any servicable proof

of the good opinion he had long conceived of him: that what he had put into his hands was the Archdeaconry of Surry, which he hoped would be acceptable to him, as he might perform the duty of it yearly, at the time of his leisure in the Easter holidays. Dr. Thackeray, was so surprised and overcome, with this extraordinary manner of doing him a favour, that he was very near fainting, as he was giving him institution.

The rival divines, Bps. Hoadly and Sherlock, were both exact contemporaries at Catherine Hall, Cambridge, and it should seem the seeds of rivalry were there sown. One day as they came away from lecture in Cicero's offices, Hoadly said "Well, Sherlock, you figured away finely to-day, by help of Cockman's translation." "No, really," says Sherlock, "I did not, for I tried all I could, to get one, and could hear only of one copy, and that *you had secured.*" *Liter. Anec. 18th Cent.* vol. 3. p. 240.

When Mr. Jones, of Welwyn, mentioned to Hoadly, that Lord Lyttelton had referred him for the solution of some scruples respecting Conformity, to Secker, Bp. of Oxford, Hoadly replied, "I somewhat wonder at this proposal. My Lord of Oxford's lips are glued." In return, Abp. Secker, one day at his table, when the Monthly Reviewers were said, by one of the company, to be Christians, replied, "if they were, it was *secundum usum Winton.*" (*Lit. Anec.* 3, 748, from *Duncombe's life and errors.*)

Bishop Hoadly, with all his ardor for civil and religious liberty, was a great persecutor of his episcopal brother Atterbury. He was no speaker in the house, but he took another course. "He had all along," says Bp. Newton, in his life of himself,* "pursued Atterbury with unrelenting animosity; had first attacked his sermon, at the funeral of Mr. Bennet; then his sermon upon charity; afterwards set forth an answer, in English, to his Latin sermon before the clergy; and still continued the pursuit, and stuck in his skirts to the last, by writing in a weekly journal a refutation of his speech, and a vindication of the judgment passed upon him: so that a gentleman of wit and learning, alluding to Bp. Hoadly's *lameness*, applied that saying in Horace,

Raro antecedentem scelestum
Deseruit pede pæna *claudo*.

On Dr. Friend's wishing to resign the living of Witney, to his son, afterwards Dean of Canterbury, which he could not do without the consent of Bp. Hoadly, he applied to him through Lady Sundon, better known as Mrs. Clayton, the bed-chamber woman, and intimate of Queen Caroline, and received this laconic reply; "If Dr. Friend can ask it, I can grant it." Several of Bp. Hoadly's letters to Mrs Clayton, who for a

* See Lives of Pocock, Pearce, Newton, and Skelton, 8vo. Lond. 1216, vol. ii. p. 36.

long time was sole arbitress of Church preferment, are preserved in his works. In one of them, which we give as a specimen of his Epistolary style, he says, "I do not follow great precedents, and write on the outside or in the front—To the much esteemed—To the much respected—To the highly honored Mrs. Clayton; but it is written within in lasting characters. Your own virtues have written it. Your other accomplishments are great and uncommon; but it is your sincerity and goodness which make the deepest impression, which manage the others, and give them their agreeableness." On the business of the living of Witney, he says—"I had no design in my neglect of avoiding to give all the assurances that you yourself had desired about Mr. Friend. If you and I continue on this dirty planet, you yourself shall be satisfied of the truth of what I have said to you, and I say this, the rather because if you are not satisfied in what I do, I am very sure I shall not be so myself, and you have done more in two or three words, when you tell me you shall esteem it as done to yourself, to move and engage me, (if I had not been already engaged to it) than all the oratory of all others could have done. And if that case should happen, which you once put, but which my heart will not suffer me to repeat, friendship and honor shall most certainly act a part which, if your spirit could then look out

and see it, would say "this is exactly as it would have been, had I been still there." *Lit. Anec.* 5, 87.

Dean Swift takes frequent occasion to mention Bishop Hoadly, and, in general, speaks of him slightly. In the journal to Stella, Sep. 13, 1710, he writes "I called at Bull's on Ludgate-hill; he forced me to his house at Hampstead to dinner, among a great deal of ill company; among the rest, Mr. Hoadly the whig-clergyman, so famous for acting the contrary part to Sacheverell. In a letter from Mr. Ford, Dec. 23, 1732, he says, "there is no danger of repealing the Test. The Court has taken the usual method of gaining the fanatic leaders much against the grain of the body. It is said the Bp. of Sarum is the chief encourager of them; that the Queen spoke to him, and that he answered, "he can be besmeared, although they would not suffer him to go the dirty road to Durham." That was the excuse they made him upon the last vacancy of that see. [*Lit. Anec. vol. 3, 140*]

Bishop Horne relates the following anecdote of Hoadly.—"There was a very scarce book, supposed to be written with force, against miracles. Middleton had long searched for it in vain. Hoadly was in possession of a copy, and furnished him with it. "You are a wicked man, (said he) and will make a bad use of it. Perhaps, I ought not to give it you. But—there—take it, and do your worst." This anecdote is in the

Bodleian library, as I have been informed by a friend”*

The MSS. of Mr. Jones of Welwyn have furnished us with the following particulars of the Bp.

“His Father, who was a sensible, religious, and worthy man and instructed him and his brother John in school learning, his parts, and the parts also of his brother, though not equal to his, said occasionally being in company with some of his friends “ My son, *John* will probably one day be a Bp. and Benjamin an Abp.—What he said, though no Prophet, proved in general true; only with this difference that his elder son was made a Bp. and his younger an Abp.” Mr. Jones, of Welwyn MSS. in 1761, in Lit. Anec. 3. 747.

“In a conversation which I had the honor of having with the Bp. W. many years ago in London, he told me that he thought our liturgical forms ought to be revised & amended only for our own sakes, though there were no dissenters in the land. He added that the strict measures taken at the last review were not approved by the famous Dr. Whichcott, but were thought by him to be much too severe, and the effects only of a strong party prejudice. ‘I plainly see said the Dr. what they would be at, but I shall disappoint them. I can myself with a good conscience conform, though others cannot, whom I greatly

* Jones's Life of Bp. Horne. Common-placc-book in the Appendix. p. 342.

pity heartily wishing them more liberty as really due to them by the laws of nature and those of the Gospel. I speaking for myself only, consider these things upon a much larger bottom. I see that I can still promote the Christian Religion in general, though cramp'd in some points, which I judge not to be very essential to it. 'This is the rule by which I conduct myself in such matters. At another interview with the Bp. when I had some scruples relating to certain particulars enjoined by law, he told me that for his own part he had constantly, while a Parish Minister, observed the rules prescribed, and amongst other injunctions that he had never omitted the Athanasian Creed, when ordered to be read in the Church:—but you,' said he with an agreeable smile on his countenance, "are I see much of the same mind with my late excellent friend Dr. Clarke, who, though having scruples to some things would yet continue in his Ministry to the established Church: but was not willing to enter into new engagements by repealing the subscriptions, &c. I leave you to God and your own judgment and conscience; for I never go farther."*

Willis in his *Cathedrals* says he was the only Englishman that had been appointed Bp. of Bangor since the Reformation.†

* See Nichols's *Lit. Anec.* vol. 3. p. 748. and *Gent. Mag.* 1783, pt. ii. 1029.

† *Bangor Cath.* p. 119.

The style of this Prelate's writings has had the honor of being immortalized in Pope's *Dunciad**

“Ye critics! in whose hands, as equal scales
I weigh what author's heaviness prevails,
Which most conduce to sooth the soul in slumbers
My Hoadly's periods, or my Blackmore's numbers.”

and again by the same Poet in the satire of Dr. Donne versified†

“But, Sir, of writers?—Swift for closer style,
But Hoadly for a period of a mile.”

Of his tenets, Mr. Chalmers‡ has with much truth observed:—“In his tenets he was far from adhering to the doctrines of the Church; so far, indeed, that is a little to be wondered on what principles he continued to possess conformity; and *his* attempt to gain over the dissenters who was *himself* the greatest dissenter that ever was preferred in the Church, is one of those inconsistencies which his admirers have never explained. But as he took great latitude himself, so he was ready also to allow it to others. His doctrine that sincerity is sufficient for acceptance, whatever be the nature of opinions, is favourable to such indulgence, but far from defensible on the genuine principles of Christianity. ¶ He was of course in high favor with all who wished to mould religion according to their own imaginations.”

* *Dunciad*, book 2, l. 367. † line 72. ‡ *New Biog. Dict.* vol. 17. p. 516.

The Rev. Philip Skelton, under a pretence of defending his character, exposes him in the following *badinage*. "It is very unjust," he says, to suspect that a Right Rev. Prelate, who is more pious, judicious, orthodox and learned than any that ever was, or ever will be, who has *sworn and subscribed* to all our articles, and has so tender a conscience, should be capable of writing so bad a book. It is a scandalous age that ascribes such a work of darkness to such an apostolic messenger of light!" Then he answers all the arguments produced by Hoadly in his *Plain account of the nature and end of the Lord's supper*, in such a manner as to satisfy any reasonable reader. See reprint of *Skelton's life*, 1816, vol. 2, p 317.

Indeed it is evident from the whole tenor of Hoadly's writings, that he was lamentably ignorant of the doctrines of the Church of which he was a Bishop. The notions which he had the audacity to broach however, were pleasing to the then ministry, *who took advantage of his imprudent concessions to dissolve the CONVOCATION*, inasmuch at least, that Government has not permitted it to proceed to business since Hoadly's time.

Bp. Hoadly sat at Bangor 6 years:—at Hereford 2:—at Salisbury 11:—and at Winchester 27, thus having, and from its highest eminence been a scourge to the Church for the long period of 46 years.

He died April 17, 1761, aged 85, and was buried in Winchester Cathedral. The following inscription, written by himself is attached to a sumptuous monument erected by his Son.

Hic juxta sepultum est
 Quicquid mortale fuit
 BENJAMINI HOADLY, S. T. P.
 Erat ille filius
 SAMUELIS HOADLY.
 Viri optimi et doctissimi, Eccl. Ang. Presbyteri,
 Scholæ privatæ per multos annos,
 Postea Scholæ publicæ Norvicensis informatoris, et
 MARTHÆ PICKERING,
 Viri Reverendi Benjamini Pickering filiaë.
 Natus Westerhamiæ in agro Cantiano
 Die 14^o. Nov. A. D. 1676.
 In Aulam Sanctæ Cath. Cantabr. cooptatus
 A. D. 1692, et ejusdem Aulæ postea Socius.
 In Ecclesia Santæ Mildr. de Poultrej, Londini,
 Per decem annos ab A. D. 1701,
 Concionator Pomeridianus.
 Rector ecclesiæ Sancti Petri Pauperis, Londi.
 Per annos sedecim ab A. D. 1704.
 Rector etiam ecclesiæ de Streatham* in com. Surriæ
 Per annos tredecim ab A. D. 1710.
 EPISCOPUS Bangorensis consecratus
 Martii Die 18^o. A. D. 1715.
 Episcopus Herefordensis confirmatus
 Nov. die 3^o. A. D. 1721.
 Episcopus Sarisburiensis confirmatus
 Oct. die 29^o. A. D. 1723.
 Episcopus Wintonensis confirmatus
 Sept. die 26^o. A. D. 1734.
 Uxores duxit
 1. SARAM CURTIS,†

* When Mr. Hoadly applied to Abp. Tenison for a dispensation to hold Streatham, with St. Peter's Poor, that metropolitan told him, that he "would sooner have a horn of grease poured down him," than grant such dispensation; however, he signed the fiat before he left the palace. This anecdote was communicated by the late Chancellor Hoadly, to the editor of the *Gent. Mag.* 1783.—Pt. 2. p. 672. See a diverting dialogue there between Abp. Tenison and Sir Jacob Astley.

† Sarah Curtis had been a paintress of portraits.—Vide plura in Lord Orford's works, vol. 3, p. 429, and *Granger's Biog. Hist. of Eng.* vol. 4. 128, for Diana Curtis, read Sarah. Vid. *Epit. Sup.* She died 1743.

Ex qua duos filios suscepit,
 Benjaminum in Med. Doctorum,
 Et Joannem Dioc. Winton. Cancellarium.
 2, MARIAM NEWEY,
 Viri Reverendi Johannis Newey, S. T. P.
 Et Decani Cicestrensis filiam:
 Feminas optimis animi dotibus ornatas,
 Et amore summo illi conjunctissimas.
 Obiit Apr. die 17^o. A. D. 1761. Æt. 85.

[On a smaller tablet under, is]

Patri amantissimo,
 Veræ Religionis ac Libertatis publicæ vindicæ
 De Se, de Patria, de genere humano optime merito,
 Hoc Marmor posuit
 J. HOADLY, filius superstes.

Of his monument, Dr. Milner, since deservedly raised to the Prelacy of the Roman Catholic Church, thus expresses himself in his history of Winchester.*

“Nor can the eye in this situation be restrained from fixing on that inimitable medallion of Bp. Hoadly against the pillar on the left hand over his tomb and epitaph. The hard stone here assumes the soft foldings of the Prelate’s silken ornaments, and the cold marble is animated with his living speaking features. But what an incongruous association of emblems do we here find crowded in the margin! The democratic pike and cap, is in saltire with the Pastoral Crozier; Magna Charta is blended with the New Scriptures, as equally the subject of the Bp’s. meditations!

* This work is one of the most elegantly written local histories we possess.—See 1st Edit. vol. 2. p. 32.

“One remark more will strike us before we loose sight of this monument. The column against which it is placed has been cut away to a considerable depth in order to make place for it, evidently to the weakening of the whole fabric. *Thus it may be said with truth of Dr. Hoadly, that both living and dying he undermined the Church of which he was a Prelate.*”

This celebrated passage in the 1st Edit: is here quoted free from some errors into which the writer had inadvertently fallen: and which on referring to the 2d Edit: we find he has corrected. [See vol. 2. p. 33. note.] Mr. Nichols's *Lit. Anec.* 3. 747 says that Dr. Milner is still in error by attributing Dr. Hoadly's dramatic writings to John, the clergyman and chancellor of Winchester instead of to Benjamin the Bp's eldest son, who was M. D.—but compare with *Lit. Anec.* 3. 142 where it is evident that John was the greater dramatic writer of the two. See also Chalmer's *Biog. Dict.* The Physician wrote only the *Suspicious Husband*, but the Chancellor, several pieces which Mr. Chalmers says, do not entitle him to a very high rank among the writers for the stage. He was “passionately addicted,” as his nephew Dr. Hoadly Ashe observed, “to theatrical compositions and representations.” See P. S. to Milner's *Hist. of Winch.* 2d Edit. vol. 2. p. 269.

These remarks of Dean Milner called forth an angry reply on the part of Dr. Hoadly Ashe, but

the dean in a Postscript to his 2nd edition* reports his opponent's arguments against him with infinite talent and spirit,

Portraits. There is an excellent portrait of the Bp. in the Stationers' Hall, the gift of one Wilkins a Whiggish printer. On a tablet underneath it is a foolish inscription, which may be read in *Lit. Anec. 18th cent.* vide Index article WILKINS. This painting is a half-length of the Bp. seated, habited in his robes as Prelate of the Order of the Garter. He appears to have been more than 60 years of age when the painting was done, and has pleasant full features shaded by a moderate sized powdered wig. Another, drawn by N. Hone after a wax model by Gosset, done in 1756, and engraved by Basire 1772-3. The one prefixed to the folio edition of his works, under which is inscribed Benjamin Hoadly, D D. Bp of Winchester, aged LXXX. There is also a fine portrait of him in the great room in the Bp's. palace at Salisbury.

Arms. A. Az. a pelican O. vuluing its breast, prop. Granted 1715. *Edmonstone. Harris. Hist. Kent.* p. 329 gives G. a bend ermine betw. 2 mullets pierced. Richardson, in his *Continuation of Bp. Godwin*, p 246 gives the same as Edmonstone: but in the plate there quarters with it, 2d & 3d, a shield O.

* Hist. Winch. vol. 2. p. 269.

The Bishop's son, Dr. Hoadly, who in 1740, was appointed Physician to Chelsea College, was author of the *Suspicious Husband*.* The family of Hoadly, it is presumed, is extinct.

The following letter from the Duke of Devonshire, to the Bp., on the subject of some preferment the latter had promised, but which he omitted to give to Archdeacon, afterwards Bp. Lowth, is too interesting not to be subjoined.†

‘ Dublin, Jan. 24, 1756.

‘ My Lord,

‘ I am extremely concerned that
 ‘ the first opportunity I should have of corre-
 ‘ sponding with the Bp. of Winchester, should
 ‘ be on so disagreeable a subject; and nothing
 ‘ but your lordship's letter could have forced me
 ‘ to trouble you, or enter into the discussion of a
 ‘ question which has given me a great deal of
 ‘ uneasiness, as well as surprize. As you have
 ‘ laid me under a necessity of giving my opinion,
 ‘ when I should have chosen to have been silent,
 ‘ you will, I hope, excuse me, if I give it you
 ‘ freely. I am, indeed, at a loss for words to

* Gent. Mag. 1747. p. 133.

† The letter was rescued from a heap of family papers, and printed in the Gent. Mag. for 1816. Pt. 2, p. 291. Notwithstanding this strange forgetfulness of his promise, Bp. Hoadly it appears from the words of Mr. Nicholls in his *Literary Anecdotes of the 18th Cent.* vol. 2. p. 420, had zealously patronized Lowth and appointed him Archdeacon of Winchester in 1750. Lowth had been tutor to Lord Hartington and became successively Bp. of Limeric, St. David's, Oxford, and London.

‘ explain my meaning more clearly than I did
‘ in my letter to Dr. Lowth, of which he told me
‘ he had sent you an extract. It always was my
‘ intention to get a small matter out of Dr. Les-
‘ lie’s preferments for a son of Dr. Edmond An-
‘ derson; and therefore as a means of providing
‘ more amply for Dr. Lowth, I proposed to him
‘ the making application to your Lordship; and
‘ though the material service was to be done to
‘ Dr. Lowth, yet I should always have esteemed
‘ it a civility done to me, and as such, have
‘ thought myself much obliged to you; and I
‘ own, when the answer came back, couched in
‘ the words you mention, with strong professions
‘ of your regard for me, I was much pleased with
‘ it. I have lived long enough in the world not
‘ to pay too great a regard, or lay too much
‘ stress on professions in general: but the veneration I had been bred up with for Bishop Hoad-
‘ ly’s character, would not allow me to suspect
‘ that his professions could mean nothing, or that
‘ he could have recourse to nice distinctions to
‘ explain away the sense and meaning from his
‘ own words, which the common acceptance of
‘ them certainly conveyed; and therefore, when
‘ Dr. Lowth had got possession of Dr. Leslie’s
‘ preferment, I immediately acquainted Mr. An-
‘ derson with the promise I had from your Lord-
‘ ship, and told him the living was at his service,
‘ which he very willingly accepted. If that step

‘ had not been taken, I should, upon the first
 ‘ difficulty raised by your Lordship, have desired
 ‘ Dr. Lowth to put an end to it; and as I find
 ‘ my letter to him has not convinced you, I must
 ‘ desire your Lordship to dispose of the living
 ‘ to whomsoever you shall think proper; and
 ‘ shall endeavour to serve my friend some other
 ‘ way. I am sorry to find myself under the ne-
 ‘ cessity of letting him know exactly the state
 ‘ of the case; but it is very material to me, my
 ‘ Lord, that no man should be able to say that
 ‘ I have broken my word with him. I must now
 ‘ look upon this affair as entirely over; and
 ‘ therefore, the only favor I have to beg is, that
 ‘ this may be the conclusion of a correspondence
 ‘ which must be as disagreeable to you as it is
 ‘ to, my Lord, your Lordship’s most obedient
 ‘ humble servant,

‘ Devonshire.”

9. THOMAS SHERLOCK.

SUCCESSIT A. D. 1734—TRANS AD LOND. A. D. 1749.
 OBIT A. D. 1761.

The materials of this sketch of Bp. Sherlock's life, have been in part supplied by the life prefixed to the 12mo. edit. in 3 vols. of his Sermons, Lond. 1775. The writer is anonymous, but all his statements are accurate, excepting that relative to the Bp's. retractation of his opinions in the Hoadleian, usually called the Bangorian Controversy. See our note on the subject, at p. 243.

Thomas Sherlock, was born in London, in the year 1678. His father was Dr. Will. Sherlock, Dean of St. Paul's, a man of great piety, abilities, and learning; deeply engaged in the theological controversies of his time; and among many other writings, Author of the *Discourses on Death, Judgment, and a Future State*, which have ever been deservedly esteemed among the first pieces of Practical Divinity in our language.* He was educated at Eton; and though it has been said that his great genius and talents did not shew themselves till he was more advanced in life, it appears from the testimony

[* For Notices of Dean Sherlock, see Noble's Granger. 1. 89. Granger 4. 299. Birch's Tillotson, p. 279. Index to Literary Anec. 18th Cent. and a very good life in the Biog. Brit. old edit. vol. 6. p. 3676—3686. and also in Chalmers's Biog. Dict. vol. 27. p. 466. EDIT.]

of those who knew him in his early youth, that, in this, as in all other parts of life, he stood on the highest ground; that in the course of his education, he was always at the head of his class, and never failed to lead his equals and companions even in their puerile sports and amusements. From Eton he removed to Catharine Hall, Cambridge, of which Society he afterwards became Master; and was appointed Vice-Chancellor of the University in the year 1714. While he held this office, he searched into the public Archives, where papers and public instruments of great value had lain for many years, in a most confused and useless state. These he carefully examined, and reduced into proper order; and from their help he obtained such a knowledge of the constitution of the University, and the different sources from whence it derived its power and immunities, that, in the subsequent parts of his life, he was appealed to as a kind of oracle, in doubts and difficulties that occasionally arose in regard to its jurisdiction and government.

At the age of 26, Nov. 28, 1704, he was appointed Master of the Temple, upon the resignation of his father. At the head of this Hon. Society, he presided near 50 years, constantly preaching at their Church in term-time, and universally beloved, esteemed, and honoured among them. He was made Dean of Chichester in the year 1716.

Excepting 3 Sermons, preached on public occasions, his first appearance as an author, was in the famous Bangorian Controversy; and he was by far the most powerful antagonist Bp. Hoadly had. He published a great number of pamphlets upon this occasion; the principal of which is intitled, “*A Vindication of the Corporation and Test Acts, in answer to the Bp. of Bangor’s Reasons for the Repeal of them, 1718.*” To this Dr. Hoadly replied; yet, while he opposed strenuously the principles of his adversary, he gave the strongest testimony to his abilities. It has been said, Bp. Sherlock afterwards disapproved the part he took in this dispute, and would never suffer his pamphlets to be re-printed.* About this time, some bold attacks were made upon Christianity; and particularly by Collins, in his “*Discourse of the Grounds and Reasons of the Christian Religion.*” This work occasioned a great number of pieces to be written on the subject of Prophecy; and though Dr. Sherlock did not enter directly

* [Let Bp. Newton be heard on this subject:—“I have been assured” observes the Bp. of Bristol, in his *Life*, by himself, 8^o. edit. 1816. printed with Bp. Pearce’s &c. vol. 2. p. 178. “by the best authority, by those who lived with him most, and knew him best, that this intimation is *absolutely false* and groundless, and the Bp. (Sherlock) was so far from having changed his opinion, that he had written something more against Bp. Hoadly, which he had thoughts of publishing even to the last.”

It will be remembered, that a similar assertion, and *equally false*, was made respecting Bp. Lavington, who wrote an excellent work comparing the Papists and Methodists. See the refutation of that assertion in the life of the Bp. of Exeter, prefixed to the late edition of that admirable work.—EDIT.]

into the controversy, yet he took occasion to communicate his sentiments in *Six Discourses delivered at the Temple Church*, in April and May, 1724, which he printed the following year, under this title, "*The Use and Intent of Prophecy in the several ages of the World.*" It was an obvious remark upon this subject, that (besides the argument from Prophecy) the Miracles of our Saviour, and his resurrection from the dead, were illustrious attestations given to him from heaven, and evident proofs of his divine mission. Then arose Woolston, who, under pretence of acting the part of a moderator in this controversy, endeavoured to allegorize away the Miracles, as Collins had done the Prophecies. And here again Bp. Sherlock took up the cause. Woolston having bent his efforts with particular virulence against our Saviour's resurrection, this subject was fully and distinctly considered in a pamphlet written by his Lp. intitled, "*The Trial of the Witnesses of the Resurrection of Jesus, 1729.*" This pamphlet, in which the evidences of the resurrection are examined in the form of a judicial proceeding, went through 14 editions; and has been universally admired for the polite and uncommon turn, as well as the judicious way of treating the subject.

Feb. 4, 1727, he was appointed Bp. of Bangor, in the room of Dr. Baker, who was tran-

slated to Norwich; and, upon the promotion of Dr. Hoadly to the See of Winchester, Dr. Sherlock succeeded him in the Bishoprick of Salisbury,* Nov. 8, 1734.

He now entered upon a new scene of life, in which his great abilities, the deep knowledge he had acquired of the laws and constitution of his country, his eloquence, his learning, gave him great weight and dignity, both as a governor of the Church, and as a Lord of Parliament. When he assisted at the deliberations of that great assembly, he was not content to bear a silent testimony, but often took upon himself an active part; and though his profession and manner of life had hitherto afforded him no opportunity of exercising his talent for extemporaneous speaking, he delivered himself in his first attempts, before the most august assembly in the world, with the same ease, elegance, and force, as if oratory had been the study and practice of his life, or as if it had been a gift of nature, and not an art to be attained by time and trial. But he was sensible of the reserve that became his order and profession in that place, and seldom rose up to declare his opinion, except on points in which the ecclesiastical or civil constitution were essentially concerned, or by which the authority of

* [It is a curious circumstance, that besides having been a fellow Collegian of his theological antagonist Hoadly, he should have filled two of the same bishopricks which that Prelate had occupied before him—EDIT.]

the Crown, or the liberties of the subject, were materially affected. In cases of ecclesiastical law, which were brought before the Lords as a court of judicature, he had sometimes the honor of leading their judgments, in opposition to some of the greatest lights of the law, who had first declared themselves of a different opinion; particularly in an appeal to the House upon an ecclesiastical case from Ireland. Several of his speeches are preserved in the printed collection of parliamentary debates; which do honour to his genius, his disinterestedness, his independence, and his virtue. The splendor of his character now became so great, that, upon the death of Abp. Potter, in 1747, he was offered to be set at the head of the Church, in the abprie. of Canterbury; which, however, he thought proper to decline, on account of the ill state of his health at that juncture. But soon after recovering his usual strength, he accepted a translation to the see of London, in 1749,* void by the death of Dr. Edm. Gibson. In 1750, when these cities were put into the most dreadful consternation by two violent shocks of an earthquake, Bp. Sherlock wrote a pastoral "letter to the clergy and inhabitants of London and Westminster, on occasion of the late earthquakes;" which was so

* [Sworn of the P. Council the same year. *Gent. Mag.* 1749. p. 44.—
EDIT.]

eagerly bought up by all ranks of people, that it is computed upwards of 100,000 copies were sold within a month.

Amidst all his dignities, he continued to hold the mastership of the Temple till 1753; when his growing infirmities rendered him unable to perform the duties of it, he wrote the following letter of acknowledgment.

“ To the Treasurers, &c. of the Two Societies of the Temple.

Fulham, Nov. 5, 1753.

Gentlemen; His Majesty having been graciously pleased, in consideration of my age and infirmities, to accept of my resignation of the mastership of the Temple; permit me to take the opportunity of your meeting, after the recess of the vacation, to return to you my thanks for your great goodness to me, during the continuance of the long course of my ministry among you. It would be a satisfaction and pleasure to me to acknowledge these obligations, and to express the sense I have of them in person. But, as I cannot promise myself in the uncertain state of my health, that I shall be able to do it in proper time, I shall beg leave to do it by writing; and to assure you, that I shall always remember the many instances of your favor to me, some of which were so distinguishing marks of your approbation of my services, as I must never

—I can never forget; and yet, to mention them particularly, might be construed as an effect rather of vanity than of gratitude. I esteem my relation to the two societies to have been the great happiness of my life, as it introduced me to the acquaintance of some of the greatest men of the age, and afforded me the opportunities of improvement, by living and conversing with gentlemen of a liberal education, and of great learning and experience. I am, gentlemen, your most obedient and most humble servant,

Thomas London."

From this time his infirmities constantly increased upon him, but the powers of his understanding all along remained in their full vigour; and he continued to dispatch the variety of business that came before him, with ease to himself, and satisfaction to those who had occasion to apply to him. It was under this weak state of body he revised and corrected his sermons, which he published in 4 vols. 8vo. When he first appeared in the character of a public preacher, he surpassed the most eminent preachers of those times, in solidity of matter, in strength of reasoning, and true pulpit eloquence. There are few now living who are able to remember those times; but if general report did not confirm this observation, we might appeal to the testimony of his own printed sermons; which, with

very few exceptions, were all the product of his younger years. The reception they have met with, is a full proof of their merit; and it is but declaring the judgment of the public to say, that for variety and choice of matter, and the judicious arrangement of it; for strength and solidity of reasoning; for force and elegance of language, and for a natural flow of manly eloquence, they stand in the first rank of reputation of any theological discourses in the English or any other language. In 1759, he printed and distributed in his diocese, "A charge to his clergy;" wherein a masterly knowledge of the law, both of church and state, is applied, with a paternal affection, to their use and service. And, within a very few months of his death, upon the accession of King George III. to the throne, he is said to have written a letter of condolence and congratulation to the king.*

He died without issue, July 18, 1761, in the 84th year of his age; during the last 8 of which he had been almost deprived of the use of his limbs and of his speech, insomuch that he could be understood only by those who were constantly about him. Under this uncommon state of weakness and decline, nothing was more worthy admiration, than the extraordinary composure of his mind. Old age is frequently attended with

* [This letter is printed in Nichols's *Lit. Anec.* 3, 215. There is nothing remarkable in it.—EDIT.]

a peevishness of temper; and sickness and infirmities are apt to create a petulance and acrimony in the best natures, both young and old; but though Bishop Sherlock had naturally a quickness and sensibility of temper, age and sickness were so far from stimulating, that they served rather to smooth and soften it; as infirmities increased upon him, he became more quiet and composed; and, though in the common course of business, and his general intercourse with the world, as well as the interior economy of his own family, incidents must have arisen frequently that were displeasing to him, yet nothing could ever break in upon that constancy of mind, and that uniform tranquillity and composure, that happily possessed him. And he added to his other public and private virtues, a constant and exemplary piety, a warm and fervent zeal in preaching the duties, and maintaining the doctrines of Christianity, and a large and diffusive munificence and charity.

He was interred in the church-yard at Fulham; where a monument, with the following inscription, is erected to his memory:

“ In this vault is deposited
 the Body of
 The Right Reverend Father in God
 Dr. THOMAS SHERLOCK,
 late Bishop of this diocese,
 formerly master of the Temple,
 Dean of Chichester,
 and Bishop of Bangor and Salisbury.

Whose benificent and worthy conduct
in the several high stations which he filled,
entitled him to the gratitude of multitudes,
and the veneration of all.

His superior genius,
his extensive and well-applied learning,
his admirable faculty and unequalled power of reasoning,
as exerted in the explanation of Scripture,
in exhortations to that piety and virtue
of which he was himself a great example,
and in defence especially of Revealed Religion,
need no encomium here,
They do honour to the age wherein he lived; and
will be known to posterity, without the help
of this perishable monument of stone."

[Underneath, on another Tablet, is,]

"He died on the 18th day of July, in the year
of our Lord 1761, and the 84th of his age.
The powers of his mind continuing unimpaired
throughout a tedious course of
bodily infirmities,
which he sustained to the last with a most cheerful
and edifying resignation to the will of God."

[On the side of a monument, to the memory of his Lady,
placed on the top of the above-mentioned tablet:]

"JUDITH FOUNTAINE,
was married to Dr. THOMAS SHERLOCK,
Master of the Temple, Aug. 8, 1707.
Died July 23, 1764; aged 77."

The foregoing inscription is said by Mr. Nichols, *Lit. Anec. ut sup.* to have been drawn up by the Bp's. chaplain, Dr. Nichols; but he also inserts the following from the MSS. of Dr. Chas. Weston:—"As *I* always understood, it was written by the Rt. Hon. Edward Weston, who married for his 2d wife, Anne Fountayne, niece of Mrs. Sherlock, to whom his 1st wife also, Penelope, grand daughter of Bishop Patrick, was niece."

Character.—Bp. Sherlock's character is thus drawn by Dr. Nichols, his friend and successor at the Temple, in the sermon he preached at the Bp's funeral. See *Gent. Mag.* vol. xxxii. p. 23, for the year 1762.—“ He was the son of a most eminent father, who was no less distinguished in the last age, than the son has been in this.— And what is very remarkable, this place has enjoyed the benefit of their instruction for more than 70 years.—Here give me leave to observe a similitude of circumstances between his son and him. It pleased God to prolong the son's days, even beyond those of his father, to preserve to him his great understanding, and to give him leisure to review his incomparable discourses, and to make them fit for the reception which the world has given them. He too has had his controversies, and those carried on with warmth and spirit; but without any injury to his temper, or any interruption to his thoughts and mind. His father lived in more difficult times, had much to struggle with, and perhaps had more of labour in his composition. The son was more bright and brilliant, and carried a greater compass of thought and genius along with him. The one wrote with great care and circumspection, as having many adversaries to contend with; the other with greater ease and freedom, as rising superior to all opposition.—Indeed, the son had much the advantage of his father, in

respect to the time and other circumstances of his life; not to say what I believe must be owned by all, that his natural abilities and talents were much greater.—He was made master of the Temple very young, upon the resignation of his father, and was obliged to apply himself closely to business, and take infinite pains to qualify himself for that honourable employment; which he effectually did in the course of a few years, and became one of the most celebrated preachers of that time.

“ In this station he continued many years, preaching constantly, *rightly dividing the word of God*, and promoting the salvation of souls. For his *preaching was with power*; not only in the weight of his words and argument, but in the force and energy with which it was delivered. For though his voice was not melodious, but accompanied rather with a thickness of speech, yet were his words uttered with so much propriety, and with such strength and vehemence, that he never failed to take possession of his whole audience, and secure their attention. This powerful delivery of words so weighty and important, as his always were, made a strong impression upon the minds of his hearers, and was not soon forgot. And I doubt not but many of you still remember the excellent instruction you have heard from him to your great comfort.

“ About this time also it was, that he published

his much admired discourses upon the *Use and Intent of Prophecy*, which did so much service to the cause of Christianity, then openly attacked by some daring unbelievers.

“ Upon the accession of K. Geo. II. to the throne, he was soon distinguished; and with another truly eminent divine [Hare] advanced to the bench, where he sat with great lustre for many years; in matters of difficulty and nice discernment, serving his King and country, and the church over which he presided, with uncommon zeal and prudence. Indeed such was his discretion and great judgment, that all ranks of persons were desirous of knowing his opinion in every case, and by his quick and solid judgment of things, he was able to do great good to many individuals, and very signal services to his country.

All this time, while he was thus taken up in the business of the station to which he was advanced, he yet continued to preach to his congregation during term; and in the vacation constantly went down to reside in his diocese; where he spent his time in the most exemplary manner; in a decent hospitality; in repairing his churches and houses, wherever he went; in conversing with his clergy; and in giving them and their people proper directions as the circumstances of things required. And thus did this great man lay himself out for the public good;

always busy, always employed, so long as God gave him health and strength to go through those various and important offices of life, which were committed to his care. But now, though his mind and understanding remained in full vigour, infirmities of body began to creep very fast upon him. And then it was that he declined, when offered him, the highest honors of this church, because he was sensible, through the infirmities he felt, he should never be able to give that personal attendance which that great office requires. And this also induced him afterwards to accept the charge of this diocese wherein we live, because his business would be at home and about him, and would require no long journies, for which he found himself very unfit. And certain it is, that for the first three or four years he applied himself closely to business, and made one general visitation of his diocese in person : nay, he extended his care to parts abroad, and began his correspondence there, which would have been very useful to the church, if his health had permitted him to carry it on : but about that time it pleased God to visit him with a very dangerous illness, from which indeed, he recovered, but with almost the total loss of the use of his limbs ; and soon after, his speech failing him, he was constrained to give over the exercise of his function and office, and was even deprived of the advantages of a free conversation.

But though he was thus obliged to provide for the ministerial office, yet he still took care himself for the dispatch of business. For the mind was yet vigorous and strong in this weak body, and partook of none of its infirmities. He never parted with the administration of things out of his own hands, but required an exact account of every thing that was transacted, and where the business was of importance and consequence enough, he would dictate letters, and give directions about it himself. Under all his infirmities, his soul broke through, like the sun from the cloud, and was visible to every eye. There was a dignity in his aspect and countenance to the very last. His reason sat enthroned with him, and no one could approach him without having his mind filled with that respect and veneration that was due to so great a character.

His learning was very extensive: God had given him a great and an understanding mind, a quick comprehension, and a solid judgment. These advantages of nature he improved by much industry and application; and in the early part of his life had read and digested well, the ancient authors both Greek and Latin, the philosophers, poets, and orators; from whence he acquired that correct and elegant style, which appears in all his compositions. His knowledge in divinity was obtained from the study of the most rational writers of the church, both

ancient and modern ; and he was particularly fond of comparing Scripture with Scripture ; and especially of illustrating the epistles and writings of the apostles, which he thought wanted to be more studied, and of which we have some specimens in his own discourses. His skill in the civil and canon law was very considerable ; to which he added such a knowledge of the common law of England, as few clergymen attain to. This it was that gave him that influence in all cases where the church was concerned, as knowing precisely what it had to claim from its constitutions and canons, and what from the common law of the land. His piety was constant and exemplary, and breathed the true spirit of the Gospel. His zeal was warm and fervent in explaining the great doctrines and duties of Christianity, and in maintaining and establishing it upon the most solid and sure foundations. His munificence and charity were large and diffusive ; not confined to particulars, but extended in general to all that could make out any just claim to it. The instances of his public charities both in his life-time and at his death, are great, and like himself. He has given large sums of money to the Corporation of Clergymen's sons, to several of the hospitals, and to the Society for propagating the Gospel in foreign parts. And at the instance of the said society, he consented to print, at his own charge, an im-

pression of 2000 sets of his valuable discourses, at a very considerable expence. And they have been actually sent to all the islands and colonies of America: and by the care of the Governors and Clergy, it is hoped by this time, that they are all properly distributed among the people of their respective colonies, to their great improvement in the knowledge of rational and practical christianity. And to mention one instance more of his great charity and care for the education of youth, he has given to Catherine Hall, in Cambridge, the place of his education, his valuable library of books; and in his life-time, and at his death, donations for founding a librarian's place, and a scholarship, to the amount of several thousand pounds.

Besides these, and many other public instances of his charity and munificence which might be mentioned, the private flow of his bounty to many individuals was constant and regular; and upon all just occasions he was ever ready to stretch forth his hand towards the needy and afflicted: of which no one can bear testimony better than myself, whom he often employed as the distributor of it.

He was, indeed, a person of great candour and humanity, had a tender feeling of distress, and was easily touched with the misfortunes of others. No man was ever more happy in domestic life, and no one could shew greater

gentleness, good-nature, and affection to all around him. 'To his servants he was a kind and tender master; he knew how to reward fidelity and diligence; especially in those who had been long in his service. They were careful over him, and he remembered their care, by leaving a large sum among those who had been nearest about him during his illness.'

Bp. Sherlock, on the translation of Abp. Herring, from York to Canterbury, in 1743, was appointed Lord Almoner, which office he continued to hold till his translation to London. [*Life of Thos. Newton, Bp. of Bristol, by himself. edit Svo. 1816. 2. 103.*] Bp. Newton observes there have been Almoners who were not Bps., and several who have not been Abps. of York. His following remarks are very imperfect. His deficiencies may be thus supplied: Sarum has had 2 in 2 successive Bps. To the Bp's. list add Nicolson, Bp. of Carlisle, afterwards of Derry, &c. (who was posterior to Smalridge, Bp. of Bristol, in that office) and was so appointed 1715. (Salmon, *Chron. Hist.* p. 358) Abp. Wake having resigned in his favor. Nicolson was followed by Ric. Willis, successively Bp. Glost.' Sar.' and Wint.' who succeeded to it, Mar. 18, 1717. (Salmon. p. 378.) Afterwards we find Herring, and then Sherlock. In recording his death, the *Gent. Mag.* describes him as Governor of the

Charter House. I have not yet met with the date of his appointment.

This Prelate gave a large quantity of iron railing, fitted up a room for a library, and furnished it with a great part of his own library: left £20 a year for an undergraduate Librarian, appointed the Reg. Prof. Div. &c. to be Trustees, and has bestowed many lines in his will in direction of their choice.

Upon his translation to London, he had some difference with Abp. Herring, about his Grace's right to an option. [*Liter. Anec. ut. sup.*] The Abp. had made his option of St. George's, Hanover Square; but the matter was compromised by his Grace's acceptance of St. Anne's, Soho. Bp. Sherlock, however, in 1755, printed his thoughts on this subject, in a folio pamphlet, entitled, "The Option; or an enquiry into the grounds of the claim," &c. which was never made public, but 50 copies only of it given to those whom it interested. The Bp. has made an odd mistake in this work. Assigning a *very early* origin to the Abp's. claim, he soon after laments the hard fate of the clergy's wives and children; forgetting that in those times no such relations existed. Abp. Herring, it is believed, caused it to be reprinted in 4to, which he gave to a few friends, with a short answer in one page. The Abp. was assisted in this his answer by Archdeacon Denne and Paul Jodrell, Esq. to a bro-

ther of whom he bequeathed in return the option of Dr. Denne's archdeaconry of Rochester, which Mr. Jodrell disposed of (in reversion) to Dr. Law. .

In 1776, a 5th vol. consisting of 14 occasional Sermons, never before published, was added to those previously printed. This vol. was undertaken at the suggestion of Mr. Southgate, curate of St. Giles's, who furnished the copies; and it was printed at the joint expence of Lockyer Davies, and Thomas Davies, whose initials D. D. are subscribed to the preface.*—When Dr. Nichols waited on Lord Chanc. Hardwick, with the 1st vol. of these Sermons, (which had been published singly in Nov. 1753,) his Lp. asked him whether there was not a Sermon on John xx. 30. 31. and on his replying in the affirmative, desired him to turn to the conclusion, and he repeated *verbatim*, the animated contrast between the Mahometan and Christian Religions, beginning † “Go to your Natural Religion,”

* This is a morsel of Bibliography worth noticing, as it will save future Antiquaries the trouble of hunting for the meaning of these two *Dees*.

† This passage is, perhaps, unparalleled, unless we except the beautiful and masterly lines on the very same subject, by the RIGHT HON. GEO. CANNING, which close his ‘*Iter ad Meccam*,’ a poem to which the Chancellor's prize was awarded, in 1789, when the Secretary was a Student of Ch. Ch. :

“Hæc adeo, hæc turpes tangentia præmia sensus
Pollicitus, stimulisque animos haud mollibus urgens,
Terrarum Mahumeda æqua plus parte triumphat.
Atqui non tali studio, nec ritibus istis,
Integra se jactat pietas; neque inania nobis
Tu, Christe, officia, et tantum cumulanda superbis
Muneribus templa, et steriles vano ordine pompas,
Mandasti! Tibi firma fides, Tibi criminis expers

(*Disc.* 9) to the end. Such was the impression which this great and good man had retained of it for 30 years.

The Rev. John Jones, of Welwyn, adds (in MS.) "Dr. Chandler, as he told me himself, being at Tunbridge, about the time of the conclusion of the peace of Aix-la-Chapelle, and conversing upon the walks with Bp. Sherlock, concerning the expediency and utility of revising the Liturgy at that time, had this answer given him by the Bp. viz: 'That he concurred in opinion with the Dr., that that seemed to him to be a very proper time for applying to the Government in behalf of a review; provided a competent number of the Clergy and others, should be found to favor, and forward so able, so useful a design.'" Soon after the publication of the '*Free and Candid Disquisitions*,' his Lp. held his Triennial Visitation. The Visitation Preachers were, some of them, candid, others less so, with regard to the address and proposals in that Treatise. The Bp's, oration to his Clergy on that subject, was moderate, allowing the force and propriety of the arguments, for a review in several instances, and at the same time observing the difficulty of reducing every thing to the

Vita placet, puroque incoctum pectus honesto!
 Ergo Te, natumque Deo, solique Paterni
 Participem, humano commistum corpore Numen
 Te memores colimus! Tu nostram, Maxima culpam
 Victima, morte luis! Tu nobis, Sanguine fuso,
 Sola Salus, sola amissi Spes redditta cæli!"

true standard. Upon hearing this well-considered speech, Dr. Jortin, (from whom I had this account) immediately, on the spot, applied to Dr. Sykes, and both of them to some other worthy and judicious clergymen, then present, to join in a petition to their Diocesan, to publish his speech. They addressed his Lp. in a body (small as it was comparatively); and had this answer, ‘That he thanked them for their respectful address, and would *consider* about this request.’ Thus the matter ended. Dr. Jenner told me, that the Bp. (in the opinion of most people) had altered his Will for the worse in his latter days. He was immensely rich, &c.”
 [Lit. Anec. 3. 217.]

Several original letters of the Bp’s. may be seen in *Gent. Mag.* 1790. pp. 293, 309, 591, 1792, 1104, 1815, pt. 2, p. 483. The two following are selected.

To Mr. LLOYD, a Welch Clergyman.

“ Temple, Nov. 5, 1734.

“ I do assure you, that I thought of you and your circumstances in Llanfrothen, before I received your letter. I will make it my request to the Bp. to provide a more comfortable being for you: and, I hope, I shall be able to recommend you to him with effect. It is a concern to me whenever I think on the state of the clergy in the diocese which I am now very soon to leave. I did what I could to help them, much less than I wished to do; and am sensible I have left many worthy clergymen but meanly provided. I should have left more so, if I had not withstood great importunities for

the sake of those whom I judged deserving. I will not forget you; and, though I leave the diocese, yet, I hope, the good opinion you have given me reason to have of you, will not be altogether useless to you. I am your humb. servt.

THO. BANGOR."

To Dr. GREY.

Temple, Feb. 11, 1748-9.

"Sir, I am obliged to you for communicating your papers to me, relating to the prophecy of Daniel, and that on the Psalms. You have done justice to the thoughts I suggested to you, and I have no objection to the publication of them: but, I ought to let you know, how far I had gone in this matter. Soon after the publication of my *Intent of Prophecy*, Mr. Collins wrote a book, and took notice of what I had said of the History of the Fall. I drew up an answer at that time, but did not publish it then, intending to add a dissertation to some new edition of my book. I have not yet done it, and may, perhaps, have no time to do it, but I have sent you a copy of what I have said on this prophecy, with no intention to prevent your publishing your piece, which I am very willing you shall do. Your view is to explain the prophecy in general: mine, you see, is to shew how the prophecy at the fall was understood.

"I should say something to the prophecy in the Psalms, but writing is uneasy to me. If you publish your piece, you shall be welcome to use, and you will do me great honor to use any observations of mine. I am, Sir, with sincere regard and respect for you, your very affectionate brother, and humble servant,

THO. LONDON."

Bp. Newton, in his own life,* observes, that

* 8vo. edit. with Pocock's, &c. 2. 177.

“ one evening in conversation at Mrs. Montagu’s, when Bp. Sherlock had published his 4th vol. of discourses, they were wishing that he would give orders for his occasional sermons which he had printed separately, to be collected into a volume. Dr. Newton said upon it, that perhaps Bp. Sherlock was of the same mind as Bp. Manningham. For when Dr. Tho. Manningham, his son, who was afterwards prebendary of Westminster, applied to him in the name of the booksellers, that they might have leave to collect into a volume the different sermons which he had printed at different times, for there was a sufficient number to make a volume; the Bp. replied, “ prithce, Tom, let them alone, they lie quiet now; put them together, and they will fight.” This 4th and last volume of his discourses Bp. Sherlock was prevailed upon to publish at the request of his friend Gilbert West. The Bp. was against publishing any more sermons, saying “ he was drawn to the dregs;” “ why then,” said Mr. West, “ let the ungodly of the earth drink them and suck them out.” Bp. Sherlock’s occasional sermons the booksellers have since collected into a separate volume, to which is prefixed a short and imperfect account of his life.”†

† This imperfection, we trust, is in some degree supplied in the present memoir.—EDIT.

Bp. Newton adds, p. 178, that “ Bp. Moss, Sherlock’s favorite chaplain, is best able to do justice to the life and character of this eminent prelate. He delivered something of this kind in a charge to the Clergy of the archdeaconry of Colchester, and promised a 2d part, which the world has long wished for and expected from so masterly a writer.”

Mr. Burdy, in his *life of the Rev. Philip Skelton*, author of *Deism revealed*, has the following anecdote of Bp. Sherlock. “ A few months after its publication, the Bp. of Clogher happened to be in company with our Bp., who asked him if he knew the author of this book.—“ O yes,” he answered carelessly, “ he has been a curate in my diocese near these 20 years.” “ More shame for your Lordship,” replied Sherlock, “ to let a man of his merit continue so long a curate in your diocese.”—Our Bp. kindly sent a message to inform Mr. Skelton, that he would promote him in *his* diocese, if he would write a book upon Christian morals: but he had no opportunity of bestowing his meditated patronage on him, as Skelton foolishly desired the messenger to ask his Lordship what objection he had to the old *Whole Duty of Man*. The Bishop sent him no answer.*

Mr. Cumberland thus introduces our Bp. into his *Memoirs of Himself*, vol. 1. p. 180. “ Bp.

* Skelton’s Life, 2o. 1816. p. 256. 2. 358.

Sherlock was yet living, and resided in the palace, (Fulham) but in the last stage of bodily decay. The ruins of that luminous and powerful mind were still venerable, though his speech was almost unintelligible, and his features cruelly disarranged and distorted by the palsy; still his genius was alive, and his judgment discriminative; for, it was in this lamentable state that he performed the task of selecting sermons for the last volume he committed to the press, and his high reputation was in no respect lowered by the selection. I had occasionally the honour of being admitted to visit that great man, in company with my father, to whom he was uniformly kind and gracious; and in token of his favor bestowed on him, a small prebend in the church of St. Paul, the only one that became vacant within his time. Mrs. Sherlock was a truly respectable woman, and my mother enjoyed much of her society, till the bishop's death brought a successor in his place."

Bp. Sherlock got a bill passed, Jan. 11, 1749, empowering him to demise, or sell for the benefit of the bp.ric, the episcopal palace in Aldersgate Street, then in a ruinous condition. *Gent. Mag.* 1749. 100.

Portraits.—There are two excellent portraits of the Bp. after a fine picture of him by Vanloo, painted in 1740; one an engraving by Ravenet, the other a mezzotinto, by Mac-Ardell, in the

years 1756 and 1757.—*Lit. Anec.* 18 cent. vol. 3. p. 217.

Arms.—Sherlock being the last Bp. of Sarum in Richardson's Continuation of Godwin, a plate of his arms is given there, p. 362. viz. Party per pale Ar. & Az. 3 fleur de lis counterchanged. This is not in Edmonstone, who gives the coat of Sherlock of Surry, Per pale O. & S. 3 chevrons counterchanged.

10. JOHN GILBERT.

SUCCESSIT. A. D. 1748.—TRANS. AD EBOR. A. D. 1757.
OBITU A. D. 1761.

This prelate was son of the Rev. John Gilbert, who had been Fellow of Wadham College, Oxford, and who died vicar of St. Andrew's, Plymouth, and canon of Exeter, 1722. *Vide epitaph infra.* The place and date of the Bp's. birth are unknown, as well as that of his early education. On the 1st Feb. 1717, I find him A. M. of Merton College, Oxford; (*Cat. Oxf. Grad.*), where he occurs among the Merton Prelates p. 16. It is a singular fact, that no record occurs of any higher degree, whence it may be presumed, that he obtained his degree of D. D. from Lambeth. [*“* He was instituted Aug. 1. 1721. to the Vi-

carage of Ashburton, Devon; collated Jan. 4. 1722, to a prebend in the Cathedral Church of Exeter. Elected June 4, 1724, sub-dean of Exeter.”] Installed in 1725, Canon of Ch. Ch. Oxon. Wood, *Hist. & Antiq. Ox.* 446. [“Elected Dec. 27, 1726, Dean of Exeter, which dignity he vacated Jan. 1740-1, on his promotion to the Bishoprick of Landaff, and was succeeded in it by Clarke.*] At Landaff he presided 8 years, and in 1748-9, on the removal of Bishop Sherlock to London, he was translated to Sarum. *Gazette*, 1748, and *Gent. Mag. eod. an.* 573. In 1750, he was appointed clerk of the closet to his Majesty, in the room of Dr. Butler, then translated to Durham. *Hist. Cath. of York.* 2. 154. and in 1757, he was advanced to the archiepiscopal see of York, (*Gazette*) in the room of Dr. Hutton, and also appointed Lord High Almoner. In these distinguished stations he continued till the period of his death. “He rather languished,” says Rastall, in his *Hist. of Southwell*, p. 328, “than lived through a pontificate of 4 years, when he sunk into a complication of infirmities,” &c.

He held the vicarage of Ashburton, with the chapels of Buckland, and Bucklington, many

* The information contained in the two passages between inverted commas and brackets, was furnished me by the Rev. Dr. Fisher, Canon of Exeter, from the Episcopal, and other records there.

years, in commendam with the Bishoprick of Landaff. *Gent. Mag.* 1748 & 9.

“He held the Deanery of Exeter, and Canonry of Ch. Ch. together.” Willis. *Cathed.* 2. 462.

He was several years King’s Chaplain, and also Sub. Almo. at the time that Abp. Blackburne, filled the post of Lord A. *Hist. Cath. York.* York. 1770. 8°. vol 2. 154.

He succeeded Dr. Mawson, as Bp. of Landaff. Richardson. *Contin. of Godwin’s Lives of the Bps.* p 616. “successit, Dec. 28, 1740.” While possessed of that inconsiderable Bp.rie, besides the living of Ashburton, we find him enabled to hold the canonry of Ch. Ch. and the rectory of Peterjavy, Sussex. *Gent. Mag.* 1740. vide Index.

Bp. Newton, in his *Life of himself*, Lond. 1816. 2 vols. Svo. published under the title of *Lives of Pocock, Pearce, Newton and Skelton;* speaks in terms of regard and respect of Abp. Gilbert, who had been his friend and patron. He observes, vol. 4. p 103. sq. “Abp. Gilbert, soon after his promotion, honored Dr. N. with a visit, as he had done several times before, and in the kindest and most obliging manner, asked his consent, that he might propose him to the King for sub-almoner; he thought it a proper piece of respect, first to acquaint the King with his design, and then, if the King approved, (and he doubted not of his approbation) he would ap-

point him sub-almoner." This was accordingly effected. "But," proceeds the Bp. "Abp. Gilbert's favors did not stop here. The Abp. of York, is not a very good patron, but he gave him one of the most valuable pieces of preferment in the Church of York, the Precentorship, which he held till he was promoted to a Bp.rick, [Newton was advanced from the Deanery of Sarum to the Bp.ric of Bristol, 1701. obiit 1782] and whenever he attended the Abp. to his diocese, or to Tunbridge Wells, every thing was made as agreeable to him as possible in the family, and *he who had some appearance of haughtiness to others, was to him all civility and courtesy, a kind friend, and a generous patron.*

Bp. Newton also relates an alteration in the method of confirming, introduced by this Prelate. "He first proposed it to the clergy at Nottingham, at his primary visitation, and upon their unanimous approbation he put it in practice. This was, instead of going round the rail of the communion table, and laying his hands upon the heads of two or four persons held close together, [the learned Bishop does not seem aware, that this also is an irregular mode of confirming: the rubric says nothing of "two or four persons,"] and in a low voice repeating the form of prayer over them, he went round the whole rail at once, laid his hand upon the head of every person severally, and when he had gone through the whole, then

he drew back to the communion table, and in as audible and solemn a manner as he could, pronounced the prayer over them *all*. This had a wonderful effect. The clergy and the people were struck with the decency as much as with the novelty of the ceremony. The confirmations were performed in less time, and with less trouble, with more silence and solemnity, and with more regularity and order. It commanded attention; it raised devotion; inso-much that several bishops since have adopted the same method.”—*Life of Newton*, 2, 106.

But this new mode of confirming, however unexceptionable in itself, is liable to just objection, as being unauthorized by the rubric; and consequently, irregular. In the Rubric, and the Office of Confirmation, the Bishop is directed not only to “lay his hand upon the head of every one severally,” but it is to be particularly observed, that the word ‘*saying*’ is added, which from the grammatical construction, necessarily implies an injunction to deliver what follows also, ‘severally:’ and that this was really meant by the compilers of our Liturgy, further appears from the use of the *singular* number. “Defend, O Lord, this thy child, (or this thy servant,)” &c. and *not* “these thy children, or servants.”—*See Confirmation Service*. Now the observance of the Rubric being part of the law of the land, there ought not to be the slightest deviation from it.

For, if an individual ecclesiastic, however high his rank in the church, is at liberty to alter any one part of the church service, he may assume the same power of altering any other part: and then there is an end to discipline and uniformity; perhaps to sound doctrine also. Ecclesiastical innovation, even though accompanied by decided improvement, ought in no instance to be permitted, without the concurrent sanction of the Convocation, and the King in Parliament. In this age of private judgment, it is notorious that many clergymen take upon them to omit reading the Athanasian Creed at the times appointed by the Rubric. Without entering into the propriety or impropriety of that composition forming a part of our service, it must be evident, that an individual minister is not the proper judge of its expediency. We are to obey the Rubric: and if the Rubric were not designed in the wisdom of our venerable Reformers to promote uniformity,—to stop the current of private judgment, and to operate against individual innovation, it would be difficult to assign a reason why it received the sanction of the estates of the realm.

Abp. Gilbert, while Bp. of Landaff, dedicated the church at Hampstead, Oct. 8, 1747.—*Lytton's Environs*, 2. 536. There is an anecdote related of this prelate, *Gent. Mag.* 1773, p. 438 which must not be omitted. While Bp. of Salisbury, he had a great dispute with the mayor,

respecting the separate jurisdiction of the city and cathedral, refusing to allow the mace to be carried before his worship in the church precincts, and once he had actually a kind of scuffle with the mace-bearer. Soon afterwards, the judge of assize, I think Baron Smythe, being applied to by the cook at a circuit dinner, to know if his Lordship chose any particular dish, replied no; but as he heard the Bp. was to dine with him, he desired if there was any *soup*, there might be no mace in it, as the Bp. did not love *mace*. The same anecdote occurs in Noble, *Continuation of Granger*, vol. 3. p. 199, under the article Sir Jeffery Gilbert, Baron of the Exchequer in Ireland, [the person who introduced the act called by his name.] Noble says the mace overcame the crozier.—Quære.

Abp. Gilbert married Margaret Sherard, sister of Philip, who succeeded as 2d Earl of Harborough, and aunt of Bennet, 3d Earl, and of Robert, in holy orders, 4th Earl, canon of Sarum, which Robert was grandfather of the present Earl (1824.) Mrs Gilbert was daughter of Bennet Sherard, Esq. by Dorothy, daughter of Lord Fairfax, which Bennet was son of the Hon. Philip Sherard, 2d son of William, 1st Lord Sherard of Leitrim, so created 1627. I have not ascertained the period of Mrs. Gilbert's death, but it took place many years before that of her husband. Their only issue was Emma,

who, married Aug. 6, 1761, George, 3d Lord Edgcumbe, and was mother of the present Earl of Mount Edgcumbe. The late peer was raised to the viscounty of Edgcumbe and Valletort, in 1781, and to the Earldom in 1789. Lord Mount Edgcumbe died Feb. 4, 1795, and his Countess Dec. 26, 1807, leaving issue an only son, Richard, present (1824) and 2d Earl, born Sept. 14, 1764. The following extract from the parish register of Twickenham is copied from Lyson's *Environs of London*, vol. 3, p. 598. "The Right Hon. George Lord Edgcumbe, batchelor, and Emma Gilbert, the natural and lawful daughter of the most Rev. His Grace John Gilbert, Lord Abp. of York, a spinster, were married in the house of the said Lord Abp., her father, at Twickenham, in the county of Middlesex, by special license of the Abp. of Canterbury, on Thursday, Aug. 6, 1761." Mr. Lysons adds, Abp. Gilbert died at Twickenham about 3 days after the marriage of his daughter.

The Abp. was buried in the vault of Grosvenor chapel, in South Audley Street, London. There is no monument to his memory, but his coffin was found there on the death of Emma, Countess of Mount Edgcumbe, his daughter, who requested to be deposited by the side of her father, for whom she always entertained the highest respect and veneration.

Will.—The Abp's. will is dated Feb. 14, 1759,

and was proved Aug. 18, 1761. He leaves his daughter Emma sole executrix. The Rev. R. Sherard, his brother-in-law, afterwards 4th Earl of Harborough, is a subscribing witness. The Abp. appears not to have saved much of his ecclesiastical revenues; he merely leaves a legacy of £100 to his brother Robert, D. D.; the like sum to his sister Emma, wife of Philip Walton, D. D. and £1000 in trust, the interest of which is to pay an annuity to his faithful nurse, &c. He desires, that if he dies near London, he may be buried by his late wife, in the chapel in South Audley Street; but, if at York, among his predecessors, the Archbishops; and in that case, his wife's body to be removed.

I am not aware of any *publications* of the Abp., but a volume of sermons by his father, the vicar of St. Andrew's, Plymouth, &c. is extant.

Portraits.—There is a portrait of the Abp. at Mount Edgumbe, Devon, (the beautiful seat of his grandson, the Earl of Mount Edgumbe,) as Bp. of Salisbury, in the mantle of the order of the Garter, and with the purse, as Chancellor of that order. The painter's name is not known; it represents him as a handsome man in the prime of life. The Earl has also a picture of Mrs. Gilbert, neither, it is believed, were ever engraved. There is another portrait of the Bp. in the Hall, at Christ Church, Oxford, as having been

a canon. It appears to have been done at a later period of his life, than that in Lord M's. possession. There is also in the great room in the palace at Salisbury, a portrait of him in his Garter robes, date 1748.

Family Notices.—Gilbert, in his *Hist. Cornwall*, vol. 2. p. 119. says, that the Abp. was of the old family of the Gilberts, in the counties of Cornwall and Devon, but he does not undertake to prove his descent. The Gilberts of Plymouth, under whom he places the Bishop, bore G. an armed leg couped at the thigh, in pale, between two broken spears, Arg. headed O. which arms are totally different from those borne by the other Gilberts (see plate xiv.) Our author admits this difference, but adds, "it is generally believed, that they were originally descended from the same stock." Richardson, in the plate, at the end of his account of the Bps. of Landaff, (p. 616) assigns the above coat to the Bp. but omits the colour of the field. Edmondstone gives the above as the coat of Gilbert of Thirstington, Leicester, and of Derbyshire. The field is S. Those of Lockoe, co. Derby, give G. I have already noticed, that the Abp. was son of the Rev. John Gilbert, Vicar of St. Andrew's, Plymouth, and Canon of Exeter. Gilbert, the historian of Cornwall, as well as Noble, and others who have noticed the former, seem ignorant of this circumstance.

In the Church of St. Andrew, Plymouth, there is an elegant monument, composed of white marble, in memory of the Archbishop's father, the Rev. John Gilbert, charged on the top with the bust of the deceased, dressed in a periwig, and his canonical robes. The lower part displays a beautiful representation of the resurrection, and in the centre, is the following inscription :

“ Joes Gilbert olim Coll : Wadham
 in Oxon Socius et A. M.
 Nuper hujus Eccles : Vicarius
 et St. Peter in Exon Canonicus
 Residentiarius, Laboribus Lassatus
 Obiit Anno Ætat suæ 85
 Anno Domini, 1722.
 Et hic jacet sepultus.

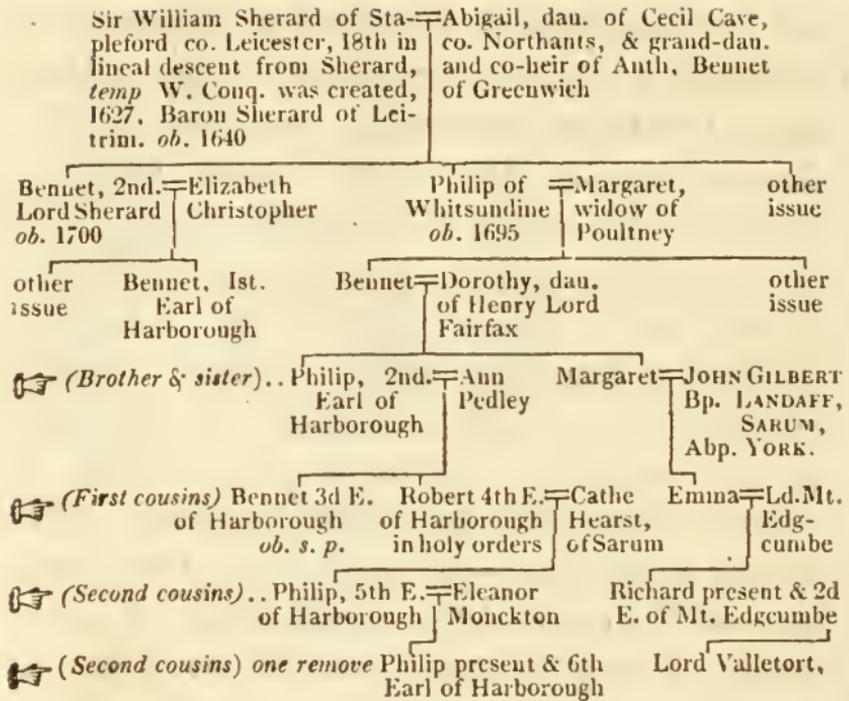
Mrs. Alice Gilbert, departed this life, the 20th February, 1740, and her sister, Mrs. Emma Gilbert, the 28th May, 1750, daughters of the Canon, by whom this monument was erected.” Gilbert. *Hist. Cornw.* vol. 2. p. 119.

Bp. Gilbert had 3 sisters and 2 brothers. Of the brothers, Robert was a Canon of Sarum, and possessed many other preferments. Obiit Nov. 30. 1776, having survived the Abp. 15 years. This Robert left a daughter, Mrs. Grant, who died long since. The other brother left a daughter, who *ob. cæl.* Of the sisters Emma married the Rev. Philip Walton, in 1755. The other two died unmarried at an advanced age, at Putney, where they resided. The Abp's mother died in 1758, three years before her son.

John Gilbert, father of the Bp. occurs thus in Noble, *Continuation of Granger*, vol. 2. p.

118. "John Gilbert, Prebendary of Exeter—G. Gandy. *p.* Vertue sc. prefixed to his "*Discourses*," 1714. 8°. Probably," continues Noble, "John Gilbert, of Hart Hall, Oxford, who received the degree of A. M. June 24. 1680." He was, (according to Wood) a Minister at Peterborough, and author of "*An Answer to the Bp. of Meaux's Exposition of the Catholic Faith*," in which the errors of the Romish Church, are detected, and the doctrines of the Church of England vindicated; to which is added, "*Reflections on his Pastoral Letter*." In the Catalogue of Vertue's works, he is styled, "John Gilbert, Canon of Exeter." Noble asks, if Baron Gilbert and the Bp. were related? Probably not—or distantly.

The following pedigree will shew the relationship existing between the noble families of Sherard and Edgcumbe. Wright's *Hist. of Rutland*. Lond. fol. 1684. p. 121. and Collins's *Peerage*, 4. 366. are the authorities whence it is compiled.



Collins states, that “ Bennet Sherard of Whis-sendine, Esq. eldest son and heir of Philip, was a member of the Convention Parliament for the county of Rutland, as also in the two succeeding Parliaments in the reign of King William, and died 1701. He married Dorothy, daughter of Henry Lord Fairfax, widow of Robert Stapylton of Wighill, Esq., and by her, who died January 14, 1744-5, had issue 4 sons and 6 daughters, whereof only 4 survived him, viz. Margaret, who married to Dr. John Gilbert, who was then dean of Exeter, afterwards successively Bishop of Landaff and Salisbury, and died Abp. of York in 1761.—Philip, who succeeded as Earl of Harborough, &c.—*Peerage*, vol. 4. p. 366.

I am indebted to the Earl of Mount Edgumbe, for much of the information contained in the preceding memoirs.

11. JOHN THOMAS THE 1st.*

SUCCESSIT A. D. 1757.—TRANS. AD WINT. A. D. 1761.
OBIIT A. D. 1781.

[† “ Bishop Thomas was the son of a colonel in the army, and was born August 17, 1696. His father, in early life, formed a friendship with a man of large fortune, who had in his patronage a valuable living. This he promised to give to his friend’s son. Mr. Thomas was therefore bred to the church, but his father died before he was of age to take holy orders. When the liv-

* It becomes necessary thus to distinguish this Prelate, because there were *three contemporary Bishops John Thomas*: two of whom were Bishops of Salisbury. John Thomas, the first of Salisbury, the subject of this article, was Bishop successively of Peterborough, Sarum, and Winchester.—John Thomas, the 2d of Salisbury, noticed in a subsequent article, had been *Dean* of Peterborough, and was successively Bishop of St. Asaph, Lincoln, and Salisbury.—He is distinguished as the John Thomas who *died* Bishop of Salisbury. The other John Thomas, was Bishop of Rochester only, to which he was appointed 1774, and died 1793. He is noticed in Maunng and Bray’s *Hist. of Surry*, vol. 2. p. 311. His monumental inscription is as follows:—“ In the vault beneath are interred, the remains of John Thomas, L. L. D. Bishop of Rochester, Dean of Westminster, Dean of the most noble Order of the Bath. He departed this life, Aug. 22, 1793, aged 82 years.”—He was Rector of Blechingly. Jan. 23, 1737—8, and so continued till 1774—5. He married Anne, widow of Sir Charles Blackwell, in 1742, and daughter of Sir William Clayton, Bart. She died July 7, 1772, aged 63—*Ex Epit. ib.* There is an original picture of him in the Deanery of Westminster, from which an engraving will be found in Brayley’s *Hist. of the Abbey Church of Westminster*.

† For the information contained in the passage within brackets, I have to acknowledge my obligation to the present Lord Bishop of Salisbury.

ing became vacant two years after, the promise was forgotten, and the living given to another person. The good old Bishop used to say, when speaking of the goodness of Providence—"that very frequently what we look upon as misfortunes, and call calamities, prove blessings, and are the foundation of our future success in life.* This disappointment, grievous as it was to me at the time, was the foundation of my fortunes. I left the university, where I could no longer maintain myself, and went to London. I undertook a curacy in the city, and by great exertion, became a popular preacher. I had a turn at St. Paul's, when Hare, Bishop of Chichester was a Residentiary, and was present. He was pleased with my sermon, and sent for me. I preached before him a second time; he sent for me again, and soon after proved his good opinion of me by giving me one of his prebendal stalls. I now got my foot on the ladder, and mounted rapidly." He was first made Bishop of Peterborough, and soon after appointed Preceptor to Prince George (Geo. III.) He succeeded to the see of Salisbury 1757, and removed to Win-

* In illustration of this very just observation, comes also the anecdote of the learned Bishop Prideaux, who had been the unsuccessful Candidate for the office of Parish Clerk of the obscure village of Ugborow, near Ivy-Bridge, in Devonshire. After he became advanced to the prelacy he would frequently make this reflection: "If I could have been Clerk of Ugborow, I should never have been Bishop of Worcester." See Wood, *Ath. Ox.* Prince, *Worthies of Devon.* Walker, *Sufferings of the Clergy*, &c.

chester in 1761. "He was a man of most amiable character, and a polite scholar. He was particularly eminent in letter writing. His royal pupil was sincerely attached to him. This attachment continued to the very end of the good Bishop's life; the King frequently visited him, both at Chelsea and Farnham castle."]

Bishop Thomas's death is thus recorded in the *Gentleman's Magazine*, vol. 51. 1781. p. 242.*

"May 1st, at the episcopal palace at Chelsea, in the 85th year of his age, the Right Rev. Dr. John Thomas, Lord Bishop of Winchester, clerk of the closet to the King, and Prelate of the most noble Order of the Garter. In 1733, being then Fellow of All-Soul's college, Oxford, he was presented by the dean and chapter of St. Paul's, to the united rectories of St. Benedict's and St. Peter's, Paul's Wharf, in London, which he held in commendam, with his first bishoprick, and then procured the presentation from the crown for his curate, the late Mr. Ellison. In the same year he succeeded his friend Dr. Bundy, as lecturer of St. Ann's, Westminster, and married the sister of Thomas Mulso, Esq. (who also married his Lordship's sister) aunt to the justly celebrated Mrs. Chapone. In 1742, he was nominated by the King, one of the canons residentiary of St.

* A few brief notices of, and allusions to this Prelate, may be found in Mr. Nichols's *Literary Anecdotes of the 18th Century*, vol. vi. p. 454. 490—viii. 272. ix. 103. 486. 492. 528. 669.

Paul's, on the death of Dr. Tyrwhit, and was sworn in one of his Majesty's chaplains in ordinary. About this time, he was appointed to preach Boyle's Lecture, but could not be prevailed with to publish those sermons. In 1747, he was consecrated a Bishop, on the death of Dr. Clavering, Bishop of Peterborough. In 1748, he preached and published a sermon before the House of Lords, at the general fast, and another before the Northampton Infirmary. In 1752, on the resignation of Bishop Hayter, he was appointed Preceptor to the Prince of Wales [K. Geo. III]. In 1757, he was translated to the see of Sarum, on the promotion of Dr. Gilbert to the archiepiscopal see of York, whom he also succeeded as clerk of the King's closet; and on the death of Bishop Hoadly, in 1761, he was further promoted to the valuable see of Winchester. [Bishop Thomas was succeeded at Winchester by the late Dr. Brownlow North, and he by Sir George Tomline, Bart., the present Bishop (1824).] Mrs. Thomas died about two years ago. His Lordship has left three daughters: the eldest married to the Rev. Dr. Ogle, Dean of Winchester; the 2d, (Anne)* to the Rev. Mr Buller, canon of Windsor, Prebendary of Winchester, &c. [afterwards Bp. of Exeter] and the youngest to Rear Admiral

* Buried in Exeter Cathedral. Lyson's Hist. Devon. Pt. 2. p. 210.

Sir Chaloner Ogle, brother to the Dean. The King and Queen have for some years past honored his Lordship with an annual visit at Farnham Castle."

The Bishop's daughter who married Dean Ogle, was by him mother of the Rev. I. S. Ogle, Prebendary of Durham, and canon of Sarum, living 1824.

The daughter who married Sir Chaloner Ogle, was mother of Sir Chas. Ogle, Bart, and had also issue a daughter, who married Sir Charles Asgill, Bart.; and another who married Lord Dacre.

Bishop Thomas, the 1st, died May 1, 1781. and was buried in Winchester Cathedral. The following is his Epitaph:—

H. S. E.

JOHANNES THOMAS, S. T. P.

Natus est XVII^o. die Augusti anno

M.DC.XCVI,

Collegii Omnium Animarum, in Oxon, Socius, 1720.

Ecclesiæ S^{ci}. Benedicti juxta ædem S^{ti}. Pauli Rector, 1731,

Dein, Ecclesiæ Paulinæ Canonicus Residentiarius, 1742,

Episcopus Petriburgensis, 1747.

Augustissimi Principis, Georgii III^{ti}. Preceptor, 1753.

Episcopus Sarisburiensis, 1757.

Wintoniensis denique 1761.

Obiit 1^{mo}. die Maii

M.DCC.LXXXI.

Uxorem habuit, hic etiam sepultam,

Susannam, Thomæ Mulso de Twywell,

In agro Northamptoniæ, Armigeri, filiam,

Quæ, annos nata LXXV. decessit

XIX die Novembris,

M.DCC.LXX.VIII.

12. HON. ROBERT DRUMMOND.

SUCCESSIT. A. D. 1761.—TRANS. AD EBOR. eod. an.
OBIIT A. D. 1776.

The following is a reprint of the "Memoirs" of the Archbishop by his son, the late Rev. Geo. Hay Drummond, A. M. Prebendary of York prefixed to the Archbishop's 6 Sermons, 8°. Lond. 1803. The additions which I have made in the text and notes, are included in brackets. A few errors are corrected without the parade of a note.

"Robert Hay Drummond, 2d son of George Henry, 7th Earl of Kinnoull, and Abigail, youngest daughter of Robert Harley, [1st] Earl of Oxford, and Earl Mortimer, Lord High Treasurer of Great Britain, was born* in London, Nov. 10, 1711, and placed, when just 6 years old, at Westminster school,† under the care of

"* Lady Duplin, Lord Treasurer's daughter, is brought to bed of a son." *Swift to Stella, Nov. 10, 1711.* Bentley in the dedication of Horace to Lord Oxford, "sexto 1d: Decemb: MDCXXI." mentions his infancy, "Sic tuos tibi, superstites habebas, filium ac filias, parvulosque duos ex filia Nepotes; *quorum Alter a Matre adhuc dulce rubet, alter dimidiatis jam verbis te avum salutare gestit,*" &c.

"† He was carried thither by the famous poet and plenipotentiary, Matthew Prior, of whom he always spoke with that peculiar affection, which proceeds from the recollection of kindness shewn to us in our tender years.

Dr. Friend, where, admired for his talents, and beloved for the pleasantry of his manners†, he formed those honourable friendships, which he maintained and improved through life. Having finished his scholastic education, he was admitted student of Ch. Ch. Oxford, where he prosecuted his studies with equal diligence and credit, and when he had taken his 1st degree in arts, accompanied his cousin-german, Thos. Duke of Leeds, on a tour to the Continent, whence he returned in 1735* to college, to pursue the study

“ † A circumstance occurred whilst he was at school, which though trifling in itself, as proving his presence of mind at that early age, may be mentioned here. He was performing the part of Brutus in Julius Cæsar before the King and Queen, when in the midst of one of the most interesting scenes, the plume of ostrich feathers, part of his grandfather's dress as K. G., which he wore, caught fire, and was instantly in a blaze; perfectly unembarassed, he calmly, putting his hand to his forehead, pushed the cap off, and went on with his speech without any farther emotion than what belonged to the part. The Queen, charmed with his intrepidity, sent him a handsome present, and marked him as a lad, in whose future success in life she should feel herself interested. He was then destined for the army.

* “ The Duke of Leeds is returned from his travels, a fine gentleman, and has imported none of the fopperies and fooleries of the countries he has passed through. My nephew Robert Hay travelled with the Duke, and is come home untainted, but much improved; he is returned to Oxford to follow his studies: he designs for holy orders.” Edward, Earl of Oxford to Swift, June 19th, 1735.

of divinity, and soon after entering into holy orders, was presented by the Oxford family, to the rectory of Bothall, [cum Shipwash] in Northumberland; and in 1737, by the recommendation of Queen Caroline, appointed chaplain in ordinary to her royal consort. In 1739, he assumed the name and arms of Drummond, as heir in entail of his great grandfather William, first Viscount of Strathallan.† [His grandfather, the 6th Earl of Kinnoull, having married the daughter and heiress of that Viscount.] In 1743, he attended the King abroad, received during the campaign many gracious marks of royal confidence and approbation; and on the 7th of July, in that year, had the honour to preach at Hanau, before his Majesty, a thanksgiving sermon for the victory at Dettingen, on these words of the 8th Psalm: “*Thou hast made him a little lower than the angels, and hast crowned him with glory and honour.*” On his return from the Continent, he was installed prebendary of Westminster,* and in 1748, pro-

“† Lord Strathallan, whose daughter Elizabeth was married to Thomas 6th Earl of Kinnoull, entailed his estates of Innerpaffray, &c. in Perthshire, as a perpetual provision for the 2d branch of the Kinnoull family.

[* He took the degrees by accumulation of B. & D. D. Ch. Ch. June 27, 1745, going out grand Compounder. *Cat. Oxf. Grad.* When con-

moted to the see of St. Asaph : a diocese where his name will ever be revered, and which he constantly mentioned with peculiar affection and delight, as having enjoyed there, for thirteen years, a situation most congenial to his feelings, and an extent of patronage* most gratifying to his benevolent heart.

In 1753, when a severe attack was made on the political character of his two intimate friends, Mr. Stone, and Mr. Murray, afterwards the great Earl of Mansfield, the Bp. of St. Asaph vindicated his old school-fellows before a Committee of the Privy Council, directed to inquire

“ * The patronage of the Abp. of York is small in comparison of its rank, and was uncommonly defective during the period Abp. Drummond enjoyed it. He was so sensible of this, that he recommended the learned and amiable Dr. Rotheram, to his old friend, Trevor, Bp. of Durham, in these words : “ As I have nothing in my diocese good enough for the bearer, let me earnestly request you to provide for him in your’s.” The Bp. of Durham gave Dr. Rotheram, the valuable living of Houghton le spring. The dedication of Dr. Rotheram’s admirable “ *Essay on Faith*,” to the Abp. is neat and comprehensive : “ To his Grace the Lord Abp. of York, of learning,—virtue,—religion,—the friend—the patron,—the example—.”

secreted Bishop, he was only 37. He succeeded to St. Asaph on the translation of Bishop Lisle to Norwich. In the same year, 1748-9, subsequently to his elevation to the episcopal dignity, he married Henrietta, daughter of Peter Auriol, Esq. merchant, of Coleman-street, with whom he obtained a fortune of £30,000. With this lady he lived in uninterrupted happiness for the space of 27 years. She died April 22, 1773, four years before his Grace.]

into the charge, with that persuasive energy* of truth, which made the King exclaim, on reading the examination: "That is indeed a man to make a friend of." In May, 1761, he was translated to the see of Salisbury,† and when Abp. of York, elect, in which dignity he was enthroned in the November following, he preached the Coronation Sermon‡ of their present Majesties, [George III. and Queen Charlotte, in Westminster Abbey, Sep. 22, 1761.] and soon after became Lord High Almoner, and a member of the Privy Council [Sworn Nov. 7.] In the former office he rectified many abuses, and rendered it more extensively beneficial, by preventing the royal bounty being considered as a fund,

"* Mr. Murray and Mr. Stone were acquitted by the Privy Council, and the motion in the House of Lords to inquire into their conduct, negatived by a great majority.

† "This sermon is worthy of the occasion, worthy of the excellent prelate who delivered, and the august assembly who were present at it; not stuffed with fulsome panegyric and gross flattery on a prince who despises such incense; but sensible, serious, and spirited. As it is already in the hands of almost every one who can read, it is unnecessary to say any thing more concerning it. The King who confers honours and dignities on such men as Dr. Drummond, reflects honour on his own judgment."

Crit. Rev. 1761.

† [On the promotion of Dr. John Thomas (the 1st) to Winchester. Bishop Drummond sat at Salisbury scarcely four months. He was translated to York, Sept. 19, 1761, on the death of his predecessor in both sees, Abp. Gilbert, and was enthroned there by proxy, Nov. 11.]

to which persons of high rank and opulence could transfer any just claims on their own private generosity.† This noble Prelate's conduct and character, after his attainment to that metropolitan pre-eminence, beyond which he never aspired, is thus described with great spirit and truth by the topographer* of Southwell, who styles him, "peculiarly virtuous as a statesman, attentive to his duties as a churchman, magnificent as an Abp. and amiable as a man." Very soon after this promotion, he distinguished himself exceedingly, by the sermon he preached on the Coronation of their present Majesties, [Geo. III. & Q. Ch.] which contains some of the finest maxims of government any where to be found." After giving large quotations from this sermon, the biographer thus proceeds: "These were doctrines worthy of their author, and such as can never be too often repeated both to King and people. It is natural to suppose that the man who held sentiments, fraught as these are with manly freedom, would never prostitute a

"† The Lord Almoner being applied to by a very rich peer in favour of two of his cousins, replied, "That he was sorry to say that the very reason which would induce *himself* to assist them, prevented his considering them as objects of *His Majesty's* charity—their near relationship to his lordship."

* "Dickenson Rastal, Esq. See *Hist. of the Collegiate Church of Southwell.*

superior understanding to unworthy purposes. Support of government, the stale apology of every time-server, was too flimsy a pretext to influence such talents. Men pursuing different measures and different interests, he knew could not be equally beneficial to the state, and therefore could not be equally entitled to the sanction of the wise and good. So long as the servants of the crown had his confidence, he was a zealous and an useful promoter of their interests in Parliament, but when that system of government, under which the country had so long flourished, gave way to new measures, under the influence of new men, whose constitutional principles were at best suspicious, the Abp., with an independence that ever marked his character, withdrew his countenance and support.* His manner of doing this is even more worthy of admiration than the measure itself. As a church-

* “ In 1762, when the Duke of Newcastle resigned the premiership, and the Duke of Devonshire was struck off the list of privy counsellors. In a poem called “ the General,” published about this time, wherein many leading characters of the day are described, the Abp. is celebrated as

“ A prelate by his virtues dignified,
 Just without rigour, awful without pride,
 Pious without enthusiastic flame ;
 All that sheds lustre on a sacred name
 Marks reverend York, complete in ev’ry sense,
 Religion’s pride, and boast of eloquence.”

man, he thought it unbecoming his character, to join in the wrangle of debate; as an Abp. he deemed it derogatory from his dignity, to become a member of a faction; as an honest man, he believed it ungrateful and indecent, actively to oppose the administration of a Prince, to whom he personally owed the highest obligation. Impressed, however, as he was, with these sentiments of loyalty and decorum, he held it criminal to countenance by his voice, or his presence, what his judgment and his integrity condemned. Under these embarrassments, the line of conduct he pursued was that of withdrawing from the senate, where his vote was ineffectual, but where his attendance might have been misconstrued. He redoubled his diligence in the care of his diocese, and the private affairs of his own family. [Mr. Drummond has here omitted a circumstance noticed by the historian of Southwell; "One out of many instances of the former, (i. e. the care of his diocese) is the more proper to be noticed, as it is so little congenial with the usual suggestions of splendid talents and a brilliant imagination. On his promotion to York, he found the greatest confusion among the papers belonging to the See. These he methodized with the most scrupulous exactness, and made to them a very considerable addition in his own hand writing—a work too laborious and unenterprising to have been dictated by any motive

but a consciousness of its utility, and therefore of his duty in composing it.] Of his own house, at Brodsworth, in Yorkshire, he made an elegant retreat. Here it was, that in the intervals which the business of his province permitted him, he enjoyed the domestic comforts which his own cheerfulness, and the company of an amiable family* could not fail to produce. Let it not be thought, however, that he deserted his duty, or the interests of the Church, when he thus withdrew himself from Parliament. Whenever any question was introduced, in which the interference of a churchman was particularly proper, he was sedulous in his attendance, indefatigable

* "He married in 1749, Henrietta, daughter of Peter Auriol, of London, merchant, by whom he had a numerous family, of whom three only now survive. Mrs. Drummond, died in 1773, and her lord never recovered her loss. In 1766, they lost their beautiful and accomplished eldest daughter, at the age of 16, on whom Mr. Mason wrote the following much-admired epitaph :

“ Here sleeps what once was beauty, once was grace ;
 Grace, that with tenderness and sense combined
 To form that harmony of soul and face,
 Where beauty shines the mirror of the mind.
 Such was the maid, that in the morn of youth,
 In virgin innocence, in nature's pride,
 Blest with each art that owes its charms to truth,
 Sunk in her father's fond embrace, and died.
 He weeps, O venerate the holy tear !
 Faith lends her aid to ease affliction's load ;
 The parent mourns his child upon the bier,
 The christian yields an angel to his God.”

in his endeavours, and prompt in delivering his sentiments. Whenever he mixed in debate, he shone with superior lustre; for though he rather neglected than cultivated this talent, nature had endowed him with it in an eminent degree, as those who recollect the part he took in several debates which were connected with that establishment, in which he filled so honourable a station, will readily allow. Nor was he more admired for the qualities which adorn a senate, than distinguished by those which rendered him useful in his profession, and esteemed in society. His manners were noble as his birth; his disposition engaging, his friendship sincere; no man could better support the dignity of his station; no man was more affable, more condescending, and more accomplished in his general intercourse with the world; wherever he lived, hospitality presided; wherever he was present, elegance, festivity, and good humour were sure to be found.* His very failings were those of a heart

* “ He was particularly happy in classical allusions.—To mention one instance out of many, his friend and patron the Duke of Newcastle, in 1752, complained to a few confidential friends at table, of the overbearing *hauteur* of Mr. Pitt; on which the Bp. of St. Asaph remarked, that the paymaster might address his grace in the words of Æolus :

Tu mihi quodcunque hoc regni—

You yourself first brought me into power.

Tu sceptrâ Jovemque

Conciliâs——

warm, perhaps even to impetuosity ; his virtues were those of a disposition formed for every thing amiable in private, every thing great in public life. When he was translated to the see of York, he found the archiepiscopal palace, small, mean, and incommodious ; and the parish church in a state of absolute decay. To the former he made many splendid additions ; the latter he rebuilt from its foundation,* with the assistance of a small contribution from the clergyman of the parish, and two or three neighbouring gentlemen. His bounty to this did not prevent his expending a considerable sum on the private chapel of the palace, which he much improved in point of conveniency, and very highly ornamented. He also built a new gateway at the approach to the archiepiscopal demesne, which is not inferior in beauty and magnificence to the other improvements. These monuments of exquisite taste and unparalleled liberality, will remain to posterity, the subjects

You introduced me to the King.

Tu das epulis accumbere Divom—

You made me a Privy-Counsellor.

Nimborumque facis, tempestatumque potentem—

“ Stop there, Bishop,” said the Duke, “ *that* needs no translation.”

* He shewed his taste, in placing over the altar of the new church, the only fine Gothic window that remained entire in the old palace of Cawood.

of admiration and applause. [While Bishop of St Asaph, he built the garden wall at the episcopal residence there. See *Continuation of Browne Willis's survey of St. Asaph*, by the Rev. Ed. Edwards. *Wrexham*, 2 vols. 8°. 1801. vol. 1. p. 156.] He died at his palace at Bishopsthorpe, Dec. 10, 1776,* and was buried by his own desire under the altar of the church there.†

“ * In the 66th year of his age. Whilst he was on his death-bed, two pieces of preferment became vacant; but though urged to dispose of them immediately, he refused, saying “ I never yet flattered nor deceived any man—I will not risk the imputation now. My memory does not serve to satisfy me concerning the priority of certain claims; and therefore I will make no disposal, unless it please God to restore me to greater strength of mind than I possess at present.”

† “ He directed by his will, [*Reg. Prerog. Cant.* COLLIER, dated Mar. 6. 1776. Proved Ap. 6. 1777. at Canterbury, and Jan. 15. 1777, at York] that wherever he died, he should be buried in the next parish church, with as little parade as possible. [“ In the parish wherein I shall die, with no more ceremony than decency requires.” *Will. ut. sup.*] He considered that season the most unfit for a display of worldly pomp and pageantry, and always mentioned funeral ostentation as a sad mockery of mortality. He was attended to the grave by his children, his chaplains, and domestics, and his remains deposited amidst the unfeigned sighs of genuine affection and gratitude. [Mr. Drummond, in the Advertisement prefixed to the Edition of his father's Sermons, says, that “ not the simplest tablet was erected to his memory, nor even his name inscribed on the stone which protects his remains.”]

The present venerable Metropolitan of York, [Will. Markham] gave ample testimony to the truth of the foregoing character, written by one totally unconnected with his predecessor, either by the ties of relationship or gratitude. In the first charge delivered to his clergy, “ he lamented, in a most pathetic manner, the great loss they had sustained in the late Archbishop, and which he himself particularly felt, who had had a long and intimate acquaintance with him in the early part of his life, by which he had frequent opportunities of observing his great virtues and abilities, natural and acquired; as his understanding was enriched with what not only his own country could afford, but likewise the acquirements of foreign countries, which qualified him to serve his King in the highest walks of life.”

“ Those who knew him best will say, that the predominant feature of his character was, that union of sound sense, liberality, and goodness of heart, denominated *candour*. With respect to his literary attainments, there were few subjects of science with which he was not intimately acquainted; but his knowledge of history, ancient and modern, was most accurate, extensive, and profound. It was the favourite topic of his familiar hours of instruction with his children; when he gave, in a perspicuous and engaging manner, either the great lines of

general history, deducing thence the most useful remarks on government, manners, morals, and religion; or tracing particular events and actions to their genuine sources and motives, developed with acute discrimination, devoid of all political prejudice, the characters of individuals who had rendered themselves conspicuous on the great stage of life. In the course of these conversations, (the substance of many of which, I recollect with grateful satisfaction, and only regret they had not been at the time committed to paper) he was particularly able in marking the connection between sacred and profane history, and elucidating, by the revolution of ages, and the fate of nations, that train of inspired prophecy, which “reacheth from one end to another mightily,” and which is one great and continually-improving evidence of the truth of divine revelation. He availed himself of every opportunity, to impress on our minds this important consideration, with all the zeal and fervour of honest conviction, founded on critical research, and deep investigation of the subject.

“For the use of his family, (whose education he sedulously attended to himself,) he drew up some very clear and comprehensive tables of chronology before those of Blair were published, and which indeed, to those who possessed them, superseded the use of that valuable work.

“There are no literary works* of the Abp. published, except 6 occasional sermons, viz. 1. Before the House of Commons, Jan. 30th, 1748. 2. Before the Lords on the peace, April 25th, 1749. 3. † Before the trustees of the charity schools in and about the cities of London and Westminster, April 26th, 1753. 4. Before the society for the propagation of the Gospel, Feb. 15th, 1754. Before the Lords on the Fast, Feb. 16th, 1759. 6. At the coronation of King Geo. III. and Queen Charlotte, Sept. 22d, 1761.

“When he was Bp. of St. Asaph, he wrote *a Letter on theological study*, to the son of an intimate friend, then a candidate for holy orders, which is highly worthy of attention, as well for the excellent advice it contains, as strongly marking the religious principles of the writer.”

[*The Letter on Theological Study* may be seen in the work from which this life is reprinted.]

* “The Abp. left many excellent sermons and charges in manuscript, but expressed an unwillingness that they should be prepared for the press.

† “This is printed in Enfield’s collection, but very incorrectly.”

ADDITAMENTA.

Of the *Letter* above referred to, Mr. Chalmers, *New Biog. Dict.* article DRUMMOND, thus expresses himself. "It evinces an intimate acquaintance with many of the best writers on theological subjects. His own principles appear to have been rather more remote from those contained in the articles and homilies, than could have been wished, because they are thereby not so consistent with some of the writers whom he recommends; and he speaks with unusual freedom of certain doctrines which have been held sacred by some of the wisest and best Divines of the Established Church." See *Biog. Dict.* vol. 12. p. 335.

The passage, I presume, to which Mr. Chalmers alludes, is the following: "If this be true, (as I believe it to be, if I mistake not, both the nature of God and man,) and if this were always kept in view, we should hear little of many intricate and senseless questions about the influences of the Spirit, the power of grace, predestination, imputed righteousness, justification without works, and other opinions, which have from the beginning perplexed and perverted, debased, defiled, and wounded christianity." See

the letter subjoined to the Sermons. p. 209. Most certainly there is no other passage in Bp. Drummond's published writings, and I have attentively read them for this very end, that can be construed as betraying any, the slightest disregard to the doctrines of the Established Church, nor is the passage under consideration incapable of satisfactory explanation.

A true son of the Church, and in strict conformity to her articles, Bishop Drummond is decidedly anti-Calvinistic. He had just, with irresistible truth, observed in the sentence immediately preceding the supposed objectionable one, "that the gracious designs of God towards mankind are conditional, never superseding, but always exciting and co-operating with the endeavours of men, as free, rational, and accountable agents."

He then proceeds, "if this be true," &c. *ut supra*.

It is the "not keeping in view this fundamental principle," as I take the Bishop's meaning to be, that has occasioned those "senseless questions" to which he alludes, as having "perverted and debased Christianity." The whole of the passage, I humbly submit, is levelled against Calvinism. But still there is nothing in the passage itself, if grammatically and critically considered, that necessarily implies either assent to, or dissent from the doctrines the writer therein names. He

is simply reprehending the ‘senseless questions’ to which those doctrines, whether true or false, *per se*, have given occasion ; and this, through a departure from the important principle, he has precedently advanced. *True doctrines and erroneous*, as it may easily be perceived, *are indiscriminately mixed up in the sentence*, wherefore the writer can not be said to pledge himself to either. How then can it be asserted, that he has spoken in disparagement of the doctrines of the Established Church?—The imputed righteousness of Christ, for example, to a certain extent, is a thoroughly sound doctrine—the influence of the Spirit to a certain extent, (and it is *the going beyond* these boundaries of Scripture and reason that he would censure), is also a sound doctrine, while predestination, in the perverted acceptance in which some “senseless,” i. e. Calvinistic disputants have used it, is unquestionably a false doctrine ; and justification, without works, amounts to nonsense, by involving a confusion of ideas and terms : for  never is justification to be identified with salvation. Justification is an incipient state. We are justified, that is, placed in a state of covenant with God, through Christ, by baptismal initiation into the Church : and it is the perversion of this definition by applying the term to final salvation—and *that* without the Scriptural condition of works, &c. that the Bishop, and every man of sober

judgment would reprobate as a branch of Calvin's tenets.

The orthodoxy of an English Prelate, is of too much importance to be suffered to remain problematical; and I trust I shall, on that ground, be pardoned for endeavouring to establish that of Bishop Drummond.

The Abp's. Sermons, though containing but little of the peculiar doctrines of Christianity are composed in an elegant and classical style, and contain many admirable passages, and much excellent advice, on points of moral and religious practice.

In his 30th of Jan. Sermon, speaking of the state of this country previous to the martyrdom of K. Ch. I. he makes the following admirable remark: See p. 6. "The growing evils of this age, perhaps may not be the same as they were then; but though dissensions take their rise from different causes, yet there is such a general analogy between them, and they are so assimilated in their progress by the passions of men, that in the issue of things, they usually agree in producing the same effects. From considering then, the confusion of those times, we should be admonished to make the constitution of our country the rule of our civil conduct: and from an impartial inquiry into the powers of that constitution, learn to reverence their authority, and to secure the respective rights of Prince and People

from every attack that may tend to exalt the one upon the ruins of the other." And again, at p. 12. "Ambitious and ill designing men, lay hid behind the works which the well-meaning part of the Parliament had raised against the prerogative, till they got strength of their own to complete the ruin of the Constitution, which neither the concessions of the King, nor the power of his first opposers, were able to save. *The Established Church, standing in the breach to support the Constitution, fell first; religion gave way to enthusiasm and hypocrisy, —law to violence; the King at last fell a sacrifice to faction, and with him fell the liberty of the country!*"

"When this disorderly state of things in the great rebellion, had thus rooted out the sober principles of virtue, and weakened the bands of government, extravagancy in religion soon prevailed amidst the civil confusions. *The decent service and rational doctrines of the Church of England being banished, in their stead sprang up an endless variety of enthusiastic opinions, and modes of worship, destructive of all true piety and virtue, unworthy the understanding of man, and injurious to the honor of God.*  *It concerns, therefore, the wisdom and honesty of a Legislature, to preserve a CHURCH, established upon the principles of purity and freedom; for when once men are allowed to give a loose to the*

extravagancy of their own fancies, no human laws can curb the insolence, or prevent the disorders that may happen from that variety of errors into which the mind of man is apt to wander." p. 20.

And again, "they rejected the polity of the Established Church, and soon brought themselves into bondage under an implacable spirit of intolerance and persecution; they murdered their lawful Sovereign that they might be free; and they found themselves in the very depths of slavery; subjected to as absolute a power, as ever any nation groaned under. They would not give their Protector the name of King, but he took the power of a Tyrant:—Law was abrogated, *Religion was governed by fancy*, and the sword was the only measure of right and wrong, &c. "Now these things were our examples," &c. *ib.*

Speaking of that fluctuation of opinion which marked his own, no less than the present times, the Abp. well observes: "Consider the *hearts* of men when you have *unhinged their principles.*" p. 56.

In short, steady attachment to the Established Church, and the purest principles of loyalty and patriotism, breathe in every page of Abp. Drummond's Sermons.

The conclusion of the *Coronation Sermon* is a master-piece. "What can be more becoming this great and solemn occasion, than to offer up

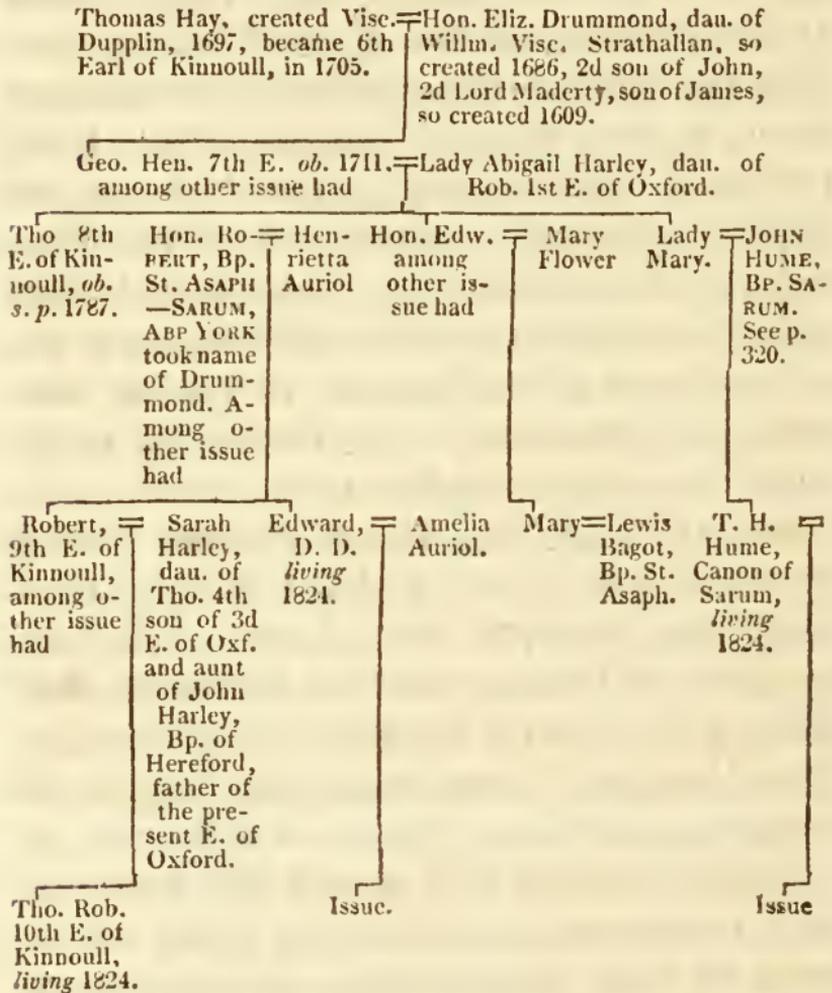
the most fervent supplications with one mind to heaven, that the holy spirit of that God, in whose presence the King and People are preparing to declare their mutual engagements, may pour into their hearts a sincere zeal for each other's happiness, and unite them in the strictest bonds of affection. May the sacred oath which our Sovereign takes at the altar of the King of Kings, ever recur to his mind, as the genuine intentions of his own heart! May the homage which we pay him in all truth and faithfulness, be bound upon our hearts and minds with the ties of duty, gratitude, and love! And from us may unfeigned loyalty spread itself through all ranks; give a right temper to the conduct of all his subjects, and establish his kingdom! May justice and judgment be the habitation of his throne! May mercy and truth go before his face! May the Almighty mark every year with fresh instances of goodness to him, and to his people! *May every happiness of private life alleviate the cares of Royalty!* and every blessing of public prosperity, "yea, and abundance of peace" be in his day. Late may he be called to a Crown of eternal glory! and here on earth, through the mercy of the Most High, to these kingdoms, long with unsullied lustre may his Crown flourish, under the guidance of that Wisdom, in whose right hand are length of days and honour!" p. 198.

Family Notices.—The Abp. had the following issue by his wife Henrietta Auriol, viz:—1st. Robt. Auriol, 9th and late Earl of Kinnoull, in which title he succeeded his uncle Thomas, the 8th Earl, elder brother of the Abp. 2. Thomas Auriol, born Aug. 7, 1752. *ob.* 1773. *s. p.* 3. Peter Auriol, born Jan. 21, 1754. Married Dec. 18, 1775, Bridget, daughter of Pemberton Milnes, Esq. of Wakefield, Yorkshire, merchant, *ob.* Mar. 21, 1799, *s. p.* 4. John Auriol, born July 4, 1756, and was lost in the Beaver, prize ship of war, Oct. 1780. *s. p.* 5. Edward Auriol Hay, D. D. Ch. Ch. Ox. M. A. 1780. B. & D. D. May 13, 1794, (living, 1824) King's Chaplain, Prebendary of York and Southwell, and Rector of Hadleigh, Co. Suffolk, born April 10, 1758—married Istly, Dec. 12, 1782, Elizabeth de Visme, daughter of William de Visme, Esq. of Oseckentain, Co. Kent, by whom, who died Feb. 14, 1790, he has issue one son and one daughter—the daughter, Henrietta, was born March 30, 1778—the son, Edward William Auriol, born Ap. 4, 1785—married Dec. 11, 1812, Louisa Margaret, only daughter of John Thompson, Esq. Dep. Commissary Gen. of the Eastern district. Dr. Hay Drummond, married 2dly, May 24, 1791, Amelia, daughter of James Auriol, Esq. merchant of Southampton, and has issue Amelia, born July 1795. 6. George William Auriol, A. M. in holy orders, deceased;

the Editor of his father's Sermons, and the Author of the *Memoir* prefixed, which we have here re-printed. He was Prebendary of York, and Vicar of Brodsworth, Co. York. Born March 13, 1761. *ob.* Dec. 7, 1807, having married, Ap. 12, 1785, Elizabeth Margaret, daughter of the late Sir Samuel Marshall, Capt. R. N. by whom, who died Feb. 15, 1799, he had Robert William, born Jan. 9, 1786—Henrietta Elizabeth, born Dec. 1, 1786, and Alexander, born Feb. 4, 1797. He was lost at sea, in consequence of shipwreck, in passing from Bideford to Greenock, being the second of the Abp's sons who perished in the ocean.

The Abp's eldest son, who became 9th Earl of Kinnoull, was born March 18, 1751, married, 1stly, April 19, 1779, the daughter of Anthony Eyre, Esq. by whom, who died March 29, 1780, he had no issue; and, 2ndly, July 17, 1781, Sarah, daughter of the late Hon. and Right Hon. Thomas Harley, Alderman of London, 4th son of Edward, 3d Earl of Oxford, by whom he had 1. Henrietta, born Aug. 3, 1783, married June 23, 1807, Henry Drummond of the Grange, county of Hants, Esq. 2. Thomas Robert, present and 10th Earl, *cælebs*. 3. Francis John, born Sept. 17, 1786, died October 28, 1810. 4. Sarah Maria, born June 21, 1788, married May 5, 1811, George Murray, D. D. Bishop of Sodor and Man. The late Earl died April 12, 1804.

The following pedigree will shew the Abp's relationship to the noble families of Drummond, Hay, and Harley, &c.



Sir James Hay, an ancestor of this family, living *temp.* Jac. 1. of England, and created Viscount Doncaster and Earl of Carlisle, (*obit* 1636) was noted for his senseless profusion and extravagance. This simpleton invented what were called "ante suppers"—the manner of

which was to have the board covered, at the first entrance of the guests, with dishes as high as a tall man could well reach, filled with the choicest and dearest viands sea or land could afford. And all this onceseen, and having feasted the eyes of the invited, was in a manner thrown away. and fresh set on to the same height, having only this advantage of the other, that it was hot!—"I can not" says Osborne, "forget one of the attendants of the King, that at a feast made by this monster in excess, eat to his single share a whole pye, reckoned to my Lord at £10, being composed of ambergreese, magisterial of pearl, musk," &c.—Douglas, *Peerage of Scotland*, by Wood, vol. 2, p. 45. Lodge, *Peerage*. 3, 267. *Secret Hist. of Court of Jac.* 1. 1. 271. Lord Clarendon, *Hist. of Rebel.* 1. 48. His wife, (daughter of Henry Percy Earl of Northumberland) was the reputed mistress of the incendiary Pym. Douglas, *Peerage ut sup.* and Granger, 1. 549.

George, 7th Earl of Kinnoull, the Abp's. father, was created a British peer by the title of baron of Hay, Dec. 31, 1711, being one of the 12 created that day to secure a majority in the House of Lords, for the Tory administration. *Obiit* 1758.—See Douglas's *Peerage of Scotland*, by Wood, 1813. fol. vol. 2. p. 49.—To the 8th Earl, that noble and useful work, the bridge over the Tay at Perth, owes its existence.—*Ib.* p 50.

The descent of the great banking family of Drummond, at Charing Cross, from the Lords Maderty, and their relationship to the Lords Strathallan, is thus shewn:—James Drummond, 1st Lord Maderty, married Jane, daughter of Chisholm of Cromlix, (with whom he got the barony of Innerpeffry, which was carried with the name of Drummond, by his grand daughter, into the Kinnoull family,) and had issue, 2 sons, John and James. John became 2d Lord, and was father of David, 3d Lord, and of William, created Viscount Strathallan, in 1686, to him and his heirs male. Viscount Strathallan was father of William and Elizabeth. William became 2d Viscount, and was father of William, 3d Viscount, who *ob. s. p.* Elizabeth married Thomas, 6th Earl of Kinnoull, and became mother of the 7th, who was father of the 8th, and also of the Abp., who was father of the 9th, who was father of the present and 10th. William, 3d Viscount Strathallan, having died *s. p.* was succeeded by William,⁵ son of John, son of James, son of another James, who was 2d son of the 1st Lord Maderty, and only brother of the 2nd. Andrew Drummond, founder of the bank, was next brother to William, who thus succeeded his 2d cousin, William, (the 3d Viscount) as 4th Viscount Strathallan, and who, with his son, was attainted 1746. The present firm is composed of the descendants of Andrew the founder,

and his brother William the 4th and attained Viscount Strathallan.

Arms. HAY bears Ar. 3 inescut. G. 2 & 1. The origin of the Hay family and of these arms is thus recorded by genealogists:—In the reign of Kenneth III, about 980, the Danes having invaded Scotland, were encountered by that King, near Loncarty, in Perthshire; the Scots at first gave way, and fled through a narrow pass, where they were stopped by a countryman of great strength and courage, and his two sons, with no other weapons than the yokes of their ploughs. Upbraiding the fugitives for their cowardice, he succeeded in rallying them; the battle was renewed, and the Danes totally defeated. It is said, that after the victory was obtained, the old man lying on the ground, wounded and fatigued, cried Hay, Hay, which word became the name of his posterity. The King, as a reward of that signal service, gave him as much land in the Carse of Gowrie as a falcon should fly over before she settled; and a falcon being accordingly let off, flew over an extent of ground six miles in length, afterwards called Errol, and lighted on a stone still called the Falcon stone. The King also assigned three shields or escutcheons for the arms of the family, to intimate that the father and the two sons had been the three fortunate shields of Scotland; and the Earl of Errol bears for a crest a falcon,

and his supporters are two men in country habits, holding the yokes of a plough over their shoulders, with this motto, *Serva jugum*, in allusion to their origin.—*Douglas's Peerage*, vol. 1. p. 544. The Kinnoull family are a branch of that of Erroll, Edmund Hay of Melginche, the ancestor of the former, being descended from William Hay, 2d son of Sir David de Haya, of Erroll. *Douglas's Peerage*, vol. 1. p. 544. DRUMMOND bears O. 3 bars wavy G. each charged with an escallop of the 1st. *Edmonson*.

Some letters to and from the Bishop may be seen in Butler's *Life of Bishop Hildesley*, p. 425. The reader may also refer to Forbes's *Life of Beattie*.

Portraits.—The original painting of the Abp., by Sir Joshua Reynolds, is at Dupplin castle. A good copy, by Tate of Derby, is in the possession of the Abp's. son the Rev. Dr. E. A. H. Drummond, rector of Hadleigh, Suffolk, by whom I am also informed, there is an engraving. The painting represents the Bp. in the robes of the Order of the Garter.

Dr. Drummond adds, that no other monument is erected to the Abp., his father, than a marble tablet in Bishopsthorp church, which he put up in memory of his daughters, and on which he has thus recorded the Abp's. grave, "juxta Avi reliquias Roberti Eboracensis Archiepiscopi Domini sub mensa conquiescunt," &c. No

funeral sermon was preached. Mrs. Drummond was buried at Brodsworth, and a monument is erected there in the church to her memory. The Abp. continued Prebendary of Westminster, till he became Bp. of Salisbury. He was the greatest benefactor to the palace since the days of Walter Gray, in the reign of King John. Of the Palace, observes his son, "exegit monumentum ære perennius Robertus Drummond."

13. JOHN THOMAS THE 2d.*

SUCCESSIT, A. D. 1761.—OBIT A. D. 1766.

This Bishop Thomas was born 1681. He was of Catherine Hall, Cambridge, and resided many years at Hamburgh, where he was chaplain to the English factory and published a 'Spectator,' under the title of the 'Patriot,' in high German, of which language he was a great master. *Lit. Anecd. 18th Cent.* 6. 94. and *Guthrie Geogr. Gram.* He was appointed to the Rectory of St. Vedast's, Foster-Lane, London, vacant by the promotion of Dr. Madox, to

* Commonly distinguished as "the Dr. Thomas who died Bishop of Salisbury."—There were four Doctors Thomas, all Bishops. See the note on the article John Thomas the 1st.

St. Asaph, in 1736. Dean of Peterborough, 1740. While Dean of Peterborough, he married Miss Sherlock, neice of the Bishop of Sarum, in 1742, and the same year was appointed a Prebendary of Westminster, in the room of Dr. Alured Clark, and Canon Residentiary of St. Paul's, in the room of Dr. Tyrwhit. (*Gazette.*) While Dean of Peterborough, he occurs President of the Peterborough Society. *Lit. Anecd.* 6. 4. He also occurs a member of the Spalding Society. *Lit. Anecd.* 6. 94. In 1743, he was appointed Bishop of St. Asaph, vice Madox, translated to Worcester, (*Gazette*) and before his consecration to St. Asaph, he was removed to the see of Lincoln, upon the death of Bishop Reynolds, and was consecrated Ap. 1. 1744. He was translated in 1761 to Sarum. See *Continuation of Browne Willis's Survey of St. Asaph*, by Rev. Ed. Edwards. *Wrexham.* 2 vols. 8°. 1801. vol. 1. p. 154, who adds, that he "was a very pleasant and facetious man, but had the misfortune to be very deaf."

His consecration Sermon was preached by Dr. Dodwell, Archdeacon of Berks, from Titus, 1. 7—9. *Lit. Anecd.* 2. 439.

Bishop Thomas the 2d, died July 20, 1766, in the 85th year of his age, and was buried in Salisbury Cathedral.

His Library was sold in 1767. *Lit. Anecd.* 3. 669.

Dr. Chas. Combe, thus speaks of this Prelate: —“ Dr. Thomas, though a good tempered man, and a worthy man, had his failings. He was pleased with the company of persons of rank, and had not firmness of mind sufficient to refuse what a great man asked as a favor.” (i. e. respecting patronage.) *Lit. Anecd.* 6. 364.

Anecdotes. Being at Copenhagen, and consulting an eminent Physician there, near 90 years of age, concerning the best method of preserving health, had this rule given him among seven others:—“ Fuge omnes medicos, atque omnimoda medicamenta.” Jones’s MSS. See *Gent. Mag.* 1783. pt. 1. p. 463. and *Lit. Anecd.* 18th Cent. 4. 732. Dr. Thomas married four times. The motto, or posy, on the wedding ring at his fourth marriage, was :

“ If I survive
I’ll make them five.”—*ib.*

A writer in the *Gent. Mag.* 1783, pt. 2. p. 1008, thus writes: “ Bishop Thomas was a man of humour and drollery. I remember perfectly well at a visitation, his giving us an account of his being married 4 times: ‘and’ says he, cheerfully, ‘should my present wife die, I will take another; and it is my opinion,’ (adds he) ‘I shall survive her. Perhaps you don’t know the art of getting quit of your wives. I’ll tell you how I do. I am called a very good husband, and so I am; for I never contradict them. But

don't you know that the want of contradiction is fatal to women? If you contradict them, that circumstance alone is exercise and health, *et opima medicamenta* to all women. But give them their own way, and they will languish and pine, become gross and lethargic for want of this exercise."

If you recollect Bishop T. he squinted much. He was entertaining the company with a humorous account of some man. In the midst of his story he stopt short and said 'the fellow squinted most hideously;' and then turning his *ugly* face in all the squinting attitudes he could, till the company were upon the full laugh, he added, 'and I *hate* your squinting fellows.' *ib.*

Bishop Thomas used always to entertain with old Hock at his table, and never failed relating how he came by it, viz. by means of a compliment he paid the chief magistrate at Hamburgh, with whom he once was invited to dine, while Chaplain there. His Excellency, who was a very old man, ordered him a glass of hock, which he said was 20 years old. Dr. Thomas addressed himself to his host, and hoped he would be like his hock—the older the stronger.

In Geo. II's. time, when he was at Hanover, the Deanery of Peterborough became vacant, and was given by the King to Dr. Thomas, but the Duke of Newcastle, then Minister, had engaged it for Dr. Newcomb; so that the Duke was

in a puzzle, and wrote to Dr. Thomas from England, to wave the appointment, and promised that he would more amply provide for him : but Dr. Thomas would not be persuaded to quit his hold, *thinking a Deanery in possession worth two in reversion.* *Lit. Anecd.* 1. 562. & *Life of Bp. Newton*, prefixed to his works. p. 48.

Soon after James, Duke of Athol, made Hildesley Bishop of Sodor and Man, Dr. Thomas, then Bishop of Lincoln, met the Duke at Court, and accosting his grace, told him, that he had done him a great injury. “Done you an injury, my Lord,” said the Duke, “in what respect? I am sure it is unknowingly if I have.” “Yes,” said his Lordship, “your grace has done me a very great injury, and I feel it very sensibly—you have deprived me of the best Vicar in my diocese.” *Butler’s Memoirs of Bp. Hildesley.* p. 318. See also *Gent. Mag.* 1784. p. 80.

When Chaplain to the British Factory of Hamburgh, a gentleman of the Factory being ill, was ordered into the country for the benefit of the air: accordingly he went to a village about ten miles distant, but after some time died there. Upon this, application was made to the Clergyman of the parish, for leave to bury him in the Church yard, and the Clergyman enquired what his religion was, and was told that he was a Calvinist. “No,” says he, “there are none but Lutherans in my Church

yard, and there shall be no other." "This," says Dr. Thomas, was told me, and I wondered that any man of any learning or understanding, should have such ideas. I resolved to take my horse and go and argue the matter with him, but found him inflexible. At length I told him he made me think of a circumstance which once happened to myself, when I was Curate of a Church in Thames-street. I was burying a corpse, and a woman came and pulled me by the sleeve in the midst of the service. "Sir, Sir, I want to speak to you." "Prythee," says I, "woman, wait till I have done." "No, Sir, I must speak to you immediately." "Why, then, what is the matter?" "Why, Sir," says she, "you are burying a man who died of the small-pox, next my poor husband who never had it." This story had the desired effect, and the Curate permitted the bones of the Calvinist, to be laid in his Church yard. *Gent. Mag.* 1784.

After all, though this may be a very good story, it is a very ridiculous and very inapplicable illustration, because, although the Calvinism of the dead is not *contagious*, it may fairly be doubted whether a *known heretic* is entitled to have the service read over him, and to receive the same funeral honors, with one dying in the true faith of the Church. In this case, no doubt, the Clergyman was acting in conformity to the spirit of the Rubric. For, a Calvinist, must, *ipso*

facto be “excommunicate:” and such, we know, are not entitled to christian burial. The Minister, therefore, was strictly in order. If he was in error, his error consisted in giving up what he had first advanced.

The Bp’s daughter married the Rev. Dr. John Taylor, Chancellor of the diocese of Sarum, whose daughter died at Bath, of a paralytic seizure, Dec. 26, 1783. *Gent. Mag.* 1783. pt. 2. p. 1094.

The following is Bp. Thomas’s monumental inscription, in Salisbury Cathedral:—

Juxta hoc marmor
 Situm est corpus
 Reverendi admodum in Christo Patris
 Iohannis Thomas. S. T. P.
 Primo Asaphensis
 Tum Lincolnensis
 Postea vero Sarisburiensis
 Episcopi
 Et nobilissimi Ordinis de Periscelide (dicti)
 Cancelarii
 Vixit annos LXXXV.
 Obiitque XX. die Julii
 A. D. MDCCLXVI.

Arms.—O. a chevron Az. between 3 wolves’ heads. S.

14. JOHN HUME.

SUCCESSIT A. D. 1766. OBIT. A. D. 1782.

John Hume, the son of a medical practitioner, at Oxford, descended from the ancient Scottish family of Home or Hume, (from which proceeded also the Earls of Marchmont, and Barons Polworth,) was born in the year 1703. He was entered of C. C. C. Oxford, where he took the degrees of A. M. July 8, 1727, B. & D. D. July 9, 1743. *Catalogue of Oxford Graduates*. Barret, in his *Hist. of Bristol*, p. 336, erroneously calls him D. D. of Ch. Ch.

The earliest preferment in which I find him, is a prebendal stall in Westminster Abbey, 1742, and the rectory of Barn Elms, Surry, 1747. (See Manning and Bray, *Hist. of Surry*, under Barnes. "This rural town," says a writer in the *Gent. Mag.* for 1758. p. 785, "has had many a Bishop, and brilliant character for its Rector. Bishops Hare and Hume were Pastors here. Dr. Ferdinando Warner, author of the *History of Ireland*, and other valuable works, immediately preceded the present good Bishop of Bristol, [Hume] who, preaches nearly every Sunday, and otherwise approves himself as exemplary a Parish Priest as Diocesan." He was subsequently

promoted to a Residentiaryship at St. Paul's. After the death of Bishop Coneybeare, he was consecrated in 1756, Bishop of Bristol, being then one of the chaplains to K. Geo. II. He kissed hands for that Bishoprick, March 28. Barret says in his *Hist. Bristol* p. 336, "July 23, 1756," and *Gent. Mag.* for 1782. p. 357. a. the same. Beatson, in his *Political Index*, (a work full of faults in the dates respecting Bishops) says 1758. See the Bishops of Bristol there. Vol. 1. p. 170.

In the year 1758, by virtue of a letter recommendatory from his Majesty, for that purpose, on the promotion of Dr. Secker from the Bishoprick of Oxford, and Deanery of St. Paul's, to the see of Canterbury, Bishop Hume was chosen to succeed him both in the Deanery of St Paul's and the Bishoprick of Oxford. *Gazette*, May 27, 1758. See Churton, *Life of Nowell*, p. p. 19—20 and note. At Oxford he presided eight years, and in 1766, (congé d'elire Aug. 2, 1766, *Gazette*.) On the death of Bishop John Thomas the 2d, King Geo. III. translated him to Sarum. Barret, *Hist. Bristol* p. 336, says, he was translated to Sarum in 1774, but that date is erroneous. Read as above, 1766.

Bishop Hume was indebted for his preferments, to his introduction in early life, to the Duke of Newcastle, with whose nephew, the Earl of Lincoln, afterwards Duke of Newcastle,

he travelled, on that Nobleman's leaving the University of Cambridge.

Bishop Hume sat at Sarum 16 years, till the period of his decease, which happened in Stanhope-street, May Fair, June 26, 1782, in the 79th year of his age, having been a Bishop 26 years. His funeral is thus noticed in *Gent. Mag.* for 1782. p. 312. "This day, Saturday 6th July, about 11 in the morning, the remains were carried to the great western door of the Cathedral (Sarum) where the funeral procession began in the following order :—1. The choristers. 2. The lay-vicars. 3. The priest-vicars. 4. Cathedral-vergers. 5. Canons residentiary. The Dean. Bishop's Steward and Registrar. Bishop's Verger. Sir Charles Gould, Chancellor of the diocese. The body. Chief Mourners, attendants, &c. His Lordship's remains were deposited by the side of the late Dr. [Bp.] Thomas, and the funeral sermon preached by the Dean," [Nowell.] He was buried in the S. aisle. A mural monument bears the following inscription :—

Near this place are deposited, the
remains of JOHN HUME, D. D.
Successively Bishop of Bristol, Oxford,
and of this Diocese,
who was buried July 6, 1782,
in the 79th year of his age :
Also, of Anne Hume, his Lordship's first wife,
who died without issue, 1757 :
Also, of Lady Mary Hume,
his Lordship's widow,
youngest daughter of George, Earl of Kinnoull,

who died August 26, 1805,
 in the 83d year of her age.
 also, of his Lordship's Daughters
 Elizabeth, who died Feb. 17, 1770,
 aged 8 months,
 Charlotte Jane, who died Nov. 8, 1773,
 aged 10 years,
 and Henrietta, born May 16, 1759,
 who died Feb. 5, 1782.

Character.—His principles were strictly according with those of the Church of England, and his abilities were of the first rank, though he published but one sermon, but he was considered particularly good in his manner of treating difficult subjects. A very few years before his death, a pamphlet was published, entitled, *Ways and Means, or a Sale of the Lords S——l and T——l, by R——l P——n.* In this satirical work, his character was well delineated. “B——p of Salisbury. A venerable pattern for man to imitate. A spotless sage, in whom heaven testifies the greatness of its chosen servants, the loveliness of those transcendant virtues it seeks to sanctify.”

Family Notices.—I have already noticed, that the Bp. was descended from the same ancestor as the Earls of Marchmont. The first Earl was mainly instrumental in fixing the Protestant succession. He died at Berwick, August 1, 1724, in the 84th year of his age. “It is related of him, that not many hours before his death, his grandson, Lord Binning, observing him to smile, inquired the cause, and was answered, ‘I am di-

verted to think what a disappointment the worms will meet with, when they come to me, expecting a good meal, and find nothing but bones.' He was much extenuate, and had always been a thin clever man."—Douglas, *Peerage of Scotland*, by Wood, 1813. *vol. 2*, 180, and *Macky's Memoirs*. He had been Lord High Chancellor *temp.* Anne, but lost that office 1702, for bringing in a bill to secure the Protestant succession. The honors of Earl of Marchmont and Viscount Blazenberg were claimed by Lieut. Alex. Home, R. N. who circumnavigated the globe with Capt. Cook.

Bishop Hume was twice married, firstly, to Miss Ann Fripp, by whom he had no issue; and, 2ndly, July 5th, 1758, to Lady Mary Hay, daughter of the 7th Earl of Kinnoull, and sister of the 8th. (The *Gent. Mag.* incorrectly calls Bishop Hume "brother of the Earl of Kinnoull,"—read brother-in-law.) Bishop Hume was also brother-in-law of Abp. Drummond. (See the pedigree in the life of the latter, in this work.) With Lady Mary he is said to have had £30,000 fortune. By her he had issue 7 children; Henrietta, who died in 1782; Maria Anne, still living, (1824) Lucy, who died March 1822; THOMAS HENRY HUME, canon of Sarum, (living 1824) of whom presently; Sophia married 1792, Col. Thos. Shuldham, now Brig. General, with good appointments in the East India Company's ser-

vice: Charlotte Jane, died young; and Elizabeth, who also died young. THOMAS HENRY, as above, took the degree of A. M. at Ch. Ch. Oxford, Nov. 16, 1790, had the living of Bp's. Hinton, &c. elected canon of Sarum in August 1803; exchanged Bp's. Hinton for Brixton Deverill in May 1804, and was appointed treasurer of the cathedral by Bp. Douglas, the year before his death: married the eldest daughter of G. Wingfield, Esq., May 29, 1793, and by her has issue, Anna Maria, Sophia, and Charlotte, all unmarried, John Henry, vicar of Calne, and also of Figheldeane, chaplain to the Earl of Rosslyn, George, Fellow of King's College, Cambridge, in holy orders, chaplain to the Marquis of Aylesbury.

Will.—Bishop Hume's will is at Doctors' Commons in GOSTLING, p. 380, dated May 12, 1778, proved July 12, 1782, by Lady Mary Hume, widow, Sir Charles Gould, Knight, and Rev. Arthur Coham, Exors.

Arms.—V. a lion rampant. O. *Edmonson*. Crest. a lion's head, coupé, issuing from a chapeau or cap of dignity.

Some of the particulars in the foregoing article were supplied me by the Bp's. truly worthy son, the Rev. T. H. Hume, canon of Salisbury.

15. HON. SHUTE BARRINGTON.

SUCCESSIT, A. D. 1782. TRANS. DUNELM, 1791.
SUPERSTES, 1824.

Bishop Barrington, is the 6th and youngest son of John Shute Barrington, the first Viscount Barrington in the peerage of Ireland, (so created June 20, 1720) by Anne, daughter and co-heiress of Sir William Daines, Knt. His Lordship, who was brother of the late celebrated Admiral Barrington, and the no less eminent Daines Barrington,—a name familiar to every scholar, was born in 1733-4, educated at Eton, and entered a gentleman-commoner of Merton College, Oxford, of which house he proceeded A. M. Oct. 10, 1757. In 1760, he was nominated one of the chaplains to Geo. III. The following year he became a canon of Ch. Ch. : On the 10th of June, 1762, he took the degree of D. C. L. at Ch. Ch. and in 1768, he was appointed a canon residentiary of St. Paul's. In 1769, he was consecrated Bishop of Landaff, whence, in 1782, he was translated to Salisbury, (having, in 1777 exchanged his residentiaryship for a canonry of Windsor.) At Salisbury, where the Cathedral, the Church-yard, and the *Palace, amply testify the spirit with which his im-

* See the communication at the end of this Work, from the Lord Bishop of Salisbury.

provements were carried on, he presided 9 years and in 1791, he was further advanced to the Bishoprick of Durham.

His Lordship has been twice married. Istly, on the 2d of Feb. 1761, to Lady Diana Beauclerk, only daughter of Charles, 2d Duke of St. Alban's, who died in 1766; and 2ndly, June 20, 1770, to Jane, only daughter of Sir Berkeley William Guise, Bart. of Rendcombe, co. Gloucester, who died Aug. 1807, but he has had no issue by either alliance.

It would be an easy and a pleasing task, to record the various instances of this Prelate's munificence, and especially towards Salisbury. But of the *living* I have resolved to say as little as possible; suffice it to observe, that his Lordship's turn of mind is such, that he is content to see the effects of the good he does, without wishing any mention to be made of himself.

His Lordship is author of some Sermons, Charges, and Tracts—the most prominent of which is: 'The grounds on which the Church of England separated from that of Rome, considered.' This tract contains unanswerable arguments against the doctrine of transubstantiation. Every member of the Church of Rome should attentively peruse it, and if he rise from it, unconvinced, he will prove himself possessed of an unusual obtuseness of intellect.

16. JOHN DOUGLAS.

SUCCESSIT, A. D. 1791.—OBIIT A. D. 1807.

Bishop Douglas was born in Scotland, July 14, 1721. He was 2d son of Mr. Arch. Douglas, a merchant at the port of Pittenween, in Fifeshire; his mother's name was Melvill, daughter of Mr. Melvill, of Carsender, in the same county: and his grandfather, who was a younger brother of the Douglasses of Tilwilly, was an eminent clergyman of the Episcopal Church of Scotland, and the immediate successor of Bishop Burnet, in the living of Salton, in E. Lothian, of which preferment he was deprived at the Revolution, when the errors of Presbyterianism obtained establishment in Scotland. To the "form of sound words," for which the father suffered, the son firmly adhered; and Archibald Douglas, never having departed from apostolic usages, had all his children baptized by a clergyman episcopally ordained. Douglas was sent at an early age to a school at Dunbar, where he continued making great progress in classical learning till 1735, when his Father, who had removed to London, placed him at Clare's Academy, Soho Square, and afterwards at Stotherd's, in Charles-street. At the first of these, he ac-

quired an accurate knowledge of French, but finding that he already knew much more Greek and Latin than any of his school-fellows at the other, his stock of learning was there but little increased. He had previously, however, made such proficiency in the learned languages, that in Feb. 1736, being then in his 16th year, he was entered a Commoner of St. Mary's Hall, Oxford. Here he remained 2 years, under the tuition of Walter Harte, and in 1738, was elected an exhibitioner of Baliol, on Bishop Warner's foundation. Having taken his degree of A. B., in 1740, his father sent him to France to acquire a facility in speaking the language of that country: accordingly in 1742, he took up his residence at Montreuil, in Picardy, and afterwards removed to Ghent. In October, the same year, he returned to England, and resumed his studies at Oxford, where the Greek historians, the early fathers, and English divines, were his constant companions. In October 1743, he proceeded A. M., and having obtained Deacon's Orders, was the next year appointed Chaplain to the 3d regiment of foot guards, which he joined at Berleghem camp, in July 1744. Of the battle of Fontenoy, fought April 29, 1745, he was by no means an inactive spectator, performing the part of Aid-de-camp to General Campbell, who employed him to carry orders to the English regiments, which protected the vil-

lage, where he and some other Generals were stationed. An officer of his acquaintance advancing at the head of a squadron of dragoons, invited him to join the charge, telling him to remember he was "a Douglas," an invitation which the Chaplain could not accept, incumbered as he was with the wills and other property of many officers and soldiers engaged in the battle: indeed, the Chaplain was so laden with watches, crown pieces, and other weighty property, that it was with great inconvenience, augmented by fear, lest his pockets should give way under the weight of their contents, that he reached a place of safety. When a detachment of the army was ordered home to suppress the rebellion in Scotland, he returned to England, and resigning his Chaplaincy, retired to Oxford, where the Master and fellows of Baliol, soon testified their regard, by electing him an exhibitor on Snell's foundation. He remained in College during the greater part of 1746. In the following year he was ordained Priest, and became Curate of Tilehurst, near Reading, and afterwards of Duns-Tew, Oxfordshire, where he was residing, when invited by the Earl of Bath (Pulteney) to accompany his son, Lord Pulteney, on his travels. For this introduction to Lord Bath, he was indebted to the kindness of Dr. Chas. Stuart, and Lady Allen, particular friends of his mother. Mr. Douglas kept a journal of the tour which he

made with Lord P., the greater part of which is printed in Mr. Canon Macdonald's edition of the Bp's select works.* It relates chiefly to the state of the learning, government, and political relations of the several countries through which they passed. He returned to England in 1749, and the living of Eaton Constantine, and the donative of Uppington, Salop, becoming vacant, he was presented to them by his noble patron. It was here he commenced his career as an author, with a success, which at once opened his way to literary eminence, by the detection of the most flagitious fraud that ever was invented. Some time after the publication of Dr. Newton's edition of Milton, a book appeared under the title of "*an Essay on Milton's use and imitation of the moderns in his Paradise Lost,*" a book written by William Lauder, a Scotch schoolmaster, with the express intention of subverting Milton's reputation, by proving him to be a mere copier of others, and that he was indebted to Jacob Masenius, formerly a professor of rhetoric in the Jesuits' college at Cologne, who wrote a poem called *Sarcotis*; to Grotius; Staphorstius, a Dutch divine; Taubmanus, a German professor; Fox, Ramsay, and others, whose names, (excepting that of Grotius) were scarcely known, even to men of letters, not only for the plan, arrange-

* 4to. Salisbury, 1820.

ment, and division, but for many of the best and most admired passages of the *Paradise Lost*. Lauder's object in this impudent attack upon the well-earned fame of Milton, was, no doubt, to bring himself into literary notice, and to raise a reputation on the downfall of our illustrious poet; and so well did his ingenuity for a time succeed, as even to impose on the great Dr. Johnson himself, who ushered Lauder's work into public notice by a well written preface. But the frauds of the impostor, who fancied he was in possession of unique copies of the works he cited, could not escape the penetrating eye of Douglas, who, on collating in the Bodleian library, the alleged plagiarisms, with such of the original works as he could find there, discovered that Lauder had interpolated whole passages, and corrupted the texts of those poets, especially Staphorstius, from whose works he accused Milton of largely borrowing.

Staphorstius, book II. p. 81, speaking of marriage, is quoted thus by Lauder.

Auspice te, fugiens alieni succuba lecti
 Dira libido hominum tota de gente repulsa est
 Ac tantum gregibus pecudum ratione carentum
 Imperat, et sine lege tori furibunda vagatur.
 Auspice te, quam jura probant, rectumque piunq;
 Filius atque pater, fraterque innotuit et quot
 Vincula vicini sociarunt sanguinis, a te
 Nominibus didicere suam distinguere gentem.

Contrasted with this passage, we find, Milton, *Paradise Lost*, Book iv. l. 753, saying,

By thee adulterous lust was driven from men
 Among the bestial herd to range ; by thee
 Founded in nature loyal, just, and pure,
 Relations dear, and all the charities
 Of Father, son, and brother, first were known.

Here, it must be confessed, is a great similarity, but on confronting the quoter of Staphorstius, with Staphorstius himself, no such lines are there to be found! The lines were written, as Mr. Douglas discovered, by one Hogæus, as he stiles himself in his title page, though probably his English name was *Hog*, who, in 1690, translated the works of Milton into Latin verse, and these very lines have artfully been foisted into Staphorstius, in order to fasten the charge of plagiarism upon Milton, whose crime is thus made to consist in stealing from the Latin translation of what he himself wrote! Suffice it to say, that Mr. Douglas, has, with the greatest critical acumen, detected Lauder's falsehoods and sinister arts in every page of his work, and exposed to the contempt of the world his disingenuous endeavours to degrade, in the estimation of his countrymen, the fair fame of the immortal Milton.

In 1750, Mr. Douglas was presented by Lord Bath, to the vicarage of High Ercal, Salop, and vacated Eaton Constantine. At this time, he

usually spent the winter months in London, where he was a frequent preacher at many of the churches, in which his services were eagerly requested by the most eminent divines of the day. He was now also preparing his great work, the "*Criterion*." In Sept. 1752, he married Dorothy, sister of Richard Perhouse, Esq. of Reynold's Hall, near Walsall, Staffordshire; his conjugal felicity, however, was but of short duration, for within 3 months he became a widower. In 1754, he published his celebrated work, "*The Criterion*;" or Rules by which the miracles recorded in the New Testament, are distinguished from the spurious miracles of Pagans and Papists. This appeared in the form of a letter to an anonymous correspondent (since known to have been Dr. Adam Smith, whose contemporary he had been at Baliol,) and was designed as a refutation of the objections of Hume, and others, to the reality of the Christian miracles. Hume had maintained, that there was as good evidence for the miracles said to have taken place among the heathens, and in later times in the church of Rome, as for those recorded by the Evangelists. Mr. Douglas points out, in a masterly manner, the distinction between the pretended and true miracles, to the honour of the Christian religion. The "*Criterion*" deserves to be universally read. About this period there were certain Preachers of warm temperament

and lively imagination, who fancying they had brighter conceptions of the nature of the clerical character, and more correct views of Christian doctrine, were accustomed, like some divines of the same cast in the present day, to arraign their professional brethren on both those heads. They charged them with prostituting their pulpits to politics, and with having departed from the doctrines of the Reformation, in respect to the fall of man, and his recovery through Christ. Mr. Douglas conceiving this accusation to be equally groundless and injurious, published, in 1755, "*An Apology for the Clergy*," in which; having disproved the first of these charges, he shews, that in point of fact, their accusers had been guilty of doing the very thing for which they so severely blamed their brethren; especially with respect to the Jew act, against which they sounded an alarm in all their pulpits. In vindicating the general body of the clergy from the other charge, he exposes the ignorance of their accusers, in representing the doctrine of the fall and redemption of man, as peculiar to the Reformation; and then proceeds to shew, that if the cause of the Gospel suffer at all, *it is from the absurd method of explaining its doctrines, practised by Mr. Romaine, and his associates.* Of this he adduces numerous instances which he himself had heard, and of which, he argues, that another Collins, might take much ad-

vantage to the disparagement of Revelation.
 ‘The Preacher,’ says he, ‘who aims to lift up
 ‘ his hearers into the clouds of *allegory*, or to
 ‘ lose them in the wilds of *mysticism*, who makes
 ‘ it his favorite view to interpret, or rather to
 ‘ torture Scripture into meanings, which only a
 ‘ warm imagination could discover, and which
 ‘ *the breath of cool reason will blow away* ; who
 ‘ places the defence of Christianity on a founda-
 ‘ tion, liable to be shaken by every feeble attack,
 ‘ supporting it by such arguments as Christians
 ‘ themselves are not agreed about, and making
 ‘ it to consist in something, which the wisest of
 ‘ Christians do not comprehend : the Preacher,
 ‘ I say, who does this, regardless of inculcating
 ‘ on his hearers the eternal obligations of piety to
 ‘ God, and of Christian obedience, in every in-
 ‘ stance of virtuous practice ; such a Preacher,
 ‘ with all his earnestness of address, with all his
 ‘ pomp of delivery, and solemnity of manner,
 ‘ may, indeed, be able to light up in the breasts
 ‘ of the credulous and the ignorant, the false
 ‘ glare of enthusiasm ; but never can kindle in
 ‘ the mind of any serious worshipper, the pure
 ‘ flame of religion. His discourses will frequently
 ‘ mislead, but never can instruct : they may cor-
 ‘ rupt the heart, but they can never inform the
 ‘ head : they may puzzle our faith, but can never
 ‘ correct our *morals* : they must disgust every
 ‘ Christian, who is not captivated by sounds,

‘ and is so well acquainted with his religion, as
 ‘ to be sorry to see it supported by rotten props :
 ‘ and lastly, they can never fail to please the
 ‘ enemies of the Gospel, who can desire nothing
 ‘ more, than to see its Preachers draw such pic-
 ‘ tures, and exhibit such defences of it, as have
 ‘ a natural tendency to furnish out new matter
 ‘ of exultation to future Humes, and future
 Bolingbrokes !’ The “ *Apology*” was followed
 shortly afterwards by another Pamphlet, in which
 Mr. Douglas treated the same subject in an ironi-
 cal manner, defending them in their own style,
 against his former attack, and by placing in a
 ridiculous point of view, their mode of expound-
 ing the Scriptures, and especially the Prophecies.
 “ The destruction of the French, foretold by
 Ezekiel, a Commentary on the 35th chap. of
 that prophet, intended as a specimen of Mr.
 Romaine’s manner of interpreting scripture, with
 a word or two in vindication of that gentleman
 and his imitators, from the censure of a late
 apologist for the Clergy.”

In 1756, Mr. Douglas published his first pam-
 phlet against Archibald Bower, a Scotchman,
 who, having taken his vows as a Jesuit abroad
 and being disgusted with the cruelty of the In-
 quisition, abjured the Roman Catholic religion,
 and escaping to England, embraced Protestantism.
 The history of his adventures and sufferings,
 which excited considerable interest and compas-

sion in the public mind, does not belong to this place;* suffice it to say, that the general charge against him was corresponding with the Jesuits, while professing, for sinister purposes, the Protestant religion. He was a man of considerable talent and ingenuity, which he displayed in answering the charges brought against him by his opponents. The object of his first pamphlet was to shew, that Bower's *History of the Popes* could not be depended on, and that the author had shewn himself capable of much misrepresentation and falsehood, which he had indulged, in order to gain favor amongst the Protestants in this country. In the autumn of the same year, Mr. Douglas published a "*Serious Defence of the Administration,*" being an ironical justification of their introducing foreign troops to defend this country, In 1757, he published "*Bower and Tillemont compared:*" shortly afterwards, "*A Full Confutation of Bower's Three Defences;*" and in the spring of 1758, *The Complete Trial and final Detection of Bower.*

It is singular, that it should have fallen to the lot of a Scotchman to be the detector of two Scotchmen in the most remarkable pieces of villainy that were perhaps ever known: a circum-

* A full account of this extraordinary impostor may be read in Chalmers' *Biog. Dict.* article BOWER, and in Macdonald's masterly *Life of Bp. Douglas*, p. 28.

stance that Goldsmith has happily touched upon in the following admirable lines, in his *Retaliation*.

“ Here Douglas retires from his toils to relax,
 The scourge of impostors, the terror of quacks :
 Come all ye quack bards, and ye quacking divines,
 Come and dance on the spot where your tyrant reclines,
 When satire and censure encircl'd his throne,
 I fear'd for your safety, I fear'd for my own ;
 But now he is gone, and we want a detector,
 Our Dodds shall be pious, our Kenricks shall lecture,
 Maepherson write bombast, and call it a style,
 Our Townshead make speeches, and I shall compile.
 NEW LAUDERS and BOWERS the Tweed shall cross over,
 No *countryman* living their tricks to discover ;
 Detection her taper shall quench to a spark,
 And *Scotchmen* meet *Scotchmen*, and cheat in the dark.”

In Easter term of 1758, Mr. Douglas proceeded to Oxford, and took the degrees of B. and D. D. and from thence went to Shropshire to visit the preferment he held in that county, and to take possession of the living of Kenley, to which Lord Bath had just presented him. Having spent part of this and the following summer among his friends and parishioners there, he returned to London in Sept. 1759.

It will be recollected, that in August this year, was fought the famous battle of Minden. The news of the victory was accompanied by a report injurious to the honor of the nobleman who commanded the British cavalry; whose conduct, it was said, had prevented the triumph from being

complete. The public, ever too prone to form a hasty judgment, concluded that Lord George Sackville had not conducted himself with becoming courage, and a clamor was raised against him, before he had opportunity to offer one word in his defence. An anonymous pamphlet, since ascertained to have been the production of Mr. Ruffhead, materially contributed to increase this cry, and his Lordship was treated with the greatest severity before it could possibly be known, whether he deserved censure. A strong feeling of justice impelled Mr. Douglas to take up the pen in his defence, and he published "*The Conduct of a late noble Commander, candidly considered,*" which he gave to Andrew Miller, the bookseller, who alone was privy to the name of the author. It had scarcely made its appearance, when he gave to the public another tract, in the form of "*A Letter to two great men, (Mr. Pitt, and the Duke of Newcastle) on the approach of peace.*" This was written in concert with Lord Bath, to whom it was generally attributed, and who adopted it as his own. In 1760, Mr. Douglas was requested by a gentleman of the name of Hooke, to assist him in the publication of the Negotiations of the Jacobite Agent of that name, with the friends of the house of Stuart, in Scotland. He saw no reason for hesitating to comply with his request, more especially as these papers themselves, sufficiently demonstrated the

weakness of the Jacobite cause: he accordingly wrote the preface to the translation of *Hooke's Negotiations*. "I wrote it," he observes, "to serve the poor man, who was the proprietor of the translation, and who was afraid Lord Mansfield and others might be angry to have the Jacobitism of their families exposed." The merits of Mr. Douglas were now so generally acknowledged, that his numerous friends were in anxious expectation of his speedy promotion to some Crown preferment; but for this he had yet some time to wait: he was, however, appointed in the mean time, one of H. M. Chaplains, and regularly officiated in his turn at St. James's. At this time, also, he became a member of the celebrated club, which had been formed by Johnson, and comprised some of the most eminent literary men of the day; and he was of the party at the St. James's Coffee house, who came under the playful lash of Goldsmith, in his humourous effusion, "*The Retaliation*."

"And DOUGLAS is pudding, substantial and plain."

In 1761, he published his "*Seasonable hints from an honest Man*." The politics were those of Lord Bath, for whose opinion the King had early been accustomed to entertain the greatest respect. This pamphlet is chiefly curious, as it develops the King's plan to liberate himself from the fetters of the aristocracy, in which he con-

pletely succeeded. It sets forth with no little eloquence and strength of reasoning, the necessity of his Majesty's maintaining the independent rights of the Crown ; and of " not allowing any set of Courtiers to intercept his immediate communication with his people, and make use of the legal prerogatives of their Master, to establish the legal claims of a factious oligarchy ; and that this was the more necessary at the beginning of a reign, inasmuch as it is easier to preserve independence, than to throw off subjection."

In 1762, he was promoted to a canonry of Windsor, on the Hon. Dr. Keppel's elevation to the see of Exeter.

The discussion of the preliminaries of peace, in Dec. of this year, led him to draw up "*The sentiments of a Frenchman.*" This little piece, on some points to be discussed in Parliament on that occasion, was printed on a sheet, pasted on the walls in every part of London, and distributed among the Members of Parliament as they entered the House.*

In 1763, he superintended the publication of Henry Earl of Clarendon's *Diary and Letters*, and wrote the preface, which is attached to those papers. The arrangement of the Clarendon MSS. engaged him in a correspondence with Mr. Hume, whose philosophical and anti-

* *Gent. Mag.* 1807. Vol. LXXVII. p. 1. p. 476.

Christian notions, he had successfully opposed. Several interesting letters from Mr. Hume to Dr. Douglas, are preserved in Macdonald's *Memoirs*, p 44. et seq. in which it will be seen, that the Historian of the House of Stuart, had too much sense to hint in them any thing injurious to that faith, of which his correspondent had proved himself so able a defender. "Ithuriel" had already "touch'd" Hume "with his spear" in the *Criterion*.

The health of the Earl of Bath was now fast declining, and a journey to the waters of Spa was prescribed. Thither Dr. Douglas accompanied him in 1763, where he remained till towards the end of Sept. the same year. At Spa he became acquainted with the hereditary Prince of Brunswick, grandfather of the present Duke, from whom he received the most marked attention, and who, on his leaving Spa, presented him with an elegant gold snuff box, as a pledge of esteem. It is well known, that within a few years of the Bp's. death, there existed a series of letters written by him during his stay at Spa, and a book containing copies of all the letters he had addressed to, and received from the Prince of Brunswick, on the state of parties, and the characters of their leaders in this country and on the policy and effect of its continental connections. But as they were not found among his papers, there is reason to apprehend that

they may have been destroyed, in consideration of some of the persons being still alive, whose characters, conduct, and principles, were the topics of that correspondence. In the following year died his noble friend, Lord Bath, who, having caught cold by sleeping in Lord Besborough's garden at Rochampton, was carried off by a fever on July 7th, 1764.

Lord Bath left Dr. Douglas his library, and £500 as a memorial of his esteem and regard. He did not remove the library from Bath House, General Pulteney having requested him to accept a sum of money (£1000)* in lieu of it. At his death the General again bequeathed it to him, and he once more gave it up to the late Sir William Pulteney for the same sum. It therefore formed no part of his own valuable and useful library, which he collected entirely himself, and which was afterwards considerably increased by the additions made to it by his son. The Bath library, after the death of Sir William Pulteney, was lately sold by auction. In 1764, he exchanged his livings in Salop, for those of St. Austin's and St. Faith in Watling Street, London, where he regularly preached for many years. This exchange gave great satisfaction to his friends, as well as himself; and among other congratulations with which he was welcomed on

* *Gent. Mag.* 1207. lxxvii. Pt. 1. p. 476. *Chalmer's Biog. Dict.*

this occasion, we find those of Bishop Pearce, who expressed his great satisfaction that the learned and respectable body of the London clergy, have one added to their number, who is likely to do them honor and service in the cause of religion, which ought to be the end of all their labour." In April 1765, he married, 2ndly, Eliz. daughter of Henry Brudenell Rooke, Esq. with whom he lived 37 years in the greatest connubial felicity. During this and the preceding year, as well as in 1768, he wrote several political papers, which were printed in the *Public Advertiser*, and all the letters which appeared in that paper in 1770 and 1771, under the signatures of *Tacitus* and *Manlius*, were written by him. In 1773, he assisted Sir John Dalrymple in the arrangement of his MSS., who handsomely acknowledges his assistance in his preface.

In 1776, he exchanged with Bp. Barrington his canonry of Windsor for a residentiaryship of St. Paul's. During this and the subsequent year, he was employed in preparing Capt. Cook's Journal for publication, which he undertook at the request of Lord Sandwich, then first Lord of the Admiralty. In 1777, he assisted Lord Hardwick in arranging and publishing his "*Miscellaneous Papers*," which came out in the following year. In 1778, he was elected F. R. and A. S. In 1781, he was again applied to by Lord Sandwich, to reduce into a shape fit for publication, the Journal

of Capt. Cook's third and last voyage; to which he supplied the very able introduction, and the notes. The labour was by no means slight, for he corrected the style of it, "new pointed it, and divided it into sentences, paragraphs, chapters, and books." "Though little," says he, "appears to be done by me, the Journal, if printed as Capt. Cook put it into my hands, would have been thought too incorrect, and have disgusted the reader."†

Mr. Gibbon, by his disingenuous attack on Christianity, contained in the 15th and 16th chapters of his *History of the Decline and Fall of the Roman Empire*, exposed himself to the just indignation of every friend of religion. Among those who undertook to answer him, was a Mr. Davis, of Bal. Coll., who published an "*Examination of the 15th and 16th chaps. of Gibbon's Hist.*, in which his view of the progress of the Christian religion is shewn to be founded on the misrepresentation of the authors whom he cites; and numerous instances of his inaccuracy and plagiarism are produced." While preparing for the press, Mr. Davis frequently resorted for advice to Dr. Douglas, who, during part of the year 1778, was resident at Windsor, of which place Mr. Davis was a native. In the prosecution of his laudable undertaking, the aid furnished to Mr. Davis was not merely literary,

† Private Journal.

the purse of his learned friend was of the greatest importance to him, and its contents were liberally bestowed. The year 1780, is memorable in the annals of London, by scenes as disgraceful to the police, as they were dangerous to the public safety: the riotous proceedings of the mob, confounded and appalled the magistrates; the ministers of the Crown were stupified with fear, nor did the conduct of the Parliament, furnish any tokens of that rigorous decision which is essential to the public security in the hour of difficulty. If the King, of his own motion, had not ordered out the military, the cities of London and Westminster, might have been laid in ashes. On this occasion, Dr. Douglas exerted himself to protect his neighbours from the imminent danger with which they were threatened, and may be said to have been the means of saving all that part of the town which surrounds St. Paul's, from the devouring element. He procured a detachment of the guards, which he posted in St. Paul's Church-yard; and, on the first day of their services, the whole of the party, privates as well as officers, to the number of 150, horse and foot, were entertained at his expense. Dr. Douglas preached the Spittal Sermon, on Easter Tuesday, this year, and received the thanks of the city. He was also chosen Proctor for the Clergy of the

diocese of London, in the Convocation which met Nov. 1st.

In May, 1781, he was chosen President of Sion College for the year, and preached the Latin Sermon. Soon afterwards, St. Paul's having been shut up, for the purpose of undergoing some repairs, he retired to Windsor, where he had scarcely taken up his abode, when his life was endangered by a fall from his horse. On this occasion he experienced the kindest attention from his present Majesty, then Prince of Wales, who, happening to be near the spot when the accident took place, came immediately to his relief, and sent, of his own accord, for surgical assistance. The humane attention evinced by his Royal Highness, and the solicitude expressed on the occasion by their Majesties, were always remembered by the object of them, with all due gratitude. The friends of Dr. Douglas, had been for some time anticipating his elevation to the episcopal bench; and it should seem that there was every disposition on the part of royalty, to place him there. In returning thanks to the King for the communication of some state papers in his Majesty's possession, Lord Hardwick having taken occasion to recommend him for preferment, received the following gracious reply, dated January, 1785. "I am glad the Earl of Hardwick has so favourable an opinion of Dr. Douglas, which certainly increases that I

have ever entertained of him, and I shall be happy in seizing any opportunity I may find, of advancing so able and worthy a man." The expectations of his friends, however, were not yet to be gratified; and that he had himself renounced all hopes of higher preferment may appear from the following letter, which he received from Mr. Boswell, soon after he was made Bp. of Carlisle:—"I certainly," says Mr. B. "have no pretensions to the gift of prophecy, but I recollect with some degree of exultation, what passed between your Lordship and me at the Bishop of Chester's, a few years ago, when we were kept waiting for dinner till he should come from the House of Lords. I said, I hoped to wait for you, for the same reason: you answered, I am obliged to you, but I have no such expectations now; all my friends are dead. I replied, no Doctor, your best friend is alive—yourself—your own merit." In 1786, he was nominated a V. P. of the Antiq. Soc. in the room of his friend, Daines Barrington, who had resigned. Dr Douglas framed their address on the King's recovery, 1789, both to his Majesty and the Queen. In March, 1787, he was elected one of the Trustees of the British Museum.* In June of the same

* These circumstances which are omitted in Mr. Macdonald's Memoirs, are recorded in Chalmers' *Biog. Dict.* vol. 12. p. 288, and *Gent. Mag.* 1807. vol. LXXVII. pt. 1. p. 476. *b.* The article in the *Gent. Mag.* of which that in the *Biog. Dict.* is nearly a copy, was written by his son.

year, he was attacked by a severe fit of the gout, which, says he, “came upon me very unseasonably, as I had, at the request of the Vice-Chancellor of Oxford, engaged to preach on the 19th, at St. Mary’s, the Anniversary Sermon for the Infirmary. The day before, I sent down my Sermon to Oxford, being unable to travel, and the Dean of Ch. Ch. unsolicited, offered himself to read it from the pulpit, a favour I shall always remember. I understood the Sermon was not disliked, but I declined complying with the request of the Governors to print it.” The time was now arrived, when he was to receive the distinction he so well merited. Dr. Law, Bishop of Carlisle, died early in Aug 1787; and in Sept. Dr. Douglas was nominated his successor in the see. He had gone with his family to Southampton, to recruit his health, and there he received the first intelligence of his Majesty’s favourable intentions towards him. He was allowed to hold both his residentiaryship and his living; but he insisted on resigning the latter, a proper attention to which would not, he conceived, have been consistent with an active discharge of his new functions. Nor was his liberality prejudicial to his interests; for the deanery of Windsor becoming vacant, Jan. 8th, 1788, by the death of Bishop Harley, his Majesty immediately declared that it should be offered to him in exchange for his residentiaryship. He accepted the gracious offer, with

a strong feeling of his Majesty's kindness, and shortly afterwards proceeding to Carlisle, confirmed and visited throughout the diocese. Returning from Carlisle in the autumn of 1789, the Bishop was a constant attendant in his place in Parliament, and uniformly voted for the arrangements proposed by the ministry during the illness of his late Majesty. Jan. 30, 1790, he preached the anniversary sermon before the House of Lords, which was afterwards published. We must not here omit to record the zeal and activity with which the Bishop supported the cause of the Episcopal Church of Scotland; the repeal of the penal statutes that affected her, is in a great measure attributable to our Bishop. Much interesting correspondence on this subject may be found in Macdonald's *Memoirs*, p. 81, et seq. A minute history of every particular regarding this event was lately drawn up by the Rev. Mr. Skinner, son of the Bp. of Aberdeen, and also a very masterly abstract of the state of the Episcopal church of Scotland, inserted in the Memoir of Mr. Stevens, and generally supposed to proceed from the elegant pen of Mr. Justice Park.

Bishop Douglas continued to discharge the duties of the see of Carlisle, residing in the summer at Rose Castle, and in the winter at his Deanery, till June, 1791, when he received the following letter from Mr. Pitt :—

Tuesday, June 21, 1791.

“ My Lord—Thinking it probable that it might be agreeable to your Lordship to exchange the preferment, which you now hold for the Bishoprick of Salisbury, which is now vacated, I beg to assure your Lordship, that if that should be the case, it would afford me great pleasure to submit that arrangement to his Majesty, which I know would entirely meet with his Majesty’s approbation —I have the honour to be, &c. &c.

W. PITT.”

His translation to Sarum, accordingly took place, and in July, 1792, he visited and confirmed throughout that diocese, and remained at Sarum till the end of October, when he returned to his favorite retreat at Windsor, where, as Chancellor of the Garter, he had a residence, and where he generally preached on Christmas day, before his Majesty, and administered the Sacrament. It was his custom to divide his residence between Sarum and Windsor, excepting when his parliamentary duty called him to the metropolis; and it may be truly said, that no Bishop on the bench, resided more constantly in his diocese; Windsor being in a populous part of the diocese of Sarum, he was as much among his clergy while there, as when at the Palace. Though advanced in life, and feeling the approach of the infirmities of age, he neither relaxed in his private studies, nor ceased to dis-

charge those public duties incumbent on his elevated station in the Church. In Feb. 1793, he preached the sermon before the society for propagating the Gospel in foreign parts, which is prefixed to the annual report of their proceedings for that year.

Alarmed at the active endeavours of the disaffected to plunge this country into the same vortex of anarchy which had engulfed the altar and the throne of France, Bishop Douglas was not backward in exerting himself in his professional sphere of action for the protection of the Constitution in Church and State. He availed himself therefore of the opportunity which his visitation in 1795 presented, to impress on his clergy the necessity of using their best endeavours to stop the progress of irreligious and jacobinical principles. He exposed the fallacy of the arguments employed by the discontented to sap the loyalty of the people; pointed out the *intimate union between their politics and their infidelity*; and shewed how much it depended on the parochial clergy to preserve their flocks from the contaminating influence of both.

☞ And as he was careful to press on his clergy the necessity of using their utmost endeavours to check the growth of infidelity, so he could not but feel the deepest concern in observing the active measures taken by the *Dissenters* in his diocese to draw away the people from the

Established Church. In the charge of 1798, he directs their attention to this topic, points out the *groundless nature of the objections made to the liturgy of the Church, and shews*  *the danger of that mistaken sort of liberality which pleases itself with the idea that unity of faith may be preserved, when all unity of communion is broken.* His last charge was delivered in 1801, containing excellent advice to the clergy of this diocese on the important subject of their addresses to the people. He reminds them of their duty to consider deeply what topics are best adapted to preserve soundness of faith and purity of morals, and exhorts them to furnish, by their conduct, examples to the people of godly and virtuous lives. Having been often urged by many literary friends to publish a new edition of the "CRITERION," which had been many years out of print, he undertook to revise that excellent work. He had a long time before collected materials for a new and enlarged edition; but, unfortunately, they had either been mislaid or lost. It came out therefore with few alterations from its original state. After his death the lost materials were discovered. The legendary frauds of the Romish Church were to have been exposed, by an enquiry into her image worship, and the history of some of her most celebrated saints. In pointing out the distinguishing marks of true and false miracles, he designed to shew

more fully, that many pretended wonders of the Church of Rome are easily accounted for by natural causes ; and among other instances of this kind, he would have urged those of the image of Notre Dame del Pilar, and of Saragossa, and of Notre Dame de Montserrat.

The Bishop, though not afflicted with any specific complaint, was rapidly declining, and died in the bosom of his family on the morning of the 18th of May, 1807, without a struggle, and without a pang ; and was buried in a vault in St. George's chapel, Windsor, by the side of Mrs. Douglas, who died in 1802. The Bishop's funeral was attended by H. R. H. the Duke of Sussex.*

He left a son and a daughter. His son, the Rev. William Douglas, prebendary of Westminster, canon of Sarum, and chancellor of that diocese, died in his house at Westminster, March 19, 1818, aged 50, leaving a widow and 5 children. The Bishop's nephew, the Rev. Will. Macdonald, the rector of Bishop's Cannings, Wilts, who has lately been deservedly promoted to a canonry of Sarum, has employed his pen in editing his uncle's works, and in writing the excellent life prefixed, from which we have drawn largely. The Bishop's son was interred in St. George's chapel, Windsor, near his father.

* *Gent. Mag.* 1807. Pt. 1. p. 477. a.

In person, Bishop Douglas was above the middle size, though, for some years before his death he stooped much. His studious habits had, at different periods of his life, materially affected his health ; but the natural vigour of his constitution triumphed over every attack, and brought him, as we have seen, to very nearly the age of 86.

The following well written character, is from the Biographical Memoir, to which we are already so much indebted :—“ Though devoted to literary pursuits, the Bishop’s life was not that of a recluse. He was fond of society, and lived much in it. He delighted in the conversation of the enlightened men of his day, and being full of anecdote, he greatly contributed to the enjoyment of the circle in which he moved. His information was various, his knowledge accurate and extensive ; and perhaps few men have been so well versed in the history of his country, and the other European states, with which his politics have been connected. History, indeed, was always his favourite amusement ; and to the last days of his life, he had not lost his relish for it. He was never seen, except in the company of strangers, without a book or a pen, and as he possessed a remarkably retentive memory, he was seldom appealed to in vain, by those who wished for information on the above-mentioned subjects. Ecclesiastical history, he considered

an indispensable branch of professional knowledge. He was accurately versed in all the great controversies which have agitated and divided the Church, from the days of the earliest fathers (whose works he had studied for this purpose) down to those which have arisen in more modern times. A firm friend, and a sincere admirer of the Church of England, he was tolerant to the honest members of other persuasions; and if in the discharge of his episcopal functions, he took occasion to notice the *active intrigues of the more busy Dissenters*, it was because he deemed it necessary to put his clergy on their guard against all attempts to lessen the influence of the established religion."  "Too well informed, and too decided in his principles, to be misled by the plausible claims of spurious liberality; and far above the desire of courting popularity, by a compromise of the doctrines or the discipline of the Church, of which he was constituted a guardian; he was nevertheless totally devoid of the spirit of bigotry. As a writer, Bishop Douglas is distinguished more by the soundness of his reasoning, and the force and perspicuity of his style, than by brilliancy of diction or imagination, although the poetical productions of the different periods of his life, still extant in his family, abundantly prove, that he was not deficient in these respects. But his character was averse from display of every kind; and his ster-

ling good sense prompted him to adopt that style which was best suited to the subjects on which he wrote. As the aim of his various publications was to convince the judgment, rather than to dazzle the imagination ; to inform the understanding, rather than to amuse the fancy ; perspicuity and force are the characteristics of his diction ; and while tinsel was the object of his disdain, he was master of genuine nervous eloquence, as may be seen more especially in some of his shorter productions. In business he was prompt and accurate, never deferring till to-morrow, what could be done to-day. No letter, which required an answer, was ever laid aside unnoticed : and before he retired to his private studies, he saw that no public business remained to be transacted. As to politics, though eminently qualified by the variety and extent of his knowledge, to throw light upon the most important questions agitated, while he sat on the bench, it does not appear that he ever spoke in Parliament. Perhaps he thought it more becoming the character of a Christian Bishop, as it certainly was most congenial to his own disposition, to interfere no farther with the general policy of the country, than the duty of giving a conscientious vote required ; and this he did, for the most part, in support of the measures of Mr. Pitt's administration. Humility was the striking feature of his character. Great and

various as were his acquirements, and high as was the rank and reputation they had procured him, parade and ostentation were foreign to his nature and his principles. This was conspicuous in all the relations of life, and in nothing more remarkable, than in his intercourse with the clergy of his diocese, all of whom he received as friends and brethren." &c.

To this sketch we may add, that which Mr. Chalmers has presented us with in the *New Biographical Dictionary*, vol. 12. p. 289. "This learned prelate enjoyed a very high share of reputation during a very long life. He was, if not one of the most profound, one of the most general scholars in the kingdom, and the range of his information was most extensive. Nor was he more an enlightened scholar, than a warm friend to men of learning and genius;* in private life he was amiable, communicative, and interesting in his conversation and correspondence. As a divine, if he took no distinguished part in the controversies of the times, he evinced by his "*Criterion*," his detection of Lauder, and his controversy with Bower, what a formidable an-

* Dr. Percy, Bishop of Dromore, thought himself indebted to him for his elevation to the mitre, and acknowledges the obligation in the following words.—“Having accidentally heard that your Lordship was about to pay a visit to Rose Castle, and make some stay there, I could not resist the inclination I had to present my compliments on your connection with a country where I spent some time very agreeably, and where I should have probably been now waiting to receive your Lordship as dean of your cathedral, if you had not yourself kindly interposed, and sent me hither,” &c. See letter in *Memoirs of Bishop Douglas*, p. 80.

tagonist he could have proved, and what an unanswerable assertor of truth. His character likewise stood high for fidelity, and a conscientious discharge of the public duties of his station; and when not employed in the pulpit, for always countenancing public worship by his presence. His punctuality in this last respect is still to be remembered by the congregations of St. Faith's and St. Paul's. In a word, as his talents recommended him in early life to patronage, so he soon demonstrated that he wanted only to be better known to be thought deserving of the highest preferments."

The editor of the *Gent. Mag.*, in a note appended to the account transmitted by the Bp.'s son, very justly remarks—

"The death of this bulwark of our Church, a prelate so firmly attached to our ecclesiastical constitution, is a subject deeply to be lamented. The Church has lost one of its brightest ornaments; society one of its best friends; literary men in distress a generous patron; and the poor of all descriptions, a father."

JOHN FISHER.

The present and 17th Bishop from the Reformation, is the eldest of the ten sons (eight of whom grew to man's estate) of the Rev. John Fisher, Rector of Calbourn, in the Isle of Wight, Prebendary of Preston, in the Cathedral of Sarum, and Chaplain to John Thomas (the 1st.) preceptor to Geo. III., and successively Bishop of Peterborough, Sarum and Winchester.

He was born in 1748, and received the first rudiments of his education at Peterborough, of which place his father was then Vicar: he was removed to St. Paul's school, London. In 1766, he was admitted at Peter house, Cambridge, where he took the degree of A. B. 1770. In 1773, he was elected Fellow of St. John's College, and the same year took the degree of A. M. He proceeded S. T. B. in 1780, in which year he was appointed one of the Preceptors to Prince Edward, afterwards Duke of Kent. In 1781, K. Geo. the III. appointed him one of his Chaplains, and in the same year he was made one of the Deputy Clerks of the Closet. In 1783, he was elected a Fellow of the Society of Antiquaries. In 1785, his attendance upon Prince Edward ceasing upon his R. H. going into Germany to finish his education there, he went to

Italy for his health, and was recalled from Naples in 1786, upon being appointed by his Majesty a canon of Windsor. The following year, on the 5th of September, Mr Fisher married Dorothea, only daughter of John Freston Scrivener, Esq. of Sibton Abby, co. Suffolk, by whom he has had issue one son, and two daughters. In 1789, he proceeded D. D. of St. John's. In 1803, Dr. Fisher was placed by Geo. III. in the see of Exeter: in the end of the same year, he was appointed preceptor to her R. H. the Princess Charlotte, daughter of the Prince of Wales; and in 1807, was translated to Salisbury.

Bishop Fisher has published his primary charge in the diocese of Exeter—a Sermon before the Society for the propagation of the Gospel—a Sermon at the consecration of St James's Church, in the Island of Guernsey, Aug. 6, 1818, from Col. 1. 24. printed at Guernsey, and one or two others, on public occasions.

The following is a fair specimen both of the principles and style of Bishop Fisher:

“When then as members of a Church so truly evangelical in its doctrines, so primitive in its discipline, so apostolical in its descent, so charitable in its temper, so productive of those Christian virtues and dispositions which secure public peace and order, imparting comfort and confidence to every social and domestic relation in

which we can be placed—when, I say, as members of so sacred a body, we witness the wide spreading defection from this holy community, how affecting is the spectacle to every pious, every Christian heart. Further, when we take into our views the clamorous demands which Popery advances in one of our islands for possession of political pre-eminence; and the unparalleled spread of ANTINOMIAN fanaticism in the other; when we include in our view the lessons of Atheism and blasphemy which have been so successfully inculcated among the mass of our population, containing in them the seeds of unrelenting ferocity and sanguinary Revolution, which originated in the neighbouring CONTINENT, have thrown desolation and misery over more than one quarter of the globe; when we calculate the effects of these complicated evils on our peace and our security, *‘our sighs (in the prophetic language) are many and our heart faint.’**

Amidst all these depressing, all these alarming views, amidst the gloom which seems to envelope our spiritual horizon, how grateful a spectacle must the primitive piety and holy zeal of these remote islands convey to every Christian heart.

Amidst a sinful and adulterous age—an age of schism and disorder—an age of fanaticism and infidelity, you, my brethren, unseduced by ill ex-

amples, untainted by licentious opinions, have desired to derive the benefits of our holy religion through the administration of an Apostolic Church, and *to remain sound members of that sacred body.*—*Sermon at Guernsey*, pp. 13. 14.

The following interesting communication relative to the Palace at Salisbury, was made to me by our present Diocesan :—

“The Bishop’s palace is coeval with the Cathedral. Both buildings were begun by Bishop Poor. There is no plan or description of the Palace extant, but it appears to have been of great extent. The cellars are in a vaulted space, resembling much the Crypt. It was greatly improved by Bp. Beauchamp, who built the great hall. In the time of the grand rebellion, it was sold to a person who pulled down part of it, and converted the remainder into an inn. After the Restoration, Bishop Ward expended more than £2,000 in repairing and restoring it to its former state. It was afterwards improved and enlarged by Bp. Sherlock, and finally it was greatly improved and embellished by Bp. Barrington, at the expence of no less a sum than £7,000. The principal improvements made by him were these. The situation of the Palace being very low, it was subject to great damps; he therefore caused several drains to be cut from the river, some of which pass through the grounds, and some under the house, by which means all the stagnate wa-

ters are carried off. He also changed the entrance. The present entrance-hall was formerly the dining room. To guard against the inconvenience arising from damp, all the sitting rooms are *now* on the first floor, and to give a sufficient number of lodging rooms, a floor was thrown over the great hall, by which six bed-rooms were gained. The great room is 52 by 24. The doors, windows, and chimney were designed by Sir Robert Taylor; but the ceiling formed in the time of Bishop Sherlock was very properly retained.

The benefactions to the Palace are commemorated in an appropriate Latin inscription, placed over the door leading to the great staircase, by Dr. Fisher, the prelate who now fills the see.

The great room is ornamented by a series of the portraits of all the Bishops who filled the see since the Restoration, with the exception of one, that of Bishop Earle.

Most of these portraits are copies. That of Bishop Burnet is an original. It was sent to the Palace about six years since, by the executor of Mrs. Boucherie, of Swaffham, in Norfolk. The picture had been in the possession of Bishop Lisle, and left by him to his chaplain and executor, Mr. Boucherie—he left it to his widow, with directions to his Executor, to send it, upon the death of his wife, to the palace at Salisbury. The portraits of Bishop Hyde, Bishop Sherlock,

Bishop Barrington, and Bishop Douglas, are original. In the library are two portraits, one of Bishop Jewel, and one of Bishop Duppa.

The Palace stands very pleasantly in the centre of, and surrounded by the garden."

FINIS.

Crookers, Printers,
Frome.

ADDENDA:

ST. ALDHELM and ST. OSMUND. Of these two Prelates (see Part 1) paintings on glass may be seen in the 4th window on the N. side in the ante chapel of Queen's College, Oxford.

MORTIVAL. (see Part 1, p. 214.) Sir Thomas Hesilrigge, or Haselrig, Baronet, descended from Joice, sister of Bp. Mortival, died in 1809, when, it is presumed, both the title and the blood became extinct.—The *Hist. Leicestershire*, in the place quoted, speaks of a Sir Thomas living in 1777. I find three Baronets of this family of the name of Thomas,—Sir Thomas, the 3d Baronet, who died in 1680—Sir Thomas, the 4th Baronet, who died in 1700—and Sir Thomas, the 10th and late Baronet, who succeeded to the title in 1805, and died in 1809;—but no one of these can be said to be the existing Baronet in 1777. In Part 1, p. 214, of this work, therefore—for “A descendant of the Bishop's sister is yet existing,”—read, a descendant of the Bishop's sister was existing in 1809, in the person of the late Sir Thomas Maynard Hesilrigge, Bart.; but the family, in all probability, is now (1824) extinct, the late Baronet having had no issue by either of his alliances.

SHAXTON. (See Part 1, p. 287.) I am told by the Rev. H. J. Todd, that there is extant a rare little book respecting this Prelate, which has escaped my observation, entitled “*The Confutation of xiii Articles wherunto Nicolas Shaxton, late byshop of Salisbury, subscribed, &c.*” Sir Thomas Gery Cullum, Bart. adds, that Nicholas Shaxton's

ADDENDA.

“*Recantation at the burning of Ann Askue*,” 8vo. imprinted by Daye, was sold at Mr. Bindley’s auction in 1818 for £1. This also is a work of rare occurrence.

PIERS. (Part 2, p. 80.) There is a portrait of this Prelate in the Hall of Ch: Ch:

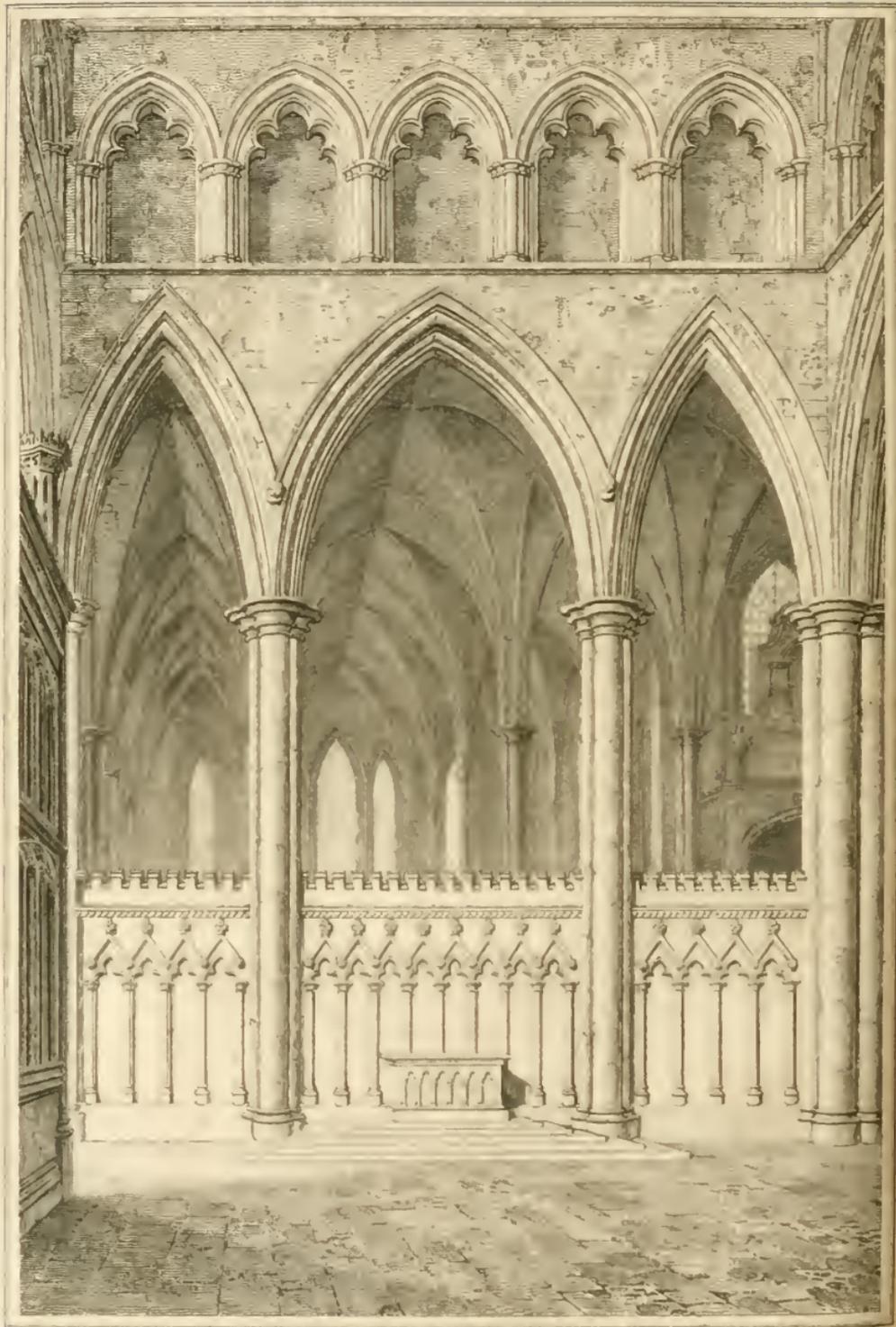
HYDE. (Part 3, p. 29.) In the pedigree shewing the descent of the equestrian family of Parker (now represented by Sir William Parker, Baronet, of Melford Hall, Suffolk) from Bishop Hyde, the date of the death of the Rev. Sir Hen. Parker, D. D. is misprinted 1721. It should be 1781.

SHERLOCK. (Part 3, p. 241.) Bp. Sherlock’s sister Mary, was the first wife of Sir Thomas Gooch, Bart. successively Bp. of Bristol, Norwich, and Ely, and by him she was mother of Sir Thomas the 3d, who was father of Sir Thomas the present Baronet (1824.)

GILBERT. (Part 3, p. 280,) in the pedigree *read* second Cousins, and *dele* “one remove.”

DRUMMOND. (Part 3, p. 312.) Besides the portraits of this Prelate mentioned in the place cited, there is one in the Hall at Ch: Ch:

FISHER. (Part 3, p. 361.) A portrait of his Lordship, as Chancellor of the Order of the Garter, adorns the great room in Salisbury Palace.



PROPOSED SCREEN IN SALISBURY CATHEDRAL.

TO

THE REV^D. STEPHEN HYDE CASSAN.

DEAR SIR,

I CONGRATULATE you on the completion of a work, which will prove so satisfactory to my countrymen, and so creditable (and I hope profitable) to yourself.

I am surprized that *you* should have been the *first* to undertake the History of an *entire* See, and that so useful a work should not have been thought of by other writers; for the existing documents (in print) respecting our English Bishops are very scanty, and in many instances, defective and incorrect, which you have proved by the numerous references made to ancient authors; and I sincerely hope, that other clergymen will be excited by your example, to follow the same track you have opened to them.

But you must allow me to add a few words to your Biography, respecting that venerable Cathedral over which your Bishops have presided; a fabric, which, during my frequent visits to Salisbury, I never view without fresh pleasure and admiration: a fabric, in its *exterior*, the most perfect in our kingdom, being erected in one uniform style of the earliest *pointed* architecture; whereas in the generality of our Cathedrals, we find a variety of different styles, and a medley of architecture. The elegant simplicity of this Cathedral, and its great uniformity, must charm and delight every eye.

The *exterior* of this edifice cannot be too much praised; and although opinions may differ respecting the propriety of levelling the memorials of the dead within the church-yard, yet no one, when viewing this noble building, rearing its lofty spire from a smooth and extensive turf, can, for a moment, wish for a restoration of the grave-stones.

In stating my remarks on this building, I shall enter the grand western portal, and take up my *criticizing* pen in the *interior*.

We all know that our Cathedrals, taken longitudinally, from west to east, consisted of a NAVE, CHOIR, and LADY'S CHAPEL, to which were added TRANSEPTS, extending on one side to the *north*, and on the other to the *south*. These were all *distinct* parts, and when united, formed a *whole*. The high altar was placed at the extremity of the choir, immediately before the *Screen*, which separated the CHOIR from the LADY'S CHAPEL.

What then must be the opinion of every man of science, and of good taste, and of that bold architect, who could venture to remove the altar from its destined place *within the Choir*, to a situation *so distant*, (*viz.* to the end of the Lady's Chapel,) that the voice of the officiating Priest at the altar is quite inaudible to the congregation assembled in the Choir.

What also would the learned Antiquary think of that Architect, who would remove the *Screen* that separated the Choir from a distant part of the edifice, *i. e.* the Lady's Chapel?

And our surprize will still be increased, when we see the same Architect,* by removing the *Screen*, unite two buildings of *different heights* into one, and thus destroying all the plans of the original Architects, and deviating from every established rule of perspective and proportions.

* Mr. James Wyatt, deceased.

The remarks of a modern writer* are so consonant with my own feelings, on the subject of *innovation* in our Cathedrals, that I must be allowed to quote his own words :

“ When a building is perfect, its alteration in any respect must diminish its beauty ; attempts, however, are often vainly and presumptuously made. Need I refer to Salisbury, Lichfield, and other Cathedrals, to illustrate my remarks ? But instances more fatally true cannot be found. It is this species of *innovation* Mr. Wyatt practised in those noble Churches : possibly it was admired for a time, but now the *sweeping* plan is so completely disrelished, and the contagion of such examples checked, that its promoters would willingly restore these Cathedrals to their former arrangement and beauty. The wish, alas ! is past accomplishment : what is destroyed, can never be restored : and the authors of the sacrilegious work must endure to be told, that in consequence of the removal of monuments, altar, and partition screens, from their proper stations, their Churches lack that variety of prospect, and solemnity of appearance, so perfectly exhibited in Winchester Cathedral and Westminster Abbey.”

“ The dilapidation of a venerable building, on the despicable plea of shewing what is termed ‘ a pretty view,’ is so contrary to any good principle, that we are surprized to find that any patron should be bold enough to sanction such a project. Destroy any member of a perfect building (for example, the *Screen* as at Salisbury,) and you destroy its harmony, the unity of its design, its propriety, and its beauty. Take away a feature ever so subordinate, and add a feature to a perfect design, and you do it an essential injury.”

The same writer, in criticizing these alterations, very justly observes, “ It is impossible that, when the eye has

* Observations on the original Architecture of Magdalen College, Oxford, 1823.

soared to a vaulting of 84 feet in height, and finds itself obliged, in order to continue its view, to *drop* to arches of 38 feet, the mind should not experience a disagreeable depression, and sensations directly opposite to those of the sublime and awful?"

Nor did Mr. Wyatt's *alterations*, and, I am sorry to add, *demolitions*, terminate here; for, when these *innovations* took place in the year 1789, two ancient Chapels of the Beauchamp and Hungerford families were taken down, and their ornaments dispersed in different parts of the Cathedral, and many tombs of the most distinguished families removed from their original situation.*

Mr. Dodsworth, in his Description of the Cathedral, says, "On a survey of the building, the defects occasioned by the *preposterous* addition of the Hungerford and Beauchamp Chapels, particularly called for the attention of Mr. Wyatt; and however great the beauties of those Chapels, it was judged necessary to remove them, and to preserve the component parts. They were employed in the alterations, *some* forming the organ screen, *some* the present altar piece, and *some* decorating the choir. The wooden *Screen* raised in the time of Bishop Hume was taken down, the *Lady Chapel* thrown open, and the communion table placed at its east end." But the lovers of antiquity, and especially of monumental records, will be gratified in knowing, that the memory of these Chapels has been preserved and amply recorded by Mr. Gough, in his fine work of Sepulchral Monuments.

But these important alterations (by some called *improvements*), called forth the pens and just animadversions of various lovers of antiquity.

* Amongst the tombs removed were those of Bishops Poore and Osmond; William Longspee, Earl of Salisbury; John de Montacute, Sir John Cheney, Robert Lord Hungerford, Lord Stourton, and Bishops Beauchamp, Blythe, and de la Wyle.

Mr. Milner published, in 1798, an able dissertation on the *modern* style of altering ancient Cathedrals; and in a postscript to his work, has inserted a letter from Horace Walpole, in which he objects, in very strong terms, to the works carried on at Salisbury, saying, "It appears strange, that when a spirit of restoration and decoration is taking place, that it should be mixed with barbarous innovation."

The mischief, however, is done, but may at any future time be remedied with respect to the *Screen*; and I hope to live to see the period when the good taste of our County will be manifested, by replacing a *Screen* conformable to the chaste architecture of the fabric, and in that situation which was generally marked out by the eminent architects of former days, and considered as an essential member of the edifice, and without which every Cathedral must be considered as imperfect.

Before I close this letter, some brief account of the origin of this Church, and the vicissitudes it has experienced, may add an interest to the Biography of the Bishops who presided over it.

We all know that the original See was at Sherborne, in Dorsetshire, and that it existed at that place from the year 705 to the time of ELFWOLDUS, after whose decease, the Sees of Sherborne and Wilton, which had been separated, were again united; and in the year 1058 were removed to Old Sarum, where they continued till the time of Richard Poore, who was translated to Sarum in 1217 temp. Hen. III. Two causes have been assigned for this removal of the See from Old Sarum; *i. e.* the insolence of the garrison, and the want of water. "*Ob insolentiam militum et penuriam aquæ.*" A more sheltered and convenient situation was fixed upon for a new structure, and in the year 1219, a wooden chapel was erected at New Sarum, and divine service was performed therein. In the following

year, 1220, the foundation of the new Church was laid. In 1225, Richard Poore, the bishop, finding the new fabric so far advanced as to permit the performance of divine service, ordered the members of the Church to be summoned, when he consecrated three altars. In the year 1226, the bodies of Bishops Osmund, Roger, and Joceline, were removed from Old Sarum to the new Church, which on 30th September 1258, was dedicated, with great solemnity, by Bishop Bridport; and was again new hallowed in 1280, by Boniface, Archbishop of Canterbury.

The fame and situation of this newly-erected Cathedral naturally attracted the attention of many of our Wiltshire Nobility; and a long series of Bishops fixed upon this sanctuary as the place of their interments. Chapels and Chantries were added, at subsequent periods, to the original building; amongst which, those of the Hungerford, Beauchamp, and Audley families, were the most conspicuous from their architectural decorations.

For the space of nearly four centuries, I do not find any records respecting this building; but during the episcopacy of *Seth Ward*, an accurate survey was made of this Cathedral, by our celebrated English architect, Sir CHRISTOPHER WREN, at the request of the aforesaid Bishop; which circumstance is thus recorded in the life of the architect by Mr. Elmes: * 'Salisbury Cathedral, whose lofty steeple and double crosses, by a venerable kind of grandeur, strike the spectator with a sacred joy, came this year (1668) under the inspection of the scientific WREN. In addition to the dilapidations occasioned by time and neglect, the elegant and lofty spire had been damaged by tempests, and struck by lightning. His first attention was drawn to this important subject by his friend, Dr. SETH WARD, then Bishop of the diocese, at whose solicitation, he made an elaborate survey of the whole.

* Life of Sir Christopher Wren, 4to. 1823. p. 254.

“ From this survey it appeared that the steeple had declined from its perpendicular, and by dropping a plummet from the highest part to the pavement, he found (in 1668) that it had declined $27\frac{1}{2}$ inches to the south, and $17\frac{1}{2}$ inches to the west: he at the same time recommended that similar trials should be often made at various intervals. A subsequent trial was made in the year 1736, by Thomas Naish, then clerk of the works, but he found no further deviation.

Having already stated the alterations made in the interior of this Cathedral, by Mr. JAMES WYATT, I shall close this long epistle by repeating my most ardent wish, that so important a member, as the SCREEN, may hereafter be added to one of the most elegant structures within our kingdom. But in *restoring* this member,* which I consider as essential a part of a Cathedral, as a *leg* is to the *body*, we must in the first place examine the general style of architecture which pervades the building, and fit the *member* to the *body*.

No Cathedral in our kingdom presents so *uniform* a specimen of the *pointed* or *lancet* architecture, which began to prevail at the early reign of Henry III. Consequently, the ornaments of the *Screen* should correspond with the general architecture of the building. Such is the sketch (by Mr. Buckler) which I here subjoin, in which he has adopted the simple, but elegant ornaments of the æra when the fabric was erected. Every inconvenience *now* experienced by the congregation assembled in the choir (who at present can only *see*, not *hear*) will be thus remedied; and by not elevating the *Screen* to too great a height; the Lady's Chapel, with its painted window, will

* We cannot regret the removal of the Screen which once stood in its proper place, for it was not worthy of its situation.

LETTER TO THE REV. S. H. CASSAN.

be seen *above* it, and to *equal*, or perhaps *greater* advantage. I should also recommend a flight of five or six steps to the altar, which would add a dignity to the sacred place.

I am sanguine in my hopes that this very important addition may, at some future period, take place, although I may not live to witness it. The expense would not be great, and the accomplishment of this very desirable object would reflect the highest credit on the good taste and liberality of my fellow countrymen.

I am, dear Sir,

truly yours,

R. C. HOARE.

STOURHEAD,

A. D. 1824.

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