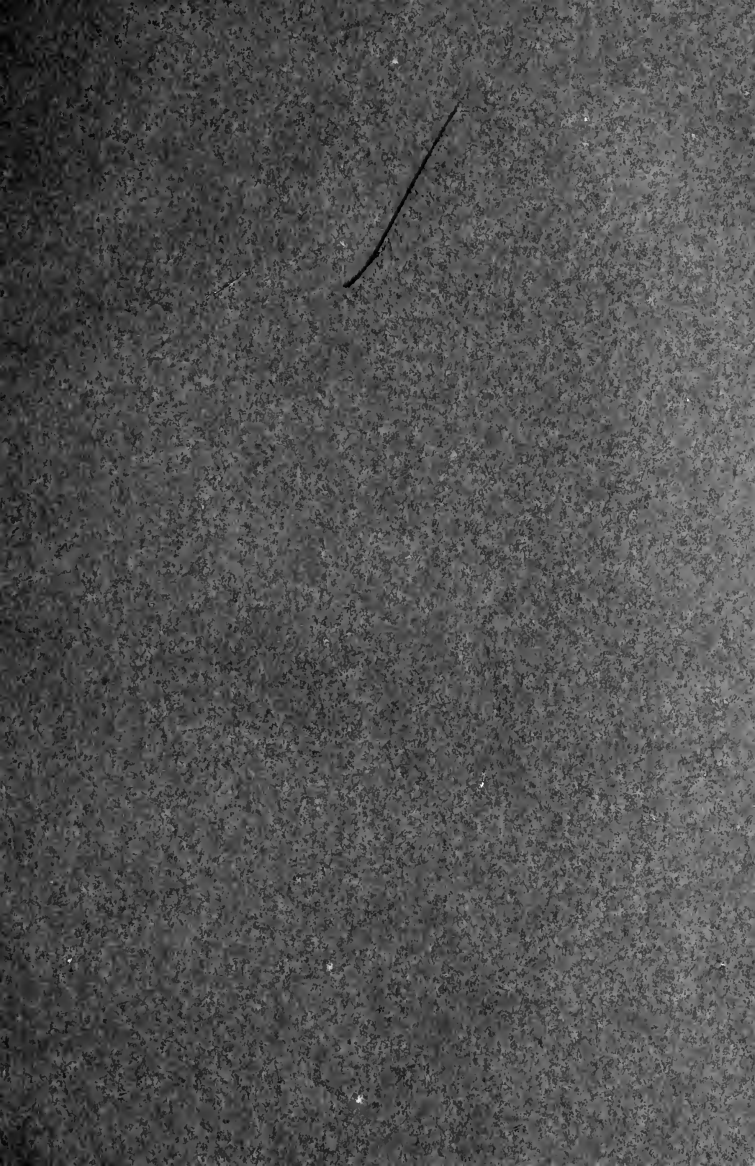
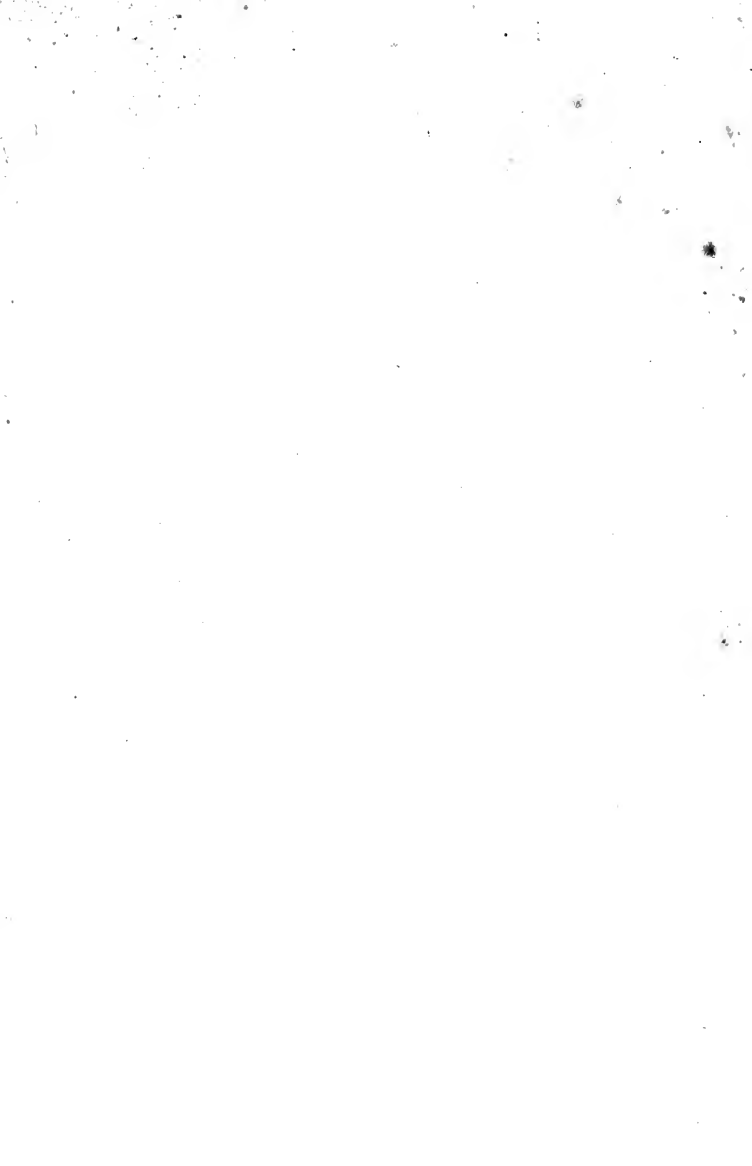






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5.

THE NEED
OF AN
INCREASE
IN THE
HOME EPISCOPATE,
WITH SOME ACCOUNT OF
HENRY VIII'S SCHEME
FOR ITS SUPPLY,
AND THE CAUSE OF ITS FAILURE.

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A Letter from the late REV. CHANCELLOR MASSINGBERD.

DEAR MR. LEWTHWAITE,

I quite agree with you in your learned and able Tract on "The need of an Increase in the Home Episcopate," and in the view you take of Henry VIIIth's Scheme for its supply. I have no doubt your former labours in this cause have helped towards the point at which we have now arrived, and I wish you all success in promoting further progress.

Believe me,

Yours very sincerely,

F. C. MASSINGBERD.

Ormsby, June 4th, 1870.

A Letter from The LORD BISHOP OF NOTTINGHAM.

Collingham, 20th Sept., 1870.

DEAR MR. LEWTHWAITE,

I write to acknowledge the receipt of your letter and of the accompanying proof sheets.

It would be impossible for me, as the senior of the restored class of Bishops-Suffragan, to withhold my approval from your excellent Pamphlet.

I feel greatly indebted to you for the deep knowledge of the subject which you have been at the pains to acquire, and for the skill and care with which you have exhibited its bearings, both moral and historical. It is impossible to read your statement of the vast increase in our population without admitting the necessity for an increased number of Bishops, if the Church is to continue to be the Church of the People.

I must express my conviction that your theory of the signature of the Suffragans is right. I have adopted that which I now use as an act of *obedience*; but my belief is that it is contrary to precedent, inconsistent with Statute Law, and,—I should have added, but for the opinion of the Law officers of the Crown,—disrespectful to the Crown as the Fountain of Honour, and to the Law which seals the titles conferred by the Crown.

Excuse a somewhat hasty letter, and

Believe me always,

Your faithful Brother,

IIY. MACKENZIE,

Bp. Suffⁿ of Nottingham.

INCREASE OF THE HOME EPISCOPATE.

CHAPTER I.

The number of our Bishops small as compared with what was intended at previous periods of our History—especially so in the Province of York.—Canon of the Synod of Hertford.

THE population of England has multiplied five-fold since the middle of the sixteenth century. At that time it was one of the proposed measures of Reformation to institute at least ten new Sees in addition to the five which were then created,* besides providing for the appointment of 26 Assistant Bishops,† all for the requirements of the then existing population; yet only one See has since been added.‡ It is evident, then, that the increase of the Home Episcopate has become a matter of pressing importance to the Church. Indeed the number of Bishops in the Province of York has now only just attained to the half of what were designed for it in the time of

* 31 Hen. VIII. c. 9. See Collier's Eccles. Hist., Part II. Bk. iii. pp. 49, 79; Bk. iv. p. 464, ed. 1852: and below, p. 14.

† 26 Hen. VIII. c. 14, revived 1 Elizabeth, c. 1. See below, p. 19.

‡ Ripon and Manchester being created, Gloucester and Bristol were united. 6 and 7 Gul. IV. c. 77.

St. Augustine, the first missionary to the English people: the fulfilment of which purpose was urged as most important by Venerable Bede in the following century.* Moreover, it must be remembered that

* Bede's letter to Abp. Egbert. See extracts hereafter.
BRITISH PERIOD.

In the ancient British Church there were three Metropolitans or Primates, the Archbishops of London, York, and Caerleon, where we have now only two.

The number of Bishops in the British Church cannot now be ascertained. Matthew of Westminster informs us that on the first conversion of the whole of Britain in the time of King Lucius, through the preaching of Faganus and Deruvianus, A.D. 185, twenty-eight Bishops were established in so many cities of the kingdom, and were placed under three Archbishops. He gives the names of the Metropolitan Sees, and describes their provinces. See also Henry of Huntingdon, p. 176, ed. Saville; Soames' Anglo-Saxon Ch., Introduction.

Seven British Bishops are recorded as present at the Conference held by Augustine with the British Church. For accounts of the names of their Sees, see Spelman's Concilia, vol. i. pp. 27, 106. Dr. Lingard, however, supposes that they were Chorepiscopi, of whom he believes that the successors of S. David were in the habit of ordaining a great number. (Anglo-Sax. Ch. Hist. vol. i. p. 70. See also, Tract "On Suffragan Bishops," p. 13 note.)

The learned Bingham, after mentioning the recorded Sees of the British Bishops who met Augustine, proceeds, "Now if the number of Bishops in other Provinces was answerable to this, we may conclude there were more Bishops before the invasion of the Saxons than there are at this day." B. IX. c. vi. s. 19.

SAXON PERIOD.

Pope Gregory's advice to the Missionary Augustine for the organization of the Anglo-Saxon Church was, that he should establish two Metropolitans, with twelve Suffragans under each of them. (A.D. 601, Bede's Eccles. Hist. I. 29.) These were besides the remaining Bishops of the British Church, of whom Gregory had made mention in a previous letter. (Do. I. 27.)



the Diocesans during the middle ages made great use of assistant Bishops for the service of their much

The Anglo-Saxon Bishoprics in the time of Bede, when he gave Abp. Egbert the advice in the text, amounted to fourteen, at the end of the Anglo-Saxon period their number was fifteen, new Sees having been founded, and others suppressed through the ravages of the Danes and other like causes. (Lingard's Hist. Anglo-Sax. Ch. vol. ii. pp. 87, 385. Soames' Anglo-Sax. Ch. p. 270.)

PRESENT TIME.

Our present number of Bishops amounts only to twenty-eight, inclusive of the four Welsh Sees and that of Man, all of which were established before the coming of Augustine, and are not included in the above reckoning.

The population of England and Wales was probably about 1,250,000, in William the Conqueror's time, and in the Reign of Henry VIII. amounted to about 4,000,000. (First Report of the Cathedral Commissioners, p. xxxviii.)

The rapidity of the increase of population has been described as follows in the Report of the Census of 1851:—

“The most important result which the enquiry establishes, is the addition, *in half a century*, of TEN MILLIONS of people to the British population. The increase of population in the half of this century nearly equals the increase *in all preceding ages*; and the addition in the last *ten years* of *two millions three hundred thousand* to the inhabitants of these islands exceeds the increase in the last *fifty years* of the eighteenth century.”—Census of Great Britain, 1851, vol. i. p. lxxxii. s. 8; Cath. Com. First Report, p. xxix.

Thus it appears that, notwithstanding the manifold increase of population, the English Bishops are fewer in number than were intended for the population in existence at the beginning of the seventh century, when it had not attained to one-twelfth of its present amount.

“If parochial organization is indispensable for the well-being of a parish, diocesan organization is essential for the well ordering of a diocese: and, in point of fact, it is an anomaly of preposterous magnitude, that whilst the population of our dioceses is increasing with a rapidity unprecedented, whilst the number of Priests and Deacons is increasing,—

smaller populations. The appointments of 297 or more such assistant Bishops in England are on record between the years A.D. 1016 and A.D. 1605,* when the practice fell into disuse, though it had been approved and adopted under the Reformation, and has still the sanction of law.

It is then no disparagement to those who now occupy that exalted dignity, to say that it is physically impossible that the existing small number of Bishops can adequately discharge the duties of their function, immensely increased as these are by the increase of population, clergy, and churches; and that consequently a great loss results to the Church. How important it would be to have a spiritual head present in our great centres of industry! the more needed now that their parochial unity has in many instances been destroyed, and the power of the Rector or Vicar of the formerly united parish to bring the ability of the more wealthy districts to the succour of the poorer, greatly diminished. Still more would this boon be full of hope and promise, if the Church reposed her confidence in a Bishop in whose appointment she had been allowed her rightful and constitutional voice.

It was the rule and custom of the primitive Church to have a Bishop wherever there was a municipality for the regulation of civil affairs;† and our own Synod of Hertford, held under Archbishop

though in a ratio very unequal to the wants of the case,—the number of superior officers in this vast army is only greater by one than it was three hundred years ago." Dr. Atlay, (Bishop of Hereford), *On Diocesan Organization*. York Church Congress Report, p, 126.

* See Tract "On Suffragan Bishops," p. 11.

† Bingham, *Orig. Eccles.*, bk. ix. c. 8, conclusion. "S. Paul

Theodore, in the seventh century, re-enacted, as one of the most important of the ancient Canons, that "more Bishops should be made as the number of believers increased."*

directed Titus to ordain Elders in Crete, 'in every city;' that is, to settle an ecclesiastical senate and government in every place where there was before a civil one; which, from the subsequent history of the Church, we learn, was a bishop and his presbytery, who where conjunctly called the elders and senate of the Church." *Ib. c. i. s. 2.* See also Hooker's *Eccles. Pol. Bk. vii. ch. viii. 2*, and the references there given in Keble's note; *Cod. Just. i. 3. de Episc. et Cler. 36, p. 35 ed. Gothofr. 1688*; Photius, *Nomocanon, p. 85, ed. Paris, 1620.* "Let each city have its own Bishop:" and S. Cyprian, *Ep. lv. 20, Oxon. Trans.*, "Whereas Bishops have been already ordained through all provinces and through every city."

* A.D. 673. Bede, *Eccles. Hist. l. iv. c. 5.* Dr. Lingard, in opposition to the authority of Mr. Soames, (*Hist. of Ang. Sax. Ch. pp. 70 note. 270.*) and of Henry Wharton, (*Anglia Sacra, i. 424*; see also a note on this Canon in Johnson's *Canons, ed. 1850.*) thinks that this Canon was not passed. He says, "No powers of any individual were adequate to the government of Dioceses so extensive; and Theodore, from the moment of his arrival in England, had formed the design of breaking them into smaller or more proportionate districts. But few men can behold with pleasure the diminution of their authority or profit: and the duty of transmitting unimpaired to future ages the dignity which they enjoyed would furnish the reluctant Prelates with a specious objection against the measures of the Primate." This stricture, however, on the possible motives which might influence the Episcopal mind, is no sufficient argument for interpreting the Council's postponement of the consideration of the details of the measure into the rejection of the Canon itself. It is evident, on Dr. Lingard's own shewing, that the Canon was speedily acted upon. Abp. Theodore himself consecrated five and four Prelates instead of one respectively, in each of the kingdoms of Mercia and Northumbria: and his successor, Abp. Brithwald, divided the kingdom of Wessex into two Sees, establishing another in Sussex, where before there had been altogether only one. (*Lingard's Hist. Anglo. Sax. Ch. vol. i, pp. 86, 87.*)

CHAPTER II.

The number of our Bishops small indeed as compared with those of the Primitive Church.—The large size of modern Dioceses a great stumbling block to the Puritans.—Promise of King Charles II. in his letter from Breda to provide a sufficient number of Suffragan Bishops.—Statistics—of Foreign Countries—Colonial—and Home Dioceses—and Towns.—New Sees proposed by Henry VIII., and how they failed—by the Cathedral Commission—Henry VIII.'s Suffragan Titles.

It has been shown that the existing number of our Bishops is lamentably small as compared with what was proposed at previous periods of our history. We shall arrive at a like result if we examine the arrangements of the primitive Church, or of other nations of Christendom at the present day.

It appears that in Asia-Minor and North Africa, which were perhaps three or four times as large as England and Wales, there were respectively about 400 and 460 Sees. Ancient Egypt, Libya, and Pentapolis, which probably never contained a population approaching to ours, had upwards of 100 Episcopal Sees. And to refer the argument to Apostolic times, the Seven Churches of Asia, to the Angels or Bishops* of which St. John wrote the

* S. August. Ep. cxlii. : "Sub *Angeli* nomine divina voce laudatur *propositus Ecclesie*;" and S. Ambrose in I Cor. xi. : "Angelos *Episcopos* dicit;" cf. S. Jerome in I Cor. xi. See also Hooker, vii. v. 2 ; Abp. Bramhall, Works, ii. 69 ; iii. 470 ; and Archdeacon Wordsworth, Westminster Abbey Occasional Serm. No. xxxvi. p. 59, whence this note is borrowed.

Apocalyptic Epistles, were all in the region of Proconsular Asia, a district a little larger than our Yorkshire and Lancashire; yet these were metropolitan cities, having, it is probable, other lesser Sees around them. Such appear in the records of the Church in succeeding times, as at Magnesia, Tralles, and many other places.*

It seems to have been the method of the Church in later ages, on first planting the Gospel in new countries, to establish comparatively few Sees, with the intention that they should be multiplied as the number of believers increased.† But in our own country, unhappily, this purpose has not been carried out; for, although in the early times of the Anglo-Saxon Church there was a small increase in the number of Sees, and again in the sixteenth century, yet altogether, inclusive of the See of Manchester, they have not yet reached the number that was designed for her in her missionary condition at the beginning of the seventh century.‡

* Bingham, B. ix. c. 2, 3. Ussher's Dis. on Procons. Asia. See also Archdeacon Wordsworth as above, p. 61. There were more than fifty Episcopal Sees in the district of Proconsular Asia in the eighth century.

† See Bingham, ix. ii. 4.

‡ Very different from this intention appears to have been the motive which ruled in this matter in the Norman times, during which the Sees of Ely and Carlisle alone were founded. The Abbot of Ely wishing to get his wealthy house made a Bishop's See, urged the need of subdivision of the enormous Diocese of Lincoln, and suggested the suitableness of his Abbey Church for a Cathedral, &c. He obtained his purpose on the following terms, that the Abbey of Ely should hand over several manors to the See of Lincoln; in consideration of which the Bishops of Lincoln were bound to present yearly to the king a rich gown, furred with ermine, of the value, some say, of one hundred pounds, others, one hun-

If this intention of the Church had been faithfully carried out, and by these divinely appointed "joints and bands nourishment had been duly ministered and the body knit together," might we not believe that it would have so "increased with the increase of God," * that England would have been saved from many of her sorrows?† We know that the objection of the Puritans in the seventeenth century was to Prelacy (by which *they* understood high dignity with little regard to duty), rather than to Episcopal superintendence;‡ and the Protestants of the Continent, who, in the difficulties of the Reformation, were unwillingly separated from Episcopal government, felt the large extent of northern dioceses (so far beyond the power of efficient superintendence) to be a great obstacle to their seeking its restoration.§

dred marks. The good Bishop St. Hugh, got rid of this tax by paying a sum down. (Giraldus Cambrensis, *Anglia Sac.* vol. II. pp. 417, 419. Richardus Eliensis, *Angl. Sac.* vol. I. p. 678.)

* Col. ii. 19. Eph. iv. 16.

† Dr. Heylin says, speaking of the times of the Rebellion, that "had confirmation been as diligently practised by the Bishops as it was piously and religiously retained by them, it would have much conduced to their safe standing in the Church, and procured a greater veneration for their persons also." See his "Introduction to the Life of Abp. Laud," p. 10. And Dr. Brett believed that by the cessation of the appointment of Suffragan Bishops the Church has in a great measure been deprived of the benefit of Confirmation for that the neglect began about the same time. See Brett's "Suffragan Bishops," p. 5.

‡ See Hardwick, *Ch. Hist. Ref.* p. 154, and notes; Collier, vol. vi. p. 502; Russell's *Church in Scotland*, I. 331; Beza in *Respons. ad Tract de Ministr. Evang. Gradibus*, cap. i. Abp. Usher's "Reduction of Episcopacy," and Bp. Stillingfleet's "Eirenicon," also bear witness to this.

§ The learned Bingham, speaking of "the long wished

Again, if the promise of the Crown at the Restoration to "appoint such a number of Suffragan Bishops in every Diocese as shall be sufficient"* had been duly fulfilled, who can say that much of the ungodliness and irreligious division, over which we now so deeply mourn, might not have been stayed? And how shall the Church now brace herself for her mighty task amidst the teeming population of the nineteenth century, but by squaring her arrangements to the apostolic pattern, as shewn in the history of the Primitive Church, and by an adequate, efficient, and regulated Episcopate, giving energy and compactness to her work? Here, at least, is a point on which Churchmen are not indisposed to meet the wishes of the Puritans.

for union of all the Churches of the Reformation in the same form of Episcopal government agreeable to the model and practice of the Primitive Church," says, that "one great objection against the present diocesan episcopacy, and that which to many may look the most plausible, is drawn from the vast extent and greatness of most of the northern Dioceses of the world, which makes it so extremely difficult for one man to discharge all the offices of the Episcopal function," and he gives this as an especial reason why he has so fully entered upon the consideration of the smaller type of primitive dioceses, that "Whenever any of the foreign Churches of the Protestant Communion shall think fit to reassume the ancient Episcopal form of government, they may, both with honour and ease, frame to themselves such a model of small dioceses as will not much exceed the extent of one of their classes, nor much alter its form, and yet be agreeable to the model of the lesser sort of dioceses in the Primitive Church." *Antiq. Christ. Ch.*, Vol. III. Book ix. chap viii. The Conclusion.

* King Charles II's Letter from Breda.

The Episcopal Provision in England and Wales as compared with that of Continental countries is given in the following table:—

Kingdom.	Population.	No. of Bishops	Average Population to each Bishop.	Excess against England.
1. England & Wales	20,228,497*	27	749,203	
2. France	38,067,094	86	442,640	306,563
3. Austria	32,375,003	70†	462,500	286,703
4. Denmark	1,608,095	8	201,011	548,192
5. Belgium.....	4,893,021	6‡	815,503	
6. Spain	16,301,851	79	206,352	536,674
7. Portugal §.....	3,584,677	17	210,863	532,163
8. Italy ¶	21,703,710	243¶¶	89,315	659,888

* For number of population and of Bishops, see Martin's "Statesman's Year Book," (1869), pp. 11, 23, 35, 40, 52, 57, 68, 89, 326, 338, 376, 382, 435, 444.

The Isle of Man and the Channel Islands (pop. 145, 674) are here omitted, as in Martin's Tables. It is evident that the See of Man does not affect Episcopal arrangements for the main-land.

† 70 Roman Catholic Bishops. There are also 19 Bishops of various Greek communions.

‡ Belgium has also 3 Vicars General for the Archbishop, and 2 for each Bishop.

§ "The Portuguese Church is under the special jurisdiction of a 'Patriarch,' with extensive powers, two Archbishops, and fourteen Bishops. The Patriarch of Lisbon is always a Cardinal, and, to some extent, independent of the Holy See of Rome." Martin, as above.

¶ Exclusive of the Papal States.

¶¶ 243 Dioceses. In case of old age or infirmity the Bishop nominates also a Coadjutor to discharge the Episcopal duties in his stead. Ib. p. 327.

“ We transcribe the following paragraphs from a report of a recent Commission in France, on the subject of Episcopal Sees :—

‘ La France compte à peu près un évêque ou archévêque pour 400,000 âmes de population catholique.

‘ La Bavière a huit sièges pour 3,000,000 de catholiques, c’est-à-dire un siège pour 375,000 catholiques.

‘ L’Autriche a soixante-dix-huit évêques ou archévêques non compris trois prélats des rites Arménien et Rutène, Grec-uni, en Gallicie, pour 28,000,000 de catholiques Romains, c’est-à-dire un siège pour 358,000 âmes.

‘ L’Irlande compte vingt-neuf diocèses pour 6,500,000 catholiques, ce qui fait 224,000 âmes environ dans chaque diocèse.

‘ L’Espagne a cinquante neuf sièges pour 12,000,000 d’âmes, c’est-à-dire un siège pour 203,000 âmes, et son concordat recent n’aurait pour résultat que la réduction insignifiante du nombre des sièges à cinquante-six.

‘ La Portugal a vingt-deux sièges épiscopaux ou métropolitains pour 2,500,000 catholiques, c’est-à-dire un siège pour 113,000 âmes.

‘ Les Etats Sardes ont quarante diocèses pour 4,600,000 âmes, c’est-à-dire que chaque diocèse compte à peu près 110,000 âmes.

‘ Les Deux-Sicules ont quatre-vingts sièges pour 8,500,000 âmes, c’est-à-dire un siège pour 106,000 âmes.’

Sweden, with about 3,000,000 souls, has 13 Sees.

Free Greece, with a population of less than 1,000,000, has 24 Episcopal Sees.

The Protestant Episcopal Church in the United

States of America has about 1,800 Clergy, and 32 Episcopal Sees.*

The Benefices in England and Wales are 11,728.* The number of Clergy about 18,000."

"The erection of Episcopal Sees in the British Colonies in recent years, has in each case been followed, in a remarkable manner, by a large increase of Clergy and Churches in the Colonies,"† as may be seen from the following Table:—

Foundation of See.	See.	Number of Clergy.	
		Before foundation of See.	1st July, 1867.
1841	New Zealand ... now subdivided into six dioceses	12	105
1842	Antigua	25	33
1842	Guiana.....	23	34
1842	Tasmania.....	19	47
1842	Gibraltar	30	58
1845	Columbo	22	56
1845	Fredericton.....	30	56
1847	Capetown	14	118
	now subdivided into four dioceses.		
1847	Newcastle	17	48
	now subdivided.		
1847	Melbourne	3	113
1847	Adelaide	4	38
1849	Rupert's Land..	5	26
1849	Victoria	10	25
1850	Montreal.....	45	92
1852	Sierra Leone ...	15	47

* The present numbers, as given in Parker's Diocesan Calendars (1869) are 2,660, (Bishops) 44, and 12,628 respectively; and two new Sees have just been authorised by the General Convention.

† Extract from the First Report of the Cathedral Commissioners, (1854) p. xli.

DIOCESES IN ENGLAND AND WALES,
Arranged according to population in 1861.

	Population in 1861.	Area in Acres.	Bene- fices.	Cu- rates.
1 London B	2,291,584	246,125	487	654
2 Manchester... E	1,667,720	845,904	397	220
3 Winchester... B	1,267,794	1,573,252	608	413
4 Chester D	1,248,416	968,312	370	228
5 Lichfield B	1,221,404	1,740,607	625	254
6 Ripon E	1,167,288	1,567,793	443	186
7 Exeter..... B	953,763	2,530,780	709	201
8 York B	930,216	2,261,493	595	235
9 Durham B	858,095	1,906,835	245	160
10 Worcester ... B	857,775	1,037,451	442	219
11 Rochester ... B	855,409	1,535,450	657	240
12 Norwich B	743,000	1,994,525	903	253
13 Lincoln B	706,025	2,302,814	793	232
14 Glouc. & Bris. D	568,574	1,000,503	459	192
15 Oxford D	515,083	1,385,779	630	340
16 Peterborough D	486,977	1,240,327	581	191
17 Ely C	480,716	1,357,765	529	191
18 Canterbury ... B	474,603	914,170	370	179
20 Bath & Wells B	422,527	1,043,059	176	482
22 Salisbury B	377,377	1,309,617	478	200
23 Chichester ... B	363,735	934,851	311	281
24 Carlisle C	266,591	1,563,728	272	55
26 Hereford B	232,401	986,244	358	108
19 S. David's ... A	432,689	2,272,790	411	116
21 Llandaff A	421,336	797,864	230	89
25 S. Asaph ... A	246,337	1,067,583	185	65
27 Bangor A	195,390	985,946	130	53
28 Sodor & Man A	52,469	180,000	31	14

N.B. The population stated in the foregoing Table

Bangor 57	Hereford 26	Ripon 6
Bath and Wells .. 20	Lichfield 5	Rochester 13
Canterbury 18	Lincoln 12	S. Asaph 25
Carlisle 24	Llandaff 21	S. David's 19
Chester 4	London 1	Salisbury 22
Chichester... .. 23	Manchester 2	Sodor and Man .. 28
Durham 9	Norwich 11	Winchester 3
Ely 17	Oxford 15	Worcester 10
Exeter..... 7	Peterborough ... 16	York 8
Glouces. and Bris. 14		

A. Founded before the Saxon Conquest.—B. In Saxon times,—C. In the reign of Henry I.—D. Henry VIII.—E. William IV.

is derived from the official Census which was made eight years ago, (March, 1861), consequently a *large addition* must now be made to it, in order to form an estimate of the population of each diocese at the present time.*

Additional Sees were proposed by King Hen. VIII † for

	Abbeys, &c., from which Bishoprics were to be endowed.
Essex	Waltham.
Hertford	S. Albans.
Bedfordshire, and } Buckinghamshire }	{ Dunstable. Newenham. Elveston.
Middlesex	Westminster. ‡
Leicester, and Rutland	Leicester.
Lancashire	{ Fountains, and the Arch- deacons of Richmond.
Suffolk	Bury.
Stafford and Salop.....	Shrewsbury.
Nottingham and Derby	{ Welbeck. Worksop. Thurgarton.
Cornwall.....	{ Launceston. Bodmin. Wardreth. §

But when the Religious Houses were suppressed,

* The figures in the Table are taken from Parker's Diocesan Kalendars.

† A rough draft, under the King's own hand, is preserved in the Cotton Library, Cleop. iv. See Collier, Eccles. Hist. Vol. v. p. 49; "Henry VIIIth's Scheme of Bishoprics," London, Knight, 1838.

‡ A See was created at Westminster A.D. 1541; but suppressed A.D. 1552. See above p. 1 refs. Its lands having been for the most part alienated, the remainder were applied to the repairing of S. Paul's Cathedral. Hence arose the proverb "robbing Peter to pay Paul."

§ A See was also proposed at Colchester in Henry VIIIth's Scheme of Bishoprics.

Henry found other uses for their money.* This ap-

* It is to be observed that according to Henry VIIIth's Scheme of Bishoprics, the original of which is preserved in the Augmentation Office, not only were these Sees to be endowed from the spoils of the Abbeys, but also ample provision was to be made in each case for complete Collegiate foundations, including Dean, Prebendaries, Minor Canons, Schoolmasters, Free Scholars, Singing men and Choristers, and a number of inferior officers; and also, in most instances endowments were specified for Preachers, for Readers or Professors of Latin, of Greek, of Hebrew, of Divinity, and of other Faculties. Exhibitions were to be founded for Divinity Students at Oxford and Cambridge, Bedesmen and Alms for distribution were to be provided, &c., &c. Several similar Colleges were also to be endowed throughout the country in the place of Abbeys where it was not yet proposed to establish Bishopricks.

The following is the Preamble of the "Act of Parliament for erecting new Bishopricks at the suppression of the Abbeys," preserved in King Henry VIIIth's own hand in the British Museum. Bib. Cott. Cleop. E. iv. fol. 305.

"For as muche as it is nott unknowne the slowghful and ungodly lyff whyche hath bene usid amonst all thos sort whyche have borne the name off religius folke, and to the intente that hensforthe meny off them myght be tornyd to better use as heraffter shall folow werby God's worde myght the better be sett forthe, cyldren brought up in lernyng, clerces nuryshyd in the universites, olde s'vantes decayd to have lyfyng, allmes housys for pour folke to be sustaynyd in, Reders of grece ebrew and latyne to have good stypende, dayly almes to be mynystrate, mending off hyght wayse, exhybission for mynysters off the chyrche. It is thought therefore unto the kyngs hyghtnes most expedient and necessary that mo bysshopparycs, collegyall' and cathedrall chyrchys, shulbe establyshyd insted of thes forsayd relygyus housys, wthin the fondasion weroff thes other tytylles affore rehersyd shalbe stablysyd."—See "Hen. VIIIth's Scheme of Bishopricks." as above, p. 75.

The plea of providing for education was largely used to obtain the nation's consent to the spoliation of the Religious Houses. But notwithstanding all these fair promises and the

pears to have been the only reason why these Bishoprics were not established at that time.

pains which were taken to secure a packed majority of the King's Servants in the House of Commons, it appears that threats also were necessary to obtain the passing of some of these Bills of confiscation. *Ib.* pp. xii, 96, et seq.

The result, however, was that little was done for education in the time of Henry VIIIth; and many of the Free Schools (for each Abbey appears to have supported one such at least for the benefit of the surrounding neighbourhood, (See Fuller's *Ch. Hist.* Bk. vi. Sec. ii. 4.) failed for lack of funds. Some small payments were made in this behalf in the reign of Edward VI. *Ib.* pp. xiii, xiv.

However good may have been the intentions of the Crown in this matter, it is sufficiently evident how they miscarried. The original Ledgers of the Court of Augmentation, now remaining in the Augmentation Office, exhibit the appropriation of the Church Revenues seized by Henry VIII. Amongst a few pensions to former Abbots, averaging about £100. a year, and several annuities and payments to courtiers and officers of State, appear the following chief entries. The King's Majesty, Delivered to his Grace's own hands for his secret affairs as by his Grace's Warrant ... £1,000

Ditto	...	...	...	...	...	2,000
Ditto	...	...	...	...	...	13,333
Ditto	...	...	...	...	...	2,000
Ditto	...	...	...	...	...	1,000
Ditto	...	...	...	...	...	1,000
Ditto	...	...	...	...	...	1,000
For expenses of the King's household	...	...	...	...	...	6,000
Ditto from Feb. 1 to March 17, in the xxxvii year of his reign	...	...	...	...	...	4,000
For the war against France	...	...	...	...	...	31,111
Ditto	...	...	...	...	...	2,000
For war service	...	...	...	...	...	1,471
For butter and cheese for the same	...	...	...	...	...	1,000
Towards payment of the King's debt in Flanders	...	...	...	...	...	7,500
&c., &c.,						

and this at a time when it appears by the same accounts that £100 purchased 3,000 fitches of bacon (for war service), including, as is probable, large commission expenses, when money was flowing so plentifully. *Ib.* pp. 81—96.

It must not however be supposed that the idea of
Indeed it would seem from the following summary table,

Summary of payments in the time of HENRY VIII. from the spoils of the Abbeys.

	A.D. 1540. An. regni 32.	A.D. 1541. An. 33	A.D. 1542. An. 34.	A.D. 1543. An. 35.	A.D. 1544. An. 36.	A.D. 1545. An. 37.	A.D. 1546. An. 38.	A.D. 1547. An. 39.
Payments of Annuities granted out of divers late monasteries ..	£. s. d. 1,563 2 0	£. s. d. 2,297 11 4	(No ledger at this time known to be extant.)	999 18 4½	1,290 10 2	1,199 15 4½	1,546. 1547. An. 38.	918 7 6½
Annuities by the Kinges Majestie ..	—	—	—	1,516 9 2	1,763 16 10½	1,926 11 11	2,605 2 11½	2,605 2 11½
Payments of Fees of Officers ..	2,536 3 4	3,438 16 8	—	3,466 19 10	3,706 9 10	3,081 6 6	4,436 0 0	4,436 0 0
Payments of warrants by the Counsaill ..	2,221 0 10	1,383 16 8	—	1,109 0 10	1,278 6 9½	1,140 2 8	1,023 15 2	1,023 15 2
Payments by decrees..	1,310 12 8	5,329 17 11½	—	1,816 3 1½	2,442 14 3½	4,578 5 5½	1,933 16 2½	1,933 16 2½
Payments by the King's warrants ..	1,559 9 1	892 3 4	—	404 13 4	2,379 5 1½	11,033 10 5	6,755 15 7	6,755 15 7
Sum of all the aforesayd Payments of Pensions Annuities Wages dyetts Fees of Officers by decrees and warrants of the Chauncellor and Counsaill and by force of the Kynges Majesties Warrant payd by handes of the Treasurer of the Revenues of Thaugmentations in the xxxii yere of our sayd Sovereigne Lord the Kynges Highnes reigne amountith to the some of ..	132,698 1 11	61,366 17 10½	—	143,037 4 4½	212,527 9 5	140,419 6 1	126,126 7 3½	126,126 7 3½
	141,888 9 10	74,709 3 10	—	152,350 9 0½	225,401 19 2½	163,378 18 5½	[143,826 11 5]*	[143,826 11 5]*
							Totals copied from the ledgers.	* Totals not summed up in the ledgers.

founding Cathedrals out of Abbeys originated with

taken from the above named ledgers of the Court of Augmentation, that the payments under all other heads were insignificant as compared with those made simply by the King's warrant. See "Henry VIIIth's Scheme of Bishoprics," p. 80.

Such entries as the following tell of more than their mere charge upon the funds of the Ecclesiastical Commission of that day.

To Edward Northe and his servants for taking the surrenders of the late Monasteries of Waltham in Essex, Christ Church in Canterbury and Rochester in Kent, and for watching, weighing and carrying of all the plate and jewels of the said late Monastery of Christ Church, from Canterbury to the King's Court, and from thence to the master of the jewel house, &c. ...	15	0	0
To John Puncherdon for removing lead at S. Alban's and Waltham ...	1	18	0
To Robert Goche for carriage of lead to the seaside ...	200	0	0
To James Rainolde for melting lead and for riding to S. Alban's to survey the lead ..	9	13	1
To William Wilson and Christ. Draye for melting of the King's lead and bells of Tynterne ...	8	0	0
To John Greshame for carriage of certain lead out of the North parts to London ...	300	0	0
To James Leche for his pains in searching for jewels at S. David's shrine in Wales ...	40	0	0
&c., &c.			

The following items are curious.

For hay to feed the King's deer ...	6	6	0
For cages for the King's fowls ...	4	0	0
For the conveyance of the Egipsions out of the Realm ...	20	0	0
&c., &c.			

Here then is small encouragement to acquiescing in schemes of spoliation from a hope that the funds may be better applied. No wonder that to "Play Hal and Tommy (Cromwell)" has passed into a proverb signifying no mercy.

Henry VIII., or with that phase of the Reformation with which his name has been associated. It appears that the need had been some while felt, and this very method for its supply had already been suggested by Cardinal Wolsey, and received the sanction of Ecclesiastical authority.*

The following are the

ADDITIONAL SEES SUGGESTED BY THE CATHEDRAL
COMMISSIONERS.†

Newcastle, or Hexham	for	Northumberland.
Liverpool		Part of Lancashire.
Brecon.....		} Brecknock, Radnor, and Cardigan.
Derby		
Perhaps a See besides Lichfield		The County of Derby.
Southwell		County of Stafford.
Ipswich, or Bury St. Edmunds		Nottinghamshire.
Bristol restored		Suffolk.
Chelmsford or Colchester		Herts and part of Essex.
S. Columb Major		Cornwall.
Bath		
Westminster		

* “Prid. Idus. Nov. 1528. A bull was granted to the Cardinals Wolsey and Campeius to enquire about Abbeys to be suppressed in order to be made Cathedrals. (Rymer, vol. xiv. p. 274.) A new bull was granted to the same persons 4 Cal. Jun., 1529, with further powers relating to the new Cathedrals, (Ib. p. 292); for some of the Dioceses were thought too large, and wanted much (as it was said) to be reduced that the bishops might the better discharge their offices.”—Tanner’s *Notitia Monastica*, Preface, p. xxii., 2nd edition.

† Third Report, (1855), p. xli.

The following are the places fixed by the Act 26 Hen. VIII. chap. 14 for titles of Assistant Bishops, scheduled to shew their position with respect to existing Dioceses.*

DIOCESES.	SUFFRAGAN TITLES.
Canterbury, Abp.	Dover.
London	*
Winchester	{ Guildford. Southampton. Isle of Wight.
St. Asaph	
Bangor	
Bath and Wells	{ Taunton. Bridgwater.
Bristol	Bristol.
Chichester	
St. David's	Pereth.
Ely	{ Bedford. Cambridge. Huntingdon.
Exeter	S. Germans, Corn.
Gloucester	Gloucester.
Hereford	
Lichfield	Shrewsbury.
Lincoln	{ Grantham. Nottingham.
Norwich	{ Thetford. Ipswich.
Oxford	
Peterborough	Leicester.
Rochester	Colchester.
Salisbury	{ Shaftesbury. Molton. Marlborough.
Worcester	
York, Abp.	Hull.
Durham	Berwick.
Carlisle	Penrith.
Chester	
Manchester	
Ripon	

* It may be well here to call attention to the fact, that by the Act it is only requisite that the Suffragan Title should be taken from within the Province to which the Diocesan

It must however be remembered that the use of Assistant Bishops (called in this Act by the special name of Suffragans) did not originate with the Act. They had been known in this Church from time immemorial,* and both in the Preamble and in the Act itself they are spoken of as having "been accustomed to be had within this Realm." The object of the Act was rather, as its Title† and Preamble‡ import, to regulate an already existing institution. In the previous year the King had caused an Act§ to be passed, giving him power over the appointment of Diocesan Bishops by subjecting the Chapters to the severe penalties of præmunire, if they did not elect his nominee; and by this Act he merely extended his legislation to the Assistant or Suffragan Bishops. He hereby transferred to himself the powers which had been before

belongs, and not necessarily from the Diocese itself. Else London, which more than any other Diocese is suitable to be administered by Assistant Bishops as a permanent arrangement, would be unable to benefit by the Act, having now no Suffragan Title within its boundaries by reason of their recent alteration.

* See Tract "On Suffragan Bishops," pp. 9-13.

† "By whom Suffragans should be nominated and elected."

‡ THE PREAMBLE. "Albeit that sithen the beginning of this present Parliament, good and honourable Ordinances and Statutes have been made and established for Elections, Presentations, Consecrations, and investing of Archbishops and Bishops of this Realm, and in all other the King's dominions, with all ceremonies appertaining to the same, as by sundry Statutes thereof made more at large is specified; yet nevertheless no provision hitherto hath been made for Suffragans, *which have been accustomed to be had within this Realm*, for the more speedy administration of the Sacraments and other good, wholesome and devout things, and laudable ceremonies, to the increase of GOD's honour, and for the commodity of good and devout people. Be it therefore enacted, &c."

§ 25 Henry VIII., cap. 20.

exercised by the Pope in their appointment ; * and,

* A letter of Longland, Bishop of Lincoln, A.D. 1529, to Pope Clement VII., requesting a Suffragan Bishop :—

“ Sanctissimo simul ac beatissimo Patri et Domino summoque pontifici, suus humillimus atque addictissimus Johannes, Dei summâ benignitate, et ipsius gratiâ, Lincolnensis epus, felicitatem in Domino sempiternam, et subjectionem omnimodam tant' sanctitati debitam, usque ad pedum oscula beatorum. Quoniam, pater sanctissime, nra diocesis longe lateque diffunditur, adeo quidem ut cum per ejus amplitudinem, tum per varias insuper causas rationabiles, justas et graves, sepiissime nobis emergentes, (Longland was at this time confessor to the king) sic interesse non possumus et officio fungi, ut onera singula huic ecclîæ nr̄e consueta et debita sufficienter et plene perimplere valeamus, et vra sanctitas aplicâ suâ maxima benignitate ad supplicacionem episcoporum in consimili negotio consuevit viros aliquot de quorum vita et honestate eidem sanctitati constare poterit, in Coepiscopos atque suffraganeos ex causis ejuscemodi justis et legitimis promovere, non diffisus sum humiliter, supplicanter, et ex intimis præcordiis beatissime vre sanctitati venerabilem et religiosum virum Thomam Halam, priorem domûs sive prioratus de Newstede juxta Stanfordiam, ordinis sancti Augustini Lincoln' diocesis, moribus et sacrarum lrarum scientia peditum ac pollentem comendatissimum facere, humiliter et devote supplicans, quatenus eundem Thomam priorem in suffraganeum et Coepiscopum ex vra gratia singulari promovere dignetur vestra sanctitas, ut in causis premissis ceterisque circa pastoraalem curam infra diocesim meam et alibi exercendis, in exonerationem consciencie mee, mihi suffragari possit. Sique vestra sanctitas premissa humilime postulata concesserit, mihi que jam in hac necessitate subvenerit, rem Deo gratam ecclæ Lincoln pernecessariam atque utilem, et mihi imprimis optatam atque acceptissimam faciet. Et ego quantas possum vestre sanctitati gratias habiturus sum, et fideliter ac semper oraturus, ut ipsa vestra sanctitas diutissime felicissime vivat, atque ecclesie claves inter Christi fideles in pace custodiat et felicissime gubernet. Dat' in ædibus meis Holburnensibus juxta Londinum, tertiis idibus Maias.” Extract from Bishop Longland's Memoranda. See Lewis' Essay, p. 35, in Bibliotheca Topographica Britannica, vol. vi.

forasmuch as the Church of England was thenceforth to be self-contained, he names these twenty-six towns as Sees of Bishops-Suffragan, instead of the foreign titles which the Pope had been accustomed to give them, chiefly taken from the Greek Church.

The statement of that most accurate historian and antiquary, Henry Wharton, that he could "exhibit a perfect succession of Suffragan Bishops in almost all the Dioceses of England for about two hundred years before the Reformation,"* coupled with the evidence which exists, that there were more than one Suffragan at a time in some dioceses, † lead us to the conclusion that the provision of the Act was not for any greater number of Suffragans than were at the time accustomed, and that it is therefore not to be regarded as any part of the scheme of that day for supplying the acknowledged need of more Episcopal service, but only as a provision for the continuance of the accustomed assistance. ‡

* App. to Strype's Life of Cranmer, p. 1044.

† See Tract "On Suffragan Bishops," p. 12, note.

‡ The Bishops are called in the Act "Suffragans of this Realm," and the places "the Sees of Bishops Suffragan." The Act requires that a Diocesan shall present two names to the Crown, which may appoint one of them to one of these titles, "so it be within the Province whereof the Bishop that doth name him is." The Suffragans shall "have such capacity, power, and authority, honour, pre-eminence, and reputation, in as large and ample manner in and concerning the execution of such commission as by any of the said Archbishops or Bishops within their Dioceses shall be given to the said Suffragans, as to Suffragans of this Realm heretofore hath been accustomed." They shall only have and execute "such profits, jurisdiction, power, and authority, as shall be licensed and limited for them to take, do, and execute by any Archbishop or Bishop of this Realm within their Diocese, to whom they shall be Suffragans by their Commission under their Seals. And every Archbishop and

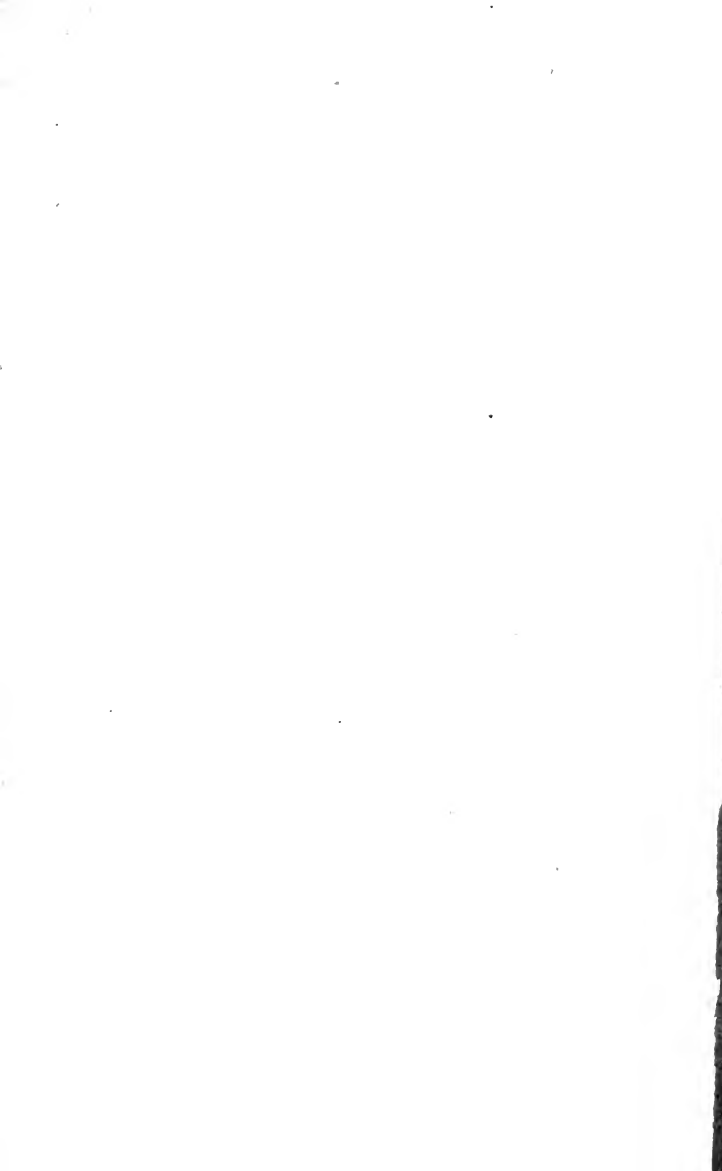
We may now rejoice that this method of assistance is being restored to the English Church, and hope that it will shortly be in use to the full extent for which the Act provides. We must however remember that this is only the measure in which the Church is deficient in this respect as compared with the days of the Reformation: nor was this the method to which the Church then looked for the supply of her additional needs, (how much more now increased by a fivefold increase of population!). Moreover the Act 26 Hen. VIII. chap. 14 unamended, offers little relief to the Northern Province, in which the population has chiefly accumulated, but where from its very different condition at that time, there are now only three of the Suffragan Titles appointed by the Act; Nottinghamshire having recently been transferred to the Southern Province; and the Act requiring that the Suffragan Title should be one of those named within the Province.

Bishop of this Realm, for their own peculiar Diocese, may and shall give such commission and commissions to every such Bishop Suffragan, as shall be so consecrate by authority of this Act, as hath been accustomed for Suffragans heretofore to have, or else such commission as by them shall be thought requisite, reasonable, and convenient. And no such Suffragan shall use any jurisdiction ordinary, or Episcopal power, otherwise, nor longer time, than shall be limited by such commission to him to be given, as is aforesaid, upon pain to incur into the pains, losses, forfeitures, and penalties mentioned in the statutes of provisions made in the fifteenth year of King Richard the Second."

The text of the Act is not here given *in extenso*, as it is easily accessible, not only in the general collections of Statutes, but also in Brett's "Suffragan Bishops," p. 35, and in the York Church Congress Report, p. 347.

See also Tracts "On Suffragan Bishops," and on "The Act 26 Hen. VIII. c. xiv. applied."

It is evident from existing documents that these Suffragans signed by their titles. For more on this subject, see "On Suffragan Bishops."



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