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SYNODALIA.

A COLLECTION OF ARTICLES OF RELIGION, CANONS,

AND PROCEEDINGS OF CONVOCATIONS.

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A COLLECTION OF
ARTICLES OF RELIGION, CANONS,
AND
PROCEEDINGS OF CONVOCATIONS

IN THE PROVINCE OF CANTERBURY,
FROM THE YEAR 1547 TO THE YEAR 1717.

WITH NOTES HISTORICAL AND EXPLANATORY

BY

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PRINCIPAL OF ST. ALBAN'S HALL.

VOL. II.

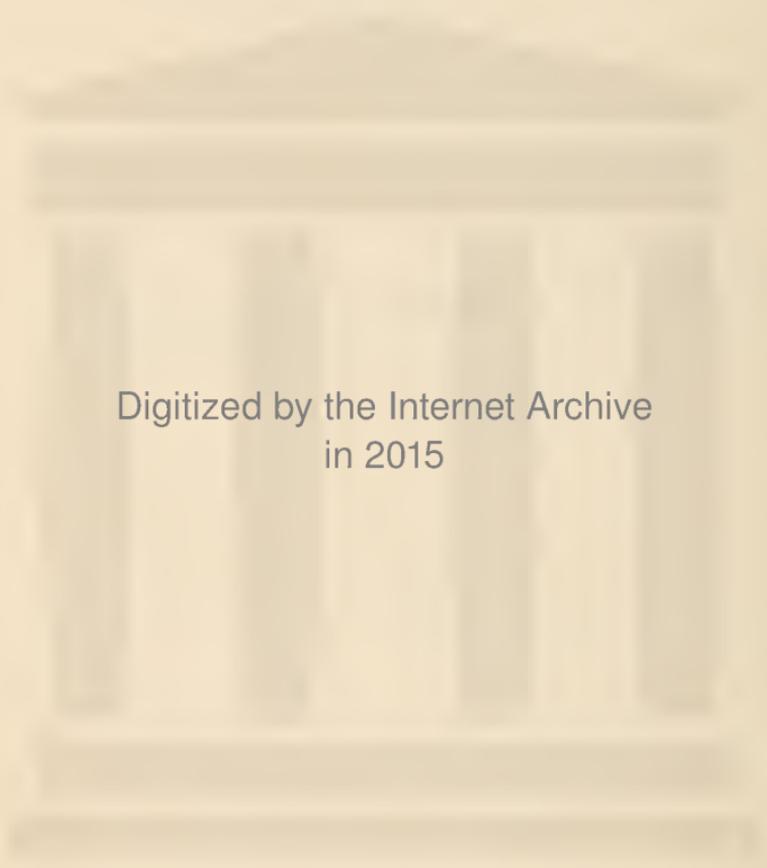
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ACTS AND PROCEEDINGS
IN CONVOCATION.



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I.

Papæ Rom.
PAUL. III. 13.

Archiep. Cant.
THO. CRANMER. 15.

Anno Christi
1547.

Reg. Angliæ
EDWARD. VI. 1.

Synodus provincialis Cantuar. per breve regis Edwardi VI. dat. xxix. die Augusti, convocata quinto die Novebris 5 in ecclesia S. Pauli London; et deinde per aliud breve dat. xxvi. die Decembris ad vicesimum primum diem Aprilis prorogata fuit. Ex reg. Cranmer fol. 12.

PERACTIS sacris, exhibitisque certicatoriis et procuratoriis clerus inferioris domus convocationis Johannem Taylour in prolocutorem elegit, quem reverendissimus admisit.

In secunda hujus synodi sessione, die sc. vicesimo secundo mensis Novembris, concordatum fuit in domo inferiori, ut dominus prolocutor nomine totius domus referat reverendissimo, &c. sequentes petitiones.

1. Quod provideatur, ut ecclesiasticæ leges examinentur et promulgentur, juxta statutum parliamenti editi 35 Hen. VIII. c. 19.

Synodus provincialis] “ In this convocation the archbishop bore the great sway; and what things were agitated herein, were chiefly by his motion and direction: some whereof were turned into laws by the parliament, that was now sitting, through his activeness and influence. As particularly that repeal of the statute of the six articles and of some other severe laws, decreeing divers things treason and felony, made in the former king’s reign. For when the archbishop in the convocation had made a speech to the clergy, exhorting them to give themselves to the study of the scriptures, and to consider what things in the church needed reformation, that so the church might be discharged of all popish trash not yet thrown out; some told him, that as long as the six articles remained, it was not safe for them to deliver their opinions.

2. Item, ut pro nonnullis urgentibus causis, convocatio hujus cleri, si fieri possit, assumatur et cooptetur in inferiorem domum parliamenti, sicut ab antiquo fieri consuevit.

3. Item, ut opera episcoporum, et aliorum, qui alias, 5 ex mandato convocationis, servitio divino examinando, reformando, et edendo, invigilarunt, proferantur, et hujus domus examinationem subeant.

4. Item, ut rigor statuti de primitiis, domino nostro regi solvendis, aliquantisper, in certis urgentibus clausulis, 10 moderetur, et reformetur, si commode fieri potest.

The words of their petition, as they were found in archbishop Cranmer's MS. in the hands of Edward Stillingfleet, late bishop of Worcester.

First, that ecclesiastical laws may be made and esta- 15 blished in this realm, by thirty-two persons, or so many as shall please the king's majesty to name or appoint, according to the effect of a late statute made in the thirty-fifth year of the most noble king, and of the most famous memory, king Henry VIII; so that all judges 20 ecclesiastical, proceeding after those laws, may be without danger and peril.

This he reported to the council: upon which they ordered this act of repeal.

“By his means also another great thing, moved in the convocation, 25 was now ratified and made a law by this parliament: which was, for the administration of the communion under both kinds throughout the kingdom of England and Ireland. And upon this the king appointed certain grave and learned bishops and others to assemble at Windsor Castle, there to treat and confer together; and to conclude upon and set 30 forth one perfect and uniform order of communion, according to the rules of scripture, and the use of the primitive church.” Strype, Cran. vol. i. p. 223. Comp. Stillingfleet, *Irenic Works*, vol. ii. p. 397. Heylin, *Hist. Ref.* p. 48. Burnet, *Hist. Ref.* vol. ii. p. 83. Collier, vol. ii. p. 233. Lingard, vol. iv. p. 390.

Also that according to the ancient custom of this realm, and the tenor of the king's writs for the summoning of the parliament, which be now, and ever have been directed to the bishops of every diocese, the clergy of the lower house of convocation may be adjoined and 5 associated with the lower house of parliament; or else that all such statutes and ordinances, as shall be made concerning all matters of religion, and causes ecclesiastical, may not pass without the sight and assent of the said clergy. 10

Also that whereas by the commandment of king Henry VIII. certain prelates and other learned men were appointed to alter the service in the church, and to devise other convenient and uniform order therein, who according to the same appointment did make certain books, as 15 they be informed; their request is, that the said books may be seen and perused by them, for a better expedition of divine service to be set forth accordingly.

Also that men being called to spiritual promotions or benefices, may have some allowance for their necessary 20 living and other charges, to be sustained and borne concerning the said benefices, in the first year wherein they pay the first fruits.

In quinta et sexta sessione hujus synodi, nemine reclamante, communicio sub utraque specie stabilita fuit; in 25 quarum ultima nonnulli e domo inferiori convocationis electi sunt ad concipiendam formam statuti pro decimis solvendis in urbibus.

In septima sessione (nono die Decembris) "communi consensu nominati fuerunt sollicitatores ad obtinendum 30 effectus sequentes; viz. that the petition made to have this house adjoined to the lower house of the parliament may be obtained. Item, that a mitigation of the sore penalty, expressed in the statutes, against the recusants for non-payment of the perpetual tenth, may be also 35 obtained. And the same day were likewise appointed—

to associate Mr. Prolocutor to my lord of Canterbury to know a determinate answer what indemnity and immunity this house shall have to treat of matters of religion, in cases forbidden by the statutes of this realm to treat in.

5

The words of their address out of archbishop Cranmer's papers were these.

Where the clergy in the present convocation assembled, have made humble suit unto the most reverend father in God, my lord archbishop of Canterbury, and all 10 other bishops, that it may please them to be a mean to the king's majesty, and the lord protector's grace, that the said clergy, according to the tenor of the king's [writ] and the ancient laws and customs of this noble realm, might have their room and place, and be asso- 15 ciated with the commons in the nether house of this present parliament, as members of the commonwealth, and the king's most humble subjects; and if this may not be permitted and granted to them, that then no laws concerning the Christian religion, or which shall concern 20 especially the persons, possessions, rooms, livings, jurisdictions, goods, or chatels of the said clergy, may pass nor be enacted, the said clergy not being made privy thereunto, and their answers and reasons not heard: the said clergy do most humbly beseech an answer and declara- 25 tion to be made unto them, what the said most reverend father in God, and all other the bishops have done in this their humble suit and request, to the end, that the said clergy, if need be, may choose of themselves such able and discreet persons, which shall effectually follow the 30 same suit in the name of them all.

And where in a statute ordained and established by authority of parliament at Westminster, in the twenty-second year of the reign of the most excellent prince king Henry VIII, the clergy of this realm, submitting 35

themselves to the king's highness, did acknowledge and confess according to the truth, that the convocations of the same clergy hath been, and ought to be assembled by the king's writ. And did promise further, *in verbo sacerdotii*, that they never from henceforth would presume to attempt, allege, claim, or put in ure, or enact, promulge, or execute any new canons, constitutions, ordinances, provincial or other, or by whatsoever other name they should be called, in the convocation, unless the king's most royal assent and license may to them be had, to make, promulge or execute the same; and his majesty to give his most royal assent and authority in that behalf, upon pain of every one of the clergy doing the contrary, and being thereof convict, to suffer imprisonment, and make fine at the king's will. And that no canons, constitutions or ordinances shall be made, or put in execution within this realm, by authority of the convocation of the clergy, which shall be repugnant to the king's prerogative royal, or the customs, laws or statutes of this realm. Which statute is eftsoons renewed and established in the twenty-seventh year of the reign of the said most noble king, as by the tenor of both statutes more at large will appear. The said clergy being presently assembled in convocation by authority of the king's writ, do desire that the king's majesty's license in writing may be for them obtained and granted, according to the effect of the said statute, authorizing them to attempt, treat and commune of such matters, and therein freely to give their consents, which otherwise they may not do upon pain of peril promised. 30

Also the said clergy desireth that such matters as concerneth religion, which be disputable, may be quietly and in good order reasoned and disputed among them in this house, whereby the verities of such matters shall the better appear. And the doubts being opened and resolutely discussed, men may be fully persuaded with the quietness of their consciences, and the time well spent."

In sessione octava (xvii. die Decembris) “*exhibita fuit quædam propositio sub his verbis: that all such canons, laws, statutes, decrees, usages and customs heretofore made, had or used, that forbad any person to contract matrimony, or condemn matrimony already contracted, by any person, 5 for any vow or promise of priesthood, chastity or widowhood, shall from henceforth cease, be utterly void, and of none effect. Cui propositioni multi subscripserunt, affirmantes 53, negantes 22.*” Et quia doctor Johannes Redman huic convocacioni non interfuit, sensum suum ¹⁰ ut separatim declararet, rogabatur; quem subscriptione sua hoc modo expressit.

“I think that though the word of God do exhort and counsel priests to live in chastity, out of the cumber of the flesh and the world, that thereby they may the ¹⁵ more wholly attend to their calling; yet the band of containing from marriage doth only lie upon priests of this realm by reason of canons and constitutions of the church, and not by any precept of God’s word, as in that they should be bound by reason of any vow, which (in as ²⁰ far as my conscience is) priests in this church of England do not make: I think that it standeth well with God’s word, that a man, which hath been and is but once married, being otherwise accordingly qualified, may be made a priest. And I think that forasmuch as canons and ²⁵ rules, made in this behalf, be neither universal nor everlasting, but upon considerations may be altered and changed; therefore the king’s majesty and the higher powers of the church may, upon such reason as shall move them, take away the clog of perpetual continency ³⁰ from priests, and grant that it may be lawful to such as cannot or will not contain, to marry one wife; and if she dies, then the said priest to marry no more, remaining still in his ministration.”

II.

Papæ Rom.
JULII III. 4.

Archiep. Cant.
THO. CRANMER. 22.

Anno Christi
1553.

Reg. Angliæ
MARIE I.

Convocatio provinciæ Cantuariensis. Ex reg. Cranmer.
fol. 14. et regist. convoc. 5

CONVOCATIO provinciæ Cantuariensis, ii. die Martii per breve regium summonita, primo die Aprilis per aliud dissolvebatur. Eadem convocabatur ad xix. diem Septembris per breve regium dat. xix. Junii. Antequam autem dies ille illucesceret, rege Edwardo sexto mortuo, 10 regina Maria breve regium archiepiscopo Cant. more solito directum dat. iv. Augusti emisit ad convocandum prælatos et clerum provinciæ Cant. in ecclesia S. Pauli London. vi. die Octobris prox. In primo hujus convocationis die post electionem Hugonis Weston in prolo- 15 cutorem, episcopus London. præses eam continuavit ad diem Veneris seq. Octob. 13. et ab hoc in alium, sc. Octob. 20. quo die exhibitæ sunt duæ propositiones disputandæ (de reali præsentia Christi in sacramento altaris,

Convocatio provinciæ] “ In this synod there was great stir to restore 20 the abandoned doctrines again, and especially those of the mass : yet some few learned and good men of the reformation here shewed themselves, that tightly disputed these points with them : viz. Philpot, Haddon, Aylmer, and one or two more, whose disputations may be read in Mr. Fox. (Acts and Mon. p. 1410. ed. 1583.) At last, four 25 points were defined by the upper house on the following subjects ; De sacramento altaris, De transubstantiatione, De adoratione eucharistiæ et reservatione, De substantia sacrificii ecclesiæ, et ejus institutione, et a quibus et pro quibus, et cui offerendum. Out of these doctrines were framed by this synod three questions to be disputed on at Oxford, 30 by some members of the same and others, of both universities, against archbishop Cranmer, Ridley and Latymer, who were sent down thither on purpose. These questions are, 1. In sacramento altaris, virtute verbi divini a sacerdote prolati, præsens est sub speciebus panis et vini realiter verum et naturale corpus Christi, quod ex virgine natum est ; 35

et de transubstantiatione) et libellus inscriptus "Catechismus" in ultima synodo promulgatus, reprobatus fuit. Quibus articulis subscripserunt omnes præter Waltherum Phillips, decanum Roff, Ja. Haddon, Joh. Philpot, Rich. Chenye et Joh. Elmer; qui ad diem Lunæ audiendis 5 disputationibus assignatum opposcentes erant, et magistri Moreman, Chedsye, Glyn, Watson, Feknam, Morgan, Phillip et Harpsfelde respondententes. Horum disputantium vices prolocutor de triduo in triduum mutari voluit, sed opposcentes primum electi respondentium partes suscipere 10 expresse recusarunt; ideo penultimo die Octobris mag. Philpot propter ignorantiam, arrogantiam, insolentiam ac pertinacitatem ad disputand. non est ulterius admissus nisi in causis civilibus; et cessantibus disputationibus, opposcentes supra nominati fidem et opinionem suam de 15 sacramento altaris declarare sunt requisiti. Hujus etiam diei actis assuitur catalogus omnium de clero qui "Catechismus" sub Edw. VI. editum reprobaverunt. Et postquam die 27. Octobris de quibusdam articulis in synodo tractatum, et convocatio iterum iterumque prorogata fu- 20 isset, 13. die Dec. breve a regina ad dissolvendam convocationem introducebatur.

item et naturalis ejus sanguis. 2. Post consecrationem non remanet substantia panis, neque ulla alia substantia, præter substantiam Christi, Dei et hominis. 3. In missa est vivificum ecclesiæ sacrificium pro pec- 25 catis tam mortuorum quam vivorum propitiabile. To which was added a fourth, which yet was not disputed on, viz. Ecclesia sancta catholica hominibus nota non potest errare in his quæ sunt fidei; neque generalia concilia eandem ecclesiam repræsentantia." Strype, Mem. vol. iii. P. 1. p. 73. Cranm. vol. i. p. 461. Comp. Collier, vol. ii. pp. 355, 367. Burnet, 30 Hist. Ref. vol. ii. p. 526. Neal, Purit. vol. i. p. 62. Fuller, Ch. Hist. cent. xvi. b. viii. p. 11. Heylin, Hist. Ref. p. 199.

"The acts of this and the following convocation, being never fair transcribed into the convocation book, (the leaves of which are here left blank for them,) the minutes of what they did, and when they were dis- 35 solved, are, I doubt, entirely lost." Wake, State &c. p. 496. But the disputation which took place on the real presence, is given at great length by Fox, Acts and Mon. pp. 1410—1417.

III.

| | | | |
|---------------|-------------------|--------------|-------------|
| Papæ Rom. | Archiep. Cant. | Anno Christi | Reg. Angliæ |
| JULII III. 5. | THO. CRANMER. 22. | 1554. | MARIE I. |

Convocatio prælatorum et cleri provinciæ Cantuariensis.

Ex reg. convoc. et reg. London. Bonner. fol. 339. 5

SEDE archiepiscopali Cant. per attincturam (verba registri Bonner audis) et convictionem Thomæ Cranmer, ultimi archiepiscopi Cant. de alta prodicione sive crimine læsæ majestatis convicti et condemnati, tunc vacante, convocatio per breve regium directum episcopis¹⁰ London. Cicestren. Hereforden. Bathon. et Wellen. Gloucestren. Lincoln. Meneven. et Roffen. tertio die Aprilis in ecclesia B. Mariæ Oxon. summonita, per aliud breve ab Oxonia ad ecclesiam S. Pauli London. prorogata fuit. In hujus synodi primordiis omnia juxta consuetam for-¹⁵ mam, præsidente episcopo London. peracta sunt.

Quinto die Aprilis prolocutor Hugo Weston a præside convocationis admittebatur; ibi etiam tractabatur de eligendis quibusdam de clero, qui totius vice cleri mitterentur Oxoniam, ad tractandum cum domino Cranmero,²⁰ domino Ridleo, nuper prætenso episcopo London. et Hugone Latymer, olim episc. Wigorn. de quibusdam articulis religionem concernentibus. Et delecti sunt doctor Weston, Oglethorp, Chedseye, Seton, Cole, Jeffery, Fecknam, et Harpesfeld ad effectum prædictum. Et²⁵ quia prædictus prolocutor non potuit adesse dictæ convocationi, substituit N. Harpesfeld et Joh. Wimbleseye conjunctim et divisim in loco suo.

Convocatio prælatorum] Comp. Strype, Cranm. vol. i. p. 487. Mem. vol. iii. P. 1. p. 252. Collier, vol. ii. p. 367. Burnet, Hist. Ref. vol. ii. 30 p. 562. Wake, MSS. Misc. 40. p. 93.

Vicesimo septimo ejusdem mensis (post diversas continuationes, in quibus nihil actum est memoratu dignum) post aliquales tractatus et colloquia de reformatione status cleri in convocatione habita, comparuerunt in domo capitulari S. Pauli London. prolocutor ac alii doctores, viz. 5 theologiæ professores et legum utriusque universitatis nuper ad universitatem Oxoniæ destinati, et præsentaverunt processum super examinatione Thomæ Cranmer, Nicolai Ridley, et Hugonis Latymer per eosdem doctores ex speciali commissione eis directa habit. et fact. sub sigillo 10 universitatis Oxon. ac subscriptione notariorum publicorum una cum quibusdam aliis scriptis.

Die ultimo Aprilis in domo capitulari S. Pauli London. coram præside synodi Edmundo, London. episcopo, Walterus Phillips proposuit, quod cum in convocatione celebrata termino Michaelis ultimo in hoc loco, ipse cum paucis aliis disputabat contra realem Christi præsentiam in sacramento, et contra transubstantiationem, et etiam recusavit subscribere articulis propositis ibidem; jam habita apud se deliberatione, agnoscit erratum suum, et profite- 20 tur se palam ex animo credere contenta in ipsis articulis; et ad majorem fidei suæ manifestationem subscripsit et promisit se posthac prædicaturum apud eos, quos antea infecit. Et postea accersitus in domum superiorem, id ipsum coram prælatis et cæteris præsentibus professus est 25 publice et spondit.

Quarto die mensis Maii in convocatione omnes de clero consenserunt, ut quæcunque substitutiones eorum nominibus factæ firmæ permanerent ad omnia expedienda in illa domo, ac si substituentes præsentibus essent. Et statutum est, quod, quicumque hujus domus in futuro præsentibus, possint seligere quoscunque eis placuerit ex universitatibus Oxon. et Cantabr. ad interessendum cum ipsis negotiis quibuscunque in hac domo expediendis. Hanc convocationem post varias prorogationes Edmundo, 35 London. episcopo, præsidens 25. die mensis Maii ad

diem Veneris prox. post festum S. Michaelis 5. diem mensis Octob. et in quemlibet diem interim contingentem prorogavit.

Aliam hujus anni convocationem breve regium decano et capitulo Cant. custodibus spiritualitatis, sede vacante, 5 directum ad 13. Novembris summonuit in ecclesia S. Pauli London. ubi peractis sacris episcopus London. cum 19. confratribus episcopis et clero ad domum capitularem accessit; ibi lectæ sunt literæ commissionales domino London. a decano et capitulo Cant. directæ, introductæ 10 per doctorem Harvey, vicarium generalem decani et capituli; postea clerus monitus est, ut eligeret sibi prolocutorem alia sessione præsentandum.

In secunda sessione episcopi London. literæ aliis episcopis inscriptæ ad præsidend. synodo perleguntur. In 15 tertia Henricus Cole, archidiaconus Eliensis prolocutor electus, ab episcopo London. præsidente admittebatur. In quinta sessione (Decemb. 7.) post habitum tractatum de statu regni et ecclesiæ Anglicanæ conscribebatur protestatio quædam episcoporum regi et reginæ offerenda, 20 cum gravi supplicatione, ut jurisdictiones suæ sibi restituantur; et concordatum fuit, ut episcopus Winton. cancellarius regni, prolocutor, et sex alii prælati inferioris domus dominis regi et reginæ vice totius synodi eam exhiberent. Deinde convocatio hæc de die in diem con- 25 tinuata est in 26. Januarii ad capellam Henrici VII. infra ecclesiam collegiatam B. Petri Westm.

IV.

Papæ Rom.
JULII III. 5.

Archiep. Cant.
THO. CRANMER. 22.

Anno Christi
1554.

Reg. Angliæ
MARIE I.

Petition of the lower house of convocation to the bishops.
EX reg. Poli. fol. 5. a. 5

Right reverend fathers in God,

WE the clergy of the province of Cant. of the lower house do most humbly pray your good lordships, that touching the submission and order of the lands and possessions, which sum tyme did apperteyne to diverse¹⁰ bishops, cathedral churches, and to the late suppressed monasteries, priores, colleges, chantries, and free chappels, and other churches within this realme, and be now in the possession of the temporaltie. That yt may please your good lordships by your discrete wisdoms to foresee¹⁵

Petition of the] “ At the latter end of this year (1554) an address was made by the lower house to the upper, wherein they petitioned for divers things, in twenty-eight articles, meet to be considered for the reformation of the clergy. One whereof was ‘ that all books, both Latin and English, concerning any heretical, erroneous or slanderous²⁰ doctrines, might be destroyed and burnt throughout the realm.’ And among these books, they set Thomas Cranmer, late archbishop of Canterbury, his book, made against the sacrament of the altar, in the forefront ; and then next the schismatical book, as they called it, viz. the Communion book [Book of Common Prayer]. To which they subjoined²⁵ the book of ordering ecclesiastical ministers, and all suspect translations of the Old and New Testament ; and all other books of that nature. So that if Cranmer’s book was burnt, it was burnt with very good company, the Holy Bible and the Communion book. The seventeenth article is in the MS. (preserved in the library of Bennet³⁰ College, Cambridge) scratched out and crossed ; viz. ‘ that all exempt

and provide, that by this our grante nothing pass, which may be prejudiciall or hurt full to any byshopp, or other ecclesiastical person, or their successors, for or concerning any action, right, title, or interest, which by the laws of this realm are already grown, or may hereafter growe ⁵ or rise to them, or any of them, and their successors, for any lands, tenements, pensions, portions, tithes, rents, reversions, fruits or other hereditaments, which summ tyme appertained to the said bishops or other ecclesiastical persons in the right of their churches or other- ¹⁰ wise. But that the same right, title and interest be safe and reserved to them, and every of them and their successors according to the said lawes. And further, whereas in the statute passed in the first year of Edward the sixth, for the suppressing of all colledges, etc. proviso ¹⁵ was made by the said statute in respect of the same surrender, that scholes and hospitalls should have ben erected and founded in divers partes of this realme, for the good education of yowth in vertue and lernynge, and the better sustentation of the poore. And that other ²⁰ works beneficiall for the common weale should have been

places whatsoever might be from henceforth under the jurisdiction of the archbishop, or bishop, or archdeacon, in whose dioceses or archdeaconries they were.' That they judged might grate too much upon the pope's authority, which they were now receiving; since these ²⁵ exemptions were made by popes. And the last or twenty-eighth article was added by another hand; viz. 'that all ecclesiastical persons, that had lately spoiled cathedral, collegiate or other churches of their own heads, might be compelled to restore them, and all and singular things by them taken away, or to the true value, and to reedify such things as ³⁰ by them were destroyed or defaced.' This I suppose was added by Bonner's interest, that he might hereby have a pretence against Ridley, his predecessor; it affording a fair opportunity to crush the good bishops and preachers that had, in zeal to God's glory, taken away out of their churches all instruments of superstition and idolatry." Strype, ³⁵ Cranm. vol. i. p. 499. Comp. Burnet, Hist. Ref. vol. ii. p. 592. Collier, vol. ii. p. 376. Heylin, Hist. Ref. p. 213.

executed, which hitherto be not performed, according to the meaning of the said statute; yt may please your good lordships to move the kings and queens most royal majestys, and the lord cardinall, to have sum special consideration for the dewe performance of the premises: 5 and that as well the same may the rather cum to pass, as the church of England, which heretofore hath ben honourably endewed with lands and possessions, may have some recovery of so notable damages and losses, which she hath susteyned; it may please their highness 10 with th'assent of the lords and commons in this parliament assembled, and by authoritie of the same, to repeale, make frustrate, and voide the statute of mortmayne, made in the seventh yere of Edward the first, otherwise entitled the statute "De religiosis," and the statute concerning 15 the same made the 15. year of king Richard the seconde; and all and every other statute or statutes at any time heretofore made concerning the same. And forasmuch as tithes and oblations have been at all tymes assigned and appointed for the sustentation of ecclesiastical minis- 20 ters, and in consideration of the same, their ministry and office, which as it cannot be executed by any lay person, so it is not meet, that any of them should perceive, possess, or enjoy the same; that all appropriations now being in th'ands of any lay person or persons, and appro- 25 priations made to any secular use, other than the maintenance of ecclesiastical ministers, universities, or scholes, may be by like authoritie of parliament dissolved, and the churches reduced to such state, as they were in before the same appropriations were made: and in this 30 behalf we shall most humbly pray your good lordships to have in special consideration, how lately the lands and possessions of prebends in certain cathedral churches within this realme have been taken away from the same prebends to the use of certein private persons, and in the 35 lieu thereof benefices of notable valewe appropriated to

the cathedral churches, in which the said prebends were founded, to the no little decay of the said cathedral churches, and benefices, and the hospitalie kept in the same. Further, right reverend fathers, we perceiving the godlie forwardness in your good lordships in the restitution of this noble church of England to her pristine state and unitie of Christ's church, which now of late years hath been grievously infected with heresies, perverse and schismaticall doctrine sowne abroad in this realme by evil preachers, to the great loss and danger of many soules; accompting ourselves to be called hither by your lordships out of all parts of the province of Cant. to treat with your lordships concerning as well the same, as of other things touching the state and quietness of the same church in doctrine and in manners, have for the furtherance of your godlie doings herein devised these articles following to be further considered and enlarged, as to your lordships wisdoms shall be thought expedient: wherein as we do earnestly think many things mete and necessary to be reformed; so we doubt not but your lordships having respect to God's glory, and to the good reformation of things amiss, will no less travail to bring the same to pass. And we for our parts shall be at all times ready to do every thing as by your lordships wisdoms shall be thought expedient.

25

First, We desire to be resolved, whether that all such, as have preached in any part within this realme, or other the kings and queens dominions, any heretical, erroneous, or seditious doctrine, shall be called before the ordinaries of such places, where they now dwell, or be beneficed, and upon examination to be driven to recant openly such their doctrine in all places, where they have preached the same? And otherwise, whether any order shall be made, and presse to be made herein against them

according to the canons and constitutions of the church in such case used?

2. That the pestilent book of Tho. Cranmer, late archbishop of Cant. made ageinst the most blessed sacrament of the alter, and the schismatical book call'd "The communion book" and the booke of order yng of ecclesiastical ministers, all suspecte translations of the old and new testament, th'auctors whereof are recited in a statute made the --- year of king Henry VIII. and all other books, as well in Latin as in English, concerning any heretical, 10 erroneous, or slanderous doctrine, may be destroyed and burned throughout this realm. And that publick commandment be geven in all places to every man having any such books, to bringe in the same to the ordinarie by a certein day, or otherwise to be taken and reputed as 15 a favorer of suche doctrine; and that yt may be lawfull to everie bishopp and other ordinarie to make inquiry and dew search from time to time for the said books, and to take them from the owners and possessors of them for the purpose abovesaid. 20

3. And for the better repress of all such pestilent books, that order may be taken with all spede, that no such books be printed, uttered, or sold within this realme, or brought from beyond the sees, or other partes into the same, upon greivous paines to all such as shall 25 presume to attempt the contrary.

4. And that the bishopps, and other ordinaries may with better spede rote up all such pernicious doctrine and th'auctors thereof; we desire that the statutes made anno quinto of Richard II. anno secundo of Henry IV. 30 and anno secundo of Henry V. agenst hereticks, Lollards, and false preachers, may be by your industrious sewte revived, and put in forse, as shall be thought convenient: and generally, that all bishopps and other ecclesiastical ordinaries may be restored to their pristine jurisdiction 35

against hereticks, scismaticks, and their fautors, in as large and ample manner, as they were in the first yere of king Henry VIII.

5. And that the premises may be the better executed by the presence of beneficed men in their cures, the statute made anno 21 Hen. VIII. concerning pluralities of benefices, and nonresidence of beneficed men, by reason whereof a larger liberty or licence is geven to a great multitude of priests and chaplleyens to be absent from their benefices with cure, than was ever permitted by the canon laws, and all other statutes, towching the same may be repealed, voide and abolished; and that the bishops, and other ordinaries may call all beneficed men to be resident upon their cures, as before the making of that act they mought have done. 15

6. Item, that the ordinaries do from tyme to tyme make process for punishment of all simoniacall persons, of whom it is thought there were never so many within this realm; and that not only the clerks, but also the patrones, and all the mediators of such patrons, may be punished; wherein we think good, that order were taken, that the patrones shuld lose their patronage, during their natural life, according to the ecclesiasticall constitutions of this realme. 20

7. Item, That the auntient libertie, authoritie, and jurisdiction be restored to the church of England, according to th'artiele of the great charte call'd "Magna charta," at the least wise in such sort, as it was in the first yere of Henry VIII. And touching this artiele, we shall desire your lordships to be with us most humble sutors to the kings and queens majestys, and to my lord legate, for the remission of the importable burden of the first fruiets, tenths, and subsidies. In which sute whatsoever advancements your lordships shall think good to be offered to their majestys for the same, we shall therein be always glad to do as shall be thought good. 30

8. Item, That no attachment of "premunire" be awarded agenst any bishop, or other ordinarie ecclesiastical from henceforth in any matter, but that a prohibition be first brought to the same; and that yt may please the kings and queens majestie to commande the 5 temporal judges of this realme to explicate and declare playnly all and singuler articles of the "premunire" and to make a certain doctrine thereof.

9. Item, That the statutes of the provisurs be not drawn by unjust interpretation out of their proper cases, 10 nor from the proper sence of the words of the same statutes.

10. Item, That the statute of the submission of the clergie made anno 25 Henry VIII. and all other statutes made during the time of the late schisme, in derogation 15 of the liberties and jurisdictions of the church, from the first yere of king Henry VIII. may be repealed, and the church restored "in integrum."

11. Item, That the statute made for finding of great horses by ecclesiastical persons may likewise be repealed. 20

12. Item, That userers may be punished by the canon lawes, as in tymes past has been used.

13. Item, That those which lay violent hands upon any priest, or other ecclesiastical minister being in orders, may be punyshed by the canon lawes, as in times past 25 has been used.

14. Item, That all priests, deacons, and sub-deacons, and all other having prebends, or other ecclesiastical provisions, or benefices, do from henseforth use such priestlye habite, as the qualitie of his state and benefice 30 requireth.

15. Item, That married priests may be compellyd to forsake their women, whom they take as their wives.

16. Item, That an order be taken for the bringing up of yowth in good lernyng and vertue, and that the schole- 35 masters of this realme may be catholick men, and all

other to be removed, that are either sacramentaries, or hereticks, or otherwise notable criminous persons.

17. Deest.

18. Item, where the mayre of London, by force of a decree made anno...Henry VIII. hath attributed to him⁵ the cognition of causes of tithes in London; that from henceforth the same cognition and jurisdiction may utterly cease, and be reduced immediately to the bishop of London, ordinary there.

19. Item, That tithes may henceforth be paid accord-¹⁰ing to the canon lawes.

20. Item, That lands and places appropriated to monasteries, which, at the time of dissolution and suppression thereof, were exempt from payment of tithes, may be now allotted to certain parishes, and there chargeable to pay¹⁵ like tithes as other parishioners do.

21. Item, That there be a straight law made, whereby the reparations of chancells, which are notoriously decayed through the realme, may be dewly repaired from tyme to tyme, by such as by the lawe ought to do the same; and²⁰ namely by such as be in the kings and queens hands. And that th'ordinaries may lawfully procede in causes of dilapidation, as well of them, as of all other parsonages, vicarages, and other ecclesiastical benefices and promotions.²⁵

22. Item, That order be taken for the more speedy payment of pensions to all priests pensioners, and that they might have the same without long suits or charges.

23. Item, That another order be taken for the payment of personal tithes in cities, and towns, and elsewhere, as³⁰ was used in anno 21 Henry VIII.

24. Item, That such priests as were lately married, and refuse to reconcile themselves to their order, and to be restored to administration, may have some especial animadversions, whereby as apostates they may be discerned³⁵ from others.

25. Item, That religious women, which be married, may be divorced.

26. Item, That in divorces which are made from bedd and boord, provision may be made that the innocent woman may enjoy such lands and goods as were hers before the marriage, or that happened to come to her use at any time duringe the marriage. And that yt may not be lawfull for the husband, being for his offence divorced from the said woman, to entermeddle himself with the said lands or goods, unless his wife be to him reconciled. 10

27. Item, That wardeyns of churches and chappells may render their accompts before th'ordinaries, and may be by them compelled to do the same.

28. Item, that all such ecclesiastical persons, as lately have spoyled cathedral, collegiate, and other churches of their own heads and temeritie, may be compelled to restore all and singuler things, so by them taken away, or the trewe valewe thereof; and further to reedifie such things, as by them are destroyed and defaced. 15

“ Ut citra damnum et periculum jurium et statutorum hujus regni episcopi et eorum officarii possint cognoscere, procedere, decernere et sententiam proferre in his articulis sequentibus.” 20

1. Ut episcopi possint cogere proprietarios et portionarios ecclesiarum ad omnes impensas ad onera sustinenda, quibus de jure vel æquo et bono obligantur; eo non obstante, quod decimæ et portiones earum conversæ sint in feudum laicum; et etiam aliis quibuscunque periculis, et impedimentis non obstantibus. 25

2. Ut liceat episcopo augere portiones et pensiones vicariorum pro eo atque opus videbitur; etiamsi decimæ, portiones, terræ, vel tenementa a dictis ecclesiis exeuntia, conversa sint in feudum laicum, aut alio quovis modo ab ecclesia separata. 30

3. Cum multis in locis ecclesiastica ornamenta, aliaque ad divinum ministerium necessaria desiderentur; ut episcopi, et eorum officarii possint adigere parochianos ad symbolum in eam rem faciendum, et ut quisque parochianus impositam pecuniæ summam cogatur pendere. 5

4. Ut parochiani possint cogi ad solvendum annuum stipendium ecclesiæ ministro (quem vulgo clericum vocant) pro eo atque ante schisma mos obtinuerat.

5. Ut episcopi et eorum officarii possint in iudicio sistere, et ad restitutionem cogere eos, qui citra ullum¹⁰ justum titulum de jure hujus regni ipsis competentem, invaserunt, occuparunt, aut detinuerunt terras, prædia, aut alia quæcunque ecclesiæ bona aut peculia.

6. Cum in locis sylvestribus, ob pecorum et frumenti inopiam maxima fructuum pars ex sylvis cæduis prove-¹⁵ niat, ut parochiani pro antiquo more cogantur earum decimas solvere; non obstantibus hujus regni statutis.

7. Ut liceat eos ad jurisjurandi religionem adigere, de respondendo certis quibusdam positionibus, qui propter personales decimas in iudicio conveniuntur. ²⁰

8. Ut in ecclesiis Cath. nuper erectis et constitutis, hypocanonicali, et alii ministri cœlibes cogantur mensam habere communem.

9. Ut quæ nuper sacerdotum uxores habitæ sunt, his libera nubendi potestas promulgetur. ²⁵

10. Ut rectores, vicarii, et ecclesiarum proprietarii ad certum numerum sacrarum concionum in ecclesiis habendarum adigantur.

11. Ut simonia, quæ hodie mire in ecclesia grassatur, severe puniatur. ³⁰

12. Ut pensiones a rectoribus olim monasteriis persolutæ in numerata pecunia, nunc itidem in pecunia numerata, et non in frugibus, solvantur laicis proprietariis, ut hospitalitati sacerdotum consulatur.

13. Ne sacerdotes diversoria aut œnopolia adeant, nisi³⁵ necessarii victus comparandi causa.

14. Ne rectores aut vicarii possint elocare sacerdotia citra consensum episcopi.

15. Ut minores parochias episcopi possint unire.

16. Ne posthac mundinæ in celebrioribus festis aut dominicis diebus fieri permittantur, quo populus ad ecclesiam conveniat siue absentiae prætextu.

V.

Papæ Rom.
JULII III. 5.

Archiepisc. Cant.
THO. CRANMER. 23.

Anno Christi
1554.

Reg. Angliæ
MARIE I.

Episcoporum et cleri provinciæ Cantuar. libellus Supplex ¹⁰
regi et reginæ exhibitus de obtinenda dispensatione a
cardinali Polo, papæ legato, de bonis ecclesiæ. Strype's
Mem. Eccles. vol. iii. append. p. 60. Habetur hæc pe-
titio Anglice in Heylin Hist. Reform. p. 213. ad
annum.

15

NOS episcopi et clerus Cantuariensis provinciæ in hac synodo more nostro solito, dum regni parliamentum celebratur, congregati, cum omni debita humilitate et reverentia exponimus majestatibus vestris; quod licet ecclesiarum, quibus in episcopos, decanos, archidiaconos, ²⁰ rectores, et vicarios præfecti sumus, et animarum, quæ nobis et curæ nostræ subjectæ sunt, et earundem bonorum, jurisdictionum, et jurium, et sacrorum canonum dispositione defensores et curatores constituti sumus; et propterea ipsorum bona, jurisdictiones et jura in pernicioso ²⁵ hujus regni præterito schismate deperdita et amissa, omni studio et totis nostris viribus recuperare, et ad pristinum

Episcoporum et cleri] Burnet, Hist. Ref. vol. ii. p. 590. Strype, Mem. vol. iii. P. 1. p. 252. P. 2. p. 251. Collier, vol. ii. p. 375.

ecclesiarum jus revocare, juris remediis niti deberemus: nihilominus tamen habito prius per nos super hac re maturo consilio et deliberatione, ingenue fatemur, nos optime cognoscere, quam hæc bonorum ecclesiasticorum difficilis, et quasi impossibilis esset recuperatio, propter⁵ multiplices ac pene inextricabiles super hiis habitos contractus et dispositiones; et quod si ea tentaretur, quies et tranquillitas regni facile perturbaretur; et unitas ecclesiæ catholicæ, quæ jam pietate et auctoritate majestatum vestrarum hoc in regno introducta est, cum maxima diffi-¹⁰ cultate suum progressum et finem sortiri posset. Ideo nos bonum et quietem publicam privatis commoditatibus, et salutem tot animarum pretioso Christi sanguine redemptarum terrenis bonis anteponeutes, et non quæ¹⁵ nostra, sed quæ Jesu Christi sunt quærentes, majestates vestras enixe rogamus, iisque humiliter supplicamus, ut reverendissimo in Christo patri domino Reginaldo cardinali Polo, ad ipsas et universum hoc Angliæ regnum, sanctissimi Domini nostri Domini Julii papæ tertii, et apostolicæ sedis de latere legato, hæc nomine nostro in-²⁰ sinuari, et apud eum intercedere dignentur, ut in hiis bonis ecclesiasticis, in parte vel in toto, arbitrio suo juxta facultates sibi ab eodem sanctissimo domino nostro papa concessas, eorundem bonorum detentoribus elargientes et relaxantes, publicum bonum privato, pacem et tranquil-²⁵ litatem dissidiis et perturbationibus, atque animarum salutem bonis terrenis præferre et anteponeere velit. Nos enim in omnibus, quæ ab ipso legato statuta et ordinata circa hæc bona fuerint, exnunc prout extunc, et e contra, consensum nostrum præstamus; imo etiam, ut in præ-³⁰ missis se difficilem aut restrictum reddere non velit, majestates vestræ nostro nomine eum hortari et rogare dignabuntur.

Insuper majestatibus vestris supplicamus, pro sua pietate efficere dignentur, ut ea quæ ad jurisdictionem no-³⁵ stram, et libertatem ecclesiasticam pertinent, sine quibus

debitum nostri pastoralis officii, et curæ animarum nobis commissæ, exercere non possumus, nobis superiorum temporum injuria ablata, restituantur, et ea nobis et ecclesiæ perpetuo illæsa et salva permaneant; et ut omnes leges, quæ hanc nostram jurisdictionem et libertatem eccle-
 siasticam tollunt, seu quovis modo impediunt, abrogentur, ad honorem Dei, et majestatum vestrarum et universi hujus regni spirituale et temporale commodum et salutem; certam spem etiam habentes, majestates vestras pro sua singulari in ipsum Deum pietate, proque multis et insig-
 nibus ab ipsius Dei bonitate acceptis beneficiis, necessitatibus et incommodis hujus sui regni ecclesiarum, maxime curam animarum habentium, nunquam defuturas esse, sed prout opus fuerit, consulturas atque provisuras.

VI.

15

Papæ Rom.
JULII III. 6.

Archiep. Cant.
THO. CRANMER. 23.

Anno Christi
1555.

Reg. Angliæ
MARLE 2.

*Convocatio prælatorum et cleri provincie Cant. per breve regium directum decano et capitulo ecclesiæ Christi Cant. ad 22. diem Octobris in ecclesia S. Pauli London. sum-
 monita. Ex reg. convoc. et excerpt. Heylinianis.*

SEDE archiepiscopali adhuc vacante decanus et capitulum ecclesiæ Christi Cant. Edmundo episcopo London. Cantuar. provincie decano literas commissionales

Convocatio prælatorum] “There was a convocation in November this 25 year (1555) . . . the queen gave cardinal Pole a license under the great seal to hold a synod, wherein she ordered him to decree what canons he thought fit. So he composed a book with a very specious title, viz. ‘Reformatio Angliæ ex decretis Reginaldi Poli Cardinalis &c.’ which was printed. The decrees of this book in number twelve were agreed 30

misit de suffraganeis ejusdem provinciæ citandis et præmonendis ad diem et locum in brevi regio assignat. Illo adveniente sub præsidio episcopi London. pontificalibus insigniis redimiti sacra peragebantur. Deinde in domo capitulari, literis decani et cap. Cant. ac certificatorio episcopi Lond. super executione earum lectis, episcopus London. officium præsidis obiit, et summarie ac compendiose causam synodi vocandæ exposuit, et monuit inferiorem domum de eligendo sibi prolocutorem.

In secunda sessione (Octob. 25.) Johannes Christo-¹⁰pherson decanus Norwicensis ab Henrico Cole, archidiacono Eliensi, coram episcopo London. præsentatus ornate et eleganter patres rogavit, ut hoc acceptabile tempus pro Dei gloria, eorum dignitate, reipubl. ecclesiasticæ utilitate et totius regni expectatione agerent, res ¹⁵lapsas restituant, pristinum ecclesiæ decus reducant etc. Quem prolocutorem una cum electoribus ejus episcopus London. laudum plena oratione prosecutus confirmavit, et sic eos remisit ad inferiorem domum, volens ut inter se eligant octo vel decem de gravioribus una cum prolo-²⁰cutore, ad audienda quædam arcana, non solum ex parte regis et reginæ, sed etiam cardinalis Poli, bonum publicum regni et ecclesiæ concernentia. Quibus sic electis rursus ingressi sunt viz. prolocutor, Hugo Weston, Willielmus Pye, Fr. Mallett, Rich. Marshall, Henricus Cole, Will. ²⁵Jeffery, Joh. Harpsfeld, Joh. Cottrell, Johan. Blaxton, et

to in February. There was an article made in favour of non-residences, which I meet with in the Bennet library [see the following number] : there is no date, but I strongly conjecture it is to be laid to this convocation. The cardinal seemed not to favour non-residences ; but the ³⁰rich clergy and dignitaries were of another mind ; wherefore they made this proposition : *Decretum perpetuæ residentiæ juxta canonum sanctiones optant pii ; sed multa sunt, quæ hodie impediunt, quominus suum effectum juxta bonorum virorum vota consequatur.*” Strype, Cranm. vol. i. p. 528. Comp. Doc. Ann. vol. i. p. 143. Burnet, Hist. ³⁵Ref. vol. ii. p. 651. Collier, vol. ii. p. 388. Lingard, vol. v. p. 97. Heylin, Hist. Ref. p. 223.

Joh. Rixman comparuerunt sciscitantes voluntatem domini præsentis et coepiscoporum suorum. Quibus vice omnium dominus Eliensis dixit: unam causam hujus conventus provincialis esse, ut prælati et clerus Cant. provinciæ illustrissimis dominis regi et reginæ, multo ære 5 alieno gravatis, et pecuniæ penuria laborantibus, de aliquo grato subsidio eis elargiendo subveniant, commemorans maxima illa beneficia quæ dignitas regia huic clero hactenus impenderat, tam remittendo primos fructus et perpetuas decimas, quam etiam restituendo de sua gratia 10 omnia illa beneficia sive sacerdotia, quæ olim monasteriis, collegiis etc. unita fuerunt. Alteram causam dixit esse, quod dominus cardinalis constituerat quoddam diploma de istis disponendis; cujus exemplar eis tradidit, volens eos mature consulere, et referre opiniones proxima sessione. 15 Suasit subsidium solvendum in annis quatuor proximis, viz. octo solidos de qualibet libra; et monuit ut eligerent inter se viros doctos, qui examinarent canones omnes ecclesiæ, quos utiles putarent, et, si antiqui non sufficient, novos constituerent. Et ibidem monuit, ut 20 prædictum subsidium celeriter concedatur, et augendum potius viz. a tribus ad quatuor annos; maxime cum alii principes potius onerosi quam benefici retroactis annis ecclesiæ fuerunt, regina autem in clerum devotissima et munificentissima. 25

In sessione tertia (30. Octob.) episcopus London. præsidens tractavit de nonnullis in ecclesia reformandis. Et ingressus prolocutor cum clero concordibus votis et summa gratia concesserunt subsidium prædictum, exceptis beneficiis minoribus octo libris, et exceptis collegiis Eton. 30 et Winton. cum universitatibus Cantabr. et Oxon. Ibi etiam prolocutor dixit se tria habere a clero ab episcopis petita, in quibus eorum beneficio sibi subveniri petit.

1. Quod omnes illi beneficiati, qui spe remissorum primorum fructuum ex communi omnium rumore freti sacer- 35 dotia assecuti sunt, solutione nulla pro iisdem prævia, nec

cautione interposita, non obligarentur rependere duplum etc. pro quo in fisco regio multi conqueruntur se conventos.

2. Ut apud legatum agere dignentur, ut diplomata apostolica pro sacerdotiis retinendis assequi valeant. 5

3. Ut statutum tollatur, in quo cavetur, quod cives Londinenses decimas suas solvere recusantes coram majore Londinensi conveniantur, et quod decimarum causæ emergentes coram ordinario examinentur et decidantur.

Post aliquas deinde continuationes de die in diem, convocatio hæc prorogata fuit ad sacellum regium infra palatium Westmonast. ad diem quintum decimum Novembris. Antequam autem hoc tempus appropinquasset, card. Polus utramque provinciam summonuit ad synodum legatinam secundo die Decembris celebrandam. 15



VII.

Papæ Rom.
JULII III. 6.

Archiep. Cant.
THO. CRANMER. 23.

Anno Christi
1555.

Reg. Angliæ
MARIE 2.

Acta synodi provincialis Cantuar.

IN synodo hac multa de residentia clericorum acta sunt, quæ ex MS. collegii corporis Christi Cantabrig. libr. synodalia dicto, excerpta, appendici vitæ archiepiscopi Cranmeri inseruit Strypius pag. 204, 205.

A proposition in the convocation against residence, with reasons for the said proposition; and remedies against non-residence. 25

“Decretum perpetuæ residentiæ juxta canonum sanctiones optant pii; sed multa sunt, quæ hodie impediunt,

Acta synodi] See the note on the preceding number.

quo minus suum effectum juxta bonorum virorum vota consequatur.”

The reasons.

I. The statutes of the kingdom, not disallowed, as we hear, by the pope, do permit to the barons, and other 5 great men of the kingdom, a certain number of priests having cure of souls.

II. Not only the statutes of the kingdom, but the canons do permit the bishops a certain number of fellow workers to assist them. 10

III. Bishops and prelates, who by reason of their great learning, prudence, integrity of life, and high faith, are chosen to be the king's counsellors, and whose councils are very necessary for the restoring of religion, ought not, as it seems, to be compelled to perpetual residence. 15

IV. When the barons and other great men may be retained in the orthodox faith by the doctrine, honesty, age, and frequent exhortations of reverend men; it seems not convenient that such men should be driven from them, provided they do reside a good part of the year 20 upon their churches.

V. Since the dispensation of two or three benefices hath been granted by former princes to some priests for the merit of their life and manners, they cannot without injury be deprived of them; nor yet can they in all 25 respects reside personally and perpetually.

VI. When many have designed their sons for the universities, and have been at no small charges to give them learning, because they have entertained good hope, that they might hereafter be assistant to their friends 30 and relations; this hope being gone, their care about this matter will also grow cold, otherwise of itself cold enough. For as he said: “Where there is no honour, there is no art.”

VII. The houses of the rectories in many places are 35 either ruined or none at all, or let out by indentures.

Going to the court of Rome.

Going to a general council.

Going to a synod or parliament.

Violent detaining.

Remedies.

5

That there be a less number of those, that follow the court, who heap up benefices upon benefices.

That they, who have many benefices, reside a certain time upon each.

That a way be found, whereby such as live in towns¹⁰ and cities, may be forced to pay personal tithes; which being now almost quite taken away, the benefices in such places are in a great part lessened. When some of the bishops, by reason of the slenderness of their possessions, cannot afford stipends to the priests, their fellow la-¹⁵bourers, that they, who serve them, reside for a certain time of the year in their own parishes.

That rectors, who heretofore have paid pensions to monasteries in ready money, be not now compelled to pay the same in bread-corn to lay proprietors. ²⁰

That in woody places, where the custom hath always obtained, tithe may be paid of *sylvæ cæduæ* (that is, wood that is cut to grow again) especially when there is a great scarcity of corn in such places.

Parishes are not divided *jure divino*. Whence fol-²⁵loweth, that as many benefices may be laid into one; so one, by reason of the greatness of it, may be divided into two.

VIII.

Papæ Rom.
PAULI IV. 3.

Archiep. Cant.
REGIN. POLI 2.

Anno Christi
1557.

Reg. Angliæ
MARIÆ 5.

Convocatio prælatorum et cleri provinciæ Cantuar. auctoritate brevis regii celebrata per dom. Reginald. Polum, 5 cardin. archiepiscopum Cant. 21. Januar. in ecclesia S. Pauli, London. Ex reg. Poli. fol. 59. seq.

EODEM die, sacris peractis, episcopus London. exhibuit certicatorium super executione mandati monitorii, et reverendissimus clerum domus inferioris jussit eligere sibi prolocutorem, 24 die Januarii præsentandum. Quo die Johannes Harpsfield præsentatus et admissus fuit a reverendissimo apud Lambliith, qui mox causas hujus synodi verbo tenus proposuit, videlicet: “Quod cum de antiquo more rex Angliæ ob aliquot arduas causas prælatos hujus regni ad concilium sive parliamentum suum adesse jubet, propter regis securitatem et hujus regni statum ac bonum publicum concernent. consilia, et auxilia sua impensuros; ita archiepiscopus Cantuar. episcopos

Convocatio prælatorum] “These wars [from France and Scotland] coming upon England when the queen’s treasure was quite exhausted, it was not easy to raise money for carrying them on. They tried first to raise money by sending orders under the privy seal for the borrowing of certain sums. But though the council writ many letters to set on those methods of getting money, yet they being without, if not against law, there was not much got this way: so that after all it was found necessary to summon a parliament to assemble on the 20th of January [1558]... The news of the loss of Calais [which was surrendered on the 8th of January] filled England with great discontent. Those who were otherwise dissatisfied with the conduct of affairs, took great advantage from it to disparage the government, which the queen had put

suos suffraganeos, praelatos, etc. ad saerum concilium evocare assolet de iisdem causis tractaturos, et auxilia sua consimili modo daturus. Et inter alia monuit negotium maximi ponderis; scilicet cogitare, quomodo oppidum Caleis ad pristinum jus regni vi armata reduci possit. 5 Etiam censuit perpendendum et istud inprimis, quomodo defectus ecclesiarum cathedralium, rectoriarum, vicariarum, totius cleri, et status omnium diœceseos et provinciæ Cantuariensis; et ut ecclesiæ ex reginæ munificentia dispositioni reverendissimi commendatæ, recto 10 ordine disponi et confirmari valeant. Et quid sibi videatur, voluit eos sibi significare. Et ad feliciorum expeditionem commissum est hoc negotium episcopis London. Roffen. Meneven. Petriburgen. et Gloucestr. ut consulta sua in scriptis renunciare velint quamprimum: deinde 15 voluit reverend. statuta ecclesiarum noviter erectarum aut mutatarum a regularibus ad seculares, expendi per episcopos Lincoln. Cicestren. et Petriburgen. item, et Nicholao Wotton, Cant. Edmundo Stuard, Winton. et Setho Laud, Wigorn. ecclesiarum decanis; et quæ con- 20 sideranda sunt, referre reverendissimo, quamprimum commode poterint.”

Sequenti die 28. Januarii, episcopus London. “exhibuit in scriptis quædam collecta, quæ ipse aliique episcopi in suis diœces. reformatione digna esse existimarunt. Et 25 quia omnes non erant parati cum suis collectionibus, ideo

into the hands of priests, who understood not war, and were not sensible of the honour of the nation. It was said, they had drained her treasury by the restitutions and foundations they got her to make; and being sensible how much the nation hated them, they had set the qucen 30 on other ways of raising money than by a parliament: so that never did the parliament meet with greater disorder and trouble than now. . . . It was opened on the 20th of January; where the convocation, to be a good example to the two houses, granted a subsidy of eight shillings in the pound, to be paid in four years.” Burnet, *Hist. Ref.* vol. 2. 35 pp. 714, 722, 723. Comp. Collier, vol. 2. p. 404. Heylin, *Hist. Ref.* p. 247. Wake, *MSS. Misc.* 40. p. 107.

supersederunt de lectione usque in tempus magis opportunum. Deinde prolocutor cum clero intrans, porrexit patribus schedulam causarum raritatis presbyterorum ex una parte collectarum, et remedia, quibus major copia valeat haberi, ex adversa continentem. Qua lecta per 5
Henr. Cole decanum, etc. patres voluerunt, ut hanc schedulam traderet reverendissimo. Deinde monuit locum-
tenens prælatos inferioris domus, ut ipsi exhiberent in scriptis, quod reformandum putarent, et exhiberent proximo die," viz. 4. Februarii, ad quem continuata fuit syn- 10
odus.

Quo die 4. Februarii, episcopus "London. proposuit quandam schedulam circa res divinas, qua lecta, rogabat patres, ut illi de remediis cogitarent, et deputerent certos episcopos, ut inter se consulerent. Deinde idem domi- 15
nus præsidens consuluit, ut, quia status hujus regni perturbatur ex infestatione Gallorum, et Scotorum, ipsi velint regię majestati subvenire; et putavit ampliorem summam concedendam, quam antea, quia majus periculum ab hostibus sit timendum. Quibus verbis a præfato 20
locumtenente vix prolatis, omnes una voce affirmabant hoc perquam necessarium, idque lubenti animo se præstituros. Quod negotium quo facilius expediri possit, electi sunt episcopi London. Winton. Elien. Roffen. Lincoln. et Petriburgen. quibus adjuncti sunt sex de domo inferiori, 25
qui constituerent inter se tam de quantitate solvenda, quam etiam de modo, et tempore solutionis."

Et tandem post varios tractatus, 9. die mensis Februarii "statuerunt concedere regię majestati octo solidos de qualibet libra omnium beneficiorum ecclesiasticorum; 30
idque ultra solutionem veteris subsidii prius concessi." Quam concessionem in instrumento publico redaetam 14. die Februarii exhibuerunt reverendissimo, qui archiepiscopum Eborac. de subsidio concessio certificavit, rogans, ut ille consimiliter in sua provincia facere dignetur. 35

Sequenti 16. die Februarii in domo capitulari, compa-

ruit “episcopus Assavensis ex mandato reverendissimi, se cupere, ut durante parlamento toties synodus celebraretur, quoties commode fieri posset, atque ut de rebus reformatione indigentibus tractaret; ac parlamento finito, ut illi, qui decedere ad suas diœceses vellent, vices suas concederent, ut assensum darent, episcopis London. Elien. Roffen. et cæteris episcopis hic permansuris, quæ statuenda viderentur ad reformationem ecclesiæ.”

Secundo post die, viz. 18. mensis Februarii “dom. locumtenens, etc. consultabat, quomodo beneficia tenuia possint officari; et tandem habitis inter se mutuis colloquiis, excogitaverunt sequentes articulos ad eam rem pertinentes; videlicet:

I. That no priests be taken up to serve the wars.

II. Item, That two small benefices contiguous may be joyn'd together in commendam by the bishop, to serve them “alternis vicibus.”

III. Item, That the parishioners of chapels annexed may be compelled to come unto the parish church, whereunto they be annexed, for a time, 'till curates may be provided.

IV. Item, That the bishops may be authorized by the pope to give orders, extra tempora præscripta.

Quos articulos rogarunt patres dominum Cole, ut ipse eorum nomine reverendissimo exhiberet.”

25

Deinde 25. Februarii “locumtenens et alii patres convenientes, consultarunt de providendis armis contra vim Scotorum,—de concessione ejusmodi armorum, quomodo, et a quibus essent præparanda.” Quos articulos reverendissimo tradiderunt, qui “voluit (synodum) expedire, an concedendum sit hoc tempore quadragesimali, ut promiscue omnes in tanta piscium caritate lacticiniis vesci possent, qua de re aliquamdiu patres consultantes, nihil certi statuerunt.”

Tandem habitis tractatibus de solutione decimarum, quam adhuc cessare non posse perspexerunt, reverendissi-

mus 8. die Martii continuavit, et prorogavit convocacionem ad 11. diem Novembris, anni M.D.LVIII.

In MS. sequuntur nonnulla capita articulos de doctrina, et disciplina ecclesiæ, et ecclesiasticorum continentia; item statuta quædam de eadem materia, quæ in hac 5 synodo, si non stabilita, saltem proposita fuisse, valde probabile est.

Articuli de doctrina.

CAP. I. Ut populus per concionatores, quantum fieri potest, doceatur; ut quatuor brevium concionum genera 10 Anglice perscribantur, eaque ubi concionatores defuerint, dominicis diebus, et aliis festis populo per rectores, vicarios, et parochos recitentur.

Primi generis conciones, sint de eucharistia, de pœnitentia, de confessione auriculari, et de reliquis sacra- 15 mentis, quæ hæretici nostri temporis maxime impugnaverunt. Item de libero arbitrio, de justificatione, de bonis operibus, de ecclesia, ejusque auctoritate, unitate, ac ministris.

Secundi generis, sint expositiones in articulos fidei, 20 orationem dominicam, angelicam salutationem, decalogum, et septem ecclesiæ sacramenta.

Tertii generis, sint conciones breves de tempore, et de sanctis.

Quarti generis conciones, sint de natura, usu, et signi- 25 ficatione ceremoniarum, quæ in ecclesia sunt maxime usitatæ. Item de virtutibus, et vitiis, velut de charitate, de obedientia, de timore Dei, de extremo judicio, de adulterio, de avaritia, de perjurio, de luxu, etc.

Ut brevis catechismus edatur Latine et Anglice, quo 30 juvenus in fidei rudimentis erudiatur.

Sint quoque salutaria quædam ac pia documenta, quibus sacerdotes tam in confessionibus audiendis, quam in infirmis visitandis, utantur.

De hiis, quæ ad orationem pertinent.

II. Ut precationum liber horas beatæ Mariæ, psalmos pœnitentiales, vigiliis, mortuorum commendationes, psalmos passionis, et alias pias precationes complectens, Latine et Anglice edatur, quo a populo in ecclesia unius-5 modi precandi modus observetur.

Sit formula quædam gratiarum in prandio, et in cœna Deo agendarum, patrum sermone composita, qua laici per totum regnum utantur.

^a Ut dum concio, vel summa missa, quam vocant, ac ¹⁰ solennis peragitur, nullus sacerdos celebret; sed omnes tam sacerdotes, quam laici eam attentis animis pariter audiant.

^b Ut breviaria ac libri missales recognoscantur, et re-
purgentur, et uniusmodi per totum regnum habeantur. ¹⁵

^c Ut in omnibus diœcesibus eadem ceremoniæ omnino teneantur.

Ut festum dedicationis uno certo ac statuto die in omnibus ecclesiis celebretur.

Ut in templis, dum res divina peragitur, nemo ambulare, aut confabulari permittatur; sed vel precibus se dedat, vel exeat e templo.

De templis decore ornandis, ac resarciendis.

III. Ut vestes sacræ, ad tremenda mysteria obeunda, sint in singulis templis ad minimum duplices; quarum ²⁵ unæ diebus festis, alteræ profestis inserviant: sint etiam honestæ ac decoræ.

Sint calices argentei; sint præterea thuribula honesta, et crux cum vexillo.

Altaria item sint decore admodum ornata: parentur ³⁰

^a Ex concil. Colon. Mogunt. et Trevir.

^b Ex concil. Colon. Mogunt. et Trevir. deliberetur.

^c Deliberetur, quo pacto hoc fiat.

item libri ad sanctum Dei cultum necessarii : sint etiam corporalia munda.

Sit porro imago crucifixi ad dominicæ passionis recollectionem. Sint etiam superpellicia pro parochio et ministro honesta et munda. 5

Paretur locus vel circiter medium altaris, vel ad ejus cornu, in quo sacrosancta eucharistia sub sera sancte custodiatur, ne in eam impii sacramentarii aliquando impetum faciant.

Ut vestimenta sacra, calices, et altaria jamdudum poluta, et prophanata, denuo consecrentur.

Ut tecta, fenestræ, tabulatum, crucifixi, et cæteræ partes templorum probe reficiantur.

Ut altaria diruta in singulis templis denuo erigantur.

Ut cœmeteria sancte serventur, diligenterque circumsepiantur, ne pecudes irrumpant. 15

De disciplina ecclesiastica renovanda, et moribus cleri per eandem reformandis.

Ut in synodis inquiretur diligenter in omnes rectores, vicarios, et curatos, et alios quoslibet sacerdotes, quomodo 20 anno præterito se gesserint.

Provideatur item de archidiaconis, qui sunt episcoporum oculi, ut suis muneribus secundum veteres canones sedulo perfungantur.

IV. Ut rurales decani, et officiales non venalem habeant disciplinam ecclesiasticam, sic ut inopes (sicut hoc tempore fit) plectantur, divites ne appellentur quidem. 25

V. Ut nullus sacerdos mulierem probabiliter suspectam, vel alias infamem in ædibus suis teneat, sed ab ordinario admonitus, intra mensem eam excludat. 30

VI. Ut sacerdotes nullam exerceant mercaturam, neque sordidis, et prophanis muneribus omnino se dedant, ne ordo contemnatur, ejusque vilescat auctoritas.

VII. Ut sacerdotes singuli vel in precibus, vel in

studiis, vel in pueris erudiendis, vel aliis honestis exercitiis assidue versentur, ne adversarius eos otiosos reperiat.

VIII. ^d Episcopus, presbyter, diaconus, aut subdiaconus, in fornicatione, aut perjurio, aut furto deprehensus, vel legitime convictus, castigetur, vel deponatur. 5

IX. ^e Episcopus, presbyter, aut diaconus, qui vel aleæ, vel ebrietatibus indulget, admonitus, vel desinat, vel deponatur.

X. ^f Presbyter si uxorem duxerit, ab ordine suo illum deponi debere. Quod si fornicatus fuerit, vel adulterium 10 commiserit, extra ecclesiam abjici, et ad pœnitentiam inter laicos redigi.

XI. Si quis clericus, jam olim post susceptos sacros ordines, illicite conjugatus, et postea separatus, et post pœnitentiam restitutus ministerio, ad illicitum thorum 15 denuo redire præsumpserit, officio deponatur usque in diem mortis; laica tantum communione ei concessa.

XII. ^g Et quoniam populus a cultu Dei, qui a sacerdotibus conjugatis tam irreverentur obitur, penitus abhorret, tales sacerdotes vel amoveantur penitus a ministerio, vel, 20 propter paucitatem ministrorum ac sacerdotum, sint ad tempus curati. Sed nullum omnino proprium habeant sacerdotium, quin etiam pœnitentiam dignam crimine, quod admiserunt, agere cogantur.

XIII. Ut in diœcesibus, in quibus uxores duxerunt, 25 ministrare nullo modo permittantur; sed iidem ad sexaginta millia passuum removeantur: et si quispiam illorum vel semel versatus cum uxore, vel collocutus esse deprehensus fuerit, canonice castigetur. Et in singulis synodis de eorum conversatione inquiratur. 30

XIV. Quo simoniæ labes, qua ecclesia Anglicana non ante hoc tempus solum, sed etiam jam misere infecta est, prorsus tollatur; statuatur synodus, ne vendantur a patronis eorumve famulis sacerdotia, neque sub pacto aliquo, aut

^d Canon Apost. 24.

^e Canon Apost. 41.

^f Concil. Neocæsar.

^g Deliberetur.

conditione concedantur; neque sacerdotum quispiam, qui sacerdotium aliquod petit, quidquam muneris, quo illud obtineat, cuiquam det. Quod si patronus sacerdotium vendidisse, aut sub pacto aliquo cuiquam sacerdoti concessisse deprehensus fuerit, non admittatur. ^h Singuli denique ordinarii ab hiis, qui ipsis præsentati fuerint, recipiant juramentum, prout alias statutum fuit in constitutione provinciali, quæ incipit: "Præsenti de jurejurando:" cujus formula sequitur ad verbum:

Ego N, præsentatus ad ecclesiam parochialem de N. ¹⁰ per talem patronum ejusdem ecclesiæ, juro ad hæc sacrosancta Dei evangelia per me corporaliter tacta, quod propter ecclesiam parochialem prædictam obtinendam, aut præsentationem ad eandem habendam, aut acquirendam, neque ego, neque alia persona vice et nomine ¹⁵ meo, nec de consensu aut scientia meis prædicto patrono, seu alii cuicumque aliquod, præmissorum nomine aut intuitu, promisimus, aut dedimus; nec quicquam ejus rei gratia permutavimus, compensavimus, aut prius datum confirmavimus, apudve quemquam deposuimus; seu ²⁰ quicquam mutuavimus, commodavimus, seu elocavimus; priusve mutuatum, commodatum, depositum, aut elocatum, aut quocunque modo debitum remisimus seu relaxamus. Nec de sanctuario, gleba, terris, prædiis, tementis, redditibus prædictæ ecclesiæ, fructibusve, decimis, ²⁵ aut oblationibus ejusdem præteritis, præsentibus, aut futuris, donationem, remissionem, locationemve promisimus, fecimus, aut inivimus; seu aliquis nostrum de mandato, scientia, aut consensu meis promisit, fecit, aut inivit. Ita me Deus adjuvet, et hæc sacrosancta Dei evangelia. ³⁰

XV. Ut nemo levi de causa excommunicetur.

XVI. Ut nemo cum excommunicatis versari permittatur, nisi quibus de jure permissum est.

XVII. Ut episcopi, et ordinarii in synodis, et alias,

^h Here is a red cross in the margin of the MS.

diligenter inquirant de iis, qui tempore schismatis magistros se profitebantur pravorum dogmatum, ut vel publice se jam resipuisse profiteantur, vel a ministerio amoveantur; et si laici fuerint, excommunicentur.

XVIII. Ut in mensis sacerdotum lectio sacrarum literarum habeatur.

XIX. Ut sacris initiandi literas testimoniales habeant, et titulum; itemque ut de doctrina, ætate, et moribus exquisite examinentur.

De ecclesiis cathedralibus et aliis.

10

XX. Ut in illis sint aliqui præbendarii concionatores verbi, qui episcopos juvent.

XXI. Ut secundum antiqua ecclesiarum cathedralium statuta, sit in singulis earum vir doctus, qui sacras literas clero et populo interpretetur. Et in noviter erectis ecclesiis assignetur aliqua præbenda cum incremento redditus, quæ nulli conferatur, nisi qui velit hæc præstare.

XXII. Ut in singulis prædictarum ecclesiarum sint sexaginta, vel plures pueri ex beneficiis appropriatis sustentandi, ibique grammaticam discant, quo clero postea inserviant.

XXIII. Provideatur item, ut in singulis ecclesiis parochialibus sit rector, vicarius, aut parochus: et ubi non satis ex decimis, et fructibus ecclesiæ suppetit ad sacerdotem sustentandum, vel aliquo modo fructus augeantur, vel duæ ecclesiæ uniantur, idque potissimum in urbibus et oppidis incorporatis.

Consideretur item de capellis annexis.

Ut pluralitas beneficiorum doctis solum viris concedatur, quo doctrinæ præmium sit; et indocti ab hoc privilegio prorsus excludantur.

De vestitu.

Ut sacerdotes omnes habitu clericali incedere cogantur.

Ut, qui præbendis aut ulla promotione spirituali gau-

dent, etiamsi sacris non sint initiati, habitu sacerdotali, vel clericali vestiti incedant pro more patriæ, ubi degunt.

Ut in vestitu episcoporum et presbyterorum moderatio adhibeatur.

Ut episcopi inquirent de his, qui sylvis, aut aliis abditis locis se occultant, aut alioquin non accedunt ad parochiales ecclesias diebus et horis, quibus divina officia diebus festis celebrantur; et si admoniti non resipiscant, examinentur tanquam suspecti hæreseos, et canonicè castigentur ad aliorum exemplum. 10

Articuli de academiis et scholis.

I. Ut una eademque sophisticæ et dialecticæ introductio in utraque academia juventuti perlegatur. Deinde Porphyrii prædicabilia et prædicamenta. Tum Aristotelis dialectica. Adhibeatur interdum (si placet) Rodolphus Agricola de inventione. Cæteræ omnes dialecticæ rejiciantur. 15

II. In philosophia tam morali, quam naturali legatur solus Aristoteles.

III. In theologia legat unus aliquam Bibliæ partem, alter Magistrum Sententiarum, vel alium auctorem ex theologis scholasticis, quo doctrina scholastica, quæ theologiæ professoribus maxime necessaria est, renovetur. 20

IV. Et quoniam studiorum ardor, qui in academiis olim vigere solet, jam pene deferbuit, et ad professores publicos audiendos, propter delicatum quoddam fastidium, pauci admodum confluunt; provideatur, ut certus numerus cujusque collegii, prout præpositis collegiorum ad hanc, vel illam lectionem magis idonei judicabuntur, ad singulos prælectores publicos audiendos quotidie accedere cogatur, quo et prælectores ipsi ad accuratius prælegendum incitentur, et auditores majores in libris faciant progressiones. 25
30

V. Ut nemo in sociorum, aut discipulorum numerum in aliquo collegio cooptetur, et bonis alatur collegii, nisi pauper sit, et parentes illius polliceri voluerint, se cum 35

eo, simulatque ad maturam ætatem pervenerit, serio acturos, ut clero se addicat consecretque. Idemque in ludis literariis, in quibus aliquis discipulorum numerus ex fundatoris beneficio sustentatur, omnino observetur.

VI. —

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VII. Ut mature provideatur, quo numerus eorum, qui in academiis operam literis navant, aliqua ratione au-geatur; uti non desinant, qui in posterum clero se ad-dicant.

VIII. Ut omnes, cujuscunque ordinis, conditionis, aut ¹⁰status sint, qui in academiis discendi causa versantur, clericali et sacerdotali habitu, sub pœna expulsionis, vestiti incedant, quo a laicis distinguantur; et quotquot aliquo gradu scholastico sunt insigniti, semper extra collegia induiti incedant, prout ipsorum gradus postulat, sub eadem ¹⁵pœna.

IX. Ut nemo ad sacerdotium, aut ullam aliam promo-tionem (ut vocant) spiritualem supra summam viginti librarum admittatur, nisi triennio in academia ætatem discendi causa degerit, et gradu saltem bacalareatus insig- ²⁰nitus fuerit.

X. Ut nemo alearum, chartarum pictarum, tesserarum ludo in taberna, diversorio, aut domo ulla extra collegia pro pecunia utatur, sub pœna expulsionis.

Ut prolixæ præfationes, atque etiam confutationes, quæ ²⁵nuper in principiis disputationum haberi solebant, ampu- tentur, quo tempus in argumentis concisis consumatur.

Ut beneficiati, qui in academiis studii causa, vel sub prætextu studii, degunt, teneantur statutis temporibus sese disputationibus exercere, et lectionibus publicis in- ³⁰teresse, et in collegiis, vel aulis, aut aliis domibus studen- tium morari.

De scholis.

Ut plures ludi literarii (si fieri potest) erigantur, et illis, tum qui jam sunt, tum qui futuri sunt, pii ludimagistri, ³⁵

et catholici præficiantur, et de hæresi suspecti removeantur.

Ut nemo ad juventutem vel in scholis, vel in generousorum ædibus instituendam admittatur, nisi per ordinarium approbatus.

5

Statuta clero in synodo collecto proposita.

Quod episcopi tum ea, quæ infra scribuntur, tum omnia alia, quæ suo officio incumbunt, diligenter exequantur. Quum archiepiscopi, et episcopi esse debeant forma gregis, ad quam se debeant subditi reformare, quod nequit fieri, nisi se omnibus exhibeant in exemplum; majorum itaque institutis inhærentes, exhortamur in Domino, et in virtute sanctæ obedientiæ, atque sub divina attestazione judicii monemus, ut omnes et singuli episcopi in festis principalibus, saltem in festis Nativitatis Domini, Paschæ, et Pentecostes, atque in ebdomada sancta præsentiam suam debitam in ecclesiis suis cath. exhibeant, ibique missas celebrent, et oleum sacrum, atque infirmorum in die cœnæ Domini quolibet anno conficiant, nisi eos ab ipsis ecclesiis a suis superioribus evocari, aut ex infirmitate, vel aliqua alia justa causa tunc abesse contingat. Circumeant præterea diœceses suas temporibus opportunis, monasteria et hospitalia reformando, clerum et plebem corrigendo, hæreses et errores extirpando, et verbum vitæ in agro dominico seminando; in conferendis ordinibus, atque beneficiis instituendis; curatis multo diligentius, quam antehac, vigilando, ne inhabiles ad curam animarum, etiam ad tempus, substituantur, præcavendo; beneficiatos, qui ex causa non admodum urgenti abfuerint, ad residendum in suis beneficiis citra omnem redemptionem compellendo, veniasque eadem beneficia pro pecunia locandi prorsus rescindendo; exactiones et rigores officiariorum et ministrorum suorum compescendo; ecclesiarum, et capellarum privilegiat. abusus comprimendo; concionatores idoneos per diœceses suas subinde emit-

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tendo; hæreticos eorumque libros explorando et corrigendo, et cum opus fuerit, etiam condemnando et extinguendo: et, ut rudimenta fidei et literarum tam in universitatibus, quam in aliis gymnasiis publicis pura jacciantur, puriusque et sincerius coalescant, sollicitius incumbendo; abbates, et priores ad debitum numerum religiosorum reducendo, ipsosque religiosos in suis monasteriis degentes, ad monasticam conversationem excitando, absentes ad sua monasteria compellendo, licentiam capacitatum coercendo; et, ut per proprietarios, rectoresque, et vicarios frequentes in suis ecclesiis conciones fieri procurent, distributionesque debite inter pauperes earundem parochianos fiant, diligentissime providendo; clericos delinquentes vigilantius inquirendo, et severius, quam antehac, corrigendo, eosdemque super horrendis sceleribus etiam coram laicis convictos, in carceribus vel in perpetuum retinendo, vel saltem non ita facile, nec tam cito ad purgationem admittendo; simoniacos deponendo; et carnis ⁱ libidine lapsos, ad rigorem canonum, et constitutionum tam in præsentì synodo, quam in prioribus editarum, castigando; venatores et aucupes clericos coercendo; pretiosisque vestibus indutos, ad vestium modum in hac synodo præfinitum, reducendo, et in eodem retinendo; cæterosque clericos otiosos, aut dissolutos ad exercitia, et honestam conversationem revocando: et, ut in summa dicamus, omnes subditos viros ad mandatorum Dei, canonumque et constitutionum maxime tuitionem, fidei et morum integritatem concernentium, observantiam verbo et exemplo cohortando, persuadendo, et, ubi opus fuerit, etiam compellendo.

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De qualitate ordinandorum.

Præsentis sacri concilii provincialis auctoritate sancimus, ordinamus, et statuimus, quod nullus episcopus per

ⁱ Placet hoc statutum, si quid addatur coercionis.

se, sive suum suffraganeum quempiam alienæ diœceseos, præter regulares exemptos per ordinatorem debite examinatos, ad sacros ordines intra Cant. provinciam de cætero admittat, nec ordinet; nec iis, aut eorum alicui liceat extraneos, et qui infra diœc. vel jurisdictionem suam non 5 sunt oriundi, aut beneficiati non fuerint, vel domicilium ibid. per triennium non habuerint, quoquo modo ordinare, etiamsi idem literas episcoporum suorum dimissoriales habuerint; quas auctoritate præsentis concilii decernimus non esse admittendas quoquo modo. Statuimus quoque 10 et ordinamus, quod nullus clericus secularis de cætero admittatur ad sacros ordines, nisi habuerit literas testimoniales curati, et œconomorum, vel parochiæ, in qua natus, beneficiatus, vel per triennium proximo præcedens commoratus fuerit, sub sigillo archidiaconus illius loci, vel 15 ejus officialis, ubi archidiaconus jurisdictionem habuerit; alioquin sub sigillo commissarii in parochia prædict. jurisdictionem habentis; seu si in aliqua universitate studens fuerit, sub sigillo commissarii universitatis Oxon. seu vicecancellarii Cantabrig. cum testimonio superioris loci sui; 20 quæ literæ ipsius ordinandi vitam, genus, patriam, bonam famam, et conversationem, tam circa fidem catholicam, quam circa alia contineant: pro quibus quidem literis, et sigillo ultra quatuor denarios nihil exigatur, sub pœna suspensionis ab officio, quam ipso facto auctoritate hujus 25 concilii incurrat, donec duplum pecuniæ receptæ parti sic solventi restituat. Exacte itaque curent episcopi, ut neminem de cætero ad subdiaconatus ordinem promoveant, nisi eum, qui adeo sit exercitatus in evangeliiis, et epistolis sacris saltem in missali contentis, ut eorundem sensum 30 grammaticalem examinatori prompte et expedite reddere valeat. Sitque eorum quilibet sufficienter instructus etiam in aliis ad ordinem illum, quem tunc assumpturus est, per sacros canones requisitis, et in officiis divinis secundum morem ecclesiæ et loci consuetudinem promptus 35 et expertus; habeatque præterea in presbyterum ordi-

nandus cætera ad ipsius officium et ordinem per “c. Quæ ipsis 38. dist.” ipsis sacerdotibus necessario requisita.

De idoneitate admittendorum ad beneficia.

Sacerdotibus valde tremendum est iudicium Dei, ne per eorum ignorantiam, aut negligentiam populus ob pe-
nariam verbi Dei fame pereat, et a regno Dei excludatur. Statuimus itaque, et ordinamus; quod ad ecclesiam pa-
rochiam, ejusve vicariam perpetuam, post annum a publica-
tione præsentis statuti, ordinarii locorum neminem admittant, nisi eum, qui omnia et singula in quadam
constitutione provinciali sic incipien. “Ignorantia sacer-
dotum,” etc. de officio archipresbyteri intellexerit, adeo in eisdem tritus et exercitatus fuerit, quod memoriter et
prompte eorum sensum verum juxta tenorem cujusdam libelli vocati, “Exoneratorium curatorum,” explicare, et
exponere possit; eidemque per ordinarium specialiter tunc injungatur, quod quater ad minus in anno ea omnia
suis parochianis diligenter et sincere exponat, prædicet, et declaret: super quo, an debite observatum fuerit, ordi-
narii locorum in singulis suis visitationibus inquisitionem
faciant specialem; et quos constitutionem tam salubrem violasse, prædictaque non fecisse compererint, prima vice
per suspensionem ab officio per unum mensem, et secunda vice per duos menses, et sic deinceps, pœnam aggravando,
prout illorum negligentia crescit, ad observandum præ-
dicta compellant: providentes tamen, ut interim curæ animarum impensis suspensi, quatenus opus fuerit, debite deserviat. Sacras vero literas, ad ecclesiam parochiam,
ejusve vicariam perpetuam admittendus, et admissus, ita grammaticè intelligat, ut earum sensum cum industria, et
aliquali studio, secundum interpretationem alicujus catholici doctoris, et intelligere, et suis parochianis exponere possit. Quod si eorum aliquis præmissa facere et obser-
vare neglexerit, aut quovis justo impedimento præpeditus, præmissa facere et observare non possit; tunc,
si ejus beneficium valoris fuerit octo librarum, semel

in anno; si vero valoris fuerit decem librarum, bis in anno; si valoris fuerit viginti librarum, quater in anno verbum Dei parochianis suis per concionatorem idoneum et approbatum solícite, et cum effectu in partem recompensationis sui in ea parte officii prædicari procuret, præter et ultra sermones, quos in ecclesiis suis alioqui ad populum haberi continget. Quod si beneficium appropriatum fuerit, et vicarius pro sua portione decem libras habeat aut supra, vicarius, qui simul ad curam, et hospitalitatem obligatur, bis; proprietarius vero, si ejus portio, seu fructus in beneficio sibi appropriato, super vel circiter decem libras communiter valeat, tunc annuatim bis; si vero viginti libras excedat, tunc (modo prædicatorum idoneorum sufficiens copia fuerit) ter; si vero plurium infra decem libras, tunc saltem semel in beneficio hujusmodi per se, vel aliam personam idoneam prædicari procuret, præter distributiones parochianis ejusdem alioqui impertiendas. Et ad præmissa diligenter facienda, tam rectores et vicarii, quam ipsi proprietarii per ordinarios locorum, sub pœna 6s. 8d. pro qualibet vice, in pauperum parochianorum, et alios pios usus illius parochiæ distribuendorum, si in præmissis remissi fuerint inventi, arceantur et compellantur.

De substitutis beneficiatorum per ordinarium admittendis.

Statutum, decretum, et ordinatum est, ne quis de cætero rector vel vicarius ex quacunque causa per tres menses absens a beneficio suo curato, quempiam ibid. ad vices suas supplendas substituat, nisi quem hujusmodi rector aut vicarius episcopo, ejusve vicario in spiritualibus generali, officialive principali, aut commissario, locive ordinario per literas suas privatas, vel si beneficiatus in partibus fuerit transmarinis, tunc per literas sui procuratoris, signo et subscriptione dicti rectoris, vicarii, seu procuratoris munitas, præsentaverit; et quem sic præsentatum, episcopus diœcesanus, vicarius generalis, officialis, seu commissarius, locive ordinarius prædict. in moribus et

scientia prius approbaverit, et ad curam animarum administrandam admiserit. Quibus quidem literis rectoris, vicarii, seu procuratoris signatis, ut præfertur, et subscriptis, ordinarius, et quilibet officialium prædict. fidem indubiam sine dilatione dabit. Ita tamen, ut sic præsentatum ad administrationem curæ illius non admittant, nisi quem adeo doctum esse constiterit, ut omnia et singula contenta in constitutione provinciali suprascripta, sic incipien. “*Sacerdotibus valde tremendum est,*” etc. quantum ad cognitionem sacrarum literarum attinet, parochianis suis præstare possit. ^kQuod statutum diligenter, et perpetuo in omnibus observari volumus, nisi summa temporis necessitas, taliumve virorum extrema inopia alios, licet minus idoneos, etiam ante præsentationem hujusmodi substituti, exigat, aut permittat. Super quo ¹⁵ volumus stare juramento substituentis procuratoris ipsius, quod alium magis idoneum justo pretio pro tunc commode invenire non potest; quem tamen sic substitutum, diutius remanere nolumus, quam magis idoneus commode inveniri possit. Ordinarii autem seu commissarii antedicti eosdem sic præsentatos infra tres dies proxime et immediate sequen. diem, qua hujusmodi præsentati præsentis suis se obtulerint, sine quacunque ulteriori dilatione vel repellant, vel admittant. Quod si non fecerint lapsis, ut præmittitur, dictis diebus, pro admissio habeatur; ²⁵ nec rector, vicarius, vel substitutus prædict. ultra, de, et pro substitutione illius sacerdotis, pro illa saltem vice, per ordinarium, vel dictos officiales, ea de causa molestetur, inquietetur, aut turbetur. Si quis vero a beneficio curato suo hujusmodi sive substituto taliter, ut præmittitur, præsentato et admissio absens fuerit, fructibus beneficii sui, in pios usus per ordinarium distribuendis, tam

^k Non placet hoc statutum, nec quoad præsentationem, nec quoad pœnam; sed volunt, et petunt, ut episcopi, et archidiaconi, cæterique locorum ordinarii, eorumque ministri, et officiales diligentissimam in ³⁵ suis visitationibus respective faciant inquisitionem pro idoneis substitutis habendis, et aliis rejiciendis.

diu careat, donec ad beneficium suum redierit, et in eodem resederit, vel ordinario suo seu ejus officiali, aut commissario prædict. suum substitutum in moribus et scientia approbandum, ut præfertur, præsentaverit, et ejus admissionem, ut præfertur, obtinuerit; pro quibus quidem substitutis admittendis, ordinarius, officialis, vel commissarius prædictus nihil omnino accipiat, aut accipi permittat: nullusque sacerdos, secularis, vel regularis, curam animarum in ecclesia paroch. ab ordinario prius ad eandem non admissus, administret, nisi in tempore, ut præfertur, necessitatis. Qui autem contra fecerit, interdicatur ei per annum immediate sequen. ne ulli curæ deserviat infra diœcesim, in qua taliter servire tentaverit, nec in aliqua alia illi diœcesi contigua. Si quis vero dictorum officialium aliquem substitutum minus idoneum, sibi, ut præfertur, præsentatum, ad serviendum curæ animarum admiserit, ordinarii arbitrio, et discretione pœna condigna puniatur.

De non admittendis ad beneficia per procuratorem.

Quia ubi res agitur per procuratorem, ordinarius potest mores, scientiam, et conditiones personæ sibi præsentatæ ignorare, et sic inscius indoctum vel indignum (ut sæpe contingit) aut religiosum ad beneficium nomine clerici, vel capellani, suppresso religionis titulo, per procuratorem sibi præsentatum in beneficio ecclesiastico instituere; igitur statutum, ordinatum, et decretum est, ut quilibet ad beneficium curatum præsentatus, in persona sua propria ad ordinarium veniat, si in sua diœces. vel jurisdictione præsens fuerit; si autem abfuerit, et reliquerit in sua absentia vicarium generalem, ad ipsum veniat, ut diligenter examinetur, an moribus, et scientia, ac cæteris qualitatibus sit aptus, et idoneus ad ejusdem beneficii curam administrandam. Et quod taliter non examinatus, ad beneficium per procuratorem non admittatur, nisi sit in dignitate aliqua ecclesiastica constitutus, vel nisi sit ex

aliqua certa universitate ad minus artium magister, aut juris pontificii, vel Cæsarei bacalareus secularis, vel nisi sit talis, de cujus scientia, et moribus alio modo suo ordinario satis constat, vel nisi in partibus transmarinis, ex aliqua causa legitima coram ordinario approbanda, tunc egerit, vel nisi adversa valetudine impediatur. Si quis autem in suo procuratorio se in ecclesiastica dignitate constitutum, artiumve magistrum, seu juris canonici, aut civilis bacalareum falso nominaverit, aut se clericum vel capellanum, cum sit religiosus, existere falso simulaverit, aut adversa valetudine laborare finxerit, cum sit sanus, quia dolus, et fraus nemini debent patrocinari, institutio, vel in possessionem inductio sequens ex hujusmodi fallaci procuratorio, nullius sit roboris, aut momenti; ipseque constituens tale procuratorium beneficio, ad quod tunc nominatur, sit ipso facto privatus; et liceat patrono beneficium sic vacans conferre, seu ad idem alium idoneum præsentare. Quod si aliquis, cum quo forte per sedem apostolicam de delatione habitus, vel ut sit capax beneficii ecclesiastici, dispensatum sit, coram ordinario in habitu seculari, cum sit religiosus, comparuerit, et se religiosum esse ordinario, etiam non interrogatus, non detexerit, institutio, et in possessionem inductio pro nullo habeatur. In omnibus autem prædictis casibus, quibus præsentis constitutione quemquam per procuratorem ad beneficium curatum admitti permittitur, illud omnino volumus observari, ut procurator ipse suo proprio, vel alterius fide dignæ personæ, cui promovendus sit cognitus, juramento fidem faciat se credere, quod is, quem ad beneficium admitti postulat, quantum ad mores attinet, idoneus, quantum vero ad scientiam, sufficiens existat ad ea omnia et singula præstanda, quæ in aliis constitutionibus præsentis synodi exiguntur.

Causa correctionis ex officio.

Ut, quæ a sacris canonibus pro animarum salute salu-

briter cognoscuntur statuta, cum minori delinquentium
 jactura, et dispendio, quantum fieri potest, executioni
 mandentur; statuimus, ne quisquam in causa correctionis
 morum, ad effectum pœnitentiæ, vel purgationis indi-
 cendæ, ex apparitorum informatione, vel aliter, ex officio 5
 mero et promoti, coram quocunque ordinario vocetur,
 nisi prius de eodem crimine, vel in visitatione per probos
 detectus fuerit, vel nisi crimen notorium existat, vel nisi
 is, qui ad iudicium sit vocandus, apud bonos et graves
 fuerit de eodem crimine infamatus; quibus casibus si 10
 purgatio veniet indicenda pro fornicatione et simili cri-
 mine, non ultra sextæ manus; pro graviore vero non ultra
 duodecimæ manus compurgatorum numerum imponant.
¹Ita tamen ut pro singulo quoque compurgatorum non
 ultra unum denarium; pro laboribus vero, aut feodis 15
 curiæ officiariorum, non ultra decem denarios, arbitrio
 ordinarii dividendos, hujusmodi purgationis causa exi-
 gatur. ^m

Districtius quoque inhibendo præcipimus, ne locorum
 quorumcunque ordinarii in quibusvis causis quemquam 20
 ultra duas diætas ad respondendum positionibus, vel ad
 ferendum testimonium, vel ad se purgandum, nisi episcopo
 ordinario prius de urgenti aliqua causa ad eum ulterius
 evocandum constiterit, personaliter trahant; sed commit-
 tatur examinatio aliquibus viris idoneis in locis illis, quibus 25
 partes examinandæ, et purgandæ commorantur. Qui in
 aliquo præmissorum hanc nostram constitutionem violare
 præsumperit, duplum damni, quod illatum est parti læsæ,
 restituat.

ⁿ Proviso, quod nec hoc statutum, nec aliquid in eodem 30

¹ Volunt, ut purgandus nihil omnino solvat, præsertim cum ex officio procedatur.

^m *Hic deest* is writ in the MS. by somebody, since the rest was writ.

ⁿ Volunt, ut archiepisc. Cant. sit sub eadem lege episcoporum, nisi per modum appellationis; et quantum ad primaciam legati, utatur illa 35 per commissarios in partibus.

contentum, in aliquo præjudicet jurisdictioni, aut auctoritati archiepiscopi Cant. in quantum archiepiscopus est primas, vel legatus natus; nec canonibus, aut constitutionibus contra simoniacos seu hæreticos editis, per aliquid in hoc statuto contentum quovis modo derogetur. 5

De absentibus causa studii.

Ne falsus studii prætextus excuset absentes a beneficiis, ordinarii locorum in singulis suis visitationibus et capitulis diligentem faciant de absentibus a beneficiis suis curatis inquisitionem, nulliusque absentiam gratia studii in qua-¹⁰ cunque academia approbent, nisi absentes hujusmodi bonarum literarum capaces, et ad adipiscendam doctrinam admodum apti per probationem legitimam sibi commendentur. Ac deinceps caveant prælati, ne senibus beneficium, vel beneficia habentibus (præsilibus collegiorum,¹⁵ seu aularum, aut publicis in sacra theologia, jure canonico aut civili prælectoribus, duntaxat exceptis) a suis beneficiis, prætextu studii, abesse indulgeant, vel permittant: quæ in re sub obtestatione divini Numinis prælatorum conscientias oneramus. Et ut dicta nostra ordinatio²⁰ promptiorem sortiatur executionem, ulterius statuimus, et ordinamus, quod cancellarii, seu vices gerentes utriusque universitatis, in prima sua admissione ad sua officia, juramentum præsentent corporale, alioqui non admittendi, quod bis singulis annis de ineptis et inidoneis hujusmodi per²⁵ singula collegia, aulas, et hospitalia, specialem faciant inquisitionem; quod si quos ibid. etiam juvenes beneficiatos, nulli deditos studio, in otio et deliciis vitam degentes, compererint, de eisdem diœcesanos episcopos, seu ordinarios, ubi beneficiati existunt, cum omni, qua possunt,³⁰ celeritate et diligentia certiores facere non omittant, qui mox eos ad residentiam in ecclesiis suis parochialibus debitam, et hospitalitatis solatium, quæ sub velamento studii desides hujusmodi fraudulenter subtraxerint, canonicè cogant, et compellant.

De hiis, qui, deserta residentia, in cura propria recipiunt stipendia aliunde.

Hoc sacro approbante concilio, prohibemus, ne cantarista vel aliter beneficiatus, propria cura sua, cantaria vel suo beneficio dimisso, alieno deserviat, nec stipendia 5 aliunde percipiat, sub pœna amissionis medietatis fructuum sui beneficii, arbitrio ordinariorum, tempore visitationis eorum, sub testimonio œconomorum, applicandorum ad reparationem ecclesie ornamentorum, et pauperum parochianorum eleemosynas; exceptis illis studentibus in 10 universitatibus, quorum beneficiorum valor ad summam octo marcarum de claro non extenditur.

De concionatoribus.

Item, quoniam, pronunciante apostolo, cognovimus, quod in novissimis diebus instarent periculosa tempora, 15 et quod multi a fide discederent, attendentes spiritibus erroris, videmusque ovile Christi per lupos rapaces Wicleffi, et recentiorum quorundam hæreticorum discipulos, undique periclitari, summa prudentia maximaque prælatorum diligentia huic morbo tempestive succurrendum est, ne 20 malum hoc latius divagando vires acquirat; et ne sero de medicina cogitetur, cum per longas moras malum hoc adeo invaluerit, ut de remedio quodammodo desperetur. Et quia hujus defensionis officium tam per divinas leges, quam per sacros canones ad episcopos, apostolorum suc- 25 cessores, maxime spectat, et ipsi propter suas occupationes multiplices, vel invaliditates corporales, seu occasiones alias, per seipsos in hoc periculoso tempore non sufficiunt ministrare populo verbum Dei, maxime per amplas, et diffusas diœceses; hac sacra synodo statuimus, et ordi- 30 namus, ut episcopi viros idoneos, ° ad sanctæ prædicationis

° Taxetur quælibet diœc. ad certum et determinatum numerum prædicatorum secundum quantitatem, et amplitudinem diœc.

officium salubriter exequendum, pro diœcesium suarum amplitudine assumant potentes opere et sermone, qui greges eorundem (cum ipsi episcopi aliter impediti, hoc nequeunt per se ubique perficere) solícite visitantes, errores et hæreses modo invalescentes exterminent, rectam, et 5 veram fidem, et quæ credenda, quæque fugienda sunt, doceant verbo, et exemplo ædificent, quibus ipsi episcopi necessaria juxta canonem inter cætera de officio ordinarii curent subministrari, episcoporum conscientias apud altis-
simum in hac parte onerantes. Constitutionem quoque 10 provincialem ^ppositam sub titulo “De hæreticis C. reverendissimi,” salubriter editam, quoad ea, quæ sequuntur, innovando atque ampliando statuimus, ordinamus, et decernimus, quod nullus secularis, aut regularis, præterquam in sua ecclesia, ad prædicandum verbum Dei etiam a jure 15 scripto auctorizatus, privilegiove spirituali munitus, officium sive exercitium prædicationis verbi Dei in se assumat, populo, aut clero quovismodo prædicet in Latino sermone seu in vulgari, in ecclesia aut extra, nisi primo archiepiscopo, vel diœcesano illius loci, in quo prædicare 20 sic nititur, se præsentet, et examinationem subeat, sicque deinde tam moribus, quam scientia per ipsum archiepiscopum, vel diœcesanum idoneus ad prædicandum comprobetur. Et postea per eundem cum literis auctenticis ad prædicandum mittatur ad aliquam certam parochiam, 25 vel ad plures, prout eidem archiepiscopo, vel ordinario, secundum qualitatem personæ videatur expediens. Nec etiam aliquis præmissorum, etiamsi per archiepiscopum sive diœcesanum admissus, prædicare præsumat, nisi prius eodem die rectori, vicario, seu curato loci, ubi 30 concionaturus est, ipsius archiepiscopi, seu diœcesani . literas, sub sigillo suo magno ad hæc sibi confectas, ostendit. ^qCætera vero omnia in constitutione provin-

^p Addatur alia pœna.

^q Fiat commissio gratis, et duret hoc statutum usque in proximam 35 convocationem.

ciali supradicta, “De hæreticis C. reverendissimi,” contenta, juxta formam in eadem traditam firmiter observari, et executioni diligentissimæ demandari, etiam hujus præsentis synodi auctoritate decernimus, statuimus, et ordinamus.

5

De hæreticis et hæreticorum libris.

Nostræ sollicitudinis præcipua cura esse debet, statim ut pullulare aliquid cognoscimus, quod fidei christianæ puritatem, vel ecclesiæ Christi concordiam, pacem, et tranquillitatem offendit, illud penitus rescindere, agrum 10 dominicum a noxiis zizaniis et vepribus omni diligentia expurgare. Sane dudum in nostra provincia, quod dolenter referimus, quidam hæresiarchæ damnabiliter excæcati, alios secum in infidelitatis interitum trahere satagentes, libellos nonnullos Latino et vulgari sermone conscriptos, 15 edere, spargere, et publicare curaverunt, contraria fidei catholicæ, et sanctæ matris ecclesiæ doctrinæ dogmata continentes; cujus generis est liber, qui “Parabola Mammonæ iniquitatis” inscribitur. Item alius liber, qui “Obedientia christiani hominis” vocatur. Item transla- 20 tio Novi Testamenti in lingua Anglicana a Willelmo Hychyns, alias Tyndal, corrupta. Item alius liber, qui “Revelatio Antichristi” intitulatur. Item alius liber, qui “Dialogus inter patrem et filium” vocatur. Item alius infamis liber, qui “De sepultura missæ” rythmico 25 sermone vernaculo compositus est. Item alius, qui “Introductio in epistolam Pauli ad Romanos” inscribitur. Item alius, qui “Supplicatio mendicorum” nominatur. Item alius liber, qui “Practica prælatorum,” et alius, qui vocatur “A. B. C. to the prelacy;” et alius, qui vocatur 30 “Defensorium pacis,” et alius, qui vocatur “Dialogus inter generosum, et rusticum.” Item alius in vituperium divi Thomæ, quondam archiepiscopi Cant. Qui quidem libri, una cum multis aliis pestiferis, partim a Willelmo Hychyns, alias Tyndal, partim a Simone Fishe, Willelmo 35

Roy, et Richardo Bryghtwell, eorumque complicitibus compositi sunt.

Quos omnes et singulos libros, infandis et pestilentissimis hæresibus et blasphemiiis refertos, innumeris erroribus plenos, una cum prædictis, et aliis eorundem, et similium auctoribus quibuscunque, hoc sacrosancto concilio approbante, damnamus, reprobamus, et hæreticos esse judicamus et decernimus. Præterea etiam patrum nostrorum vestigiis inhærentes, prohibemus, ne quis in posterum tractatus, opuscula, schedulas, aut libros quoscunque, sacram scripturam aut ejus interpretationem in se continentem, in linguam vulgarem translato, vendere, donare, commendare, emere, imprimere, inscribere, edere, legere, spargere, aut publicare in parte vel in toto, publice vel privatim, vel penes se scienter retinere, absque sui diocæsani in scriptis licentia, præsumat, nisi prius hujusmodi libri episcopo loci exhibiti, atque ab eodem diligenter examinati, atque auctoritate ejusdem comprobati fuerint. Qui vero contra fecerit, ut zizaniorum sator, et hæreticæ pravitatis fautor puniatur. Siquæ vero persona ecclesiastica vel in prædicto excessu, vel in quavis hæresi, vel errore pernicioso, quem illico ad monitionem diocæsani loci recantare recusaverit, manifeste deprehensus fuerit aut convictus, beneficiis, si quæ habeat, hoc sacro approbante concilio, sit ipso jure privatus, et ad dignitates ecclesiasticas quascunque, vel alia beneficia curam animarum habentia, necnon ad curati officium gerendum perpetuo inhabilis reddatur. Et quia multi libri hæretici in lingua Latina a Luthero, Lamberto Pomeriano, Zuinglio, Œcolampadio, Bucero, Melancthono, Carolstadio, Brentio, Jona, Westmero, Heghen Dorphino, Johanne Agricola, Urbano Brensemanno, Andrea Knopkyn, Simone Hesse, Johanne Wyltkith, Ottone Bromselsio Wessello compositi et editi; et quidam etiam alii libri nullius auctoris nomine procedentes, ejusmodi est liber ille, qui “De veteri et novitio Deo” inseribitur; item alius, qui “Piæ

precaationes," alius qui "Œconomia christiana" vocatur^r; omnes innumeris erroribus et pestilentissimis hæresibus pleni brevi gregem dominicum infecturi videntur, si in vulgus prodire, et passim ab omnibus, nihil in eis non rectum subesse suspicantibus, lectitari possent. Et alii⁵ etiam ejusdem generis libri, aliis nominibus et titulis quotidie novi parantur et eduntur. Ad occurrendum huic imminenti malo, hoc sacro approbante concilio, prohibemus, ne quis librum quemcunque sub prædictis titulis, aut auctorum præfatorum, aut quorumcunque aliorum de¹⁰ novo imprimendorum nomine inscriptum aut compositum, vel in posterum componendum, habere, legere, edere, publicare, seu penes se retinere præsumat. Quod si fecerit, ut de hæresi suspectus habeatur, et puniatur, nisi forte episcopus loci eidem propter singularem ejus doc-¹⁵ trinam, fideique integritatem hujusmodi librum, sive in lingua vernacula sive Latina editum, ad effectum impugnandi, eundem habere, legere, vel penes se retinere concesserit; nova vero opera quæcunque, ad sacram scripturam, ejusve interpretationem, seu ad dogmata eccle-²⁰ siastica pertinentia, cujuscunque fuerint auctoris aut tituli, ne prius edantur aut publicentur, præcipimus, quam ab episcopo loci examinati et comprobati fuerint, sub pœna prædicta.

De clericis convictis.

25

Statuimus, et præsentis sacræ synodi auctoritate ordinamus, quod quilibet sacerdos, diaconus, vel subdiaconus, qui vel de criminibus gravioribus, videlicet, de crimine proditiōnis, matricidii, homicidii voluntarii, furti per insidias in viis publicis, vel per effractionem ecclesiarum³⁰ aut domorum commisi, vel super crimine violenti raptus mulierum, incendii domorum aut agrorum voluntarii, coram iudice laico convictus fuerit, et traditus ordinario loci; si postea de crimine hujusmodi ipsius ordinario, vel

^r Hic desunt nomina tam nonnullorum librorum, quam auctorum³⁵ eorundem. *This is writ by some modern hand.*

per confessionem partis, aut per probationes legitimas coram eodem canonice factas, constiterit, clericus hujusmodi sit coram ordinario convictus, perpetuis, absque spe aliqua purgationis admittendæ, custodiatur carceribus, et omni beneficio ecclesiastico, si quod habeat, censeatur ipso facto privatus. Quod si clericus hujusmodi super criminibus prædictis, aut eorum aliquo, ut præfertur, coram iudice laico convictus, de iisdem aut eorum aliquo graviter apud loci ordinarium suspectus vel defamatus fuerit, et nihilominus facta per ordinarium infra annum inquisitione legitima, clericus hujusmodi per confessionem suam, aut per alia legitima probationum genera, super eisdem vel eorum aliquo legitime, ut præfertur, minime vincatur; quia tamen sua culpa in tantam infamiam, in scandalum cleri, videtur incidisse, ille antequam ad purgationem faciendam admittatur, per unum ad minus annum integrum in vinculis in areta carceris custodia detineatur, tribus diebus singulis septimanis illius anni solummodo pane et aqua aut cervisia refectus. Et post lapsum anni, si tunc ad purgationem faciendam hujusmodi clericus petat se admitti, certi dies et locus idonei, in quibus hujusmodi purgatio recipi debeat, per ordinarium designetur, fiantque locis convictionis et purgationis sufficientes monitiones, citationes, et publicationes purgationis indicendæ, viis et modis juxta juris ordinem seu morem consuetum, pro opponere volentibus contra hujusmodi purgationem, ut die et loco præfixis, qui sua interesse putaverint, si velint, in loco purgationis indicendæ intersint. Quibus die et loco purgationis recipiendæ, auditis per ordinarium allegatis hiuc inde et propositis, si ordinarius clericum illum ad purgationem faciendam admittendum existimaverit, cum sex ad minus probis et honestis viris in forma juris juratis, et non aliter, ad eandem admittatur. Quæ quidem omnia tam in prædictis, quam in aliis convictis clericis ordine ecclesiastico etiam prima tonsura, priusquam hujusmodi majora scelera commise-

rant, initiatis, qui tonsuram et habitum suo ordini competentem gerere consueverint, observari volumus, quamdiu ordinarii ad custodiam illorum, qui per ordinis vel saltem primæ tonsuræ ante commissionem illorum scelerum, pro quibus coram iudicibus laicis fuerant convicti, susceptio-5 nem ad clericatum minime assumpti fuerunt, inviti non arcentur. In convictis vero et incarceratis clericis pro aliis criminibus, quam prædictis, per purgationem liberandis, nolumus antiqua jura et ecclesiæ consuetudinem immutari; nisi quod illud etiam exacte observandum 10 præcipimus, ne hoc casu faciliter liberentur, nec perfunctorie pro eis purgatio admittatur.

De vestibus et indumentis clericorum.

Quoniam ad aliquot annos jam abusus clericorum in vestibus et indumentis longe magis invaluit, quam antea 15 fieri consuevit, unde non mediocrem apud vulgus invidiam sibi conflarunt, et ingentem obloquendi præstiterint ansam, nimirum ecclesiæ bona in apparatus nimis sumptuosum prodigentes; ideo ista sacra synodus remediis quibusdam opportunis huic malo duxit quanto citius oc- 20 currendum. Quamobrem statuit, decrevit, et ordinavit, quod nemo in sacris ordinibus constitutus, vel beneficium assecutus ecclesiasticum, toga quavis utatur publice, quæ serica sit, ornatave pretiosis pellibus, nisi prælatus, ordinis senatorii, vel alicujus baronis ad minus filius, aut frater, 25 vel nisi fuerit de cancellaria domini regis, vel alicujus archiepiscopi, vel episcopi vicarius generalis, aut officialis principalis, archidiaconus, seu aliter in dignitate ecclesiastica constitutus, seu ex universitate aliqua graduatus; quibus licebit uti sericis sumptuosisque pellibus, prout, 30 secundum eorum gradus in universitatibus susceptos, uti permissi sunt, et consueverunt. Item statuit et decrevit, quod nemo in sacris ordinibus constitutus, in tunica sua utatur chameloto, nisi fuerit ad minus artium magister, vel in legibus baccal. Nec in epitogiis quisquam præ- 35

sumat uti velveto, aut sarcineto, nisi fuerit, ut præmittitur, graduatus, vel beneficium assecutus ecclesiasticum; sed nec cuiquam in pileo suo velveto uti liceat in futurum. Nam honestatem, et modestiam in suis indumentis clericos omnes exhibere decet, potius quam splendorem, 5 vel pompan; sed et juxta pristinam sacerdotum laudabilem consuetudinem, sacrorumque patrum instituta, semper extina vestis, quam quisque, præterquam itineris gratia in publicum exiens, gerit, sit talaris, hoc est, neque nimia longitudine caudam trahens, neque nimia brevitatem 10 crura tibiasque demonstrans; sit eadem quoque superius proxime sub prento clausa pariter, et inferius tam honeste collecta, ne fimbriis ipsius togæ patulis, et diffluentibus conspicua fiant, quæ tegi magis, et operiri pro honestate clericali conveniret. Manicis quin etiam togæ suæ quis- 15 que congruis, et decoris utatur, non pendiolis, aut notabiliter in latitudine, longitudine, vel angustia peccantibus. Nullus præterea clericus, nisi cui pro dignitate sui gradus conveniat, annulum aureum, vel deauratum gestet in digitis; nullus indusiis, aut camisiis, quas vocant Phry- 20 giatis, hoc est acu laboratis, auro, sericove contextis, utatur. Nullus conspiciendum se non indutum toga publicitus ostendat. Nullus pileo cum ligulis, aut corrigiis laneis assutis, aut contextis, caput operiat. Nullus caligis varii coloris, aut cæsuris panni sericive desuper 25 insertis, se induat. Nullus calceos, aut sotulares cum ungulis utriusque prominentibus, more laicorum, pedes tegat. Nullus absque tonsuris foras prodeat, quin et ita tonsuratus incedat, ut infima pars auris queat liquido conspici. Ut igitur in summa dicatur, singuli clerici, maxime 30 sacris in ordinibus constituti, vestibus incedant ejusmodi, quæ materia, colore, compositione, modoque utendi, clericalem ordinem haudquaquam dehonestent. Si quis vero contra statutum, et ordinationem dictam agere deprehensus fuerit, is primo per ordinarium, ejusve officialem, aut com- 35 missarium, decanumque ruralem moneatur, quatenus erro-

rem suum reformet, nec deinceps recidat in eundem. Quod si per triduum in obstinatio sua steterit, aut emendatus postea reinciderit, a celebratione divinorum suspendatur per mensem. Quod si nec sic emendatus fuerit, tunc iterum suspendatur, donec resipiscat realiter cum effectu.

De clericis venatoribus.

Quum sacerdotes, et clerici in sacris ordinibus constituti, canes venaticos loris more laicali ducere, et accipitres manibus per civitates, et loca publica gestare nunc dierum 10 non verentur; nos tantam clericorum impudentiam pœnali lege reprimere cupientes, statuimus, ut quicumque clericus in sacris ordinibus constitutus, vel beneficium adeptus ecclesiasticum, qui canes sic ducere, et accipitres, aut aves aucupes per vicos et plateas, in villis, vel urbibus 15 quovis modo gestaverit, a celebratione divinorum ipso facto per unum mensem sit suspensus.

De clericis et religiosis lapsis in vitium carnis.

Quum nullum vitium æque ut carnis gravet infamia, et ministros Domini deceat mundities et sanctitudo, quoniam ipse mundus, et sanctus est; ideo statuimus, et ordinamus, ut subdiaconus, aut diaconus, qui in simplici fornicatione deprehensus, vel confessus, vel convictus fuerit coram ordinario suo, singulis quartis, et sextis feriis omnium hebdomadarum unius mensis in pane angustiae, 25 et aqua doloris in carcere maneat. Ita ut in singulis ordinum prædictis duplicetur pœna pro adulterio, triplicetur pro incestu. Et in cæteris carnis spurcitiis pœna crescat, ut impuritas crescit, et turpitudine; quod si etiam sacerdos, curatus, vel religiosus sit, aliquid illi præter 30 cæteros addatur ad pœnam, veluti qui duplicis voti sit reus, et ordinis, et professionis. Ut hæc observentur, conscientias prælatorum oneramus; et ut infamiam vitent, quæ ad illos recurret, nisi severiter in impuros ani-

madvertant, in domino exhortamur. Incorrigibiles vero juxta sacrorum canonum statuta deponantur. Quod si quispiam ex his in lupinari, aut ullo alio loco infami deprehensus sit, in quo fama est pudicitiae prostitutiones publice aut secretae exerceri, illi augeatur praescripta poena 5 ordinarii arbitrio juxta vitii qualitatem.

De simonia vitanda.

Quanta autem simoniae infamia contra nostri temporis tam seculares, quam cujuslibet ordinis religiosos invaluit, quis est qui ignorat? Non enim precibus et obsequiis 10 tantum, sed et apertis muneribus beneficia, et praelaturas non modo vacantes, sed de verisimili vacaturas, in animarum suarum gravissimum periculum his proximis annis absque rubore, et Dei timore aliquo comparaverunt; quorum ambitione factum est, ut electionum saluberrimae 15 formae, quae per canones liberae esse deberent, jam multis annis vel fraudibus obtenebratae sunt, vel ad compromissi necessitatem redactae. Ut itaque tanto scandalo salubri aliquo remedio, quanto citius et melius fieri possit, consulamus; praesentis sacrae synodi auctoritate praecipimus, et 20 mandamus, ut episcopi hujus Cant. provinciae singuli in suis dioecibus diligenter advertant, ne talia de caetero committantur; curentque per se, et ministros suos, maxime quos in praelatorum electionibus tanquam directores et consultores interesse continget, ut electiones hujusmodi 25 secundum sacratissimos canones, et indulta principum, deinceps libere pro arbitrio eligentium procedant, fraudesque, et pactiones, per quas in hujusmodi electionibus recta eligentium conscientia captivetur aut seducatur, penitus secludantur; singulique locorum ordinarii in suis 30 visitationibus, et quoties necessitas postulaverit, diligentem in suis dioec. faciant inquisitionem, an contra aliquos intra easdem ulla simoniaca labis nota orta sit. Et si quempiam, Dei timore postposito, per pecuniae et munerum sordes praelaturam, vel aliud quodcunque bene-35

ficiū ecclesiasticū adeptū fuisse compererint, pœnis jam a jure communi contra simoniace ^spromotos salubriter adiuentis, in eundem acriter animadvertant; ut quarum pœnarum desuetudo obliviosa audaciam jam aliquot annis præbuit delinquendi, earundem nunc innovatio, et irre-⁵missibilis executio cunctos in officio contineat, et a delinquendo colibeat.

De hiis, qui pactionem faciunt cum præsentatis.

Ejusdem auctoritate concilii ordinamus, ac statuimus, ut nullus patronus spiritualis pro pensione, quam sibi, et ¹⁰ ecclesiæ suæ præterdit debitam, præsentatum a se jurare cogat de pensione solvenda, vel aliter de novo sibi obligari. Cum istiusmodi juramenta et obligationes nonnihil in se habeant suspicionis contractus simoniaci; et patronus, si jure pensionem petat, etiam citra præsentati jura-¹⁵mentum, aut obligationem aliunde remedium habeat contra negantem de jure communi. Idem eadem auctoritate mandamus et præsentando, ne hoc juramentum aut obligationem præstet, immo potius beneficium recuset; et nihilominus si ob hanc causam repulsum se fuisse pro-²⁰bare possit, et patronus in pœnam ea vice careat jure præsentandi, et ordinarius velut hujus vicis patronus, prout illam esse volumus et ordinamus præsentati decreto, clerico repulso ob hanc causam tantum suo jure beneficium illud, ad quod præsentandus erat, conferat, quum ²⁵æquum non sit, ut ulli obsit sua probitas. Quod si et patronus jusjurandum exigat, et clericus præstet; et hunc inhabilem ad hoc beneficium, vel ad ullum aliud ecclesiasticum intra proximum triennium censemus et decernimus, et illum, prout supra, jure patronatus pro ea ³⁰vice privamus.

^s *Promotos* is writ in the margin by some modern hand instead of *convictos*, which is blotted out in the MS.

De otio vitando, et honesta clericorum conversatione.

Quia desidia mater est omnium quodammodo vitiorum, hoc sacrum concilium omnibus curatis, rectoribus, vicariis, et cantaristis mandat et præcipit, quod peractis divinis officiis, sint deinceps occupati in studiis, orationibus, lectionibus, aut aliis honestis rebus et negotiis, quæ suam deceant professionem; videlicet, instruendo pueros in alphabeto, lectura, cantu, aut grammatica; et tribus in hebdomada diebus, tres vel ad minus duas horas in sacræ scripturæ, vel alicujus doctoris approbati lectione, cessante legitimo impedimento, se exerceant. De qua re diligenter in suis visitationibus inquirant ordinarii, ut sacerdotes otiosos, et tempus suum male terentes, severe castigent et puniant. Et quia nimia sacerdotum inter laicos conversatio nonnulla pericula, præter ordinis sui contemptum, gignere solet, singuli in suis diœc. episcopi, et cæteri ordinarii curent, quod rectores, vicarii, curati etiam et cantaristæ, qui domos suis beneficiis pertinentes habent in rectoriis, vicariis, aut cantariis suis, et non alibi, nisi itineris aut infirmitatis gratia, pernoctent. Et quod si plures in eadem villa sint sacerdotes, simul, et non separatim, quatenus judicio ordinarii commode fieri potest, communas habeant. Et quia non solum a malo sed ab omni specie mali secundum apostolum abstinendum est, id est, ab eo quod mali apparentiam habet, aut suspensionem sinistram gignere, aut scandalum populo præbere possit, abstinendum est; præsentis sacræ synodi decreto statuimus, ac præsentis synodalis concilii auctoritate districtè inhibemus, ne quis clericus in sacris constitutus, ludos aliquos, jure canonico vel regni aut regis auctoritate prohibitos, quovismodo exerceat aut utatur; loca suspecta aut malorum iniquorumque consortia omnino devitet; tabernas, in quibus quodvis genus potus

^t F. *suspicionem.*

passim venditur, non frequentet, nisi aliter necessitas cogat, aut in iis quovismodo moram faciat; mulierum colloquia suspecta nullatenus habeat. Quod si per ordinarium suum aut alium quemvis sufficienti auctoritate super aliquo præmissorum monitus non resipiscat, prima 5 vice ab executione sui officii per integram hebdomadam suspendatur; et crescente in hac parte ejus contumacia, crescat et hujusmodi pœna pariformiter. Et si nec sic resipiscat, si cantarista aut aliter beneficiatus existat, tertiam partem fructuum cantariæ, sive beneficii sui ipso 10 jure sit privatus, in pauperum subventionem, et alios pios usus discretione ordinarii distribuendorum, et convertendorum, donec resipiscat, et ab hujusmodi excessibus abstineat; si vero nec beneficiatus nec cantarista fuerit, sed ex solo stipendio vivens, si tertio, ut præfertur, monitus 15 se non corrigat, ab altari remotum se noverit, donec et quousque ab hujusmodi excessibus plene abstineat. Item quia, ut ait sapiens, “ Multa mala docet otiositas;” ad hoc pestiferum virus evitandum et eliminandum, præsentis sacræ synodi decreto præcipimus, et firmiter in- 20 jungendo mandamus sub pœna suspensionis ab officio et beneficio, ut quilibet in sacris constitutus, et præsertim sacerdotes stipendiarii tres horas vel ad minus duas in sacræ alicujus scripturæ vel approbati doctoris lectione singulis diebus, cessante legitimo impedimento, se exer- 25 ceant.

De ludimagistris et uniformi doeendi modo.

Quia vetus est adagium: “ Quod nova testa capit, inveterata sapit:” et: “ Qualis est moderator in civitate, talis est et populus:” hoc sacro approbante concilio, 30 statuimus, quod præceptores scholarum grammaticalium sint præter eruditionem, quatenus fieri potest, viri catholici et probi, et ut primum omnium doceant pueros sibi traditos simplicem fidei et agendorum et fugiendorum summam. Et ne pueris rudibus perlegantur opuscula, 35

quæ puerorum mores aut fidem videbuntur corruptura, neque ulli alii libri in quibus, quasi per lusum puerilia ingenia infici possent. Et quum vel propter pestem laborantem in locis ubi hujusmodi publicæ scholæ sunt, aut propter mortem præceptoris, ut plurimum contingit, 5 quod qui anno aut biennio sub uno præceptore grammaticam addiscere cœpit, illo relicto, cogitur novum adire præceptorem, apud quem alius est docendi modus, ut pene diversus est apud omnes; atque ita fit, ut rudes adhuc in grammatica magnum ex hoc sentiant in provec- 10 tione studii detrimentum; ad communem igitur utilitatem totius provinciæ Cant. hoc sacro approbante concilio, statuimus, ut post annum a publicatione præsentium unus et uniformis sit docendi modus per totam provin- 15 ciam Cant. Nullus auctor regularum seu præceptionum grammaticalium pueris in grammatica iustituendis ediscendus proponatur, nisi quem archiepiscopus Cant. simul cum quatuor aliis suæ provinciæ episcopis, quatuor abbatibus, et quatuor archidiaconis in hac synodo deputandis, hoc anno proximo sequenti præscripserunt pueris perle- 20 gendum; qui etiam habeant potestatem formulam institutionis grammaticorum præceptoribus præscribendi. Ludorum vero grammaticalium magistri tam admissi, quam admittendi, juramenti vinculo per locorum ordinarios ad observandum omnia in hoc statuto contenta, quatenus eos 25 concernit, astringantur, maxime hii, qui in locis insignioribus publicas scholas salario publico vel privato tenent.

De inquisitione habenda tam super hæretica pravitate, quam de modo studendi in universitatibus.

Quia, fonte corrupto, necessum est rivulos inde fluentes 30 impuros et insalubres esse; constatque universitates illas Oxon. et Cantabrig. fontes esse, unde rivuli omnium scientiarum profluxerunt; qui quidem fontes, si fuerint corrupti, si errorum et hæresium maculis conspurcati fuerint, quantum timendum est, ne ex illis fontibus pro- 35

deant, qui universum regnum suis hæresibus inficiant! Ut igitur sanæ doctrinæ eruditioni in ipsis fontibus consulatur, errorumque et hæresium in ipsis omnis occasio tollatur; hoc sacro approbante concilio, statuimus et ordinamus, quod episcopus Lincoln. ad universitatem⁵ Oxon. et episcopus Elien. ad Cantabrig. universitatem, infra suas jurisdictiones respective existentem, quamprimum et quoties opus fuerit, accedant, et ibid. supra hæretica pravitate diligenter respective inquirent, et puniant quoscunque in hac parte delinquentes. Et insuper ad-¹⁰hibitis sibi cancellariis prædictarum universitatum, seu eorum vices ibidem gerentibus, cum ipsorum, consilio, consensu, et assensu, super debito in studiis modo habendo, ordinem statuunt, atque constitutionem provincialem bonæ memoriæ domini Arundell, Cant. archiepiscopi, titulo¹⁵ “De hæreticis,” incipien. “Feciales,” in hac parte factam, una cum hac nostra ordinatione ibidem publicent; et postea annuatim in utraque universitate prædicta easdem, simul cum hac nostra ordinatione, publice repeti, et executioni demandari faciant; singulis annis consimilem²⁰ visitationem et inquisitionem, ac quoties opus fuerit, studiorum ordinationem, in utraque universitate prædicta, juxta constitutiones prædictas faciendo. Quod si aliquo alio tempore eosdem episcopos, vel eorum commissarios, ad dictas respective universitates pro hæreticæ pravitatis,²⁵ aut aliorum excessuum reformatione, accedere contingat; totiens, quotiens sic fecerint, jus commune, consuetudines, et antiqua, tam ipsorum episcoporum, quam universitatum privilegia inviolabiliter observentur, quibus nolumus ullo modo per præsentem constitutionem derogari. ³⁰

Ut numerus debitus et conveniens religiosorum in unoquoque monasterio perpetuo habeatur.

Nihil magis laicos, eos potissimum, qui religiosorum locorum fundatores existunt, hoc nostro tempore a similium locorum fundatione deterret, quam quod vident³⁵

loca religiosa carere numero tum religiosorum, quum aliorum pauperum, quos vel secundum primævam fundationem, vel secundum portionem reddituum, quos nunc possident, sustinere et alere deberent. Statuimus itaque et ordinamus, ut numerus religiosorum debitus in uno-5 quoque monasterio deinceps habeatur et perpetuo servetur; oneribus ordinariis atque extraordinariis proven- tumque prædiorum, per maris et fluviorum inundationem, et alioquin, damnis et ruinis pro tempore, propensis et consideratis.

10

De educatione et exercitio religiosorum.

Quam ex nulla re magis monasteria collabi soleant, quam cum ignari et rerum agendarum imperiti monasteriis præficiuntur, atque ita expediat habere plures in singulis religiosorum domibus, qui tam in temporalibus quam 15 in spiritualibus modum et usum calleant, ne si quando religiosorum domus vacare contingat, non habeant inter se idoneum de gremio, quem defuncto substituant; statuimus et ordinamus, ut in quolibet monasterio, et loco religioso sit, juxta Clement. “Ne in agro dominico,” in- 20 structor aliquis grammatices sufficienter eruditus ad informandum religiosos in grammatica et aliis primitivis scientiis; ex quibus illi, qui in singulis locis ad capes- sendas literas aptiores fuerint juxta facultatum possessionem eorundem, mittantur ad universitatem Oxon. vel 25 Cantabrig. ad studendum in sacris literis, ut eo modo cognita lege divina, magis convalescat observantia veræ religionis. Et ut abbates et priores diligenter et assidue curent suos religiosos subditos juniores per alios suorum monasteriorum proveciores, in regulis, constitutionibus, 30 et ceremoniis sui ordinis institui et informari. Et quos ad administrationem spiritualium seu temporalium aptiores inter suos fratres arbitrentur, eos in administrationibus competentibus exercere satagant; officia cellarii, camerarii, hospitalarii, et alia tum claustralis observantiæ, 35

quum exterioris industriæ, fratribus ad hoc aptioribus ita impertiendo et committendo, ut in utrisque vicissim triti et exercitati, ad abbatis seu prioris officium, cum vacaverit, habiliores reddantur.

De recipiendis apostatis, et aliis religiosis pœnitentibus. 5

Quum inter opera charitatis numerari soleat, si quis errantem ab errore revocet, et ecclesia nunquam claudat gremium redeunti; statuimus et ordinamus, quod religiosi, qui prætextu capacitatum, seu literarum suorum præsentium, vel alias superioribus sive invitis, sive consentientibus, se ab observantia regulari absentarunt in mundo aliquamdiu degentes, si pœnitentes fuerint, et bono spiritu ad loca suæ professionis redire nitantur, dictorum locorum abbates seu priores ipsos in sua monasteria recipere, et cum omni charitate, quantum per statuta religionis possunt, in iisdem tractare teneantur. Illis duntaxat exceptis, qui diœcesano loci, ex signis et judiciis vehementibus, videantur in necem abbatum, priorum, seu fratrum sui monasterii vel olim conspirasse, vel in posterum conspiraturi, vel eandem necem alioqui molituri. Existimabitur autem bono spiritu reditum ad suum monasterium religiosi precari, si quemvis locum, gradum, aut conditionem in eodem pro sui abbatis aut prioris secundum regulam arbitrio humiliter acceptet et sernet; et per testimonium proborum virorum coram abbate, priore, seu ordinario suo, si requiratur, constare poterit, eum, dum extra monasterium agebat, vel saltem per annum ante hujusmodi petitionem proxime præcedentem, si in seculo diutius commoratus est, honeste fuisse conversatum et propositum habuisse redeundi. Quod si taliter receptus postea a suo monasterio, deserta religione, discesserit, eum postea superior ejus in suum monasterium recipere minime hujus vigore statuti teneatur. 30

Quod literæ ex falsa suggestione impetratæ non suffragentur apostatis.

Præterea statuimus et ordinamus, quod nullus religiosus, qui tria cujusvis probatæ religionis vota emiserit, possit per aliquam dispensationem etiam apostolicam, 5 etiam sub plumbro concessam, suum monasterium, domum, hospitale, sive collegium exire, aut aliquod beneficium, servitium, aut cantariam acceptare, nisi prius coram ordinario loci, in quo moratur, suo primitus abbate, priore, magistro, sive superiore ad hoc vocato, causam sive causas 10 in hujusmodi dispensationis suggestionem expressas, veras ac justas esse et fuisse probaverit; et pro sic probatis per eundem ordinarium declarari et decerni obtinuerit. Qui contra fecerit, tanquam verus apostata per suum abbatem, priorem, magistrum, sive superiorem quemcunque apprehendi, 15 corrigi, et puniri licite poterit, juxta canonicas sanctiones contra apostatas salubriter editas, atque juxta statuta, ordinationes, et consuetudines laudabiles loci illius, a quo sic illicite recesserit.

De ecclesiis appropriatis et hospitalibus.

20

Curent quoque episcopi singuli in suis diœcesibus, ut proprietarii faciant distributiones debitas in parochiis appropriatis, juxta juris exigentiam, sub pœna sequestrationis fructuum; et quod infra annum a tempore publicationis præsentis statuti, in singulis ecclesiis parochialibus, 25 monasteriis appropriatis, quarum proventus ad id sufficiant, judicio ordinarii vel loci diœcesani habentis jurisdictionem episcopalem, canonicè instituaturs unus vicarius perpetuus, cum sufficienti portione, secundum proventus ecclesiæ appropriatæ quantitatem et qualitatem curæ animarum; 30 et quod infra triennium a publicatione præsen. idem vicarius habeat sufficientem mansionem sumptibus ipsorum proprietariorum (modo emolumenta ex eisdem ecclesiis

propriariis provenientia ad id sufficiant) primitus erectam, et per eundem vicarium postea sustentandam et manutenendam. Et casu, quo emolumenta prædicta ad hoc non sufficiant (quod intelligi volumus ex ipso, quod ad novem libras non extendant) redeat ecclesia in pristinum statum, et instituat ibidem rector, sicut ante appropriationem fieri consuevit. Hospitalium quoque quorumcunque fundationes, quibus jam magnus cernitur abusus, serventur juxta Clementinam “De religiosis domibus: Quia contingit:” et tam proprietarii prædicti, 10 quam etiam hii, qui hospitalibus præsent, ad omnia, de quibus supra respective observanda, per fructuum sequestrationem, censuras ecclesiasticas, et alia juris remedia ordinariorum arbitrio cogantur.

De abusibus in capellis sancti Johannis et similium. 15

Quoniam in diversis partibus hujus regni tam milites et alii, qui sunt de religione crucis signatorum hospitalis sancti Johannis Jerosolymitani, in capellis suis vocatis “Lawless churches and chapels,” quam illi in turri London. et alii complures alibi in ecclesiis seu capellis 20 admittunt alienos parochianos ad clandestinorum et illicitorum conjugiorum solemnizationem, etiam bannis non editis, et ad aliorum perceptionem sacramentorum et sacramentalium, in ecclesiæ scandalum et animarum multarum manifestissimum periculum; prohibemus itaque, ne 25 quis deinceps in ecclesiis seu capellis antedictis, vel aliis exemptis, et non exemptis, alterius parochiæ parochianum, nisi in casibus a jure permissis, ad solemnizationem matrimonii, sive bannis editis sive non editis, vel aliorum sacramentorum perceptionem, sine licentia ordinarii, admittat, 30 seu eorum aliquod administret, sub pœna excommunicationis, quam contravenientes atque eorum fautores, necnon omnes, qui matrimonium in aliqua hujusmodi ecclesia vel capella, absque licentia diœcesani, solemnizare procurant, seu eucharistiam in festo Paschatis vel circiter, 35

absque licentia sui proprii curati, seu saltem diœcesani, suscipere præsumpserint, noverint se ipso facto incur-
suros; a qua a nemine absolvi possunt, præterquam ab
episcopo, infra cujus diœcesim hujusmodi ecclesiæ vel
capellæ situatæ sunt, aliis tam ordinariis, et curatis, quam 5
partibus etiam læsis prius satisfact. Et præterea ipsi
sacerdotes huic ordinationi aliqua ex parte contrave-
nientes, ad quodcunque beneficium ecclesiasticum, per
septennium proxime sequens, ipso facto sint inhabiles.

De dilapidationibus.

10

Salubriter ab Edmundo, olim Cant. archiepiscopo, ex-
titit ordinatum, ut, decedente rectore, ex bonis ipsius
tanta portio per loci ordinarium deduci deberet, quanta ad
reparandas ecclesiæ, et aliarum ejusdem beneficii ædium
ruinas videretur sufficere; nos eidem ordinationi addere 15
cupientes, præsentî decreto statuimus et ordinamus, ut
beneficiati, qui deinceps aliquid ex bonis prædecessorum
suorum, sub nomine vel prætextu reparandarum ædium,
vel supplendorum ecclesiæ defectuum, ex decreto ordi-
narii, compositione cum hæredibus, executoribus, vel ad-20
ministratoibus bonorum defuncti, vel alio quocunque
modo acceperint, illud totum in earundem ædium repa-
ratione, et defectuum earundem suppletionem infra bien-
nium a tempore receptionis exponere teneantur, deductis
expensis (si quæ expositæ fuerint) circa litem et recupe-25
rationem dictæ summæ receptæ. Quod si incumbens
resignaverit, aut decesserit, seu alio quocunque modo a
beneficio suo recesserit, tunc summa per eum pro dilapi-
dationibus recepta, et non exposita, relinquatur, et realiter
tradatur futuro successorî, qui, sicut dictam summam 30
nomine dilapidationum recepit, ita in eosdem usus ex-
ponat, ut supra dictum est. Et ad observationem præ-
missorum in sua institutione, sive admissione juramentum
præstent corporale; alioqui institutio ipsa, sive admissio
ipso jure nulla censeatur.

35

IX.

Papæ Rom.
PAULI IV. 4.

Sede Cant.
vacante.

Anno Christi
1558.

Reg. Angliæ
ELIZAB. I.

Convocatio per breve Elizabethæ reginæ, sede archiepiscopali vacante, decano et capitulo Cant. directum 24 Jan. 5 M.D.LVIII. celebrabatur. Ex Regist. Convoc.

In quo brevis conceditur, quod convocatio fiat in templo D. Pauli London. vel alibi.

VICESIMO quarto Januarii die episcopo London. cum episc. Wigorn. Cov. et Lichf. domum capitulum S. Pauli intrantibus, ac more solito sedentibus, Henricus Cole LL.D. vicarius generalis decani et capituli Cant. nomine eorum præsentavit prædictis episcopis literas commissionales decani et capituli Cant. Quibus lectis, prædicti episcopi acceptaverunt onus commissionis in se. Deinde episc. London. exhibuit certificarium, et continuavit in diem Vener. prox. 27. Jan.

Quo die episc. London. commissarius, cum cæteris episcopis, Jo. Winton. Rich. Wigorn. Rad. Cov. et Lichf. Jo. abbate Westm. una cum clero convenerunt in choro

Convocatio per breve] Queen Elizabeth succeeded to the throne on the 17th of November 1558, and a parliament was summoned for the 23rd of January following. The convocation was opened on the 24th of the same month, and its proceedings are given at length in the Hist. of Conferences, p. 18. Comp. Strype, Ann. vol. i. P. i. p. 80. Neal, Pur. vol. i. p. 98. Heylin, H. R. p. 185. Fuller, Ch. H. cent. xvi. b. 9. p. 54. Collier, vol. ii. p. 413. Lingard, vol. v. p. 153.

The first article commonly read thus, "in sacramento altaris virtute verbi Christi a sac. deb. prol. existentis," is given, probably with more accuracy, in the Wake MSS. as follows, "in sacr. alt. virtute Christi verbo suo, a sacerdote debite prolato, assistentis." Misc. 40. p. 123.

D. Pauli. Ubi missa de Spiritu Sancto finita, intrarunt domum capitularem; et præconizatione facta, et inferiori domo evocata, exposuit episcopus ibidem causam convocationis, et quod non futura sit concio, pro more, quia sedes archiepiscopalis destituta existit, et quia consilarii 5 regii in mandatis dederunt, ne conciones in eadem ecclesia fierent, donec de beneplacito reginæ constaret. Tum declaravit, quod decanus et capitulum Cant. interesse nequeunt, et commiserunt vices suas prædicto episcopo, &c. Deinde episcopus London. monuit, ut eligerent sibi 10 prolocutorem; et electum præsentarent die Vener. prox. intra 9. et 10. si parliamentum tunc non habeatur; alioquin ad horam 3. post meridiem. Et continuavit ad diem Vener. prox.

Quo die episc. London. etc. jussit accersiri prælatos 15 inferioris domus, et ibidem dom. Henricus Cole, decanus Pauli, et Jo. Harpsfield, archidiaconus London. præsentarunt oratione Latina Nicolaum Harpsfield prolocutorem, qui orationem fecit et admissus est. Tandem episcopus London. continuavit usque ad diem Vener. prox. si par- 20 liamentum non habeatur; alioquin inter secundam post meridiem, etc.

Quo die Veneris episc. London. commissarius sciscitavit, an clerus inferioris domus aliquid excogitavit, quod vellent exponere illo die. Ubi prolocutor, cum Tho. 25 Raynolds, Jo. Harpsfield, et Will. Chedsey responderunt, se nescire, ob quam causam, et quibus de rebus tractaturi sint. Et rogarunt ut ratio ineatur, quomodo religio posset conservari. Quibus episcopi responderunt, quod eis expedire videtur, ut clerus, etc. preces faciant dominæ 30 reginæ, ne quid oneris imponatur clero in illo parlamento. Deinde tractaverunt de supplemento subsidii, qua ratione sit solvendum. Et tunc episcopus London. continuavit in diem Veneris 17. Febr.

Quo die episcopus London. commissarius continuavit 35 in diem Sabbati 25. Febr.

Quo die episcopus London. commissarius convocavit prolocutorem et clerum. Qui quidem prolocutor porrexit eis quosdam articulos in scriptis, quos dictus clerus, ut asseruit, excogitavit ad exonerationem conscientiarum suarum, et protestationem fidei suæ. Et petierunt, ut ipsi episcopi sint duces sibi hac in re. Et tunc episcopus London. continuavit in diem Martis.

Quo die ult. Febr. A. D. M.D.LVIII. episcopus London. commissarius, etc. et clerus inferioris domus exhibuerunt articulos suos in priori sessione conceptos, quos lectos episcopi præsentandos promiserunt superiori domui parliamenti crastino die. Et continuavit usque in diem Veneris.

Sequuntur articuli cleri^a.

Reverendi in Christo patres, ac domini colendissimi. Quoniam, fama publica referente, ad nostram nuper notitiam pervenit, multa religionis christianæ dogmata publico et unanimi gentium christianarum consensu hactenus recepta et probata, ac ab apostolis ad nos usque concorditer per manus deducta, præsertim articulos infra scriptos, in dubium vocari; hinc est, quod nos Cant. provinciæ inferior secundarius clerus in uno (Deo sic disponente, ac serenissimæ dom. nostræ reginæ, decani ac capituli Cant. mandato, brevi parliamenti ac monitione eccles. solit. declarat. id exigente) convenientes, partium nostrarum esse existimavimus, tum nostræ, tum eorum, quorum cura nobis committitur, æternæ saluti omnibus, quibus poterimus, modis prospicere. Quocirca majorum nostrorum exemplis commoti, qui in similia sæpe tempora inciderunt, fidem, quam in articulis infra scriptis veram esse credimus, et ex animo profiteamur, ad Dei laudem et honorem, officiique et animarum nostræ curæ commissarum exonerationem, præsentibus duximus publice inserendam, affir-

^a Fuller, Ch. Hist. p. 55.

mantas, et, sicut Deus nos in die iudicii adjuvet, asserentes,

I. Quod in sacramento altaris virtute verbi Christi a sacerdote debite prolati existentis, præsens est realiter sub speciebus panis et vini naturale corpus Christi, conceptum de virgine Maria; item naturalis ejus sanguis.

II. Item, Quod post consecrationem non remanet substantia panis et vini, neque ulla alia substantia, nisi substantia Dei et hominis.

III. Item, Quod in missa offertur verum Christi corpus,¹⁰ et verus ejus sanguis, sacrificium propitiatorium pro vivis et defunctis.

IV. Item, Quod Petro apostolo, et ejus legitimis successoribus in sede apostolica, tanquam Christi vicariis, data est suprema potestas pascendi et regendi ecclesiam¹⁵ Christi militantem, et fratres suos confirmandi.

V. Item, Quod auctoritas tractandi et definiendi de iis, quæ spectant ad fidem, sacramenta, et disciplinam ecclesiasticam, hactenus semper spectavit, et spectare debet tantum ad pastores ecclesiæ, quos Spiritus S. in hoc in²⁰ ecclesia Dei posuit, et non ad laicos.

VI. Quam nostram assertionem, affirmationem, et fidem nos inferior clerus prædictus ob considerationes prædictas vestris paternitatibus tenore præsentium exhibemus; humiliter supplicantes, ut, quia nobis non est copia hanc²⁵ nostram sententiam et intentionem aliter illis, quos in hac parte interest, notificandi, vos, qui patres estis, ista superioribus ordinibus significare velitis. Qua in re officium charitatis ac pietatis (ut arbitramur) præstabitis, et saluti gregis vestri (ut par est) prospicietis, et vestras ipsi³⁰ animas liberabit.

Die Veneris proximo episcopus London. commissarius, etc. prolocutori et clero sciscitantibus, an articuli sui propositi præsentati essent superioribus ordinibus; respondit se exhibuisse domino custodi magni sigilli in³⁵

superiori domo, qui erat os commune omnium dominorum illius domus: qui articulos prædictos, ut apparebat, granter accepit, sed nullum omnino responsum dedit. Et iterum prolocutor et clerus rogarunt, ut ipsi velint citra proximam sessionem scire beneplacitum domini custodis, 5 &c.—Tunc tractatum habuerunt de solvendo supplemento subsidii, &c. Et dominus locumtenens continuavit usque in diem Martis prox.

Quo die, 7. sc. Martii, episcopus London. commissarius, etc. accersiri fecit prolocutorem, et sex alios de clero, ubi 10 tractarunt de supplemento subsidii. Et deinde, quia non dabatur ei opportunitas petendi responsum domini de superiori domo, continuavit usque in diem Veneris.

Quo die, viz. 10. Martii, M.D.LVIII. episcopus London. commissarius, etc. inferiorem domum accersiri fecit, qui- 15 bus ostendebat articulos scriptos, manu notarii publici exhibitos, uno tantum articulo, viz. ultimo, excepto, approbatos per universit. Oxon. et Cantabr. Deinde post quædam tractata continuavit usque in diem Veneris. Et postea de die in diem usque ad diem 7. futuri mensis 20 Aprilis M.D.LIX.

X.

Archiep. Cant.
MATT. PARKER. 4.

Anno Christi
1562.

Reg. Angliæ
ELIZ. 5.

Convocatio prælatorum et cleri Cantuariensis provinciæ, inchoata in domo capitulari ecclesiæ divi Pauli London, 5 duodecimo die mensis Januarii, anno Domini juxta computationem ecclesiæ Anglicanæ millesimo, quingentesimo, sexagesimo secundo.

Sessio prima.

DUODECIMO die mensis Januarii, anno Domini præ-¹⁰dicto, hora nona ante meridiem ejusdem diei, in domo capitulari ecclesiæ cathedralis divi Pauli prædict. in præsentia mei Johannis Incent notarii publici registrarii

Convocatio prælatorum] To this memorable convocation, more than to any other, the reformed church of England is indebted for its exist-¹⁵ence and permanency, having derived from it, together with many important decisions on points of discipline and government, its thirty-nine Articles of religion, its second book of Homilies, and dean Nowell's Catechism for the use of schools. To proceed in the words of Strype: "These things are but shortly set down in the acts of this synod; but ²⁰they will be greatly illustrated and explained by the following notable paper [from the Petyt collection] with marginal notes, some writ by the archbishop himself, some by others. But who the composer of this paper was, I cannot say."

"General notes of matters to be moved by the clergy in the next ²⁵parliament and synod.

MSS. G. Petyt, armig. "I. A certain form of doctrine to be conceived in articles, and after to be published and authorized.

"II. Matters worthy of reformation, concerning certain rites, &c. in the Book of Common Prayer.

antedicti, præfatus venerabilis vir Robertus Weston, legum doctor, almæ curiæ Cantuariensis officialis, judicialiter et pro tribunali sedens, ob reverentiam et honorem dicti reverendissimi patris domini Matthæi archiepiscopi Cantuariensis antedicti, onus commissionis ejusdem reverendissimi patris in se accepit, ac juxta vim formam et effectum ejusdem procedendum fore decrevit. Ac consequenter, autoritate sibi commissa, præsentem convocationem sive sacram synodum provincialem in statu quo nunc est, usque ad et in diem Mercurii proxime futurum, viz. decimumtertium diem præsentis mensis Januarii hora octava ante meridiem ejusdem diei, atque ad domum capitularem prædictam cum ulteriori prorogatione dierum et horarum ex tunc sequentium, et locorum (si oporteat) continuavit et prorogavit in scriptis, prout in schedula per eum lecta plenius continetur, cujus quidem schedulæ tenor sequitur in hæc verba: In Dei nomine, Amen. Nos Robertus Weston, &c. præsentibusque tunc et ibidem magistris Johanne Butler clerico, canonico ecclesiæ Christi

“ III. Ecclesiastical laws and discipline to be drawn, concerning both the clergy and laity. 20

“ IV. To procure some augmentation of temporal commodities, for the supply of the exility of small benefices and livings.

“ *Concerning the first, viz. the form of doctrine.*

“ First, A catechism is to be set forth in Latin. Which is already done by Mr. Dean of Paul’s, and wanteth only viewing. 25

These articles are to be drawn with speed. “ Secondly, Certain articles, containing the principal grounds of Christian religion, are to be set forth, (in the which also is to be determined the truth of those things which in this age are called into controversy :) much like to such articles as were set forth a little before the death of king Edward. Of which articles the most part may be used with addition and correction, as shall be thought convenient. 30

“ Thirdly, To these articles also may be adjoined the Apology [writ by bishop Jewell] lately set forth, after it hath been once again revised, and so augmented or corrected, as occasion serveth. 35

Cantuariensis, Thoma Bolte canonico, Edmundo Weston in legibus Baccalaureo, et Thoma Willet notario publico, testibus, &c.

Secunda sessio.

Die Mercurii, viz. 13^o. die mensis Januarii anno Domini 5 juxta computationem ecclesiæ Anglicanæ millesimo quin-
 gesimo sexagesimo secundo, reverendissimus in Christo
 pater dominus Matthæus, archiepiscopus Cantuariensis,
 &c. mane circa horam octavam ante meridiem dicti diei,
 Lambetha solvens in navicula sua vulgo nuncupata a ¹⁰
barge, ad ripam vocatam *Paul's Wharf*, comitante eum
 reverendo patre domino Nicholao Lincoln episcopo, appli-
 cuit, ibique ab advocatis et procuratoribus et cæteris
 ministris curiæ suæ Cantuariensis acceptus, pedibus ambu-
 lans, deductus fuit ad foras australes ecclesiæ cathe-¹⁵
 dralis divi Pauli London, ibique ad ostium australe ejus-
 dem decanus canonici et cæteri ministri ejusdem ecclesiæ
 superpellitiis induti eum præstolabantur, ac ad vestiarium
 ejusdem ecclesiæ perduxerunt; ibique amictu et habitu

Item, *In cathedral churches and collegiate, and in private houses.* Archbishop Parker's own hand. "These to be joined in one book, and by common consent ²⁰
 to be authorized, as containing true doctrine, and enjoined
 to be taught to the youth in the universities and grammar-
 schools throughout the realm.

"That whosoever shall preach, declare, write, or speak, any thing in
 derogation, depraving, or despising, of the said book, or any doctrine ²⁵
 therein contained, and be thereof lawfully convicted before any ordi-
 nary, &c. he shall be ordered as in case of heresy; or else shall be
 punished as is appointed for those that offend and speak against the
 Book of Common Prayer, set forth in the first year of the queen's
 majesty's reign that now is: that is to say, he shall for the first offence ³⁰
 forfeit 100 marks; for the second offence, 400 marks; and for the
 third offence, all his goods and chattels, and shall suffer imprisonment
 during life: with an addition, that if the person offending the first
 time be not worth in goods and land 100 marks, then he shall forfeit
 all his goods and chattels; and if the person offending the second time ³⁵
 be not worth 400 marks, then he shall forfeit all his goods and chat-

suis vestitus, ac chorum ipsius ecclesiæ (comitantibus eum episcopis suffraganeis provinciæ suæ Cantuariensis similibus habitibus indutis) ingressus, in stallo decani collocatus fuit, cæteris episcopis suffraganeis provinciæ Cantuariensis habitibus suis in hujusmodi negotio convoca-⁵ tionis solitis, indutis, in stallis præbendariorum ex utraque parte chori sedentibus; ac consequenter decantata fuit per ministros ecclesiæ Letania, in sermone vulgari, (juxta morem et ritum in libro nuncupato, *the Book of Common Prayers*, &c. descriptum.) Qua finita, ac hymno Veni ¹⁰ Creator, &c. per ministros ejusdem ecclesiæ in vulgari solemniter decantato, magister Wilhelmus Daye, sacræ theologiæ baccalaureus, præpositus collegii regalis de Eaton, habitu baccalaurei in theologia indutus, suggestum in medio chori positum ingressus fuit, ac ibidem con-¹⁵ cionem Latinam stilo venusto, ad patres et clerum ac populum præsentem habuit, acceptis pro themate hiis divi Petri verbis in quinto capitulo primæ suæ epistolæ descriptis, viz. ‘Pascite quantum in vobis est,’ &c. finita vero concione; ac psalmo primo (‘Beatus vir,’ &c.) in sermone ²⁰

tels; and for neither time of offence any pecuniary penalty to be redeemed with suffering imprisonment.

“ *Touching the second, that is to say, for rites, &c. in the Book of Common Prayer.*

“ First, That the use of vestments, copes, and surplices, be from ²⁵ henceforth taken away.

“ Secondly, That no private baptism be administered hereafter, but only by those that be ministers of the church.

“ Thirdly, That the table from henceforth stand no more altarwise, but stand in such place as is appointed by the Book of Common ³⁰ Prayer.

“ Fourthly, The number of fasting-days and holydays to be by name expressed in the said book; and the open observers of abrogated days to be punished.

“ Fifthly, That the use of organs and curious singing be removed; ³⁵ and that superfluous ringing of bells, and namely, at Allhallowtide and on All-Souls day, may be prohibited; and that no peal after the death

vulgari decantato, celebrata fuit sacra communio per reverendum patrem dominum Edmundum Grindale episcopum London, dictusque reverendissimus dominus ac cæteri omnes episcopi præsentés sacramentum corporis et sanguinis Domini communicabant. Finita vero com-
 5 munione, reverendissimus dominus archiepiscopus Cantuariensis chorum egressus, ac domum capitularem ingressus, comitantibus eum episcopis, et cæteris cleri prælatis, ibidem pro tribunali sedebat, assidentibus secum undique episcopis suffraganeis suis, viz. domino Edmundo
 10 London, Roberto Winton, Wilhelmo Cicestren, Johanne Hereforden, Ricardo Elien, Edwino Wigorn, Rolando Bangor, Nicolao Lincoln, Johanne Sarum, Ricardo Meneven, Edmundo Roffen, Gilberto Bathon et Wellen, Thoma Coven et Lichen, Wilhelmo Exon, Johanne
 15 Norwicen, Edmundo Petriburgen, Thoma Asaphen, et Ricardo Glocestren, ac commendatar' Bristolien, respective episcopis. Cui quidem reverendissimo sic pro tribunali sedenti præfatus reverendus dominus London episcopus exhibuit certificatorium suum super executione
 20

of any person be above the space of one hour, and at the interment above half an hour.

“ Sixthly, That in public baptism the godfathers and godmothers shall openly profess and recite the articles of the Christian faith, commonly called the Creed, and desire that the infant may be in that faith
 25 baptized, and received into the church of God. And that they shall not Expendatur. answer in the infant's name to such questions as heretofore have been demanded of them in that behalf.

Priests solemnizing matrimony without testimonial of banns, to suffer grievous punishment. “ Seventhly, That no dispensation be granted to marry, without the banns first asked thrice upon three several
 30 Sundays or holydays. And that it shall be lawful to marry at any time of the year without dispensation, except it be upon Christmas-day, Easter-day, and six days going before, and upon Pentecost-Sunday.

“ Touching the third, that is, ecclesiastical laws and discipline.

35

“ First, Petition is to be made to the queen's majesty and the parliament, that, according to a statute, anno
 25 Henry VIII. thirty-two

mandati monitorii alias sibi directi, tenorem infra scriptum continens, ‘Reverendissimo in Christo patri,’ &c. Quo quidem certicatorio per magistrum Thomam Yale legum doctorem, dicti reverendissimi patris vicarium in spiritualibus generalem, de mandato ejusdem reverendissimi, 5 publice perlecto, magister Gabriel Goodman, decanus Westminster, eidem reverendissimo patri quandam protestationem in scriptis conceptam porrexit, ac ea protestatione salva, comparuit in hujusmodi sacra synodo sive convocatione, et non aliter. Tenor vero dictæ pro- 10 testationis sequitur in hæc verba, ‘Sub protestatione de non consentiendo in auctoritatem reverendissimi patris Cantuariensis archiepiscopi quoad hanc convocationem celebrand’, nisi quatenus de jure ac statutis hujus regni Angliæ et privilegiis ecclesiæ collegiatæ sive collegii 15 nostri Westminster teneor, neque de non infringend’ aut diminuend’ libertates et privilegia ejusdem nostri collegii sive ecclesiæ collegiatæ.’ Quibus sic factis, reverendissimus dominus archiepiscopus Cantuariensis brevem quandam orationem eloquentiæ plenam habuit ad patres 20

persons may be appointed to collect and gather ecclesiastical laws, and to view those that were gathered by commissioners appointed in king Edward’s time.

“In the mean time, that these laws or orders, which hereafter follow, may be established. 25

“First, concerning the clergy. That all peculiar jurisdiction be extinguished; that the whole jurisdiction of the churches in every diocese be restored to the bishop of the diocese.

Deliberetur. Item, That in cases of correction, no appeal from the bishop of the diocese be admitted, nor no inhibitions granted, to hinder 30 the said bishop to proceed in those cases.

“Item, That in every cathedral church there be a divinity lecture read in English thrice in the week by some able person; of the common charge of the church, if no spiritual living have been of old time appointed for such purpose. And the ministers and singing-men of 35 the same church to be present at the reading thereof.

“Item, That all the petty canons, vicars, or conducts of cathedral churches, which be priests or ministers, be enjoined to study some part

et clerum ; per quam, inter alia, opportunitatem reformandarum rerum in ecclesia Anglicana jam oblatam esse apernit, ac propensos animos tam illustrissimæ dominæ nostræ reginæ, quam aliorum magnatum hujus regni ad hujusmodi reformationem habendam declaravit; hor-
tando, præcipiendo et mandando prælatos et clerum inferioris domus in dicta domo capitulari, coram eo et reliquis patribus constitutos, quatenus ad conventus sui locum sese conferentes, unum virum gravem, doctum et peritum de gremio suo provideant et eligant in eorum
prolocutorem sive referendarium (commendans illis maxime decanum ecclesiæ cathedralis divi Pauli London Alexandrum Nowel), ipsumque sic electum exhibeant et præsentent coram eodem reverendissimo aut ejus locumtenente die sabbati proxime futuro, hora prima post
meridiem in hoc loco. Deinde dictus reverendissimus pater commisit vices suas præfato magistro Thomæ Yale cancellario suo, ac magistro Wilhelmo Drurie legum doctori commissario ad facultates, ad recipiendum certifi-
catoria episcoporum, ac ad inspiciendum procuratoria
quorumcunque absentium, ac causas absentiarum suarum

of the scripture. Which if they refuse to do, then, by the discretion of such as shall have jurisdiction over them, to be removed from their rooms.

“ Item, That there be grammar-schools in every cathedral church. 25

No adversary
may wear the
same.
Deliberetur.

“ Item, That the apparel of ministers may be uniform and limited, of what fashion it shall be, touching the cap and upper garment.

“ Item, That no parson, vicar, or curate, do serve two cures at once, upon pain of loss of his benefice, if he have any ; and of suspension
from the ministry by the space of one year, if he have no benefice. 30

“ Item, That none be admitted to any parsonage exceeding the yearly value of 8*l.* or to any vicarage exceeding the value of 20 marks, unless he do understand the Latin tongue well, and can answer to the catechism set forth in Latin. 35

“ That none have any deanery, provostship, archdeaconry, or other dignity in any cathedral church, prebend, parsonage, or vicarage, and being no priest, shall retain and keep his spiritual promo-

Deliberetur.

examinand' et approband'. Ac præterea dictus reverendissimus pater pronuntiavit omnes et singulos decanos, archidiaconos, capitula, ac cleri procuratores et cæteros quoscunque ad interessendum in hujusmodi sacra synodo, sive convocatione, monitos et citatos, ac per se aut procuratores suos idoneos minime comparentes, notorie contumaces; pœnas contumaciarum suarum hujusmodi usque in proximam sessionem reservand'. prout in schedula per eum lecta plenius continetur, cujus quidem schedulæ verus tenor sequitur in hæc verba, 'In Dei nomine, Amen,' 10 &c. Omnibus gestis, præfatus reverendissimus pater continuavit et prorogavit hujusmodi convocationem sive sacram synodum, ac omnia et singula certicatoria introducta et introducenda, in statu quo nunc sunt, usque in diem sabbati proxime futurum hora prima post meridiem, ad domum capitularem prædictam; prout in schedula per eum lecta tenorem subscriptum de verbo in verbum in se complectente, dilucidius apparet, 'In Dei nomine, Amen,' &c. Yale.

^a *Too much.* tion or benefice any longer hereafter than one year^a, 20
 Archbishop
 Parker's hand. unless within the same year he be made priest; any dispensation whatsoever heretofore granted, or hereafter to be granted, to the contrary notwithstanding.

"That none hereafter under the age of three and twenty years shall be enabled in law to receive any deanery, provostship, archdeaconry, 25 dignity in any cathedral church, prebend, parsonage, or vicarage. And whosoever, being above three and twenty years of age, shall receive any such promotion or benefice, except within one year after he be made priest, he shall be deprived thereof; any dispensation or privilege to the contrary heretofore granted, or hereafter to be granted, in any 30 wise notwithstanding. Provided always, that it shall be lawful for any student in the universities, being above eighteen years of age, to receive one prebend in any cathedral church, where the local statutes be not repugnant to the same, if there be no cure annexed, or church impropriated to the same prebend: and to retain the same during the 35 time he shall continue in any university, either within the realm or beyond the seas, and give himself wholly to study; so that he be made priest when he shall come to four and twenty years of age.

"And also it shall be lawful for doctors and bachelors of the law, to

Sessio tertia.

Die Sabbati, viz. 16^o. die mensis Januarii, anno Domini prædicto, inter horam primam et secundam post meridiem ejusdem diei, reverendissimus dominus Matthæus archiepiscopus Cantuariensis, ac reverendi patres domini⁵ Edmundus London, Robertus Winton, Johannes Hereforden, Richardus Elien, Edwinus Wigorn, Rolandus Bangor, Nicholaus Lincoln, Johannes Sarum, Richardus Meneven, Edmundus Roffen, Gilbertus Bathon et Wellen, Thomas Coven et Lichen, Wilhelmus Exon, Johannes¹⁰ Norwicen, Edmundus Petriburgen, Thomas Asaphen, et Ricardus Glocestren, respective episcopi, in domo capitulari ecclesiæ cathedralis divi Pauli London congregati, primum et ante omnia preces Deo optimo maximo effundebant, dicta publice ac alta et intelligibili voce per¹⁵ ipsum reverendissimum patrem Letania in sermone Latino una cum collectis assuetis ac oratione synodo provinciali dicenda, noviter (ut apparuit) edita, respondentibus aliis episcopis prædictis ac prælatis et clero et

receive or retain one prebend or two, though they be no priests, in²⁰ cathedral churches, where the local statutes will so permit, for so long time as they shall exercise under a bishop of this realm spiritual jurisdiction.

“ That none be abled in law to receive any benefice, or other spiritual promotion, exceeding the yearly value of 3*o*l. unless he be a²⁵ preacher before he receive the same. By a *preacher* is meant such an one as hath preached before his ordinary, and hath his approbation under seal to be a preacher.

“ That none from henceforth, having one benefice with cure of souls, be abled in law to receive any other benefice with like cure, by³⁰ force of any dispensation, unless he be a preacher, and in degree of schools a doctor of divinity or law, a bachelor of divinity, or at the

Consideretur, an least a master of arts; and the one benefice not to be dis-
stringendum
sit ad gradus. tant from the other above twelve miles: otherwise, as soon as he shall receive the second benefice, the first shall be void in law.³⁵ And in this case of the permission of a preacher to have two benefices, the dispensation to be rated at some small sum.

“ That none be suffered to have above two benefices with cure toge-

populo astantibus. Finitis precibus, ac clero prædicto ad locum conventus sui sese conferentes, præfatus reverendissimus, una cum aliis confratribus suis provinciæ suæ Cantuariensis episcopis suffraganeis prænominatis, pro tribuuali sedens, post intervallum temporis denuo ad eum accersiri jussit dictos prælatos et clerum domus inferioris; cui copiose sese præsentantes exhiberi et sisti fecerunt venerabilem virum magistrum Alexandrum Nowell, ecclesiæ cathedralis divi Pauli London decanum, in prolocutorem sive referendarium domus inferioris 10 electum. Quem eximii viri magistri Gabriel Goodman, decanus Westminster, et Thomas Sampson, decanus Exon, medium inter se ductum vice totius cleri, præmissa oratione brevi Latina ab eodem magistro Gabriele Goodman, personam electam ac ejus virtutes et animi 15 dotes complectente, exhibuerunt. Qua finita, idem prolocutor per aliam orationem non inelegantem se variis de causis ad hujusmodi munus obeundum inidoneum declaravit: sed tandem ne opus tam pium effugere videatur, hujusmodi provinciam in se lubens acceptare promisit; et 20

ther at one time, by force of any dispensation. And he that hath two *Deliberetur.* benefices with cure together at one time, unless he be resident continually at the onc, (and yet so as at divers times he may be personally at the other, to preach there,) to be deprived of the benefice of the greater yearly value. 25

“ That no patron of any benefice or spiritual promotion shall sell or assign any advowson to any person; but shall bestow it himself upon some meet clerk, when the benefice or spiritual promotion is void.

“ That all advowsons heretofore granted of any patron of any benefice, or other spiritual promotion, shall from henceforth be void; and 30 *Deliberetur.* that hereafter no advowson or grant of the next vacation of any benefice or spiritual promotion shall be effectual and available in the law; unless before the making thereof, either the incumbent be dead, or the benefice or spiritual promotion be otherwise void in law.

“ That all parsons, vicars, or their curates, every Sunday and holy- 35 day, do openly and distinctly read, after the gospel, the Articles of our faith, the Ten Commandments of Almighty God, and the Lord's Prayer; and at afternoon offer themselves to teach the Catechism to the youth of the parish, and take witness thereof of the churchwardens

tunc habito inter dictum reverendissimum patrem et confratres suos tractatu de idoneitate dicti prolocutoris, omnes unanimiter et concorditer ipsum magistrum Nowel ad dictum officium prolocutoris obeundum maxime idoneum esse asseruerunt et affirmarunt. Unde reverendissimus, 5 cum patrum unanimi consensu, electionem hujusmodi de persona tam digni viri factam, venusta oratione approbavit et confirmavit. Et tunc, dimisso clero inferioris domus, reverendissimus rogavit patres, quod unusquisque eorum citra proximam sessionem excogitare velit ea quæ 10 in eorum separabilibus diœcesibus reformatione indigeant, ac in proxima sessione proponere dignaretur. Et tunc, habita inter dictum reverendissimum patrem et confratres suos secreta quadam communicatione (semotis omnibus arbitris,) tandem dictus reverendissimus de consensu 15 patrum continuavit et prorogavit hujusmodi convocationem sive sacram synodum provinciale, omniaque et singula certificatoria introducta et introducenda, in statu quo nunc sunt, usque ad et in diem Martis proxime futurum hora prima post meridiem ejusdem diei ad eccle- 20

and sidemen; upon pain to forfeit for every time that they do neglect so to do, 3s. and 4d. to be levied upon his goods or wages by the churchwardens and sidemen, to the use of the poor of the parish, without replevy to be admitted therein.

“ I will name no more of these articles, though they run to the 25 number of thirty-four, unless it be one more, namely, ‘ That in every deanery in the country there may be constituted by the bishop one grave Rural dean. and discreet priest, to be archipresbyter, or *decanus ruralis* : who shall not only oversee the priests of that deanery, but also have authority to call before him all such as offend against the ecclesiastical laws, 30 and to examine them, and to certify the ordinary thereof: but the said dean not to determine any thing in those matters.’

“ *Concerning the fourth particular, viz. increase of ministers’ livings.*

“ [And here occur four evils to be remedied.]

Addantur annotationes D. Cantuar. ad dom. secretarium.

“ I. First of all, it is evident that impropriations are 35 *radix omnium malorum* in this realm. Forasmuch as the poor man payeth his tithes, ordained at the first to be given

siam collegiatam divi Petri Westminster, prout in quadam schedula per eum lecta plenius continetur, cujus quidem schedulæ verus tenor sequitur, in hæc verba, ‘In Dei nomine, Amen,’ &c. Deinde dictus reverendissimus pœnas contumaciarum omnium et singulorum absentium, ut 5 prius, ad ejus arbitrium reservavit.

Quarta sessio.

Die Martis, viz. 19^o. die mensis Januarii, anno Domini 1562, hora secunda post meridiem in capella nuncupata, *king Henry the Seventh’s chapel*, infra ecclesiam colle- 10 giatam divi Petri Westminster situata, dictis primitus et publice recitatis per reverendissimum patrem dominum Matthæum archiepiscopum Cantuariensem, et reliquos episcopos suffraganeos provinciæ Cantuariensis precibus de quibus in superiori sessione fit mentio coram eodem 15 reverendissimo patre pro tribunali sedente, assidentibus secum reverendis patribus dominis, &c. respective episcopis, comparuit personaliter magister Gabriel Goodman, decanus ecclesiæ collegiatæ divi Petri Westminster præ-

to a teacher, and now, as in the time of the abbeys, converted to other 20 uses, and no sufficient portion left to the vicars.

“ Remedies.

“ First, Universal restitution were the best, but can hardly be hoped for.

Or after the ex- piration of the leases now in force. “ If not that, then after the end of three years, all 25 leases of parsonages, and all occupations of the same by any lay person, to cease and determine. And that the said parsonages so impropriated shall be wholly united and annexed to the vicarages; and the said vicarages after such unition to be made parsonages; the said incumbents paying to the owners, 30 by the wage of a yearly pension, the yearly rént of all such impropriations, according to the rate of the queen’s majesty’s records, and discharging the said proprietors of all charge incident to such impropriations, as by commission for that purpose to be appointed might be awarded.

35

“ Provided always, that where the vicarages be so very small, that

dictæ, ac vice sua et totius capituli (ut asseruit) ejusdem ecclesiæ palam et publice protestatus fuit, ‘Quod non intendit consentire ut hujusmodi sacra synodus in dicta ecclesia collegiata divi Petri Westminster celebretur, nisi quatenus per privilegia ejusdem ecclesiæ liceat et 5 non aliter, neque alio modo, quibus quidem privilegiis (ut asseruit) in aliquo derogare noluit, neque intendit, sed eis firmiter adhærere ac pro posse suo illæsa in omnibus conservare.’ Et tunc, habita inter dictum reverendissimum patrem, ac cæteros episcopos suos suffraganeos 10 prænominatos communicatione sive disputatione de quibusdam articulis ad Christianam fidem facientibus; tandem dictus reverendissimus accersiri jussit ad se prolocutorem domus inferioris; qui quidem prolocutor, una cum sex aliis de clero dictæ domus inferioris coram patribus sui 15 copiam faciens, proposuit et asseruit, quod quidam de dicta domo exhibuerant quasdam diversas schedas de rebus reformandis per eos respective excogitat. et in scriptis redact. Quæ quidem schedæ de communi consensu traditæ sunt quibusdam viris gravioribus et doc- 20

the annexing of the appropriation in form aforesaid will not make the vicarages sufficient, that in such case the commissioners may allot some portions of the rent for an augmentation.

“ Provided also, that the benefices so restored shall not be leased by any incumbent, unless it be for one or two of the first years. 25

“ Provided also, that the commissioners appointed shall have authority to determine, how many of the benefices, so augmented as aforesaid, are sufficient livings for learned men to keep hospitality; and none to be admitted to such benefices, but those that are able to preach. Who shall also be bound to take no more livings; and to be 30 continually resident on the same, and keep hospitality, or else to be deprived.

“ II. The second mischief is, that by avarice and practice of evil bishops, pastors, and priests, almost all benefices of any reasonable value are let out for many years, with the confirmation of the bishop 35 and patron.

“ *Remedy.*

“ For remedy whereof, it were to be wished, that any lease hereafter

tioribus de cœtu dictæ domus inferioris ad hoc electis perspicierend. et considerand. Quibus sic electis (ut asseruit) assignatum est ut hujusmodi schedas in capitula redigant ac in proxima sessione exhibeant coram eodem prolocutore. Et ulterius proposuit, quod articuli in synodo Londinensi, tempore nuper regis Edwardi Sexti (ut asseruit) editi, traditi sunt quibusdam aliis viris ex cœtu dictæ domus inferioris, ad hoc etiam electis, ut eos diligenter perspiciant, examinent, et considerent; ac prout eis visum fuerit, corrigant et reforment, ac in proxima sessione etiam exhibeant. Et tunc reverendissimus hujusmodi negotia per dictum prolocutorem et clerum incepta approbavit, ac in eisdem erga proximam sessionem juxta eorum determinationem procedere voluit et mandavit. Quibus sic expeditis, reverendissimus, &c. continuavit, &c. 15 prout in schedula, &c. ‘In Dei nomine, Amen,’ &c.

Sessio quinta.

Die Mercurii, viz. 20^o. die mensis Januarii, &c. inter horam secundam et tertiam post meridiem ejusdem diei, reverendissimus pater dominus Matthæus archiepiscopus 20

a Three years. to be made, more than for one year^a, shall be of no validity in law. And that all leases heretofore granted and confirmed, shall cease and determine at the end of three years^b, and
b At the end of the leases: no force. return to the incumbents. And like view by commission to be made of those benefices, how many are sufficient of themselves; 25 and then the incumbent to be bound to be resident, and to accept no more livings.

“ III. The third inconvenience to be cured is the covetousness of patrons; who ought by their names to be *patroni*, and not *prædones*, of their churches.

“ Remedies.

“ And therefore strait penalties are to be made against those patrons which directly or indirectly take money, or make or accept simoniacal pacts. And among other penalties, a patron convicted hereof, to lose his patronage during his life, and to be given that term by the queen’s 35 majesty, or by the ordinary of the diocese; and the wicked priest, which gave or promised, to be deprived of all his livings, and made for ever unable to receive any more ecclesiastical livings.

Cantuariensis, &c. ac reverendi patres, &c. in capella nuper regis Henrici Septimi, infra ecclesiam collegiatam divi Petri Westminster, congregati, &c. de et super quibusdam articulis sacrosanctam Christi religionem concernentibus, de quibus in actis hesterni diei fit mentio, per spacium trium horarum aut circiter inter se tractarunt et communicarunt. Ac tandem dictus reverendissimus, &c. continuavit, &c. prout in schedula, &c. ‘In Dei nomine, Amen,’ &c.

Sessio sexta.

10

Die Veneris, viz. xxii^o. die mensis Januarii, circa horam octavam ante meridiem ejusdem diei, præfatus reverendissimus pater, dominus Matthæus archiepiscopus Cantuariensis, ac reverendi patres, &c. in domo capitulari ecclesiæ cathedralis divi Pauli London congregati, &c. 15
secretam quandam communicationem per spacium trium horarum semotis arbitris inter se habuerunt; ac tandem dictus reverendissimus pater, &c. continuavit, &c. usque in diem Lunæ, &c. inter horas 1. et 2. post meridiem, &c. prout in schedula, &c. ‘In Dei nomine, Amen,’ &c. 20

“ And for better trial hereof, that it may be lawful for every ordinary, upon true and just suspicion of simony committed, to examine both the priest suspected, and also the patron, or any other person whatsoever, who is thought to know any thing concerning such simony, by virtue of a corporal oath. 25

“ And in case, where the suspicions of such simony be vehement, and yet by secret practices so covered, that it cannot perfectly be known, that the ordinary may put the priest so suspected to his purgation; and to be purged only by ministers, whereof some to be preachers; and if he fail in such purgation, to be deprived. But in this case the 30
patron shall not lose his patronage.

“ IV. The fourth inconvenience is the universal subtraction of privy or personal tithes. By means whereof, almost all cities, market-towns, boroughs, thoroughfarms, where the greatest multitudes are, and those more ingenious and civil, are at this present destitute of learned men, 35
and many have no service at all.

Sessio septima.

Die Lunæ, viz. 25^o. die mensis Januarii, anno prædicto, circa horam tertiam post meridiem ejusdem diei, reverendissimus in Christo pater dominus Matthæus archiepiscopus Cantuariensis, &c. ac reverendi patres, &c. in capella nuper regis Henrici Septimi infra ecclesiam collegiatam divi Petri Westm. congregati, per spacium duarum horarum aut circiter secretam quandam communicationem inter se habuerunt: ac tandem reverendissimus, &c. continuavit, &c. usque ad et in diem Mercurii, &c. 10 inter horam 1. et 3. post meridiem, &c.

Sessio octava.

Die Mercurii, viz. 27^o. die mensis Januarii, 1562, hora secunda post meridiem ejusdem diei in capella nuper regis Henrici Septimi, infra ecclesiam collegiatam divi Petri 15 Westminster, reverendissimus in Christo pater dominus Matthæus permissione divina Cantuariensis archiepiscopus, &c. ac reverendi patres domini, &c. respective episcopi, pro tribunali sedentes, per spacium trium fere horarum

“ Remedies.

20

“ Which must be remedied, either by rating of some certainty upon every person by a contribution or otherwise to a reasonable sum; or else to appoint a rate according to the rent of their houses, as it is in London. That is, for every pound rent, to the parson or vicar two shillings and ninepence. 25

“ Then follows,

“ Discipline of the laity.

“ *Item*, It is to be wished that every nobleman——— [here is a great chasm in the MS.] —— parents, and masters of households, having children of eight years old and upwards, if upon examination to 30 be had by their curate, or other appointed by the ordinary, it be found, that they cannot say by heart the *Short Catechism* in English set forth, and thereof convinced before the ordinary or his officers, shall pay for every such child 10s. to the poor man's box; unless the said parents can prove, by declaration of the curate, that they have continually, at 35

secrete inter se tractarunt et communicarunt. Ac tandem dictus reverendissimus, &c. continuavit, &c.

Sessio nona.

Die Veneris, viz. 29^o. die mensis Januarii, 1562, inter horam octavam et nonam ante meridiem ejusdem diei, 5 reverendissimo in Christo patre domino Matthæo archiepiscopo Cantuariensi, &c. nec non reverendis patribus, &c. respective episcopis in domo capitulari ecclesiæ cathedralis divi Pauli London congregatis, post tractatum aliquem inter eos habitum, tandem super quibusdam articulis 10 orthodoxæ fidei inter episcopos quorum nomina eis subscribuntur, unanimiter convenit, quorum quidem articulorum tenores sequuntur et sunt tales: ‘Articuli de quibus,’ &c. ac deinde reverendi patres domini Edmundus London, Robertus Winton, Nicholaus Lincoln, et Johannes Here- 15 forden, respective episcopi, per reverendissimum de consensu confratrum suorum prænominatorum electi fuerunt ad excogitand. quædam capitula de disciplina in ecclesia habend. Quibus sic gestis dictus reverendissimus, &c.

the days appointed for the catechism, brought their children to him, to be 20 instructed therein; and the default is in the want of capacity in the youth. The said penalty to be levied by the churchwarden upon the goods of the offender, by way of distress; only upon signification given to them in writing by the ordinary: which alone to be sufficient warrant for them. And that no replevy be granted or admitted in this case. 25

“The like penalty in form aforesaid to be extended against masters, who have servants or apprentices in their houses, being under the years of fourteen, and have continued in their houses above one whole year, and at the end of that one year cannot say the said catechism by heart.

“Every person of age and discretion sufficient to communicate, shall 30 offer himself once a year, upon such days as shall be appointed, to be examined by his parson, vicar, or curate, whether he can say by heart the Articles of his faith, the Ten Commandments, and the Lord’s Prayer; upon pain to be excommunicate *ipso facto*. And before they be absolved, to pay unto the churchwardens, to the use of the poor, if the 35 offender be a rich man or woman, 6s. 8d. and if the offender be a poor man or woman, 3s. 4d. For which purpose every parson and vicar, by

continuavit, &c. usque ad et in diem Mercurii, &c. inter horam 1 et 2 post meridiem, &c.

Sessio decima.

Die Mercurii, viz. 3^o. die mensis Februarii, 1562, in capella regis Henrici Septimi infra ecclesiam collegiatam 5 divi Petri Westminster situata, reverendissimus in Christo pater dominus Matthæus archiepiscopus Cantuariensis, nec non reverendi patres domini, &c. respective episcopi, pro tribunali sedentes, secretam quandam communicationem sive tractatum per spacium trium horarum aut 10 circiter inter se habuerunt. Ac tandem dictus reverendissimus, &c. continuavit, &c. usque ad et in diem Veneris, &c. inter horas octavam et nonam antemerid. &c. prout in schedula, &c.

Sessio undecima.

15

Die Veneris, viz. 5^o. die mensis Februarii, 1562, in domo capitulari ecclesiæ cathedralis divi Pauli London, coram reverendis patribus, &c. respective episcopis tunc

himself, or some sufficient curate, shall give his attendance to hear his parishioners every Wednesday, Friday, and holyday, during the fore- 20 said time, upon pain of deprivation, and loss of his benefice: and every curate, upon pain to forfeit 40s. At which time the said parsons and vicars shall take occasion to give some private, godly admonitions to their parishioners, if they know any faults or offences in them.

“ What priest or minister soever, under colour hereof, shall practise 25 auricular confession, shall be deprived of all his livings, and deposed from the ministry.

“ Whosoever cannot by heart say the Articles of the faith, the Ten Commandments, and the Lord’s Prayer, shall not be admitted to the communion, nor to be married, nor to be godfather or godmother at 30 any baptism: saving, that there may be some consideration of those that be very aged, by discretion of the minister, for one or two years, and no longer.

“ That every parson, vicar, or curate of every parish shall yearly make and exhibit unto the archdeacon or commissary of that circuit, in their 35 visitation or synod, next after Easter, a book of all the names of their

ibidem congregatis, præsentatis per me Johannem Incent, notarium publicum registrarium principalem reverendissimi patris domini Matthæi archiepiscopi Cantuariensis, &c. literis commissionalibus ejusdem reverendissimi patris, præfatis reverendis patribus dominis Edmundo London, 5 Roberto Winton, Edwino Wigorn, et Nicholao Lincoln, respective episcopis, ad tenendum locum ejusdem reverendissimi patris in dicta convocatione conjunctim et divisim, factis et concessis, ac per me notarium publicum prædictum publice perlectis, præfatus dominus Edmun- 10 dus London, de consensu collegarum suorum hujusmodi, ob reverentiam et honorem dicti reverendissimi patris acceptavit in se onus dietarum literarum commissionalium, et decrevit procedendum fore juxta viam, formam, et effectum earundem. Deinde, post tractatum aliquem 15 inter patres prædictos habitum, reverendi patres domini Johannes Sarum, Thomas Coven et Lichen, Richardus Meneven, et Wilhelmus Exon, de unanimi consensu patrum prædictorum, assignati fuerunt ad examinandum librum vocatum *The catechism*. Et tunc habita inter 20

parishioners, both men and women, of the age of fourteen years and upward. Wherein he shall note who refuse to come to be examined, as afore is appointed; who can say, and who cannot say the articles of the faith, &c.; who also have not received the communion thrice that year; and whose children or servants, which be appointed to learn 25 the catechism, as is aforesaid, cannot say the same by heart.

“ Such parson or vicar that refuseth or neglecteth to make and exhibit the said book in due form, by himself, or his sufficient curate, shall be deprived of his benefice. And such curate as refuseth or neglecteth to make and exhibit the same, as afore, shall be deposed 30 from the ministry.

“ *That execution of penalties for not coming duly to divine service may be better observed, and more easily executed.*

Penalties. “ That such as do not communicate thrice a year at the least, be severely punished. And such as have not, nor will not communicate 35 at all, to be as in ease of heresy; or else some grievous fine to be set upon them; and to be increased, as the contumacy increaseth.

“ That persons remaining excommunicate, for not obeying orders in

patres communicatione et tractatu de subsidio dominæ nostræ reginæ per prælatos et clerum provinciæ Cantuariensis concedendo, iidem patres accersiri fecerunt coram eis prolocutorem domus inferioris. Qui quidem prolocutor cum sex aliis de cœtu domus inferioris, coram 5 eisdem patribus sui copiam faciens, porrexit et exhibuit coram eisdem patribus quosdam articulos sive libellum de doctrina, &c. a reverendissimo domino archiepiscopo Cantuariensi et aliis reverendis patribus ad cœtum ecclesiasticum dictæ domus inferioris, alias (ut asseruit) transmissos, ac per dictum cœtum perspect'. et propriis manibus nonnullorum ejusdem cœtus (ut apparuit) subscript'. ac, nomine et consensu (ut asseruit) totius cœtus ecclesiastici dictæ domus inferioris, rogavit patres ut omnes qui hætenus articulis dicti libelli non subscripserunt, id 15 suis propriis manibus publice in frequenti cœtu ecclesiastico dictæ domus inferioris, aut (si id recusarint) coram eisdem reverendis patribus facere cogantur. Et tunc reverendi patres unanimi consensu decreverunt, ut omnia et singula nomina eorum qui supra-dictis articulis nomina 20

religion six months without submission, or reconciliation to the church, &c. be taken as in cases of heresy.

“ That adulterers and fornicators may be punished by strait imprisonment and open shame, if the offender be vile and stubborn, &c. as carting by the civil magistrate, &c. Some think banishment and perpetual 25 prison to be meet for adulterers.

“ When they be reconciled, the form of reconciliation appointed *legibus ecclesiasticis Edwardi 6ti*, to be used without respect of persons.

“ *De juramentis.*

Oaths. “ That in all men’s houses some penalty be set upon them which 30 use customarily to swear by God, or any part of Christ ; by his mass, &c. And that the owners of houses give good examples themselves.

“ *De matrimoniiis.*

Matrimony. “ That all clandestine contracts be judged in law as no contracts. 35

“ That marriages made between young persons, without some reason-

sua propriis suis manibus non subscripserunt, a dicto domino prolocutore descripta ad eos perferantur in proxima sessione. Quibus sic gestis, præfatus reverendus dominus London episcopus, de consensu collegarum suorum et aliorum reverendorum patrum prænominatorum, continuavit, 5 &c. usque in diem Mercurii, &c. inter horas primam et secundam post meridiem, &c. prout in schedula, &c.

Sessio duodecima.

Die Mercurii, viz. decimo die mensis Februarii, 1562, in capella regis Henrici Septimi infra ecclesiam colle- 10
giatam divi Petri Westminster, reverendus pater dominus Edmundus London episcopus, reverendissimi in Christo patris et domini domini Matthæi permissione divina Cantuariensis archiepiscopi, &c. locumtenens, reverendique patres domini, &c. respective episcopi pro tribunali se- 15
dentes, de rebus ecclesiæ aliquandiu tractarunt. Ac tandem dominus prolocutor, cum octo aliis de cœtu domus inferioris, coram dictis patribus comparens, præsentavit et exhibuit quendam librum de subsidio dominæ nostræ reginæ per clerum provinciæ Cantuariensis conce- 20
dendo, in scriptis redactum; ac penes eosdem patres

able consent of parents, if they be alive, or else of some other friend, as may be limited by this order, may be void in law.

“The consent of young women not to be judged sufficient, till they be come to the age of fifteen years. 25

“It is also to be wished that some better order were taken for the marriage of wards, that they should be of some reasonable years afore they be contracted; seeing such inconveniences daily ensue the order now in use.

“If any man steal or take away a maid from her parents without 30
their consent, or any orphan without the consent of her tutor, and do marry her, let it either be felony, or else be punished with grievous fine and imprisonment; and the said matrimony be judged no matrimony in law, but to be dissolved again.

“The like penalty is to be extended against those, which, knowing a 35
suit to be depending in any ecclesiastical courts between any woman and another man challenging contract, shall marry with any such

dinisit, ac etiam præsentavit et exhibuit libellum articu-
 lorum de doctrina, &c. de quibus in ultima sessione fit
 mentio; asserens, quod quidam de cœtu dictæ domus
 citra ultimam sessionem dictis articulis manus suas sub-
 scripserunt, ac quidam alii nondum subscripserunt. Unde 5
 dicti patres voluerunt et mandarunt, quod nomina eorum,
 qui hætenus non subscripserunt, præsententur coram eis
 in proxima sessione. Deinde dictus dominus locumtenens,
 de consensu confratrum suorum prædictorum, continuavit,
 &c. usque ad et in diem Veneris, &c. inter horas octavam 10
 et nonam ante meridiem, &c. prout in schedula, &c.

Sessio XIII.

Die Veneris, viz. 12^o. die mensis Februarii, 1562, in
 domo capitulari ecclesiæ cathedralis divi Pauli London.
 reverendus in Christo pater dominus Edwinus permis- 15
 sione divina Wigorn episcopus, acceptans in se onus com-
 missionis reverendissimi, &c. juxta formam et effectum
 ejusdem procedendum fore decrevit. Ac deinde idem
 reverendus pater, autoritate sibi commissa continuavit,

woman, afore she be by sentence and order of law declared to be free, 20
 and at liberty."

These proceedings are reprinted from bishop Gibson's *Synodus Ang-
 lic.* and whence he obtained them may be learnt from the following
 observations of Dr. Bennet in his *Essay on the Thirty-nine Articles*,
 (p. 172.) "There is now in the possession of Charles Battely, esq. 25
 receiver of the church of Westminster, a 4to MS. volume, containing
 things of various natures, but especially transcripts from the records
 of convocation, and particularly the entire register of the upper house
 in 1562. This book did manifestly once belong to archbishop Parker;
 for his handwriting appears in several places of it; and his red lead 30
 pencil very frequently. From this volume a copy of the acts of the
 upper house was taken, from which transcript Dr. Gibson printed."

Comp. Burnet, II. R. vol. iii. p. 578. Neal, *Pur.* vol. i. p. 119. *Hist.*
of Conferences, pp. 39 and 117. Strype, *Parker*, vol. i. p. 240. Fuller,
Ch. Hist. cent. xvi. b. 9. p. 72. Collier, vol. ii. p. 486. Lingard, vol. v. 35
 p. 206. Heylin, *Hist. Ref.* p. 330. Wake, *MSS. Misc.* 40. p. 127.

&c. usque ad et in diem Sabbati, &c. inter horas primam et secundam post meridiem, &c. prout in schedula, &c.

Sessio XIV.

Die Sabbati, viz. 13^o. die mensis Februarii, 1562, hora secunda post meridiem ejusdem diei, reverendissimus in Christo pater dominus Matthæus archiepiscopus Cantuariensis, &c. necnon reverendi in Christo patres, &c. respective episcopi, in domo capitulari ecclesiæ cathedralis divi Pauli London congregati, de subsidio dominæ nostræ reginæ per prælatos et clerum Cantuarien. concedend',¹⁰ aliquamdiu tractarunt. Ac tandem dictus reverendissimus, &c. continuavit, &c. usque ad et in diem Lunæ, &c. inter horas primam et tertiam post meridiem, &c. prout in schedula, &c.

Sessio XV.

15

Die Lunæ, viz. 15^o. die mensis Februarii, 1562, hora secunda post meridiem ejusdem diei in capella regis Henrici Septimi infra, &c. reverendissimus dominus Matthæus archiepiscopus Cantuariensis ac, &c. respective episcopi, pro tribunali sedentes, de subsidio dominæ no-²⁰stræ reginæ concedendo inter se tractarunt. Ac tandem reverendissimus prædictus dominus Matthæus archiepiscopus Cant. et dominus Robertus Winton episcopus recesserunt. Post quorum recessum, reverendi patres domini Edwinus Wigorn et Nicholaus Lincoln, dicti reve-²⁵rendissimi patris locumtenentes, ac cæteri reverendi patres prænominati librum de hujusmodi subsidio in scriptis conceptum coram eis perlegi fecerunt. Quo lecto, dictus dominus Wigorn. episcopus de consensu patrum prænominatorum continuavit, &c. prout in schedula, &c. 30

Sessio XVI.

Die Mercurii, viz. 17^o. die mensis Februarii, 1562, inter horas secundam et tertiam post meridiem ejusdem

diei in capella regis Henrici Septimi infra, &c. reverendus in Christo pater Nicholaus permissione divina Lincoln episcopus, vice et autoritate reverendissimi patris archiepiscopi Cantuariensis, &c. continuavit, &c. usque ad et in diem Veneris, &c. inter horas octavam⁵ et nonam ante meridiem, &c. prout in schedula, &c.

Sessio XVII.

Die Veneris, viz. 19^o. die mensis Februarii, 1562, in domo capitulari ecclesiæ cathedralis divi Pauli London, reverendissimus in Christo pater dominus Matthæus ar-¹⁰chiepiscopus Cantuariensis, &c. una cum reverendis patribus dominis, &c. pro tribunali sedens, accersiri fecit ad se prolocutorem domus inferioris. Cui quidem prolocutori et sex aliis de clero dictæ domus inferioris coram dicto reverendissimo et aliis reverendis patribus prænominatis¹⁵ constitut' idem reverendissimus de et cum consensu confratrum suorum hujusmodi tradidit quosdam articulos in scriptis conceptos, mandando quatenus super contentis in dictis articulis diligenter inquirant, ac quicquid inde inveni-²⁰erint, in scriptis redigant, ac dicto reverendissimo porri-²⁰gant et exhibeant. Et tunc dimissis dictis prolocutore et clero, ac habito secreto tractatu inter dictum reverendissimum patrem et confratres suos per spacium unius horæ aut circiter, tandem præfatus reverendissimus de consensu confratrum suorum continuavit, &c. usque ad et²⁵ in diem Lunæ, &c. inter horas 1 et 2 post meridiem, &c. prout in schedula, &c.

Articuli vero de quibus supra fit mentio, hic inferius describuntur.

First, whether if the writ of melius inquirend' be sent³⁰ forth, the likelihood be that it will turn to the queen's commodity?

Item, whether some benefices rateable, be not less than they be already valued?

Item, to enquire of the manner of dilapidations and other spoliations that they can remember to have passed upon their livings, and by whom?

Item, how they have been used for the levying of arrears of tenths and subsidies, and for how many years past?

Item, how many benefices they find that are charged with pensions of religious persons?

Item, to certify how many benefices are vacant in every diocese?

10

Eodem die, venerabilis vir magister Thomas Yale, legum doctor, vicarius in spiritualibus generalis dicti reverendissimi patris, ac commissarius in hac parte specialiter deputatus, in capella beatæ Mariæ infra ecclesiam cathedralē divi Pauli London situat' domo viz. inferioris 15 convocationis prædict. in præsentia, (ut dicebatur) magistri Wilhelmi Saye, notarii publici, dictæ domus inferioris registrarii et actorum scribæ, judicialiter sedens legit quandam schedulam contra omnes et singulos decanos, capitula, archidiaconos, et cleri procuratores, ac cæ- 20 teros quoscunque in dicta convocatione, juxta monitionem legitimam in hac parte factam, non comparentes, aut ab eadem sine licentia, &c. recedentes. Cujus quidem schedulæ verus tenor sequitur, et est talis, 'In Dei nomine, Amen.' &c.

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Sessio XVIII.

Die Lunæ, viz. 22^o. die mensis Februarii, 1562. reverendissimus pater dominus Matthæus Cantuariensis, ac reverendi patres domini, &c. respective episcopi, in capella regis Henrici Septimi infra, &c. congregati, et pro 30 tribunali sedentes, ac de subsidio dominæ nostræ reginæ concedendo aliquandiu tractantes, tandem unanimiter convenerunt de hujusmodi subsidio eidem dominæ nostræ reginæ concedendo sub modo et forma ac conditionibus

et provisionibus sequentibus, viz. ‘The prelates and clergy of the province of Canterbury,’ &c. Quibus sic factis, dictus reverendissimus, &c. continuavit, &c. usque ad et in diem Mercurii, &c. inter horas octavam et decimam ante meridiem, &c. prout in schedula, &c.

5

Sessio XIX.

Die Mercurii, viz. 24. die mensis Februarii, &c. in capella regis Henrici Septimi infra, &c. reverendissimus, &c. nec non reverendi patres, &c. respective episcopi, congregati, surrogatum prolocutoris (dicto prolocutore ab-¹⁰ sente) et clerum domus inferioris, ad se accersiri jusserunt; ac coram eis publice legi fecerunt librum de subsidio, dominæ nostræ reginæ concesso, de quo in actis proxime præcedentis sessionis fit mentio, in pergameno conscript. ac sigillo dicti reverendissimi patris sigillat.¹⁵ Cui quidem libro sic perlecto, ac omnibus et singulis concessionibus, conditionibus et provisionibus in eodem mentionatis sub modo et forma supra specificatis, dictus clerus inferioris domus consensum et assensum suos unanimiter adhibuerunt.

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Sessio XX.

Die Veneris, viz. 26. die mensis Februarii, &c. reverendissimus pater dominus Matthæus Cantuar. &c. in domo capitulari ecclesiæ cathedralis divi Pauli London congregati, et pro tribunali sedentes, secretum quendam²⁵ tractatum aliquandiu inter se habuerunt. Deinde prolocutor et decem alii de cœtu domus inferioris, viz. magister Georgius Carewe, decanus ecclesiæ collegiatæ sive capellæ regis de Winsor, magister Pedder decanus Wigorn, magister Salisburie decanus Norwicen, mag. La-³⁰ tinner decanus Petriburgen, mag. Cottrell archidiaconus Dorset, mag. Kennall archidiaconus Exon, mag. Chaundler archidiaconus Sarum, mag. Walker archidiaconus Stafford, mag. Hewitt præcentor Meneven. et mag.

Levar archidiaconus Coven. coram dicto reverendissimo patre ac cæteris reverendis patribus prænomi-
natis personaliter comparentes, tam nominibus suis propriis, quam
vice et nomine totius cœtus (ut asserunt) domus infe-
rioris convocationis prædict. porrexerunt eisdem patribus 5
quendam librum de disciplina, &c. in papiro. Cui quidem
libro (ut asseruerunt) dictus cœtus domus inferioris una-
nimiter consenserunt. Et tunc dictus liber, de consensu
patrum prædictorum, commissus fuit reverendissimo do-
mino Cantuar. ac reverendis dominis London, Winton, 10
Cicestren, Hereforden, et Elien, examinandus. Quibus
sic gestis, dictus reverendissimus de consensu confratrum
suorum continuavit, &c. usque ad et in diem Lunæ, &c.
inter horas primam et tertiam post meridiem, &c. prout
in schedula, &c. 15

Sessio XXI.

Die Lunæ, viz. primo die mensis Martii, &c. reveren-
dissimus pater dominus Matthæus Cantuar. &c. ac reve-
rendi patres domini, &c. respective episcopi, in capella
regis Henrici Septimi infra ecclesiam collegiatam divi 20
Petri Westminster, pro tribunali sedentes, per spacium
duarum horarum aut circiter inter se secrete communi-
carunt. Et tunc comparuit coram eis prolocutor domus
inferioris, et allegavit, quod cœtus dictæ domus inferioris
excogitavit quædam capitula additionalia ad librum de 25
disciplina coram patribus ultima sessione porrectum, quæ
quidem capitula dicto libro (ut asseruit) addi cupit. Unde
dictus reverendissimus tradidit eidem domino prolocutori
librum prædictum, mandando quod additis hujusmodi
capitulis sic excogitatis, ipsum librum, cum additionalibus 30
prædictis, denuo exhibeat coram eodem reverendissimo
et confratribus suis in proxima sessione. Deinde, dictus
reverendissimus, &c. continuavit, &c. usque ad et in diem
Mercurii, &c. inter horas primam et tertiam post meri-
diem, &c. prout in schedula, &c. 35

Sessio XXII.

Die Mercurii, viz. tertio die mensis Martii, 1562, coram reverendissimo patre domino archiepiscopo Cantuariensi, ac reverendis patribus dominis, &c. respective episcopis, in capella regis Henrici Septimi, &c. dominus prolocutor 5 domus inferioris convocationis, ac mag. Thomas Sampson decanus ecclesiæ Christi Oxon, et Wilhelmus Deye præpositus collegii regalis de Eaton, personaliter comparentes, nomine totius cœtus dictæ domus inferioris præsentarunt eisdem patribus quendam librum nuncupatum ‘Catechismus 10 puerorum,’ cui (ut asseruerunt) omnes de cœtu ejusdem domus unanimiter consenserunt. Quem quidem librum penes eosdem patres dimiserunt. Et tunc, dicto domino prolocutore, una cum præfatis magistris Sampson et Deye ad domum inferiorem prædictam sese conferentes, dictus 15 reverendissimus cum confratribus suis prænominatis ac reverendis patribus dominis Roberto Winton, Johanne Hereforden, Nicholao Lincoln, et Thoma Coven et Lichen, respective episcopis, secretam quandam communicationem sive tractatum per spacium duarum horarum et ultra ha- 20 buit. Ac postremo ipse reverendissimus pater, &c. continuavit, &c. usque ad et in diem Veneris, &c. inter horas octavam et nonam ante, &c. prout in schedula, &c.

Sessio XXIII.

Die Veneris, viz. 5. die mensis Martii, 1562, in domo 25 capitulari ecclesiæ cathedralis divi Pauli London, hora prius assignata, reverendissimus, &c. ac reverendi patres, &c. respective episcopi, pro tribunali sedentes, secreta inter se aliquandiu communicarunt. Ac tandem comparuit coram eis dominus prolocutor domus inferioris, ac 30 magistri Johannes Warner decanus Winton, Johannes Salisburie decanus Norwicen, Thomas Watts archidiaconus Middlesex, et Robertus Weston unus procuratorum cleri diœces. Lichen. et exhibuerunt coram eisdem patri-

bus librum de disciplina, una cum quibusdam capitulis additionalibus ad eundem, viz. de adulterio, &c. et penes eosdem patres dimiserunt. Et dictus reverendissimus, &c. continuavit, &c. usque in diem Lunæ, &c. inter horas primam et secundam post meridiem ejusdem diei, &c. 5 prout in schedula, &c.

Sessio XXIV.

Die Lunæ, 8. viz. die mensis Martii, 1562, in capella regis Henrici Septimi, &c. reverendus pater dominus Edmundus London episcopus, assidentibus secum reve- 10 rendis patribus dominis, &c. respective episcopis, vice ac autoritate dicti reverendissimi patris, continuavit, &c. usque ad et in diem Mercurii, &c. inter horas primam et secundam, &c. ad hunc locum prout in schedula, &c.

Sessio XXV.

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Die Mercurii, viz. decimo die mensis Martii, 1562, in capella regis Henrici Septimi, &c. reverendissimus, &c. una cum reverendis patribus, &c. respective episcopis pro tribunali sedens, post tractatum aliquem cum eisdem confratribus suis per duarum horarum spacium secreta ha- 20 bitum continuavit, &c. usque ad et in diem Veneris, &c. inter horas octavam et nonam ante meridiem, &c. prout in schedula, &c.

Sessio XXVI.

Die Veneris, viz. 12^o. die mensis Martii, &c. in domo 25 capitulari ecclesiæ cathedralis divi Pauli London, reverendissimus, &c. una cum reverendis patribus &c. respective episcopis, pro tribunali sedens, post secretum quendam tractatum cum eisdem confratribus suis per spacium duarum horarum habitum, &c. prorogavit, &c. usque ad et 30 in diem Lunæ, &c. inter horas primam et secundam post meridiem, &c. ad capellam regis Henrici Septimi, &c. prout in schedula, &c.

Sessio XXVII.

Die Lunæ, viz. 15. die mensis Martii, &c. in quodam alto deambulatorio infra manerium domini archiepiscopi Cant. apud Lambeth, reverendissimus, &c. in præsentia mei Johannis Incent notarii publici, registrarii primarii 5 dicti reverendissimi patris personaliter constitutus, commisit vices suas reverendo in Christo patri domino Wilhelmo permissione divina Cicestrensi episcopo ad continuand. et prorogand. præfatam convoc. sive sacram synodum provinc. in statu quo nunc est usque ad et in diem 10 Mercurii prox. futurum, viz. 17. diem præsentis mensis Martii, inter horas primam et secundam post meridiem ejusdem diei, ad capellam regis Henrici Septimi infra, &c. ac postea de die in diem et de loco in locum, quoties ipsum reverendissimum patrem abesse contigerit; ac 15 cætera omnia et singula faciend. et expediend. quæ in præmissis aut circa ea necessaria fuerint, seu quomodolibet opportuna. Et promisit de rat. &c. Deinde eodem die in capella regis Henrici Septimi super-mentionata, in præsentia mei præfati Johannis Incent notarii 20 publici ac registrarii antedicti, dictus reverendus pater dominus Wilhelmus Cicestrensis episcopus acceptans in se onus commissionis præfati reverendissimi patris, juxta vim formam et effectum ejusdem procedendum fore decrevit. Ac mox, autoritate sibi commissa, continuavit, 25 &c. usque ad et in diem Mercurii &c. inter horas primam et secundam post, &c. prout in schedula, &c.

Sessio XXVIII.

Die Mercurii, viz. 17. die mensis Martii, &c. in capella regis Henrici Septimi infra, &c. venerabilis vir magister 30 Thomas Yale legum doctor, reverendissimi, &c. vicarius in spiritualibus generalis, et commissarius ad infra scripta sufficienter constitutus, vice et autoritate ejusdem reverendissimi patris continuavit, &c. usque ad et in diem

Veneris, &c. inter horas nonam et undecimam ante meridiem, &c. prout in schedula, &c.

Sessio XXIX.

Die Veneris, viz. 19. die mensis Martii, 1562, in domo capitulari ecclesiæ cathedralis divi Pauli London, reverendissimus, &c. pro tribunali sedens, assidentibus secum reverendis patribus, &c. respective episcopis, cum eisdem confratribus suis per spacium duarum horarum aut circiter secrete communicavit; ac postea continuavit, &c. usque ad et in diem Lunæ, &c. inter horas 1 et 3 post, &c. prout 10 in schedula, &c.

Sessio XXX.

Die Lunæ, viz. 22. die mensis Martii, &c. in capella regis Henrici Septimi infra, &c. reverendus pater Wilhelmus, &c. Cicestrensis episcopus, vice et autoritate 15 reverendissimi domini, &c. continuavit, &c. usque ad et in diem Veneris, &c. inter horas octavam et undecimam ante, &c. prout in schedula, &c.

Sessio XXXI.

Die Veneris, viz. 26. die mensis Martii, 1563, hora 20 nona ante meridiem, in domo capitulari ecclesiæ cathedralis divi Pauli London, venerabilis vir magister Valentinus Dale, legum doctor, vice et autoritate reverendissimi, &c. continuavit, &c. usque ad et inter horam primam et tertiam post meridiem hujus diei ad hunc 25 locum, prout in schedula, &c.

Eodem die, hora secunda post meridiem ejusdem diei in domo capitulari ecclesiæ divi Pauli London, venerabilis vir magister Thomas Yale, legum doctor, vice et autoritate dieti reverendissimi patris, &c. continuavit, &c. 30

usque ad et in diem Veneris, &c. inter horas octavam et decimam ante, &c. prout in schedula, &c.

Sessio XXXII.

Die Veneris, viz. secundo die mensis Aprilis, 1563, in domo capitulari ecclesiæ cathedralis divi Pauli London, 5 hora nona ante meridiem ejusdem diei, venerabilis vir magister Thomas Yale legum doctor, vice et autoritate reverendissimi, &c. continuavit, &c. usque ad et in diem Lunæ, &c. inter horas primam et tertiam post, &c. prout in schedula, &c.

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Sessio XXXIII.

Die Lunæ, viz. 5. die mensis Aprilis, 1563, venerabilis vir magister Thomas Yale legum doctor, vice et autoritate reverendissimi, &c. continuavit, &c. usque ad et in diem Jovis, &c. inter horas primam et secundam, &c. 15 prout in schedula, &c.

Sessio XXXIV.

Die Jovis, viz. octavo die mensis Aprilis, &c. in capella regis Henrici Septimi, &c. præfatus magister Thomas Yale vice et autoritate dicti reverendissimi, &c. con- 20 tinuavit, &c. usque ad et in diem Sabbati, &c. inter horas primam et tertiam post, &c. prout in schedula, &c.

Sessio XXXV.

Die Sabbati, viz. decimo die mensis Aprilis, 1563, in capella regis Henrici Septimi infra, &c. venerabilis vir 25 magister Thomas Yale legum doctor, locum tenens antedictus, vice et autoritate reverendissimi, &c. continuavit, &c. ad et in diem Mercurii proxime futurum, viz. 14 diem præsentis mensis Aprilis inter horas primam et tertiam post meridiem ejusdem diei ad hunc locum, prout in 30

schedula per eum lecta tenore subscripto plenius continetur. ‘In Dei nomine, Amen,’ &c.

Breve regium de convocatione proroganda.

Elizabeth, Dei gratia, &c. reverendissimo in Christo patri Matthæo eadem gratia Cant. archiepiscopo, &c. 5

Commissio archiepiscopi.

Nos Matthæus Cantuariensis archiepiscopus, &c. habentes mandatum dominæ nostræ de proroganda convocatione, &c.

Sessio XXXVI.

10

Die Mercurii, viz. 14. die mensis Aprilis, an. Dom. 1563, in capella regis Henrici Septimi, &c. in præsentia mei Johannis Incent notarii publici registrarii, &c. venerabilis vir magister Thomas Yale legum doctor, pro tribunali sedens, acceptavit in se onus commissionis dicti reveren- 15
dissimi patris domini Matthæi archiepiscopi Cant. &c. de convocatione prorogand. sibi factæ, et decrevit procedend. fore juxta vim, formam, et effectum ejusdem. Et mox dictus Mr. Yale, vice et autoritate præfati reverendissimi patris, continuavit et prorogavit eandem convocationem 20
in statu quo nunc est usque ad et in tertium diem mensis Octobris prox. futur. ad hunc locum, juxta tenorem brevis regii suprascript. eidem reverendo patri in hac parte direct. prout in schedula per eum lecta plenius continetur: cujus quidem schedulæ verus tenor sequitur in 25
hæc verba: ‘In Dei nomine, Amen,’ &c.

XI.

Archiep. Cant.
MATTH. PARKER. 12.

Anno Christi
1571.

Reg. Angliæ
ELIZAB. 13.

*Convocatio prælatorum et cleri Cant. provinciæ inchoata
in domo capitulari ecclesiæ cathedr. D. Pauli London. 5
April. 3. Ex reg. convoc. et excerpt. Heylin.*

PRIMO hujus convocationis die in ecclesia S. Pauli London. coram archiepiscopo, episcopis, et clero Cant. provinciæ, litania et hymno finitis, doctor Whitgift Latinum habuit sermonem ex Act. xv. “Convenerunt 10 apostoli et seniores videre de verbo hoc:” in quo de instituto et auctoritate synodorum, de inimicis ecclesiæ, puritantibus sc. et papistis, de usu vestimentorum et ornamentorum, et post de multis in futura synodo reformandis tractabat. Eo finito, episcopi et clerus domum 15 capitularem intrant, ubi post exhibitum ab episcopo London. certicatorium, archiepiscopus clero auctoritatem eligendi prolocutoris concedit, quem in proxima sessione præsentarent.

In ea (April 7) preces Deo optimo maximo fundebat 20 archiepiscopus, una cum quibusdam orationibus et collectis in sermone Latino in synodis (ut apparuit) dicendis editis. Quo facto, mag. Joh. Elmer prolocutor electus admittebatur. Et tunc reverendissimus voluit et jussit, ut omnes de cœtu eorum, qui articulis anni M.D.LXII. 25 hætenus non subscripserunt, modo iis subscribant; et quod omnes et singuli, qui iis subscribere noluerint aut

Convocatio prælatorum] See above, Articles of Religion, No. V. note. Comp. Strype, Ann. vol. ii. P. 1. p. 107. Parker, vol. ii. p. 51, &c. Whitgift, vol. i. p. 46. D’Ewes’ Journal, p. 184. Collier, vol. ii. p. 530. 30

recusaverint (si qui tales inveniantur) a dicta domo inferiori penitus excludantur.

In tertia sessione (April. 20.) archiepiscopus in capella regis Henr. VII. apud Westmonasterium cum prælatis et clero comparens, protestationi decani et capituli Westm. 5 de privilegiis collegii respondit, se ea nullo modo infringere velle; unde Gabriel Goodman decanus reverendissimo facultatem concessit synodum ibi congregare per instrumentum, quod sub finem sessionis exhibebatur et erat hujus tenoris: “Dictis D. et C. egregius vir dominus 10 decanus tam ex causis, ex parte reverendissimi in Christo patris et domini dom. Matthæi, miseratione divina Cant. archiepiscopi, sibi expositis, quam ex aliis causis ejus animum in ea parte (ut asseruit) moventibus, eidem reverendissimo patri ad tenend. et celebrand. sacram convo- 15 cationem cleri provincie Cant. (alias per ipsum rev. patrem inchoatam) intra collegiatam ecclesiam D. Petri Westm. in loco seu locis quocunque seu quibuscunque ejusdem ecclesie per ipsum R. patrem assignandis seu deputandis licentiavit, ac licentiam specialem dedit et 20 concessit; ita tamen quod hujusmodi licentia nihil præjudicii fiat privilegiis collegii, sive ecclesie collegiate prædict. Et super inde requisitus me notarium publicum (viz. Tho. Wheeler) ad conficiend. sibi instrumentum, etc.” Et tunc dictis et recitatis per eundem reverendis- 25 simum precibus consuetis, idem reverendissimus produxit instrumentum super concessione subsidii dominæ reginæ concedendi; cui domus superior primum, et deinde inferior assensum præbuerunt. In hac sessione etiam causa tractabatur Richardi, episcopi Glocestrensis, in prima et 30 secunda sessione hujus convocationis non comparentis, et absque venia archiepiscopi urbe egredientis, nullumque substituentis procuratorem; et tandem præfatus reverendissimus pater, cæterique confratres sui unanimiter decernebant eum merito excommunicandum fore, quod et 35 factum est his verbis:

“ In Dei nomine, Amen. Cum nos Matthæus, providentia divina Cantuar. archiepiscopus, totius Angliæ primas et metropolitanus, rite et legitime procedens reverendum in Christo patrem dominum Richardum, Glocestren. episcopum, ac commendatarium episcopatus Bris-⁵tolien. alias propter suam contumaciam et manifestum contemptum in non comparendo coram nobis neque per se, neque per procuratorem suum in hac præsentì convocazione sive sacra synodo provinciali in domo capitulari ecclesiæ cathedralis D. Pauli London. tertio die præsentis¹⁰ mensis Aprilis inchoata et celebrata, ac de die in diem usque ad hos diem et locum continuata et prorogata juxta citationem et monitionem ultimam et peremptoriam alias sibi ex parte nostra fact. pronuntiavimus contumacem, pœnam contumaciæ suæ hujusmodi ad arbitrium¹⁵ nostrum reservando: Nos Matthæus, archiepiscopus antedict. pœnam contumaciæ dicti episcopi et commendatarii nunc declarando, eundem episcopum et commendatarium de consensu confratrum nostrorum nobiscum in hac præsentì convocazione assidentium, excommunicamus²⁰ in hiis scriptis.

Lect. per præfatum reverendissimum patrem dom. Matthæum, archiepiscopum Cant. in capella regis Henrici VII. infra ecclesiam collegiatam D. Petri Westmon. 20. die mensis Aprilis, anno Domini²⁵ M.D.LXXI.

JOH. INCENT, registrarius.”

Hanc excommunicationem episcopi in sessione quarta (April 27) archidiacono Glocestrensi, Ivy Eaton, cum assistentia nuncii regii vulgo nuncupati “ Pursuivant,”³⁰ committebant, mandantes ut dictas literas excommunicationis effectualiter denunciari faciat in dicta ecclesia cathedr. Glocestren. cum omni celeritate accommoda tempore concionis ibidem faciendæ, et quam cito possit

certificatorium executionis ejusdem remittat. Hoc facto, convocatio ad ædes Lambethanas continuata fuit.

In sequenti sessione (May 4) precibus finitis, post tractatum aliquamdiu inter reverendissimum et confratres suos secreta habitum tandem unanimiter convenit, ut sequitur. 5

“That when the book of articles touching doctrine shall be fully agreed upon, that then the same shall be put in print by the appointment of my lord of Sarum, and a price rated for the same to be sold.

“Item, That the same being printed, every bishop to 10 have a convenient number thereof to be published in their synods, throughout their several dioceses, and to be read in every parish church four times every year.”

Duodecimo die ejusdem mensis Antonius Higgins, sacellanus episcopi Glocestren. exhibuit procuratorium suum 15 pro eodem reverendo patre, et fecit se partem pro eodem, et instanter petiit beneficium absolutionis eidem; quæ jussu archiepiscopi per doctorem Yale, vicarium generalem, ipsi indulgebatur usque ad et in 25. diem præsentis mensis Maii, et deinde ob excusationem morbi ad 15. diem Junii. 20

Sessio sexta fuit die Veneris undecimo Maii, quando episcopi in cœnaculo Lambethano congregati, de et super rebus ecclesiæ et libro articulorum de doctrina, ut apparuit, secreta semotis omnibus arbitris, tractarunt. Tandem in sessione decima (Maii 30.) convocatio per breve 25 regium dissolvebatur a doctore Yale.

Memorandum: quod decimo quinto die Junii Ant. Higgins, episcopi Glocestren. sacellanus, allegavit episcopum adhuc ægrotum esse; super quibus obtulit se paratum ad faciend. fidem, petens eundem rev. patrem a 30. sententia excommunicationis suæ absolvi. Et tunc facta fide de veritate allegationis hujusmodi, reverendissimus de consensu confratrum suorum (Winton, Ely, et Sarum) eundem reverendum patrem episcopum Glocestren. in persona dicti Antonii Higgins, procuratoris sui, ad et in 35 14. diem Octob. prox. futur. absolvit, etc.

XII.

Archiep. Cant.
MATTH PARKER. 13.

Anno Christi
1572.

Reg. Angliæ
ELIZAB. 14.

*Convocatio prælatorum et cleri Cant. provinciæ inchoata
in ecclesia cathedrali S. Pauli London. 9. die mensis
Maii. Ex reg. Parker, et excerptis Heylin.*

SESSIO prima hujus convocationis exordium sumpsit die Veneris 9. Maii cum precibus et concione Latina, quam doctor Young residentiarius ecclesiæ S. Pauli habuit ex verbis Apocalypseos: “Novi opera tua et laborem et patientiam,” etc. His finitis, reverendissimus cum episcopis et clero ad domum capitularem se contulit, ibique causam convocationis et negotium eligendi prolocutoris erudita oratione prosecutus est h. m.

Convocatio prælatorum] No business of any importance was transacted in this convocation, although the lower house had been instructed through their prolocutor to choose from their body some “learned grave men, and such as were of best ability and fitness, to consider what was requisite to be reformed in the church, and to present their report to the most reverend father.” “By reason of frequent prorogations and continuations from place to place and from time to time, stop was made of these good intentions; till the queen’s writ, dated July 1, came forth, commanding a prorogation. And so this convocation was prorogued by Dr. Yale unto Nov. 2, following: and so from time to time till the year 1575.” (Strype, Parker, vol. ii. p. 211.) What were the points likely to have been brought into discussion may be seen from the following paper drawn up by lord Burghley at this period.

“ Things needful to be considered, how to be ordered.

“ The government of the church of England to be directed, not only in more uniformity according to the laws and ordres stablished, but also in more reverence and devotion. For which purpose these and like abuses wold be reformed in this sort followyng :

Viri, patres, ac fratres in Christo charissimi. Hanc synodum ad salutarem aliquem ecclesiæ christianæ finem ac propositum, ex illustrissimæ principis nostræ præcepto, et a me convocari, et a vobis frequentari, dubium esse nemini arbitror; quem cœtum precibus primo ad divinam majestatem fuis, deinde fructuosa doctaque eruditi hominis, ut audivistis, exhortatione, hodierno die feliciter inchoavimus. Quæ tam bonis auspiciis, oratione nempe et verbo Dei incepta, ac sanctificata initio, reliquis nostris laboribus ac conatibus lætabilem exitum sunt allatura. Et quanquam cæteri suum in christiana religione promulganda atque conservanda zelum et desiderium variis atque diversis modis exprimunt; nos tamen (habita nostri ordinis atque dignitatis ratione) non modo zelo et vigilantia, sed etiam famæ bonorum ipsius quevitæ discrimine ac jactura (si opus sit) illos præcellere debemus. Quam quidem ad rem a Deo constituti, ejusque Spiritus in-

1. "The churches wold be replenished with the proper parsons and vicars; and all pluralities resumed by general ordre. And commissioners to be appoynted to examyne the necessite of any dispensation. Wherein for ordre sake, the archbishops wold be in commission in their several provynces.

2. "The churches also wold be both repaired in ther decays, and ordred to be kept more clenly and reverently for dyvyne prayer.

3. "The statut for resort to common prayers wold be by some better ordre executed, and the imperfections therein amended. So as none shuld lyve as they doo, without any manner of servyce of God. Which hath bred so many heathen atheists to the dishonor of God, and to the daunger of the realm. In this point ther is better regard to be gyven to the quen's majesty's own howshold; which is now a coverture for no small nombre of epicures and atheists; because the court is not comprehended within a parish, but seemeth to be a lawless place.

4. "The days of Sondays wold be both by ordre and example more strayghtly kept.

5. "The whole clergy wold be restrayned from alienation of their lands, and from unresonable lessees, wastes of woods and grants of reversions and advowsons to any persons; and namely, to their wives and children, or to others for their use. An inquisition wold be made

stinctu admoniti, ad indagandam, populoque patefaciendam divinam veritatem sumus; in eoque imitandi majores nostri sunt, non modo hii, qui novissimis hii temporibus nos antecesserunt, quique summis vigiliis hanc veritatem exploraverunt, eandemque martyrio sancto confirmarunt; sed etiam qui prima illa, et apostolis proxima ætate fuerunt, et vetustissima gestorum suorum in hac insula monumenta scripta nobis reliquerunt. Quæ quamquam ab antichristo partim deleta, partim longa desuetudine inumbrata sunt; plurima tamen ad hanc ætatem, nostraque lucidiora tempora reservata, satis indicant, nostras ordinationes ac ritus, ab illorum institutis ac decretis parum differre. Illa vero monumenta, quæ eo nobis chariora esse debent, quo magis sunt nostra domestica atque propria, si divina providentia nobis non reservasset, sed deleri penitus, et auferri ab humana memoria permisisset; extabant tamen totius divinæ scientiæ fontes ipsi, Hebraicis, Græcisque literis Spiritus Sancti gratia conservati,

in the register books, what nombre of graunts have bene made within these five or six years, to the disherison of the church: and a resumption wold be made therof by parlement.

“ And afterwards in another memorial;

“ The bishops and clergy to be reformed for their wastes of their patrimonies, the negligence of teachyng, and the abuse of pluralities, and non-residence by unnecessary dispensations. The decays of churches, chancels and chapels ordeined for dyvyn service, to be repayed. The lack of parsons, vicars, curats, in sondry places.

“ The obstinate contemners of religion to be punished according to the laws of the realm.” Strype, Parker, vol. ii. p. 205.

But discord was now making rapid progress; and the excited and distracted condition of the church may be judged of from the controversy that had grown out of Cartwright's Admonition to the Parliament, from the proclamation issued by the queen and the severe letter addressed by the council to the bishops in the following year, and from the interference of the house of commons with ecclesiastical matters, in opposition to the known wishes and direct prohibition of the queen. Doc. Ann. vol. i. pp. 348. 352. D'Ewes' Journal, p. 213. Collier, vol. ii. p. 537. Wake MSS. Misc. 40. p. 169.

ad quos, tam longæva depravatione corruptis et perturbatis rivulis, ad certam divinæ voluntatis notitiam habendam esset recurrendum. Nam ut S. ille martyr Cyprianus ^a scribit, “ si ad divinæ traditionis caput et originem revertamur, cessat error humanus, et sacramen-⁵torum cælestium ratione perspecta, quicquid sub caligine ac nube tenebrarum obscurum latebat, luce veritatis aperitur. Si canalis aquæ, qui copiose prius et largiter profluebat, subito deficiat; nonne ad fontem pergitur, ut illic defectionis ratio noscatur, utrumne crescentibus venis ¹⁰in capite siccaverit, an vero integra inde et plena percurrentes, in medio itinere destiterit,” etc.? Quod et nunc “ Facere oportet (inquit) Dei sacerdotes præcepta divina servantes, ut in aliquo, si nutaverit et vacillaverit veritas, ad originem dominicam et evangelicam, et apostolicam ¹⁵traditionem revertamur, et inde surgat actus nostri ratio, unde ordo et origo surrexit.” Et Basilius ^b ille magnus Cypriano consentiens, scribens ait: “ Non putamus justum esse, obtinentem apud ipsos consuetudinem legem ac regulam facere rectæ doctrinæ. Igitur scriptura divi-²⁰nitus inspirata arbiter a nobis constituatur; et apud quos inventa fuerint dogmata, divinis sermonibus concordantia, his omnino etiam veritatis suffragium accedet:” hæc ille. Quorum sanctorum patrum auctoritatibus admonemur, quod quotiescunque a sanctis et immaculatis Domini viis, ²⁵humana negligentia et cæcitate deflexerimus, ut in eas iterum redeamus, scrutandas esse (quæ de ipso testimonium perhibent) sanctas scripturas, inspiciendaque antiquissima testimonia, a quibus, Cypriano teste, ortus et origo religionis nostræ surrexit. Hiis divinæ sanctæque antiquitatis ³⁰testimoniis si firmiter adhæserimus, certi de vero Dei cultu et religione, ac securi esse possumus, etiamsi humanarum rerum et ordinationum monumenta, temporis edacitate

^a Ad Pompejanum epistol. Stephani.

^b Epistola 80. ad Eustach. medicum.

consumpta, depravata sint. Hi enim perennes et inviolabiles fontes assidue diesque noctesque petendi sunt; et aqua ab his fontibus profluente et derivata, putei nostri (quos inimici hostesque nostri Philistini injectis sordibus coinquinaverunt) perpurgandi sunt, ut his salutiferis 5 fontibus (unde æternam vitam hauriemus) repleantur. Hoc argumentum copiosam mihi materiam suppeditat (si in eo longior esse vellem) vobis ante oculos proponere, quibus nos antichristus præstigiis callide delusit, tenebrisque ac caligine palpabili in atros suos carceres duxit 10 captivos. Quæ gaudii infiniti, et summas Deo gratias agendi maxima nobis causa esse debet, quod profligatis illis plusquam cymmeriis tenebris, ineffabilis veritatis suæ splendor nobis tandem illuxit. Præterea accingere nos, totisque viribus ac apparatu insistere debemus, ut et cali- 15 ginosis mundi, ac diaboli potentiis fortiter resistamus, et divini verbi veritatem, ab improbis ac sceleratis nostris adversariis toties oppugnatam, tueamur atque teneamus. Hinc enim et nostra spes atque exultatio (qui veritatem amplectimur) et eorum confusio sequetur, qui cordibus 20 inaffectedata quadam et supina ignorantia cæcitateque conclusis, oculos ad contemplandum evangelici luminis fulgorem neque volunt, neque possunt patefacere. Sed ne ulterius in hac re pergam, me hic contineo, hancque magni momenti materiam his relictam et reservatam cupio, qui- 25 bus et locus commodior, et otium uberius, quam mihi hoc angustissimo temporis curriculo circumscripto suppeditabitur. Ut igitur ad id accedam, quod est præsentis instituti, quodque hæc reverenda vestra frequentia coroneque requirit; synodus hæc nostra, ut scitis, in duas 30 societates (quæ duobus domiciliis, superiori nempe et inferiori, segregantur) divisa est. Ut igitur in consiliis atque deliberationibus de ecclesiasticis causis capiendis, unanimes ac concordēs esse possimus, et ad vitandas in cunctis nostris disceptationibus altercationes atque lites, 35 superiori hujus concilii conventui (adhibitis quibusdam

ad id designatis commissariis) ego præsidebo, ut omnia nostra dicta, responsa, et colloquia, nulla confusione perturbata, sed recte atque ordine fiant. Eodemque modo vos inferioris concilii, dilecti fratres, summa cura inniti debetis, ne litibus et querelis, de rebus tantis habendi, 5 conferendique inter vos sermones repleantur, sed ut omnia moderate, prudenterque inter vos gerantur. Itaque ne scisma contentioque oriatur inter vos, neve bonum vestrum hominum maledicentiæ sit obnoxium; eligendus inter vos est aliquis spectatæ gravitatis, pietatis, prudentiæ, et doctrinæ vir, ad prolocutoris officium toto hujus synodi tempore exequendum, qui et vestras disceptationes, ne aut longius producantur, aut acrius vehementiusque tractentur, temperet, et vestra nobis desideria, nostraque vobis vicissim monita exponat atque referat. Magnum 15 hujus generis hominum in vestro cœtu numerum habetis, ex quibus optimi alicujus delectum facere possitis. Itaque vos hortor, moneoque in Domino, fratres, ut ad hujusmodi idoneum virum deligendum quamprimum conveniatis, eumque die Mercurii proximo nobis, iterum huc post 20 ejusdem diei meridiem congregatis, præsentetis. Quo etiam tempore in hujus convocationis negotio ulterius progrediemur, prout locus, et tempus, vetusque consuetudo postulant. Dixi.

In secunda sessione (May 14) quæ in ecclesia B. Petri 25 Westmon. fuit, post peracta sacra, decanus ecclesiæ Westmon. cum tribus præbendariis protestatus est more solito de privilegiis et exemptionibus collegiatæ suæ ecclesiæ; ad quam protestationem episcopus London. absente archiepiscopo, regessit, se per sessiones convoca- 30 tionis nihil de jurisdictione et immunitate collegii imminere intendere. Deinde doctor Whitgift, decanus Lincoln. in prolocutorem primam post sessionem electus confirmabatur. Quo facto, episcopus London. eum cum duobus præsentatoribus Pearnio, decano Eliensi, et Hum- 35 frey, decano Glocestrensi, accersivit, ut aliquos viros

doctos graves et maxime idoneos de gremio suo eligant, ac per ipsos quicquid dignum reformatione censuerint et excogitaverint, in scriptis redigi faciant, ac præfato reverendissimo patri, vel ejus locum tenenti in proxima sessione porrigant. 5

Inter hanc et sequentem sessionem archiepiscopus protectionem sive privilegia convocationis ergo concessit, quam ex Heylinianis excerptis depromptam hic inseremus.

“ Matthæus, divina providentia Cant. etc. dilectis nobis 10
in Christo majori et ballivis civitatis Winton. eorumque officariis et ministris quibuscunque salutem, gratiam, et benedictionem. Cum in parlamento tento apud Westm. anno regni felicissimæ memoriæ domini Henrici VI. nuper regis Angliæ octavo, c. i. inter alia statutum et stabilitum 15
fuerit, quod vocandi in futurum ad convocationem cleri prætextu brevis regii, eorum servientes et familiares eadem libertate veniendo, expectando, et redeundo plene gaudeant et utantur perpetuis futuris temporibus, qua gaudent et gaudere consueverunt, sive gaudere debent in 20
futurum proceres, magnates, et communitas regni Angliæ ad parlamentum domini regis vocati sive vocandi, prout per statutum prædictum plene liquet et apparet; vobis et cuilibet vestrum tenore præsentium significamus et innotescimus, quod mag. Laurentius Humphrey, decanus ec-25
clesiæ cathed. Gloc. prætextu brevis regii nobis directi ad convocationem cleri nostræ provinciæ Cant. in ecclesia cathed. D. Pauli London. nono die præsentis mensis Maii inchoata et celebrata per nos vocatus existit, atque expeditioni causarum et negotiorum in eadem convocatione 30
tractandorum operam et industriam dat et impendit; quodque Jacobus Massam fuit et est famulus et serviens dicti magistri L. Humphrey, decani Gloc. antedicti, et eidem decano obsequitur, et ad civitatem London. in obsequio dicti decani venit, et ibidem spectat in præsentem in 35
ejus servitio, prout dictus Jac. Massam coram nobis cor-

porale præstitit juramentum. Quocirca vobis et cuilibet vestrum tenore præsentium stricte præcipiendo mandamus, quatenus eundem Jac. Massam, durante convocatione prædicta, eadem libertate et immunitate veniendo, expectando, et redeundo plene gaudere et uti, juxta 5 formam statuti prædicti, absque arrestatione vel molestatione quacunque permittatis, et quilibet vestrum permittat, sub pœna contemptus. In cujus rei testimonium, etc. dat. May 16.”

Per varias deinde sessiones de tempore in tempus con- 10 tinuata convocatio virtute brevis regii dat. 1. Julii ad 2. Novembris, et ab hoc die per aliud breve ad 13. Januarii, et ab illo die per simile mandatum ad 2. Aprilis, anni M.D.LXXIII. prorogabatur.

XIII.

15

Sede Cant.
vacante.

Anno Christi
1575.

Reg. Angliæ
ELIZAB. 17.

Convocatio prælatorum et cleri provinciæ Cantuar. ad octavum diem mensis Novembris continuata. Ex excerptis Heylinianis.

20

CONVOCATIO ad octavum diem mensis Novembris continuata, per breve regium ad 9. diem Februarii prorogabatur. Quia autem ob mortem Matthæi Cant. archiepiscopi sedes metropolitana vacabat, decanus et capitulum Cant. custodes spiritualitatis, Edwino episcopo 25 London. commissionem ad interessend. et præsidend. etc. vice, loco, et auctoritate sua sacræ synodo concedebant, dat. Lond. 8. die Februarii M.D.LXXV.

Convocatio prælatorum] For the fifteen articles adopted by this convocation, see above, Canons and Constitutions, No. II.

30

In prima ejus sessione (Febr. 10.) postquam episcopi et clerus coram episcopo London. synodi præside, in ecclesia S. Pauli congregati, tractatum inter se habuissent, convocatio a præside continuabatur ad 17. diem Februarii. Quo die Edmundus archiepiscopus comparens breve regium 5 dat. Febr. 16. de continuatione convocationis legi fecit; quo lecto accersivit prolocutorem nonnullosque ex inferiore domo, mandavitque ut ipsi inter se excogitent, si aliquid reformatum sit, quod statum ecclesiasticum, et Christi religionem concernit, et quicquid inde excogi- 10 taverint, in scriptis redigant, ac in proxima sessione exhibeant. Et præterea voluit et mandavit ut de subsidio dominæ reginæ per clerum concedendo inter se rationem ineant, et modum ac formam concessionis ejusdem scriptis mandent. 15

In tertia sessione (Febr. 24.) decanus Westmon. protestationem de privilegiis et exemptionibus collegii sui protulit, cui episcopus London. præses pro more solito respondit. In sequenti sessione liber subsidii dominæ reginæ a clero concessi perlectus ac ab utraque domo 20 confirmatus erat. In alia (septima) sessione Martii 2. in ecclesia S. Pauli London. episcopis congregatis, prolocutorique accersito cum 5. aliis e domo inferiore, episcopus London. exposuit se et confratres suos habere quædam ardua negotia tractanda, statum ecclesiæ Christi 25 concernentia, super quibus isto die, ratione absentiae reverendissimi et aliorum confratrum, non possent commode tractare. Ideo negotium hoc differebatur in aliud tempus. Post varias deinde continuationes convocatio congregabatur Martii 17. in capella ecclesiæ B. Petri Westm. ubi 30 archiepiscopus præsens perlegi mandavit et fecit quosdam articulos in scriptis conceptos; quibus sic lectis, dictus reverendissimus et confratres sui prædicti consensum et assensum suos unanimiter adhibuerunt; necnon nomina sua manibus suis propriis subscripserunt. 35

XIV.

Archiep. Cant.
EDM. GRINDALL 4.

Anno Christi
1579.

Reg. Angliæ
ELIZAB. 22.

Convocatio prælatorum et cleri provinciæ Cantuar. in ecclesia cathedr. S. Pauli London. continuata ad 5 17. Januarii M.D.LXXIX. Ex reg. convoc. et excerptis Heylin.

IN prima hujus convocationis sessione (die Martis Januarii 17.) post dictam litaniam Anglico idiomate in ecclesia S. P. London. episcopi et clerus ad domum capitularem se conferunt, ubi literæ commissionales archiepiscopi Cantuar. episcopum London. locumtenentem suum constituentes leguntur; qui assumpto hoc munere, clerum ad eligendum prolocutorem monuit, iis commendans venerabiles viros magistros L. Humfrey, Winton, Geo. Day, 15 Windesor, et Gab. Goodman, Westmon. respective decanos, ut ex illis unum præsentarent proxima sessione. In qua (Jan. 25.) doctor Day electus confirmabatur; et

Convocatio prælatorum] “A convocation was held this year [1580] wherein, though Fuller call it a silent convocation, were various weighty 20 matters treated of, and laboured to be ratified. But the synod, wanting their head, the archbishop, (who by reason of his being sequestered or confined came not to it,) at their first meeting together drew up an humble petition to the queen to restore him to his place. And it was done by the elegant pen of Toby Matthew, dean of Christ Church, in 25 their name. (Wilk. Conc. vol. iv. p. 295. Doc. Ann. vol. i. p. 386.)

“Concerning the businesses of ‘the family of love,’ &c. nothing was further agitated nor concluded. And many sessions spent unprofitably until the 2d of March, when the bishop of London adjourned the

dominus locumtenens, et confratres sui tractatum aliquem habebant inter se de quibusdam in ecclesia reformandis.

In tertia sessione (Jan. 27.) episcopis in domo capitulari congregatis, episcopus London. præses convocationis, protulit quasdam literas missivas honorandorum virorum 5 dominorum de privato concilio dominæ reginæ eidem reverendissimo, etc. inscriptas, quosdam errores et hæreticas opiniones per novam sectam hæreticorum, vulgo nuncupat. "The family of love" tangentes et concernentes. Quibus lectis, idem dominus præsidens, et 10 cæteri reverendi patres tam de et super contentis in dictis literis missivis, quam etiam de reformatione aliqua contra recusantes se conformare susceptæ religioni in hoc regno Angliæ publica auctoritate stabilitæ habenda, tractatum aliquamdiu habuerunt, et ea omnia prolocutori 15 cum sex aliis domus inferioris membris accersito traderunt. Et præterea mandavit dominus locumtenens, ut prolocutor et clerus rationem ineant de modo et forma subsidii dominæ reginæ per clerum concedendi.

In quinta sessione (Febr. 3.) accessit ad episcopos 20 prolocutor cum quatuor aliis de clero domus inferioris, ac cum iis de et super quibusdam articulis contra dictam novam sectam hæreticorum in scriptis per aliquod tempus tractavit. In sexta sessione horis pomeridianis ejusdem diei episcopi super contentis in articulis, de quibus inter 25

house, with the consent of his brethren, to the 25th of April 1581. Which day being come, the queen by her writ put it off to a further time.

"Those chapters drawn out of the articles agreed upon in a former synod, which this synod laboured to have enacted, I am able to give 30 some account of, out of an authentic paper endorsed 'Articles delivered to the lords from the lower house of parliament;' on which also is Grindal's own hand written." Strype, Grindal, p. 384. This paper is printed below, at N^o. XVI.

Comp. Doc. Ann. vol. i. pp. 392. 396. Wake, State &c. p. 503. 35 Heylin, Hist. Presb. p. 288. Collier, vol. ii. p. 570. Fuller, cent. 16. b. 9. p. 119.

archiepiscopum Cant. cæterosque episcopos et clerum provinciæ Cant. in synodo sive convocatione tent. apud Westm. ex prorogatione A. D. M.D.LXXV. conventum extitit, tractarunt, ac quædam capitula ex iisdem extraxerunt, quæ magis necessaria putarunt auctoritate parliamenti confirmari.

In octava sessione (Febr. 17.) libellus subsidii in synodo confirmatus reginæ per episcopos London. Winton. Lincoln. Meneven. Sarum, et Wigorn. exhiberi decernebatur. Post varias deinde convocationis continuationes, 10 in quibus nihil actum est, episcopus London. eam 20. die Martii ad 25. diem Aprilis, anni M.D.LXXXI. prorogavit. Quo die adveniente, per breve regium et per sedecim diversas prorogationes convocatio continuata fuit usque ad 20. diem Aprilis, A. D. M.D.LXXXIII. 15

XV.

Archiep. Cant.
EDM. GRINDALL 5.

Anno Christi
1580.

Reg. Angliæ
ELIZAB. 22.

Synodi libellus supplicæ reginæ porrectus pro restitutione archiepiscopi Cantuar. Fuller Ch. Hist. l. IX. p. 120. 20

Serenissimæ et potentissimæ reginæ Elizabethæ, Angliæ, Franciæ, et Hiberniæ reginæ, fidei defensatrici, etc.

ETSI majestatem regiam sive verbo sive scripto interpellare, serenissima princeps Elizabetha, non decere, nisi rarius, non licere, nisi gravioribus de causis arbitramur; 25 tamen cum præcipiat apostolus ut “ Dum tempus habea-

Synodi libellus] Wake says, (State of the Ch. p. 503.) respecting the statement of Atterbury, “for his other instance, and much more considerable, of the convocation’s petitioning the queen on behalf of

mus, benefaciamus omnibus, maxime vero domesticis fidei," omittere nullo modo possumus, quin illud hoc tempore a tua celsitate humiliter contendamus, quod nobis ad petendum utile et necessarium, toti ecclesiæ et reipublicæ ad obtinendum salutare et fructuosum, tuæ 5 denique majestati ad concedendum perfacile et honorificum sit futurum. Quanquam igitur acerbissime dolemus et contristamur, reverendissimum patrem Cant. archiepiscopum, post tot annos, in tantam tamque diurnam majestatis tuæ offensionem incidisse; tamen 10 valde vehementer speramus, nos veniam adepturos, si pro uno multi, pro archiepiscopo episcopi, pro tanto præsule tot ministri, serio et suppliciter intercedamus. Quod si deprecantium auctoritas in petitione valeret, hæc causa jamdudum a nobilibus viris, si voluntas ab amicissimis, si 15 experientia a prudentissimis, si religio a reverendissimis, si multitudo a plurimis, sic ut nostræ partes nullæ nunc aliæ videantur, quam ut orationem cum illorum rationibus, nostras preces cum illorum petitionibus supplicissime ac demississime jungamus. 20

Ut enim Cæsar Octavius jucundissimus propterea fuisse scribitur, quod apud eum quoties quisque voluit, dixit, et quod voluit, dum humiliter; sic ex infinitis illis virtutibus, quibus regium tuum pectus abunde cumulatur, vix ulla vel majestati tuæ honorificentior, vel in populum tuum 25 gratiosior existit, quam in admittendis hominibus facilitas, in causis audiendis lenitas, prudentia in discernendis, in satisfaciendis pietas et clementia. Nihil est enim tam populare, quam bonitas, atque principes ad præpotentem Deum nulla re propius accedunt, quam offensionibus 30

the archbishop [then under sequestration], Dr. Heylin affirms it to be a great mistake, and from him I have already corrected the error of it." The petition however is here reprinted on the authority of Fuller (Ch. Hist. l. 9. p. 120.) and is different from the one drawn up by Toby Matthew, and presented by certain bishops for the same purpose. See 35 note to the preceding N^o. Doc. Ann. vol. i. p. 386.

deponendis, et obliviscendis injuriis, non dicimus septies, sed septuagies septies; nam si decem millia talentorum dimittantur nobis, nonne nos fratribus, conservis, subditis centum denarios condonabimus? Liceat enim nobis illud Christi præceptum ad istud institutum bona tua cum pace accommodare, præsertim cum hortetur apostolus, ut “Mansuetudo nostra nota sit omnibus;” Christusque jubeat, ut “misericordes simus, sicut Pater noster cælestis misericors est.” Vinum in vulnus infundere salutare est, et salutaris oleum. Christus utrumque adhibuit. Judicium cantare Domino jucundum est, ac jucundius est misericordiam. David utrumque perfecit. Gratiosa est in omnibus hominibus clementia, in proceribus gratiosior, in principe vero gratiosissima. Gloriosa est regia mansuetudo, reginæ gloriosior, virgini vero gloriosissima; si non semper, at sæpius, si non in omnes, at in pios, si non in vulgus, at in magistratus, at in ministros, at in eum, qui in tam sublimi loco constitutus, magna apud nos auctoritate, magna apud alios existimatione, summa in sacratissimam tuam majestatem fide et observantia, præditus; ut non sæpe in vita deliquisse, sed semel tantum in vita displicuisse videatur; idque non tam præfracta voluntate, quam tenera conscientia, cujus tantam esse vim magui auctores, et optimi quique viri scripserunt, ut quicquid, ea vel reclamante, vel errante, vel hæsitante, fiat, non leve peccatum esse statuerint. Ac ut, quod verum est, ingenue et humiliter attendamus, et illud omnium quod unum agitur, vel necessario silentio, vel voluntaria oblectatione obruamus; si laudabile est vitam non modo ab omni crimine sed suspicione criminis, liberam traduxisse, traduxit; si honestum religionem ab omni, non modo papistica corruptela, sed a schismatica pravitate integram conservare, conservavit; si christianum, non modo propter justitiam persecutionem passum esse, sed per exterarum nationum propter evangelium oberrasse, et passus est, et oberravit.

Quæ enim ita sint, regina clementissima, omnes hæ nostræ voces ad celsitudinem tuam profectæ, hoc unum demississime, et quam fieri potest, subjectissime comprecantur, idque per singularem naturæ tuæ bonitatem, per anteactæ tuæ vitæ consuetudinem, per pietatem regiam in subditos, 5 per charitatem christianam in inimicos, perque eam, qua reliquos omnes, et privatos, et principes excellis, lenitatem; ut velis majestatem tuam mansuetudine, justitiam misericordia, iram placabilitate, offensionem indulgentia mitigare, et archiepiscopum mœrore fractum et debili- 10 tatum, non modo extollere jacentem, sed ecclesiam ipsi, ipsum ecclesiæ, tuis civibus, suis fratribus, exteris nationibus, denique piis omnibus tandem aliquando restituere. Quod si fecerit majestas tua, vel potius cum fecerit (quod enim summe cupimus, summe etiam sperare jucundum 15 est) non dubitamus, quin illum reverendissimum patrem supplicem et abjectum, non tam ad pedes, quam ad nutus tuos perpetuo sis habitura. Ita celsitati tuæ persancte pollicemur, nobis neque in ecclesia constituenda curam, neque in religione propaganda studium, neque in schis- 20 matibus tollendis diligentiam, neque in hoc beneficio præcipue recolendo memoriam, neque in ferendo quas debemus gratias, gratam animi benevolentiam ullo unquam tempore defuturam.

Dominus Jesus majestatem tuam ad reipublicæ tran- 25 quillitatem, ad ecclesiæ conservationem, ad suæ veritatis amplificationem omni felicitatis genere diutissime prosequatur.

XVI.

Archiepsc. Cant.
EDM. GRINDALL 5.

Anno Christi
1580.

Reg. Angliæ
ELIZAB. 22.

Articles delivered to the lords from the lower house of convocation. Strype's Life of Grindall, App. p. 94. 5

FIRST, That no bishop henceforth shall make any ministers, but such as shall be of age full twenty-four years, and a graduate of the university, or at the least able in the Latin tongue to yield an account of his faith, according to the articles of religion agreed upon in the 10 convocation; and that in such sort, that he can note the sentences of scripture, whereupon the truth of the said articles is grounded. And if any patron shall present any minister to any benefice, which shall not be in this sort qualified, that it shall be lawful for the bishop to refuse 15 such presentee, and shall not be constrained either by double quarrel, or "Quare impedit," to institute any such. The bishop, that shall do contrary to this order, upon proof thereof, to be suspended by the archbishop from making of ministers, for the space of two years. 20

II. Item, That there shall not henceforth be used any commutation of penance, but in rare respects; that is to say, either for some great value or dignity of the person, or for fear of some desperate event, that will follow in the party, that should be put to open shame. And at such 25 time his penalty of money to be large, according to the ability of the person; and by the ordinary, with good witnesses, to be employed either to the relief of the poor, or other necessary and godly uses: and yet even in this

respect, the party offending, beside such pain of money, shall ever make in his parish church some satisfaction to the congregation, by declaring openly his repentant and sorrowful mind, for such offence committed. And here is earnestly to be desired, that in all other respects, and to-⁵wards all other persons there may be some more strait punishment to be assigned by ecclesiastical judges, for adultery, whoredom, and incest, than now by ecclesiastical laws they can do; whether it be by imprisonment joined with open penance, or otherwise. ¹⁰

III. Item, That there be no dispensation granted for marriage without banns, but under sufficient and large bonds, with these conditions following: That afterward there shall not appear any lawful let or impediment, by reason of any precontract, consanguinity, affinity, or by ¹⁵any other lawful means whatsoever. And secondly, that there be not at that present time of granting such dispensation, any suit or plaint, quarrel or demand moved, or depending before any judge ecclesiastical or temporal, for and concerning any such lawful impediment betwixt the ²⁰parties. And thirdly, that they proceed not to the solemnization of the marriage without consent of parents and governors.

IV. Item, As touching dispensation for plurality of benefices, we wish that none may have that privilege, but ²⁵only such, as for their learning are most worthy, and best able to discharge the same. That is, that the party at the least be master of arts of four years standing, and a common known preacher of good ability; and yet the same to be bound to be resident at each benefice some ³⁰reasonable proportion of time.

V. Item, As touching excommunication, because it hath been ever used by ecclesiastical judges in their jurisdiction, we do find by conference, that the alteration thereof will be joined with many difficulties, and almost ³⁵by interruption of all ecclesiastical jurisdiction, unless

many other things of bodily punishment and coercements be granted unto us. Which we think in these days will not only be more offensive than this is, but also by default of others make our proceedings in such case utterly frustrate. Therefore our desire is, that two or three⁵ honest persons well skilled in the ecclesiastical laws, may open unto your honours what inconveniences will follow, and how hardly this point will abide alteration.

An argument propounded in the convocation, concerning reforming the ordinary use of excommunication. Ibid.¹⁰ p. 96.

Excommunication by the law was never used, nor could be used as a punishment of any crime, saving of notorious heresy, usury, simony, piracy, conspiracy against the person of the prince, of his estate, dignity, and crown,¹⁵ perturbors of the common peace and quietness of the church or realm, wilful murderers, sacrilegers, perjurers, and incorrigible and notorious committers of incest and adultery, false witnesses and suborners thereof, violent layers of hands upon ecclesiastical persons, demanders of²⁰ more cured benefices than one, without authority, and such other great and horrible crimes, which were called "sententiæ canonum," wherein, beside the particular penances, that bishops and their officers did impose, it was for more terror provided by ancient canons, that²⁵ there should be a general open denunciation of this excommunication in every cathedral and parish church twice in the year.

For other light faults there was no excommunication permitted or used as a punishment, other than for mani-³⁰fest and wilful contumacy or disobedience in not appearing, when persons were called and summoned for a cause ecclesiastical; or when any sentence or decree of the bishop or his officer, being deliberately made, was wilfully disobeyed or not performed.

Such wilful contumacy and disobedience to authority is in the law accounted so great, that it was called a contempt of that, “*quod est in jurisdictione extremum.*” That is to say, if the judge cannot have appearance of the parties, or execution of the judgments, he is at the wall,⁵ and can go no farther.

Of very ancient time this was their manner of proceeding in this realm, and the only means of reducing obstinate persons to the obedience of the law. It may appear by the ancient statute, or act of parliament in the ninth¹⁰ year of Edward II. that it was the old custom and usage of the realm long before that time. The words are these: “*Si aliqui, etc. propter suam contumaciam manifestam excommunicentur, ac post 40. dies pro eorum captione scribatur, prætendunt se privilegiatos, et sic denegatur*¹⁵ *breve regium pro captione corporum. Responsio regis: Nunquam fuit negatum [negata] nec negabitur in futurum.*”

It is to be considered, whether this manifest contumacy and wilful disobedience to the magistrate and au-²⁰thority be not as well punishable, when the original cause or matter is light, as weighty. The difference whereof doth nothing alter the matter of the disobedience. If for such disobedience it seemeth, that it is either unlawful or offensive to use excommunication, there is great²⁵ consideration and wariness to be used in devising some other means and remedy instead thereof, to procure obedience and execution in causes ecclesiastical; and that the judge ecclesiastical may have those means laid down with such caution, that thereby upon pretence and colour³⁰ of the reformation of this, all jurisdiction ecclesiastical be not utterly overthrown.

The means that were thought fit to be used instead of excommunication by archbishop Cranmer, Peter Martyr, Bucer, Mr. Haddon, and others, that did assemble for that³⁵ purpose at that time, were imprisonment, or mulct pecu-

niary; and besides in persons ecclesiastical, sequestrations of their livings, and suspensions from the execution of their offices; but these means will be as commonly offensive in some respects, as the excommunication is now, and will be so hardly executed, that all the excommuni-⁵ cations of the law ecclesiastical will be made frustrate.

And therefore, if the course, that hath so long continued, cannot hold, but must needs be altered, I would wish it to be done by some other means, wherein we should not need to deal with any body, but as we were ¹⁰ wont to do ordinarily, in effect as followeth, viz.

Where now for not appearing, or for not satisfying any sentence, decree, or order, the ecclesiastical judge doth pronounce the party “contumacem,” and “in pœnam contumaciæ” excommunicates him; he shall pronounce ¹⁵ him “contumacem,” and “in pœnam contumaciæ” pronounce him “ecclesiasticæ jurisdictionis contemptorem,” and so denounce him. And if he shall continue forty days in not appearing, or in not satisfying, he shall signify the contempt “jurisdictionis ecclesiasticæ” to the prince ²⁰ in the chancery, as he was wont to signify “contemptum censuræ ad cancellarium” (to the chancellor) without any more change. And as the writs that were sent, were wont to be “de excommunicato capiendo et relaxando;” so they may be, “de contemptore jurisdictionis eccle-²⁵ siasticæ capiendo vel relaxando.”

Then there may be general words, that such a contemner so pronounced and denounced, in all respects (saving for coming to the church, receiving of sacraments, and keeping company with others), shall in all respects ³⁰ and to all purposes be as incapable, and shall sustain all such other penalties, as a person excommunicated did sustain, before the making of this law.

In all heinous, great, horrible crimes, excommunications may be used by the archbishops and bishops in their ³⁵

own persons, with such assistance, as shall be thought meet, as it was wont to be in the primitive church.

In this our realm, of very ancient time it hath been truly observed from time to time, that there was never alteration made of any law ecclesiastical, although it had appearance to benefit the state of the clergy, but that it turned ever to some notable prejudice.

XVII.

Archiep. Cant.
JOH. WHITGIFT 2.

Anno Christi
1584.

Reg. Angliæ
ELIZAB. 27.

10

Convocatio prælatorum et cleri provincie Cantuar. in ecclesia S. Pauli London. die 24 Novembris inchoata.^c Ex actis convoc. in MS. Miles Smith apud episc. Assaven.

PERACTIS sacris in ecclesia S. P. London. ad domum capitularem processio fit, ubi in prima hujus synodi¹⁵ sessione certificatorium executionis mandati archiepisco-

Convocatio prælatorum] For the articles agreed upon in this convocation see above, Constitutions and Canons, No. III.; and for certain orders issued afterwards to Ministers, see Doc. Ann. vol. ii. p. 1. Other matters taken from Atterbury's papers are mentioned by Strype,²⁰ (Whitgift, vol. i. p. 398,) who proceeds in the following manner: "So busy was the whole synod now both of the upper and lower house, in regulating things amiss in the church and in the ministers, that besides the articles made in the eleventh session, other articles coming from the lower house were debated; but what they were is not registered... . . . 25

^c Epitomen negotiorum synodi provincie Cantuar. ab anno M.D.LXXXVI. ad M.DC.XXVIII. manu magistri Fisheri actuarii et scribæ conscriptam, e flammis eripuit Miles Smith, notarius publicus archiepiscopo Cantuar. Gilberto Sheldon ab epistolis, ex cujus autographo in bibliotheca reverendi dom. Thomæ, episcopi Assavensis, extante, quæ ad rem nostram³⁰ faciunt descripsimus.—WILKINS.

palis pro convocando clero exhibetur ab episcopo London. Deinde prolocutor jussu metropolitani eligitur, ac vicarius generalis, doctor Awbrey, commissionem ab archiepiscopo recipit ad examinanda certificatoria episcoporum de summonitione cleri, ad inspicienda procuratoria et ad admit-⁵tendas vel rejiciendas causas absentiae. Postea omnes non comparentes contumaces pronunciat, ac synodum ad ecclesiam B. Petri Westmon. prorogat. Et postquam archidiaconus Cantuar. certificatorium suum exhibuisset, primæ sessioni finis imponitur. 10

Secunda sessio fuit 2. die Decemb. in ecclesia B. Petri Westm. Ubi decanus privilegia et exemptiones ecclesiae suæ exponens, archiepiscopo jus in eadem conveniendi denegavit; archiepiscopus autem se nullo modo libertates ejus infringere velle protestatus, prolocutorem a domo ¹⁵ inferiore sibi præsentatum admittit, ac clerum de reformandis abusibus et concedendo subsidio monet.

In tertia sessione (4. die Dec.) plura de subsidio aguntur, et commissio quinque episcopis et vicario generali doctori Dunne, ac Redmanno, archidiacono Cant. ab ²⁰ archiepiscopo datur de proroganda convocatione suo nomine, de die in diem.

The twenty-first session, which was on the 21st of May following, [1585,] came the queen's writ of prorogation; by virtue whereof, and the archbishop's special commission, the vicar-general prorogued the ²⁵ convocation to the 8th of June; and so it was prorogued from time to time till the twenty-seventh session, which was upon the 15th day of November following; when it was dissolved by the queen's writ." (Whitgift, vol. i. p. 400.) Fuller, cent. xvi. b. 9. p. 175. Collier, vol. ii. p. 594. 30

The activity shewn in the government of the church was owing to the recent elevation of Whitgift to the primacy, and this was the year described by the puritans as "the woeful year of subscription." Doc. Ann. vol. i. p. 411.

The MS. mentioned by Wilkins, in his heading to this article, as ³⁵ belonging to the bishop of St. Asaph [Tanner], is vol. 282 of the Tanner papers, now preserved in the Bodleian. See fol. 7 and 9. Wake MSS. Misc. 40. p. 253.

In quarta, quinta, et sexta sessione nihil præter subsidium tractatur; quod septima sessione (16. die Dec.) conceditur, sc. sex solidorum in triennio solvendum.

Quid in octava et nona sessione tractatum fuerit, accipe ex Strypii vita J. Whitgift. arch. Cant. p. 210. 5

“In the eighth session 18. December at Westminster, one John Hilton, clerk, that had been imprisoned by the high commission for errors, heresies, and great blasphemies, was ordered to be convented before them the next session. And likewise one Thomas Shoveler was 10 appointed to be convented on another day, who was also under confinement for exercising the ministerial office, not being in holy orders. The ninth session being December 22. Hilton appeared, and confessed his accusation, saying, “That he had said in a sermon at St. Martin’s 15 in the fields that the Old and New Testaments are but fables: that himself was no christian, but a heathen; and further had blasphemed Christ most horribly.” This acknowledgment and abjuration he gave in writing, subscribing his name thereunto. 20

His errors, which he called his heresies, blasphemies, and damnable opinions, were these, as his confession and renunciation shews, “That in the Trinity were not three distinct persons and one Godhead coequal. That Jesus Christ was not God and man. That he was not of the 25 substance of God the Father in his humanity and incarnation, nor for our redemption very God and very man; nor that by his death we have full redemption and remission of our sins in his blood, but only made partakers of his testament, and so brought to the know-30 ledge of his godly will.” He further confessed, that he had most detestably and blasphemously affirmed, that the Old and New Testaments were fables. But that now he was sorry for that abominable and damnable assertion; and that he now believed the same Testaments to contain 35 all truths necessary to salvation.

His abjuration he began in this form. “ In Dei nomine, Amen. Before the most reverend father in God John, archbishop of Canterbury, primate and metropolitan of all England, and you the reverend fathers in God the bishops of this your province of Canterbury here 5 congregated and assembled together in this holy synod and convocation, I John Hilton, priest, of my pure heart and free will, etc. acknowledge and confess, and openly recognize,” etc. After this abjuration the convocation enjoined him a penance, which was, that he should hold 10 no more nor teach such heresies and blasphemies. That he should attend at Paul’s cross upon the preacher the next Sunday, and stand before him with a faggot on his shoulder: and that he should recant his heresies in the church of St. Martin’s in the fields, at a sermon to be 15 made by Dr. Cotton to the lower house of convocation present; and that he should not preach at all, nor exercise the ministry, unless he were specially thereunto licensed by the archbishop.” Hæc ille.

In reliquis decem hujus synodi sessionibus hoc anno 20 habitis, nihil fere actum fuit, nisi quod articuli nonnulli ab archiepiscopo prolocutori traditi, examen utriusque domus convocationis subierint: qui prima sessione anni seq. 31. die Martii stabiliti ac regia auctoritate confirmati sunt.

XVIII.

Archiep. Cant.
JOH. WHITGIFT 2.

Anno Christi
1584.

Reg. Angliæ
ELIZAB. 27.

The clergy's petition in convocation to queen Elizabeth, that the bill against pluralities pass not. EX MS. 5
Cott. Cleop. F. II. fol. 255. b.

To the queen's most excellent majesty,

IN most humble wise complaining, do shew unto your most excellent majesty your poor distressed supplicants, the whole clergy, that some in the lower house of parliament have proposed often, and with all eagerness do promote divers bills against them; and namely one entituled "A bill against pluralities and non-residency,"

The clergy's petition] The petition of sixteen articles presented by the commons to the house of lords in the year 1584, was opposed by the bishops and dignitaries of the church as tending to impair the efficiency of its ministers, and by the queen as interfering with her ecclesiastical prerogative. But the grievances were in many cases, more especially in those of pluralities and non-residence, too manifest to be continued; and the ecclesiastical authorities were unwilling or unable to remove them, as appeared from the apologies that were offered in their favour by archbishops Whitgift and Sandys, and bishop Cooper. (Strype, Whitgift, vol. i. pp. 349. 354. 369.) Many bills were brought into the house of commons for the purpose of giving effect to their petition, and more particularly a bill directed against pluralities and non-residence. This bill was promoted by sir Francis Knollys, whose reasons in its favour are given in the following paper drawn up apparently in reply to the objections of the bishops. "It is said that the byll wyll hinder her majesty's revenewe in the courte of facultyes, by demynishing of dispensations. It is answered, that when benyfyces are dyspersed into manye men's hands, the first frutes will be payed the oftener, and so hir majesty's revenue will be increased.

which indeed impeacheth your majesty's prerogative royal; impaireth the revenue of the crown; overthroweth the study of divinity in both universities; depriveth men of the livings they do lawfully possess; beggareth the clergy; bringeth in a base and unlearned ministry; 5 taketh away all hopes of a succession in learning; will breed great discontentment in the younger sorts of students, and make them fly to other seminaries, where they may hope for more encouragement; will give the adversary just cause to rejoyce and triumph, when they 10 shall see the clergy and learning generally so much disgraced and vilified by the gentry and commons of this land; abridgeth all ability in the ministry either of keeping hospitality, or of contributing to the state in case of necessity; and that, which is most lamentable, maketh 15 way to an anarchy and confusion.

Great are the indignities, the injuries, the absurdities of this bill, if with religious wisdom the effects of it be truly considered; but as great is the hypocrisy of the same, for it doth not reform the things which it pre- 20 tendeth to redress; it permitteth them and increaseth

“ It is sayd, that non-residence is argued to be *malum in se*; and therefore the byll allowing one man to have two benyfyses, being but three miles dystant, by that argument the byll dothe allowe *malum in se*. It is answered, that non-resydence is not *malum in se*; but the pastor 25 not to feede his flocke is *malum in se*; but one man may feede the flocke of two benyfyses being but three miles dystant; therefore one man may have two benyfyses without commytting *malum in se*.

“ It is sayd, that men will be dyscharged to settc theyr chyl dren to school for the studye of dyvynitie, when they may not hope for plural- 0 itic of benyfyses. It is answered, that good men wyll more desyre to fedde theyre flocke, then to regarde the wolfe, or the mylke of their flocke.

“ It is said, that it is impossible to have so manie preachers as this byll dothe require resydent, because there be nine thousand parishes, 35 and but three thousand preachers in the realme. It is answered, that my lords the byshops have the allowance of sufficient preachers, and also theyre lordships have authorytce to command reading mynysters to

them rather. The only thing it doth principally intend is, the impoverishing and embasing of the clergy; whereupon will ensue the utter contempt both of their persons and their doctrine.

All which we are ready, with your highness's favour and licence, to justify before any competent judge, if we be permitted an indifferent hearing. In the meantime and always most humbly committing our poor estate to your majesty's most gracious and princely clemency (on which next under the goodness of Almighty God it doth wholly depend) we do in all submission, both in respect of ourselves, and especially in regard of our successors, most instantly pray such speedy remedy in this behalf, as to your most excellent wisdom, and wonted godly care of religion shall seem fit; and that the rather, because it would leave a perpetual blemish upon the time of your highness's government, if there should appear to be such a hatred of the clergy and of learning in this land, as that such an act of parliament should be now established.

20

plye theyre studye by reading of homylies and learning them without the booke, and by studying of books of catechysmes, and by learning prynted sermons without the booke; by practysing whereof many reading mynysters will soon be able to preache, and wyll continewally amende theyre abilytes: and also that studentes in the unyversytie wyll plye theyre studye of dyvinitie more effectuallye and more commonlye, when they shall perceyve that convenyent lyvings will be readye for them in shorte tyme.

“It is said, that temporal lordes and lordes byshops will not loose the benefytte of theyre non-resydent chaplains. It is answered, that lords favouring the ghospell, bothe temporal lords and spyrytual, wyll rathir helpe theyre chaplains to other lyvngs bye other meanes, then by defraudinge of the poore paryshes from theyre pastors, that are hyred to serve them.” *Strype, Whitgift, vol. i. p. 382. Comp. above, Canons and Constitutions, No. III. note. D'Ewes' Journal, p. 357. Collier, vol. ii. p. 593.*

XIX.

Archiep. Cant.
JOH. WHITGIFT 4.

Anno Christi
1586.

Reg. Angliæ
ELIZAB. 29.

Convocatio prælatorum et cleri provinciæ Cantuar. per breve regium ad 16. diem Octobris in ecclesia sancti 5 Pauli Loudon. summonita, prorogabatur per aliud breve regium ad 28. Octobris, et deinde per aliud breve ad secundum diem Novembris sequentis, et deinde de die in diem usque ad 24. mensis Martii sequentis, quo synodus hæc virtute brevis regii dissolvebatur. Ex reg. Whitgift 10 fol. 131. a. et MS. Miles Smith.

UT paulo distinctius tamen hujus synodi acta prosecquamur ex MS. Smithiano (de quo supra mentio fit) sequentia delibavimus.

Prima sessionis die (Octob. 16.) virtute brevis regii 15 archiepiscopo directi, et commissionis archiepiscopalis, quinque episcopis, vicario generali, et doctori Dunne traditæ, synodus continuabatur ad 28. Octob. quo die

Convocatio prælatorum] This was probably the period of the greatest difficulty to the queen and the archbishop in maintaining their views of 20 church authority. The dissensions within the church arising from the exercise called prophesyings, and the prohibition placed upon it by the queen, the success of the new system of discipline established by Cartwright and his followers, and the deficiencies and irregularities discovered in the church itself, made the commons more resolute in inter- 25 fering with ecclesiastical matters, and obtained for them up to this time the support of many persons of authority, and of public opinion in general. A petition was presented to the queen at this period by the house of commons, and its nature and urgency may be seen from the following answer to it. " Her majesty is fully resolved by her own 30 reading and princely judgment upon the truth of the reformation which we have already; and mindeth not now to begin to settle herself in causes of religion. Her majesty hath been confirmed in her said judg-

Secunda sessio per aliud breve et virtute commissionis prorogabatur ad 2. diem Novembris.

Tertia sessio hoc die primordia sumpsit cum sacris in ecclesia S. P. London. peractis; deinde in domo capitulari certificatoria episcopi London. et archidiaconi Cant. 5 de executione mandati archiepiscopi, et schedulæ de contumacibus perlegebantur.

Quarta sessio (Nov. 4.) in ecclesia B. Petri Westm. fuit; ubi post protestationem decani Westmonasteriensis de privilegiis ecclesiæ suæ, archiepiscopique responsum, 10 Guil. Redman, archidiaconus Cant. prolocutor electus confirmatus est, et commissio archiepiscopalis suo nomine huic convocationi præsidendi tradita quinque episcopis, et Redmanno prolocutori, dom. Awbrey, vicario gen. D. Goad, decano Westm. et doct. Dunne. 15

In quinta sessione (Nov. 9.) in sexta (Nov. 11.) et in septima (Nov. 16.) nihil actum fuit memoratu dignum.

In octava sessione (Nov. 18.) de examinatione ordinationis vel institutionis personarum indignarum ab episcopo factæ, et de reformatione violationis canonum tracta- 20 batur.

In nona sessione (Nov. 23.) in decima (Nov. 25.) in undecima (Nov. 28.) in duodecima (Dec. 2.) nihil actum fuit.

ment of the present reformation by the letters and writings of the most 25 famous men in Christendom, as well of her own dominions as of other countries. Her majesty thinks it very inconvenient and dangerous, while our enemies are labouring to overthrow the religion established as false and erroneous, that we, by new disputations, should seem ourselves to doubt thereof. Her majesty hath fully considered, not only 30 of the exceptions that are made against the present reformation, and doth find them frivolous, but also of the platform that is desired, and accounteth it most prejudicial unto the religion established, to her crown, to her government, to her subjects. Her majesty thinketh, that though it were granted that some things were amiss in the church, yet 35 seeing she is fully persuaded, and knoweth it to be true, that for the very substance and grounds of true religion, no man living can justly control them; to make every day new laws in matters of circumstances

In tertia decima sessione (Dec. 2.) statuta de progressu in studiis ab inferiori clero faciendo ab archiepiscopo (quæ statim hic sequuntur) et duæ schedulæ ab inferiore domo exhibebantur, continentes querelas ex diœcesi Norwicensi et archidiaconatu Suffolciensi transmissas, quas infra 5 addimus.

Synodus hæc per prorogationem apud ecclesiam S. Pauli London. habita fuit 17. die Februarii, in cujus prima sessione absentes suspenduntur, et subsidium benevolentiae proponitur, quod tamen ulterius tractabatur in tertia sessione (Mart. 3.) et in quarta (Mart. 4.) demum perficiebatur sc. concedendo tres solidos pro libra. In secunda sessione (Mart. 1.) et in quinta (Mart. 6.) et in sexta (Mart. 8.) nihil præter prorogationes actum fuisse dicunt MSS. In septima sessione (Mart. 10.) gratiæ a dom. 15 regina pro benevolentia synodo aguntur per archiepiscopum, qui archidiaconorum diligentiam excitabat contra clericos malæ famæ, et contra concionatores de rebus politicis publice sermocinantes. In octava sessione (Mart. 11.) et in nona (Mart. 15.) per commissionem synodus 20 continuabatur. In decima (Mart. 18.) benevolentia in scriptis redacta synodo præsentabatur cum nominibus

and of less moment (especiallly touching religion) were a means to breed great lightness in her subjects, to nourish an unstayed humour in them, in seeking still for exchanges. ‘Malum est et reipub. noxium 25 assuefieri homines ad facilitatem mutandarum legum.’ If any thing were amiss it appertaineth to the elergy more properly to see the same redressed. ‘Unieuique in sua arte credendum. Quam quisque norit artem in hæc se exerceat. Navem agere ignarus navis timet.’ Her majesty takes your petition herein to be against the prerogative of her 30 crown. For by their full consents it hath been confirmed and enacted, (as the truth herein requireth,) that the full power, authority, jurisdiction and supremacy, in church causes, which heretofore the popes usurped and took to themselves, should be united and annexed to the imperial crown of this realm.” Strype, Whitg. vol. i. p. 494. 35

Comp. Doc. Ann. vol. ii. p. 1. D'Ewes' Journal, p. 412. Tanner MSS. vol. 282. fol. 5 and 15. Wake MSS. Misc. 40. pp. 189. 255.

collectorum ejus: deinde domus inferior episcoporum vigilantiam circa ordinationes implorabat, ne officarii illorum nimis excessiva præmia pro instrumentorum scriptione poscerent, ac ut omnes clerici in beneficio ecclesiastico instituti, ad inductionem obtinendam properarent 5 sub pœna sequestrationis fructuum. In undecima (Mart. 17.) et in duodecima (Mart. 22.) nihil præter continuationes. In decima tertia (Mart. 24.) continuatio fit usque ad post meridiem; quando in decima quarta synodi sessione breve regium de dissolvenda synodo ab archie-10 piscopo introducitur, et schedula suspensionis omnium non comparentium, et absque venia discedentium, horis matutinis exhibita revocatur, et episcopus Assavensis cum aliis absolvitur; ac synodus dissoluta esse pronunciatur.

In hac synodo (2. die Decembris) ab archiepiscopo 15 Cantuariensi introducebantur Orders for the better increase of learning in the inferior ministers, and for more diligent preaching and catechising.

I. Every minister having cure, and being under the degrees of master of arts, and batchelors of law, and not 20 licensed to be a public preacher, shall before the second day of February next provide a Bible, and Bullinger's Decads in Latin or English, and a paper book, and shall every day read over one chapter of the holy scriptures, and note the principal contentes thereof briefly in his 25 paper booke, and shall every weeke read over one sermon in the said Decads, and note likewise the chief matters therein contained in the said paper; and shall once in every quarter (viz. within a fortnight before or after the end of the quarter) shewe his said note to some preacher 30 nere adjoininge to be assigned for that purpose.

II. Item, The bushop, archdeacons, or other ordinary, being a publick preacher, shall appoint certaine grave and learned preachers, who shall privately examine the diligence, and view the notes of the said ministers, assigninge 35 sixe or seaven ministers, as occasion shall require, to every

such preacher, that shall be next adjoining to him, so as the ministers be not driven to travall for the exhibitinge of their notes above sixe or seaven miles (if it may be) and the said preacher shall, by lettres or otherwise, trulie certifie to the archdeacons, or other ordinarye of the 5 place, themselves being publick preachers, and resiant within, or nere to their jurisdiction, and for want thereof, to the busshop himself, who do performe the said exercises, and how they have profited therein, and who do refuse or neglecte to perform the same; the archdeacons, 10 and others receiving the said certificates, shall signifye the same, once in the yere, to the busshope, and that about Michalmas.

III. Item, Such as shall refuse to perform the exercises, or shall be negligent therein, and shall not after 15 admonition by the bishop, archdeacon, or other ordinary aforesaid, reform himself, if he be beneficed, shall be compelled thereunto by ecclesiasticall censures; if he be a curate, shall be inhibited to serve within the jurisdiction. 20

IV. Item, The bushopes, archdeacons, etc. shall carefully looke that the ministers serving cures do, according to her majesty's injunctions, instruct the youth in the catechisme with additions, set forth by publick authority, and such of the ministers, as by examination and tryall, 25 shall be found of reasonable abilitie, may by the archdeacons and ordinaries, being publick preachers, as aforesaid, be permitted to expound, standing in their stalls, the pointes of the said catechisme onlie with the additions, to their parishioners, untill they shall be founde 30 meete to be by the bishop tolerated, or authenticallye licensed to preache.

V. Item, Such masters of arts, and batchelors of lawe, as have any cure, and are not licensed to preach, if within six monthes after admonition to them by the bishop, 35 archdeacon, or other the said ordinaries (whose consciences

are herein to be burdned) they shall not be lawfully licensed to preach by the archbishop, or by the bushop of the diocesse, or by one of the universities, shall be tyed to the said exercises, untill they be found meete and licensed to be preachers. 5

VI. Item, Every licensed preacher shall yerely 'in propria persona' preach twelve sermons at the least, within every diocess where his benefitt doth lie, of the which twelve, eight at the least shall be in his own cure; but if the said licensed preacher have two benefices, then he 10 shall preach eight sermons at each of his benefices every year at the least, and shall yerely make particular and true certificate thereof to the bushop of every said diocesse, betwene Easter and Midsomer, upon pain to have their licenses revoked, or otherwise to be proceeded 15 against for their negligence.

VII. Item, The bushope, archdeacon, or other ordinary, with the advise and consent of the bushope, shall appoint sixe or seaven publick preachers to preach by course every Sunday, in the parishes, within a convenient 20 limite nere adjoyninge to their habitations, where ther is no licensed preacher; so that there may be in every such parish one sermon at the least every quarter, and the parties charged with the cures of the said parish shall bear the charge of the dinner and horsemeate of the said 25 preacher, and procure some minister, near adjoyning to his benefice, to serve the cure that day in his absence, unless he have a curate of his own there.

VIII. Item, It is concluded that the exercises above written, and no other, shall be henceforth publick, or pri- 30 vately used within anie part of this province.

Postea in hac convocacione eodem die nonnulla de electione procuratoris cleri Suffolciensis (an ex archidiaconatu Suffole. an Sudburiensi eligi debeat) et de concessione subsidii tractata sunt. Accipe quæ Strypius hac de 35 re meminit in vita archiepiscopi Whitgift p. 260. quæ et

Miles Smith l. c. collegit. “ Besides the orders for the increase of learning in the ministers brought into the convocation, there were two schedules brought from the lower house; First, a complaint of disorder in Norwich diocese, viz. I. That there was no observation of the 5 canons. II. That unworthy persons were ordained and instituted. III. Penances were commuted by ecclesiastical judges. IV. Chancellors and commissaries caught at causes, who should get most. V. Excommunication denounced for trifles. VI. No care was had of 10 the poor, and orderly painfull preachers were discharged, the disorderly promoted and made reformers. VII. Exaction of fees. VIII. Preaching without licence. Whereupon it was desired, that none might preach by licence, unless he conformed to the book of common prayer, and 15 used it in all his administrations. And IX. A restraint of prohibitions was prayed, and a regulation of fees. The other schedule was intituled, ‘ Suffolk archdeaconry particularly.’ I. The communion book not at all, or but in part used and observed. II. The wearing of the surplice 20 refused. III. Holy days not observed. IV. The communion was received by many sitting, and those that conformed to the church called ‘ Time servers.’ V. Stipendiary preachers and curats mutinous and disorderly. VI. Questmen were faulty in not presenting. 25

“ In this convocation a grant of benevolence was agreed on by the archbishop and the other bishops and clergy of the province of Canterbury March 4, and the clergy of the other province now sitting in convocation at York, granted the same subsidy and benevolence on the 9. of 30 March.”

XIX*.

Archiep. Cant.
Jo. WHITGIFT 4.

Anno Christi
1586.

Reg. Angliæ
ELIZ. 29.

The instrument of the benevolence of the clergy in convocation to the queen, anno 1586, offered by the archbishop. 5
Atterbury, Rights &c. Add. p. 638.

MOST excellent and most gracious sovereign lady. We the prelates and clergy of the province of Canterbury, now gathered together in a convocation or synod, calling to our minds, and considering with all thankful remembrance the manifold and great benefits that every member of this realm generally hath and doth daily receive, by the blessing of Almighty God, under your majesty's most happy and peaceable government; and we ourselves especially by your gracious and princely care over us; whereby we do not only enjoy our lives and livings in happy peace, but also the free exercise of our

The instrument] "As for the subsidy which the clergy in this convocation granted, it was confirmed by act of parliament, though the benevolence were not. . . . These grants of this convocation archbishop Laud made use of as a precedent for the convocation in the year 1640. (whereof he was president), to justify their sitting and acting, when some doubts were made of the legality. 'In this convocation thus continued we made up our act perfect for the gift of six subsidies, according to ancient form in that behalf; and delivered it under seal to his majesty. This passed *nemine refragante* &c. And we followed a precedent in my lord archbishop Whitgift's time, anno 1586: who was known to be a pious and a prudent prelate, and a man not given to do boisterous things against the laws of the realm, or the prerogative of the crown, but one that went just and fair ways to both.'" 30
Troubles &c. of abp. Laud, p. 80. Strype, Whitgift. vol. i. p. 500.

ministry and function, the true preaching of the word of God, and the sincere administring of the holy sacraments, to us far more dear than our lives and livings; and further seeing the infinite occasions, that through the execrable malice of the enemies of the gospel of 5 Christ do daily arise, whereby your highness is driven to many extraordinary and inestimable expences for the necessary defence of the gospel and your highness' dominions; in token of our dutiful and thankful hearts to your majesty's most royal person, have with one joint 10 consent and hearty good wil, over and above one subsidy of six shillings in the pound, already granted to your highness, your heirs and successors, in this our convocation or synod, yielded to give, and by these presents do give and grant unto your highness' person only a benevo- 15 lence or contribution of three shillings of every full pound of the clear yearly value of al ecclesiastical and spiritual promotions within the said province of Canterbury, and of the lands, benefices and appropriations, and other possessions and revenues to the same belonging, 20 and now remaining unseparated from the same, and in the possession of the clergy, to your only use, according to the taxation and valuation mentioned in our said

In compliance with the desire of the convocation the queen issued her letters patents under the great seal confirming and ratifying their 25 benevolence, and authorizing them to make such decrees and constitutions as might be necessary for the collection of it. Copies of this document and of the preamble to the decrees that followed are given by Atterbury, Rights, &c. Add. p. 642.

That much difficulty was experienced in the collection of this be- 30 nevolence is evident from a circular letter written by the archbishop during the convocation of 1588, requiring the clergy "to take some speedy order to discharge these duties to her majesty, and especially the benevolence." Strype, Whitg. vol. i. p. 540.

The similar instrument passed at this time by the convocation of the 35 northern province may be seen in Wilkins, Conc. vol. iv. p. 323.

grant of the said subsidy; the tenths thereof being deducted, and not otherwise; if it shall please your highness to like and assent thereto: al vicarages under the value of 10*l.* after the rate in the said taxation, and all lands, revenues, possessions, benefices and appropriations belonging to either of the universities of Cambridge or Oxford, or unto any college, hall, or house of students in the same, or either of them, or to the collegiate church of Westminster, the free chapel or college of Windsor, the college of Eaton by Windsor, the college of Winchester founded by bishop Wickham, or to almshouse, hospital or grammar-school, or assigned, appointed or used to the maintenance of any preacher or reader of divinity, poor men, schoolmasters, ushers, grammarians, petty canons, conducts, vicars choral, singing men, choristers, vergers, or any other necessary inferior officers in any cathedral or collegiate church or college within the said province, or towards the re-edifying or repairing of any the same cathedral or collegiate churches or colleges only excepted. The same contribution or benevolence of three shillings in the pound, as is aforesaid, to be made to such person or persons as your majesty shal appoint for the receipt thereof, to your highness' only use; at three several payments, without any deduction, saving of fourpence of every pound for the collection and portage; and without any maner of charge to the accomptant, saving three shillings and four pence for the general acquittance for every of the said three payments. The first thereof to be due the first of May next, and the second payment to be due the first of May which shalbe in the year of our Lord 1588, and the third payment to be due the first of May which shalbe in the year of our Lord 1589.

And we your said prelates and clergy most humbly beseech your majesty to take in good part our loving

minds and good wil; and not only to accept this smal gift of ours, though it be nothing answerable to our desires, but also by your majesty's letters patents under your great seal to assent thereunto; and to license and authorize us in this our convocation and synod, to devise, make and ordain such orders, decrees and constitutions, provincial and synodal, as we shall think most expedient for the more speedy and sure levying and payment of the same benevolence or contribution. And thereby also to give and testify your majesty's royal assent to such orders, decrees and constitutions as in this our synod or convocation we shal make, decree or ordain for the speedy and sure levying and payment thereof, to such person or persons as your majesty shal appoint for the receipt thereof, as is aforesaid. 15

In cujus rei testimonium nos Johannes divina providentia Cant. archiepiscopus &c. ad petitionem confratrum nostrorum et totius cleri nostræ Cant. provinciæ sigillum nostrum archiepiscopale præsentibus apposuimus. Dat. in ecclesia collegiata Dom. Petri Westmonaster. 4to die mensis Martii anno Domini secundum ecclesiæ Anglican. computationem, 1586. et nostræ transl. anno 4to. Extract. e registro provincial. sedis 20

Archiep. Cantuar. &c.

XX

Archiep. Cant.
JOH. WHITGIFT 5.

Anno Christi
1588.

Reg. Angliæ
ELIZAB. 30.

Convocatio prælatorum et cleri provinciæ Cantuar. Ex
MS. Miles Smith apud Thom. episc. Assaven. 5

EA per breve regium ad diem 13. mensis Novembris in ecclesia S. Pauli London. summonita, virtute commissionis archiepiscopalis prorogabatur in 5. diem Februarii. Quo die sacra in ecclesia S. P. London. peraguntur, certificatoria leguntur, et synodus ad ecclesiam collegiatam B. Petri Westmon. die 7. Febr. habenda continuatur. Ibi protestatione more solito per decanum

Convocatio prælatorum] An important change appears to have taken place at this period in the state of public opinion respecting the condition of the church. The parliament met on the 4th of February 1589; and several bills were immediately brought before the commons, according to recent practice, for the reformation of ecclesiastical abuses. One of these, directed against pluralists and non-residents, although the queen was unfavourable to it, the archbishop engaged his friends to oppose it, and the convocation drew up a petition to the queen against it, appeared so reasonable in itself, and was so ably and zealously supported, that it passed the commons, and on the 10th of March was sent up to the house of lords. In that house it appears to have met with no countenance whatever; and a Puritan minister, expressing the opinion he had formed of that parliament, says, "We expect no good in the cause of religion. We rather fear some evil.—The chancellor in his speech said not a word of the affairs of the church, but only of danger, and the great charges of the former war, and of that was coming on; whence what may follow, it is no difficult matter to know." (Strype, Whitg. vol. i. p. 537.) But there were then many and most important signs of the times, which the archbishop was too sagacious to overlook. The Puritans were all of them discontented, and many of

Westmon. et responso archiepiscopi datis, Johannes Styll, prolocutor, præsentatus admittitur. In tertia sessione (Febr. 12.) et quarta (Febr. 19.) et quinta (Febr. 21.) et sexta (Febr. 26.) et septima (Febr. 26.) de subsidio dominæ reginæ concedendo variæ consultationes instituuntur. In 5 octava (Febr. 28.) convocatio ob ægritudinem archiepiscopi ad ædes Lambethanas continuatur; ubi in nona synodi sessione (eodem die) in magna camera selectus numerus episcoporum archiepiscopum consulit de subsidio, de quo inter utramque domum convenit. In de- 10 cima in ecclesia B. Petri Westm. (Mart. 5.) et undecima (Mart. 7.) prorogationes tantum fiunt. In duodecima (Mart. 12.) archiepiscopus monet beneficiatos ut in beneficiis suis resideant; et duos presbyteros Tyrrell et Tydder a Romanæ ecclesiæ erroribus ad sinceram religionem, 15 modo auctoritate regia stabilitam, conversos favori synodi commendat; quorum in sustentationem et levamen aliquam ut præstaret et contribuere domus inferior pecu-

them disaffected towards the state; the papers of Martin Mar-prelate, which were now beginning to be circulated, shewed that some members 20 of that party had no regard for truth or decency, and created a fear that the whole body was preparing for desperate measures; the nation was harassed with foreign war and internal discord; the clergy had given strong evidence of their loyalty by granting large subsidies and an extraordinary benevolence: this was precisely the moment at which 25 the church could safely and wisely take a decided step in advance, and on the 9th of February accordingly was preached Dr. Bancroft's sermon at Paul's Cross, asserting, in a manner fatal to the cause of the Puritans, the rights of the apostolical succession. This was followed, on the 13th of the same month, by a royal proclamation "against 30 sundry schismatical and seditious books, defamatory libels and other fantastical writings, containing in them doctrine very erroneous, and other matters notoriously untrue and slanderous to the state, and against the godly reformation of religion and government ecclesiastical established by law, and also against the persons of bishops and others 35 placed in authority ecclesiastical." (Doc. Ann. vol. ii. p. 19.)

"Serjeant Puckering, March the 17th, and the attorney-general came from the lords to the lower house, and brought a bill from the

niarum summan instanter rogavit. Tertia decima sessio (Mart. 14.) et decima quarta (Mart. 19.) continuata fuit absque ullo alio peracto aut proposito negotio. In decima quinta sessione (eodem die) the archbishop present brings in certayne orders to be observed throughout the province.

I. Single beneficed men to be compelled to residence constant, unless a prebendary or chaplain to the king or peere, or by some other attendance allowed by the statutes to be absent; and in that case to keepe a licensed preaching curate. 10

II. Double beneficed men to reside equally upon their livings, and to keepe a licensed curate, where they are not.

III. Beneficed men absent one hundred twenty dayes to keepe licensed curates. 15

IV. Scandalous ministers guilty of notorious crimes to be removed, and never to be admitted to any cure.

V. No unlearned unable person to catechize shall be admitted to any cure. 20

VI. None may place or displace a curate without

lords for confirmation of the subsidy granted by the clergy, with an instrument of the same under seal, as was customary: together with a bill likewise from the said clergy for horses, armour and weapons; and gave a very special commendation of the same bills, as things of very great importance." D'Ewes' Journal, p. 447.

"Antony Tyrrel and William Tedder, priests, both recanted at Paul's Cross, in the month of December 1588, and many more afterwards. Contributions for the maintenance of these converted priests were expected from the bishops and the abler sort of the clergy." Doc. Ann. vol. ii. p. 25. Strype, Whitg. vol. i. p. 538. vol. ii. p. 155. Stowe, Ann. p. 750. Comp. Wake, State &c. p. 504. D'Ewes' Journal, pp. 425. and 444. Synod. Angl. App. pp. 171. 172. Collier, vol. ii. p. 620. Tanner MSS. vol. cclxxxii. fol. 17. and 24. Wake MSS. Misc. 40. p. 223. 35

These orders of the archbishop are given more fully in Wilk. Conc. vol. iv. p. 338. Doc. Ann. vol. ii. p. 16.

authority from the archbishop or bishop of the diocese. Both houses promise to obey and execute the said orders.

Decima sexta sessio (Mart. 21.) et decima septima (eodem die) et decima octava (Mart. 26. M.D.LXXXIX.) et decima nona (Mart. 27.) et vicesima (Mart. 28.) et vice-⁵ sima prima (eodem die) nihil præter continuationes nobis reliquerunt; præterquam quod in ultima absentes et absque venia abeuntes, inprimis episcopus Lichfeldensis, ab archiepiscopo fuerint suspensi. Tandem 2. die Aprilis per breve regium et commissionem archiepiscopi convo-¹⁰ catio ab episcopo Petriburgensi dissolvitur.

XXI.

Archiep. Cant.
JOH. WHITGIFT 6.

Anno Christi
1588.

Reg. Angliæ
ELIZAB. 30.

Reasons against the bill brought into the house of lords ¹⁵
against pluralities. The clergy's address to the queen
about it. Ex MS. Cott. Cleop. F. 2. fol. 254. b.

“ I. **I**T is a very great innovation, and therefore con-
trary to her majesty's pleasure declared at the
beginning of the parliament, as I take it. II. It abridgeth ²⁰
her majesty's authority, which we are all sworn to main-
tain. III. It diminisheth her revenues. For the greatest

Reasons against the bill] See the note on the preceding N^o. The list of reasons appears to have been provided by the archbishop for the use of some member of the house of commons, who had undertaken to ³⁵ oppose the bill against pluralities. The address to the queen is imperfect; for besides the topics here noticed, it went on, as Strype states (Whitg. vol. i. p. 536.), “ shewing the inconveniences of this bill to cathedral churches, inconveniences to the universities, hindrances to religion, and lastly inconveniences to her majesty.”

30

fees in the office of faculties are due to her highness. IV. It injureth all the better and learned sort of the clergy. V. It cannot but in time overthrow, in both the universities, the study of divinity. For who will apply himself to the study of that profession, wherein he cannot have sufficient maintenance? VI. It is absurd. For what man of reason will think that eight pounds yearly is able to maintain a learned divine? when as every skull in a kitchen, and groom of a stable is better provided for. VII. It will be the utter overthrow of a learned ministry, which now flourisheth in England, more than ever it did; and bring in a barbarous, unlearned and factious ministry. VIII. It is to be wondred that such a bill should now be offered, when there is a canon set down the last convocation, (whereunto her majesty's royal assent is) to remedy all inconveniences, that reasonably can be objected against any abuse in that kind."

"It should be considered in how unreasonable a time this bill is offered, the clergy having granted so great subsidies to her majesty: and what discouragement it may be unto them, to understand that there is such a bill offered; whereby they shall be all beggared, and made unable to perform that which they have promised."

[This bill so nearly touch'd the clergy; and so afraid they were of the ill consequences of it; that they offered the following address to her majesty.]

To the queen's most excellent majesty^a.

"The woful and distressed state, whereunto we are like to fall, forceth us with grief of heart, in most humble manner to crave your majesty's most sovereign protection. For the pretence being made the maintenance and encrease of a learned ministry, when it is throughly weighed, decayeth learning, spoyleth their livings, taketh

^a Vide Strype's *Life of Whitgift*, p. 280. [vol. i. p. 535.]

away the set form of prayer in the church, and is the means to bring in confusion and barbarism. How dangerous innovations are in a settled state, whosoever hath judgment perceiveth. Set dangers apart, yet such great inconveniences may ensue, as will make a state most ⁵ lamentable and miserable. Our neighbours miseries might make us fearful, but that we know who rules the same. All the reformed churches in Europe cannot compare with England in the number of learned ministers. These benefits of your majesty's most sacred and careful ¹⁰ government, with hearty joy we feel, and humbly acknowledge. Senseless are they that repine at it: and careless, which lightly regard it. The respect hereof made the prophet say 'Dii estis:' all the faithful and discreet clergy say 'O Dea certe.' Nothing is impossible with ¹⁵ God. — Requests without grounded reasons are lightly to be rejected. We therefore not as directors, but as humble remembrancers beseech your highness favourable beholding of our present state; and what it will be in time to come, if the bill against pluralities should take ²⁰ any place."

The present state.

" Impropriations carry from the clergy in tithes yearly an hundred thousand pounds; the lands holden of abbies, priories, &c. at their dissolution, freed from tithes, re-²⁵ maining so, almost as much.

" The colour of former statutes cutteth off tithe-wood above one and twenty years growth. Customs 'de modo decimandi' in most parishes prevail to our great hindrance. 30

" All which abridging the pastors portion without repining or dislike, we quietly sustain. And yet would they tye us to one benefice, a great part whereof being thus defalked."

The state to come.

“ First, Inconveniences to the church. The bishops of small benefices are now relieved by benefices in ‘comendam.’ But then shall be unable to maintain their state, etc. 5

“ If every one shall have but one benefice, what difference shall be between a doctor in divinity and a scholar?

“ As the state now is, learned men are provided for; but by this bill they shall be lest cared for. 10

“ It requireth an impossibility. For of 8800. and odd benefices with cure, there are not 600. sufficient for learned men. Neither if they were all sufficient, could there be found the third part of men to supply that number.” 15

No one benefice can defray the charge of such as are to be employed upon preaching before your majesty, or in other solemn places; or to attend upon synods, or other your majesty’s services and public affairs. This bill restraineth not laymen to have divers improprie benefices, and to serve them by silly curates: and denyeth it to learned divines, who personally discharge their duty, and in their absence have sufficient substitutes etc. 20

XXII.

Archiep. Cant.
JOH. WHITGIFT 10.

Anno Christi
1592.

Reg. Angliæ
ELIZAB. 35.

Convocatio prælatorum et cleri provincie Cantuar. Ex
MSS. Miles Smith apud Thom. episc. Assaven. 5

CONVOCATIO prælatorum et cleri provincie Cantuar. per breve regium ad 20. diem Februarii in ecclesia D. Pauli London. summonita, de die in diem per 19. sessiones continuata, nihil præter duo dominæ reginæ subsidia concedenda tractavit. 10

Quo facto, et pœna in non comparentes et abeuntes absque venia irrogata, 11. die Aprilis anni sequentis virtute brevis regii ab archiepiscopo dissoluta fuit.

Habet quædam Strypius in vita archiepisc. Whitgift pag. 398. quæ in hac convocatione gesta adnotavit. 15

In this convocation the deans and divers of the prebendaries of the late erected churches, being now met together, resolved to move for an act of parliament for the confirmation of them; to prevent for the future the great vexations they had met with from such as pre- 20

Convocatio prælatorum] “In the extract of convocations [then in the possession of Dr. Atterbury] there are two papers belonging to this convocation; one of questions and answers about marriage within degrees of affinity; the other containing orders agreed on by the bishops for the better executing the laws and avoiding offences. 25 Which matters no doubt were now transacted, and the drawing up hastened, for the pacifying of the clamorous party in the parliament against the bishops and clergy.” Strype, Whitgift, vol. ii. p. 143. So supposes Strype; but the Tanner MS. (vol. 282. fol. 26.) having mentioned these papers, adds, “But how or when ordered, and whither to 30 be referred, appears not.” Comp. Collier, vol. ii. p. 637.

tended, that much of their revenues were concealed lands, and so belonging to the crown. The archbishop had often laboured to stop these mischieves to the church and learning; and had so prevailed with the lord treasurer to espouse this cause, that upon their petition he 5 had lately effectually shewn the queen (the archbishop also being present) the great inconveniences of these commissions granted by her, to the spoiling of those religious foundations of hers, and her father and brother. And upon this encouragement both from the archbishop 10 and the said lord, they wrote their letter dated in March from the convocation house to him, to this tenor: "Their duties in most humble wise remembered: That whereas divers of the cathedral and collegiate churches, erected by her majesty, her father, and brother, and the posses- 15 sions thereof, had been procured as "Concelements," and that for very trifles, to the prejudice, no doubt, of their princely entendments, and to the disquieting of such as had been and were there placed; and to the utter wasting and spending the revenues thereof, appointed for 20 many honourable and good uses: forasmuch as they understood by their very good lord, the archbishop of Canterbury his grace, his honourable and loving affection to such foundations, testified in his presence even to her majesty, and likewise perceived by such of themselves, as 25 from them had been sent to his lordship, his honours good acceptance of their humble petition and dislike of such practises; they had thought it their bounden duties to yield unto his lordship most humble thanks, and with- 30 all to beseech and desire the same, that by his honour- 30 able mediation and countenance, a remedy might at this parliament (by confirmation of the same grants) be obtained. That it would redound to the glory of almighty God, the honour of her majesty, the special recommendation of his lordship, the increase of learning in the 35 church and universities, and breed in those troublesome

days a happy home peace to our churches and to them, poor churchmen. And thus making bold to lay themselves, and their whole cause in his honourable and accustomed regard and favour, and beseeching the Almighty long to bless and preserve his lordship; and at this, they⁵ humbly took their leaves. From their convocation house the 16th of March, M.D.XCII. subscribing his lordships most bounden, the deans and prebendaries of the late erected churches. Signed W. James, Gabriel Goodman, Humphrey Tyndal, Martin Heton, Thomas Nevyle, Will.¹⁰ Redman, Philip Bisse, Tho. White, Hadrianus Saravia, John Freake, Jo. Pratt, P. Williams, Will. Wilson, Thomas Monforde.”

 XXIII.

Archiep. Cant.
JOH. WHITGIFT 15.

Anno Christi
1597.

Reg. Angliæ 15
ELIZAB. 39.

Convocatio episcoporum et cleri provinciæ Cantuar. Ex
MS. Mil. Smith apud Thom. episc. Assaven.

EA per breve regium ad 25. diem Octobris in ecclesia S. Pauli London. summonita, in tribus prioribus sessionibus pro more solito omnia exequabatur.

In quarta sessione (Nov. 18.) the archbishop present sends for the prolocutor and lower house: layes before them many disorders in the church. 1. Ministers excessive apparell. 2. Prebendaries neglects in cathedrals.²⁵

Convocatio episcoporum] The canons passed in this convocation were ratified by letters patents from the queen, and ordered by her to be observed in both provinces alike, although it does not appear that the convocation of the northern province had ever considered them. The letters patents may be seen in Atterbury's "Rights, &c. of an Engl.³⁰ Convoc." App. p. 601. See above, Canons and Constitutions, No. IV. Tanner MSS. vol. cclxxxii. ff. 26 and 29.

3. Disorderly marriages. 4. Divorces slightly passed. 5. Multitude of somners. 6. Calling in of men by information of somners without presentment by churchwardens and sidemen. 7. Somners farming their places. 8. To enquire the number of somners heretofore, and how many should be in each diocese.

In sessionibus sequentibus a quinta ad vicesimam secundam, de tribus subsidiis reginæ concedendis, de processibus adversus contumaces, et substitutionibus archiepiscopi nomine præsidendi, actum fuit. 10

In vicesima tertia sessione (Januarii 25.) the archbishop present produces the queen's letters patents of license, containing ecclesiastical constitutions made by him and the bishops and the clergy in this convocation ratified and approved by the queen. 15

In vicesima quarta et quatuor aliis sequentibus sessionibus nihil, quod adnotari meretur, actum est, donec tandem 10. die Februarii contumacibus suspensis, convocatio virtute brevis regii dissoluta fuerit.

 XXIV.

20

Archiep. Cant.
JOH. WHITGIFT 18.

Anno Christi
1601.

Reg. Angliæ
ELIZAB. 43.

Convocatio episcoporum et cleri provinciæ Cantuar. Ex
MSS. Mil. Smith apud episc. Assaven.

CONVOCATIO hæc per breve regium ad 18. diem 25
mensis Octobris in ecclesia S. Pauli London. sum-
monebatur: ubi peractis sacris, lectisque certicatoriis,

Convocatio episcoporum] The cautions addressed by the archbishop to his suffragans in this convocation were repeated and enlarged by him in the following paper published on the 7th of January, 1602, soon after 30

domus inferior prolocutorem eligere jubetur, et absentes contumaces pronunciantur.

In secunda sessione (Octob. 31.) in ecclesia B. Petri Westm. post protestationem decani Westm. et responsum archiepiscopi, D. Sutcliffe prolocutor electus, confirmatus 5

the convocation was dissolved. “Salutem in Christo. Your lordship hath by experience now found, how the not reforming of the inconveniences crept into ecclesiastical inferior courts, specified in my letters sent unto you in April last, hath bred that effect which was then feared; even the multitudes of complaints made against them in the last parlia- 10 ment. Which had they not been prevented with good circumspection, and hope promised of careful reformation hereafter of those abuses and grievances of the subject in the inferior courts, there might perhaps have ensued the taking away of the whole or most of those courts: which caused me at our last assembly in convocation to admonish my 15 brethren there present, and those deans, archdeacons, and other clerks of the convocation who then attended, to have a more careful and vigilant heed to the preserving of the constitutions made in the former convocation, and confirmed by her most excellent majesty: and more particularly to redress these enormities following, so much complained of 20 in the parliament house; as impugning our own late care in making the former constitutions. Which had they been well observed, these enormities had been all redressed.

I. “The inconveniences which do arise by proceeding of ordinaries ‘ex officio mero,’ without either due presentment or lawful inquisition 25 preceding.

II. “The over frequent and often keeping of courts, used by commissaries and officials, to the vexing of the subject, and especially churchwardens, with weekly [summons,] causing their leaving other business, to attend some court or other. 30

III. “The common snatching by prevention, used between commissaries and officials in matters of correction. Whereby neither do the churchwardens know where to present, nor the subject is suffered quietly to answer his offence in any one court; he is so distracted by being cited in two or three courts at once. 35

IV. “The vexing and charging the country with quarter bills: an abuse but lately crept into those courts, directly against law, and very burdensome to the subject.

V. “The infinite number of apparitors and petty sumners hanging upon every court; two or three of them at once most commonly seizing 40 upon the subject for every trifling offence, to make work to their courts.

est, ac commissio ab archiepiscopo nonnullis episcopis et decano Cantuar. ejus nomine synodo præsidendi tradita.

In tertia et aliis sequentibus sessionibus usque ad decimam septimam nihil memoratu dignum gestum est, præter concessionem quatuor subsidiorum. 5

VI. "The admission of curates, hand over head, by officials and commissaries in the country, without the bishop's knowledge of them, and without receiving due testimony of their conversation, as by the constitutions is required in the ordering of ministers; as also, the breach of that part of the constitution 'de beneficiorum pluralitate cohibenda,' 10 which requireth, that no curate shall serve under a double-beneficed man, but such an one as for his sufficiency to preach, and for the competency of his stipend, shall be approved by myself or the bishop diocesan; the ordinary fees of the admission of such curate being notwithstanding reserved to those courts where they are granted. 15

VII. "The scandal which groweth by commutation of penances, more rife than before the late constitutions were made, without the bishop's privity, warrant, or consent.

VIII. "And lastly, the granting licenses of marriages by archdeacons and their officials, and others exercising peculiar jurisdictions, who are 20 no ways by law to be said 'exercere episcopalem jurisdictionem de jure:' neither was it any ways intended at the making of these constitutions, and expressly by her majesty signified, that no bishop's officers, other than his chancellor, should grant any license in any diocese.

"These being the grievances most noted, and both in parliament and 25 otherwise complained of to be heavy for the subject to undergo, as I did require at your lordship's hands a reformation of them within your diocese, at the end of the convocation, so I do hereby pray and require you, that you will set down such observations to your ecclesiastical officers, whereby all these above-named inconveniences may be avoided, 30 as the grievances springing of the undue observing of the former constitutions. And if any officer under you shall impugn, or not duly perform the redressing of all these disorders in manner as you shall prescribe them, he shall assuredly know, that I had rather with severity reform him, than bear those ordinary complaints; which in the end may 35 turn to the scandal of our jurisdiction ecclesiastical. And so not doubting but that you will have due care of the premises, I commend your lordship to God. From Lambeth, the 7th of January.

"Your lordship's loving brother in Christ."

Tanner MSS. vol. cclxxxii. fol. 31. Collier, vol. ii. p. 667. Fuller, 40 Ch. Hist. cent. xvii. b. 10. p. 1. Strype, Whitgift, vol. ii. p. 450.

In decima octava sessione (Dec. 21.) the archbishop present exhorts the bishops to be diligent in their charges, and carefull to observe the canons of the last convocation: and particularly gives them caution of these things following, viz. 5

I. Not to proceed in court upon apparitors promoting without churchwardens presentment, or other just inquisition.

II. That ecclesiastical judges hold not too frequent courts, nor oftner than once in five weeks. 10

III. That chancellors and officials call not men to several courts for the same fault.

IV. To have yearly but once, not quarter bills of presentments.

V. To take care that the curates of non-residents be 15 able persons, and have good allowances.

VI. That none but chancellors grant licenses for marriage.

In hac sessione, postquam contumaces suspensi fuissent, breve regium convocationem dissolvit. 20

XXV.

Sede Cant.
vacante.

Anno Christi
1604.

Reg. Angliæ
JACOB. I. 2.

Convocatio prælatorum et cleri provinciæ Cantuar. Ex
MS. Mil. Smith apud episc. Assaven. 25

IN tertia et quarta hujus synodi sessione nihil actum fuit :
in quinta, quæ fuit decimo tertio die mensis Aprilis,

Convocatio prælatorum] See above, Canons and Constitutions, No. V.
The proceedings of the bishops in connection with the house of commons, which Wilkins professes to have taken from the MS. of Miles 30

episcopus London. licentiam regiam canones condendi coram concilio legi jubet.

Eodem die, sc. 13. Aprilis, episcopus London. nonnullos elegit episcopos ad conferendum cum oratore et aliis membris domus inferioris parliamenti super querelis coram iis propositis contra clericos, et ad euarranda coram oratore et membris domus inferioris parliamenti gravamina clericorum contra laicos. Quia autem orator ea recipere noluit, episcopus London. totum hoc negotium domui superiori parliamenti proposuit. 10

Hæc dum agerentur, episcopus London. secundo die Maii prolocutori librum canonum perlegendum tradit, cujus examen utrique domui synodi in aliis sessionibus committit. Illo ipso die tres clerici, Egerton, Fleetwood, et Wotton, cum aliis sociis suis reformationem liturgiæ 15

Smith among the papers of bishop Tanner, appear to be incorrectly represented. The entry in that MS. now preserved in the Bodleian, (Tanner MSS. vol. cclxxxii. fol. 37.) is as follows: "April 13, 1604. Bishop of London appoints a committee of bishops to confer with the speaker and others of the house of commons about complaints before 20 them brought against the clergy; and that the said bishops should also tell the said speaker and commons of grievances put upon the clergy by the laity. April 18, 1604. Bishop of London tells the lower house that the speaker and commons refuse the consultation and have made their complaints to the lords." 25

The controversy respecting the real nature of the descent of Christ into hell, a controversy which had been ably conducted by Hugh Broughton, bishop Bilson, and others, in the time of archbishop Whitgift, had recently been renewed by the appearance of a "Letter from a Minister to a Gentleman in the Country," which was answered early in 30 1604 by a writer of the name of Parkes, and immediately afterwards supported by an anonymous pamphlet, bearing the following title: "Limbo-mastix: that is, a canvise of Limbus Patrum, shewing by evident places of Scripture, invincible reasons, and pregnant testimonies of some ancient writers, that Christ descended not in Soul to Hell, 35 to deliver the Fathers from thence." This pamphlet was dedicated to the parliament, and called upon that body in conjunction with his majesty, to reform the doctrine and discipline of the church. Such a proposal would naturally excite the anger of the convocation; and

Anglicanæ per petitionem domui inferiori convocationis traditam expetebant. Hos episcopus London. et alii episcopi admonebant ad obedientiam et assensum præstand. liturgiæ regia auctoritate stabilitæ, illisque festum S. Johannis Baptistæ assignabant ad consentiendum huic⁵ monitioni. Decimo octavo die mensis Maii dominus rex articulos religionis anno M.D.LXII. promulgatos, synodo mittit de novo approbandos et subscribendos : quod etiam factum est.

Vicesimo tertio die ejusdem mensis controversia de¹⁰ cruce in baptismo oriebatur.

Tricesimo die sequente mensis Maii "The prolocutor complains to the bishops, that he had two subpœnas serv'd upon him by Harrington and Walker, notwithstanding his privilege. The prolocutor answers, that the king was¹⁵

Parkes in his reply, printed in 1607, speaks of the pamphlet in the following words: "Though it may seem to be pretended against Limbus Patrum, yet is it in truth wholly prosecuted against this article of Christ's descension into hell, and chiefly published as the only colourable mean, whereby to convey an appeal from his majesty and the²⁰ clergy unto the parliament under the fair pretence of reformation, which, if it should take place, would prove the utter deformation, if not desolation, of this whole church I found the whole drift of his pamphlet to tend to the discrediting of this article and to the bringing in instead thereof a blasphemous paradox, namely,²⁵ That Christ our Saviour suffered in his sacred soul the hellish horror and pains of the damned."

The publication of the Canons in 1604 had added greatly to the causes of disquiet which already existed in the church of England. They were strongly opposed on legal grounds, and we also find pam-³⁰phlets addressed to the archbishop and bishops "condemning their decrees and canons for uncharitable, sinful, erroneous, and injurious to the church of God." (Parkes' Apology, &c. Bodl. 4to. R. 37. Th. Certain demands, &c. Bodl. 4to. R. 9. art. B. S.) Up to this period the cause of the church was ably and successfully maintained by arch-³⁵bishops Whitgift and Bancroft; from this period it sensibly and constantly declined.

Comp. Collier, vol. ii. p. 687. Fuller, cent. xvii. b. 10. p. 28. Strype, Whitgift, vol. ii. p. 361.

acquainted with it, and that Walker was arrested for it by a serjeant at mace, and a warrant gone for Harrington." In alia (21.) sessione "Walker, abovesaid, con-vented before the bishops, sent to the lower house, to beg pardon of the prolocutor and house, which he did, 5 and was dismissed pro tempore." Junii vicesimo nono "Harrington was brought upon his knees for serving a subpœna upon the prolocutor."

In vicesima quarta hujus synodi sessione (Jun. 13.) liber vocatus Limbo-mastix, multum exclamans contra 10 ecclesiastica officia, introducebatur, qui examini et consultationibus concilii submittebatur.

Per multas deinde sessiones liber canonum approbatus et confirmatus, ex manibus synodi typographorum curæ committebatur: et post varias continuationes de die in 15 diem, convocatio hæc per breve regium a decano et capitulo Cantuar. episcopi London. executioni traditum, ad 8. diem mensis Februarii, et ab hoc per aliud breve archiepiscopo Cant. directum, ad 4. diem Octobris anni sequentis prorogabatur. 20

 XXVI.

Archiep. Cant.
RIC. BANCROFT 1.

Anno Christi
1605.

Reg. Angliæ
JACOB. I. 3.

Convocatio prælatorum et cleri provinciæ Cantuar. Ex
MS. Mil. Smith apud episc. Thom. Assaven. 25

CONVOCATIO prælatorum et cleri provinciæ Can-
tuar. per breve regium ad 4. diem mensis Octobris

Convocatio prælatorum] Tanner MSS. vol. 282. fol. 39. The royal license produced by the archbishop in the sixth session enabled the convocation to frame those Canons, which are known as printed in 30 bishop Overall's book, approved by both houses, but rejected by the king. See above, Canons and Constitutions, No. VII.

prorogata, per aliud ad 6. diem Novembris continuata fuit. In hac archiepiscopus doctorem J. Overall, decanum S. Pauli, prolocutorem commendat, in loco doctoris Ravis, jam episcopi Glocestrensis, substituendum, qui tertia sessione (Jan. 22.) in ecclesia B. Petri Westm. præsentabatur. In quarta hujus synodi (Jan. 24.) sessione “the archbishop delivered a book drawn up concerning the state of the church; desires both houses to take copies, and consult about it.”

In proxima sessione archiepiscopus licentiam regiam canones ecclesiasticos componendi cum synodo communicabat.

In 12. sessione “the lower house called up one Cartwright, who having killed a clergyman and obtaining the king’s pardon, begs pardon and absolution of the bishops; but not having the king’s pardon there, he was dismissed to a further consideration of his petition.”

In 19. sessione et aliis sequentibus de quatuor domino regi dandis subsidiis tractatum fuit, et nihil per quatuor vel quinque alias sessiones actum est, præterquam de suspensione contumacium.

XXVII.

Archiep. Cant.
RIC. BANCROFT 2.

Anno Christi
1606.

Reg. Angliæ
JACOB. I. 4.

Synodus provinciæ Cantuar. Ex MS. Mil. Smithi apud episc. Tho. Assaven.

SYNODUS provinciæ Cantuar. ad secundum diem Aprilis continuata, sub initium hujus anni vix aliquid præter suspensionem et absolutionem non comparentium

Synodus provinciæ] Connected with the claims advanced at this period by the lovers of prerogative, was the attempt made by the archbishop to ensure to the ecclesiastical courts the right “of interpreting all sta-

tractavit; inter hos D. Tooker, decanus Lichfeld. et M. Robotham eam a synodo obtinuerunt; inter illos doctor Stern, suffraganeus episcopus Colcestrensis, ab officio suspensus est.

Vicesimo octavo die mensis Maii “the prolocutor desires the archbishop, that whereas by reason of the long continuance of the convocation, the clerks of the convocation had been at extraordinary expences, that a competent sum might be allowed by the parsons and vicars over and above the usual and accustomed allowance towards their great charges. The archbishops and bishops thereupon order, that for the first session they should have the old and ordinary allowance, and for the other sessions after, the moiety of the first old allowance.” His ita gestis, convocatio ad 19. mensis Novembris sequentis pro- rogabatur.

Interea inferior convocationis domus libellum supplicem regi offerebat, de tollendis prohibitionibus, ut seq.

Petition of the lower house of convocation to his majesty against prohibitions.

20

Most humbly beseeching your most excellent majesty, your most faithful subjects, the clergy of your lower house of convocation, for themselves and the rest of their brethren in the ministry; that, whereas they have been very much of late years defrauded of their tithes, and debarred from obtaining their right due unto them by your excel-

tute laws concerning the clergy.” “In Michaelmas term anno 3 Jacobi regis, he exhibited to the lords of the privy council in the name of the whole clergy and against the judges of the realm, certain articles of abuses which were desired to be reformed in the granting of prohibitions; and in the Easter term following [anno 1606] it was resolved by all the judges of England that the interpretation of all statutes concerning the clergy, being parcel of the laws of the realm, do belong to the judges of the common law.” (Coke’s Inst. P. ii. pp. 601. 618.) The archbishop appears to have obtained a promise of support from the

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lent laws of this church, through prohibitions procur'd by those which wrong them, out of your majesty's temporal courts, to your suppliants great hindrance, molestation, and utter impoverishing in time, if remedy be not provided; besides the stopping of justice, occasion of per-5 jury, and further wrong, and overthrow of your ecclesiastical jurisdiction, as though it were an unjust usurpation of foreign power against your majesty and crown, and not the due execution of your majesty's own rightful power and just jurisdiction in causes ecclesiastical: it may 10 please your most excellent majesty, upon due notice given, and in tender consideration of our grievances herein, to take some speedy order for the help and relief of the same in such manner, as to your highness's wisdom, piety, and clemency shall seem just, fit, and convenient. 15

And your majesty's suppliants shall evermore (as they are bound) with all due thankfulness pray unto God for your majesty's long and happy life, and prosperous reign.

Duo inprimis post hanc prorogationem in synodo pro-20 ponebantur; primum sessione tertia Novemb. 21. "The archbishop tells the lower house, that the king had consented to put a restraint upon prohibitions."

Secundum sessione undecima Februarii 18. "The archbishop declares to both houses the king's pleasure for sing-25 ing and organ service in cathedrals."

Deinde per varias prorogationes virtute brevis regii convocatio continuata fuit usque ad Februarii diem decimum, anno M.DC.IX.

king in the November following. He also brought forward his Arti-30 cles again in the year 1608; but the opposition of the judges was so strong, that the king was no longer able to protect him. See Doc. Ann. vol. ii. p. 82. note. Hallam, Const. Hist. vol. i. p. 349. Collier, vol. ii. p. 688. Rapin, vol. ii. p. 176. Coke's 12 Report, pp. 82. 84. Inst. l. 4. c. 74. p. 335. Strype, Whit. vol. iv. p. 555. Tanner MSS. vol. 282. 35 fol. 39. Wake MSS. Misc. 40. p. 261.

Absolutio magistri Hill Procurator. B. Wellens. etc. ab archiepiscopo Cant. facta. Ex reg. Bancroft fol. 139. a.

RICHARDUS, providentia divina Cant. archiepiscopus, totius Angliæ primas et metropolitanus, universis et singulis decanis, archidiaconis, canonicis, præbendariis, nec-5 non rectoribus, vicariis, et aliis quibuscunque in ordine sacerdotali seu presbyterali constitutis, per provinciam nostram Cant. ubilibet constitutis, salutem et gratiam. Cum nos in sacra synodali convocatione prælatorum et totius cleri nostræ Cant. provinciæ auctoritate regia nuper 10 exercita et celebrata, rite et legitime procedentes, magistrum Willielmum Hill, sacræ theologiæ professorem, unum procuratorum cleri diœc. Bathon. et Wellen. propter manifestam suam contumaciam in recedendo a dicta convocatione ante dissolutionem ejusdem, sine licentia 15 nostra in ea parte petita et obtenta, pronunciaverimus contumacem, ipsumque in pœna contumaciæ suæ hujusmodi a celebratione divinorum, et omnimodo exercitio jurisdictionis, et officii ecclesiastici. tam activo quam passivo, suspenderimus in scriptis: eundemque postea ex 20 certis causis nos in ea parte specialiter moventibus, ad humilem petitionem ejusdem Willielmi Hill a sententia suspensionis hujusmodi absolverimus, et ecclesiæ, functioni, et officio restituerimus, justitia mediante; vobis igitur conjunctim et divisim committimus. ac firmiter in- 25 jungendo mandamus, quatenus eundem magistrum Willielmum Hill sic, ut præmittitur, auctoritate nostra a dicta sententia suspensionis absolutum et restitutum fuisse et esse, proque sic absoluto et restituto tam in ecclesia cathedrali Wellensi, quam aliis ecclesiis parochialibus, 30 diebus dominicis et festivis, receptionem præsentium immediate sequentibus, inter divinorum solennia, dum major in eisdem ecclesiis ad divina audienda adfuerit populi multitudo, palam et publice denunciatis et declaretis, seu sic denunciari et declarari faciatis cum effectu. De die- 35

bus vero receptionis præsentium et executionis vestræ earundem, necnon et quid in præmissis feceritis, nos aut vicarium nostrum in spiritualibus generalem, et officialem principalem, cum ad hoc congrue fueritis requisiti, debite et auctentice certificetis, seu sic certificet ille vestrum, qui præsens nostrum mandatum fuerit executus. Dat. sub sigillo, quo in hac parte utimur, undecimo die mensis Aprilis, anno Domini M.DC.VI. et nostræ translationis anno secundo,



XXVIII.

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Archiep. Cant.
RIC. BANCROFT 5.

Anno Christi
1609.

Reg. Angliæ
JACOB. I. 7.

Convocatio prælatorum et cleri provinciæ Cantuar. Ex MS. Mil. Smith apud episc. Assaven.

CONVOCATIO prælatorum et cleri provinciæ Cantuar. 15
ad decimum diem Februarii anno M.DC.IX. per prorogationes varias continuata, nihil edidit scitu dignum donec

Convocatio prælatorum] For an account of the complaints made by the commons at this period, the vain endeavours of the king to silence them, and the archbishop's letter to his clergy in furtherance of the 20 measures adopted in the convocation, see Doc. Ann. vol. ii p. 120.

Tanner MSS. vol. 282. fol. 41. Wake MSS. Misc. 40. p. 262. Fuller, Ch. H. cent. xvii. b. 10. p. 50.

The book published by Croshaw, clerk, appears to have been a translation of the life of the Marchese Caraccioli, who abjured the Roman 25 catholic faith and settled at Geneva in the year 1556, having embraced the sentiments and cultivated the friendship of Calvin. This translation was published in September 1608 by William Crashaw, B. D., and preacher at the Temple, with the title, "News from Italy of a second Moses," and with an epistle dedicatory, in which he ran a 30 parallel between the Italian marquis and the lawgiver of the Jews. Of his works in general it is said, that "they shew him to have been a zealous protestant, but like his son, the poet, somewhat tinctured with a love of mystic poetry and personification."

die nono mensis Maii, anno M.DC.X. domus superior synodi colloquium institueret cum inferiori de moderno valore ecclesiarum, et de pluralitate beneficiorum.

In tricesima sexta sessione, Julii 4. "Croshaw, clerk, was convented for publishing an erroneous book. He confesses and is ready to retract. The archbishop accepts his submission, orders him to retract, and dismisses him."

Sequenti die 24. mensis Julii convocatio per breve regium ad 17. Octobris prorogabatur, in cujus sessione 14. mensis Decembris per aliud breve, sede archiepiscopali vacante, decano et cap. Cantuar directum continuabatur ad 11. diem Februarii: quo die per aliud breve ab episcopo London. commissionario custodum spiritualitatis sedis Cant. dissolvebatur.

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XXIX.

Archiep. Cant.
GEO. ABBOT 13.

Anno Christi
1623.

Reg. Angliæ
JACOB. I. 21.

Convocatio prælatorum et cleri provinciæ Cantuar. Ex MS. Smith apud Tho. episc. Assaven. 20

CONVOCATIO prælatorum et cleri provinciæ Cantuar. per breve regium ad diem 13. Februarii summonita fuit, in cujus sessione quarta Martii die decimo

Convocatio prælatorum] "More nobly dealt the clergy with him in their convocation, because it came into his own coffers and without conditions. For taking into consideration (amongst other motives) the great expenses at which his majesty was then, and was like to be hereafter, as well for the support of his royal estate, as for the necessary defence of this realm of England, and other his dominions, whereby was like to grow the safety of religion both at home and abroad, they granted to him four entire subsidies, after the rate of 4s. in every

“ A complaint was brought in by the college of physicians against ministers exercising physic. The archbishop declares before both houses, that ministers should be inhibited to practice physic, but in their own parishes and only for charity.” Post hæc “ The archbishop complains of the irregular habits of clerks, exhorting amendment.” Deinde per varias continuationes convocationis quatuor subsidia domino regi concedebantur, et convocatio continuabatur.

XXX.

10

Archiep. Cant.
GUIL. LAUD 8.

Anno Christi
1640.

Reg. Angliæ
CAR. I. 16.

Acta in superiore domo Convocationis incæptæ decimo quarto die Aprilis, anno M.DC.XL.

Prima sessio.

15

DIE Martis, decimo quarto viz. die mensis Aprilis, anno Domini millesimo sexcentesimo quadragésimo, regnique serenissimi in Christo principis et Domini nostri

pound; which was indeed the greatest aid that was ever given by convocation in so short a time; the subsidies of the clergy being fixed and certain, those of the laity diminishing and decreasing daily.” Heylin, Cyp. Ang. p. 119. Collier, vol. ii. p. 728. Fuller, cent. xvii. b. 10. p. 112. Tanner MSS. vol. 282. fol. 49. The grant, as appears from the Tanner MS., was as follows. “ Four subsidies of 4s. : first whole payment of 4s. the first of June 1624 : the other three subsidies by half yearly payments 2s. a time; and the last payment the 1st of June 1627.” Four subsidies had also been granted in April 1606; but the payments were to be made at twelve intervals of half a year each. The number was increased by subsequent convocations; as in May 1628, when five subsidies were granted, and a still greater number afterwards, when the monarchy and the church were threatened with immediate danger. Tanner MSS. vol. 282. fol. 39. 55.

Acta in superiore] The parliament which assembled on the 13th of April, 1640, was suddenly dissolved on the 5th of May following,

domini Caroli Dei gratia Angliæ, Scotiæ, Franciæ, et Hiberniæ regis, fidei defensoris, &c. anno decimo sexto; reverendissimus in Christo pater, et dominus dominus Gulielmus providentia divina Cantuariensis archiepiscopus, totius Angliæ primas et metropolitanus, mane inter horas 5 octavam et nonam ante meridiem ejusdem diei, a manerio suo de Lambeth in naviculo suo dicto vulgo ‘a barge,’ ad ripam dictam ‘Paul’s wharfe’ London.’ applicuit, ibidemque ab advocatis et procuratoribus ac cæteris ministris almæ suæ curiæ Cantuariensis de arcibus London. acceptus, in 10 curru sive vehiculo ad palatium episcopale London. venit. Ac paulo post, idem reverendissimus pater amictu et habitu suis vestitus, ab advocatis, procuratoribus, et cæteris ministris suis curiæ prædictæ, ad ostium boreale ecclesiæ Paulinæ juxta palatium episcopale London. ante- 15 dictum, et inde in ecclesiam cathedralem sancti Pauli London. prædict. ductus fuit. Ibiq̄ ad dictum ostium, venerabiles viri Thomas Wynnyff, sacræ theologiæ professor, decanus, nec non Henricus King et Johannes Montfort, sacræ theologiæ professores, canonici residen- 20 tiarii dictæ ecclesiæ cathedralis, cæterique ministri ejus-

“ Sir H. Vane having reported to the council that the lower house was resolved to vote no money which might be employed against the Scotch.” (Laud’s Troubles, 78.) “ Contrary to ancient custom the convocation continued to sit after the dissolution of parliament, and proceeded 25 rapidly in the task assigned to it by Charles and the archbishop, the enactment of such new constitutions as were suited to the temper and the circumstances of the times... These canons, amounting to seventeen, gave birth to an acrimonious controversy. The legality of the commission granted by the king had already been questioned by the com- 30 mons, and the continuance of the session after the dissolution, though approved by the judges, was by many considered contrary to law. The new canons, which on account of the succeeding troubles could not be carried into execution, served to increase the clamour against the arbitrary designs of the court; and the only advantage which Charles 35 obtained from this unusual proceeding, was a grant from the clergy of six subsidies each of 4s. in the pound.” Lingard, vol. vi. p. 372.

“ His majesty on the 20th of May directed his letters sealed with his

dem ecclesiæ superpelliciiis induti, eum præstolabantur, et ad chorum ipsius ecclesiæ per occidentale ostium ejusdem chori perduxerunt; comitantibus eum episcopis suffraganeis provinciæ suæ Cantuariensis, similibus habitibus indutis, et ibidem in stallo decani collocatus fuit. Cæterisque episcopis suffraganeis provinciæ Cantuariensis, habitibus suis in hujusmodi negotio convocationis solitis et consuetis indutis, stallis præbendariorum, ex utraque parte dicti chori, sedentibus; ac consequenter decantato per ministros chori prædicti hymno, ‘Te Deum laudamus,’ 10 &c. in sermone Anglicano; venerabilis vir Thomas Turner sacrae theologiæ professor, canonicus residentiarius dictæ ecclesiæ cathedralis sancti Pauli London. suggestum in medio chori positum ingressus fuit. Ac ibidem concionem venustam et eloquentem sermone Latino ad patres ac 15 populum et clerum præsentés habuit; accepto pro themate versu decimo sexto capituli decimi secundum Evangelium sancti Matthæi, viz. ‘Ecce mitto vos ut oves in medium luporum, estote igitur prudentes sicut serpentes, et innocentes ut columbæ.’ Qua quidem concione finita, ac 20 decantato per ministros chori prædicti alio psalmo sive

royal signet, and attested by his sign manual, to the bishops and clergy assembled in convocation, requiring and thereby authorizing them to proceed in making synodical constitutions for levying the six subsidies formerly granted. The grant had been drawn before; and there was 25 nothing now to be altered in it, but the changing of the name of subsidy into that of benevolence, according to the advice of the council-learned; by whom it was resolved that no monies could be raised in the name of a subsidy, but by act of parliament. And for the synodical acts or constitutions for the levying of it, they were made to their 30 hands. So that there was nothing left for them to do, but to follow the precedent which was laid before them out of the record of convocation anno 1585. So that it was dispatched by the committee, voted by the clergy, and sent up to the bishops before the end of the next day.” (Comp. Atterbury, Rights, &c. Add. p. 638.) 35

“Some other things there were in proposition and design that never ripened into act or execution. There had been a design in deliberation touching the drawing and digesting of an English pontifical, to be ap-

hymno, "O Lord, make thy servant Charles," &c. reverendissimus pater dominus Gulielmus Cantuariensis archiepiscopus antedictus eorum prædictum egressus, ac domum capitularem ecclesiæ cathedralis prædictæ ingressus, comitantibus eum cæteris episcopis et cleri prælatis provincie suæ Cantuariensis, pro tribunali sedebat, assidentibus secum undique episcopis suffraganeis, viz. Gulielmo London', summo Angliæ Thesaurario, Waltero Winton', Johanne Sarum', Roberto Coven' et Lichen', Godfrido Gloucestren', Josepho Exon', Johanne Asaphen', 10 Gulielmo Bathon' et Wellen', Johanne Oxon', Georgio Hereforden', Matthiæo Elien', Roberto Bristolien', Gulielmo Bangor', Johanne Roffen', Briano Cicesteren', Johanne Petriburgen', et Morgano Landaven', respective episcopis personaliter comparentibus. Cui quidem reverendissimo 15 patri pro tribunali sedenti, post lecturam brevis regii per me Sacvillum Wade notarium publicum registrarii deputatum, eidem reverendissimo patri in hac parte inscripti et directi, præfatus reverendus pater dominus Gulielmus London. episcopus exhibuit et præsentavit certicatorium 20 super executione mandati citatorii et monitorii dicti reve-

proved by this convocation and tendered to his majesty's confirmation; which was to contain the form and manner of his majesty's late coronation, another form to be observed for consecrating churches, churchyards and chapels, and a third for reconciling such penitents as either 25 had done open penance, or had revolted from the faith to the law of Mahomet. Which three, together with the form of confirmation, and that of ordering bishops, priests and deacons, which were then in force, were to make up the whole body of the book intended. Many had took exception against the tying up of preachers to the form of prayer 30 appointed to be used before their sermons, can. 55. For whose relief therein a short prayer was drawn containing all the heads of that in the canon. But the archbishop chose rather to adhere to the canon, than to venture on any new experiment." The archbishop also proposed, but unsuccessfully, that his majesty might be moved for the 35 new printing of the Book of Common Prayer in the Latin tongue, alleging the rubric in which it is provided that "when men say morning and evening prayer privately, they may say the same in any language

rendissimi patris alias sibi præfato domino episcopo London. directi : cujus quidem certicatorii tenor sequitur in hæc verba, &c.

‘ Reverendissimo in Christo patri ac domino domino Gulielmo providentia divina Cantuariensi archiepiscopo,’⁵ &c.

Quo quidem certicatorio per me præfatum Sacvillum Wade notarium publicum antedictum de mandato dicti reverendissimi patris, publice lecto, præconizatisque publice omnibus reverendis patribus provinciæ Cantuariensis¹⁰ episcopis suffraganeis, in eodem certicatorio nominatis, præfatus reverendissimus pater verbis Latinis concept. clerum domus inferioris convocationis in domo capitulari prædicta coram eo et cæteris prælatis constitutum, monuit, quatenus ad solitum et consuetum conventus sui locum¹⁵ sese conferentes, unum virum gravem, doctum, et peritum de gremio suo provideant et eligant in eorum prolocutorem sive referendarium, ipsumque sic electum exhibeant et præsentent coram eodem reverendissimo patre aut ejus locum-tenente sive commissario die Veneris²⁰ proximo, viz. decimo septimo die instantis mensis Aprilis

that they themselves do understand.” Heylin, Cyp. Angl. pp. 440. 442. See above, Canons and Constitutions, No. VIII. Fuller, cent. xvii. b. 111. p. 168. Collier, vol. ii. p. 796.

“ The acts of this convocation being transmitted unto York were by²⁵ the convocation for that province perused, debated and approved, without any disputing ; and so presented to his majesty with their names subscribed according to the ancient custom. Finally they were confirmed by letters patents under the great seal. Heylin, Cyp. Angl. p. 447.

The following extracts from the Wake MSS. (Misc. 40. p. 389) are connected with the proceedings of the lower house in regard to the canons.

“ Apr. 25. That no copy of any canons shall be had in whole or in part, ‘ sub pœna suspensionis,’ &c.

“ That no speech shall be made by any of any canons publicly.

“ Die Mercurii 13^{ti}o Maii. Commissio per dom. regem concessa fuit publice perlecta et postea domui inferiori convocationis canon fuit

inter horas nonam et undecimam ante meridiem ejusdem diei in capella regis Henrici septimi infra ecclesiam collegiatam beati Petri Westminster. Quo clero dimisso ad locum solitum, scilicet capellam beatæ Mariæ Virginis ad finem orientalem ecclesiæ cathedralis prædictæ ex parte 5 australi ejusdem, ad effectum eligendi unum gravem, doctum et peritum virum de gremio suo in eorum prolocutorem sive referendarium, sese conferebant, et post aliquem tractatum inter dictum reverendissimum patrem et præfatos reverendos patres confratres suos, reveren- 10 dissimus ad se accersiri fecit totum cœtum domus inferioris. Quibus comparentibus, venerabilis vir Thomas Wynnyff, sacræ theologiæ professor, decanus ecclesiæ cathedralis sancti Pauli London. prædict. unus dictæ domus 15 ad hoc electus, tam nomine suo quam totius cœtus dictæ domus dicto reverendissimo patri significavit se et cæteros dictæ domus, venerabiles viros Ricardum Steward legum doctorem, decanum ecclesiæ cathedralis Cicester' in eorum prolocutorem et Gilbertum Sheldon sacræ theologiæ professorem custodem collegii omnium animarum 20 fidelium defunctorum Oxon, in præsentatorem dicti pro-

perlectus, et consensus fuit ut duodecim e dicta domo viz. tres decani, tres archidiaconi, duo procuratores pro eccles. cathedral. et 4 procurat. cleri eligantur pro examinatione canonis &c. . . . Tunc acta fuerunt perlecta quoad privilegia domus &c. et postea sessio fuit prorogata usque 25 in diem Veneris prox. 15 Maii: quo die dom. Vane retulit mandatum a serenissimo &c. et canone perlecto dicti decani, archidiaconi et procuratores convenerunt et consularunt apud domum prolocutoris; et post maturam deliberationem &c. redierunt ad domum et publice perlecto canone, idem fuit approbatus, &c. 30

“ Decimo sexto die mensis Maii constituti fuere articuli de regia potestate &c. quosque perlect. domus approbat &c. et consentiit ut iidem in canonem convertantur et exordium et conclusio pro iisdem fabricentur, pro quo Dr. Martin fuit electus &c. Postea sessio fuit prorogata in diem Lunæ 18^{um} Maii inter horas 9^m. et 11^m. &c. Dicto die 35 Dr. Martin introduxit exordium et conclusionem per eum concept. quibus perlectis domus approbat &c.

“ Maii 19^o. 1640. Domus tractat et. . . ad constituendum canonem

locutoris respective unanimi consensu elegisse. Quibus sic gestis, præfatus reverendissimus pater pronunciavit omnes et singulos decanos, archidiaconos, capitula, cleri procuratores, ac cæteros quoscunque ad interessendum istis die, hora et loco, in hujusmodi sacra synodo sive 5 convocatione monitos et citatos, et nullo modo comparentes, notorie contunaces, pœnas vero contumaciarum suarum hujusmodi usque ad et in prædictum decimum septimum diem instantis mensis Aprilis, inter horas nonam et undecimam ante meridiem ejusdem diei, ad ecclesiam 10 collegiatam beati Petri Westminster. prædictam, reservando; prout in schedula per eundem reverendissimum patrem lecta plenius continetur. Cujus quidem schedulæ tenor sequitur et est talis. ‘In Dei nomine Amen. Nos Gulielmus,’ &c. Postremo dictus reverendissimus pater 15 continuavit et prorogavit præsentem convocationem sive sacram synodum, &c. omniaque et singula certificatoria istis die, hora et loco introducta et introducenda et non introducta, in eodem statu quo nunc sunt usque ad et in prædictum decimum septimum diem instantis mensis 20 Aprilis inter horas nonam et undecimam ante meridiem ejusdem diei ad ecclesiam collegiatam beati Petri West-

pro uniformitate et conformitate in ecclesia &c. et tunc consensum fuit ut nonnulli alii dictæ domus adjungerentur prioribus &c. pro discussione ejusdem &c....Post meridiem &c. et post maturam deliberationem &c. 25 tandem consensum ut declaratio conciperetur de et super uniformitate &c. et pro conceptione ejusdem decanus Cant. decanus Wigorn. Dr. Plaske, Dr. Brownrigg, Dr. Martin seu tres eorum fuerunt electi, &c.

“ Maii 20^o. 1640. post meridiem dicti viri sic electi in loco prædict. convenerunt et perlecta declaratione &c. approbat &c. et tunc articuli 30 œconomis ministrandi fuerunt perlecti et approbati; et eodem die domus consentiit ut canon conciperetur contra schismaticos &c. pro qua conceptione Dr. Holdsworth et Dr. Aglionby fuerunt electi &c.

“ Maii 28. 1640. Quo die Dr. Bing in domo inferiori dixit et protestatus est quod non consentiit ad conceptionem et fabricationem 35 canonum in hac sacra synodo proposit. et tractat. et huic protestationi adhærere intendit, et instanter requisivit et rogavit me notarium et actorum scribam dictæ synodi hujusmodi protestationem inactitare, &c.”

minster, prout in alia schedula per eum lecta tenoris sequentis continetur, viz. ‘In Dei nomine Amen, &c. Nos Gulielmus, &c.

‘Reverendissimo in Christo patri ac domino domino Gulielmo, &c.’^a 5

‘Reverendissimo in Christo patri ac domino domino Gulielmo,’ &c.’^b

Secunda sessio.

Die Veneris, decimo septimo, viz. die mensis Aprilis, anno Domini 1640, inter horas nonam et undecimam 10 ante meridiem, &c. reverendissimus in Christo pater dominus Gulielmus Cantuariensis archiepiscopus, ac reverendi patres domini Gulielmus London’, Walterus Winton’, Johannes Sarum’, Robertus Coven’ et Lichen’, Godfridus Gloucestren’, Josephus Exon’, Richardus Norwicen’, 15 Johannes Asaphen’, Gulielmus Bathon’ et Wellen’, Johannes Oxon’, Georgius Hereforden’, Matthæus Elien’, Robertus Bristolien’, Gulielmus Bangor’, Johannes Roffen’, Brianus Cicestren’, Johannes Petriburgen’ et Morganus Landaven’ respective episcopi, in capella regis Henrici 20 Septimi infra ecclesiam collegiatam beati Petri Westminster congregati, primo et ante omnia preces Deo optimo maximo flexis genibus humiliter fundebant; ac finitis precibus, coram præfato reverendissimo patre, una cum aliis confratribus suis prædictis pro tribunali sedente, 25 in præsentia mei Saevili Wade notarii publici, &c. comparuit personaliter venerabilis vir Robertus Newell sacrae theologiæ professor, sub-decanus ecclesiæ collegiatæ beati Petri Westminster prædicti, secum stantibus venerabilibus viris, Thoma Wilson, Petro Heylyn, Jonathan Brown, 30 Griffitho Williams, Gulielmo Haywood, et Georgio Aglionby sacrae theologiæ professoribus, et ecclesiæ collegiatæ prædictæ præbendariis, ac Roberto Cooke notario publico, et nonnullis aliis testibus. Qui quidem venerabilis vir Robertus Newell sub-decanus antedictus, tunc et ibidem 35

^a [Certificatorium Archid. Cant.]

^b [Certificatorium Doct. Farmery.]

dixit, allegavit, protestatus est, et cætera fecit, prout in quadam papyri schedula, quam in manibus suis tunc et ibidem tenens publice legebat in hæc verba. ‘In Dei nomine Amen, coram vobis notario publico, publicaque et authentica persona ac testibus fide dignis hic præsen-⁵tibus, ego Robertus Newell sacrae theologiae professor, sub-decanus ecclesiae collegiatae beati Petri Westmonasteriensis,’ &c. Et tunc dictus reverendissimus pater pro se et confratribus suis, ac omnibus et singulis praelatis et clero suae Cantuariensis provinciae in hac praesenti convo-¹⁰catione sive sacra synodo provinciali praesentibus ac jus seu interesse habentibus, protestatus est, et cætera fecit, prout in alia schedula per eundem reverendissimum patrem lecta tunc et ibidem continetur, viz. ‘In Dei nomine Amen, cum hæc ecclesia collegiata beati Petri West-¹⁵minster,’ &c. Praesentibus tunc et ibidem venerabilibus viris domino Nathaniele Brent milite et legum doctore, dicti reverendissimi patris vicario in spiritualibus generali, domino Carolo Cæsar milite et legum doctore, magistro rotulorum domini regis et curiae ad facultates commis-²⁰sario, et nonnullis aliis testibus, &c. Quibus sic gestis, prænominatus reverendissimus pater, post intervallum temporis ad eum accersiri jussit praelatos et clerum domus inferioris. Qui copiose sese presentantes, exhiberi et sisti fecerunt venerabilem virum Richardum Steward legum²⁵ doctorem, decanum ecclesiae cathedralis Cicestrensis, in prolocutorem sive referendarium totius coetus domus inferioris praedictae ultima sessione electum; quem venerabilis vir Gilbertus Sheldon in praesentatorem ista sessione etiam electus, vice totius coetus praedictae domus inferioris,³⁰ praemissa facunda et eloquenti oratione per eum, exhibuit et praesentavit dicto reverendissimo patri et caeteris episcopis praedictis. Ac facta alia oratione eleganti per eundem prolocutorem sic praesentatum, praefatus reverendissimus pater dominus archiepiscopus Cantuariensis³⁵ antedictus de consensu confratrum suorum praedictorum

eundem Richardum Steward electum hujusmodi, et electionem prædict. per aliam orationem Latinam commendavit et approbavit: et tunc idem reverendissimus pater in præsentis reverendorum patrum confratrum suorum prædictorum, ac prolocutoris et cæterorum de cœtu domus 5 inferioris convocationis, serenissimum dominum nostrum Carolum regem pro suo amore et favore speciali erga eos abunde commendans, literam quandam suam regiam, sigillo magno Angliæ sigillatam, de ordinando et conficiendo quasdam constitutiones, ordinationes sive capitula, statum 10 ecclesiasticum, sinceram religionem, et utilitatem ecclesiæ Anglicanæ concernentes et tendentes, una cum nonnullis provisionibus in eadem licentia insertis, produxit et exhibuit sub tenore sequenti, viz.

‘ Charles by the grace of God,’ &c. Qua per me 15 Sacvilum Wade in hac parte actorum scribam, publice tunc et ibidem alta voce perlecta, dictus reverendissimus pater, et cæteri episcopi secum assidentes, cum omnimoda reverentia, subjectione, et humilitate gratanter acceptarunt et receperunt, et reverendissimus pater antedictus, 20 præfatum prolocutorem et alios de domo inferiori, decanos, archidiaconos, capitula et cleri procuratores ibidem præsentis, voluit ut ipsi inter se convenirent et mature excogitarent de subsidiis dicto domino nostro regi concedend’, et Canonibus et Constitutionibus statum ecclesiasticum 25 et Christi religionem in ecclesia Anglicana concernentibus, concipiendis, et quicquid inde senserint sive excogitaverint, in scriptis redigant, et coram ipso reverendissimo et confratribus suis episcopis exhibeant. Tunc dimisso prolocutore cum cœtu domus inferioris prædictæ, habi- 30 toque aliquandiu tractatu inter præfatum reverendissimum et cæteros episcopos suffraganeos suos (ut præfertur) comparantes, reverendissimus pater de et cum consensu reverendorum confratrum suorum prædictorum continuavit et prorogavit præsentem convocationem sive sacram syn- 35 odum provincialem, in statu quo nunc est usque ad et in

diem Mercurii proximum, viz. vicesimum secundum diem instantis mensis Aprilis, inter horas octavam et duodecimam ante meridiem ejusdem diei, ad hunc locum, cum ulteriori continuatione et prorogatione dierum et locorum (si oporteat) in ea parte fienda, prout in schedula per eum 5 lecta plenius continetur; cujus quidem schedulæ verus tenor sequitur in hæc verba, ‘In Dei nomine, Amen. Nos Gulielmus providentia divina Cantuariensis archiepiscopus,’ &c.

Tertia sessio.

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Die Mercurii, vigesimo secundo, viz. die mensis Aprilis anno Domini 1640, inter horas octavam et duodecimam ante meridiem ejusdem diei, reverendissimus, &c. tractatum habuit cum eisdem citra negotia parliamenti eis et aliis domus superioris ejusdem commissa et isto die 15 expedienda, et consensu mutuo eorum decretum fuit per dictum reverendissimum patrem ut reverendi patres dominus Gulielmus London’, Robertus Coven’ et Lichen’, Johannes Asaphen’, Georgius Hereforden’, Gulielmus Bangor’, Johannes Roffen’, et Johannes Petriburgen’, 20 respective episcopi antedicti, a convocatione hujusmodi recederent, et sese ad negotia parliamenti prædicti subeund’ applicarent: post quorum recessum, tractatu secreto inter dominum archiepiscopum et reliquos episcopos antedictos secum modo assidentes habito, reverendissimus 25 ad se accersiri fecit prolocutorem una cum toto cœtu domus inferioris. Quibus coram eo, et cæteris episcopis antedictis, modo (ut præfertur) secum assidentibus, comparentibus, notum fecit illas per magnas expensas quæ per regiam majestatem ex causis urgentibus erogandæ 30 sunt, et illa non minus pericula quæ et statum et regnum Angliæ hoc tempore imminent, eisque de causis et aliis per ipsum reverendissimum expositis, se et confratres suos prædictos inter se tractasse et convenisse de sex subsidiis et majori numero subsidiorum (si aliquo tempore major 35

numerus per prælatos et clerum Cantuariensis provinciæ concessus ex registro constaret) illustrissimo domino nostro regi per ipsos concedendis juxta ratam quatuor solidorum de qualibet libra sub certis conditionibus et provisionibus in quodam libro desuper concipiend', et de 5 solvendo dicta subsidia in tam brevi tempore quam aliqua unquam soluta fuere; eosdemque rogavit, ut in testimonium singularis eorum obedientiæ et obsequii erga dictum dominum nostrum regem concessionem hujusmodi ad statum eorum præberent consensum et responsa da- 10 rent; habito prius tractatu inter eos de eisdem. Ac tunc præfatus reverendissimus pater in examinatores et correctores libri subsidiorum prædict. reverendos patres dominos Josephum Exon', Matthæum Elien', et Robertum Bristolien', respective episcopos, nominavit, et voluit pro- 15 locutorem et totum cœtum domus inferioris prædictæ, ad eligendum quatuor vel sex graviores viros de gremio suo, ad idem negotium cum dictis reverendis patribus expediend. Modo, dimisso prolocutore, cum toto cœtu prædicto, reverendissimus pater dominus archiepiscopus Can- 20 tuariensis antedictus iterum secrete tractavit cum prædictis reverendis patribus; et post temporis intervallum dominus prolocutor cum toto cœtu prædicto revertens, nomine suo et eorum dixit, quod ipse et cœtus domus inferioris de propositis diligenter tractarunt, et omnes eorum consensum 25 libentissime dederunt concessionem dictorum sex subsidiorum, et majoris numeri, si major numerus per clerum unquam concedebatur, juxta ratam quatuor solidorum e qualibet libra; seque et totum cœtum domus inferioris prædictæ elegisse in examinatores et correctores libri sub- 30 sidiorum prædict. cum præfatis dominis episcopis Exon', Elien', et Bristolien', venerabiles viros Isaacum Bargrave et Thomam Wynnyff, ecclesiarum cathedralium Cant. et London. decanos, necnon Thomam Paske et Thomam Wilson archidiaconos London. et Westminster, ac domi- 35 num Johannem Lambe militem et legum doctorem, almæ

curiæ Cantuariensis de arcubus London. officialem, unum procuratorum cleri Lincoln' et Petrum Heylyn sacræ theologiæ professorem, procuratorem pro capitulo Westminster. Quam electionem dominus archiepiscopus et confratres sui approbarunt. Et ut Deus, bonorum omnium largitor, hoc præsens parliamentum ita disponeret, quod omnes in eodem conventi in unum consentirent ad Dei gloriam et honorem, ecclesiæ utilitatem et commodum, ac regis et regni pacem et tranquillitatem; præfatus reverendissimus pater dominus archiepiscopus, de mandato regio voluit divinam Dei gratiam implorari, et formulam precis ad eundem effectum per duos doctos et graviore viros cœtus domus inferioris ad hoc per dominum prolocutorem cum consensu totius cœtus dictæ domus eligendos concipi. Quibus sic gestis, ac prolocutore cum toto cœtu domus inferioris prædictæ dimisso, reverendissimus pater antedictus sermonem secretum cum episcopis confratribus suis antedictis inivit, et post aliquem tractatum inter eos habitum, prolocutor venit et dixit, se cum consensu cœtus domus inferioris prædictæ elegisse venerabiles viros Gu- lielmum Bray, et Johannem Olliver sacræ theologiæ professores, sacellanos domini archiepiscopi Cantuariensis prædicti, ad concipiendum formulam precis prædict. Unde dimisso domino prolocutore, idem reverendissimus pater et confratres sui sermonem secretum iterum inierunt, et colloquium inter sese habuerunt. Postmodum vero dominus prolocutor cum quinque e sex illis correctoribus sive examineribus libri subsidiariorum dictæ domus inferioris comparuit; et reverendissimus pater dominus archiepiscopus antedictus sermonem habuit cum cis de capitulis canonum concipiendis, et dixit se et confratres, suos de duobus capitulis eversionem sive suppressionem Jesuitarum, presbyterorum, et aliorum Romanæ ecclesiæ, concernentibus, tractasse, et de eisdem consentiisse, eademque in bonis schedulis papyri (ut apparuit) conscripta produxit; easdemque schedulas dicto domino prolocutori

tradidit, toto cœtui domus inferioris proponendas, legend. et publicand. cum monitione quod copias earum cuicumque tradere minime præsumat. Et si aliquis dictæ domus aliquid dictis capitulis contrarium proponat, porrigat in scriptis et tradat in manus domini prolocutoris, domino archiepiscopo et cæteris episcopis domus superioris exhibiturum; ut ipsi de eisdem consultarent. Denique, eis dimissis, habitaque inter dominum archiepiscopum et episcopos prædictos communicatione de rebus convocationis, reverendissimus pater de et cum consensu reverendorum confratrum suorum prædictorum continuavit, &c. prout in schedula per eum lecta plenius continetur, cujus quidem schedulæ verus tenor sequitur in hæc verba. ‘ In Dei nomine Amen, nos Gulielmus providentia divina archiepiscopus Cantuariensis,’ &c.

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Die Veneris 24. viz. die mensis Aprilis anno Domini 1640. reverendissimus in Christo pater et dominus dominus Gulielmus providentia divina Cantuariensis archiepiscopus, &c. in quadam conclavi superiori infra manerium suum de Lambeth in comitatu Surriæ, in præsentia mei Sacvili Wade notarii publici, &c. substituit, et loco suo constituit reverendos in Christo patres ac venerabiles confratres suos dominos Godfridum Gloucestren’, et Johannem Oxon’, respective episcopos, ad interessendum et præsidendum vice, loco, et autoritate suis in sacr. synodo sive convocatione prælatorum et cleri Cantuariensis provinciæ, vigore et autoritate brevis regii in hac parte directi, decimo quarto, viz. die instantis mensis Aprilis (divina favente clementia) in domo capitulari ecclesiæ cathedralis sancti Pauli London. inchoat’. et celebrat’. ac de die in diem usque ad et in instantem vicesimum quartum diem mensis Aprilis prædict’ inter horas secundam et quartam post meridiem ejusdem diei, ad capellam regis Henrici Septimi infra ecclesiam collegiatam divi Petri Westminster. continuat’. et prorogat’. nec non

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ad communicandum et tractandum cum venerabilibus confratribus suis dictæ Cantuariensis provinciæ co-episcopis ac prælatis et clero ejusdem suæ provinciæ de et super omnibus et singulis causis et negotiis quæ in ea sacra synodo provinciali sive convocatione proponenda, 5 tractanda, et communicanda fuerint: atque hujusmodi convocationem sive sacram synodum provincialem a dicto 24to die mensis Aprilis usque ad et in diem Sabathi 25tum diem ejusdem mensis Aprilis ad capellam regis Henrici Septimi prædictam continuand. et prorogand. cæteraque 10 omnia et singula alia faciend. exercend. et expediend. quæ in ea parte necessaria fuerint seu quomodolibet opportuna et requisita, fraternitatibus suis conjunctim et divisim commisit vices suas et plenam in domino concessit facultatem.

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Quarta sessio.

Die Veneris 24. viz. die mensis Aprilis anno Domini et loco prædictis, inter horas secundam et quartam post meridiem ejusdem diei, in præsentia mei Sacvili Wade notarii publici, &c. reverendus pater dominus Godfridus 20 Gloucestren' episcopus in substitutione reverendissimi in Christo patris domini Gulielmi Cantuariensis archiepiscopi antedicti, una cum reverendo patre domino Johanne Oxon episcopo nominatus, &c. intimata substitutione hujusmodi per me præfatum notarium publicum, assumpsit 25 in se onus dictæ substitutionis, et decrevit procedendum fore juxta tenorem, vim, formam, et effectum ejusdem; et sedendo legit schedulam continuationis, &c. in scriptis, &c. prorogando et continuando hujusmodi convocationem in statu quo nunc est, usque ad et in diem præsentis 30 mensis Aprilis inter horas secundam et quartam post meridiem ejusdem diei, ad hunc locum prout latius in schedula per eum lecta continetur. Cujus quidem schedulæ verus tenor sequitur et est talis. 'In Dei nomine Amen, nos Godfridus, permissione divina Gloucestren' 35 episcopus,' &c.

Quinta sessio.

Die Sabbathi 25. viz. die mensis Aprilis anno Domini 1640, inter horas secundam et quartam post meridiem ejusdem diei, reverendissimus in Christo pater, &c. [ut supra] sermonem cum eisdem reverendis patribus confratribus suis de libro subsidiorum per quosdam episcopos et alios electos domus inferioris examinando et corrigendo, et cum confratrum suorum prædictorum consensu decrevit libitum fore aliquibus duobus episcopis cum quatuor e cœtu domus inferioris aliquo tempore ad dictum librum 10 examinandum et corrigendum; et ulterius pro meliori expeditione negotiorum hujus sacræ synodi, idem reverendissimus, cum consensu et assensu eorundem confratrum suorum ordinavit, quod nullus episcopus aut aliquis e clero, copiam canonis aut partem canonis proposituri et 15 tractaturi, exscribere aut de aliqua hujusmodi canone foras fabulare præsumpserit; donec hac convocatione sive sacra synodo plenarie et finaliter assensum et sacra regia majestate approbatum erit, sub pœna suspensionis cujuslibet e clero per tres menses, et synodicæ monitionis pro 20 quolibet prælato qui ita peccaverit; prout in actu synodico sequenti continetur, viz.—Quibus sic gestis, dominus prolocutor venit cum quinque aliis e domo inferiori, et reverendissimus eis declaravit istum actum synodicum præcedentem, et voluit eundem dominum prolocutorem 25 ad declarandum istum actum toto cœtui dictæ domus, et habito tractatu per reverendissimum cum eodem domino prolocutore de canonibus componendis et faciendis, idem reverendissimus dimisit prolocutorem. Quo dimisso, reverendissimus iterum sermonem habuit cum dictis dominis 30 episcopis confratribus suis; et præfatus dominus prolocutor cum sex illis correctoribus sive examinadoribus subsidi-
orum per domum inferiorem ad hoc electis mox revertebat, et dixit se et totum cœtum domus inferioris consensum et assensum suos confectioni dicti actus synodici adhibuisse, 35

et eundem unanimiter approbasse; et tunc dictus dominus prolocutor in sacras manus domini reverendissimi quandam formulam precis per doctores Bray et Olliver conceptam, omni cum reverentia tradidit in forma sequenti, viz. ‘Omnipotens et sempiternus Deus,’ &c. Quam formulam 5 precis reverendissimus et confratres sui prædicti hoc verbo (Anglicanæ) addito, approbarunt, et reverendissimus cum eorum consensu dictam precem in convocatione quotidie habendam, et immediate ante benedictionem legendam, fore decrevit. Tunc dimisso domino prolocutore reve- 10 rendissimus post aliquem tractatum inter se et confratres suos prædictos habitum, continuavit et prorogavit præsentem convocationem sive sacram synodum provincialem in statu quo nunc est usque ad et in diem Mercurii vice- 15 simum viz. diem instantis mensis Aprilis inter horas secundam et quartam post meridiem ejusdem diei ad hunc locum, prout in schedula per eum lecta continetur; cujus quidem schedulæ verus tenor sequitur in hæc verba, ‘In Dei nomine, Amen. Nos Gulielmus, providentia divina Cantuariensis archiepiscopus,’ &c. 20

Sexta sessio.

Die Mercurii vigesimo nono, viz. die mensis Aprilis, anno Domini 1640. &c. inter horas secundam et quartam post meridiem, &c. reverendus in Christo pater dominus Gulielmus, &c. Bathon’ et Wellen’ episcopus, reverendis- 25 simi in Christo patris domini Gulielmi Cant. archiepiscopi, &c. commissarius, inter alios conjunctim et divisim legitime constitut. præsentatis literis commissionalibus dicti reverendissimi patris, eisque per me præfatum notarium publice lectis, acceptavit in se onus 30 executionis earundem literarum commissionalium, et decrevit procedendum fore juxta tenorem, vim, formam, et effectum earundem; et immediate idem reverendus pater commissarius antedictus judicialiter sedens, con-

tinuavit, &c. prout in schedula per eum lecta continetur, cujus quidem schedulæ verus tenor sequitur in hæc verba, viz. ‘In Dei nomine, Amen. Nos Gulielmus, permissione divina Bathon’ et Wellen’ episcopus,’ &c.

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Septima sessio.

Die Sabbathi secundo, viz. die mensis Maii anno Domini 1640, inter horas secundam et quartam post meridiem ejusdem diei in capella regis Henrici Septimi infra ecclesiam collegiatam beati Petri Westminster, in præsentia mei Sacvili Wade notarii publici, &c. reverendus pater dominus Johannes Asaphensis episcopus reverendissimi, &c. commissarius, inter alios conjunctim et divisim, &c. constitutus, præsentata commissione per me Sacvilum Wade notarium publicum antedictum, lectaque, &c. ob honorem dicti reverendissimi patris assumpsit in se onus dictæ commissionis, et decrevit procedendum fore juxta tenorem, vim, formam, et effectum ejusdem; et sedendo legit schedulam continuationis, &c. in scriptis, &c. prorogando, &c. prout in schedula per eum lecta continetur; cujus quidem schedulæ verus tenor sequitur et est talis, viz. ‘In Dei nomine, Amen. Nos Johannes, permissione divina Asaphen’ episcopus,’ &c.

Octava sessio.

Die Martis quinto, viz. die mensis Maii anno Dom. 1640, inter horas secundam et quartam post meridiem, &c. reverendus in Christo pater dominus Johannes Sarum episcopus in commissione reverendissimi, &c. inter alios conjunctim et divisim nominatus, &c. præsentata commissione hujusmodi, &c. et lecta, &c. assumpsit, &c. prorogando, &c. prout in schedula per eum lecta continetur; cujus, &c. ‘In Dei nomine, Amen. Nos Johannes, &c. Sarum episcopus,’ &c.

Nona sessio.

Die Sabbathi nono, viz. die mensis Maii anno Dom. 1640, &c. inter horas secundam et quartam post meridiem ejusdem diei, in capella, &c. reverendus in Christo pater dominus Johannes Sarum episcopus et commissarius sive 5 locum-tenens antedictus pro tribunali sedens, assidentibus secum reverendis, &c. episcopis, hujusmodi convocationem sive sacram synodum provincialem in statu, &c. una cum ulteriori continuatione et prorogatione dierum extunc sequentium, et locorum si oporteat in ea parte 10 fiendis, continuavit et prorogavit, prout in schedula per eum lecta plenius continetur; cujus quidem schedulæ verus tenor, &c. ‘In Dei nomine, Amen. Nos, &c. Sarum episcopus,’ &c.

Decima sessio.

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Die Mercurii 13^o. viz. die mensis Maii anno Dom. 1640, inter horas secundam et quartam post meridiem ejusdem diei, reverendissimus in Christo pater dominus Gulielmus Cant. archiepiscopus, &c. pro tribunali sedens, assidentibus secum, &c. post tractatum habitum cum 20 eisdem de temporis instabilitate ac impetu et tumultu sordidissimæ populi sortis prope et circa civitatem London. et suburbia ejusdem nuperrime confluentis, ac inique et hostiliter sese gerentis; voluit et mandavit prolocutorem et totum cætum domus inferioris ad se accersiri. Quibus 25 comparentibus, reverendissimus, in presentibus reverendorum patrum confratrum suorum, significavit et intimavit, serenissimum dominum nostrum Carolum regem ex gratia sua speciali licentiam sive commissionem inagno sigillo suo Angliæ sigillatam de ordinando et conficiendo quasdam 30 constitutiones, ordinationes sive canones, statum ecclesiasticum concernentes, renovandam curasse, ad regium suum beneplacitum duraturam, et eandem licentiam sive commissionem produxit et exhibuit sub forma verborum sequentium, viz.

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‘Charles by the grace of God,’ &c. Qua per me præfatum Saevilum Wade in hac parte actorum scribam sive registrarum deputatum publice tunc et ibidem alta voce perlecta, dictus reverendissimus pater et cæteri episcopi secum assidentes et clerus domus inferioris prædict. sese 5 coram eis exhibentes, cum omni reverentia, obedientia, subjectione, et humilitate gratis animis acceptarunt et receperunt: et reverendissimus pater antedictus prolocutorem et alios de domo inferiori, decanos, archidiaconos, capitula et cleri procuratores ibidem præsentem, 10 voluit, ut ipsi inter se convenirent et excogitarent de benevolentia sive extraordinaria contributione dicto serenissimo domino nostro regi concedenda; et deinde de canonibus et constitutionibus statum ecclesiasticum, et ecclesiæ utilitatem concernentibus, componendis, faciendis, et 15 inter se consentiendis. Et ut ipsi, pro meliori et celeriori ipsius negotii expeditione, quosdam graviores et doctiores viros de gremio suo eligerent, dictum negotium de canonibus concipiendis subitur. Et subsequenter magister Willielmus Fisher notarius publicus et domus inferioris 20 actuarius, mihi præfato notario certificavit in fidem notarii, venerabiles viros, dominum prolocutorem, Isaacum Bargrave, Thomam Wynnyffe, et Richardum Baily sacræ theologiæ respective professores, et decanos ecclesiarum cathedralium Cant. London, et Sarum, Thomam Paske, 25 Andream Binge, et Radulphum Brownrigg sacræ theologiæ professores, archidiaconos London. Norwicen’ et Coven’, Johannem Montfort et Gilbertum Sheldon sacræ theologiæ professores, procuratores pro capitulis ecclesiarum cathedralium divi Pauli London’, et Gloucester’, 30 neenon dominum Johannem Lambe militem et legum doctorem, Benjaminum Laney, Thomam Turner, Edwardum Franklin, sacræ theologiæ professores, et Gilbertum Ironside sacræ theologiæ baccalaureum, procuratores pro clero Lincoln’, Winton, Norwicen’, et Bristolien’, 35 esse electos cum consensu totius domus ad effectum præ-

dictum. Tunc dimisso domino prolocutore, cum toto cœtu domus inferioris, reverendissimus colloquium habuit cum confratribus suis, ut excogitarent imprimis de canonibus novis concipiendis, et deinde de veteribus canonibus percontandis et examinandis; ad effectum eisdem addendi, 5 vel eos supplendi, si hujusmodi sacræ synodo expedire videatur. Et insuper hortatus est idem reverendissimus, ut formæ libri articulorum in qualibet visitatione posthac ministrandorum et de consecratione ecclesiarum, capellarum, et cœmeteriorum concipiantur; et post res ita 10 gestas, prædictus reverendissimus pater jussit prolocutorem coram se et confratribus suis vocari. Quo prolocutore, cum octo decanis eum comitantibus, comparente, idem reverendissimus eos voluit, ad conveniendum die Veneris proximo tempestive, et ad tunc tractandum cum 15 toto cœtu domus inferioris citra benevolentiam sive contributionem voluntariam dicto domino nostro regi concedendam: et ut ipsi formam articulorum in visitationibus imposterum ministrandis concipiant. Denique eis dimissis, idem reverendissimus pater cum consensu con- 20 fratrum suorum continuavit, &c. prout in schedula per eum lecta, &c.

The convocation being called by the king's writ under the great seal, doth continue until it be dissolved by writ or commission under the great seal, notwithstanding the parliament be dissolved—14 Maii, 1640, Jo. Finch, C. S. H. Manchester, John Bramston, Edward Littleton, Ralphe Whitfeld, Jo. Bankes, Ro. Heath.

Sessio XI.

30

Die Veneris 15^o, viz. die mensis Maii, anno Dom. 1640, inter horas secundam et quartam post meridiem, reverendissimus, &c. confratribus suis notum fecit, quod serenissimus dominus rex honorandum virum dominum

Henricum Vane militem, unum e secretariis suis principalibus et thesaurarium hospitii sui regii, tanquam nuncium specialem ad hanc domum destinavit; eundemque honorandum virum in capella ex parte australi hujus loci præsentem esse. Ideoque reverendissimus pater, cum⁵ consensu confratrum suorum, ad se accersiri fecit dictum honorandum virum, nec non dominum prolocutorem et totum cœtum domus inferioris. Qui quidem honorandus vir domum hanc convocationis sive sacræ synodi primo intravit, ac deinde dominus prolocutor cum toto cœtu¹⁰ domus inferioris; et dominus archiepiscopus, istius sacræ synodi præses, eundem honorandum virum benigne recepit, et in cathedra e manu sinistra posita eum locavit. Et tunc idem honorandus vir eisdem reverendissimo patri ac prælatis et clero brevi oratione declaravit se fuisse per¹⁵ dominum regem ad hanc domum missum ad regiam suam voluntatem eidem narrandum, scilicet, quod idem dominus noster rex licentiam sive commissionem de ordinando canones et constitutiones ecclesiasticas, pro meliori gubernatione ecclesiæ, ad Dei gloriam, regis honorem, et totius²⁰ hujus regni pacem (uti speratur) huic sacræ synodo, ex gratia speciali, concedens, cum dominis e privato suo consilio consultum habuit, an hujusmodi sacra synodus ad hujusmodi canones et constitutiones faciendum procederet necne. Et dicti domini unanimi consensu (nullo²⁵ eorum dissentiente) vota eorum exhibuerunt, et tanquam maxime necessarium adjudicarunt, ut sacra hæc synodus ad istos canones juxta potestatem eidem synodo datam, faciendum et concipiendum procedat. Ideoque dictus honorandus vir nomine et ex parte dicti domini regis³⁰ hortatus est, ut tales canones in brevi tempore fiant, quales ecclesiæ et præsentis huic statui maxime utiles sint. Et subjuncta alia brevi oratione per reverendissimum patrem antedictum prælatis et toto cœtui prædicto, cum monitione nomine dicti domini regis, ut nullus³⁵ eorum a dicta sacra synodo discedat, donec omnia juxta

mandatum regium prædictum perimpleantur, idem reverendissimus pater, una cum dicto honorando viro, a dicta sacra synodo ad consilium ineund' cum domino rege apud Whitehall recessit: et post aliquem tractatum inter dominos episcopos antedictos habitum, reverendus pater⁵ dominus Johannes Sarum episcopus et dicti reverendissimi patris commissarius sive locum-tenens, continuavit, &c. prout in schedula per eum lecta continetur, cujus, &c.

Sessio XII.

Die Sabbathi 16^o, viz. die mensis Maii, anno Domini¹⁰ 1640, inter horas octavam et undecimam ante meridiem, &c. reverendissimus, &c. communicavit cum eisdem dominis episcopis. Et inter hujusmodi communicationes comparuit dominus prolocutor, cum decanis Cant' et London. et tradidit in manus dicti reverendissimi patris,¹⁵ quasdam schedulas papyri continentes quædam capitula canonum per eum prolocutorem et totum clerum domus inferioris excogitat. Quibus receptis, et domino prolocutore dimisso, reverendissimus dominus præses colloquium habuit cum episcopis antedictis citra exiguitatem exhibitionum²⁰ e clero indigentiori, in detinendo ab eis, per proprietarios et eorum firmarios, oblationes et salaria sive feoda ecclesiastica, pro mulierum post partum purificationibus, matrimoniorum solemnizationibus, et de mortuorum sepulturis, et etiam de magna illa injuria clero per laicos illata in²⁵ eligendo tales gardianos et clericos parochiales, qui eos opponant et inquietant ad maximum eorum præjudicium et incommodum. Ad quem quidem clerum de hujusmodi injuriis levand. reverendissimus pater præses antedictus, de et cum consilio et assensu prælatorum confratrum³⁰ suorum, negotium hujusmodi attornato generali domini regis significandum fore decrevit; ut ipse de aliquo remedio pro eis in hac parte curaret. Tunc lecto libello sive forma concessionis benevolentiae sive contributionis

voluntariæ, præfatus reverendissimus pater et reverendi
 patres antedicti de benevola contributione quatuor soli-
 dorum singulis annis per sexennium proxime futurum
 solvendorum de qualibet libra annualis redditus cujuslibet
 beneficii infra provinciam Cantuariensem, juxta ratam 5
 et taxam eorundem in libris primitiarum fructuum domini
 nostri regis sub certis conditionibus et provisionibus in
 isto libro sive forma contributionis specificat', tractatum
 habuerunt, et desuper consenserunt. Et ideo idem reve-
 rendissimus pater, cum consensu confratrum suorum, 10
 dominum prolocutorem, una cum sex illis assessoribus
 sive examinadoribus domus inferioris pro subsidiorum
 examinatione electis, ad se accersiri fecit. Quo quidem
 prolocutore, una cum quinque e dictis assessoribus, scilicet
 venerabilibus viris, Isaaco Bargrave, Thoma Wynnyff, 15
 Thoma Paske, Thoma Wilson, et domino Johanne Lambe,
 milite, hanc domum superiorem intrante, reverendissimus
 pater præses antedictus eidem prolocutori intimavit, se et
 confratres suos de benevolentia sive contributione volun-
 taria dicto domino regi concedenda tractasse, et inter sese 20
 consentiisse de concedendo quatuor solidos e qualibet
 libra cujusque beneficii juxta ratam sive taxam in libris
 primitiarum regiarum singulis annis per sexennium prox-
 mum solvendos, juxta formam sive librum concessionis
 desuper conceptum. Quam formam, reverendissimus 25
 dominus præses in manus domini prolocutoris, per eum
 et totum cœtum domus inferioris tractand' et consen-
 tiend', una cum copia canonis contra recusant' tradidit.
 Tunc, dimisso domino prolocutore, habitoque aliquo trac-
 tatu inter reverendissimum dominum præsidem, et con- 30
 fratres suos, ad mandatum reverendissimi domini præsidis
 in domum inferiorem ego præfatus notarius descendebam;
 et dominus prolocutor mihi tradidit formam sive librum
 concessionis prædict', et dixit se et totam domum in-
 feriolem super istam benevolentiam sive contributionem 35
 voluntariam considerasse, et de eadem unanimiter con-

sentiisse. Qua per me recepta, ad domum superiorem instanter revertēbam, et humiliter omnia per dominum prolocutorem mihi in mandatis data significavi et intimavi. Deinde dominus prolocutor, cum decanis Cant' et London. domum superiorem intravit, et cum omni obedientia, dicto reverendissimo canonem pro brevi e curia cancellariæ impetrand' de excommunicatis capiendis tradidit. Unde, dimisso domino prolocutore, habitoque tractatu super isto canone, reverendissimus pater dominus præses continuavit, &c. prout in schedula, &c. Tenor etiam instrumenti dictæ benevolæ contributionis sequitur et est talis, viz. 'Augustissimo et serenissimo domino nostro Carolo Dei gratia Angliæ,' &c.

Sessio XIII.

Die Lunæ 18^o. viz. die mensis Maii, anno Domini 1640, inter horas nonam et undecimam ante merid', &c. reverendissimus, &c. post tractatum cum eis [reverendis patribus] habitum, ad se accersiri fecit dominum prolocutorem cum toto cœtu domus inferioris: quibus mox comparentibus intimavit, et eis publice per me præfatum notarium legi fecit, literas quasdam regias sibi et recolendis patribus confratribus suis et toto clero in hac sacra synodo congregatis directas sub signaculo suo tenoris sequentis. 'Charles R. Most reverend father in God,' &c. Deinde, præfatus reverendissimus pater prælatis et clero antedictis haud ineleganter locutus est, quod multæ querelæ contra plures e clero, et nominatim contra doctorem Beale unum e domo inferiori hujus convocationis ultimo parlamento exhibitæ fuerunt, pro verbis in eorum prædicationibus prolatis, quæ statum hujus regni perturbant et inquietarunt. De quibus idem reverendissimus pater protestatus est, se nunquam ante tempus prædictum audivisse; dicit tamen si antea de eisdem audisset, se velle ea examinare et partes culpabiles punire coram

commissariis regiis ad causas ecclesiasticas, sicut puni-
 rentur in hac convocatione sive sacra synodo, si eadem
 aliquo tempore competenti continuaret. Sed post hanc
 convocationem dissolut' et dies privilegiorum finitos, pub-
 lically promisit partes prædictas vocare coram commissariis 5
 regiis antedictis, et juxta juris exigentiam et eorum de-
 merita contra eos procedere. Tunc dimisso prolocutore,
 mox cum decanis Cant' et London. et archidiaconis Mid-
 dlesex' et Roffen' revertēbat, et canones concernentes
 recusantes penes reverendissimum antedictum dimittens, 10
 querelatus est breve de subpœna e curia scaccarii esse
 executum in doctorem Burgis archidiaconum Roffen',
 et petiit privilegium convocationis. Unde reverendis-
 simus pater dominus archiepiscopus antedictus voluit
 ipsum prolocutorem cum consensu domus inferioris, ad 15
 concipiendum actum, quid eis in hoc negotio expedire
 videbitur, et ad transmittendum istum actum ad hanc
 domum superiorem, ut ipse et confratres sui de eodem
 considerent. Modo dimisso prolocutore, et habito tracta-
 tatu inter præfatum reverendissimum patrem et confra- 20
 tres suos, reverendissimus cum eorum consensu elegit
 dominos episcopos Elien' et Bristolien' ad consulendum
 cum utroque dominorum justiciariorum primariorum citra
 certas clausulas et verba in canonibus antedictis contra
 recusantes; et sic facta fuit continuatio hujus convo- 25
 cationis sive sacræ synodi provincialis in statu quo nunc
 est, usque ad et inter horas quartam et sextam post meri-
 diem, &c. prout in schedula, &c.

Sessio XIV.

In pomeridiano ejusdem diei in loco prædicto inter 30
 horas assignatas, reverendus, &c. Asaphen' episcopus ac
 commissarius sive locum-tenens in hac parte legitime
 deputatus, assidente secum, &c. in præsentia, &c. con-
 tinuavit, &c. prout, &c.

Sessio XV.

Die Martis 19^o. viz. die mensis Maii 1640, in capella regis Henrici Septimi infra, &c. inter horas nonam et undecimam ante meridiem, &c. reverendissimus, &c. pro tribunali sedens, assidentibus secum prædictis reverendis 5 patribus, præfatus reverendus pater dominus Matthæus Elien' episcopus, certificavit se et dominum episcopum Bristolien' consuluisse cum domino Edwardo Littleton milite, domino primario justiciario curiæ ad placita domini regis, juxta assignationem hesterno die factam, circa 10 clausulas et verba in canone contra recusantes facto, et idem dominus justiciarius consilium dedit, ut quædam verba in isto canone per dominum episcopum Elien. specificata, expungentur, et alia verba magis apta in loco eorum conscribentur. Quibus de mandato reverendis- 15 simi, cum consensu confratrum suorum, conscriptis, reverendissimus voluit ad se accersiri dominum prolocutorem cum quibusdam aliis e cœtu domus inferioris, qui intravit domum superiorem cum novem dictæ domus inferioris, et reverendissimus eis declaravit alterationes verborum in 20 canone prædict. de consilio et judicio domini justiciarii primarii prædict' factas; et tradidit istum canonem dicto domino prolocutori, per eum et totam domum inferiorem considerand' et consentiend'. Tunc tradita per dominum prolocutorem cum omni humilitate et reverentia in sacras 25 manus reverendissimi, schedula continente principium et conclusionem ad articulos potestatis regiæ, dominus prolocutor dimissus fuit, et reverendissimus una cum confratribus suis communicavit et consultum habuit citra principium et conclusionem ad articulos potestatis regiæ; 30 et post consultationem cum eis habitam, reverendissimus cum unanimi eorum consensu aliqua verba addidit et aliqua expungit. Quibus sic factis, prolocutor revertebat, et tradidit reverendissimo quendam canonem cum consensu domus inferioris contra Socinianos (ut asseruit) 35

factum, &c. Et reverendissimus ei retradidit schedulam continentem principium et conclusionem ad articulos regiae potestatis, sic (ut præfertur) in aliquo mutatos, per eum et domum inferiorem tractand'. Prolocutore dimisso, reverendissimus una cum confratribus suis consilium habuit super istum canonem contra Socinianos, et post aliquem tractatum et emendationem istius canonis, reverendissimus cum consensu confratrum suorum continuavit, et prorogavit, &c. usque ad et in diem Mercurii vicesimum, viz. diem instantis mensis Maii inter horas octavam 10 et undecimam ante meridiem, &c. in hunc locum, prout in schedula, &c.

Sessio XVI.

Die Mercurii 20^o. viz. die mensis Maii anno Domini 1640, inter horas octavam et undecimam ante meridiem 15 ejusdem diei, reverendissimus, &c. præses hujus convocationis sive sacrae synodi, &c. tractavit cum episcopis, et post multum temporis contritum, consenserunt super canone contra Socinianos, ultima sessione tractato, et super forma juramenti, &c. hac sessione per reverendis- 20 simum producta. Deinde, de mandato reverendissimi, prolocutor cum sex aliis e domo inferiori domum superiorem intravit, et reverendissimus ei tradidit dictum canonem et formam juramenti prædicti per totum cœtum domus inferioris considerandum, tractandum, et consenti- 25 endum: tunc, dimisso prolocutore, reverendissimus mandavit canonem pro collectione contributionis voluntariæ per me præfatum notarium legi. Quibus lectis, denuo comparuit dominus prolocutor cum duobus aliis e cœtu domus inferioris, et in manus reverendissimi tradidit 30 schedulam pro literis de excommunicatis capiendis contra recusantes extrahend'. Eoque dimisso, habitoque tractatu cum episcopis, reverendissimus continuavit et prorogavit, &c. usque ad et in diem Jovis vicesimam primam, viz. diem, &c. inter horas nonam et undecimam ante 35

meridiem, &c. prout in schedula per eum lecta continetur, cujus quidem schedulæ verus tenor sequitur, &c.

Sessio XVII.

Die Jovis 21^o. viz. die mensis Maii, anno Domini 1640, inter horas nonam et undecimam ante meridiem ejusdem 5 diei, reverendissimus, &c. post aliquem tractatum cum eis [episcopis] mandavit prolocutor', et totum cœtum domus inferioris ad se accersiri. Quibus comparentibus, reverendissimus coram eis produxit literas quasdam regias recolendis patribus et toti clero in hujusmodi convoca- 10 tione congregato directas, sub signaculo suo tenoris sequentis, viz. 'Charles R. Most reverend father in God,' &c. Quibus per me notarium antedictum publice perlectis, reverendissimus eis intimavit se et confratres suos unanymi consensu fecisse quosdam canones sive ordina- 15 tiones juxta potestatem in dictis literis mentionat', eis et toti clero concessam, pro collectione, levatione, solutione, et computatione benevolentiaë sive contributionis voluntariaë regiaë suæ majestati per eos dataë, et copiam dictorum canonum dicto domino prolocutori tradidit, per clerum 20 domus inferioris approband' et consentiend'. Tunc, eis dimissis, reverendissimus et confratres sui tractarunt et inter se consularunt de quodam canone sive declaratione per domum inferiorem eis transmissio, concernente quosdam ritus sive gestus in ecclesiis observandos; et post 25 aliquem tractatum desuper habitum, prolocutor cum quibusdam aliis e domo inferiori revertebat, et præsentavit canones sive ordinationes, ut supra, pro collectione benevolentiaë ei traditas, et humiliter significavit totam domum inferiorem unanimi consensu eosdem approbasse. Unde, 30 dimisso prolocutore, habitoque tractatu inter reverendissimum et confratres suos de alio canone per dominum prolocutorem eidem reverendissimo tradito, reverendissimus cum consensu confratrum suorum præsentem convocationem sive sacram synodum provincialem continu- 35

avit, &c. usque ad et inter horas secundam et quartam post meridiem, &c. hujus diei, prout in schedula per eum lecta, &c.

Ordinationes aliquot synodales factæ 21 die mensis Maii, &c.

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Sessio XVIII.

In pomeridiano ejusdem diei in loco prædicto inter horas assignatas, reverendus pater dominus Morganus Landavensis episcopus ac commissarius sive locum-tenens in hac parte legitime deputatus in præsentia mei, &c. 10 continuavit, &c. usque ad et in diem Veneris 22. diem, &c. inter horas 9. et 11, &c. prout in schedula, &c.

Sessio XIX.

Die Veneris 22^o. viz. die mensis Maii anno Domini 1640, in capella, &c. inter horas nonam et undecimam, 15 ante meridiem, &c. reverendissimus, &c. præses hujus sacræ synodi, assidentibus secum reverendis patribus, &c. tractavit et communicavit cum eisdem recolendis patribus confratribus suis citra canonem pro receptione sacræ encharistiæ, et locatione sacræ mensæ; et inter hujus- 20 modi tractatus reverendus pater dominus Godfridus Gloucestren' episcopus antedictus, protestatus est, quod non intendit consentire ad conceptionem et fabricationem alicujus canonis in hac sacra synodo propositi et tractati, vel proponendi et tractandi, nisi aliquem antiquum pre- 25 cedentem de legitimatione dictæ sacræ synodi viderit; licet approbavit (ut asseruit) benevolentiam sive contributionem voluntariam, hac sacra synodo domino nostro regi concessam, et canones desuper factos pro collectione et levatione ejusdem; et huic protestationi in omnibus 30 adhærere intendit. Deinde comparuit dominus prolocutor, cum octo aliis e cœtu domus inferioris, et præsentavit formam libri articulorum et tres canones per

istam domum tractat. et etiam literas quasdam petitionales ex parte unius clericorum in partibus Walliæ, pro errorum emendatione Liturgiæ Wallicæ, per falsam impressionem commissorum; et ut ista forma precis die inaugurationis regiæ singulis annis utendæ, in linguam 5 Wallicam translata sit. Unde reverendissimus cum consensu confratrum suor' hujusmodi negotium dom' Johanni Asaphen' episcopo antedicto retulit. Tunc, eis dimissis, reverendissimus cum confratribus suis, tractavit super canonibus contra sectarios, separatistas, et alios recu- 10 santes venire ad preces divinas, et de utenda prece die inaugurationis regiæ singulis annis, et de consecratione panis et vini tempore ministrationis sacræ eucharistiæ, quoties opus fuerit consecrare; et de alio canone, &c. Quibus sic gestis, reverendissimus, cum consensu con- 15 fratrum suorum, continuavit, &c. usque ad et inter horas secundam et quartam post meridiem, &c. ad hunc locum. Prout in schedula per eum lecta tenoris sequentis continetur, 'In Dei nomine,' &c.

Sessio XX.

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In pomeridiano ejusdem diei, in loco prædicto reverendi patres, &c. convenerunt et insimul ab hora tertia usque ad post horam septimam dicti diei consederunt; et tunc reverendus pater dominus Johannes Sarum episcopus antedictus ac commissarius, &c. præsentem convoca- 25 tionem sive sacram synodum provincialem, usque ad et in diem Sabbathi 23, viz. diem instantis mensis inter horas nonam et undecimam ante meridiem, &c. continuavit, &c. ad hunc locum, prout in schedula sequenti continetur, viz. 'In Dei nomine,' &c.

39

Sessio XXI.

Die Sabbathi 23^o. viz. die mensis Maii anno Domini 1640, inter horas nonam et undecimam ante meridiem, &c. reverendissimus tractavit cum eisdem [episcopis] de

libro articulorum visitationibus parochialibus ministrand' ; et inter hujusmodi tractatus, reverendus pater dominus Richardus Norwicen' episcopus domum hanc superiorem intravit ; et citra semihoram postea, comparuit prolocutor cum septem aliis e domo inferiori : deinde, eis dimissis⁵ habitoque tractatu citra canonem pro ministratione libri articulorum prædict. et de addend' eisdem licentia et dispensatione reverendissimi sub sigillo suo, prolocutor revertēbat, ad id licentiatus, et secrete locutus est cum reverendissimo (me præfato notario semoto). Eo dimisso,¹⁰ reverendissimus cum consensu confratrum suorum, potestatem commisit dominis episcopis Elien', Exon' et Oxon' ad examinandum librum articulorum prædict'. Deinde, tractatu secrete cum episcopis habito, reverendissimus cum eorum consensu præsentem convocationem,¹⁵ &c. continuavit, &c. usque ad et inter horas secundam et quartam post meridiem, &c. ad hunc locum. Prout in schedula tenoris sequentis plenius continetur, 'In Dei nomine, Amen. Nos,' &c.

Sessio XXII.

20

In pomerid' ejusd' diei in loco præd', &c. reverendissimus, &c. post aliquod cum eis [episcopis] habit' colloquium, prolocutor cum quibusdam aliis e cœtu domus inferioris domum superiorem intravit, et præsentavit binos canones. Tunc, eo dimisso, habitoque tractatu inter do-²⁵ minum archiepiscopum et episcopos antedictos, revertēbat cum decem aliis dictæ domus inferioris, et alios præsentavit canones. Prolocutore iterum dimisso, paulo post revertēbat cum duobus vel tribus e domo inferiori ; et reverendissimus in eorum præsentiiis elegit dominos epi-³⁰ scopos, Winton', Exon', Elien' et Bristolien' ad præsentandum cum ipso instrumentum benevolentiaë sive contributionis voluntariaë serenissimo domino regi, et voluit dominum prolocutorem ad eligendum sex aut octo alios domus inferioris ad similiter præsentandum cum ipso pro-³⁵

locutore dictum instrumentum. Deinde, habito tractatu secreto cum eodem prolocutore (me notario antedicto semoto) reverendissimus eundem prolocutorem dimisit, et præsentem convocationem, &c. usque ad et in diem Mercurii 27. viz. diem, &c. inter horas nonam et undecimam ante meridiem continuavit, &c. prout in schedula tenoris sequentis continetur. ‘In Dei,’ &c.

Sessio XXIII.

Die Mercurii 27°. viz. die mensis Maii, anno Dom. 1640, inter horas nonam et undecimam ante meridiem ejusdem diei, &c. reverendissimus, &c. ad se accersiri fecit dominum prolocutorem et totum cœtum domus inferioris. Quibus comparentibus, reverendissimus significavit, quod die Lunæ ultimo mane instrumentum concessionis benevolentiae, sive contributionis voluntariae, unanimes consensu hujus sacrae synodi, serenissimo domino nostro regi concessæ, in ejus sacras manus per eos utriusque domus ad hoc electos cum omni humilitate, obedientia, et subjectione, traditum fuit. Regiaque sacra majestas eandem concessionem gratiose acceptavit, et voluit ipsum reverendissimum pro domo superiori et dominum prolocutorem pro domo inferiori, ad gratias utriusque domui nomine suo pro eadem referend’: quodque die Martis ultimo, canones in hac sacra synodo tractat’ per ipsum reverendissimum regiae majestati in præsentibus dominorum e privato suo consilio lecti fuerunt, regiaque majestas, et domini e consilio prædict’, eosdem unanimiter et sine hæsitatione approbarunt: et dominus rex voluit eundem reverendissimum ad habendum gratias utrique domui hujus convocationis pro magna eorum cura et labore citra confectionem eorundem. Inter vero hujusmodi sermonis prolationem, domino Gulielmo Bangor episcopo comparente, et in hac sacra synodo una cum dominis episcopis antedictis sedente, reverendissimus prolocutorem et totum cœtum domus inferioris prædictæ

dimisit. Tunc, habito aliquo tractatu inter reverendis-
 simum et præfatos prælatos, confratres suos, prolocutor
 revertēbat et secum introduxit conclusionem cujusdam
 canonis pro suppressione accretionis numeri papistarum,
 et eandem penes reverendissimum reliquit. Deinde, di- 5
 misso prolocutore, post aliquod temporis intervallum com-
 paruit Willielmus Fisher notarius publicus et actuarius
 domus inferioris, et præsentavit schedulam concernentem
 titulos cujuslibet canonis in hac sacra synodo usque in
 horam prædictam tractat' per domum inferiorem (ut asse- 10
 ruit) fact' et assens'. Unde reverendissimus, cum consensu
 confratrum suorum, eosdem titulos approbavit.
 Denique prolocutor iterum venit, et exhibuit quosdam
 canones contra judices ecclesiasticos et eorum registrarios
 et officarios; eisdemque in sacras manus reverendissimi 15
 traditis, et prolocutore dimisso, reverendissimus continua-
 vit, &c. usque ad et in diem Jovis 28. viz. diem, &c. inter
 horas nonam et undecimam ante meridiem, prout in sche-
 dula per eum lecta continetur, cujus quidem schedulæ
 verus tenor sequitur. 'In Dei nomine,' &c. 20

Sessio XXIV.

Die Jovis 28^o. viz. die mensis Maii, anno Domini 1640,
 inter horas nonam et undecimam ante meridiem ejusdem
 diei, reverendissimus, &c. post aliquem tractatum cum eis
 [episcopis] habitum, dominus prolocutor venit cum quin- 25
 que aliis e cœtu domus inferioris, et ex parte aliquorum
 inhabitantium parochianorum sancti Clementis Danorum
 extra barras novi Templi London. et beatæ Mariæ Savoy,
 in Le-Strand, in comitatu Middlesexiæ, exhibuit literas
 quasdam petitionales manibus suis propriis subsignatas; 30
 et quidam Johannes Crosse lanio, Willielmus Stevenson
 lanio. et.....uxor Rogeri Barton, partes in dictis
 literis mentionatæ, obtulerunt se promptos et paratos ad
 justificandum suggestiones in eisdem, et nominatim accu-
 sarunt magistrum Johannem Allen notarium publicum 35

registrarii deputatum, et Arthurum Coleman apparitorem domini archidiaconi Middlesexiae, tanquam partes in dictis literis criminosas, et in officiis suis male se gerentes. Unde reverendissimus, cum consensu praelatorum et cleri, in hac sacra synodo congregat', decrevit, eos vocandos fore ⁵ coram commissariis regiis, ac processum contra eos fieri ex mero officio, in ista curia, etiam decrevit. Tunc, dimisso prolocutore, reverendissimus tractavit cum praelatis citra istos canones contra cancellarios et alios iudices ecclesiasticos et eorum officarios. Post istum tractatum, ¹⁰ prolocutor cum 17. aliis e domo inferiori revertebat, et reverendissimus cum eodem prolocutore tractatum habuit citra istos canones, et in finem tractatus eos retradidit eidem domino prolocutori per eum et totam domum inferiorem considerand'. Deinde prolocutore dimisso, reve- ¹⁵ rendissimus continuavit, &c. usque ad et inter horas secundam et quartam post meridiem hujus diei. Prout in schedula tenoris sequentis continetur. 'In Dei,' &c.

Sessio XXV.

In pomeridiano ejusdem diei in loco praedicto, reve- ²⁰ rendissimus, &c. post tractatum cum eis [episcopis] habitum, prolocutor venit cum 19. aliis e coetu domus inferioris, et proposuit quosdam canones ecclesiasticos; et eo pro tempore dimisso, revertebat cum duobus vel tribus e coetu dictae domus, et reverendissimus in praesentiis domini Johannis Lambe militis, legum doctoris officialis de arcubus, et doctoris Heath auditoris curiae audien' Cant', qui ad informandum reverendissimum et episcopos vocati sunt, tractavit cum domino prolocutore citra canones praedictos. Post tractatum hujusmodi fini- ³⁰ tum, dominoque prolocutore dimisso, reverendissimus continuavit, &c. usque ad et in diem Veneris 29. viz. diem, &c. inter horas nonam et undecimam ante meridiem, &c. prout in schedula, per eum lecta tenoris sequentis continetur, viz. 'In Dei nomine, Amen,' &c.

Ultima sessio.

Die Veneris 29^o. viz. die mensis Maii, anno Domini 1640, inter horas, &c. reverendissimus, &c. judicialiter sedens: prolocutor venit cum quibusdam aliis e cœtu domus inferioris, et proposuit quendam canonem. Tunc, 5 eo dimisso, habitoque tractatu inter reverendissimum patrem antedictum et confratres suos super eodem canone, prolocutor cum toto cœtu domus inferioris prædictæ revertebat; et reverendissimus cum unanimi consensu prælatorum et cleri hujus sacræ synodi decrevit regiam ma- 10 jestatem supplicandam fore, ut liber publicarum precum, in Latinum versus, reimprimatur, prout in actu synodico sequenti continetur, viz. ‘Decernimus insuper,’ &c. Deinde, reverendissimus, in præsentis dicti domini prolocutoris, et totius cœtus domus inferioris, protulit librum canonum 15 in hac sacra synodo tractat’. continentem septemdecim capitula canonum. Quem reverendissimus in manibus suis tenens, cum domino prolocutore, alta et intelligibili voce legebat. Quo perlecto, reverendissimus, et reverendi patres antedicti (excepto domino episcopo Glouce- 20 stren’. antedicto, subscribere pro tempore denegan’) ac dominus prolocutor et totus cœtus domus inferioris antedictæ, isto die comparentes, nominibus suis et aliorum pro quibus constituti sunt consensum et assensum suos eisdem canonibus præstiterunt, et eorum nomina manibus 25 suis propriis eisdem respective subscripserunt. Et reverendissimus, inter hasce subscriptiones, interrogavit dictum dominum episcopum Gloucestren’ an dictis canonibus assensum suum præbere, et nomen subscribere velit; idem dominus episcopus respondendo denegavit. Unde reve- 30 rendissimus primo, secundo et tertio, monuit eundem dominum episcopum ad subscribendum. Ipse refutavit, et sic ad secundam et tertiam monitionem canonicam respondebat, nisi ad subscribendum negative, petendo beneficium synodi. Tunc, reverendissimus eundem domi- 35

num episcopum Gloucestrē. ob contumaciam et inobedientiam suam hujusmodi, ab episcopatu suo pro parte sua deprivandum fore decrevit, ac monuit et jussit dominum Johannem Lambe militem tunc præsentem, ad concipiendum sententiam deprivationis; et ad vota et suffragia 5 prælatorum ad eundem effectum processit. Post aliquem processum hujusmodi habitum, major pars prælatorum vota sua deprivationi dicti domini episcopi præbuit. Tunc præfatus dominus episcopus obtulit ad subscribendum, et de facto nomen suum dicto libro apposuit. Quibus sic 10 gestis, dictoque reverendo patre interrogato per reverendissimum ad rogatum prolocutoris et aliorum e cœtu domus inferioris, an ipse subscripsit voluntarie et ex animo, sine æquivocatione, animi evasione, et secreta reservatione; respondebat, quod ipse subscripsit, et aliter 15 denegavit respondere. Deinde, dimisso domino prolocutore cum toto cœtu domus inferioris, reverendissimus et confratres sui prædicti super istud grave scandalum, ecclesiæ Anglicanæ, et huic sacræ synodo, per dictum dominum episcopum illatum, inter se tractarunt, et una- 20 nimiter vota sua dederunt pro suspensione ejusdem episcopi ab officio et beneficiis suis ecclesiasticis. Et mox dominus prolocutor cum toto cœtu domus inferioris revertēbat, ac nomine suo et totius cœtus prædicti, dixit se et totum cœtum domus suæ, citra istud scandalum eccle- 25 siæ huic Anglicanæ et synodo sacræ per dominum episcopum Gloucestrē. illatum, tractasse, et vota sua et eorum suspensioni ejusdem episcopi ab officio et beneficiis præbuisse. Et ulterius dominus prolocutor, nomine suo et eorum, dominum archiepiscopum imploravit, ut 30 dictus dominus episcopus Gloucestr. ante recessum suum ab hac civitate, juramentum in sexto canone in hac sacra synodo tractat' mentionat' præstaret; et ut reverendissimus interrogaret eundem dominum episcopum an ipse subscripsit bona fide sine æquivocatione et animi eva- 35 sione. Unde facta monitione dicto domino episcopo

Gloucestren', quod non recedat a civitate, donec juramentum prædictum ei oblaturum præstiterit et subierit, reverendissimus cum consensu totius synodi dictum dominum episcopum Gloucestren'. ab officio et episcopatu suo Gloucestr. et ab omnibus beneficiis suis ecclesiasticis 5 suspendendum fore decrevit, donec serenissimo domino nostro regi et sacræ ecclesiæ, ob magnum hujusmodi dedecus et grave scandalum illatum, satisfecerit. Eumque in scriptis suspendebat, prout in schedula sequenti continetur, viz. 'In Dei nomine, Amen. Nos Gulielmus,' &c. 10 Postremo, habito per reverendissimum sermone gravi et eleganti prælatis et clero prædictis, lectoque per me præfatum notarium brevi regio, de mandato dicti reverendissimi patris, de convocatione dissolvenda, tenoris sequentis, viz. 'Carolus Dei gratia,' &c. idem reverendis- 15 simus pater, ob honorem et reverentiam dicti domini nostri regis juxta tenorem brevis regii prædicti, eandem convocationem sive sacram synodum provincialem dissolvit, prout in schedula per dictum reverendissimum patrem lecta plenius continetur; cujus quidem schedulæ 20 tenor sequitur et est talis, viz. 'In Dei nomine, Amen. Nos Gulielmus,' &c.

XXXI.

Archiep. Cant.
GUL. JUXON. I.

Anno Christi
1661.

Reg. Angliæ
CAR. II. 13.

Acta superioris domus Convocationis incæptæ octavo die mensis Maii, anno M.DC.LXI. (Synod. Anglic. App. 5 p. 67.)

Archbishop Juxon's mandate to the bishop of London, to summon a Convocation to St. Paul's, May 8, 1661.

GULIELMUS providentia divina Cantuar' archiepiscopus, totius Angliæ primas et metropolitanus, ¹⁰ venerabili confratri nostro domino Gilberto, eadem providentia London. episcopo, salutem, et fraternam in Domino charitatem. Breve illustrissimi in Christo principis, et domini nostri domini Caroli Secundi, Dei gratia Angliæ, Scotiæ, Franciæ, et Hiberniæ regis, fidei defensoris, &c. nobis inscript' et direct' nuper cum ea qua decuit reverentia, obedientia et subjectione, humiliter recepimus in hæc verba. 'Carolus Secundus, Dei gratia Angliæ, Scotiæ, Franciæ, et Hiberniæ rex, fidei defensor, &c. reverendissimo in Christo patri Gulielmo eadem ²⁰ gratia Cantuar' archiepiscopo, totius Angliæ primati et metropolitano, salutem. Quibusdam arduis et urgentibus negotiis nos, securitatem et defensionem ecclesiæ Anglicanæ, ac pacem et tranquillitatem, bonum publicum, et defensionem regni nostri et subditorum nostro- ²⁵ rum ejusdem concernen. vobis in fide et dilectione quibus nobis tenemini rogando mandamus, quatenus præ-

Acta superioris domus] See Hist. of Conferences, pp. 370—391. Collier, vol. ii. p. 886.

missis debito intuitu attentis et ponderatis, universos et singulos episcopos vestræ provinciæ, ac decanos ecclesiarum cathedralium, nec non archidiaconos, capitula, et collegia, totumque clerum cujuslibet diœceseos ejusdem provinciæ, ad comparendum coram vobis in ecclesia cathedrali sancti Pauli London. octavo die mensis Maii prox. futur. vel alibi prout melius expedire videritis, cum omni celeritate accommoda modo debito convocari faciatis, ad tractand'. consentiend'. et concludend'. super præmissis et aliis quæ sibi clarius exponentur tunc ibidem 10 ex parte nostra. Et hoc sicut nos et statum regni nostri, ac honorem et utilitatem ecclesiæ prædict' diligitis, nullatenus omittatis. Teste meipso apud Westm. undecimo die Aprilis, anno regni nostri tertio decimo.'

Quocirca fraternitati vestræ committimus et manda- 15 mus, quatenus omnes et singulos co-episcopos ecclesiæ nostræ Christi Cantuar. suffraganeos, infra præfatam nostram provinciam Cant. constitutos, peremptorie citetis, et per eos decanos ecclesiarum cathedralium, et collegiatarum, et singula capitula earundem, archidiaconosque et 20 alios ecclesiarum prælatos exemptos et non exemptos, clerumque cujuslibet diœceseos provinciæ nostræ Cantuar. antedict' peremptorie citari et præmoneri volumus et mandamus: quod iidem episcopi, decani, archidiaconi, et cæteri ecclesiarum cathedralium prælati exempti et non 25 exempti personaliter, et quodlibet capitulum ecclesiarum cathedralium et collegiatarum per unum, clerusque cujuslibet diœces. provinciæ nostræ antedict. per duos sufficien' procuratores, compareant coram nobis aut nostro in hac parte locum-tenente sive commissario (si nos impediri con- 30 tigerit) in domo capitulari ecclesiæ cathedralis sancti Pauli London. 8 die mensis Maii prox. futur. post datum præsentium, cum continuatione et prorogatione dierum extunc sequen' et locorum (si oporteat) fiend', ad tractand' super arduis et urgentibus negotiis, statum et 35 utilitatem, bonum publicum et defensionem regni Angliæ

et subditorum ejusdem concernen⁷, ipsis tunc et ibidem seriosius exponend⁷, suaque sana consilia et auxilia super eis impensur. ac hiis quæ ibidem ex deliberatione communi ad honorem Dei et ecclesiæ utilitatem salubriter ordinari et statui contigerit, consensur. ulteriusque factur. 5 et receptur. quod justum fuerit et hujusmodi negotii natura et qualitas de se exigunt et requirunt. Vos autem, venerabilis confrater, dictum mandatum, quatenus vos et capitulum ecclesiæ vestræ cathedralis ac civitatem et dioc⁷ London. concernit, exequi per omnia faciatis et 10 eidem pareatis in omnibus cum effectu. Præterea, tenore præsentium vos citamus, quatenus eisdem die et loco coram nobis aut nostro in hac parte locum-tenente sive commissario, uno vel pluribus, una cum aliis venerabilibus confratribus nostris dictæ provinciæ nostræ Cantuar. co-15 episcopis, compareatis, super hujusmodi negotiis, ut præmittitur, tractatur. nec non factur. et receptur. quod justum fuerit et quod ad vestram paternitatem attinet, prout superius continetur. Volumus insuper et mandamus, quatenus intimetis et denunciatis seu intimari et 20 denunciari faciatis dictæ provinciæ nostræ Cantuar. co-episcopis, decanis, archidiaconis, et cæteris ecclesiarum prælatis suprascript⁷ quod eos a personali comparitione in hujusmodi negotio convocationis et congregationis, dictis die et loco (ut præmittitur) divina favente elementia 25 celebrand⁷ excusatos non habere intendimus ista vice nisi ex causa necessaria tunc et ibidem allegand⁷ et proponend⁷ et per nos approband⁷, sed contumacias eorum qui absentes fuerint, canouice punire. Et præterea, vobis (ut supra) injungimus et mandamus, quod omnibus et sin-30 gulis co-episcopis suffraganeis provinciæ nostræ Cantuar⁷ prædict⁷ injungatis et injungi faciatis, ut singuli eorum sigillatim de facto suo quatenus pertinet ad eosdem, nos seu locum-tenentem sive commissarium nostrum unum vel plures dictis die et loco per literas eorum patentes, 35 nomina et cognomina omnium et singulorum per eos

respective citatorum continen' distincte certificent et aperte. De die vero receptionis præsentium, et quid in præmissis feceritis, nos aut nostrum in hac parte locum-
 tenen' sive commissarium hujusmodi dictis die et loco
 debite certificari curetis per literas vestras patentes harum 5
 seriem una cum nominibus omnium et singulorum epi-
 scoporum provinciæ nostræ Cantuar. decanorum, archi-
 diaconorum, et cæterorum prælatorum vestræ diœceseos
 in separata schedula literis certificatoriis annectend' com-
 plecten'. In cujus rei testimonium, sigillum nostrum 10
 archiepiscopale præsentibus apponi fecimus. Dat. in ma-
 nerio nostro de Lambeth, duodecimo die mensis Aprilis,
 anno Domini millesimo sexcentesimo sexagesimo primo,
 et nostræ translationis anno primo, &c.

Sessio prima.

15

Die Mercurii, 8º. viz. die mensis Maii, anno Domini
 1661, annoque regni domini nostri Caroli Secundi Dei
 gratia Angliæ, Scotiæ, Franciæ, et Hiberniæ regis, fidei
 defensoris, &c. 13. reverendus in Christo pater et do-
 minus Gilbertus providentia divina London. episcopus, 20
 inter horas nonam et decimam ante meridiem ejusdem
 diei, una cum nonnullis reverendis in Christo patribus
 confratribus et co-episcopis suis, nec non decanis, archi-
 diaconis, cæterisque clericis et ministris, nec non advo-
 catis et procuratoribus, et cæteris ministris almæ curiæ 25
 Cant. de arcibus London. ab ædibus.....Berwick in
 medicinis doctoris intra *Paul's churchyard* in parochia
 sancti Gregorii civitatis London. notorie sit' et situat',
 usque ad et in parvum ostium australe ecclesiæ Paulinæ
 in ecclesiam cathedralem sancti Pauli London. pervenit; 30
 et ibidem venerabilis vir Matthæus Nicholas, in legibus
 doctor, decanus, Thomas Turner, Johannes Hacket et
 Edwardus Layfield, sacræ theologiæ professores, canonici
 residentarii dictæ ecclesiæ cathedralis, cæterique canonici
 et præbendarii ejusdem ecclesiæ superpelliciis induti, eum 35

præstolabantur, et ad chorum ipsius ecclesiæ perduxerunt, comitantibus eum episcopis provinciæ Cant. similibus habitibus indutis. Et ibidem dictus reverendus pater in stallo quodam collocatus fuit, cæterisque episcopis suffraganeis provinciæ Cant. habitibus suis in hujusmodi con-⁵ vocationis negotio solitis et consuetis, indutis, stallis præbendariorum (jam pro stallis usitatis) ex utraque parte dicti chori sedentibus, ac decantato per ministros chori prædicti hymno ‘Te Deum laudamus,’ &c. lectoque capitulo pro lectione secunda istius diei, et aliis¹⁰ precibus matutinis juxta formam liturgiæ peractis, et alio hymno, ‘O Lord, make thy servant Charles,’ &c. cantato, venerabilis vir Thomas Pierce, S. theologiæ professor, suggestum usitatum ingressus fuit, ac ibidem concionem venustam et eloquentem sermone Latino, ad reve-¹⁵ rendos patres et populum et clerum præsentés habuit, accepto pro themate versu 28 decimi quinti capituli Act’ Apostolorum, viz. ‘Visum est enim Spiritui Sancto et nobis, nihil ultra imponere vobis oneris, quam hæc necessaria.’ Qua quidem concione finita, ac decantato²⁰ per ministros chori prædicti alio hymno, ‘O Lord, grant the king a long life,’ &c. reverendus pater dominus episcopus London. tanquam locum-tenens reverendissimi in Christo patris ac domini domini providentia divina Cant. archiepiscopi, totius Angliæ primatis et metropolitani,²⁵ legitime constitut’ chorum prædict’ egressus, ac domum capitularem (ut dicitur pro hac vice) ecclesiæ cathedralis divi Pauli London. prædict’ ingressus, comitantibus eum cæteris episcopis et clericis prælatis provine’ Cant. assidentibus secum undique episcopis suffraganeis, viz. Mat-³⁰ thæo Elien’, Gulielmo Bathon’ et Wellen’, Roberto Oxon’, Joanne Roffen’, Henrico Cicestren’, Georgio Wigorn’, Humfrido Sarum, Benjamino Petriburgen’, Edwardo Norwicen’, Nicolao Hereford’, et Gulielmo Gloucestren’ respective episcopis personaliter comparentibus, dictoque³⁵ reverendo patre domino episcopo London. pro tribunali

seden', venerabilis vir Richardus Chaworth legum doctor, dicti reverendissimi patris vicarius in spiritualibus generalis, et officialis principalis legitime constitutus, præsentavit dicto reverendo patri domino episcopo London. literas quasdam commissionales dicti reverendissimi patris, dicto domino episcopo London. et aliis co-episcopis conjunctim et divisim direct'. Quibus literis commissionalibus per me præfatum Willielmum Fisher, notarium publicum et registrarii deputatum, de mandato dicti reverendi patris publice perlectis, dictus reverendus pater dominus Gilbertus London. episcopus onus executionis earundem in se acceptavit, et decrevit procedendum fore juxta tenorem earundem.

Deinde brevi regio per dictum dominum Richardum Chaworth præsentato, dicto reverendissimo patri inscripto et directo, et per me præfatum notarium publicum antedictum, de mandato domini Gilberti London. episcopi publice perlecto, dictus venerabilis vir Richardus Chaworth, tanquam vicarius in spiritualibus generalis domini episcopi London. exhibuit et præsentavit certificarium super executione mandati citatorii et monitorii dicti reverendissimi patris alias sibi præfato domino episcopo London. directi. Cujus quidem certificariorum tenor sequitur in hæc verba, &c. ' Reverendissimo in Christo patri, ac domino domino Gulielmo providentia divina Cant. archiepiscopo, totius, &c.

Quo quidem certificariorum per me præfatum Willielmum Fisher, de mandato dicti reverendi patris, publice lecto, præconizatisque publice omnibus et singulis reverendis patribus provinciæ Cant. episcopis suffraganeis in eodem certificariorum mentionatis; præfatus reverendus pater verbis Latinis conceptis clerum domus inferioris convocationis in dicta domo capitulari coram eo et cæteris prælatis constitutum, monuit, quatenus ad solitum et consuetum conventus sui locum sese conferentes, unum virum gravem, doctum, et peritum, de gremio suo pro-

videant et eligant in eorum prolocutorem sive referendarium, ipsumque sic electum exhibeant et præsentent coram reverendissimo patre, aut ejus locum-tenente sive commissario die Jovis prox. decimo sexto die mensis jam instantis Maii, inter horas 9 et 11, ante meridiem ejusdem diei in capella regis Henrici 7. infra ecclesiam collegiatam B. Petri Westm. Quo clero dimisso, ad locum solitum, ad effectum eligendi unum gravem, doctum, et peritum virum de gremio suo in eorum prolocutorem sive referendarium sese conferebant, et post aliquem tractatum inter dictum reverendum patrem et præfatos reverendos patres confratres suos, venerabilis vir Matthæus Nicholas legum doctor, decanus ecclesiæ cathedralis divi Pauli London. prædictæ, una cum venerabilibus viris Thoma Turner S. theol. professore, et Richardo Bayley S. theolog. professore, a dicta domo inferiori ad hoc electis, tam nomine suo proprio quam totius cœtus dictæ domus, dicto reverendo patri significavit, se et cæteros dictæ domus convenire, venerabiles viros Henricum Fearne S. theologiæ professorem in eorum prolocutorem, et Johannem Pearson S. theolog. professorem in præsentatorem dicti prolocutoris respective unanimi consensu elegisse. Quibus sic gestis, præfatus reverendus pater pronunciavit omnes et singulos, decanos, archidiaconos, capitula, cleri procuratores ac cæteros quoscunque ad interessendum istis die, hora, et loco, in hujusmodi synodo sacra sive convocatione monitos et citatos, et nullo modo comparentes, notorie contumaces; pœnas vero contumaciarum suarum hujusmodi usque ad et in decimum sextum instantis mensis Maii inter horas 9 et 11 ante meridiem ejusdem diei ad ecclesiam collegiatam B. Petri Westm. prædict' reservando, et reservabit, prout in schedula per dictum reverendum patrem lecta plenius liquet. Cujus quidem schedulæ tenor sequitur et est talis; viz. 'In Dei nomine, Amen. Nos Gilbertus,' &c. Postremo dictus reverendus pater continuavit et prorogavit præ-

sentem convocationem sive sacram synodum, omniaque et singula certicatoria istis die. hora. et loco. introducta ac introducenda et non introducta. in eodem statu quo nunc sunt, usque ad et in prædictum decimum sextum diem jam instantis Maii prædict' inter horas 9 et 11.5 ante meridiem ejusdem diei. ad ecclesiam collegiatam B. Petri Westm. prout in alia schedula per eum lecta tenoris sequentis continetur: viz. 'In Dei nomine, Amen. Nos Gilbertus, &c.

Certificatorium archidiaconi Cant', reverendissimo in 10
Christo patri, &c.

Secunda sessio.

Die Jovis decimo sexto die mensis Maii. 1661. inter horas 9 et 11 ante meridiem ejusdem diei, reverendo in Christo patre ac domino Gilberto London' episcopo, nec- 15 non reverendis patribus Guilielmo Bathon' et Wellen', Matthæo Elien', Roberto Oxon'. Johanne Roffen', Henrico Cicestren'. Georgio Wigorn'. Humfrido Sarum, Benjaminino Petriburgen'. Georgio Asaphen', Guilielmo Meneven, Hugone Landaven', Edwardo Norwicen' et Guilielmo 20 Gloucestren'. respective episcopis in capella regis Henrici 7. infra ecclesiam collegiatam B. Petri Westm. congregatis. ante preces inceptas, in præsentia mei Willielmi Fisher notarii publici. &c. comparuit personaliter venerabilis vir Johannes Earles S. theol. professor, decanus 25 ecclesiæ collegiatæ B. Petri Westm. prædict'. secum stantibus venerabilibus viris Matthæo Nicholas legum doctore. Willielmo Heywood..... 30S. theologiæ respective professoribus, et ecclesiæ collegiatæ prædict' præbendariis, ac domino..... 30et Johanne Allen notario publico. et nonnullis aliis testibus. Qui quidem venerabilis vir Johannes Earles decanus antedictus tunc et ibidem dixit. allegavit. protestatus est et cætera fecit. prout in quadam schedula

in pergameno script' et exarat' quam in manibus suis tunc et ibidem tenens publice legebat, in hæc verba, 'Ego Johannes Earles, S. th. professor, decanus ecclesiæ collegiatæ B. Petri Westm. ad comparand', &c.' et tunc reverendus pater dominus Gilbertus London' episcopus 5 tanquam locum-tenens sive præsidens, &c. pro se et confratribus suis ac omnibus et singulis prælatis et clero suæ Cant. provinc' in hac præsentì convocacione sive sacra synodo provinciali jus et interesse habentibus protestatus est, et cætera fecit, prout in alia schedula in papyro 10 scripta, per dictum reverendum patrem lecta tunc et ibidem continetur, viz. 'In Dei nomine. Cum hæc ecclesia collegiata B. Petri Westm', &c.' præsentibus tunc et ibidem, venerabili viro Richardo Chaworth legum doctore, reverendissimi in Christo patris domini archiepiscopi 15 Cant. vicario in spiritualibus generali, Francisco Mundy præfato Johanne Allen, notariis publicis, ac nonnullis aliis testibus, &c. Quibus sic gestis, prænominatus reverendus pater post intervallum temporis ad eum accersiri jussit prælatos et clerum 20 domus inferioris. Qui copiose sese præsentantes, exhiberi et sisti fecerunt venerabilem virum Henricum Fearne, S. theologiæ professorem, decanum ecclesiæ cathedralis Elien', in prolocutorem totius cœtus prædict' domus inferioris ultima sessione electum; quem venerabilis vir 25 Johannes Pearson S. theol. professor in præsentatorem ista sessione etiam electus, vice totius cœtus prædict' domus inferioris, præmissa facunda et eloquenti oratione per eum prolat', exhibuit et præsentavit dicto reverendo patri et cæteris episcopis prædictis. Ac, facta alia ora- 30 tione eleganti per eundem prolocutorem sic præsentatum, præfatus reverendus pater dominus episcopus London. de consensu confratrum suorum prædictorum eundem Henricum Fearne electum, et electionem prædict' de persona sua in prolocutorem et referendarium prædict' per aliam 35 venustam et eloquentem orationem Latinam commendavit

et approbavit. Tunc, dimisso prolocutore cum cœtu domus inferioris prædict', habitoque aliquandiu tractatu inter dictum reverendum patrem et cæteros episcopos suffraganeos suos, ut præfertur, comparentes, de et super precibus specialibus pro die nativitatis domini nostri regis, nec non pro felicissima restauratione ejus ad et in regna sua, viz. 29 die mensis jam instantis Maii, per quatuor episcopos hujusmodi domus, nempe Matthæum Elien', Robertum Oxon', Benjaminum Petriburgen', et Humfridum Sarum, respective episcopos, in ea parte 10 respective elect', et per 8 prælatos sive clericos domus inferioris eligendos, concipiendis et publice isto die annuatim perlegendis; nec non etiam de et super precibus specialibus et particularibus in 30 diem mensis Januarii in quolibet anno publice peragendis et perlegendis, et per 15 reverendos patres Johannem Roffen', Henricum Cicestren', Georgium Wigorn', et Edwardum Norwicen' respective episcopos in ea parte electos, et per octo prælatos sive clericos dictæ domus inferioris in ea parte respective eligendos, concipiendis, continuavit, &c. prout in schedula, 20 &c.

Tertia sessio.

Die Sabbati 18. viz. die mensis Maii, 1661, inter horas 9 et 11 ante meridiem ejusdem diei in capella regis Hen. 7. infra ecclesiam collegiatam divi Petri Westm. 25 reverendus pater dominus Gilbertus London', Willielmus Bathon' et Wellen', &c. respective episcopi, congregati, primo et ante omnia preces, Deo op. maximo flexis genibus humiliter fundebant; precibusque peractis, præfato reverendo patre in præsentia mei Willielmi Fisher 30 notarii publici, &c. pro tribunali sedente, assidentibus secum prædictis reverendis patribus, reverendus pater dominus Elien' episcopus tam pro se quam aliis episcopis, &c. introduxit preces de et super nativitate domini nostri regis et restauratione sua, &c. per dictos episcopos ultima 35

sessione electos, conceptas; et tradidit eas domino commissario sive locum-tenenti. Et post aliquot tractat' dictus dominus episcopus Loudou', cum consensu confratrum suorum hujusmodi, voluit ad se accersiri dominum prolocutorem cum quibusdam aliis e cœtu domus inferioris, qui intravit cum sex dictæ domus inferioris; et tradidit dicto prolocutori dictas preces sic (ut præfertur) conceptas, per eum et totam domum inferior' considerandas et consentiendas. Deinde, dominus commissarius intimavit dicto prolocutori de precibus specialibus et particularibus pro baptizatione nonnullorum adultorum concipiendis et formandis; et pro conceptione earundem, dictus reverendus pater, cum consensu confratrum suorum, tres reverendos patres hujus domus, viz. dominum Humphridum Sarum, Benjaminum Petriburgen', et Georgium Asaphi' respective episcopos elegit, et voluit dominum prolocutorem sex cleros e dicta domo inferiori eligere ad procedendum cum dictis episcopis in dicto negotio.

Quibus sic gestis, dimissus fuit prolocutor una cum sex aliis prædict'; et post tractatum cum episcopis per dict' domin' commissarium habitum, dictus commissarius continuavit, &c. prout in schedula, &c.

Quarta sessio.

Die Mercurii, 22^o. die mensis Maii 1661. inter horas [nonam et undecimam ejusd' diei] alias designatas, in præsentia mei Willielmi Fisher notarii publici, &c. reverendus in Christo pater dominus Johannes permissione divina Roffen' episcopus, &c. congregati, primo et ante omnia preces, &c. Dictisque precibus peractis et finitis, dicto reverendo patre domino Johanne Roffen' episcopo pro tribunali sedente, assidentibus secum, &c. dictus reverendus pater post aliquot tract' inter dictos reverendos patres habit' continuavit, &c. prout in schedula, &c.

Quinta sessio.

Die Veneris 24^o. viz. die mensis Maii, &c. inter horas

9 et 11 ante meridiem ejusdem diei, &c. reverendus pater dominus Willielmus, &c. Bathon' et Wellen' episcopus, &c. post aliquot tractat' inter dictos reverendos respective patres habit' et fact' &c. continuavit, &c. prout in schedula, &c.

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Sexta sessio.

Die Martis 28^o. viz. die mensis Maii, inter horas 9 et 11 ante meridiem ejusdem diei, &c. dictus reverendus pater, &c. post aliquot tractat' habit' et fact' inter dictos reverendos patres, &c. continuavit, &c. prout in schedula, &c.

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Septima sessio.

Die Veneris 31^o. die mensis Maii, inter horas 9 et 11 ante merid' ejusd' diei, &c. introducta prius per dictum episcopum Sarum forma precum publicarum pro bap-
tizatione adult' celebrand' et per me Willielmum Fisher, 15
notarium publicum antedictum, de mandato dicti præsi-
dentis, publice perlect', et per dictos reverendos patres
unanimiter approbat'; et lecta tam petitione cujusdam
Ogleby quam literis regiis hujusmodi domo direct' de et
super commendatione biblii impensis dicti Ogleby; et 20
post commendationem ejusdem petitionis, literarum re-
giarum et libri prædicti domo inferiori, &c. et post aliquot
tractat' inter dictos reverendos patres, dictus reverendus
pater, &c. continuavit, &c. prout in schedula, &c.

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Octava sessio.

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Septimo die mensis Junii, inter horas 9 et 11 ante meridiem ejusdem diei, &c. comparuit personaliter Richardus Aldworth armiger, et præsentavit dicto reverendo præsi-
denti sive locum-tenen' licentiam quandam regiam sigillo
magno Angliæ sigillat' de emendando, reformando, expo- 30
nendo, et corrigendo, constitutiones et canones alias
factas; nec non de ordinando et conficiendo nonnullas
novas constitutiones, ordinationes sive capitula, statum

ecclesiasticum, sinceram religionem, et utilitatem ecclesie Anglicanæ concernen' et tenden'; una cum nonnullis aliis provisionibus in eadem licentia insertis, sub tenore verborum sequen' viz. 'Charles by the grace of God,' &c. Quibus per me Willielm' Fisher in hac parte actorum 5 scribam publice tunc et ibidem alta voce coram dictis respective patribus perlect', dictus reverendus pater et cæteri episcopi secum assidentes, cum omnimoda reverentia, subjectione, et humilitate gratanter acceptarunt et receperunt. Eademque licentia sic lecta, dictus reve- 10 rendus pater, post intervallum temporis, ad eum accersiri jussit prolocutorem, prælatos et clerum domus inferioris. Quibus copiose sese præsentantibus coram eo cæterisque episcopis antedictis, modo (ut præfertur) secum assiden', et dicta licentia denuo, de mandato dicti reverendi patris, 15 per me notarium publicum antedict' publice perlecta, dictus reverendus pater præfatum prolocutorem, et alios de domo inferiori decanos, archidiaconos, capitula et cleri procuratores ibidem præsentés voluit ut ipsi inter se convenirent et mature excogitarent de canonibus et consti- 20 tutionibus statum ecclesiasticum et Christi religionem in ecclesia Anglicana concernen' concipiendis, et quicquid inde senserint sive excogitaverint in scriptis redigant, et coram ipso reverendo patre et confratribus suis episcopis exhibeant. Deinde, dimisso prolocutore cum cœtu domus 25 inferioris, introducta fuit copia proclamationis per attournatum regium generalem (ut asserebatur) concept' et dictis respective episcopis destinat' pro jejuniis observando; et eadem de mandato dicti reverendi patris per me notarium publicum antedictum publice perlecta, dictus reverendus 30 pater dictam copiam retradidit. Tunc, habito tractatu inter dictum dominum reverendum patrem et cæteros episcopos suffraganeos suos, ut præfertur, comparentes, de et super precibus specialibus et particularibus pro jejuniis juxta proclamationem prædict' 12 die jam instan' mensis 35 Junii celebrando et observando, per quatuor episcopos

hujusmodi domus, nempe Matthæum Elien', Robertum Oxon', Humfridum Sarum, et Benjaminum Petriburg', respective episcopos in ea parte respective electos, et per 8 prælatos sive clericos domus inferioris eligend', concipiend', dictus reverendus pater, &c. continuavit, &c. prout in 5 schedula, &c.

Nona sessio.

Die Veneris 14^o. die mensis Junii, inter horas 9 et 11 ante meridiem ejusdem diei, &c. dictus reverendus pater, &c. post aliquod tractatum, &c. continuavit, &c. prout in 10 schedula, &c.

Decima sessio.

Die Mercurii 19 die mensis Junii inter horas 9 et 11 ante merid' ejusd' diei, &c. reverendus pater dominus episcopus London' præsidens in præsentis reverendorum 15 patrum confratrum suorum significavit et intimavit, serenissimum dominum nostrum Carolum regem ex gratia sua speciali licentiam sive commissionem magno suo sigillo Angliæ sigillat', ad eundem effectum prout prior commissio sive licentia alias introduct' fuit ac erat, curasse, 20 ac potestatem dedisse archiepiscopo et cæteris episcopis ac clero provinc' Cant. ad procedend', emendand', reformand', exponend', corrigend', ordinand' et conficiend' prout in eisdem continetur: quorum reverendissimum in Christo patrem dominum archiepiscopum Cant', 25
^aGilbertum London', Willielmum Bathon' et Wellen', et Matthæum Elien', respective episcopos in dicta convocatione pro rebus ecclesiasticis perficiend' juxta commissionem et licentiam regiam prædict', dictus dominus noster rex uni esse voluit et mandavit; et eandem licentiam sive 30

^a In the margin of his copy archbishop Wake has here written the following note. "Not. hosce epos tres seniores fuisse in substitutione archpi (excepto epo Winton qui ne semel quidem ad convocationem accessit;) adeoque præsidendi jus præ cæteris habuere."

commissionem produxit et exhibuit sub tenore verborum sequentium, viz. ‘Charles by the grace of God,’ &c. Qua per me præfatum Willielmum Fisher notarium publicum in hac parte actorum scribam sive registrarium deputatum publice tunc et ibidem perlecta, dictus reverendus pater⁵ dominus episcopus London’, præsidens antedictus, una cum dictis reverendis patribus confratribus suis, tractatum sive colloquium habuit de et super examinatione canonum alias fact’, ac de jurisdictione ecclesiæ, nec non de regulatione clericorum et ecclesiasticorum officiariorum; et ad¹⁰ eundem effectum, dictus reverendus pater, cum unanimi consensu dictorum reverendorum patrum confratrum suorum, elegit duodecim episcopos viz. dominum Willielmum Bathon’ et Wellen’, Matthæum Elien. Robertum Oxon. Johannem Roffen. Henricum Ciestren. Humfridum Sarum,¹⁵ Georgium Wigorn. Robertum Lincoln. Georgium Asaphen. Gulielmum Meneven. Benjaminum Petriburgen. et Johannem Exon. respective episcopos, et commisit vices suas eisdem aut tribus eorum ad procedend’ in dicto negotio, et viginti quatuor domus inferioris per dictam²⁰ domum eligend’ aut sex eorundem; ad conveniend’ in magna aula Le Savoy die Sabbati prox’ hora tertia post meridiem, et postea diebus Martis et Jovis in qualibet hebdomada dictis hora et loco, donec dictum negotium perficiatur. Et ordinavit ad introducendum eorum rela-²⁵ tionem quam primum poterint. Ita tamen, quod bene liceat et licebit omnibus aliis reverendis patribus et clero ad conveniendum et consulendum cum dictis respective episcopis, dictis loco et tempore, de et super præmissis, quando et quoties sibi met ipsis videbitur expediens. Tunc³⁰ dictus reverendus pater dominus episcopus London’, cum consensu dictorum reverendorum patrum confratrum suorum, ad eum accersiri jussit prolocutorem, prælatos, et clerum domus inferioris; quibus copiose sese præsentantibus coram eo cæterisque episcopis antedictis modo³⁵ (ut præfertur) secum assidentibus, dictus reverendus pater

omnia et singula præmissa diet' prolocutori et domui inferiori significavit, et voluit dictum prolocutorem ad eligendum viginti quatuor e gremio suo ad conveniendum cum dictis reverendis patribus, sic ut præfertur, electis, dictis diebus et loco de et super consultatione præmissorum. Dictoque prolocutore et cœtu domus inferioris dimisso, et post aliquem tractatum inter dictos reverendos patres, dictus reverendus pater dominus præsidens antedictus, &c. continuavit, &c. prout in schedula, &c.

Sessio XI.

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Die Veneris 21^o. die mensis Junii, inter horas 9 et 11 ante meridiem ejusd' diei, &c. reverendo patre domino episcopo London' pro tribunali sedente, assidentibus secum dictis reverendis respective patribus, nec non reverendissimo in Christo patre ac domino Accepto providentia 15 divina Ebor. archiepiscopo, &c.....Dunelmen' episcopo, et.....Cestren' episcopo, dictus reverendus pater dominus episcopus London' una cum dictis reverendis patribus confratribus suis tractatum habuit de conceptione unius libri articulorum in visitatione cujuslibet episcopi 20 œconomis et inquisitoribus in qualibet diœcesi ministrandorum: et ad eundem intuitum dictus reverendus pater, cum unanimi consensu dictorum confratrum suorum, sex episcopos confratres suos nempe Willielmum Bathon' et Wellen', Matthæum Elien', Robertum Oxon', Humfridum 25 Sarum, Robertum Lincoln', et Willielmum Gloucestren' elegit, et commisit vices suas eisdem aut eorum tribus ad concipiend' et formand' dictos articulos, &c. ad conveniend' in aula magna in Le Savoy die Sabbati prox. ad septimanam hora tertia post meridiem, et postea diebus 30 Lunæ et Sabbati in qualibet hebdomada, dictis hora et loco, donec dictum opus finiatur. Ita tamen quod bene liceat et licebit omnibus aliis reverendis patribus ad conveniend' et consulend' cum dictis reverendis patribus dictis loco et tempore, de et super præmissis, quoties et 35

quando sibimet ipsis videbitur expediens : et dictus pater, de et cum consensu confratrum suorum episcoporum Cant' provinc', petiit et rogavit reverendos patres..... Dunelmen'..... Carliolen' etCestren' respective episcopos infra provinc. Ebor.^b dictis hora et loco, dictis 5 respective episcopis in dicto negotio esse interessentes et assistentes, eisque respective acceptantibus, &c. tunc dictus reverendus pater dominus episcopus London', cum consensu dictorum confratrum suorum sibi assiden', misit pro prolocutore et sex aliis domus inferioris ad intro- 10 ducendum nomina e gremio suo elect', ad conveniend' cum episcopis ultima sessione respective elect' de et super negotiis tunc tractat'. Quo prolocutore, una cum sex aliis dictæ domus inferioris advenien', dictus prolocutor præsentavit dicto reverendo patri domino episcopo 15 London' schedulam quandam in papyro scriptam continen' nomina prælatorum et cleri domus inferioris per eos elect', scilicet, Josephum Henchman Ciestren', Matthæum Nicholas legum doctorem sancti Pauli London', Michaellem Honeywood S. theol. professorem Lincoln', 20 Robertum Creyton S. th. professorem Wellen', Willielmum Brough, S. th. professorem Glouc', Henricum Fearne, S. th. professor' Elien', et Willielmum Paul Lichfield. respective decanos; nec non Georgium Hall Cant', Anthonium Sparrow Sudbury, Robertum Pory Midd', Grin- 25 dallum Sheafe Wellen', Johannem Peirson Surr', Marcum Frank sancti Albani, Anthonium Hawles Sarum, et Jasperum Mayne Ciestren' respective archidiaconos; nec non Herbertum Thorndike, Josephum Crouther, Willielmum Brabant, Petrum Gunning, Johannem Sudbury, 30 Johannem Priaux, Marten, Willielmum Pulleyn, Willielmum Heywood et Fleetwood S. th. respective professores, respective procuratores cleri infra suas respective diœceses. Quibus nominibus per me notarium

^b Cant' in the original, by mistake.

publicum, de mandato reverendi patris præsentis antedicti publice perlect', dictus reverendus pater acceptavit eorum respective nomina et personas, &c. et dimisit dictum prolocutorem una cum cœtu suo prædict'. Et tunc habito aliquo tractatu inter dictos reverendos patres, dictus 5 reverendus pater continuavit, &c. prout in schedula, &c.

Sessio XII.

Die Mercurii, 26. die mensis Junii, inter horas 9 et 11 ante meridiem ejusd' diei, &c. dictus reverendus pater, &c. post aliquod tractatum, &c. continuavit, &c. prout in 10 schedula, &c.

Sessio XIII.

Die Veneris 28. die mensis Junii, inter horas 9 et 11 ante meridiem ejusd' diei, &c. dictus reverendus pater Matthæus Elien' episcopus, &c. post tractatum aliquod, 15 &c. continuavit, &c. juxta schedulam, &c.

Sessio XIV.

Die Mercurii 3^o. viz. die mensis Julii, inter horas 9 et 11 ante meridiem ejusd' diei, &c. reverendo patre domino episcopo London' pro tribunali seden', assiden' secum 20 reverendis respective patribus, nec non Durham' et Carliolen' respective assiden', dictus reverendus pater dominus episcopus London', una cum dictis reverendis patribus confratribus suis tractatum de et super consideratione actus quoad impressionem, &c. habuit; et 25 ad eam intensionem dictus reverendus pater, cum unanimi consensu dictorum confratrum suorum, octo episcopos e dicto gremio, nempe.....Dunelm', Robertum Oxon', Humfridum Sarum, Benjaminum Petriburgen', Carliolen',.....Cestren', Edwardum Norwicen', et Wil- 30 lielmum Glouc' respective episcopos elegit; quibus, aut eorum tribus, dictus reverendus pater, cum consensu prædict' commisit vices suas ad effectum prædict', ad conve-

niendum in aliquo loco, seu aliquibus diebus per eos inter sese designandis; et deinde post aliud tractatum inter dictum reverendum patrem et dictos reverendos patres habit', et fact', dictus reverendus pater dominus episcopus London', &c. continuavit, &c. juxta schedulam, &c. 5

Sessio XV.

Die Veneris 5^o. viz. die mensis Julii, inter horas 9 et 11 ante merid' ejusd' diei, &c. dictus reverendus pater post aliquod tractat. &c. continuavit, &c. juxta schedulam, &c. 10

Sessio XVI.

Die Mercurii, 10. viz. die mensis Julii, inter horas 9 et 11 ante merid' ejusd' diei, &c. dictus reverendus pater, &c. post aliquod tractat' &c. continuavit, &c. juxta schedulam, &c. 15

Sessio XVII.

Die Veneris 12. viz. die mensis Julii, inter horas 9 et 11 ante merid' ejusd' diei, &c. dictus reverendus pater, &c. post aliquod tract' &c. continuavit, &c. juxta tenorem schedulæ, &c. 20

Sessio XVIII.

Die Mercurii 17. die mensis Julii, inter horas 9 et 11 ante merid' ejusd' diei, &c. precibus finitis et peractis, reverendus pater dominus episcopus London', una cum dictis respective episcopis confratribus suis secum assiden', 25 pro tribunali sedebat, et tunc post aliquod tractat' inter se habit' reverendus pater dominus episcopus Sarum tam nomine suo proprio quam vices geren', &c. introduxit et præsentavit domino episcopo præsidenti nonnullos canones in papyro script' et exarat'. Quibus publice perlect' et 30 nonnullis emendationibus in eisdem factis, dominus episcopus London. præsiciens antedictus, cum consensu

confratrum suorum antedictorum, retradidit dictos canones dicto episcopo Sarum pro ulteriori consideratione desuper habenda: et post alium paululum tractatum inter sese habit' et fact', continuavit, &c. juxta tenorem schedulæ, &c.

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Sessio XIX.

Die Veneris 19. viz. die mensis Julii, inter horas 9 et 11 ante meridiem ejusdem diei, &c. dominus episcopus Glouc. præsentavit domino præsidenti et cæteris episcopis nonnullos canones conceptos et in papyro script'. Qui-¹⁰ bus publice perlectis, et nonnullis emendationibus in eisdem factis, dominus episcopus London' præsidens antedictus, cum consensu confratrum suorum, retradidit eos dicto domino episcopo pro ulteriori consideratione et revisione eorundem habend'; et post tractatum aliquod inter¹⁵ se habit' et fact', &c. continuavit, &c. juxta tenorem schedulæ, &c.

Sessio XX.

Die Lunæ 22 die mensis Julii, inter horas 9 et 11 ante meridiem ejusdem diei, &c. Nonnullis canonibus per²⁰ reverendos patres, Willielmum Bathon' et Wellen', et Johannem Warner Roffen' episcopos, tam nomine suo proprio quam aliis in ea parte vicesgeren', et publice perlectis, dominus episcopus London' una cum consensu confratrum suorum episcoporum antedictorum, retradidit eos²⁵ dictis respective episcopis, et eorum confratribus, pro ulteriori consideratione super eisdem habend'; et post aliquod tractatum inter sese habit' et fact', continuavit, &c. juxta tenorem schedulæ, &c.

Sessio XXI.

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Die Mercurii 24 die mensis Julii, inter horas 9 et 11 ante meridiem ejusdem diei, &c. reverendus pater, &c. post nonnullum tractatum, &c. continuavit, &c. juxta tenorem schedulæ, &c.

Sessio XXII.

Die Veneris 26 die mensis Julii, inter horas 9 et 11 ante meridiem ejusdem diei, &c. reverendus pater, &c. post aliquod tractat', &c. continuavit, &c. juxta tenorem schedulæ, &c.

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Sessio XXIII.

Die Sabbati 27 mensis Julii, inter horas secundam et quartam post meridiem, &c. reverendus pater dominus episcopus London', præsidens, &c. una cum dictis confratribus suis secum assiden', pro tribunali sedebat; et facta prius subscriptione per dictos respective episcopos pro regali benevolentia domino nostro regi præsentanda, et post aliquod tractat', &c. continuavit, &c. juxta tenorem schedulæ, &c.

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Sessio XXIV.

Die Mercurii, ultimo viz. die mensis Julii, inter horas 9 et 11 ante meridiem ejusdem diei, &c. reverendus pater, &c. post aliquod tractat', &c. continuavit, &c. juxta tenorem schedulæ, &c.

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Sessio XXV.

Die Jovis 21 die mensis Novembris, inter horas secundam et quartam, &c. literæ domini nostri regis domino archiepiscopo Cant' direct', et manu sua, et sigillo suo privat' communit', fuerunt introductæ, et de mandato dicti reverendi patris publice perlectæ per me notarium publicum antedict'; dictusque reverendus pater præsidens antedictus et cæteri episcopi secum assidentes, cum omni-
moda reverentia, subjectione, et humilitate, easdem grantanter acceptarunt et receperunt; et post intervallum temporis, dictus reverendus pater, de et cum consensu confratrum suorum, ad eum accersiri jussit prolocutorem, prælatos, et clerum domus inferioris. Quibus sese præ-

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sentantibus coram dicto reverendo præside cæterisque episcopis antedictis, modo (ut præfertur) secum assiden', et in præsentis dicti prolocutoris, prælat', et cleri domus inferioris prædict' dictæ literæ regie de mandato dicti præsentis per me notarium publicum antedictum fu-
 erunt publice perlectæ. Et deinde, dimisso prolocutore, cum cœtu domus inferioris, dictus reverendus pater una cum dictis reverendis patribus confratribus suis tractatum et colloquium habuit de revisione libri publicarum precum, &c. juxta potestat' et libertat' per easdem regias eis con-
 cess. &c. Et ad eundem effectum, dictus reverendus pater, cum unanimi consensu confratrum suorum, elegit reverendos in Christo patres.....Dunelmen', Matthæum Elien', Robertum Oxon', Johannem Roffen', Humfridum Sarum, Georgium Wigorn', Robertum Lincoln', et Wil-
 lielmum Gloucestren', et commisit vices suas eisdeni, aut eorum tribus ad minus, ad procedendum in dicto negotio; et ordinavit eos ad conveniendum apud palatium reverendi patris domini episcopi Elien', hora quinta post meridiem cujuslibet diei (exceptis diebus dominicis,) donec dictum
 negotium perficiatur. Et postea consensus fuit inter dictos episcopos pro meliori et citiori festinatione dicti negotii, ut dictus liber publicarum precum revideatur in hac domo pro præsentis; et magna parte ejusdem perlecta et revisa usque ad dictus reverendus
 pater, &c. continuavit, &c. juxta tenorem schedulæ, &c.

Sessio XXVI.

Die Veneris 22. die mensis Novembris, inter horas 8 et 9 ante meridiem ejusd' diei, &c. reverendus pater, &c. post ulteriorem progressum revisionis libri publicarum
 precum fact', &c. continuavit, &c. juxta tenorem schedulæ, &c.

Sessio XXVII.

Eodem die inter horas secundam et quartam post meridiem, &c. post ulteriorem progressum revisionis libri
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publicarum precum per eos fact' dictus dominus episcopus London', &c. continuavit, &c. juxta schedulam, &c.

Sessio XXVIII.

Die Sabbati 23. die mensis Novembris, &c. inter horas 8 et 10 ante meridiem, &c. reverendus pater, &c. post 5 paululum tractat' de et cum consensu confratrum suorum ad eum accersiri jussit prolocutorem solum; quo adveniente, dictus reverendus pater tradidit ei partem libri publicarum precum per hujusmodi domum examinat' et revis', et in mandatis dedit, ut dictus prolocutor una 10 cum clero dictæ domus inferioris dictam partem cum omni celeritate, qua potuit, revideat, et emendet, si sit necessarium. Dictoque prolocutore dimisso, et ulteriori in revisione residui libri publicarum precum progressu habit' et fact', dictus reverendus pater continuavit, &c. 15 juxta schedulam, &c.

Sessio XXVIII.

Eodem die inter horas secundam et quartam post meridiem, &c. reverendus pater, &c. ulteriorem progressum in revisione libri publicarum precum fecit; et post aliquod 20 tractat' dictus reverendus pater, &c. continuavit, &c. juxta schedulam, &c.

Sessio XXIX.

Die Lunæ 25. die mensis Novembris, inter horas 8 et 10 ante meridiem ejusdem diei, &c. ulteriori progressu in 25 revisione libri publicarum precum [fact'] dominus præsidens antedictus, &c. continuavit, &c. juxta schedulam, &c.

Sessio XXX.

Die Martis 26. die mensis Novembris, inter horas 8 et 10 ante meridiem ejusd' diei, &c. dictus reverendus pater, &c. 30 post ulteriorem progressum in revisione libri publicarum

precum habit' et fact', &c. continuavit, &c. juxta schedulam, &c.

Sessio XXXI.

Die Mercurii 27. die mensis Novembris, inter horas 8. et 10. ante meridiem ejusdem diei, &c. dictus reverendus pater, &c. post paululum tractat', de et cum consensu confratrum suorum ad eum accersiri jussit prolocutorem solum. Quo adveniente, dictus prolocutor retradidit partem libri publicarum precum per domum inferiorem examinat' et revis' una cum notula sive schedula emendationum sive alterationum per eos fact'; quam notulam sive schedulam obtulit domino præsidenti pro ejus et confratrum suorum consideratione et consultatione, &c. Deinde, acceptata dicta notula sive schedula per dictum præsidentem, dictus præsidentis dedit in manibus dicti prolocutoris residuam partem libri publicarum precum, et requisivit dictum prolocutorem ut ille una cum domo sua eundem omni cum celeritate revideat, et post revisionem ejusdem dicto præsidenti retradat. Eoque dimisso, ac dicta schedula in parte per dictum præsidentem et confratres suos secum assiden' lecta et examinata, dictus reverendus pater præsidentis antedict', &c. continuavit, &c. juxta schedulam, &c.

Sessio XXXII.

Die Jovis 28. Novembris, inter horas 8. et 10. ante meridiem ejusdem diei, &c. schedula sive alterat' alias per prolocutorem nomine domus inferioris introduct', revis' et examinat', et parte Psalmorum Davidis perlect' et recitat', idem reverendus pater dominus præsidentis, &c. continuavit, &c. juxta schedulam, &c.

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Sessio XXXIII.

Die Veneris 29. Novembris, inter horas 8. et 10. ante meridiem ejusdem diei, &c. post revisionem aliquam libri

de consecratione diaconorum, presbyterorum et episcoporum habit' et fact', dictus reverendus pater præsidentis antedictus, &c. continuavit, &c. juxta schedulam, &c.

Sessio XXXIV.

Die Lunæ 2^o. die mensis Decembris, inter horas 8. et 5 10. ante meridiem ejusd' diei, &c. præfatum sive exordium libri publicarum precum fuit introduct' et publice perlect'; et dictus reverendus pater præsidentis antedictus curam pro examinatione et consideratione ejusdem reverendis patribus Matthæo Elien', Roberto Oxon', Humfrido 10 Sarum, et Georgio Asaphen', respective episcopis, commisit; et post aliquod tractat', &c. dictus reverendus pater, &c. continuavit, &c. juxta schedulam, &c.

Sessio XXXV.

Die Martis 3^o. Decembris, inter horas 8. et 10. ante 15 meridiem ejusdem diei, &c. post paululum tractat', &c. dictus reverendus pater, &c. continuavit, &c. juxta schedulam, &c.

Sessio XXXVI.

Die Mercurii 4^o. die mensis Decembris, inter horas 20 8. et 10. ante meridiem ejusd' diei, &c. post tractatum, &c. dictus reverendus pater, &c. continuavit, &c. juxta schedulam, &c.

Sessio XXXVII.

Die Jovis 5^o. die mensis Decembris, inter horas 8. et 25 10. ante meridiem ejusd' diei, &c. magister Pell introduxit calendarium libro publicarum precum annexendum; et post inspectionem ejusdem, dictus reverendus pater præsidentis antedictus, de et cum consensu confratrum suorum, retulit et commisit examinationem et 30 revisionem ejusdem domino episcopo Carliolen'. Et deinde habito tractatu de forma precum concipienda super

alto mari usitanda et observanda, idem reverendus pater, &c. continuavit, &c. juxta schedulam, &c.

Sessio XXXVIII.

Die Veneris 6^o. viz. die mensis Decembris, inter horas 8. et 10. ante meridiem ejusdem diei, &c. præfatio sive 5 exordio libri publicarum precum, per episcopos seu eorum aliquos, quibus cura examinationis ejusdem fuit alias commissa, introducto, et in parte publice perlecto, idem reverendus pater, &c. continuavit, &c. juxta schedulam, &c.

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Sessio XXXIX.

Die Sabbati 7^o. die mensis Decembris, inter horas 8. et 10. ante meridiem ejusd' diei, &c. habito tractatu, &c. continuavit, &c. juxta schedulam, &c.

Sessio XL.

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Die Lunæ 9^o. Decembris, inter horas 8. et 10. ante meridiem ejusdem diei, &c. nonnullæ emendationes concernentes funera et funeralia personarum super alto mari deceden' et sepult', et comminatione et mulierum parturien' fuerunt introductæ et perlectæ, in 20 aliqua parte; et hiis peractis, dicti reverendi patres unanimi consensu et assensu in votis dederunt pro unica forma precum tam ante quam post sermonem sive orationem prædicatam usitanda et observanda per ministros intra provinc' Cant'; et habito alio tractatu inter eos, 25 dictus dominus præsidens, &c. continuavit, &c. juxta schedulam, &c.

Sessio XLI.

Die Martis 10. die mensis Decembris, inter horas 8. et 10. ante merid' ejusd' diei, &c. nonnullis emen- 30 dationibus in comminatione in libro publicarum precum mentionat' citra introductione earundem, a domo inferiori introduct', per episcopos fact' et post aliquot tractat',

desuper, reverendus pater Elien' episcopus, de et cum consensu confratrum suorum hujusmodi, voluit ad se accersiri dominum prolocutorem ad revidend' dictas emendationes. Quo adveniente, associat' cum venerabilibus viris Johanne Barwick, decano ecclesiæ cathedralis sancti 5 Pauli London', et Brough decano Glouc', dictus locum-tenens ostendit dictas emendationes, per domum superiorem, ut præfertur, fact', et tunc et ibidem perlect', et ordinavit eum ad consulend' domum suam inferiorem de et super eisdem. Dictoque prolocutore dimisso, cum 10 confratribus suis, idem locum-tenens, &c. continuavit, &c. juxta tenorem schedulæ, &c.

Sessio XLII.

Die Mercurii 11. die mensis Decembris, inter horas 8. et 10. ante merid' ejusd' diei, &c. post aliquot tractat. 15 &c. reverendus pater dom. Matthæus Elien', &c. continuavit, &c. juxta schedulam, &c.

Sessio XLIII.

Die Jovis 12. die mensis Decembris, inter horas 8. et 10. ante merid' ejusd' diei, &c. dominus prolocutor cum con- 20 sensu, ut asserebatur, totius domus inferioris ad præsiden' et domum superiorem missus est, ad petend' se cum tribus vel duobus aliis e domo inferiori admitti ad confere- rend' cum dominis episcopis in domo sua seden'; dictoque prolocutore una cum Brough decano Glouc. et 25 duobus aliis domus inferioris, admissis, et adveniente, dictus prolocutor præsentavit domino præsidenti et tradidit in manibus suis nonnullas papyri schedas, emenda- tiones alicujus partis libri publicarum precum concernen- tes; quibus perlectis, et habita consideratione diligenti 30 desuper, et approbatione earundem, dictoque prolocutore dimisso, idem præsidentis antedictus, &c. continuavit, &c. juxta schedulam, &c.

Sessio XLIV.

Die Veneris 13. Decembris, inter horas 8. et 10. &c. reverendus pater una cum confratribus, &c. tractatum habuerunt de eligendo personas aptas et idoneas tam ab hujusmodi domo quam a domo inferiori, pro diligenti 5 examinatione et revisione libri publicarum precum et administrationis sacramentorum, aliorumque rituum ecclesiæ Anglicanæ, debita forma script' et exarat'; et tandem idem reverendus pater, de et cum consensu confratrum suorum, nominavit, et commisit curam pro examinatione 10 et revisione ejusdem reverendis patribus Humfrido Sarum, Georgio Asaphen', Richardo Carliolen', et Willielmo Glouc' respective episcopis, nomine domus superioris; nec non prolocutor domus inferioris nominat' commisit curam Roberto Pory, Johanni Pearson Sparrowe, 15 S. theol. respective professoribus, nomine domus inferioris; et deinde nonnullis emendationibus alias in præfatio dicti libri publicarum precum, &c. fact' et introduct', nec non quibusdam novis collectis publice perlectis et revisis, idem reverendus pater, &c. continuavit, &c. 20 juxta schedulam, &c.

Sessio XLV.

Die Sabbati 14. viz. die mensis Decembris, inter horas 8. et 10. ante meridiem ejusdem diei, &c. reverendus pater dominus episcopus Norwicien' introduxit et in manus 25 domini præsentis tradidit formam cujusdam precis alias per eum concept' concern' Deo gratias pro generalibus misericordiis publice usitand': qua prece publice perlecta, et post aliquot tractat' desuper habit' et fact', idem reverendus pater dominus præsidentis antedict', &c. con- 30 tinuavit, &c. juxta schedulam, &c.

Sessio XLVI.

Die Mercurii 18. Decembris, inter horas 8. et 10. ante meridiem ejusdem diei, &c. post tractat' &c. dictus reve-

rendus vir, præsidens antedictus, &c. continuavit, &c. juxta schedulam, &c.

Sessio XLVII.

Die Jovis 19. Decembris, inter horas 8. et 10. ante meridiem ejusdem diei, &c. habito tractatu inter eos de 5 forma subscriptionis libro publicarum precum per eos faciend', tandem idem reverendus pater, &c. de et cum consensu confratrum suorum prædict', commisit curam et considerationem concipiendi dictam formam reverendis in Christo patribus Johanni Dunelmen', et Humfrido 10 Sarum, respective episcopis, una cum doctore Chaworth vicario in spiritualibus generali domini episcopi London. nec non doctore Burrell, vicario in spiritualibus generali domini episcopi Dunelmen' assisten'; et tunc post tractatum, &c. dictus reverendus pater, &c. continuavit, &c. 15 juxta schedulam, &c.

Postea, nempe inter horas secundam et quartam post meridiem ejusdem diei, dicti reverendi viri dominus Johannes Dunelmen' et Humfridus Sarum, respective episcopi, una cum dictis respective cancellar' et vicariis in 20 spiritualibus generalibus prædict' apud officium registrarii principalis domini archiepiscopi Cant' intra parochiam S. Gregorii London' sit', convenerunt; et in præsentis mei Willielmi Fisher et Francisci Mundy, notariorum respective publicorum, inspectis prius nonnullis recordis 25 et libris antiquis, et archivis ibidem remanen' et fideliter custodit', dicti reverendi patres formam subscriptionis libro publicarum precum faciend', unanimi consensu et assensu conceperunt, et desuper concordarunt.

Sessio XLVIII.

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Die Veneris 20. Decembris, inter horas 8. et 10. ante merid' ejusdem diei, &c. librum precum publicarum, administrationis sacramentorum, aliorumque rituum ecclesiæ Anglicanæ, una cum forma et modo ordinandi et conse-

crandi episcopos, presbyteros, et diaconos, (juxta literas regiae majestatis eis in hac parte directas revisum et paginas continen' et per reverendissimum in Christo patrem et dominum dominum Guilielmum providentia divina Cant' archiepiscopum, totius Angliæ primatem et metropolitanum prius redact', recept', approbat' et subscript' ;) dicti episcopi ejusdem provinciæ in sacra provinciali synodo legitime congregati unanimi assensu et consensu in formam redegerunt, receperunt, et approbarunt, eisdemque subscripserunt. Et postea omnes 10 episcopi prædicti tunc præsen' et congregat', exceptis reverendis patribus dominis Oxon', Asaphen', et Landaven' episcopis, ad domum parlamenti sese contulerunt, et dictos respective episcopos in dicta domo convocationis reliquerunt ad videndum clerum inferioris domus convo- 15 cationis dicto libro subscribere ; dictoque clero unanimi consensu subscribente idem reverendus pater Robertus Oxon' episcopus, &c. continuavit, &c. juxta schedulam, &c.

Sessio XLIX.

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Eodem die inter horas primam et quartam post meridiem, &c. reverendus pater, &c. post tractatum, &c. continuavit, &c. juxta schedulam, &c.

Sessio L.

Octavo die mensis Januarii, &c. inter horas 8. et 10. 25 ante meridiem ejusdem diei, &c. habito tractatu de et super revisione canonum sive constitutionum in anno Domini 1640. edit' ; et consideratione desuper, quinam eorundem fuerunt aut sunt debite et idonee observand' et usitandi, idem reverendus pater, &c. continuavit, &c. juxta 30 schedulam, &c.

Sessio LI.

Die Veneris 10. Januarii, inter horas 8. et 10. ante meridiem ejusdem diei, &c. post tractatum, &c. reverendus pater, &c. continuavit, &c. juxta schedulam, &c. 35

Sessio LII.

Die Mercurii 15. Januarii, inter horas 8. et 10. ante meridiem ejusd' diei, &c. post tractatum, &c. reverendus pater et dominus Robertus, &c. Oxon. episcopus, &c. continuavit, &c. juxta schedulam, &c.

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Sessio LIII.

Die Veneris 17. Januarii, inter horas 8. et 10. ante meridiem ejusdem diei, &c. inter sese tractatum iidem episcopi habuerunt de revisione canonum et constitutionum alias edit' et provis'; et dominus episcopus London', de et cum consensu confratrum suorum, commisit curam et revisionem eorundem Willielmo Bathon' et Wellen', Roberto Oxon', Georgio Asaphen', Benjamine Petriburgen', Roberto Lincoln', Richardo Carliolen', Edwardo Norwicen', et Willielmo Glouc, respective episcopis; et post alium tractat' inter eos habit' et fact' idem reverendus pater, &c. continuavit, &c. juxta schedulam, &c.

Sessio LIV.

Die Mercurii 22. Januarii, inter horas 8. et 10. ante merid' ejusd' diei, &c. post tractat. &c. reverendus pater antedictus continuavit, &c. juxta schedulam, &c.

Sessio LV.

Die Veneris 24. Januarii, inter horas 8. et 10. ante meridiem ejusd' diei, &c. habito tractatu de et super revisione canonum et constitutionum alias ultima sessione proposit', idem reverendus pater, de et cum expresso et unanimi consensu omnium et singulorum membrorum dictæ domus superioris, statuit et ordinavit, quod omnes cæteri episcopi non adhuc nominati, reverendis viris episcopis alias ultima sessione nominat' et assignat', in diligenti revisione et examinatione dictorum canonum et

constitutionum præd' adjungerentur; et hoc facto, reverendus pater, &c. continuavit, &c. juxta schedulam, &c.

Sessio LVI.

Die Mercurii 29. Januarii, inter horas 8. et 10. ante meridiem ejusdem diei, &c. habito tractatu inter eos de 5 et super actu parliamenti librum publicarum precum, &c. concurren', idem reverendus vir, &c. continuavit, &c. juxta schedulam, &c.

Sessio LVII.

Die Veneris ultimo Januarii, inter horas 8. et 10. ante 10 meridiem ejusdem diei, &c. quæstio oriebatur inter episcopos congregatos et assidentes, an tutum, licitum aut consentaneum fuit pro dominis episcopis ad sedend' aut eorum præsen' exhibend' in domo procerum parliamenti, cum et quando negotium circa personas condemnatas pro 15 prodicione nefanda in domo parliamenti inter proceres agigaretur; et post multa argumenta inter eos habit' et fact', et concordatum et ordinatum fuit, de et cum consensu totius domus, ad consulend' jurisperitos tam in foro sæculari quam in curiis civilibus et ecclesiasticis 20 versatos de et super dicta quæstione sive argumento præd' erga prox. conventionem; et deinde dictus reverendus pater, &c. continuavit, &c. juxta schedulam, &c.

Sessio LVIII.

Die Sabbati 1^o. Februarii, inter horas 8. et 10. ante 25 meridiem ejusdem diei, &c. Notitia domino episcopo London' de attendentiis nonnullorum jurisperitorum in jure civili data, extra domum convocationis; dictus dominus episcopus London' de et cum consensu confratrum suorum, eos ad exhibendum eorum præsentias 30 coram convocatione petiit. Et tunc comparuerunt dominus Willielmus Merrick miles, Robertus King, dominus Edwardus Lake, Burrell, et Joliannes Berken-

head, legum respective doctores; et post nonnullas quæ-
 stiones et argumenta inter dictos episcopos et juriscon-
 sultos habit' et fact' de et super eorum præsentis in
 domo procerum super personis condemnatis, iidem omnes
 et singuli jurisperiti unanimi consensu eorum respective 5
 opiniones in scriptis dederunt, dictos episcopos in domo
 parlamenti una cum proceribus circa negotium persona-
 rum condemnatarum tutissime et sine ullo detrimento aut
 præjudicio sedere, et eorum præsentias exhibere posse; et
 eidem scripto manus suas subscripserunt, et dictum scri- 10
 ptum sic subscriptum dicto domino episcopo London' tra-
 diderunt. Et, hoc facto, dictus dominus præsidens, no-
 mine totius domus, gratias dictis jurisconsultis agebat;
 quibus dimissis, dominus episcopus London', &c. continu-
 avit, &c. juxta schedulam, &c.

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Sessio LIX.

Die Mercurii 5^o. Februarii, inter horas 8. et 10. ante
 meridiem ejusdem diei, &c. post tract', &c. reverendus
 pater Gulielmus Bathon' et Wellen' episcopus, &c. con-
 tinuavit, &c. juxta schedulam, &c.

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Sessio LX.

Die Veneris 7^o. Februarii, inter horas 8. et 10. ante
 meridiem ejusdem diei, &c. post tractatum, &c. reve-
 rendus pater Robertus Oxon. episcopus, &c. continuavit,
 &c. juxta schedulam, &c.

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Sessio LXI.

Die Veneris 14. Februarii, inter horas 8. et 10. ante
 meridiem ejusdem diei, &c. post tractatum, &c. reve-
 rendus pater Robertus Oxon. episcopus, &c. continuavit,
 &c. juxta schedulam, &c.

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Sessio LXII.

Die Martis 18. Februarii, inter horas 8. et 10. ante

meridiem ejusdem diei, &c. reverendus pater præsident, de et cum consensu confratrum suorum, voluit ad se accersiri clericos domus inferioris convocationis; quibus advenientibus, dictus dominus præsident antedictus (verbis Latinis conceptis) eosdem clericos dictæ domus inferioris monuit quatenus ad solitum et consuetum conventus sui locum sese conferentes, unum virum gravem, doctum, et peritum, de gremio suo provideant et eligant in eorum prolocutorem et referendarium in loco reverendi viri Henrici Fearnæ S. theol. professoris, ultimi prolocutoris, ratione promotionis suæ ad episcopatum Cestren' jam vacan', et ipsum sic electum exhibeant coram eo hoc in loco immediate post electionem suam factam. Quibus dimissis, ad locum solitum suum, ad effectum eligendi virum gravem et doctum de gremio suo, in eorum prolocutorem sive referendarium, sese conferebant, et post aliquot tractat' inter episcopos habit' et fact', reverendus vir Thomas Turner S. th. professor, decanus ecclesiæ cathedralis et metropoliticæ Christi Cant. et Johannes Earles S. etiam theol. professor, decanus ecclesiæ collegiatæ B. Petri Westm. una cum cœtu domus inferioris præsentarunt et exhibuerunt et sisti fecerunt venerabilem virum Johannem Barwick S. th. professorem in prolocutorem totius cœtus prædict' domus inferioris unanimiter electum, vice totius cœtus prædict'; et præmissa facunda et eleganti oratione per dictum decanum Westm', et facta alia facunda oratione in Latinis verbis concept' per eundem prolocutorem sic præsentatum, præfatus reverendus pater dominus episcopus London' de consensu confratrum suorum prædict', eundem Johannem Barwick, S. th. professorem, electum, et electionem prædict' de persona sua in prolocutorem sive referendarium, per aliam venustam et eloquentem orationem Latinam commendavit et approbavit. Tunc, dimisso prolocutore, cum cœtu domus inferioris, et habita consultatione de casu sacerdotum catholicorum Romanorum præsentato et per-

lecto, dominus episcopus London', &c. continuavit, &c. juxta schedulam, &c.

Sessio LXIII.

Die Sabbati 22^o. Febr., inter horas 8. et 10. ante merid' ejusdem diei, &c. reverendus pater, &c. tractatum 5 inter eos habuit de et super revisione canonum et constitutionum alias in anno Domini 1640. in convocatione tunc congregat' edit' et provis'; et post aliquot tractat' desuper dominus episcopus London' de consensu confratrum suorum curam diligentis revisionis et examinationis 10 eorundem commisit reverendis viris domino Roberto Oxon', Humfrido Sarum', Georgio Wigorn', Georgio Asaphen', Richardo Carliolen', Herberto Herefordien', et Briano Cestren' respective episcopis; et pro meliori cura desuper habend' ordinavit eos ad conveniend' die Lunæ 15 prox. in camera communiter vocat, 'Jerusalem-chamber' intra collegium B. Petri Westm' sit' et situat'. Hiisque sic gestis, et cura concipiendi articulos in visitationibus observandos domino Johanni episcopo Dunelmen' commissa et relata; dictus dominus, &c. continuavit, &c. 20 juxta schedulam, &c.

Sessio LXIV.

Die Jovis 27. Febr., inter horas 8. et 10. ante merid. ejusdem diei, &c. post tractatum, &c. reverendus pater dominus episcopus Dunelmen' locum-tenens, &c. con- 25 tinuavit, &c. juxta schedulam, &c.

Sessio LXV.

Die Lunæ 3. Martii, inter horas 8. et 10. ante meridiem ejusdem diei, &c. post tractat', &c. reverendus pater, &c. continuavit, &c. juxta schedulam, &c. 30

Sessio LXVI.

Die Mercurii 5. Martii, inter horas 8. et 10. ante

merid. ejusdem diei, &c. reverendus pater dominus Robertus Oxon. episcopus, &c. tractatum habuit inter eos circa nonnullas emendationes sive alterationes alias in libro publicarum precum per domum parliamenti fact'; et dictus dominus episcopus London' de et cum consensu 5 confratrum suorum, curam revisionis earundem alterationum reverendis viris Georgio Asaphen', Richardo Carlilien', Briano Cestren' respective episcopis conjunctim et divisim, et eis conjunctim et divisim dedit potestatem et commissionem nomine totius domus superioris convo- 10 cationis ad emendand' et corrigend' easdem alterationes, &c. His gestis dictus dominus præsidentis cum consensu confratrum suorum, jussit me ad accersend' dominum prolocutorem, &c. Quo adveniente, cum tribus vel duobus domus inferioris, dominus præsidentis antedictus decla- 15 ravit ei quid per dictos episcopos fuerat actum de et super dictis alterationibus, et quibus cura desuper commissa fuerat; et instanter rogavit se eadem communicasse domo inferiori, ut eorum consensus desuper habeatur. Unde dicto prolocutore, cum ejus associatis, ad domum 20 inferiorem redeunte, et habito tractatu inter clericos desuper, omnes et singuli cleri dictæ domus inferioris, in præsentia mei Willielmi Fisher, notarii publici, &c. unanimiter eorum consensum præbuerunt omnibus et singulis per dictos dominos episcopos circa alterationes prædict' 25 fact', salvis eorum privilegiis, &c. Et hiis sic gestis, dominus episcopus London', &c. continuavit, &c. juxta schedulam, &c.

Sessio LXVII.

Die Sabbati 8^o. Martii, inter horas 8. et 10. ante meri- 30 diem ejusdem diei, &c. reverendus vir dominus Johannes Dunelmen' episcopus, secundum mandatum ei datum et curam ei commissam, introduxit et tradidit in manus domini præsentis librum articulorum visitationem concernen', alias per eum concept'; et unanimiter assensum 35

fuit, ut iidem articuli domino archiepiscopo Cant' destinarentur pro ejus perlectione et debita consideratione eorundem, et pro eorum emendatione, reformatione et correctione sua. Hoc facto, tractatum inivit de et super impressione libri publicarum precum, et post intervallum 5 temporis, dominus episcopus London, &c. de et cum consensu confratrum suorum, constituit et ordinavit doctorem Sanderoft esse supervisorem, et magistros Scattergood et Dillingham esse correctores dicti libri in impressione ejusdem. Hiis peractis, dominus episcopus 10 London' continuavit, &c. juxta schedulam, &c.

Sessio LXVIII.

Die Martis 11. Martii, inter horas 8. et 10. ante merid' ejusd' diei, &c. post tractatum, &c. reverendus pater, &c. continuavit, &c. juxta schedulam, &c. 15

Sessio LXIX.

Die Sabbati 15. Martii, inter horas 8. et 10. ante merid' ejusd' diei, &c. post tractat', &c. reverendus pater dominus Robertus Oxon' episcopus, &c. continuavit, &c. juxta schedulam, &c. 20

Sessio LXX.

Die Martis 18. Martii, inter horas 8. et 10. ante meridiem ejusdem diei, &c. post tractatum, &c. reverendus pater, &c. cum consensu confratrum suorum, ad eum accersiri jussit prolocutorem, prælatos, et clerum domus 25 inferioris. Quibus advenientibus, dictus reverendus pater cum consensu, &c. publice significavit et intimavit eisdem prolocutori, prælatis et clero antedictis librum precum publicarum, administrationis sacramentorum, aliorumque rituum ecclesiæ Anglicanæ, una cum forma et modo ordi- 30 nandi et consecrandi episcopos, presbyteros, et diaconos (alias per reverendos patres, et prælatos et clerum domus inferioris convocationis, juxta literas regię majestatis eis

in ea parte directas, revisum) per proceres et magnates in parlamento congregat', fuisse et esse gratanter acceptatum; et honorandum virum dominum Edwardum dominum cancellarium Angliæ, tam nomine suo proprio, quam nomine totius domus procerum et magnatum in parlamento (ut præfertur) congregat', maximas gratias archiepiscopis et episcopis utriusque provinciæ, pro eorum magna cura et industria in et circa revisionem dicti libri publicarum precum, &c. dedisse et præbuisse. Et insuper dictus reverendus pater declaravit quod dictus honorandus¹⁰ vir dominus cancellarius Angliæ voluit se reverendum patrem, nomine totius domus procerum et magnatum prædict', ad reddend' et præbend' gratias prolocutori, prælatis et clero domus inferioris convocationis prædict', pro eorum respective simili cura et labore in et circa¹⁵ revisionem libri prædict'. Et tunc, dicto prolocutore et toto cœtu domus inferioris dimissis, dictus reverendus pater, &c. continuavit, &c. prout in schedula, &c.

Sessio LXXI.

Die Sabbati 22. Martii, inter horas 8. et 10. ante meridiem²⁰ ejusdem diei, &c. habito tractatu inter eos de speciali forma concipiend' in et circa consecrationem ecclesiarum parochialium et quarumcunque capellarum intra hoc regnum Angliæ, quoties et quandocunque evenerit eas benedicend' fore; dictus dominus episcopus London', &c. de et cum consensu confratrum suorum curam in et circa conceptionem formæ prædictæ reverendo patri domino Johanni permissione divina Dunelmen' episcopo unanimiter commisit; et post alium tractatum, idem reverendus pater continuavit, &c. juxta schedulam,³⁰ &c.

Sessio LXXII.

Die Jovis 27. Martii, 1662, inter horas 8. et 10. ante

meridiem ejusdem diei, &c. post tractatum, &c. reverendus pater dominus Robertus Oxon' episcopus, &c. continuavit, &c. juxta schedulam, &c.

Sessio LXXIII.

Die Jovis 3^o. Aprilis, inter horas 8. et 10. ante meridiem 5 ejusdem diei, &c. post tractatum, &c. reverendus pater dominus episcopus Oxon', &c. post tractatum, &c. continuavit, &c. juxta schedulam, &c.

Sessio LXXIV.

Die Mercurii 9^o. Aprilis, inter horas 8. et 10. ante meri- 10 diem ejusdem diei, &c. post tractatum, &c. reverendus pater [Robertus Oxon' episcopus] &c. continuavit, &c. juxta schedulam, &c.

Sessio LXXV.

Die Sabbati 12. Aprilis, inter horas 8. et 10. ante meri- 15 diem ejusdem diei, &c. habito tractatu de subscriptionibus clericorum instituendorum et ludimagistrorum licentiautorum, et tribus articulis 36. canone, &c. dominus episcopus London' præsiciens, &c. de et cum consensu, &c. curam commisit reverendis patribus dominis episco- 20 pis Sarum, et Coven' et Lichen', ad consulend' jurisperitos de concipiend' forma in scriptis in et circa subscriptionem prædict. Et hoc facto, ulterius tractatum habuit de eligendo personas aptas et idoneas ad corrigend' impres- 25 sionem libri publicarum precum; quodque post impres- sionem dicti libri factam episcopi cujuslibet diœceseos curam in sese suscipiunt ad recipiend' eosdem libros, et ad procurand' eosdem publicari et asportari ecclesiis pa- rochialibus separalibus in eorum respective diœcesibus. Et deinde dominus episcopus London' continuavit, &c. 30 juxta schedulam, &c.

Sessio LXXVI.

Die Mercurii 16. Aprilis, inter horas 8. et 10. ante meridiem ejusdem diei, &c. post tractatum, &c. reverendus pater [Robertus Oxon' episcopus] &c. continuavit, &c. juxta schedulam, &c. 5

Sessio LXXVII.

Die Sabbati 19. Aprilis, inter horas 8. et 10. ante meridiem ejusdem diei, &c. post tractat', &c. reverendus pater [Robertus Oxon' episcopus] &c. continuavit, &c. juxta schedulam, &c. 10

Sessio LXXVIII.

Die Lunæ 21. Aprilis, inter horas 8. et 10. ante meridiem ejusdem diei, &c. reverendus pater, &c. tractat' habuit cum confratribus suis de imprimendo libro publicarum precum ante 24. diem mensis Augusti prox.¹⁵ nec non de recipiend' directionibus a domino cancellario Angliæ, quibus mediis verbum 'children' in loco 'persons' ('not baptized') per domum communitatis parliamenti in libro publicarum precum inseratur. Et hoc facto dominus episcopus London' de et cum consensu confratrum suorum decrevit et ordinavit, quod dominus episcopus Dunelmen' in loco domini episcopi Cestren' modo defunct', dominis episcopis in et circa alterationes dicti libri publicarum precum 5. Martii ult' elaps' assignatis, adjungeretur; et ulterius statuit, quod nullæ ordinationes clericorum per aliquos episcopos fierent, nisi intra quatuor tempora pro ordinationibus assignata; quodque nullus episcopus extra diœcesin suam aliquos clericos ad sacros vel diaconatus vel presbyteratus ordines admitteret, nisi prius literis dimissoriis a reverendissimo patre Cant' archiepiscopo obtentis. Et hoc facto, dictus dominus episcopus London', de et cum consensu confratrum suorum, &c. curam et revisionem libri publicarum precum con-

cernen' 5. diem Novembris, reverendo patri domino episcopo Dunelmen' commisit, et continuavit, &c. juxta schedulam, &c.

Sessio LXXIX.

Die Mercurii 23. Aprilis inter horas 8. et 10. ante merid-5 diem ejusdem diei, &c. post tractatum, &c. reverendus pater continuavit, &c. juxta schedulam, &c.

Sessio LXXX.

Die Sabbati 26. Aprilis, inter horas 8. et 10. ante merid' ejusd' diei, &c. formæ precum pro 5. Novembris, 30. Ja-10 nuarii, et 29. Maii, fuerunt introductæ et publice perlectæ, et unanimes consensu approbatæ. Et tractatu inter eos habit' et fact' de translatione libri publicarum precum in sermonem Latinum, dominus episcopus London. &c. de et cum consensu confratrum suorum, &c. curam transla-15 tionis ejusdem reverendis viris Johanni Earle decano B. Petri Westm' et Johanni Peirson sacræ respective theologiæ professoribus commisit. Et hoc facto, diet' dominus, &c. continuavit, &c. juxta schedulam, &c.

Sessio LXXXI.

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Die Mercurii ultimo viz. Aprilis, inter horas 8. et 10. ante merid' ejusd' diei, &c. post tractatum, &c. reverendus pater continuavit, &c. juxta schedulam, &c.

Sessio LXXXII.

Die Veneris 2. Maii, inter horas 8. et 10. ante merid' 25 ejusd' diei, &c. post tractatum, &c. reverendus pater continuavit, &c. juxta schedulam, &c.

Sessio LXXXIII.

Die Lunæ 5. Maii, inter horas 8. et 10. ante merid' ejusd' diei, &c. post tractatum, &c. reverendus pater con-30 tinuavit, &c. juxta schedulam, &c.

Sessio LXXXIV.

Die Mercurii 7. Maii, inter horas 8. et 10. ante merid' ejusd' diei, &c. post tractat', &c. reverendus pater [Robertus episcopus Oxon'] &c. continuavit, &c. juxta schedulam, &c.

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Sessio LXXXV.

Die Sabbati 10. Maii, inter horas 8. et 10. ante merid' ejusd' diei, &c. habito tractatu ex directione domus communitatis parliamenti de reverentia solenni inter liturgiæ publicæ celebrationem, nec non tempore sermonum, et homiliarum adhibenda; major pars dictæ domus superioris convocationis in votis dedit, ut constitutio in libro constitutionum sive canonum ecclesiasticorum alias in anno Domini 1603. sub titulo 'De solenni reverentia inter liturgiæ publicæ celebrationem,' edit' et provis', dictæ domui communitatis parliamenti præsentetur; habita prius consideratione de et super dicto canone per domum inferiorem hujusmodi convocationis. Et hoc facto, dominus præsidens antedictus, &c. continuavit, &c. juxta schedulam, &c.

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Sessio LXXXVI.

Die Lunæ 12. Maii, inter horas 8. et 10. ante merid' ejusd' diei, &c. constitutio sive canon de 'reverentia tempore divinorum adhibenda,' alias ultima sessione in hac domo tractat', a domo inferiori convocationis una cum nonnullis alterationibus sive emendationibus per eos factis, fuit introduct'; dictoque canone, una cum dictis emendationibus publice perlectis, eadem constitutio fuit unanimi consensu et assensu totius domus superioris approbat' et confirmat'. Et hoc facto, dictus dominus continuavit, &c. juxta schedulam, &c.

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Sessio LXXXVII.

Die Mercurii 14. Maii, inter horas 3. et 5. post merid'

ejusd' diei, &c. post tractatum, &c. reverend' pater Gulielmus Bathon' et Wellen', &c. continuavit, &c. juxta schedulam, &c.

Sessio LXXXVIII.

Die Veneris 16 Maii, inter horas 8 et 10 ante merid' 5 ejusd' diei, &c. post tractat', &c. reverendus pater Gulielmus Bathon' et Wellen', & c. continuavit, &c. juxta schedulam, &c.

Sessio LXXXIX.

Die Lunæ 19 Maii, inter horas 8 et 10 ante merid' 10 ejusd' diei, &c. post tractatum, &c. reverendus pater [Gulielmus Bathon' et Wellen',] &c. continuavit, &c. juxta schedulam, &c.

Sessio XC.

Die Martis 20 Maii, inter horas 9 et 11 ante merid' 15 ejusd' diei, &c. exhibito brevi regio, nec non literis com-missionalibus domini archiepiscopi Cant', et per me publice de mandato domini Willielmi Bathon' et Wellen' episcopi locum-tenentis, &c. perlectis; dictus dominus, &c. accep-tavit in se onus executionis dictæ commissionis, et de-20 crevit procedendum fore juxta tenorem et effectum ejusdem, &c. et juxta tenorem dicti brevis regii continuavit, &c. prout in schedula, &c.

Sessio XCI.

Die Jovis 19 die mensis Februarii, anno Domini 1662, 25 juxta, &c. inter horas 2 et 4, &c. reverendus pater, &c. post tractatum secretum per tres horas aut eo circiter, &c. continuavit, &c. prout in schedula, &c.

Sessio XCII.

Die Mercurii 25 Februarii inter horas 2 et 4 post 30 meridiem ejusdem diei, &c. reverendus pater dominus

Robertus Oxon' episcopus, &c. continuavit, &c. prout in schedula, &c.

Sessio XCIII.

Die Jovis 5 Martii, inter horas 2 et 4 post merid' ejusd' diei, &c. reverendus pater, &c. tractatum habuit de et 5 super compoto de; dictusque compotus fuit relatus considerationi reverendorum in Christo patrum Humfridi Sarum, et Georgii Asaphen' episcoporum, &c. Et hoc facto, dictus reverendus pater, &c. continuavit, &c. prout in schedula, &c. 10

Sessio XCIV.

Die Jovis 12 Martii, inter horas 2 et 4 post meridiem ejusd' diei, &c. dominus Robertus Oxon', &c. continuavit, &c. prout in schedula, &c.

Sessio XCV.

15

Die Jovis 19 Martii, inter horas 2 et 4 post merid' ejusdem diei, &c. reverendus in Christo pater dominus Robertus Oxon', &c. continuavit, &c. prout in schedula, &c.

Sessio XCVI.

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Die Sabbati 28 Martii 1663, inter horas 8 et 10 ante merid' ejusd' diei, &c. habito tractatu de et super confectione libri grammaticalis tam in lingua Latina quam 25 & Græca adhibend' in qualibet schola grammaticali; relatum fuit prolocutori domus inferioris ad concipiend' dictum librum, et ad consulend' desuper quascunque personas, prout ei conveniens fuerit, exceptis cum ludimagistris et pædagogis, &c. Et hoc facto, dictus reverendus pater, &c. continuavit, &c. prout in schedula, &c.

2 'Grammaticali' in the original.

Sessio XCVII.

Die Sabbati 4 Aprilis inter horas 8 et 10 ante merid' ejusd' diei, &c. habita consideratione de perficiendo compoto doctoris Bargrave licet absen' usque ad primam sessionem prox. futur' post festum Paschæ prox. reverendus pater [Robertus Oxon'] &c. continuavit, &c. prout in schedula, &c.

Sessio XCVIII.

Die Sabbati 11 Aprilis, inter horas 8 et 10 ante merid' ejusd' diei, &c. reverendus pater Robertus Oxon' episcopus, &c. continuavit, &c. prout in schedula, &c.

Sessio XCIX.

Die Martis 14 Aprilis, inter horas 2 et 4 post meridiem ejusdem diei, &c. exhibitis literis commissionalibus, &c. iisdemque de mandato dicti locum-tenentis per me perlectis, dictus reverendus pater, &c. onus executionis earundem in se acceptavit, et decrevit procedendum fore juxta tenorem earundem, &c. Et continuavit, &c. prout in schedula, &c.

-Sessio C.

20

Die Sabbati 2 Maii, inter horas 8 et 10 ante merid' ejusd' diei, &c. dominus episcopus London' locum-tenens, &c. una cum confratribus suis, &c. habito prius tractatu de et super impetratione formæ quoad consecrationem ecclesiarum, capellarum, aliorumque locorum ecclesiasticorum, &c. tradend' domino episcopo Dunelmen', &c. ad perficiend' dictum opus, &c. continuavit, &c. prout in schedula, &c.

Sessio CI.

Die Sabbati 9 Maii, inter horas 8 et 10 ante merid' 30

ejusdem diei, &c. reverendus pater, &c. Oxon' episcopus continuavit, &c. prout in schedula, &c.

Sessio CII.

Die Sabbati 16 Maii, inter horas 8 et 10 ante meridiem ejusdem diei, &c. reverendus vir dominus locum-tenens 5 [Oxon. episcopus] &c. continuavit, &c. prout in schedula, &c.

Sessio CIII.

Die Sabbati 23 Maii, inter horas 8 et 10 ante meridiem ejusd' diei, &c. habito secreto tractatu, me absente ex 10 mandato dicti locum-tenentis, dictus dominus, &c. continuavit, &c. prout in schedula, &c.

Sessio CIV.

Die Sabbati 30 Maii, inter horas 8 et 10 ante meridiem ejusd' diei, &c. habito tractatu de et super libro 15 grammaticali, &c. et vocato magistro Syllack, eoque requisito ad conficiend' acquietantiam legalem pro pecuniarum summa per eum a doctore Bargrave recept', et ad introducend' eandem hoc in loco prox. sessione; idem reverendus pater, &c. continuavit, &c. prout in schedula, 20 &c.

Sessio CV.

Die Sabbati 13 Junii, inter horas 8 et 10 ante meridiem ejusdem diei, &c. exhibitis et præsentatis literis commissionalibus venerabilium virorum dominorum de- 25 cani et capituli ecclesiæ cathedralis Christi Cant' (ad quos omnis et omnimoda jurisdictio spiritualis et ecclesiastica quæ ad archiepiscopum Cant' sede plena pertinuit, ipsa sede jam vacante notorie dignoscitur pertinere,) iisdemque literis de mandato præsentis publice perlectis, dictus 30 reverendus pater Gilbertus London' episcopus, præses, &c. acceptavit in se onus executionis earundem; et

decrevit procedend' fore juxta vim, formam, tenorem, et effectum earundem; et hoc facto idem reverendus, &c. continuavit, &c. prout in schedula, &c.

Sessio CVI.

Die Sabbati 20 Junii, inter horas 8 et 10 ante meri-⁵ diem ejusdem diei, &c. præsentata substitutione domini præsiden', &c. eaque publice lecta, forma consecrationis ecclesiarum et capellarum fuit per præsiden', &c. introducta; et relata fuit curæ reverendorum virorum domini Roberti Oxon', Humfridi Sarum, Roberti Lincoln', et ¹⁰ Johannis Coven' et Lichen', respective episcoporum, pro diligenti revisione ejusdem, et hoc facto dictus reverendus pater, &c. continuavit, &c. prout in schedula, &c.

Sessio CVII.

Die Sabbati 27 Junii, inter horas 8 et 10 ante meri-¹⁵ diem ejusdem diei, &c. reverendus pater, &c. ad se accersiri fecit prolocutorem, una cum toto cœtu domus inferioris. Quibus comparentibus idem reverendus pater, &c. una cum confratribus suis prædict' (ut præfertur) comparent' tractatum habuit, et convenit de quatuor subsidiis ²⁰ illustrissimo domino nostro regi per ipsos concedendis, juxta ratam quatuor solidorum de qualibet libra, sub certis conditionibus et provisionibus in quodam libro desuper concipiend'; ac de solvendo dicta subsidia infra terminum quatuor annorum proxime sequen', unum in-²⁵ tegrum subsidium eorundem solvendum ad festum natalis Domini nostri Jesu, et residuum eorundem solvendum quolibet dimidio anni ex tunc sequen'. Eosdemque prolocutorem et totum cœtum domus inferioris rogavit, ut in testimonium singularis eorum obedientiæ et obsequii ³⁰ erga dominum nostrum regem, concessionem hujusmodi eorum consensus præberent, habito prius tractatu inter eos de eisdem. Ac tunc præfatus reverendus pater, &c. de et cum consensu confratrum suorum, in examinatores

et correctores libri subsidiorum prædict' reverendos patres Georgium Winton', Humfridum Sarum, Georgium Asaphen', Robertum Lincoln', et Willielmum Meneven', respective episcopos, nominavit; et voluit prolocutorem et totum cœtum domus inferioris prædict' ad eligendum nonnullos graviore viros de gremio suo ad idem negotium cum dictis reverendis patribus expediendum. Modo, dimisso prolocutore, cum toto cœtu prædict' præfatus reverendus pater, &c. iterum tractavit cum prædictis reverendis patribus. Et post intervallum temporis, dominus prolocutor cum toto cœtu prædict' revertens, nomine suo et eorum dixit et declaravit quod ipse et cœtus domus inferioris de propositis diligenter tractarunt et omnes eorum consensus libentissime dederunt concessionem dietorum quatuor subsidiorum, juxta ratam quatuor solidorum e qualibet libra; seque et totum cœtum domus inferioris prædict, elegisse in examinatores et correctores libri subsidiorum prædict' cum præfatis respective episcopis, venerabiles viros Johannem Barwick S. th. professorem, prolocutorem, &c. Thomam Turner S. th. professorem, decanum ecclesiæ cathedralis et metropolitice Christi Cant',.....Dolben S. th. professorem, decanum Westm', Michaellem Honeywood decanum Winton', Edwardum Layfield S. th. professorem archidiaconum Essex', Robertum Pory S. th. professorem archidiaconum Midd', Philippum King archidiaconum Lewen', Georgium Stradling et Richardum Ball, S. theologiæ respective professores, procuratores, &c. quam electionem dominus præses et confratres sui approbarunt. Et tunc dominus episcopus London', &c. continuavit, &c. prout in scheda, &c.

Sessio CVIII.

Die Mercurii 1 Julii, inter horas 8 et 10 ante merid' ejusd' diei, &c. liber subsidiorum regionum fuit introductus, &c. jussu dicti reverendi patris, &c. publice per me

notarium publicum fuit perlectus; et post lecturam ejusdem, missus fuit prolocutori et domui inferiori pro eorum revisione et examinatione. Et tunc dominus Gilbertus, &c. continuavit, &c. prout in schedula, &c.

Sessio CIX.

5

Die Sabbati 4 Julii, inter horas 8 et 10 ante meridiem ejusdem diei, &c. præfatio et conclusio libri subsidiorum regionum introductis, et per me notarium publicum publice perlectis, idem reverendus pater, &c. continuavit, &c. prout in schedula, &c.

10

Sessio CX.

Die Mercurii 8 Julii, inter horas 8 et 10 ante meridiem ejusdem diei, &c. introducto libro subsidiorum regionum in pergamento ingrossat', et jussu præsentis, &c. publice per me notarium publicum antedict' perlect', et per totam 15 convocationem approbat', dictus reverendus pater, &c. continuavit, &c. in diem Veneris, 10 Julii, &c. prout in schedula, &c.

Sessio CXI.

Die Veneris 10 Julii, inter horas 2 et 4 post meridiem 20 ejusdem diei, &c. reverendus pater dominus episcopus Bathon, et Wellen, &c. continuavit, &c. prout in schedula, &c.

Sessio CXII.

Die Lunæ 13 Julii, inter horas 8 et 10 ante meridiem 25 ejusdem diei, &c. reverendus pater dominus episcopus Bathon, et Wellen, &c. continuavit, &c. prout in schedula, &c.

Sessio CXIII.

Die Mercurii 15 Julii, inter horas 8 et 10 ante meridiem 30 ejusdem diei, &c. reverendo patre domino Roberto Asaphen' episcopo assignato ad sedend' cum aliis episco-

pis, &c. alias constitutis ad concipiend' formam quoad consecrationem capellarum, &c. reverendus pater, &c. continuavit, &c. prout per schedulam, &c.

Sessio CXIV.

Die Sabbati 18 Julii, inter horas 8 et 10 ante meridiem ejusdem diei, &c. reverendus pater Sarum episcopus, &c. continuavit, &c. prout in schedula, &c.

Sessio CXV.

Die Veneris 24 Julii, inter horas 8 et 10 ante meridiem ejusdem diei, &c. reverendus pater Sarum episcopus, &c. continuavit &c. prout in schedula, &c.

Sessio CXVI.

Die Lunæ 27 Julii, inter horas 2 et 4 post meridiem ejusdem diei, &c. reverendus pater Sarum episcopus, &c. continuavit, &c. usque ad et inter horas 6 et 9 hujus diei, &c. Eisdem die et loco, inter horas 6 et 9, &c. reverendus, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXVII.

Die Jovis 17 Martii 1663, inter horas 8 et 10 ante meridiem ejusdem diei, &c. reverendissimus pater, &c. de 20 et cum consensu, &c. ad se accersiri fecit prolocutorem domus inferioris, una cum toto numero sive cœtu ejusdem. Quibus comparentibus, dictus reverendissimus pater, introducto brevi regio sibi directo, ac in manus suas tradito, idem de mandato dicti reverendissimi patris per me notarium publicum prædictum publice fuit perlectum. Ac post lecturam ejusdem, idem reverendissimus pater onus executionis ejusdem in se assumpsit, et juxta formam et effectum ejusdem procedendum fore decrevit. Deinde, literis commissionalibus dicti reverendissimi patris, &c. 30 exhibitis, et per me jussu reverendissimi patris publice perlectis, domini commissarii tunc præsentis onus exe-

cutionis earumdem in sese acceptarunt; ac post tractatum, &c. idem reverendissimus pater, &c. continuavit, &c. prout in schedula, &c.

Sessio CXVIII.

Die Jovis 24 Martii, inter horas 8 et 10 ante meridiem 5 ejusdem diei, &c. reverendus pater London' episcopus, &c. continuavit, &c. in diem Jovis, ultimum, viz. diem instant. Martii, &c. prout in schedula, &c.

Sessio CXIX.

Die Jovis, ultimo, viz. die Martii 1664, inter horas 8 10 et 10 ante meridiem ejusdem diei, &c. reverendus pater, &c. post tractatum, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXX.

Die Mercurii 20 Aprilis, inter horas 8 et 10 ante meri- 15 diem ejusdem diei, &c. reverendissimus pater ac confratres respective sui prædict' tractatum inierunt de et super libro grammaticali introducendum in prox', et de personis tunc eligendis pro examinatione ejusdem. Et tunc, introducta petitione clericorum indigentium in insula 20 Vectis remanen' et residen', relatum fuit reverendo patri domino episcopo London' ad deliberand' desuper, et ad certificand', &c. in prox. &c. Et tunc dictus reverendus pater, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXXI.

25

Die Mercurii 27 Aprilis, inter horas 8 et 10 ante meridiem ejusdem diei, &c. introducta petitione per dominum episcopum Norwicensem, eaque publice perlecta, domini episcopi duxerunt ad deliberandum desuper; et tunc dictus reverendus pater dominus episcopus London', &c. 30 continuavit, &c. juxta schedulam, &c.

Sessio CXXII.

Die Mercurii 4 Maii, inter horas 8 et 10 ante meridiem ejusdem diei, &c. liber grammaticalis per Johannem Peirson S.T.P. unum e gremio domus inferioris fuit introductus; et dictus reverendissimus pater, de et cum⁵ consensu confratrum suorum curam, revisionem, et examinationem ejusdem commisit reverendissimo patri.....
 providentia divina Eborum archiepiscopo, reverendis in Christo patribus Georgio Winton', Humfrido London', Roberto Wigorn', Georgio Asaphen', Willielmo¹⁰ Glouc', et Johanni Coven'. et Lichen' respective episcopis. Et postea, de et cum consensu confratrum suorum, ad se accersiri fecit prolocutorem una cum toto cœtu domus inferioris; quibus advenien' dictus reverendissimus pater, de et cum ratihabitione confratrum suorum prædict'¹⁵ voluit eos ad eligendum certum numerum virorum gravium et discretorum e gremio suo, ad revidendum et examinandum dictum librum grammaticalem cum dictis reverendis patribus per domum superiorem nominatis. Et dimisso dicto prolocutore cum toto cœtu prædict', idem²⁰ reverendissimus pater, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXXIII.

Die Sabbati 14 Maii, inter horas 8 et 10 ante meridiem ejusdem diei, &c. reverendus, &c. continuavit, &c.²⁵ juxta schedulam, &c.

Sessio CXXIV.

Die Lunæ 16 Maii, inter horas 8 et 10 ante meridiem ejusdem diei, &c. reverendissimus pater, &c. continuavit, &c. juxta schedulam, &c.

30

Sessio CXXV.

Die Mercurii 18 Maii, inter horas 8 et 10 ante meri-

diem ejusdem diei, &c. introducto libro precum in Latina concept', relatum fuit curæ et revisioni reverendi in Christo patris Johannis permissione divina Sarum episcopi, et Johannis Dolben S. T. P. decani Westm'. Et deinde dictus reverendissimus pater, &c. continuavit, &c. 5 juxta schedulam, &c.

Sessio CXXVI.

Die Martis 23 Augusti, inter horas 8 et 10 ante meridiem ejusdem diei, &c. reverendus episcopus London, &c. continuavit, &c. juxta schedulam, &c. 10

Sessio CXXVII.

Die Veneris 25 Novembris, inter horas 8 et 10 ante meridiem ejusdem diei, &c. reverendus pater London' episcopus, &c. post intervallum temporis, et de et cum consensu confratrum suorum voluit ad se accersiri clerum 15 domus inferioris convocationis: quibus advenientibus, &c. eosdem cleros dictæ domus inferioris monuit, quatenus [ad] solitum et consuetum conventus sui locum sese conferentes, unum virum gravem, doctum et peritum de gremio suo provideant et eligant in eorum prolocutorem 20 et referendarium, in loco venerabilis viri Johannis Barwick S. T. P. ratione ejus mortis jam vacan', ac ipsum sic electum exhibeant, et præsentent coram reverendis. patre aut ejus locum tenen' sive commiss. &c. die Veneris prox. 2º viz. die mensis Decembris prox. futur' inter horas 8 et 10 25 ante meridiem ejusdem diei, hoc in loco. Quo clero dimisso, &c. præses antedictus, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXXVIII.

Die Veneris 2 Decembris, inter horas 8 et 10 ante 30 merid' ejusdem diei, &c. reverendus pater, &c. Winton. episcopus, &c. post intervallum temporis ad eum accersiri jussit clerum domus inferioris. Qui sese præsentantes ex-

hiberi et sisti fecerunt venerabilem virum Johannem Dolben S. T. P. decanum ecclesiæ collegiatæ S. Petri Westm' in prolocutorem et referendarium totius cœtus domus inferioris ultima sessione electum; quem venerabilis vir Boulton S. T. P. in præsentatorem etiam⁵ electus, vice totius cœtus domus inferioris, præmissa facunda et eloquenti oratione, per eum exhibuit et præsentavit dictis reverendis episcopis; et facta alia Latina oratione eleganti per eundem prolocutorem sic præsentatum, præfatus reverendus pater, &c. de consensu con-¹⁰ fratrum suorum præd' antedictum Johannem Dolben in prolocutorem electum, et electionem hujusmodi per aliam orationem Latinam commendavit et approbavit. Tunc dimisso prolocutore, cum cœtu domus inferioris prædict', habitoque tractatu aliquandiu inter episcopos prædict.¹⁵ idem reverendus pater, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXXIX.

Die Veneris 9 Decembris, inter horas 8 et 10 ante meridiem ejusdem diei, &c. reverendus pater, &c. Elien'²⁰ episcopus, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXXX.

Die Veneris 16 Decembris, inter horas 8 et 10 ante meridiem ejusdem diei, &c. reverendus pater, &c. Wigorn' episcopus, &c. continuavit, &c. juxta schedulam, &c. ²⁵

Sessio CXXXI.

Die Martis 20 Decembris, inter horas 8 et 10 ante merid' ejusd' diei, &c. reverendus pater episcopus Wigorn', &c. continuavit, &c. juxta schedulam, &c.

Sessio CXXXII.

Die Martis 10 Januarii 1664, inter horas 8 et 10 ante meridiem ejusdem diei, &c. reverendus pater episcopus Winton', &c. continuavit, &c. juxta schedulam, &c. ³⁰

Sessio CXXXIII.

Die Mercurii 18 Januarii, inter horas 8 et 10 ante merid' ejusd' diei, &c. reverendus pater Robertus Wigorn' episcopus, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXXXIV.

5

Die Veneris 27 Januarii, inter horas 8 et 10 ante merid' ejusd' diei, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXXXV.

Die Veneris 3 Febr. &c. continuavit, &c. juxta schedulam, &c.

10

Sessio CXXXVI.

Die Sabbati 11 Febr. &c. continuavit, &c. juxta schedulam, &c.

Sessio CXXXVII.

Die Sabbati 18 Februarii, inter horas 8 et 10 ante 15 meridiem ejusdem diei, &c. reverendissimus pater, &c. voluit episcopus præsentés, cum ad eorum respective diœceses pervenerint, ad destinand' sibi nomina et cognomina clericorum intra easdem respective diœceses ab eorum respective curis eject' et loca eorum respective habita- 20 tionis; et hoc facto, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXXXVIII.

Die Martis 21 Februarii, inter horas 8 et 10 ante merid' ejusd' diei, &c. reverendissimus pater, &c. post 25 tractatum, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXXXIX.

Die Jovis 2 Martii, inter horas 8 et 10 ante merid' ejusd' diei, &c. reverendus pater London. episcopus, &c. continuavit, &c. juxta schedulam, &c.

30

Sessio CXL.

Die Sabbati 4 Martii, inter horas 8 et 10 ante merid' ejusd' diei, &c. reverendissimus pater, &c. voluit omnes episcopos confratres suos præsentés, ad exhibend' omnem quameunque curam et diligentiam, ut quilibet ministri 5 vel rectores vel vicarii, seu eorum curati, cujuslibet ecclesie in et per eorum respective diœceses, divinas preces juxta formam libri publicarum precum in ea parte stabilit', distincte et plenarie, absque aliqua omissione earundem in aliqua parte, superpelliceis indutis, discreto ordine per- 10 legant. Et hoc facto, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXLI.

Die Jovis 22 Junii 1665, inter horas 8 et 10 ante meridiem ejusdem diei, &c. reverendissimus pater, &c. 15 continuavit, &c. juxta schedulam, &c.

Sessio CXLII.

Secundo die mensis Augusti, &c. prout in actu annex', &c. ^k

Sessio CXLIII.

20

Die Veneris 26 die mensis Januarii, 1665, inter horas 8 et 11 ante meridiem ejusdem diei, &c. reverendus, &c. London' episcopus, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXLIV.

25

Die Martis 24 Aprilis 1666, inter horas 8 et 11 ante meridiem ejusdem diei, &c. reverendus London' episcopus, &c. continuavit, &c. juxta schedulam, &c.

Sessio CXLV.

Die Mercurii 19 Septembris 1666, inter horas 8 et 11 30 ante meridiem ejusdem diei, reverendissimus, &c. post tractatum, &c. continuavit, &c. in diem Mercurii 26 diem jam instantis Septembris, &c. juxta schedulam, &c.

^k No entry is made of this day's act.

XXXI *.

Archiep. Cant.
GUL. JUXON I.

Anno Christi
1661.

Reg. Angl'æ
CAR. II. 13.

The king's letters patents authorizing the convocation to make canons and constitutions. (Tanner MSS. vol. 282. 5 fol. 66.

CHARLES the Second, by the grace of God king of England, Scotland, France and Ireland, defender of the faith, &c. To all to whom these presents shall come greeting. Whereas in and by one act of parliament, made at Westminster in the five and twentieth year of the reign of king Henry the Eighth, reciting that, whereas the king's humble and obedient subjects, the clergy of this realm of England, had not only knowledged according to the truth, that the convocation of the same clergy were, always had been and ought to be, assembled only by the king's writ, but also submitting themselves to the king's majesty, had promised 'in verbo sacerdotii' that they would never from thenceforth presume to attempt, alledge, claim or put in ure, or enact, promulge or execute, any new canons, constitutions, ordinances, provincial or other, or by whatsoever other name they should be called, in the convocation, unless the said king's most royal assent and license might to them be had to make, promulge and execute the same; and that the said king did give his most royal assent and authority in that behalf: It was therefore enacted by the

The king's letters patents] These letters were probably issued for the purpose of enabling the convocation so to remodel the canons of 1640, as to make them acceptable to the nation and useful to the church. But whatever was the design, it appears to have been without success, and could not well have been otherwise, under the prosperous circumstances of the time, which were as little favourable for wise and forbearing legislation, as that other and adverse period, whose extreme opinions it was probably intended to modify and assuage. See Hist. of Confer. pp. 370—391.

authority of the said parliament, according to the said submission and petition of the said clergy, amongst other things, That they nor any of them from thenceforth should enact, promulge or execute any such canons, constitutions or ordinances provincial, by whatsoever name or 5 names they might be called, in their convocations in time coming, which always should be assembled by authority of the king's writ, unless the same clergy might have the king's most royal assent and license to make, promulge and execute such canons, constitutions and ordinances, 10 provincial or synodal, upon pain of every one of the said clergy doing contrary to the said act, and being thereof convict, to suffer imprisonment and make fine at the king's will. And further, by the said act it is provided, that no canons, constitutions or ordinances should be 15 made or put in execution within this realm by authority of the convocations of the clergy, which should be contrariant or repugnant to the king's prerogative royal, or the customs, laws or statutes of this realm, any thing contained in the said act to the contrary thereof notwithstanding. 20 And lastly, it is also provided by the said act, that such canons, constitutions, ordinances and synodals provincial, which then were already made, and which then were not contrariant or repugnant to the laws, statutes and customs of this realm, nor to the damage or hurt of 25 the king's prerogative royal, should then still be used and executed as they were before the making of the said act, until such time as they should be viewed, searched, or otherwise ordered and determined by the persons mentioned in the said act, or the more part of them, accord- 30 ing to the tenor, form and effect of the said act, as by the said act amongst divers other things more fully and at large it doth and may appear. KNOW YE, that we for divers urgent and weighty causes and considerations, us thereunto especially moving, of our especial grace, certain 35 knowledge and mere motion, have by virtue of our prerogative royal and supreme authority in causes ecclesiastical,

given and granted, and by these presents do give and grant, full, free and lawful liberty, license, power and authority, unto the most reverend father in God, William, lord archbishop of Canterbury, primate of all England and metropolitan, president of this present convocation 5 for the province of Canterbury during this present parliament now assembled, and to the right reverend fathers in God, Gilbert, lord bishop of London, William, lord bishop of Bath and Wells, Matthew, lord bishop of Ely, and to the rest of the bishops of the same province, and unto all 10 deans of cathedral churches, archdeacons, chapters and colleges, and the whole clergy of every several diocese within the said province; that they the said lord archbishop of Canterb. president of the said convocation, Gilbert, bishop of London, William, bishop of Bath and 15 Wells, and Matthew, bishop of Ely, and the rest of the bishops, and other the said clergy of this present convocation within the said province of Canterbury, or the greater number of them (whereof the said president of the said convocation, or the said bishop of London, or the 20 said bishop of Bath and Wells, or the said bishop of Ely, to be always one), shall and may from time to time during this present parliament, propose, confer, treat, debate, consider, consult and agree upon the exposition or alteration of any canon or canons now in force, and of and 25 upon any such other new canons, orders, ordinances and constitutions, as they the said lord archbishop of Canterb. president of the said convocation and the rest of the said bishops, and other the clergy of the same province or the greater number of them (whereof the said lord archbishop 30 of Canterb., president of the said convocation, or the said bishop of London, or the said bishop of Bath and Wells, or the said bishop of Ely, to be one), shall think necessary, fit and convenient for the honour and service of Almighty God, the good and quiet of the church, and the 35 better government thereof, to be from time to time observ-

ed, performed, fulfilled and kept, as well by the said lord archbishop of Canterb., the bishops and their successors, and the rest of the whole clergy of the said province of Canterb. in their several callings, offices, functions, ministrings, degrees and administrations, as also by all and every dean of the arches, and other the judges of the said archbishop's courts, guardians of spiritualities, chancellors, deans and chapters, archdeacons, commissaries, officials, registers, and all and every other ecclesiastical officers and their inferior ministers whatsoever of the same province of Canterbury, in their and every of their distinct courts, and in the order and manner of their and every of their proceedings, and by all other persons within this realm, as far as lawfully being members of the churches it may concern them. And further, to confer, debate, treat, consider, consult and agree, of and upon such other points, matters, causes and things, as we from time to time shall deliver, or cause to be delivered, unto the said lord archbishop of Canterb., president of the said convocation, in writing under our sign manual or privy signet, to be debated, considered, consulted and concluded upon, the said statute or any other statute, act of parliament, proclamation, provision or restraint heretofore had, made, provided, or set forth, or any other cause, matter or thing whatsoever to the contrary notwithstanding. And we do also by these presents, give and grant unto the said lord archbishop of Canterb., president of the said convocation, and to the rest of the bishops of the said province of Canterb., and unto all deans of cathedral churches, archdeacons, chapters and colleges, and the whole clergy of every several diocese within the said province, full, free and lawful liberty, license, power and authority; that they the said lord archbishop of Canterb., president of the said convocation, and the rest of the said bishops and other the clergy of the said province, or the greater number of them, (whereof the said president of the said convocation,

or the said bishop of London, or the said bishop of Bath and Wells, or the said bishop of Ely, to be one,) all and every of the said canons, orders, ordinances, constitutions, matters, causes and things, so by them from time to time conferred, treated, debated, considered, consulted and 5 agreed upon, shall and may set down in writing, in such form as heretofore hath been accustomed; and the same so set down in writing to exhibit and deliver, or cause to be exhibited and delivered unto us, to the end that we upon mature consideration by us to be taken thereupon, 10 may allow, approve, confirm and ratify, or otherwise disallow, annihilate and make void, such and so many of the canons, orders, ordinances, constitutions, matters, causes and things, so to be by force of these presents considered, consulted and agreed upon, as we shall think fit, requisite 15 and convenient. Provided always, and our express will, pleasure and commandment is, that the said canons, orders, ordinances, constitutions, matters, causes and things, or any of them, so to be by force of these presents considered, consulted or agreed upon, shall not be of any 20 force, effect or validity in the law, but only such and so many of them, and after such time as we by our letters patents under our great seal of England, shall allow, approve and confirm the same: any thing before in these presents contained to the contrary thereof in any wise 25 notwithstanding. In witness whereof we have caused these our letters to be made patents. Witness ourself at Westminster, the 18 day of June, in the thirteenth year of our reign.

Per ipsum regem,

Barker.

30

XXXII.

Archiep. Cant.
suspensio.

Anno Christi
1689.

Reg. Angliæ
GUL. et MAR. I.

Convocatio prælatorum et cleri provinciæ Cantuar.

CONVOCATIO prælatorum et cleri provinciæ Can-
tuar. in domo capitulari ecclesiæ cathedr. D. Pauli
London. auctoritate brevis regii decano et capitulo ec-
clesiæ Cantuar. custodibus spiritualitatis archiepiscopatus
et diœces. Cant. (durante suspensione reverendissimi do-
mini Wilhelmi, Cantuar. archiepiscopi, ab omni archiepi-
scopali administratione et jurisdictionis ecclesiasticæ exer-
cicio, virtute statuti hujus regni, sive actus parlamenti,
cui titulus est: "An act for abrogating the oaths of su-
premacy and allegiance, and appointing other oaths")

Convocatio prælatorum] See Hist. of Confer. pp. 422, 433. Vox Cleri, 15
p. 59. Kennet's Comp. Hist. vol. iii. pp. 590-595. Wake MSS. Misc.
40. p. 489, &c.

The hostility shewn by the lower house at this period to the designs
of the new government was repressed by a succession of prorogations,
a measure which before the time of Charles II. would have been found
impracticable, but which has since been employed so constantly as to
have led to the virtual extinction of convocations. The period when
the foundation was unconsciously laid for this important change in the
external constitution of the church, was early in the reign of Charles II.
when it was arranged that the clergy should be taxed for the future,
not by themselves in convocation, but by the house of commons. This
measure was doubtless considered as an arrangement in their favour, be-
cause it released them from the unequal method of taxation which had
been so oppressive to them during the reign of Charles I.; but it soon led
to consequences in another direction, from which arose the fear that con-
vocations might be altogether abandoned, and the house of lords was
induced so early as in 1675 and 1677 to petition the crown for more

eorumve comissariis pro metropolitana jurisdictione dicti archiepiscopatus, durante suspensione prædicta, vel eorum alteri in hac parte directi, inchoata 6. die mensis Novembris.

In prima hujus synodi provincialis sessione breve regium, 5 commissio decani et capituli Cantuar. constituens dominum episcopum London. præsidem convocationis, et certicatorium episcopi London. super executione mandati citatorii et monitorii decani et capit. Cant. necnon schedula contra contumaces perlegebantur. 10

In secunda (20. die mensis Novembris) quæ fuit in capella Henrici VII. in ecclesia collegiata D. Petri Westmonast. sacra peragebantur, et protestatio decani Westmonasteriensis benigno domini præsidis responso excipiebatur. 15

In tertia sessione (25. die Novembris) Wilhelmus Jane in prolocutorem electus, a domino episcopo London. approbatur.

Quarta sessio (27. die Novembris) et quinta (2. die Decemb.) simulac congregatæ fuerant, continuabantur. 20

frequent meetings of the clergy. The same fears gave occasion afterwards to the feuds between the bishops and the lower house in the reigns of king William and queen Anne, and the scandals that followed led not merely to the suspension of convocations, but also to a prevailing and fixed persuasion that no change of mere circumstances could 25 justify the revival of them. "The measure itself was first settled," says Mr. Speaker Onslow, "by a verbal agreement between archbishop Sheldon and the lord chancellor Clarendon, and tacitly given into by the clergy in general, as a great ease to them in taxations. The first public act of any kind relating to it was an act of parliament in 1665, 30 by which the clergy were in common with the laity charged with the tax given in that act, and were discharged from the payment of the subsidies they had granted before in convocation; but in this act of 1665 there is an express saving of the right of the clergy to tax themselves in convocation, if they think fit; but that has been never done 35 since, nor attempted, as I know of, and the clergy have been constantly from that time charged with the laity in all public aids to the crown by the house of commons. In consequence of this (but from what period

In sexta sessione (4. die Decembr.) comes Nottinghamiæ, unus e secretariis principalibus domini regis, comparuit, licentiam quandam sive commissionem regiam magno sigillo Angliæ sigillatam exhibens, simulque mandatum quoddam domini regis ad hanc sacram synodum⁵ in scriptis producens. Utrumque dominus præses cum omni reverentia et humilitate recepit, ac coram toto concilio perlegi jussit. Commissio autem hujus erat tenoris :

“ Whereas the particular forms of divine worship, and the rites and ceremonies appointed to be used therein, are¹⁰ things in their own nature indifferent and alterable, and so acknowledged ; it is but reasonable, that upon weighty and important considerations, according to the various exigencies of times and occasions, such changes and alterations should be made therein, as to those that are in¹⁵ place and authority should from time to time seem either necessary or expedient.

“ And whereas the book of canons is fit to be review'd, and made more suitable to the state of the church ; and whereas there are defects and abuses in the ecclesiastical²⁰ courts and jurisdictions, and particularly there is not sufficient provision made for the removing of scandalous

I cannot say) without the intervention of any particular law for it, except what I shall mention presently, the clergy (who are not lords of parliament) have assumed, and without any objection enjoyed, the pri-²⁵ vilege of voting in the election of members of the house of commons, in virtue of their ecclesiastical freeholds. This having constantly been practised from the time it first began, there are two acts of parliament which suppose it to be now a right. The acts are the 10th of Anne, chap. 23, and the 18th of George II. chap. 18. And here it is best the³⁰ whole of this matter should remain without further question or consequence of any kind ; as it now stands, both the church and the state have a benefit from it. Gibson, bishop of London, said to me, that this was the greatest alteration in the constitution ever made without an express law.” Burnet, O. T. vol. iv. p. 520. note to the Oxf. edit. See³⁵ also Hallam, Const. Hist. vol. ii. p. 596.

ministers, and for the reforming of manners either in ministers or people ; and whereas it is most fit, that there should be a strict method prescribed for the examination of such persons, as desire to be admitted into holy orders, both as to their learning and manners ; 5

“ We therefore, out of our pious and princely care for the good order and edification and unity of the church of England, committed to our charge and care, and for the reconciling, as much as is possible, of all differences among our good subjects, and to take away all occasions of the 10 like for the future, have thought fit to authorize and empower you, etc. and any nine of you, whereof three to be bishops, to meet from time to time, as often as shall be needful, and to prepare such alterations of the liturgy and canons, and such proposals for the reformation of eccle- 15 siastical courts, and to consider of such other matters, as in your judgments may most conduce to the ends above mentioned.”

The king's message by the earl of Nottingham.

“ His majesty has summon'd this convocation, not only 20 because 'tis usual upon holding of a parliament, but out of a pious zeal to do every thing, that may tend to the best establishment of the church of England, which is so eminent a part of the reformation, and is certainly the best suited to the constitution of this government, and 25 therefore does most signally deserve, and shall always have both his favour and protection ; and he doubts not, but that you will assist him in promoting the welfare of it, so that no prejudices, with which some men may have laboured to possess you, shall disappoint his good inten- 30 tions, or deprive the church of any benefit from your consultations. His majesty therefore expects, that the things that shall be proposed, shall be calmly and impartially considered by you, and assures you, that he will offer nothing to you, but what shall be for the honour, peace, 35

and advantage both of the protestant religion in general, and particularly of the church of England.”

Hoc facto, dominus præses cum confratribus suis ad cameram communiter vocatam ‘Jerusalem Chamber’ sese conferens, libellum supplicem plenum gratiarum actione 5 regiae majestati pro suo amore et favore speciali erga hanc sacram synodum, eidem præsentandum confecit; quem cum cœtu domus inferioris convocationis communicavit, assensum eorum expetiturus. Hi gratis domino regi pro gratioso suo mandato reddendis consenserunt, ast libello 10 supplicis, iis a domo superiori misso, subscribere noluerunt, sed alium potius conscribere intenderunt. Dominus præses confectioni et præsentationi alius libelli supplicis minime consentiens, domum inferiorem ad colloquium cum superiore habendum, atque in eo emendationes aliquas, si 15 necesse fuerit, libello supplicis adjungendas hortatus est. Illud colloquium a nonnullis ex utraque domo ad hoc negotium selectis in proximam sessionem tractandum diferebatur. Antequam autem huic sessioni finis imponeretur, dominus præses cum consensu confratrum suorum, 20 licentiam et mandatum regium una cum libello supplicis inter acta referri, et formulam precum in hac convocatione observandam imprimi jussit.

The bishops’ address.

“ We your majesty’s most dutiful subjects, the bishops 25 and clergy of the province of Canterbury in convocation assembled, having received your majesty’s gracious message, together with a commission from your majesty by the earl of Nottingham, hold ourselves bound in gratitude and duty to return our most humble thanks and acknow- 30 ledgements of the grace and goodness express’d in your majesty’s message, and the zeal you shew in it for the protestant religion in general, and the church of England in particular, and of the trust and confidence reposed in

us by this commission. We look on these marks of your majesty's care and favour, as the continuance of the great deliverance Almighty God wrought for us by your means, in making you the blessed instrument of preserving us from falling under the cruelty of popish tyranny; for⁵ which as we have often thanked Almighty God, so we cannot forget that high obligation and duty, which we owe to your majesty; and on these new assurances of your protection and favour to our church, we beg leave to renew the assurance of our constant fidelity and obedience¹⁰ to your majesty: whom we pray God to continue long and happily to reign over us."

In septima sessione (6. die Decembr.) multi ex cœtu domus inferioris convocationis libellum supplicem a se in scriptis conceptum, domui superiori tradiderunt, illumque¹⁵ ab episcopis conscriptum reddiderunt absque ullis emendationibus, suum earum loco substituentes. Ast dominus præses ambos libellos supplices decano D. Pauli London. "cum directionibus quoad formam emendationum per dictam domum inferiorem observandis, quoties et quando²⁰ eos alicui rei per hanc domum ipsis in scriptis propositæ dissentire contigerit, toti cœtui dictæ domus inferioris communicandis tradidit."

Octava sessio (7. die mensis Decembr.) nihil, quod adnotari merebatur, tractavit.²⁵

Nonæ (9. die Decemb.) et decimæ sessionis (10. die Decemb.) tempus impendebatur in emendatione libelli supplicis a domo superiore compositi; cui ab utraque parte his et illis correctis mutatisque vocabulis, tandem tota synodus subscripsit et domino regi præsentari de-³⁰ crevit.

"We your majesty's most loyal and most dutiful subjects, the bishops and clergy of the province of Canterbury in convocation assembled, having received a most

gracious message from your majesty by the earl of Nottingham, hold ourselves bound in duty and gratitude to return our most humble acknowledgements for the same, and for the pious zeal and care your majesty is pleased to express therein for the honour, peace, advantage, and⁵ establishment of the church of England: whereby we doubt not, the interest of the protestant religion in all other protestant churches, which is dear to us, will be the better secured under the influence of your majesty's government and protection. And we crave leave to assure¹⁰ your majesty, that in pursuance of that trust and confidence you repose in us, we will consider whatsoever shall be offered to us from your majesty, without prejudice, and with all calmness and impartiality; and that we will constantly pay the fidelity and allegiance, which we have all¹⁵ sworn to your majesty and the queen, whom we pray God to continue long and happily to reign over us."

In undecima sessione (Decembris die 11.) Johannes Cawley, archidiaconus Lincoln. libellum supplicem domino præsi exhibuit, querelans, quod Thomas Oldys,²⁰ tanquam archidiaconus Lincoln. ad comparandum in sacra synodo provinciali in præjudicium juris et tituli sui citatus sit, et nunc ibi sedem teneat. Quam controversiam in proxima sessione (13. die Decembris) terminavit dominus præses, dicendo "quod eis constet, duas sententias diffini-²⁵ tivas fuisse contra dictum doctorem Cawley latas, unam in alma curia Cant. de arcubus, et alteram in suprema curia delegatorum; et quod commissio pro revisione dicti negotii fuit per serenissimos in Christo principes dom. Willielmum et Mariam, regem et reginam etc. ad peti-³⁰ tionem dicti doctoris Cawley, concessa, et quod idem negotium per judices revisionis non est adhuc decisum," et ideo "dimisit dictum magistrum Oldys ab omni ulteriori judicii observatione."

In hac undecima sessione prolocutor nomine totius³⁵

cœtus domus inferioris et ex eorum mandato querelatus est, diversos libros Christianæ religioni et ecclesiæ imprimis Anglicanæ doctrinis valde insidiosos et contrarios nuper impressos esse, viz. Annotationes super symbolum Athanasii, et duas epistolas ad hanc convocationem spectantes; 5
petiitque consilium a domino præside et cæteris episcopis, quomodo et quousque absque læsione statuti anno xxv. Henrici VIII. regis editi, hæc sacra synodus procedere posset ad impediendum de futuro publicationem aliorum hujus generis perniciosorum librorum, et ad pœnas et cen-¹⁰
suras ecclesiasticas juxta canonem in ea parte editum, auctoribus eorundem infligendas. Cui dominus præses respondens ordinavit, ut prolocutor libros prædictos procuraret, et eosdem penes actuarium hujus domus relinquat.

In duodecima sessione (13. die Decembris) dominus¹⁵ præses negotium librorum perniciosorum reassumens declaravit, epistolas prædictas multum mali minari ecclesiæ, et quod ipsi et confratribus suis adhuc nondum constet, utrum convocatio hæc potestatem habeat infligendi censuras ecclesiasticas auctoribus earundem. 20

In decima tertia sessione (14. die Decembris) responsum domini regis ad libellum supplicem ei a synodo porrectum publice legebatur.

In duodecima sessione] It appears from what took place respecting Toland in the year 1701 (see infra No. XXXIII.) that on this occasion²⁵ the bishops obtained legal advice as to the power of convocation in such matters, and that "the learned in both the laws were of opinion they could not proceed judicially." Des Maizeaux, *Life of Toland*, vol. i. p. 50. "They were answered," says bishop Burnet, "that every bishop might proceed in his own court against the authors or spreaders of ill³⁰ books within his diocese: but they did not know of any power the convocation had to do it: it did not so much as appear that they could summon any to come before them; and when a book was published with the author's name to it, the condemning it without hearing the author upon it, seemed contrary to the common rules of justice: it did³⁵ not seem to be a court at all, and since no appeal lay from it, it certainly could not be a court in the first instance." *Own Times*, vol. iv. p. 525.

“ My lords. I take this address very kindly from the convocation. You may depend upon it, that all I have promised, and all that I can do for the service of the church of England, I will do. And I give you this new assurance, that I will improve all occasions and oppor-⁵tunities for its service.”

Deinde dominus præses toti cœtui domus inferioris enarravit, se et fratres suos episcopos admodum conscios esse, quam noxiæ ac perniciosæ clausulæ in libris nuperine coram concilio expositis, latitarent, seque a juris¹⁰peritis informatos esse, delicta auctorum in propriis curiis judicialibus puniri debere, et ideo non expediens ipsis videri sese impræsentiarum hisce rebus immiscere. Postea dominus præses proposuit prolocutori nominare cœtum selectum domus inferioris convocationis, ad conveniendum¹⁵ cum cœtu selecto domus superioris ad inspicienda acta ambarum domuum convocationis durante recessu. Sed domus inferior huic proposito accedere recusavit.

Post duas deinde continuationes synodus 13. die Februarii virtute brevis regii dissolvebatur.

XXXIII.

Archiep. Cant.
THO. TENISON 7.

Anno Christi
1700.

Reg. Angliæ
GUL. III. 12.

The report of the committee of the lower house of convocation appointed for the examination of books lately published against the truth of the Christian religion, as to part of the matter to them referred, made on Thursday the twentieth of March, in the year of our Lord, junta, etc. M.DCC. as follows: viz.

UPON the perusal of the book and schedule hereunto¹⁰ annexed, laid before this committee by Mr. Vice-chancellor of Oxford on Tuesday the eleventh day of this

The report of the committee] In this convocation began the dispute between the two houses, the lower clergy claiming for themselves the right of making adjournments and holding sessions independent of the¹⁵ prorogations issuing from the president. These claims were supported by references to the constitution of the house of commons,—an analogy for which there was no foundation,—and led by natural consequence to practices not only unknown, but in direct opposition, to the established customs of all former synods. In truth, the two parties into²⁰ which the kingdom was now divided on questions of policy, though estranged and opposed to each other by the progress and the results of a revolution in the state, were yet placed in more direct hostility and furnished with more deadly weapons, when they met upon ecclesiastical grounds and in a convocation. The house of bishops was under the²⁵ influence of the court, and gradually entered into all the plans of toleration and comprehension recommended by the same principles that placed king William on the throne. The lower house appears to have contracted much of the spirit and opinions of the non-jurors, adopting rigid notions of government, both civil and ecclesiastical, which would³⁰ not admit of any compromise or abatement.

This difference of feeling and principle was brought to its crisis by the prorogations that had been constantly made since the year 1689,

instant March, this committee came to the following resolutions, ‘nemine contradicente,’ hereupon: viz.

Resolved first,

That in the judgment of the committee the said book is a book of pernicious principles, of dangerous consequence to the Christian religion, written on a design, as we conceive, and tending to subvert the fundamental articles of the Christian faith.

Resolved secondly,

That in the judgment of this committee the positions 10 extracted out of the said book, and therewith hereunto annexed, are, together with divers others of the like nature therein contained, pernicious, dangerous, and scandalous positions, and destructive of the Christian faith.

Resolved thirdly,

15

That to prevent the growth of these and the like pernicious principles, it is the opinion of this committee, that some speedy course ought to be taken for sup- when the lower house had elected Dr. Jane as their prolocutor, and had given the strongest indications of a settled opposition to the mea- 20 sures of the court. The lower clergy complained that at a period when the vigilance of the church was most especially required, and its whole government appeared to be in danger of being overthrown, it was debarred by the treachery or cowardice of its own members from the exercise of its most ordinary functions. In the convocation therefore 25 of the year 1700, having elected Dr. Hooper, dean of Canterbury, as their prolocutor, and directed their former champion Dr. Jane to present him in their name to the upper house, they resolved to claim the right of sitting without regard to the archbishop’s mandates. In their second session, held on the 25th of February, when the archbishop’s 30 schedule of prorogation was brought down to them, they still continued sitting, and after a debate on some points of no importance, adjourned to meet again in Henry VIIIth’s chapel, thus assuming to themselves the right of determining both the time and place of their future meetings. The sequel of this feud, a feud which terminated eventually in 35 the practical annihilation of synods, and has since appeared to thoughtful men to have justified the perilous result it had provoked, may be seen in considerable detail in the Complete History of Bishop Kennet, vol. iii. pp. 799–802, 842–855.

pressing this and all other books of the like mischievous nature and tendency.

Resolved fourthly,

That in order thereunto, it is also the opinion of this committee, that an humble representation of the pre-5 misses be forthwith laid by this house before the lords the bishops of the upper house, praying their lordships concurrence with these resolutions, together with their advice and directions, what effectual course may be taken to suppress these, and all other pernicious books, already 10 written against the truth of the Christian religion, and to prevent the publication of the like for the future.

A schedule of positions extracted out of the book herewith annexed, entitled, "Christianity not mysterious," and bearing the name of John Toland, printed at London 15 in octavo, anno Domini M.DC.XCVI. in which the author expressly says, as follows :

Pos. 1. page 80. §. XIV. he saith: " I conclude, that

To the complaints of the lower house, as mentioned in the proceedings, one other case may be added, not only as connected with a well-20 known work of a distinguished author, but still more as affording evidence of the nature and the extremity of the disputes carried on between the two contending parties. The lower clergy, wishing to make themselves at once understood and felt, delivered the following representation to the house of bishops :

25

" Whereas a book hath been lately published, entitled, ' An Exposition of the XXXIX Articles of the Church of England, by Gilbert, lord bishop of Sarum,' which the author declares to have passed the perusal of both the archbishops, and several bishops and other learned divines, and suggests their approbation of it; and whereas we think it our duty, as 30 much as in us lies, to secure the doctrines contained in those articles, from any attempts that may be made against them; we most humbly offer to your grace and your lordships the sense of this house, which is as follows :

" 1. That the said book tends to introduce such a latitude and diver- 35 sity of opinions, as the Articles were framed to avoid.

" 2. That there are many passages in the exposition of several articles, which appear to us to be contrary to the true meaning of them, and to other received doctrines of our church.

neither God himself, nor any of his attributes are mysteries to us for want of adequate ideas.”

Pos. 2. page 107. §. xxxiv. he saith: “No doubt on’t, as far as any church allows of mysteries, so far is it Antichristian, and may with a great deal of justice, tho’ little honour, claim kindred with the scarlet whore.”

Pos. 3. page 134. §. lx. he saith: “To speak freely, contradiction and mystery are but two emphatical ways of saying nothing.”

Pos. 4. page 39. §. xxxvi. he saith: “It evidently fol- 10

“ 3. That there are some things in the said book which seem to us to be of dangerous consequence to the church of England as by law established, and to derogate from the honour of its reformation.

“ All which particulars we humbly lay before your lordships, praying your opinion herein.” 15

To this representation the bishops, waiving for the time the atonement they had required for the contumacy of the other house, prepared the following answer:

“ 1. It is our opinion that the lower house of convocation has no manner of power judicially to censure any book. 20

“ 2. That the lower house of convocation ought not to have entered upon the examination of a book of any bishop of this church, without first acquainting the president and bishops with it.

“ 3. That the lower house of convocation’s censuring the book of the bishop of Sarum in general terms, without mentioning the particular passages on which the censure is grounded, is defamatory and scandalous. 25

“ 4. That the bishop of Sarum by his excellent ‘History of the Reformation’ approved by both houses of parliament, and other writings, hath done great service to the church of England, and justly deserves 30 the thanks of this house.

“ 5. That though private persons may expound the articles of the church, yet it cannot be proper for the convocation at this time to approve, and much less to condemn, such private expositions.”

The particularities of the charge against bishop Burnet’s book, 35 which the bishops insisted on receiving, were never delivered to them, and the convocation was prorogued by royal writ to the 7th of August, then to the 18th of September, and so on till both convocation and parliament were dissolved in the month of November 1701.

lows" (that is from his observations) "that faith is far from being an implicit assent to any thing above reason; that this notion directly contradicts the ends of religion, the nature of man, and the goodness and wisdom of God." 5

Pos. 5. page 162. §. XIX. having drawn a parallel of the ancient heathen, and (as he calls them) new coined Christian mysteries, he saith: "I could draw out this parallel much larger, but here is enough to show, how Christianity became mysterious, and how so divine an 10 institution did through the craft and ambition of priests and philosophers derogate into mere paganism."

The books of Toland considered and condemned by the lower house of convocation, the first of which was transmitted to them by the vice-chancellor of Oxford, were 'Christianity not mysterious,' the nature of 15 which may be conjectured from its title, and 'Amyntor, or a Defense of Milton's life,' which contained 'A catalogue of books attributed in the primitive times to Jesus Christ, his apostles and other eminent persons; with several important remarks and observations relating to the canon of Scripture.' The other book that excited the indignation of the house 20 of bishops, and induced them to affix a public notice to the doors of Westminster Abbey, was an 'Essay on the Balance of Power,' by Dr. Charles Davenant, published in 1701.

The bishops being apprehensive from a legal opinion obtained in 1689 that they had no power to censure books, consulted the most 25 eminent lawyers on the question. "Some were afraid and others unwilling to answer it. But sir Edward Northey, afterwards made attorney-general, thought the condemning books was a thing of great consequence, since the doctrine of the church might be altered, by condemning explanations of one sort, and allowing those of another; and 30 since the convocation had no license from the king, he thought that by meddling in that matter, they should incur the pains in the statute. So all further debate of this matter was let fall by the bishops." Burnet, O. T. vol. iv. p. 525.

See Kennet's Complete Hist. vol. iii. Des Maizeaux' Life of Toland, 35 p. 47. Chalmer's Biog. Dict. art. Toland. Davenant's Works by Whitworth, vol. iii. p. 323. An Expedient proposed &c. anno 1701 &c. Burnet, O. T. vol. iv. pp. 459. 519. Wake, MSS. Misc. 41.p. 23, &c.

A representation of the upper house of convocation of a book, called "The balance of power." [March 22.]

Whereas this day a book entitled, "Essays upon I. The ballance of power; II. The right of making war, peace, and alliances; III. Universal monarchy, &c." 5 was brought into the Jerusalem chamber, where his grace the archbishop of Canterbury, and the rest of the suffragan bishops of his province were assembled in convocation; in the 40th page of which book are these words: "Are not a great many of us able to point out several 10 persons, whom nothing has recommended to places of the highest trust, and often to rich benefices and dignities, but the open enmity, which they have, almost from their cradles, professed to the divinity of Christ?"

It is desired by the said archbishop and bishops, that 15 the author himself, whoever he be, or any one of the great many, to whom he refers, would point out to the particular persons, whom he or they know to be liable to that charge, that they may be proceeded against in a judicial way, which will be esteemed a great service to 20 the church; otherwise the above mentioned passage must be looked upon as a public scandal.

The answer of the archbishop and bishops to the representation of the lower house of convocation concerning Toland's and other books. [April 8.] 25

Upon our consulting with counsel learned in the law concerning heretical, impious, and immoral books, and particularly concerning a book of Toland's sent up to us from the lower house, we do not find how without a license from the king, which we have not yet received, 30

we can have sufficient authority to censure judicially any such books; but on the contrary we are advised, that by so doing both houses of convocation may incur the penalties of the statute of 25 Hen. VIII.

 XXXIV.

5

Archiep. Cant.
THO. TENISON 9.

Anno Christi
1702.

Reg. Angliæ
ANNÆ 2.

A representation from the lower house of convocation to the house of bishops, printed anno 1703. (Bodl. Libr. 4to T. 17. Jur. Wake MSS. misc. 41. p. 424.) 10

To the most reverend the lord archbishop of Canterbury his grace and the right reverend the bishops his suffragans,

The humble representation of the lower house of convocation.

May it please your grace and your lordships, 15

HAVING received a message from your grace by our prolocutor in the session December the 15th, by which we were encouraged to hope that against our next meeting with your lordships on February the 4th, sufficient powers might be procured for the joint dispatch of 20

A representation from] In the convocation which met at the beginning of the year 1702, the lower house marked their determination by appointing as prolocutor, Dr. Woodward dean of Sarum, at that time under prosecution by bishop Burnet, and proceeded to renew and perpetuate the strife with the bishops, by abandoning the ancient form of 25 registering an adjournment, describing it now as the act of their own prolocutor. Much discussion and discord followed, and no business

synodical business; we then thought it our duty to employ several of our members in preparing on our parts, during this long recess of your lordships, such heads of matter as being debated and approved by us, might properly be offered to your lordships' grave and wise⁵ consideration.

Accordingly we have duly weighed in our house the following articles, and do with all humility represent to your lordships:

That a general neglect of divers canons and constitu-¹⁰ tions now in force, doth (among other great inconveniences thence arising) tend to introduce such customs and usages, as may in time be interpreted to amount to a

was transacted. King William died on the 8th of March 1702, and with him expired the convocation; the lower house having vainly¹⁵ attempted to establish, that they had the right of sitting, as long as the parliament, after the commencement of a new reign. (Burnet, O. T. vol. v. p. 17.)

The archbishop's answer to this representation was as follows, "That an order had been given in the upper house, for the making out copies²⁰ of this representation, both for the present and absent bishops," and his grace trusted, "that they would make the proper use of it at all times, and especially at their visitations." A more complete answer noticing the several particulars in succession, was given by the archbishop in his speech delivered before the convocation in April 1704.²⁵ But the ancient feud continued and was carried into new forms of debate and discord. "The lower house in the first convocation of queen Anne's reign, made an address to the bishops that they might find an expedient for putting an end to those disputes that had stopped the proceedings of former convocations: the bishops resolved to offer³⁰ them all that they could, without giving up their character and authority; so they made a proposition, that in the intervals of sessions, the lower house might appoint committees to prepare matters, and when business was brought regularly before them, that the archbishop should so order the prorogations, that they might have convenient and sufficient time to sit and deliberate about it. This fully satisfied many³⁵ of that body; but the majority thought this kept the matter in the archbishop's power, as it was indeed intended it should: so they made another application to the bishops, desiring them to refer the points in

prescription, and thereby the authority and force of the said canons may be evaded, the clergy lose their undoubted rights, and be involved in fruitless contests and lawsuits with their parishioners.

That matter of great offence hath been administered 5 to pious Christians, and many evil consequences may arise, from the practice of such ministers who read not the common prayers distinctly, reverently and entirely, as by the rubric and by the 14th canon they are obliged to do, without either diminishing in regard of preaching 10 or in any other respects, or adding any thing in the matter or form thereof.

That there hath been a great neglect of bringing such infants as have been privately baptized, into the

question to the queen's decision." Failing in this, they addressed the 15 house of commons, craving their assistance, and petitioned the queen to grant them her protection. In the former case they obtained a general assurance of support, and in the latter no answer whatever was given, it being understood that none could properly be made which they would be glad to receive. Their next measure bearing the ap- 20 pearance of deference and submission, but designed probably to embarrass their opponents, was to draw up a declaration, that episcopacy was of divine and apostolical right, and to invite the upper house to concur with them in pronouncing it a settled maxim of the church. "But the bishops," says Burnet, "saw into their designs, and sent 25 them for answer, that they acquiesced in the declaration already made on that head in the Preface to the book of ordinations; and that they did not think it safe, either for them or for the clergy, to go further in that matter without a royal license." Burnet, O. T. vol. v. p. 69. Tindal, Contin. vol. iv. p. 590. 30

The parliament which this convocation accompanied, met on the 20th of October, 1702, and on the 27th of February, 1703, was prorogued to the 22nd of April following. This paper was prepared by a committee, according to the power recently conceded to the house, during the recess between December 15 and February 4. But their wish for 35 an open conference, in which matters might be debated on equal grounds between the two houses, was steadily resisted, and the hostility between the two parties became fixed and embittered. The whole kingdom was made to partake in the strife, and the dissensions between

church, to the intent that the congregation may be certified thereof, and the child be there received as one of the flock of true Christian people, as the rubric directs; and that the unjustifiable use of the form of public baptism in private houses, hath lessened the reverence 5 due to that holy office, and in some places hath given opportunity to persons to intrude into the administration of that holy sacrament, and occasioned those undue practices of mutilating the public form, and baptizing without the sign of the cross, and godfathers or godmothers. 10

That the remissness of churchwardens, in not making such provision for the administration of the sacrament of the Lord's supper, as the rubric and canons direct, hath in sundry cases given matter of offence to good Christians, and been the occasion of much indecency in the 15 celebration of that holy sacrament.

That the apostle's rule concerning decency and order in the public worship of God, and the directions of our church in the 18th canon, answerable to that rule, are in several churches of this province notoriously violated by 20 the irreverent and disorderly behaviour of those persons who presume to cover their heads in the church in the time of divine service, or who do not in kneeling, standing and other respects demean themselves in such manner, as is by that canon and the book of common prayer re- 25 quired; or who, by walking or talking or otherwise, disturb the service or sermon, or without any urgent or necessary cause, depart out of the church during the time of service or sermon.

That notwithstanding the exemplary care of many 30 the high church and the low church,—terms by which the two parties were now familiarly known,—divided with the wars on the continent the interest and animosity of the nation. See Account of the Proceedings of this Conv. (Bodl. 4to. P. 24. Jur.) The archbishop's answer to this representation is given in a pamphlet by Dr. Gibson, entitled, 'The 35 Complainer reproved.' (Bodl. 4to. P. 24. Jur.) Wake MSS. Misc. 41. p. 375, &c.

bishops in the admission of persons into holy orders, (for which we have great reason to bless God and to be thankful to their lordships,) yet to our grief, in some dioceses the conditions in that regard prescribed by the 33rd, 34th and 35th canons have not been observed. On 5 the contrary, the little caution used by some in granting, and by others in allowing of letters testimonial; the not insisting on true, certain and sufficient titles; the want of a strict and diligent examination of such as offer themselves to be ordained; and an unnecessary ordination of 10 persons, without either university degrees or education, continues to be just matter of complaint.

And it were further to be wished, that the ordinations of ministers might always be entered in the public registers of their respective dioceses, in so particular and 15 authentic a manner, as to afford sufficient evidence for the detecting such persons as forge letters of orders, and to provide against the inconveniences which may arise to the clergy, upon any loss of their letters of orders.

That frequent abuses have happened, to the great 20 scandal of the church and the jurisdiction thereof, by the neglect of the 103rd canon, which appoints, that before any license for the celebration of matrimony be granted, it shall appear to the judge, (by the oaths of two sufficient witnesses, one of them to be known to the judge himself, 25 or to some other person of good reputation then present, and known likewise to the judge,) that the express consent of the parents or parent, (if one be dead,) or guardians or guardian of the parties is thereunto had and obtained: as also by the irregular granting of licenses of 30 marriage, contrary to the true intent of the 102nd canon, which provides that one condition of every security taken upon granting any license be, that matrimony shall be celebrated in the parish church or chapel where one of the parties dwelleth, and in no other place: as likewise 35 by the practice of ministers, who (contrary to the express

prohibition of the 62nd canon) do under any pretence whatsoever join any persons in marriage at any time but only between the hours of 8 and 12 in the morning, or in any place but in the parish church or chapel where one of them dwelleth: and moreover by the evil custom of 5 lodging blank licenses in improper hands.

And we cannot but express our hearty concern, that notwithstanding the wise provision made by the laws ecclesiastical and civil against clandestine marriages, there should still be found persons, being, or pretending to be, 10 in holy orders, who frequently transgress the said laws, to the dishonour of the church, and the ruin of many families.

That persons excommunicated and not reforming themselves within three months, have not every six months en- 15 suing been openly denounced both in the parish church and in the cathedral of the diocese where they remain, in such manner as is prescribed by the 65th canon; for want of which public and repeated denunciation, the good ends proposed in that canon have been frustrated, and the 20 sentence of excommunication hath been rendered less awful and effectual than it ought to be.

That commutation of penance without the knowledge of the bishop, and the frequency of such commutations, even for slight sums and in improper cases, and the 25 private disposal of the money thence arising, without notifying the same to the congregation, are practices of very evil consequence, as they tend greatly to discourage churchwardens from prosecuting offenders, as they are insufficient for removing the scandal given to the church, 30 and for reforming the persons so allowed to commute, and are plainly repugnant to a constitution made in the year 1597, which forbids such abuses, under the penalty of three months' suspension to be inflicted by the bishop.

That the suffering of persons to instruct youth as 35 tutors or schoolmasters, without such license from the

ordinary, as is required by the act of uniformity and the 77th canon, hath given occasion and encouragement to several ignorant and disaffected persons to erect seminaries, wherein not only academical learning is pretended to be taught, to the prejudice of the two universities, but, 5 as we are informed and persuaded, such principles are also instilled into youth, as tend to perpetuate the schism we now labour under, and to subvert the established constitution.

That persons have been admitted to be chancellors or 10 officials, and as such to exercise ecclesiastical jurisdiction, who have not taken any degree in any university: the advancement of which persons, not qualified with degrees of schools, to offices of so great trust and authority, is, as we conceive, against the true intent and meaning of the 15 127th canon, as well as against the declared opinion of the archbishop and bishops in the year of our Lord 1571, that, “*Quivis cancellarius, commissarius et officialis erit institutus in legibus ecclesiasticis et civilibus, qui in scholis doctrinæ nomine gradum aliquem susceperit;*” and 20 doth manifestly tend to the discouragement of the study and profession of the civil and ecclesiastical laws, to the prejudice of the universities, and to the impairing of the dignity of those offices.

That the defective presentments of churchwardens and 25 the connivance of those, who by the 26th and 117th canons are empowered and required to punish such churchwardens as wilfully neglect their duty, have been one great cause of the present decay of church discipline, and neglect of the ecclesiastical jurisdiction; and that 30 churchwardens have been greatly discouraged from doing their duty in this respect by the remissness of ecclesiastical judges and their officers, in not prosecuting such matters and persons, as have at any time been presented to them.

35

That the credit and influence of the ecclesiastical juris-

diction, hath been much impaired by the corrupt practice of registers, in taking (contrary to the 135th canon) other or greater fees than such as were certified to the most reverend the archbishop of Canterbury, in the year 1597, and by him ratified and approved; and that great occasion 5 hath been given to their exactions in this point by the impunity with which they have been permitted to transgress the 136th canon, constituting and appointing, that every register shall place two tables containing the several rates and sums of all the said fees, one in the 10 usual place or consistory, where the court is kept, and the other in his registry; and both of them in such sort, as that every person, whom it concerneth, may without difficulty come to the view and perusal thereof, and take a copy of them; and that registers offending against the 15 said canon shall be suspended from the execution of their office.

That the suffering the seal of any jurisdiction to be kept by any other person, but either the judge himself or his lawful substitute, exercising jurisdiction for him, (contrary 20 to the 124th canon,) hath occasioned many clandestine and corrupt practices, whereby ecclesiastical judges have been much defrauded, their authority abused, and the acts and proceedings of their courts defamed and vilified. And that like inconveniences have happened by sending 25 out processes of 'quorum nomina,' without first expressly entering the names of all such, as thereby are to be cited, and a subscription of the said processes and names, by the judge or his deputy; which circumstances are directed and required by the 120th canon. 30

That many great inconveniences have ensued, and may hereafter arise, by the neglect of registers, in not causing all testaments exhibited into their offices, to be registered within a convenient time, according to the direction given in the 134th canon, as also by the non-observance of the 35 126th canon, which orders and enjoins, that all such pos-

sessors and exercisers of peculiar jurisdiction, as have no known nor certain registers nor public place to keep their records in, shall once in every year exhibit into the public registry of the bishop of the diocese, or of the dean and chapter, under whose jurisdiction the said peculiars are, 5 every original testament of every person in that time deceased, and by them proved in their several peculiar jurisdictions, or a true copy of every such testament, examined, subscribed and sealed by the peculiar judge and his notary. 10

That the exacting of excessive fees for collations and institutions, and particularly the obliging the clergy at their institutions to pay great and unreasonable fees to the bishop's officer for sequestration and relaxation, where there are several chapels of ease under one mother 15 church, are a great and very oppressive burden upon the clergy.

That from the 137th canon, concerning fees to be paid for shewing letters of orders and other licenses, occasion hath been taken unnecessarily to multiply instruments, 20 and to demand of the clergy at visitations, fees for more instruments than they had or were bound to exhibit; and contrary to the express words of that canon, whole fees for such instruments have been demanded and paid more than once in the time of the said bishop.

That great trouble and charge have been occasioned 25 to several ministers, through the default and misbehaviour of sub-collectors, and other officers employed in receiving of tenths: who have either demanded and taken arbitrary and excessive fees in discharge of such tenths as have not 30 been paid in time, or in prospect of some undue advantage, have suffered tenths to lie long in arrear, to the prejudice of succeeding ministers, who by this neglect stand often charged with the debts of their predecessors.

That great encroachments have been made upon the 35 rights and possessions of the church, by the general neglect

of procuring and preserving true notes and terriers of glebe lands and other possessions belonging to churches, as is ordained by the 87th canon.

That due care hath not been taken to observe that statute (29 Car. II. c. 8.) which enacts, that every arch-5 bishop, bishop, dean and chapter shall cause every lease or grant, wherein any augmentation for the use of any vicar or curate is made, to be entered in a book of parchment to be kept by their registers; and that the said entry being examined by the respective archbishop, 10 bishop, dean and chapter, and by them attested in the said book to be a true copy, (and that the augmentation was intended for such use,) shall be as a record, a copy whereof proved by witnesses shall be evidence at law: for want of which care, many vicars and curates may be 15 deprived of the benefit intended them by that wholesome and charitable law.

That in some late editions of the Holy Bible and of the Liturgy of the church of England, several gross errors have been committed. 20

This house had also intended to have offered to your lordships a representation, (long since prepared by their committee, and which, had it not been for your lordships' long recess, would have been timely laid before you,) concerning the open immorality and profaneness of the 25 stage, and of the insufferable liberty there taken to expose sacred things and persons; which hath given just matter of scandal and grief to all serious Christians, and hath been one chief occasion of that corruption of manners and contempt of religion, which at present prevail. 30 But they find themselves happily prevented in this instance by the pious care of her majesty, in the late order given for repressing and restraining such great enormities for the future. They submit it however to your lordships' great wisdom and godly concern for religion, whether this 35 house may not be permitted to join with your lordships

in an address to her majesty, expressing our humble thanks for the seasonable interposition of her royal authority, towards remedying these licentious practices, and our earnest desire and prayer that it may be effectual thoroughly to suppress the same. 5

May it please your grace and your lordships :

These articles we humbly lay before your lordships, in hopes that some at least of the grievances therein represented, may appear to your lordships (as all of them do to us) worthy of present deliberation and redress. 10

We have chosen to offer them in general, without specifying on each head the particular facts on which they are grounded; as judging this method of application most decent, and most agreeable to ancient precedents. We shall be ready nevertheless to bring in due form 15 special proof of these general suggestions, wherever it shall be thought wanting, and whenever your lordships shall be pleased to demand it.

The lower clergy beg leave to represent to your grace and your lordships, that among many other encroachments 20 of the dissenting teachers upon the office and rights of the clergy, their frequently presuming to administer the holy sacrament of baptism in private non-licensed houses, is one great abuse of very ill consequence, no ways, as we conceive, warranted or countenanced by the act for ex- 25 empting protestant subjects dissenting from the church of England from the penalty of certain laws &c. commonly called the act of toleration. We humbly therefore pray that your lordships would be pleased to take this matter into your grave and wise consideration, and endeavour by 30 all proper means to put a stop to such bold intrusions

upon the rules and discipline of the church by law established.

We cannot without great concern observe how the numbers of non-licensed schools and seminaries are multiplied, and the danger arising from their daily increase; 5 and under a deep sense of what may be the fatal consequence of such irregular societies as give no security to church or state, and which, we have reason to believe, are labouring the subversion of both we think it our duty at this time most earnestly to beseech your lord- 10 ships that you would please to use your utmost authority and interest for the suppressing such seminaries, and thereby prevent the growth of popery, schism, and sedition.



XXXIV*.

15

Archiep. Cant.
THO. TENISON 12.

Anno Christi
1705.

Reg. Angliæ
ANNÆ 4.

A letter of the lower house to the archbishop and bishops about books and writings. [Febr. 19.]

To the most reverend the president, and the right reve- 20 rend the bishops in convocation assembled.

THE lower house of convocation think it becomes them to remind your lordships of a motion formerly made by them concerning a bill “for the more easy and speedy recovery of church rates,” and to pray your lord- 25

A letter of the lower house] The session which began in the autumn of 1704 was remarkable only for the increased asperity of the communications made by the lower house to the house of bishops, and the necessity at last imposed upon the latter of refusing to give any answers. In this unequal combat the bishops in general shewed great prudence 30 and forbearance, but bishop Burnet, whose impetuous temper had been

ships, that till such a bill can be obtained, your lordships would use your best endeavours towards preventing those dilatory and expensive methods of proceeding in courts ecclesiastical, which have been so much complained of on that occasion. 5

They have likewise taken into consideration the representation of grievances formerly offered to your lordships, together with the speech of your grace relating thereunto; and are much concerned to find, that that representation, tho' containing sundry proposals of great im-¹⁰portance, as they conceive, towards reviving the discipline of the church by a due execution of the canons already in force, bath not yet had its desired effect.

In the mean time they think it proper to observe to

relieved from all restraints by the attacks that had already been made ¹⁵ upon him, gave great offence in a charge delivered before the clergy of his diocese, and afterwards printed, by speaking of the lower house as enemies to the bishops, to the queen, and to the nation. This they resented, by calling upon the upper house to "interpose their authority," and to obtain for them "some speedy and sufficient repa-²⁰ration," and placed that paper, together with two other papers of remonstrance, on the table of the upper house on the 14th of February, 1705. On the same day the archbishop solemnly informed them that "it was very irregular to hold intermediate sessions, and admonished them to hold no more such sessions, as being a violation of the pre-²⁵sident's right, and contrary to the constant custom of convocation." To this the lower clergy answered, respectfully declining to comply with the archbishop's injunction, if it were intended as a paternal admonition, but protesting against it as void and of no effect in law, if it were intended as a judicial act. The convocation was prorogued by the ³⁰ archbishop on the 15th of March, after a speech in which he vindicated bishop Burnet, replied to other groundless complaints, and assured the clergy that the bishops were "far from affecting arbitrary power, but that they could not give up their just authority over the lower clergy in convocation; and that they had forborne to exercise it in tenderness ³⁵ to such as were engaged in those new measures, and in hopes that time and consideration would bring them back to their duty and obedience." Gibson's Compl. further reproved, p. 29, &c. (Bodl. 4to. P. 24. Jur.) Burnet, O. T. vol. v. p. 202. Wake MSS. Misc. 41. p. 410.

your lordships, that notwithstanding her majesty's pious care to repress and restrain the great enormities of the stage, for which the then lower house moved your lordships without success, that the humble thanks of the convocation might be given to her majesty; yet they 5 find still great reason to complain of the immorality and profaneness of the stage, of which there is a fresh flagrant instance in a profane prologue lately spoken at the opening of the new theatre in the Haymarket, and since printed and published. 10

They do also look upon themselves as in duty bound to complain to your lordships of the daring insults upon the clergy, the universities, and the constitution itself, continually made by the licentious writers, particularly by

The convocation met again on the 25th of October, 1705, and having 15 refused to concur in the address to the throne which had been drawn up by the bishops, or to propose any amendments short of the substitution of a new address composed by their own body, laid themselves open to public censure, and eventually to the expressed displeasure of the queen. "A stop was put to all further communication between the 20 two houses. The lower house upon this went on in their former practice of intermediate sessions, in which they began to enter upon business, to approve of some books, and to censure others.— The archbishop had prorogued them to the 1st of March; when that day came, the lower house was surprised with a protestation, 25 that was brought to the upper house by a great part of their body, who being dissatisfied with the proceedings of the majority, and having long struggled against them, though in vain, at last drew up a protestation against them." They were considering how to shew their resentment, when a more serious mortification followed. 30 The archbishop read a letter from the queen, expressing her surprise and concern at the continued differences between the two houses, her resolution to maintain her supremacy and the due subordination of presbyters to bishops, and her assurance that in acting on this principle the bishops should receive her favour and protection, which also should 35 not be wanting to any of the clergy, as long as they were true to the constitution and dutiful to herself, and their ecclesiastical superiors. Confounded at this unexpected reprimand, and finding that they had only met for the purpose of being prorogued, they abruptly withdrew.

the authors of the "Review" and "Observator;" and to pray your lordships' concurrence in an humble representation to her majesty of this great grievance and of the mischiefs, which must redound to our holy church and religion, if such open assaults upon our order, upon the 5 places of our education, and upon our legal establishment shall continue to be made with impunity.

As likewise to inform your lordships of the scandal given to all good Christians by an assembly of sectaries, under the name of Unitarians, publicly held in the city 10 of London, the teacher whereof is notoriously known to have been convicted of denying the divinity of our blessed Saviour.

And moreover to acquaint your lordships with the late lewd and profane writings of Edmund Hickeringill, rector 15 of St. Mary's Colchester, which have brought so great

One of the books that received the public commendation of the lower house during this session, was Wall's History of Infant Baptism.

The Observator was a collection of scurrilous and licentious papers by John Tutchin, who had been found guilty of high crimes and misde- 20 meanours in the reign of James the Second, and narrowly escaped the punishment of treason in the time of queen Anne.

The Unitarian preacher denounced in this paper was Mr. Emlyn, the friend of Whiston and Dr. S. Clarke, who belonged properly to the party called high Arians, had already been convicted and punished in 25 Dublin for his heretical opinions, and took henceforth an active part in the Trinitarian controversy. He was denounced again in the convocation of 1711, but without any practical consequences.

The book by Hickeringill, to which reference is more especially made, is entitled, "Priestcraft, its character and consequences," and richly 30 deserves the condemnation it met with. (Bodl. Pamph. 259.)

The plan of translating the English liturgy, and returning to apostolical succession by means of English ordinations—a plan earnestly recommended to his countrymen and other continental courts by Dr. Grabe—was adopted at this time by the king of Prussia, and made the 35 subject of a negotiation between his minister and archbishop Tenison. The liturgy was translated into German, but the rest of the plan failed, owing probably to the supineness of the queen's government in such matters, and the attention they naturally paid to their own intrigues and

scandal upon our church and holy order. And they must at the same time declare their grateful sense of the pastoral vigilance and exemplary zeal of the right honourable and right reverend the present lord bishop of London, of which he hath given constant proofs in 5 endeavouring to bring such offenders to condign punishment; but hath met with insuperable difficulties therein; the removal of which by such methods, as may be effectual, doth, in the opinion of this house, highly deserve the mature consideration of this provincial synod. 10

Nor can they omit taking notice of the present endeavours of several reformed churches to accommodate themselves to our liturgy and constitution, mentioned in the late form of an address sent down by your lordships. They are very desirous of knowing your lordships opinion, 15 in what manner it may be proper for this convocation,

dangers. (Godwin, de Præsul. art. Tenison. Chalmers, Biog. Dict. art. Grabe. Life of archbishop Sharp, pp. 408, 428, &c.)

But the most important notice in this paper is of the sermon preached by Mr. Hoadly before the lord mayor of London, in which he recom- 20 mended in strong language the principles of the late revolution. He received a compensation, more than sufficient in his opinion to make amends for the censure of the lower clergy, in the vote that passed the house of commons in 1709, after the publication of his book on civil government, when they also addressed the queen, praying that some 25 dignity in the church might be bestowed upon him. This notice however may be considered as laying the foundations of that hostility which afterwards displayed itself in the Bangorian controversy, one of the most fierce and protracted contests that the reformed church of England has ever witnessed among its own members. "From the date of this ser- 30 mon," says Hoadly in 1754, when bishop of Winchester, "a torrent of angry zeal began to pour out itself upon me, which, though for the present very disagreeable, yet opened a way to such explications of the doctrine of it, and reasonings about it, as have produced what at the end makes me not to repent of having preached it." (Pref. to Vol. of Scrm.) 35

See Kennet's Account of Proceedings, &c. (Bodl. 4to. P. 24. Jur.) Burnet, O. T. vol. v. p. 254. Tindal, Contin. vol. iv. p. 733. and Pamph. by Kennet, Gibson, Atterbury, &c. Whiston's Account of the Convoc. p. 31. Wake MSS. Misc. 41. p. 261, &c.

with her majesty's leave and encouragement, to express their great satisfaction to find in them such good dispositions, and their readiness to maintain and cherish such a fraternal correspondence with them, as may strengthen the interest of the reformed religion against 5 the common enemy.

They do further propose to your lordships' consideration, what fit methods may (with the same leave and encouragement) be taken by this synod, for inviting and inducing the pastors of the French protestant churches 10 among us to use their best endeavours with their people for an universal reception of our liturgy; which hath had the approbation of their most eminent divines, hath been long used in several of their congregations within this kingdom, and by her majesty's special influence hath 15 been lately introduced into the French congregation held in the chapel near her royal palace.

They do, in the last place, earnestly desire your lordships, that some synodical notice may be taken of the dishonour done to the church by a sermon preached by 20 Mr. Benjamin Hoadly at Saint Lawrence Jewry, Sept. 29, M.DCC.V. containing positions contrary to the doctrine of the church, expressed in the first and second parts of the homily against disobedience or wilful rebellion.

These several heads of information and complaint they 25 are ready to make good by special proofs, whenever your lordships shall be pleased to demand them.

XXXV.

Archiep. Cant.
THO. TENISON 16.

Anno Christi
1710.

Reg. Angliæ
ANNÆ 9.

Convocatio prælatorum et cleri provinciæ Cantuar.

PRÆLATI et clerus provinciæ Cantuar. per breve regium dat. Septemb. 27. ad vicesimum quintum mensis Novemb. sequentis summonebantur.

The queen's license to both houses of convocation.

Ann, by the grace of God queen of Great Britain, France, and Ireland, defender of the faith, etc. Whereas 10 in and by one act of parliament made at Westminster in the five and twentieth year of the reign of our late

Convocatio prælatorum] The convocation of the year 1707 was memorable for the disappearance of the prolocutor, and his subsequent submission, for the further letter of the queen, in which the offenders are 15 threatened with punishment, and for the appeal made by the archbishop to the clergy at large respecting the contumacious conduct of the lower house. (See Doc. Ann. vol. ii. p. 359.)

The convocation of 1709 was summoned and returned as usual, but was not opened during that session of parliament; the factious spirit 20 of the lower house, which, though somewhat abated, was still prevailing, being intercepted by successive writs of prorogation.

But in the year 1710 a new and important æra opened in the history of parties. The public mind had become wearied with the existing government, the case of Sacheverell had tended to awaken the latent spirit 25 of toryism, the new favourite had obtained a predominant influence at court, the Harley administration was suddenly announced, and a fresh parliament was summoned. The convocation met on the 25th of November, and Dr. Atterbury, the eloquent and vigorous asserter of the rights of the lower house, was chosen prolocutor by a large majority 30 in preference to Dr. Kennet, who had shewn himself one of his most skilful and most successful opponents. The ample powers granted by

royal predecessor, king Henry the VIIIth, reciting, that where the king's humble and obedient subjects, the clergy of this realm of England, had not only acknowledged according to the truth, that the convocation of the same clergy was always, had been, and ought always to be assembled only by the king's writ, but also submitting themselves to the king's majesty, had promised 'in verbo sacerdotii,' that they would never from henceforth presume to attempt, allege, claim, or put in ure, enact, promulge, or execute any new canons, constitu-¹⁰tions, ordinances provincial, or other, or by whatsoever other name they should be called, in the convocation, unless the king's most royal assent and license might to them be had, to make, promulge, and execute the same, and that his majesty did give his most royal assent and¹⁵ authority in that behalf; it was therefore enacted by authority of the said parliament, according to the said submission and petition of the said clergy, amongst other

the queen, and the readiness with which the convocation entered upon its business, imply an expectation that the change, which had taken²⁰ place in the relative position of the two parties, had put an end to former animosities, and would prevent the occurrence of any further difficulties. This vain expectation, originating in the sanguine and ambitious mind of Atterbury, was adopted by the newly created minister; and the queen's license was issued without consulting the archbishop²⁵ and his brethren, and even without observing the ancient provisions for a veto in favour of the archbishop. "He was not named the president of the convocation," says bishop Burnet, (*O. T.* vol. vi. p. 51.) "as was usual in former licenses; in which also the archbishop's presence and consent alone was made necessary, except in case of sickness, and then³⁰ the archbishop had named some bishops to preside as his commissaries: and in that case the convocation was limited to his commissaries; which still lodged the presidentship and the negative with the archbishop: this was according to the primitive pattern, to limit the clergy of a province to do nothing without the consent of the metropolitan; but it³⁵ was a thing new and unheard of, to limit the convocation to any of their own body who had no deputation from the archbishop."

After an explanation had been received on these important points,

things, that they, ne any of them should from henceforth enact, promulge, or execute such canons, constitutions, and ordinances provincial or synodal, upon pain of every one of the said clergy doing contrary to the said act, and being therefore convict, to suffer imprisonment, and make 5 fine at the king's will: and further by the said act as it is provided, that no canons, constitutions, or ordinances should be made or put in execution within the realm of England by authority of the convocation of the clergy, which should be contrariant and repugnant to the king's 10 prerogative royal, or the customs, laws, and statutes of the said realm of England; any thing in the said act to the contrary thereof notwithstanding: and lastly it is also provided by the said act, that such canons, constitu- 15 tions, and ordinances provincial or synodal being then already made, which were not contrariant nor repugnant to the laws, statutes, and customs of the said realm of England, nor to the damage or hurt of the king's prerogative royal, should be still used and executed, as they

committees were formed, and the houses proceeded to consider the 20 questions referred to them by the queen. But the genius of Atterbury prevailed, and a representation of the present state of religion, drawn up by him, and presented to the bishops for their concurrence, was the occasion for the renewal of discord. The papers accordingly, that were provided in obedience to the queen's instructions, were none of them 25 adopted by the joint consent of the two houses.

But a new and important topic, calling them away from their differences, and enabling them in some measure to act in concert, was now offered in the bold and contumelious conduct of Mr. Whiston, in defending the opinions, for which he had been expelled from the uni- 30 versity of Cambridge, and dedicating his defence to the convocation. The doubts that arose as to the powers of the synod in such cases may be seen from the answers given by the judges. "Eight of the judges," says bishop Burnet, "with the attorney and solicitor general [Northey and Raymond] gave their opinion that we had a jurisdiction and might 35 proceed in such a case.—Four of the judges were positively of a contrary opinion, and maintained it from the statutes made at the reformation. The queen sent both opinions to the archbishop to be laid

were after the making of the said act, till such time as they should be viewed, searched, or otherwise ordered and determined by the persons mentioned in the said act, or the more part of them, according to the tenor, form, and effect of the said act, as by the said act, among 5 divers other things, more fully and at large it doth and may appear; know ye, that we for divers urgent and weighty causes and considerations, us thereunto especially moving, of our especial grace, certain knowledge, and mere motion, by virtue of our prerogative royal, and 10 supreme authority in causes ecclesiastical, have given and granted, and by these presents do give and grant, full, free, and lawful liberty, license, power, and authority unto the most reverend father in God Thomas, archbishop of Canterbury, primate and metropolitan of all 15 that part of Great Britain called England, and to the rest of the bishops of the province of Canterbury, and to all deans of cathedral churches, archdeacons, chapters, and colleges, and to the whole clergy of every several

before the convocation; and without taking any notice of the diversity 20 between them, she wrote, that there being no doubt to be made of our jurisdiction, she did expect that we should proceed in the matter before us." Other doubts having arisen, the bishops resolved to begin where, by the queen's license, they had an indisputable authority. They drew out some propositions from Whiston's book, which seemed plainly 25 to be the reviving of Arianism, and censured them as such. In this censure, with the exception only of one proposition, the lower house concurred, and the paper was presented to the queen for her assent; but after various applications for the return of it, it was understood that the royal assent would not be given; and Whiston, though he 30 persisted in his heretical opinions, and gave them still wider currency, was allowed to escape without any synodical condemnation.

On the 12th of June 1711, the queen terminated the session at once of the convocation and the parliament.

Burnet, O. T. vol. vi. pp. 55. 122. Tindal, Contin. vol. iv. p. 207. 35 Whiston's Account of the Convoc. (Bodl. 8vo. K. 98. Linc.) Comp. the License at No. XXXI*. Wake MSS. Misc. 42. p. 79, &c. Gen. Dict. art. Atterbury.

diocese within the said province, that they the said archbishop of Canterbury, and the rest of the bishops of the said province, or the greater number of them, whereof the said archbishop of Canterbury, or in his absence, the reverend father in God Henry, bishop of London, 5 or in both their absences, the reverend father in God George, bishop of Bath and Wells, to be one, and the rest of the clergy of this present convocation within the said province of Canterbury, or the greater number of them shall and may from time to time, during this present 10 parliament, propose, confer, treat, debate, consider, consult, and agree of and upon such canons, orders, ordinances, and constitutions, as they the said archbishop of Canterbury, and the rest of the bishops of the same province, or the greater number of them, whereof the 15 said archbishop of Canterbury, or in his absence, the said bishop of London, or in both their absences, the said bishop of Bath and Wells to be one, and the rest of the clergy of this present convocation within the said province of Canterbury, or the greater number of them 20 shall think necessary, fit, and convenient for the honour and service of almighty God, the good and quiet of the church, and the government thereof, as by law established, to be from time to time observed, performed, fulfilled, and kept as well by the archbishops of Canterbury, the 25 bishops and their successors, and the rest of the whole clergy of the said province of Canterbury in their several callings, offices, functions, ministries, decrees, and administrations, and also by all and every judges of the said archbishop's courts, guardians of spiritualities, chan- 30 cellors, deans and chapters, archdeacons, commissaries, and their inferior ministers whatsoever of the same province of Canterbury in their and every of their distinct courts, and in the order, manner, and form of their and every of their proceedings, and by all other persons with- 35 in the said part of Great Britain called England, as far as

lawfully being members of the said churches may concern and oblige them; and further to confer, treat, debate, consider, consult, and agree of and upon such other points, matters, causes, or things, as we from time to time shall deliver, or cause to be delivered to the said arch-5 bishop of Canterbury in writing under our sign manual or privy signet, to be debated, considered, consulted, and agreed upon. And we do also by these presents give and grant to the said archbishop of Canterbury, and to all deans of cathedral churches, archdeacons, chapters, 10 and colleges, and the whole clergy of every several diocese within the said province, full, free, and lawful liberty, license, power, and authority, that they the said archbishop of Canterbury, and the rest of the said bishops of the same province, or the greater number of them, 15 whereof the said archbishop of Canterbury, or in his absence, the said bishop of London, or in both their absences, the said bishop of Bath and Wells to be one, and the rest of the clergy of this present convocation within the said province of Canterbury, or the greater 20 number of them, all and every the said canons, orders, ordinances, constitutions, matters, causes, and things so by them from time to time proposed, conferred, treated, debated, considered, consulted, and agreed upon, shall and may set down in writing in such form, as heretofore 25 has been accustomed, and the same so set down in writing to exhibit and deliver, or cause to be exhibited and delivered unto us, to the end that we, upon mature deliberation by us to be taken thereupon, may allow, approve, confirm, and ratify, or otherwise disallow, anni-30 hilate, and make void such and so many of the said canons, orders, ordinances, constitutions, matters, causes, and things, as shall be by force of these presents considered, consulted, and agreed upon, as we shall think fit, requisite, and convenient. Provided always that the 35 said canons, orders, ordinances, constitutions, matters, or

things, or any of them, so to be considered, consulted, or agreed upon, as aforesaid, be not contrary or repugnant to, nor tend to make any alterations in the doctrine, discipline, or government of the church of England, as established by any act or acts of parliament made in 5 England, and now being in force. Provided also, and our express will, pleasure, and commandment is, that the said canons, orders, ordinances, constitutions, matters, and things, or any of them, so to be by force of these presents considered, consulted, or agreed upon, shall not be 10 of any force, effect, or validity in the law, but only such, and so many of them, and after such time, as we by our letters patents under our great seal of Great Britain shall allow, approve, and confirm the same; any thing before in these presents contained to the contrary thereof in 15 any wise notwithstanding. In witness whereof we have caused these our letters to be made patents. Witness ourself at Westminster the 23^d day of January, in the ninth year of our reign.

Per ipsam reginam.

20

WRIGHTE.

The queen's license and heads of business to the convocation.

ANNE R.

MOST reverend father in God, our right trusty and right entirely beloved counsellor, we greet you well. 25 Whereas by our royal license to the present convocation of the province of Canterbury we have, among other things, empowered and authorized them to confer, treat, debate, consider, consult, and agree of and upon such points, matters, causes, and things, as we from time to 30 time should deliver, or cause to be delivered to you in writing under our sign manual or privy signet, to be debated, considered, consulted, and agreed upon; we do accordingly hereby transmit unto you the heads of such

matters, as we think proper for the consideration of the said convocation, which are as follow :

The drawing up a representation of the present state of religion among us, with regard to the late excessive growth of infidelity, heresy, and profaneness. 5

The regulating the proceedings in excommunications, and reforming the abuses of commutation money.

The preparing a form for the visitation of prisoners, and particularly condemned persons. For admitting converts from the church of Rome, and such as shall 10 renounce their errors. For restoring those, who have relapsed.

The establishing rural deans, where they are not, and rendering them more useful, where they are.

The making provision for preserving and transmitting 15 more exact terriers, and account of glebes, tithes, and other possessions and profits belonging to benefices.

The regulating licenses for matrimony according to the canon, in order to the more effectual preventing of clandestine marriages. 20

All which points, matters, and things we do hereby direct to be debated, considered, consulted, and agreed upon by the said convocation, pursuant to our license aforesaid. And so we bid you heartily farewell. Given at our court at St. James's the 29th day of January, 25 M.DCC.X. in the ninth year of our reign.

By her majesty's command.

DARTMOUTH.

Report from the committee of the lower house about public charities. [March 2.]

30

'Tis the opinion of this committee, that an humble application be made to his grace and the lords the bishops, desiring his grace and their lordships, that they

would be pleased in such manner, as they shall judge most effectual, to recommend to the archdeacons, and others having jurisdiction in their respective dioceses, to use the best of their skill and authority with the ministers and churchwardens of the respective parishes, that 5 all charities, given or to be given in perpetuity, be fairly entered in the register books of each parish, to which such charities belong; and also that copies of the said entries be transmitted to the bishops of each diocese respectively, to be inserted in their lordships' registers; 10 and also that a table of such charities be hung up in the several churches, to the end that a grateful remembrance of the several benefactors may be continued to posterity, and others may be incited to follow their good examples. 15

'Tis the opinion of this committee, that the charitable design of divers pious persons of providing libraries proper for the use of the poorer clergy, doth well deserve the encouragement and assistance of this synod.

The report of the committee of both houses about excommu- 20 nications, and commutations of penance. [March 7.]

THE committee of the lords the bishops, and some members of the lower house of convocation, to whom it was referred to consider of the second head of matter, proposed by her majesty under her sign manual to the 25 consideration of the president, and two houses of convocation, namely the regulating the proceedings in excommunication, and reforming the abuses in commutation of penance, did accordingly meet in the Jerusalem chamber, and came to these following resolutions: 30

I. It is the opinion of this committee, that the best and most effectual methods for regulating the proceedings in excommunication will be the obtaining an act of parliament for a writ 'De contumaci capiendo' in cases, which

do not directly concern the Christian faith, or reformation of manners, instead of the writ ‘De excommunicato capiendo;’ and they are further of opinion, that this matter should be laid before her majesty.

II. It is the opinion of this committee, that some method ought to be taken to oblige every ecclesiastical judge not to pronounce or decree the sentence of excommunication against any party, till certain days after admonition given to the party offending, and notes in writing sent and delivered to the minister or curate of the parish, wherein the party offending does then inhabit or reside; that so the said minister or curate may advise and exhort the said party to submit to the courts, and so to avoid the highest censure of the church, being made sensible of the spiritual and temporal consequences of it. 15

III. It is the opinion of this committee, that no commutation of penance be hereafter accepted or allowed by any ecclesiastical judge, without an express consent given in writing by the bishop of the diocese, or other ordinary having exempt jurisdiction, or in case of the absence or too great distance of the bishop, or other such ordinary, then by some one or more ecclesiastical person or persons, delegated or duly approved to that purpose; and that no sum of money given or received for any commutation of penance, shall be disposed of to any use, without the like consent of the bishop, or other such ordinary; and that a register be kept in every ecclesiastical court of all such commutations, and of the particular uses, to which the said money has been applied; and that the said account be audited every year by the bishop, or other ordinary. 25 30

An additional clause to the first article.

Instead of meddling with the statute ‘De excommunicato capiendo,’ or making any change in that particular, it is proposed, that a short bill be drawn to extend the 35

act 27 Hen. VIII. c. xx. which relates to the subtraction of tithes only, to such other cases, as shall be thought needful; and that ecclesiastical judges be thereby empowered to certify persons in those cases contumacious either to one privy counsellor, or to two justices of the peace, as by that act is required, in order to their imprisonment, 'till they shall find a sufficient surety to be bound for them, that they will give due obedience to the process, proceedings, decrees, and sentences of the ecclesiastical court.

10

A report of the committee of both houses about terriers, and account of glebes, tithes, and other profits belonging to benefices.

THE upper house having considered the report made from the committee appointed to consider that part of her majesty's letter, which relates to the making provision for preserving and transmitting more exact terriers, and accounts of glebes, tithes, and other possessions and profits belonging to benefices, after mature consideration had of that matter, came to the following resolutions :

20

I. That a calendar be made by every register or his deputy of the dates of all terriers remaining in the several offices or registries within this province, belonging to any parochial church or chapel, and delivered to the bishop of the diocese attested by the said registers or their deputies respectively, within one year after the ratification of the constitutions.

The lower house have maturely considered the paper relating to terriers sent down by your lordships marked num. iii. and have agreed unto it with the following amendments : [April 18. M.DCC.XI.]

I. The first article or paragraph they agree to without any amendment.

II. That where a full and exact terrier, or account of any parochial church or chapel, and the rights thereof, and of the minister thereof, and of the parish clerk hath not been delivered to the bishop within seven years last past, the minister and churchwardens of every parish, as well exempt as not exempt, shall make a true and perfect inventory, terrier, and account of the same within one year next after the ratification of these constitutions, according to such directions, as shall be given by the bishop of the diocese for that purpose. And the churchwardens shall deliver the same into court, together with an indented copy thereof, both the one and the other attested under their own hands, together with the hand of the minister, at the next visitation, that shall be held for the archdeaconry after the expiration of the said year; and the register for the archdeaconry shall return the same to the bishop of the diocese within one month next after the said visitation (if he shall then be within the diocese, or otherwise within one month after his first coming into it) upon pain of canonical censures and punishments to be inflicted upon every churchwarden and register, who (after canonical admonition) shall neglect or refuse to conform themselves to this constitution.

II. The second article they desire may be thus amended.

That where a full and exact terrier belonging to any parochial church or chapel, hath not been deposited in the bishop's office within seven years last past, the minister and churchwardens of every such church or chapel, as well exempt as not exempt, shall make a full and exact terrier within one year next after the ratification of these constitutions, according to such direction, as the proper ordinary shall give for that purpose; and the churchwardens shall deliver the same into court, together with an indented copy thereof, both the one and the other attested under their hands, together with the hand of the minister, at the next visitation, that shall be held after

the expiration of the said year by the bishop, or other ordinary having exempt jurisdiction; and the proper register having compared and attested the said copies, shall within two months after the said visitation deliver back one copy to the said churchwardens, to be by them deposited in the public chest, where the writings of the parish or chapel are by law to be deposited, and shall deposit the other in the register of the ordinary, at whose visitation the said terrier was exhibited: which ordinary (if exempt) shall return an attested copy of the same into the registry of the bishop of the diocese, upon pain of canonical censures and punishments to be inflicted on every such minister, churchwarden, and register, who after canonical admonition shall refuse or neglect to conform themselves to this constitution. And that at the same time that the aforesaid terrier is exhibited by the churchwardens, the minister shall exhibit an account of all other rights and incumbrances, profits and emoluments belonging to his church and benefice, together with an indented copy thereof signed by himself, the churchwardens, and some of the most ancient and knowing inhabitants; both which copies shall be attested by the register, and one of them returned to the minister, and deposited in the public chest of the church or chapel, the other shall be lodged in the several registries in the same manner, as the aforesaid terriers.

III. That the terriers of every diocese, when complete, shall be fairly copied in a book or books by the direction of the bishop; which book or books shall be collated with the originals, and attested by the subscriptions of those who collated them (one whereof at least shall be a public notary) at the foot of every single copy; the said book or books constantly to remain in the custody of the bishop, to whose diocese they do belong.

III. To the third article they agree with this amendment lin. I. That when the terriers, and accounts of all

the churches and chapels in each diocese are complete, and lodged in the bishop's registry, they shall be fairly—

IV. That the register of every diocese shall within one year next after the return of the terriers to the bishop, as before appointed, diligently collate and attest the same; 5 and having so done, shall carefully lay up one copy of every such terrier in the bishop's registry and transmit the other to the several archdeacons, or their registers, from whom they received them, to be delivered by them to the ministers respectively concerned, at the next visi- 10 tation to be held for the archdeaconry; which said copies so attested by the register, shall by the ministers and churchwardens of every parish be deposited in the public chest, where the writings of the parish are by law to be deposited. And if either the registers, or minister and 15 churchwardens shall neglect or refuse to conform themselves thereunto, they or any of them so offending, shall be suspended, or otherwise censured, till they shall pay a due conformity to this constitution.

IV. The fourth article they desire may be omitted, the 20 matter thereof being provided for in the 2^d and 3^d articles, as they are here amended.

V. That no terrier so to be laid up in the bishop's registry, as is before required, shall be permitted upon any occasion or pretence whatsoever to be carried out thence, 25 without the knowledge and consent of the bishop himself testified in writing under his hand; and that all the said terriers shall by the register or his deputy be sorted or disposed in such method and order, with a table of references to them, as to the bishop shall from time to time 30 appear most convenient for the better ordering and securing of the same.

V. In the fifth article, lin. 1. after the word 'terrier' they desire may be added 'or account.' Lin. 3. after the word 'hand' they desire may be added, 'That security 35 shall be given for the return thereof within a time limited,

and that an entry shall be made in the register book of the said consent and security given.' Lin. 4. after the word 'Terrier' they desire may be added 'and accounts.'

VI. That every archdeacon shall in person or by his substitute visit his archdeaconry parochially after the rate of one deanry at the least every year, in such manner notwithstanding, that the visitation of the whole archdeaconry shall be completed within the space of six years at the farthest (which said visitation shall commence from the Easter next after the ratification of these constitutions) and in such visitation shall diligently inspect the several terriers, and take account in writing of whatsoever he shall observe to have been defective in them, and shall likewise compare so much as he may of the churches and their furniture, the churchwardens' edifices, and other particulars expressed in the terriers, and set down in writing whatsoever he shall find differing from the terriers given in, and transmit an account of the same within three months to the bishop, to the end that due inquiry may be made concerning it, and where any neglect, fault, or omission has been, it may be speedily amended.

VI. The sixth article they desire may be omitted.

VII. And whereas by one act of parliament made in the twenty-second year of the reign of king Charles II. intituled, 'An act for the better settlement of the maintenance of the parson, etc. in the parishes of the city of London burnt by the late dreadful fire there,' it is required, that several transcripts should be taken of the assessments appointed by that act to be made, and disposed of in such manner, as by the said act (recourse being thereunto had) will more fully appear; that the minister and churchwardens of every such parish shall cause due inquiry and search to be made, whether those transcripts were then taken and disposed of in such manner, as by that statute was required, and make certificate thereof to the bishop of London, or other proper

ordinary within six months after the ratification of these constitutions; or in case they were not, that then they will cause such transcripts to be forthwith taken, and laid up in the places mentioned in the said act, and within other six months certify the said bishop, or other ordinary, that they have done it, on pain of such penalties, as may by law be inflicted upon them for their neglect.

VII. In the seventh article, lin. 9. after the word ‘and’ they desire these words may be inserted, ‘if they shall find they were, shall’—Lin. 13. after the first ‘ordinary’ they desire these words may be added, ‘having peculiar and exempt jurisdiction.’ Lin. 14. instead of these words ‘on pain’ they desire the word ‘under’ may be put.

VIII. That a calendar be made by every register or his deputy, in whose office any endowments of churches or chapels are lodged, of the several endowments of churches and chapels within each diocese respectively, and delivered to the bishop, to be by him transmitted to the several archdeacons or their officials so far, as the churches or chapels within their respective jurisdictions are concerned; the same to be registered in the jurisdiction, to the end the clergy may have opportunity of knowing, where the endowments of their respective churches are lodged, upon any emergent occasion they may have to consult them.

VIII. In the eighth article, lin. 2. instead of these words, ‘any endowments of churches or chapels—within each diocese respectively, and’—they desire these words may be put, ‘any entries relating to the endowments, or other revenues of churches or chapels are lodged of the said entries and shall be’—

IX. That every dean and prebendary of any cathedral or collegiate church within this province, every archdeacon and other dignitary, who has any estate annexed to his dignity, shall within three years after the ratifica-

tion of these constitutions cause an exact survey to be taken of all the lands, houses, and hereditaments belonging to the same, and, together with a copy of the lease or leases now in being, transmit the said survey to the dean and chapter, to which the dignity belongs, to be entered 5 by them into a register to be provided only for that purpose; and that upon every renewal of any such estate to be made hereafter, a new survey and copy of the lease then made shall from time to time be transmitted in like manner to every such dean and chapter: the like to be 10 done by every dean and chapter themselves as to such estates, as belong to them in common; and by all petit canons, vicars choral, and others, who have any estates belonging to the places, which they hold in any such cathedral or collegiate church within this province; for 15 registering which survey and lease no chapter clerk shall demand or receive more than ten shillings a piece.

IX. In the ninth article, lin. 4. after the word 'constitutions' add 'or as soon after, as he conveniently can.' Lin. 6. after the word 'chapter' they desire these words, 20 'by every dean and chapter themselves as to such estates, as belong to them in common,' may be added.

X. That the archbishops and bishops do, as soon as conveniently they may, after the ratification of these constitutions require of their proper officers, whether such entries 25 have been made of the augmentations given to any vicarages or curacies within their respective dioceses, as by the statute of the twenty-ninth of king Charles II. cap. 8. is required. And if upon inquiry it shall appear, that there have not, that they do give effectual order for such books 30 to be provided. and such entries to be made, as by that statute is required in this behalf.

The house does further propose to your lordships, that in the intended canons about terriers care may be taken to revive and enforce the use of annual perambulations in 35 all the parishes of this province.

*Proceedings in convocation about rural deans.**Report of the committee of both houses about rural deans.*

THE upper house having considered the report made from the committee of both houses appointed to consider of establishing rural deans, where they are not, and making 5 them more useful, where they are, is come to the following resolutions :

I. It is the opinion of this house, that the number and extent of rural deanries may best continue according to the ancient division established by law and custom. 10

II. That a canon or constitution shall be drawn up declaring the office and powers of a rural dean; as particularly to inquire into the manners of the clergy and people, to visit and examine the state of parochial churches and chapels, with the chancels of the same, together with the 15 ornaments and utensils thereunto belonging, as also the manners of rectors and vicars, and all ecclesiastical endowments; to inquire into the condition of schools, hospitals, parochial libraries, and the several gifts and legacies bequeathed to pious and charitable uses; and after such 20 due inquiries, to represent yearly to the bishop, or to the archdeacon, or other ordinary any notorious crimes, scandals, errors, or defects in ecclesiastical matters or persons within the district of the said deanry, to be by them transmitted to the bishop, that so, if upon private admo- 25 nition there does not follow a due reformation, then legal process may issue thereupon.

III. That in every diocese the persons to be appointed to the office of rural deans, shall be beneficed within the deanry, as rectors, vicars, or perpetual curates, and shall 30 be resident upon their respective benefices or cures; men of the elder and graver sort of the clergy, and graduates in one of the two universities within this province.

IV. That the clergy of every deanry, or the greater part of them shall choose a person thus qualified, who shall be presented by the archdeacon or other ordinary to the bishop for his approbation; and when approved, shall be appointed by the bishop under his hand to execute the said office for the term of three years, unless cause should appear to the bishop for altering the said term.

V. That a paper of instructions from the bishop shall be given to every rural dean so appointed, as above, without fee or reward, directing him how and in what manner to exercise that office; and that every dean so appointed, shall solemnly promise in the presence of the bishop, or any other person appointed by him, to execute the said office according to such instructions to the best of his skill and power.

VI. That it would be proper to consider, whether any privileges, or profits can be restored or conveyed to rural deans, to encourage them in the better execution of their office; as how far it may be practicable, that the rural deans shall be the only surrogates within their own district, to be appointed by the chancellors, or other judges ecclesiastical; and that the mandates of inductions be directed to the rural dean, to be executed by him, or any other neighbouring minister; and that the said rural deans be first nominated in all writs of inquiry ‘*De jure patronatus,*’ in sequestrations, and in all other commissions to be issued from the bishop or ecclesiastical court relating to any persons or matters within their respective districts; and that in all testimonials required by the bishop or other ordinary, relating to the abilities and manners of candidates for holy orders, curates, schoolmasters, or others within their said districts, a more particular regard shall be had to the testimony of rural deans.

VI. Nevertheless in those dioceses of this province wherein rural deans have been hitherto constantly kept

up with good effect, and in which the custom time out of mind hath been to choose, appoint, or admit them in other manner, or for a longer or shorter term, than is before mentioned; it is hereby intended, that the ancient custom of such dioceses, as to the manner of the appointment and admission, and the term of their continuance in office, be still observed, unless the respective bishops of such dioceses shall think fit with the consent of the clergy to alter the same.

The lower house having considered the report from the committee of both houses relating to the establishment of rural deans, etc. and the paper sent down to them by your lordships upon that report, do agree to the first and third paragraphs of that paper without any alteration.
[April 16. M.DCC.XI.]

15

The second paragraph they desire may be thus amended:

II. That a canon or constitution should be drawn up, declaring the office and power of a rural dean; as particularly to inquire into the manners of the clergy and people, into the condition of schools, hospitals, parochial libraries, and the several gifts and legacies bequeathed to pious and charitable uses; and when duly commissioned by the bishop, or archdeacon, or other ordinary, to visit and examine the state of parochial churches and chapels with the chancels of the same, together with the ornaments and utensils thereunto belonging, as also the manners of rectors and vicars, and all ecclesiastical endowments; and after such due inquiries, to represent to the bishop, or to the archdeacon, or other ordinary any notorious crimes, scandals, errors, or defects in ecclesiastical matters or persons within the district of the said deanry, that so, if upon private admonition there doth not follow a due reformation, then legal process may issue thereupon.

The fourth paragraph they desire may be thus amended.

IV. That a person so qualified for the office of a rural dean, shall be recommended by the archdeacons, having jurisdiction, to the bishops for their approbation; and where there are no archdeacons having jurisdiction, shall 5 be nominated by the bishops; and when so approved or nominated shall be appointed by the bishops under their hands to execute the said office for the term of three years, unless great cause shall appear to the bishops, and archdeacons having jurisdiction, or to the bishops, where 10 there are no archdeacons with jurisdiction, for displacing them sooner.

The fifth paragraph they desire may be thus amended.

V. That every rural dean so appointed, shall in the presence of the bishop, or some person by him deputed, 15 solemnly promise to execute his office faithfully to the best of his skill and power.

VI. To what was proposed in the sixth paragraph, the lower house return answer, that they are of opinion, that the privileges and profits therein mentioned may properly 20 be restored or conveyed to rural deans; but desire that these amendments may be made in that paragraph; videlicet, that the words ‘shall be only surrogates,’ be changed into these words ‘shall be always surrogates.’

And that the words, ‘the mandates of induction be di- 25 rected to the rural dean to be executed by him, or any other neighbouring minister,’ be changed into these words, ‘the archdeacon’s mandates of induction, or the mandate of the bishop, where the archdeacon hath no right to in- duct, be directed to the rural deans, and to any other 30 rector, vicar, or perpetual curate within his deanry.’

Instead of the seventh paragraph they desire these clauses may be added:

Saving in all these cases to all dioceses and archdeacons the several rights, to which either by prescription 35 or express composition they may be intituled.

Nevertheless in those dioceses, where the directions given by the canon, now to be drawn in relation to the appointment of rural deans, shall not be observed, the rural deans shall not be intitled to the privileges and profits intended to be conveyed to rural deans by that canon.

Provided, that where it shall happen by reason of the smallness of any rural deanry, that no person qualified, as the third article requires, can be found to execute the mandate of induction, in such case it may be executed by any of the clergy of the adjacent deanry.

The upper house of convocation having considered the amendments made by the lower house to the paper sent down to them concerning the establishment of rural deans, have agreed to them with the following amendments: [April 25. M.DCC.XI.]

Paragraph the 4th leave out the word ‘great’ after ‘unless.’

In the same paragraph after ‘to the bishops’ leave out ‘and archdeacons, etc.’ to ‘for displacing them sooner.’

And leaving out the paragraph beginning with these words, ‘Nevertheless in those dioceses.’

The lower house have considered the amendments sent down by your lordships relating to the paper about rural deans, and cannot agree to the two first of those amendments. The reasons of their disagreement are contained in the following paper. [May 5. M.DCC.XI.]

May it please your lordships.

The 4th paragraph of the paper relating to rural deans, as sent up by the lower house to your lordships, contained the following clause: ‘unless great cause shall appear to the bishops and archdeacons having jurisdiction, or to the

bishop, where there is no archdeacon with jurisdiction, for displacing them sooner.'

This clause your lordships propose should be thus amended: 'unless cause shall appear to the bishops for displacing them sooner.'

5

To this amendment the lower house disagrees for the following reasons:

I. Rural deans by the nature and duty of their office are ministerial both to the bishop and archdeacon, and your lordships have been pleased to agree, that they shall¹⁰ be appointed by both jointly; and the clergy do humbly conceive, that the same reason will equally hold for the displacing of them by both jointly.

II. What is conceived to be thus reasonable in itself, is expressly enjoined and determined in the body of the¹⁵ canon law under the title 'De officio archidiaconi;' which chapter is a decretal epistle of Innocent the third, and contains as follows: 'Subsequenter,' etc.

III. That no doubt may remain whether the foregoing decretal epistle, and particularly this clause of it was re-²⁰ceived in England, the same rule of placing and displacing rural deans by the bishop and archdeacon jointly is laid down by Athon and Lynwode, in their several commentaries upon the legatine and provincial constitutions, and in both with express reference to the said²⁵ decretal epistle. In the legatine constitution of Otho, intituled 'De vii. sacramentis,' is this clause: 'Archidiaconi vero in singulis conventibus suorum decanatum sacerdotes in his maxime studeant crudire,' etc. where lest the mention of 'decanatum suorum' with immediate³⁰ reference to the archdeacons should be thought to imply, that rural deans are subject to the archdeacons alone, the gloss of Jo. de Athon cautions us not to argue from that expression, 'Quod decanatus rurales, et per consequens decani ibi præfecti sunt ipsorum archidiaconorum, sed³⁵

certe (salva consuetudine locorum) tam præfici debent decani tales, quam etiam amoveri per episcopum et archidiaconum simul de jure:’ and then he refers to the decretal epistle abovesaid.

Also in the provincial constitutions tit. ‘De judiciis 5 c. 1. in causis,’ where the words of the constitutions are: ‘Statuimus, ut decani rurales nullam causam matrimonialem de cætero audire præsumant:’ the gloss of Lynwode upon the words ‘Decani rurales’ is this: ‘De his legitur de offic. archid. Adhæc in fi. ubi dicit Inno- 10 centius, quod sunt personæ habentes quædam officia, communiter spectantia ad episcopum et archidiaconum; et ideo communiter eorum receptio et amotio pertinet ad utrumque, ut ibi dicitur in textu.’

For these reasons it is humbly hoped, that your lord- 15 ships would be pleased to agree with the lower house in continuing your archdeacons the share, which the present constitution of our church gives them as in the appointing, so also in the displacing of rural deans.

To the third amendment proposed by your lordships 20 they have agreed with the addition of a request to your lordships, which has passed the house in the words following:

The lower house do not insist upon the clause, which begins with the words ‘Nevertheless in those dioceses,’ 25 but agree with your lordships in the omission of it. They offered that proviso to your lordships out of a desire to procure an universal conformity to the constitutions now to be made; but since that is not approved, they submit to your lordships’ wisdom to think of such an expedient, 30 as may be most likely to procure the conformity desired, and to make the rural deans, according to the directions given in her majesty’s letter, still more useful, where they are.

The upper house of convocation have considered the 35

reasons offered by the lower house for their disagreeing to the amendments made by the upper house in the 4th paragraph of the paper relating to rural deans, and think them not sufficient to induce this house to recede from the said amendments, for the following reasons: [May 16. 5 M.DCC.XI.]

I. In the first reason of the lower house for disagreeing to the said amendments it is alleged, that the bishops have agreed, that the said rural deans shall be appointed jointly by the bishop and archdeacon, and from thence ¹⁰ infer, that they ought to be displaced jointly by both; whereas in this very paragraph it appears, that the rural deans are only to be recommended by the archdeacons, having jurisdiction, and appointed solely by the bishops under their hands; so that the foundation of this reason ¹⁵ being laid upon a mistake in fact, the reason grounded upon it cannot but fail.

II. It appears from the second paragraph, as amended by the lower house, that the rural deans, when appointed, cannot perform the archdeacon's part in visiting churches, ²⁰ etc. without a particular commission from him, and consequently, that they are not immediately by their appointment to that office ministerial both to the bishop and the archdeacon, nor therefore intituled upon that account to hold the same, until they shall be displaced jointly by ²⁵ both. And therefore

III. The decretal epistle of Innocent III. which proceeds upon a general supposition, that the rural deans have equal relation to the bishops and archdeacons, and thereupon provides, that they should be as well placed as ³⁰ displaced by both, is not applicable to the present case, wherein the constitutions proposed have made another provision.

IV. That decretal epistle is of the least weight, for being written at a time, when the popes made it their ³⁵

business to lessen the authority of the bishops for the increase of their own, and for being the single ground of those glosses, which afterwards followed agreeable to it.

V. That of what weight soever it might be, while any rural deans subsisted here upon that foot, which that decretal epistle supposes, it cannot in the least oblige us to govern ourselves by it in a new establishment of rural deans, where they are not; especially if it be considered,

VI. That when that part of the canon law obtained, there was a saving to the different customs of several places, as appears by the gloss referred to by the lower house in their third reason. And therefore if this epistle did not in its fullest authority overrule those customs, there is much less reason, that, after it has been long out of use, it should determine the convocation in their measures of establishing de novo rural deans, where they are not.

VII. The archbishop and bishops in convocation assembled M.D.LXXI. did not think themselves bound by it, when in the chapter ‘Archidiaconi’ they express themselves thus: ‘Peracta visitatione, archidiaconus significabit episcopo, quos invenerit in quoque decanatu ea doctrina et judicio præditos, ut digni sint, qui pro concione doceant populum, et præsent aliis. Ex illis episcopus potest electum facere, quos velit esse decanos rurales.’

VIII. Nor did it hinder the council of Trent itself, as little favourable as it was to the order of bishops, from going farther than this, when they were pursuing the matter of reformation, and decreeing sess. xxiv. cap. 3. in these words, ‘Archidiaconi autem, decani, et alii inferiores in iis ecclesiis, ubi hætenus visitationem exercere legitime consueverunt, debeant quidem, assumpto notario, de consensu episcopi deinceps per seipsos tandem ibidem visitare.’

IX. The lower house do not seem to think themselves bound by that papal decree, to which they refer, when

they suppose in their request subjoined to their reasons, to break in upon those customs, which obtain in those places, where rural deans are found, in order to make them, according to the direction given in her majesty's letter, still more useful, where they are. 5

For if they think, and it may be very rightly, that those customs, which were saved by the gloss upon that canon, to which they refer, may be altered by a new constitution for the improvement of the state of the church; they cannot reasonably pretend, that the bishops are not at liberty to propose a new constitution for the establishing rural deans, where they are not, different from that papal decree, which has been so long out of use, if they think such new constitution more for the service of the church. 15

They do think the constitution proposed, as amended by them, best fitted to maintain and promote the good order of the church, and therefore insist upon their former amendments, and hope the lower house will observe the regard they shew to the archdeacons in agreeing to the other amendments made by the lower house in relation to them. 20

And as to the request of the lower house, that we would think of some expedient, as may be most likely to procure a conformity in this matter throughout the province; we are ready to enter into the consideration of it, and to receive any proposals from the lower house about it, that we may not only establish rural deans, where they are not, but also make them more useful, where they are. 25 30

The lower house have considered the reasons, which your lordships sent down for your adhering to the amendment made in the fourth paragraph of the paper relating to rural deans, and they do humbly beg leave to represent to your lordships: [June 5.] 35

I. That where the lower house in their former paper speak of the joint appointment of rural deans by the bishop and archdeacon, their meaning is not, that they shall be admitted to the said office by the bishop and archdeacon jointly, but only that the bishop may not⁵ admit any person, but who shall be recommended to him by the archdeacon. In like manner, where they speak of rural deans being displaced by both, their intention is not, that the archdeacon shall be joined with the bishop in the act of displacing, but only, that the said bishop¹⁰ may not proceed to execute such act without the consent of the archdeacon; the authoritative act being in both cases equally reserved to the bishop.

II. That as rural deans by their office have been ministerial both to the bishop and archdeacon, so they will still¹⁵ continue ministerial by the present canon; and although they cannot proceed in one part of their duty assigned to them (videlicet the visiting of churches) without commission from the bishop or archdeacon, yet they will be obliged by their office to execute such commission, when²⁰ directed to them; and it is humbly conceived, that no person, who is bound to execute the commission of another, becomes less ministerial to that order by a restraint from acting, till he hath received such commission.

III. That the rural deans still remaining ministerial to²⁵ the archdeacon, as well as to the bishop, it is humbly hoped, that the inference, which the lower house drew from thence (videlicet that therefore the archdeacon ought in reason to be concerned together with the bishop in placing and displacing of them) will still be³⁰ thought just and equitable.

IV. That whereas your lordships are of opinion, that the decretal epistle of Innocent the third is of less weight for being written in a time, when the popes made it their business to lessen the authority of the bishops for the in-³⁵crease of their own; we beg leave to observe, that that

declaration of the authority of the archdeacon over rural deans cannot (as we conceive) be reckoned among the methods invented and practised at that time for lessening the authority of bishops, in as much as that epistle doth not make rural deans ministerial to the archdeacon, but 5 supposes them to be so by the nature of their office; nor is that decision grounded upon an arbitrary declaration of the pope, but upon an established maxim of law, which holds generally in cases of the like nature: ‘Cum ab omnibus, quod omnes tangit, approbari debeat, et cum 10 commune eorum decanus officium exerceat, communiter est eligendus, vel etiam amovendus.’

V. That the said epistle, and the glosses of Lynwode and Athon founded upon it, were not alleged by the lower house in bar to the right and authority of convo- 15 cation to alter the law in this particular, but only to shew, that the power they desire in behalf of archdeacons, is agreeable both to law and reason of former times; and they do still humbly hope, that in as much as the reason of the law continues, your lordships will be pleased 20 to agree, that the law itself (as in placing, so in displacing rural deans) may be enforced by the constitution intended to be drawn upon this head.

VI. That the directions given by the archbishop and bishops in M.D.LXXI. for the choice of rural deans (the 25 authority of which directions we do not now dispute) do not expressly affect the right of the archdeacons in the point now under consideration; forasmuch as they prescribe only the method of appointing rural deans, but say nothing of displacing them. And however it appears not, 30 that the clergy at that time had any opportunity of laying before their lordships the grounds and reasons of their claims in these particulars.

VII. That if your lordships shall not be pleased, that the share of archdeacons in displacing of rural deans be 35 declared and confirmed in the present constitution, the

lower house are content that these words [Par. 4. ‘ unless great cause shall appear to the bishops and archdeacons, having jurisdiction, for displacing them sooner’] be wholly omitted; lest all the other heads of the said paper being adjusted, a disagreement between the two houses upon 5 this one article should for the present disappoint her majesty’s expectation, and deprive the church of the benefits, that may arise from a regular establishment of rural deans.

Proceedings in convocation about Mr. William Whiston’s 10 book, entituled, ‘ An historical preface to primitive Christianity revived.’

Schedule of the lower house about the same. [March 16. M.DCC.X.]

To the most reverend the lord archbishop of Canterbury, 15 and the lords the bishops, his suffragans.

THE clergy of the lower house in synod assembled represent to your lordships, that a book hath, during this session of convocation, been published and dispersed through several parts of this province, entituled, ‘ An his- 20 torical preface to primitive Christianity revived;’ with an appendix, containing an account of the author’s prosecution and banishment from the university of Cambridge, by William Whiston, A. M., and dedicated to the most reverend Thomas, lord archbishop of Canterbury, presi- 25 dent, and to the right reverend the bishops of the same province, his grace’s suffragans, and to the reverend the clergy of the lower house in convocation assembled.

This historical preface is humbly dedicated, and the papers therein referred to, with all due submission offered, 30 to their and the public serious consideration by the author.

This book contains assertions in our opinion so directly

opposite to the fundamental articles of the Christian religion, that out of our duty to God, our zeal for preserving the purity of the catholic faith, and our concern to prevent the scandal, that may arise from our silence, we think ourselves obliged to lay it before your lordships,⁵ praying your opinion, after what manner it may be proper for this synod to proceed in relation to that book.

First letter of the archbishop of Canterbury to the bishops in the case of Mr. Whiston.

To the right reverend my brethren the bishops of the 10 province of Canterbury in convocation assembled.

Right reverend brethren.

Whereas your lordships on the 19th day of March last came to some resolutions concerning a book lately published by Mr. Whiston, and in pursuance thereof did¹⁵ agree at the same time, that they should be laid before me for my opinion thereupon; I have already signified unto you, that I entirely agree with you in your resolution, that notice should be taken of the said book; and after having consulted such books and persons, as I²⁰ thought proper on this occasion, I do now subjoin and offer my opinion concerning the further methods of proceeding therein as follows:

To proceed regularly in the censure of Mr. Whiston, two points are to be considered: 25

- I. The censure of the book and doctrine.
- II. The censure of the person.

I. In order to a censure upon the book or doctrine, two things seem necessary to be done; first to have the book well examined, and to fix upon the particular pas-³⁰sages, wherein he has asserted his pernicious tenets most plainly and expressly; II. To fix the particular places of scripture, and in the council of Nice, and the articles of

our own church, upon which the charge of heresy may be most clearly grounded.

II. In order to a censure of a person in a judicial way, there are three several methods, which you will weigh and consider well, in order to judge how far each of them will be safe and expedient, and how far effectual.

I. The first method is by the court of convocation, in which such a judicature hath been evidently exercised in many instances both before and since the reformation, and which seems to be the most desirable method in the present case, if the following difficulties do not stand in the way. First, such a court being final or the last resort, from which no appeal is provided by the statute 25 Hen. VIII. c. xix, it may seem to be doubtful, how far a prosecution without appeal to the crown will be consistent with 1 Eliz. cap. i. §. 17, whereby all jurisdiction, and particularly for reformation of errors, heresies, and schisms, is united and annexed to the imperial crown of this realm; and also how far it will be consistent with the statute of appeals 25 Hen. VIII. c. xix, which in the course of the appeals directed to be thenceforth made, doth not mention convocation.

Secondly, It seems to be another difficulty, that there does not appear to have been any exercise of such a judicature for this last hundred years or thereabouts, in which time matters of such nature were usually considered and adjudged in the high commission court, while that remained; and when that court was suppressed, it was enacted 17 Car. II. cap. ii. that no court should be thenceforth erected with like power, jurisdiction, or authority, but that all commissions erecting any such court shall be void.

You will therefore think it fit to be duly considered, how far the revival of this judicial authority in a convocation, empowered to proceed and act by her majesty's commission or license, may be construed an erecting of

a court with like power, etc. as the high commission had.

Thirdly, Since the disuse of such judicial proceedings, the writ ‘*De hæretico comburendo*’ hath been taken away by the statute of 29 Car. II. c. ix; and you will also consider, whether the provision there made for the jurisdiction of protestant archbishops or bishops, or any other judge of ecclesiastical courts in cases of atheism, blasphemy, heresy, and schism, extends to convocation, or only to the ordinary and established courts of every arch-¹⁰ bishop and bishop.

Fourthly, In the year M.DC.LXXXIX. several heretical books having been complained of by the lower house, the bishop of London, president, and the then bishops, after mature advice and deliberation thereupon, returned this¹⁵ answer sess. XIII. ‘*Quod conscii sunt, diversas esse clausulas perniciosas in libris allatis, penes eos pro directione dictæ domus relictis; sed informati sunt per jurisperitos utriusque juris, proprias esse curias judiciales pro punitione delictorum hujusmodi, et eorum ferunt opiniones,*²⁰ non esse conveniens impræsentiarum sese his rebus immiscere.’

II. The second method of proceeding in the present case, as I humbly conceive, is, for the archbishop to hold a court of audience, and calling to him his provincial²⁵ bishops, as assessors there, to examine, proceed and give sentence, as in his court of audience; into which court he is fully empowered by a special proviso 23 Hen. VIII. c. ix. §. 3. to cite any person out of his diocese, wherein he dwells, in case that the bishop, or any immediate judge³⁰ or ordinary dare not, or will not convene the party to be sued before him; and from which court (as within the statute 25 Hen. VIII. c. xix.) a regular appeal lies to the queen’s delegates in chancery.

III. The bishop, in whose diocese he inhabits, may of³⁵ his own accord cite him into his court; or the cause may

be remitted or especially recommended to him, as his proper ordinary, by the archbishop and bishops in convocation, which we find hath oftentimes been done in cases of the like nature.

Of the three forementioned methods the two last seem⁵ to be most plain and clear in point of legality. But because the first is the most solemn, provided it may be pursued legally, and with safety to the archbishop, bishops, and clergy of the province, it seems to be necessary to lay the premisses, or what else may be the result of your own¹⁰ debates and deliberation, before her majesty, with an humble request as from the upper house, that her majesty will be graciously pleased to lay the case before her reverend judges for their opinions thereupon. I heartily recommend you to God the ruler and guide of his church,¹⁵ and remain,

Right reverend brethren,

Your most affectionate brother.

April 11. M.DCC.XI.

CANTERBURY.

The second letter of the archbishop of Canterbury to the²⁰ bishops in the case of Mr. Whiston.

To the right reverend my brethren the bishops of the province of Canterbury in convocation assembled.

Right reverend brethren.

I send you herewith a letter, which I received on the²⁵ 5th of this instant April from Mr. Whiston, whose case (as you have given me to understand) is just now coming under your consideration. I thought it proper for me to communicate it to you for your perusal, and thereby also to cut off all occasions of his complaining, that I smother³⁰ any of his overtures. You will best judge, what use is fit to be made of this paper, and at what time. I desire the original may be kept, as long as you think convenient,

in the hands of any of my substitutes, that shall be this day in the chair.

I cannot but observe one thing in this letter with some degree of admiration, that 'tis his earnest wish, that the incorrupt faith and practice of the gospel may prevail; and the profession, which he makes, that he aims to promote to the best of his judgment and ability the purity of Christ's religion, whilst he would obtrude upon the world, as a considerable part of the canon of the New Testament, that very spurious and corrupt book of the constitutions.

I am, right reverend brethren,

Your most affectionate friend and brother,

Lambeth House, April 11.

CANTERBURY.

M.DCC.XI.

15

To the queen's most excellent majesty.

The humble address of the archbishop and bishops of the province of Canterbury in convocation assembled.

May it please your majesty.

Whereas one William Whiston, a presbyter of the church of England, and late professor of mathematics in the university of Cambridge, who was in October last expelled the said university, for asserting and preaching abroad divers tenets contrary to religion received and established by public authority in this realm, has since that time, and a little before the sitting of this present convocation printed and published an historical preface to other writings of the same pernicious design, intended for the press, in which he has advanced several damnable and blasphemous assertions against the doctrine and worship of the ever blessed Trinity, expressly contradicting the two fundamental articles of the Nicene creed, and defaming the whole Athanasian, and has had the confi-

dence to inscribe and direct the said printed preface to the convocation now assembled; and whereas we take ourselves to be both bound in duty to God, and to his holy truths, and in obedience to your majesty's pious intentions signified to us with your gracious license, to repress the said blasphemy, and also obliged in vindication of our firm adherence to the true faith, and for the preservation of the same in the members of our communion, to call the said Wm. Whiston before us, in order either to his amendment, or exclusion from the communion of the church of England, but do yet find ourselves hindered from going on by some doubts arising among ourselves concerning our power so to act and proceed; for that the court of convocation being final, or the last resort, from which no appeal is provided by the statute made in the 25th year of Henry VIII. c. xix, it may seem to be doubtful how far a prosecution, without appeal to the crown, will be consistent with the statute made in the first year of queen Elizabeth chap. i. sect. 17, whereby all jurisdiction, and particularly for reformation of errors, heresies, and schisms, is united and annexed to the imperial crown of this realm; and also how far it will be consistent with the statute of appeals made in the 25th year of Henry VIII. chap. xix. which in the course of the appeals directed to be thenceforth made doth not mention convocation; may it therefore please your most gracious majesty, out of your known zeal for the honour of God, and the good of his church, to lay this case before your reverend judges, and others, whom your majesty shall in your wisdom think fit, for their opinion, how far the convocation, as the law now stands, may proceed in the examining, censuring, and condemning such tenets, as are declared to be heresy by the laws of this realm, together with the authors and maintainers of them.

Her majesty's answer.

To the most reverend father in God, our right trusty and right entirely beloved counsellor, Thomas, lord archbishop of Canterbury, primate of all England and metropolitan, and president of the convocation of the 5 province of Canterbury.

ANNE R.

Most reverend father in God, our right trusty and right entirely beloved counsellor, we greet you well. Upon consideration of the humble address delivered to us from 10 you, and from the rest of the bishops of your province of Canterbury in convocation assembled, we have consulted our judges, and our attorney and solicitor general, how far the convocation, as the law now stands, may proceed in examining, censuring, and condemning such tenets, as 15 are declared to be heresy by the laws of this our realm, together with the authors and maintainers of them, and we have ordered the opinions given by our judges, and our attorney and solicitor general to be transmitted to you. 20

We are pleased to find, that according to the opinion of eight of our 12. judges, and of our attorney and solicitor general, as the law now stands, a jurisdiction in matters of heresy and condemnation of heretics is proper to be exercised in convocation; and we cannot doubt, but 25 the convocation will now be satisfied they may employ the power, which belongs to them, in repressing the impious attempts lately made to subvert the foundation of the Christian faith; which was one of the chief ends we proposed to ourselves in assembling them, as appears from 30 the whole tenor of our letter of December 12. and from the first head of business, which in our two subsequent letters of January the 29th and February the 14th we recommended to their consideration. We trust, that

these our royal intentions so often signified will not be without effect. And so requiring you forthwith to communicate this our letter, together with the opinions of our judges, and attorney and solicitor general herewith transmitted to you, to both houses of convocation, we bid you heartily farewell. Given at our court at St. James's the 8th day of May, M.DCC.XI. in the tenth year of our reign.

By her majesty's command.

DARTMOUTH. 10

The opinion of the judges concerning the power of the convocation.

To the queen's most excellent majesty.

May it please your majesty.

In humble obedience to your majesty's commands signified to us by the right honourable the lord keeper of the great seal, in relation to the humble address of the archbishop and bishops of the province of Canterbury in convocation assembled hereunto annexed, we, whose names are hereunto subscribed, have taken into consideration the doubts and questions therein stated.

And after conference with the rest of the judges, we are humbly of opinion, that of common right there lies an appeal from all ecclesiastical courts of England to your majesty, in virtue of your supremacy in ecclesiastical affairs, whether the same be given by express words of any act of parliament, or not; and that no act of parliament has taken the same away; and consequently that a prosecution in convocation, not excluding an appeal to your majesty, is not inconsistent with the statute of 1 Eliz. chap. i, but reserves the supremacy entire.

As to the question proposed in the said address, how far the convocation, as the law now stands, may proceed in examining, censuring, and condemning such tenets, as

are declared to be heresy by the laws of this realm, together with the authors and maintainers of them? we understand it only to import these two things; whether a jurisdiction to examine, censure, and condemn such tenets, and the authors and maintainers thereof could ever be exercised in convocation? and if it once could, whether it be taken away by any act of parliament?

And we humbly lay before your majesty, that all our law books, that speak of this subject, mentioning a jurisdiction in matter of heresy, and condemnation of heretics, as proper to be exercised in convocation, both before and since the acts of parliament mentioned in the address, and none of them, that we find, making any doubt thereof; and we observing nothing in those, or any other acts of parliament, that we think has taken it away; we are humbly of opinion that such jurisdiction, as the law now stands, may be exercised in the convocation: but this being a matter, which, upon application for a prohibition on behalf of the persons, who shall be prosecuted, may come in judgment before such of us, as have the honour to serve your majesty in places of judicature, we desire to be understood to give our present thoughts, with a reserve of an entire freedom of altering our opinions, in case any records or proceedings, which we are now strangers to, shall be laid before us, or any new considerations, which have not occurred to us, be suggested by the parties or their council to convince us of our mistakes. All which we most humbly submit to your royal majesty's great wisdom.

T. Parker.

Tho. Trevor.

John Powell.

Littleton Powys.

R. Tracy.

Tho. Bury.

Ro. Price.

R. Eyre.

Ed. Northey.

Rob. Raymond.

To the queen's most excellent majesty.

May it please your majesty.

In humble obedience to your majesty's royal command signified to your judges by the right honourable the lord keeper, we, whose names are subscribed, have considered 5 the questions mentioned in the address hereunto annexed, and are humbly of opinion, that since the statute of the 23 Hen. VIII. against citing out of the diocese, and those statutes of the 24th and 25th years of the same reign touching appeals, and as the law now stands, the convo-¹⁰ cation hath not any jurisdiction originally to cite before them any person for heresy, or any other spiritual offence, which according to the laws of the realm may be cited, censured, and punished in the respective ecclesiastical courts or jurisdictions of the archbishops, bishops, and¹⁵ other ordinaries, who, we conceive, have the proper judicature in those cases, and from whom, and whose courts the parties accused may have their appeals, the last resort wherein is lodged in the crown. In which statute for citing out of the diocese, and in the others, as far as²⁰ relates to appeals, for such offences, no notice is taken of the convocation, either as to jurisdiction or appeals. Nor doth it any way appear to us, in whom the pretended judiciary power of a convocation either before or since the said statutes (if any such they ever had) resided;²⁵ whether in the whole body of the convocation, or in part. But it is plain by the first statute, that the archbishop's jurisdiction, even in case of heresy, is bounded, so that he cannot proceed against such offenders within any other diocese, than his own, without the consent, or in³⁰ the default of the diocesan bishops: all which statutes being made for the ease and benefit of the subjects, they cannot (as we humbly conceive) be deprived of the benefit of them by any pretence of jurisdiction in the convoca-

tion, from which we cannot find, or be informed of any instance of appeal. Nor have any judicial precedents or authorities for convening or censuring of such offenders in any convocation, since those statutes, or the reformation (which is near 180 years) appeared unto us; and if such⁵ power should be allowed to the convocation, we conceive it would invade the ordinary jurisdictions of the archbishops and bishops, which, we conceive, are preserved by the act of parliament made in the 17th year of the reign of his late majesty king Charles the first, chap. ii, and by¹⁰ another made in the 13th year of king Charles the second, chap. xii, and by the act made 29 Car. II. chap. ix, which took away the writ ‘De hæretico comburendo;’ in none of which any mention is made of the convocation. And by the bill of rights 1 W. and M. it is enacted, that the¹⁵ commission for erecting the late court of commissioners for ecclesiastical causes, and all other commissions and courts of the like nature are illegal and pernicious. But we conceive that heretical tenets and opinions may be examined and condemned in convocation authorized by²⁰ royal license, without convening the authors or maintainers of them. All which we most humbly submit to your royal majesty’s great wisdom.

Edw. Ward.

Jo. Blencowe. 25

Rob. Dormer.

S. Lovell.

The judgment of the archbishop and bishops, and the clergy of the province of Canterbury in convocation assembled, concerning divers assertions contained in a book lately³⁰ published by William Whiston.

Whereas great offence hath been given to the church of God by several writings published by William Whiston, and particularly by a book lately dedicated by him to the

convocation of this province, wherein that rash and insolent writer declares with the utmost assurance, that the Arian doctrine concerning the Trinity and Incarnation is the doctrine of our blessed Saviour, his apostles, and the first Christians, and very uncharitably insinuates, that all, 5 who have considered these matters, want nothing but the honesty or the courage to own themselves of the same opinion; we have thought ourselves obliged in maintenance of our most holy faith, and for the vindication of our own sincerity, for checking, if possible, the presumption 10 of this author, and for preserving others from being seduced by him, to compare the dangerous assertions he has advanced, with the holy scriptures, the two first general councils, and the liturgy, and articles of the church of England, in order to give our judgment upon 15 them.

Hist. pref. p. 7. And now it was, and indeed not till now, that I had all my evidence at once before me, and was able to affirm and assuredly pronounce, that the Arian doctrine was in these points (viz. the Trinity and 20 Incarnation, as in p. 6.) most certainly the original doctrine of Christ himself, of his holy apostles, and of the most primitive Christians.

Ibid. p. 81, 82. When the scriptures speak of one God, they mean thereby one supreme God the Father 25 only.

The moderns call these three divine persons but one God, and so introduced at least a new, and unscriptural, and inaccurate, if not a false way of speaking into the church.

Errata p. 123. lin. 23, 24. To whom with the Father 30 and the Holy Ghost, read 'in the Holy Ghost,' and dele 'three persons and one God.' These I allow to be mine own words, and to be agreeable to my own not uncertain opinion, but certain faith. I was once, as the world will see by the occasion of the latter erratum, in 35

the common opinion, that the Father, Son, and Holy Ghost, the three divine persons, were truly in some sense one God, or the one God of the Christian religion; that is, before I particularly examined that matter in the scriptures, and the most primitive writers; but since I have throughly inquired into it, I am so fully satisfied, that the Father alone is the one God of the Christian religion, that I must now own, that when once I deny or doubt of that doctrine, I must deny or doubt of our common Christianity, there being no one article more plain or more universally acknowledged in all the first ages of the church, than that was.

Hist. pref. pag. 65. Pos. III. That the Son is inferior as well as subordinate to the Father.

Pos. VII. That the Son was begotten or created by the Father only before the world, whatsoever secret eternity he had before his generation or creation.

Reply to Dr. Allix p. 30. Prop. VIII. Jesus Christ, the Word and Son of God, is a divine being or person far inferior to his Father in nature, attributes, and perfections.

Hist. pref. p. 65. Pos. v. That the Holy Ghost is inferior, as well as subordinate to both the Father and the Son.

Reply to Dr. Allix p. 33. Prop. XIX. The Holy Spirit of God is a divine person made under the supreme God by our Saviour, or in a due sense proceeding from the Father and the Son, of different perfections and offices from the Son of God.

Hist. pref. p. 28. Since your lordship is so throughly sensible of the antichristianism of popery, I would fain know, how the consubstantiality and coequality of the Holy Ghost to the Father and the Son, on which soon followed his invocation, which only stands upon one letter of pope Liberius or Damasus, can by your lordship be looked on under any other denomination.

Append. to Hist. pref. p. 5, 6. This language, ‘To the Father, Son, and Holy Ghost, one God, whom we adore,’ is so entirely contrary to the nature of the Christian religion, that I cannot go into it for any consideration whatsoever. 5

Hist. pref. p. 46. I allow, that the blessed Spirit is to be worshipped in those forms; viz. baptism, doxology, and blessing; but never by invocation.

Hist. pref. p. 6. I cannot but look on this discovery, viz. that the *λόγος* in Christ supplied the place of the *πνεῦμα* or rational soul in man, as one of the most certain and most important of all others. 10

Reply to Dr. Allix p. 32. Prop. XVI. Jesus Christ, the Word and Son of God, when he was incarnate, was liable to temptations in his divine nature, and therein 15 suffered for us, as the rational soul is tempted and suffers in other men by its partaking of the temptations and sufferings of the body.

We do declare, that the above mentioned passages, cited out of the books of William Whiston, do contain 20 assertions false and heretical, injurious to our Saviour and the Holy Spirit, repugnant to the holy scriptures, and contrariant to the decrees of the two first general councils, and to the liturgy and articles of our church.

And we do earnestly beseech all Christian people by 25 the mercies of Christ to take heed, how they give ear to these false doctrines, as they tender the honour and glory of our Saviour and the Holy Spirit, the preservation of the purity of the gospel, and the peace of the church. 30

And whereas the said William Whiston, the better to support his heretical opinions, speaking of a book commonly called the ‘Apostolical constitutions,’ hath these words, Hist. pref. p. 85, 86. I have, I think, certainly found, that those apostolical constitutions, which the anti-35

christian church has so long laid aside, as spurious or heretical, are no other, than the original laws and doctrines of the gospel, the new covenant, or most sacred standard of Christianity, equal in their authority to the four Gospels themselves, and superior in authority to the 5 epistles of single apostles; some parts of them being our Saviour's own original laws delivered to the apostles, and the other parts the public acts of the apostles themselves met in council at Jerusalem and Cæsarea before their death. And this was the constant opinion and testimony 10 of the earliest ages of the gospel.

We cannot but declare this assertion advanced concerning a book which was never yet acknowledged as part of the canon of scripture by any general council, nor received as such in any Christian church, to be 15 highly absurd and impious, tending to create in the minds of Christians great uncertainties as to their rule of faith, and to subvert that faith, which was once delivered to the saints, and is preserved in the sacred books of the New Testament received in our church. 20

The prolocutor's schedule to the upper house of convocation with a copy of Mr. Whiston's letter. [May 30. M.DCC.XI.]

May it please your lordships.

I am directed by the lower house to lay before your lordships this letter from Mr. Whiston, which was de- 25 livered to me on the last day of our session at the door of our house by Mr. Emlyn, the Unitarian preacher.

The lower house think it reasonable, that Mr. Whiston, according to his request, should have a copy of the propositions extracted out of his book, and that he should 30 be permitted to make his explication and apology in relation to them.

To this end they judge it requisite that he should be cited forthwith to appear before the court of convocation,

and they do hereby humbly and earnestly propose to your lordships, that he may by the authority of convocation be cited accordingly.

“ *Epistolæ verus tenor sequitur in hæc verba :*”

London, May 28. M.DCC.XI. 5

Mr. Prolocutor.

Understanding that there are some propositions extracted out of my books, in order to their being censured by the convocation as heretical, I cannot but make this address to you, and thereby to the lower house of 10 convocation, to beg the favour of a true copy of those propositions, and some small time to make my explication and apology in relation to them. This is the known confessed privilege of all men, to be heard, before their doctrines are censured or condemned, especially when 15 the crime is so heinous as that of heresy. I do not remember, where either papists or protestants, Turks or Jews, heathens or Christians have wholly refused this common right of mankind; and so I cannot, without the severest reflection upon the honour and justice of the 20 convocation, suppose it will or can be refused me in this case; nor shall I be able to avoid the most open and affecting complaints and appeals to the Christian world, if this most equitable request be denied me.

I am, Sir,

25

Your very humble servant,

WILLIAM WHISTON.

XXXVI.

Archiep. Cant.
THO. TENISON 18.

Anno Christi
1712.

Reg. Angliæ
ANNÆ II.

Proposals of the lower house of convocation about matrimonial licenses. [April 30.] 5

WHEREAS it is by experience found, that notwithstanding the wholesome provisions made by the ecclesiastical law of this realm against irregular and clandestine marriages, yet through the corrupt practices of several disorderly persons, who are not sufficiently restrained by the censures of the church, the holy office of matrimony is often performed after an undue and clandestine manner, from whence many and great inconve-

Proposals of the] The convocation opened in December 1711. "There appeared at this time," says bishop Burnet, "an inclination in many of the clergy to a nearer approach towards the church of Rome. Hic-15 kes, who was at the head of the Jacobite party, had in several books promoted a notion, that there was a proper sacrifice made in the Eucharist. The supremacy of the crown in ecclesiastical matters, and the method in which the reformation was carried, was openly condemned. One 20 Brett had preached and printed a sermon, in which he pressed the necessity of priestly absolution, in a strain beyond what was pretended to even in the church of Rome. A motion was made in the lower house of convocation to censure this; but it was so ill supported that it was let fall. Another conceit was taken up of the invalidity of lay-25 baptism, a conceit, together with many others, supported by Dodwell. The bishops thought it necessary to put a stop to this new and extravagant doctrine; so a declaration was agreed to, first against the irregularity of all baptism by persons who were not in holy orders; but that yet, according to the practice of the primitive church, and the 30 constant usage of the church of England, no baptism (in or with water, in the name of the Father, Son and Holy Ghost) ought to be reiterated. The archbishop of York [Sharp] at first agreed to this; so it was

niences do arise; for the more effectual remedying and preventing thereof, be it enacted by the queen's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal, and commons in parliament assembled, and by the authority of the same, that 5 from and after — — every parson, vicar, or curate, who shall marry, or who knowingly and willingly substitute or permit any such minister in his stead to marry any persons whatsoever in any church or chapel, exempt or not exempt, or in any other place whatsoever, without 10 publication of the banns of matrimony between the respective persons according to law, or without license for the said marriage first had and obtained, and also all persons, who shall be so married without banns or license, shall severally for every offence forfeit the sum 15 of — — together with full costs of suit to such person or persons, as will sue for the same in any of her majesty's courts of record. And be it further enacted by the

resolved to publish it in the name of all the bishops of England; but he was prevailed on to change his mind; and refused to sign it, pre- 20 tending that this would encourage irregular baptism: so the archbishop of Canterbury, with most of the bishops of his province, resolved to offer it to the convocation. It was agreed to in the upper house, the bishop of Rochester [Sprat] only dissenting; but when it was sent to the lower house, they would not so much as take it into consideration, 25 but laid it aside; thinking that it would encourage those who struck at the dignity of the priesthood. This was all that passed in convocation." O. T. vol. vi. p. 125. The prorogation took place on the 8th of July, 1712.

The reasons of the lower house for declining to consider the subject 30 of lay-baptism were as follows: "First, because the validity of such baptism is a point which the catholic church, and the church of England in particular, hath hitherto avoided to determine by any synodical declaration. Secondly, because the inconveniences manifestly attending such a determination would in their humble opinion far outweigh the conve- 35 nience proposed by it; especially at a time when the divine authority of the Christian priesthood is so openly struck at by some, and the advantage of an episcopal mission derived by an undoubted succession from

authority aforesaid, that every parson, vicar, or curate, who shall marry any person in any prison, or within the rules and precincts thereof, or in any taverns, or other public houses, and also all persons, who shall be married in such places, shall for such offence be prosecuted according to the ecclesiastical laws of this realm, and being duly convicted, shall upon certificate of such conviction made by the ordinary to two justices of the peace of the town or county, where the person or persons so offending do inhabit, be by them committed to the common gaol of the said town or county, there to remain close prisoners without bail or mainprize for one whole year from the day of their commitment, and shall severally forfeit the sum of——. And be it further enacted, that every keeper of any prison, tavern, or public house, in which any such undue marriages shall with his privity and consent be celebrated, shall forfeit the sum of ——.

And be it enacted that if any person, falsely pretend-

the apostles is so much undervalued by others. But thirdly, were it thought proper synodically to consider and determine this matter, yet they humbly conceive that nothing of this kind ought to be decided but in a full assembly of the clergy, after due notice given to all their members to attend and afford their assistance on so important an occasion.” Wake MSS. Misc. 42. p. 288.

It appears from the life of archbishop Sharp, as published by his son, that the archbishop, at a meeting of the bishops held at Lambeth on Easter Tuesday, 1712, had assented to the validity of lay-baptism, but afterwards declined taking the further step of signing the following declaration. “ Forasmuch as sundry persons have of late by their preaching, writing, and discourses, possessed the minds of many people with doubts and scruples about the validity of their baptism, to their great trouble and disquiet, we the archbishops and bishops whose names are underwritten, have thought it incumbent on us to declare our several opinions in conformity with the judgments and practice of the catholic church, and of the church of England in particular, that such persons as have already been baptized in or with water, in the name of the Father, Son and Holy Ghost, ought not to be baptized again. And to prevent any such practice in our respective diocesses we do require our several

ing to have received holy orders according to the constitutions of the church of England, shall presume to marry any persons, according to the form and rites of matrimony prescribed in the liturgy of that church, he shall for such offence be committed by one or more 5 justices of the peace of that county, where he liveth, or where he committed such offence, to the common gaol of the said county, there to remain close prisoner without bail or mainprize for one whole year from the day of his commitment, and moreover to forfeit the sum of ——. 10 And be it enacted by the authority aforesaid, that every ecclesiastical judge, having power to grant licenses or dispensations without thrice open publication of the banns, shall be, and is hereby obliged not to grant any such license or dispensations, without observing the rules and 15 orders of the church of England; that is to say, the said judge shall take good caution and security containing these conditions: First, that at the time of granting every such

clergy, that they presume not to baptize any adult person whatsoever, without giving us timely notice of the same, as the rubric requires." 20 He objected to the declaration as inexpedient, and was supported in this view of the case by the bishops of Chester, Exeter, and St. David's, [sir W. Dawes, Dr. Blackhall, and Dr. Bisse].

"Such a declaration was nevertheless offered to the convocation afterwards, but it was laid aside in the lower house. And my lord treasurer 25 on May the 9th, spoke to him [the archbishop] about the queen's writing a letter to stop the disturbances raised by lay-baptism. But he does not seem to have given any encouragement to that motion." *Life of Archbishop Sharp*, pp. 372, 376.

Dr. Waterland, who was at that time engaged in opposing the validity 30 of lay-baptism, expressed himself in a letter written about the year 1714, in the following manner :

"1. The church of England has no where expressly and in terms determined the controversy either way. 2. Her practice, as well as the stream of her divines, has all along been against us. 3. Yet she has 35 laid down such principles and positions in her public acts, as will, if pursued in all their consequences, bring us to the conclusion we are proving." *Works*, vol. x. p. 185.

license, there is not any impediment of precontract, consanguinity, affinity, or other lawful cause to hinder the said marriage. II. That there is not any controversy or suit depending in any court before any ecclesiastical judge, touching any contract of marriage between either 5 of the said parties with any other. III. That the said parties (except in case of widowhood) have obtained the express consent of their parents, if they be living, or otherwise of their guardians or governors. IV. That they shall celebrate the said marriage publicly in the 10 parish church or chapel, where one of them dwelleth, and in no other place, and that between the hours of eight or twelve in the forenoon. Moreover before any such license be granted, it shall appear to the judge himself, or to some other person of good reputation, and 15 known likewise to the said judge, that the express consent of parents, or parent, if one be dead, or the guardians or guardian of the parties is thereunto had and obtained, except in cases of widowhood. And furthermore one of the parties shall personally swear, that he believes, there 20 is no let, or impediment, or precontract, kindred, or alliance, or any other lawful cause whatsoever, or any suit commenced in any ecclesiastical court, to bar or hinder the proceeding of the said matrimony, according to the tenor of the said license. And if any judge shall grant any license 25 or dispensation for matrimony, without fully observing all and every of the said conditions, or any proctor or register shall be aiding and assisting in the procuring or speeding any license or dispensation for marriage without the said conditions, he and they shall respectively forfeit 30 the sum of —, and the like sum of — shall be forfeited by each of the persons, making the aforesaid oath before the ecclesiastical judge, that the parents or guardians of the parties to be married, are consenting to the marriage for which a license is prayed, if it shall after-35 ward appear on sufficient proof made before the judge,

who granted the said license, that the parents or guardians were not consenting. And be it further enacted, that printed copies of this act be dispersed through all parish churches and chapels of this kingdom.

Whereas sundry ordinances, canons, and constitutions⁵ have been formerly made for preventing irregular and clandestine marriages, and for the regulating of faculties or licenses granted for the solemnization of matrimony; we enjoin them all to be carefully observed by all persons, whom they concern, upon the several penalties of¹⁰ the said ordinances, canons, and constitutions expressed. And for the more effectual preventing of such clandestine marriages, as well as for the reformation of sundry and grievous abuses in the granting and obtaining such licenses; we do further ordain and decree, that no parson,¹⁵ vicar, or curate, upon pain of suspension per triennium ipso facto, ut supra.

XXXVII.

Archiep. Cant.
THO. TENISON 20.

Anno Christi
1713.

Reg. Angliæ
ANNÆ 13. 20

Convocatio prælatorum et cleri provinciæ Cantuar.

BREVE regium dat. August. 18. prælatos et clerum prov. Cantuar. ad 12. diem mensis Novemb. convocabat; sed nihil in hac synodo tractatum fuit ante literas reginæ sequentes. 25

Convocatio prælatorum] A new parliament met on the 16th of February, 1714, and the convocation, after presenting a joint address to the queen, was authorized on the 17th of March to proceed to business. The papers speak for themselves as to the business actually brought before the two houses. On the 9th of July the parliament was³⁰ prorogued, and queen Anne died on the 1st day of August following.

The queen's letter to the convocation about business for them.

Most reverend father in God, our right trusty and right entirely beloved counsellor, we greet you well. Whereas by our royal license to the present convocation 5 of the province of Canterbury we have, among other things, empowered and authorized them to confer, treat, debate, consider, consult, and agree of and upon such points, matters, causes, and things, as we from time to time should deliver, or cause to be delivered to you in 10 writing under our sign manual or privy signet, to be debated, considered, consulted, and agreed upon; we do accordingly hereby transmit unto you the heads of such matters, as we think proper for the consideration of the said convocation, which are as follow: 15

The regulating the proceedings in excommunications, and reforming the abuses of commutation money.

The preparing a form for the visitation of prisoners, and particularly condemned persons. For admitting converts from the church of Rome, and such as shall re- 20 nounce other errors. For restoring those, who have relapsed.

The establishing rural deans, where they are not, and rendering them more useful, where they are.

Of the business recommended by the queen the bishops undertook to 25 prepare the following portions: the regulating the proceedings in excommunications, &c.: the preparing a form for the visitation of prisoners, and particularly condemned persons; for admitting converts from the church of Rome, and such as shall renounce other errors; and for restoring those who have relapsed. The other three portions they 30 referred to the consideration of the lower house. The session was closed on the 8th of July with the following address from the bishop of London, acting as president, to the clergy of the lower house: "that he did in the name of the upper house, and by their direction, give the thanks of their lordships to the lower house for their great pains and 35

The making provision for preserving and transmitting more exact terriers, and accounts of glebes, tithes, and other possessions and profits belonging to benefices.

The regulating licenses for matrimony according to the canons, in order to the more effectual preventing of clandestine marriages.

All which points, matters, and things we do hereby direct to be debated, considered, consulted, and agreed upon by the said convocation, pursuant to our license aforesaid. And so we bid you heartily farewell. Given¹⁰ at our court at St. James's the 17th day of March, in the thirteenth year of our reign.

By her majesty's command.

BOLINGBROKE.

To the most reverend father in God, our right trusty¹⁵ and right entirely beloved counsellor Thomas, lord archbishop of Canterbury, primate of all England, and president of the convocation of the province of Canterbury.

The form for regulating proceedings in excommunications,²⁰ and reforming the abuses by commutation money, as agreed by both houses of convocation. [April 30.]

I. IT is the opinion of this house, that the best and most effectual method for regulating the proceedings in diligence in dispatching so many of the heads of business recommended²⁵ by her majesty to the convocation. That those which are already agreed upon by both houses could not be laid before her majesty and engrossed so as to be subscribed by both houses at present, but would be laid before her as they are, for her inspection and approbation. Meanwhile their lordships hoped that at the next meeting of the synod³⁰ the other heads recommended by her majesty would likewise be so finished that canons might be made thereupon, and the subscription of both houses given to all of them together." Wake MSS. Misc. 42. p. 155.

excommunication, will be the obtaining an act of parliament for a writ ‘*De contumaci capiendo*,’ instead of that ‘*De excommunicato capiendo*,’ in all such causes, as follow; that is to say, in all causes of instance between party and party; and in all causes of office, as either are 5 testamentary, or do concern the parishioners for not duly paying their church rates; and also in such as have relation to the licensing of physicians, chirurgeons, and midwives; and further that in other causes of office, even such as do more immediately and directly concern the 10 Christian faith and reformation of manners, if any controversy shall arise concerning the payment of fees, and the party proceeded against shall refuse to submit therein to the authority of the court, sentence of contumacy only, and not that of excommunication, shall be decreed or 15 pronounced by the ecclesiastical judge against such party on account of such refusal; that the sentence of contumacy shall be sent to the minister of the parish, where the contumacious party dwells, under the seal of the court, and that the said minister shall openly publish it 20 in the church in the time of divine service on the next Lord’s day but one, after he has received it; and that all civil incapacities and disabilities, to which persons excommunicated are now subjected by the sentence of excommunication, shall for the future follow upon the sentence 25 of contumacy being so published by the minister, as aforesaid, against any offender: and they are further of opinion, that this matter, before it be offered in parliament, should be humbly laid before her majesty.

II. If such an act of parliament, as in the former 30 article is proposed, shall be obtained, we are further of opinion, that whenever any person is by any ecclesiastical judge decreed to be excommunicated, the schedule of excommunication shall not be read in court, until thirty days are expired after the making of such decree. And 35 for the more deliberate and solemn proceeding in a

matter of this high nature, due notice in writing shall forthwith be given of such decree made, and of the sentence, which will issue in pursuance thereof, not only to the party decreed to be excommunicated, but moreover to the minister officiating in the parish, where the said party dwells; which minister between the time of his receiving such notice, and the third Lord's day after the receipt thereof, shall endeavour to apply himself privately to the said party, and to prevail with him to prevent the dreadful sentence of excommunication by a timely and dutiful submission to the authority of the church; and if the party shall not hearken to such private advice, and shall not promise under his hand to submit to the authority of the church, then the minister shall, on the third Lord's day after notice of the above-said decree, make an open publication thereof in the church at the time of divine service, and shall represent the extreme danger of being cut off from the communion of the faithful, according to a form provided for that purpose. And after such private and public admonition, where both have been used, or of such private warning only, where that alone hath proved effectual, the minister shall by the proper officer of the court (who shall call upon him for that purpose) transmit to the ecclesiastical judge an account of his proceedings, and of the effect thereof. Provided nevertheless, that if, after the care taken for preventing the sentence of excommunication by notifying the decree thereof both to the party, and to the minister of the parish in the manner above directed, the said party shall not within thirty days after the making such decree submit to the authority of the court; the ecclesiastical judge shall then without delay proceed to excommunicate the said party by reading, or causing to be read in court the sentence of excommunication, although the minister of the parish hath neglected or omitted to do any of the things enjoined; and in case

of any such neglect or omission, the said judge shall notify the same to the bishop, who, if upon inquiry he see cause, shall himself proceed, or by writing under his hand direct process to be made for his contempt in such neglect or omission. 5

III. That in all crimes of ecclesiastical cognizance the judge and register shall send out their citations within three months at furthest after presentment duly made; and that no ecclesiastical officer shall prevent, or endeavour to prevent, the citation or prosecution of any 10 offender; nor shall any person, when cited, be dismissed, except in the public place of judicature between the hours of ten and two, and while the court is actually held there. And that no commutation of penance be hereafter accepted or allowed of by any ecclesiastical judge, 15 without an express consent given in writing by the bishop of the diocese, or other ordinary having exempt jurisdiction, or by some person or persons to be especially deputed by them for that purpose; and that all commutations or pretended commutations accepted or allowed 20 otherwise, than is hereby directed, be ipso facto null and void.

That no sum of money, given or received for any commutation of penance, or any part thereof, shall be disposed of to any use, without the like consent and 25 direction in writing of the bishop, or other ordinary having exempt jurisdiction, if the cause hath been prosecuted in their courts, or of the archdeacon, if the cause hath been prosecuted in his court; and all money received for commutation pursuant to the foregoing direc- 30 tions, shall be disposed of to pious and charitable uses by the respective ordinaries abovenamed, whereof at the least one third part shall by them be disposed of in the parish, where the offenders dwell. And that a register be kept in every ecclesiastical court of all such commu- 35 tations, and of the particular uses, to which such money

hath been applied ; and that the account so registered, be every year laid before the bishop, or other exempt ordinary having episcopal jurisdiction, in order to be audited by them ; and that any ecclesiastical judge or officer offending in any of the premisses, be suspended for 5 three months for the said offence.

The form for making and preserving of terriers °.

I. EVERY register of any archbishop, bishop, archdeacon, or other ordinaries, exempt or not exempt, throughout this province shall within one year next after the ratification 10 of these constitutions, deliver to the bishop of the diocese an attested calendar of the dates of all terriers remaining in his registry ; and moreover every register belonging to any exempt ordinary, and having episcopal jurisdiction, shall deliver the like calendar to the said exempt ordi- 15 nary, to which he belongs ; and every ordinary, to whom such calendar shall be so delivered by their respective registers, shall take care, that notice be given to each incumbent of the terrier or terriers relating to his benefice ; and every incumbent, immediately upon the receipt 20 of such notice, shall make an entry of the same in the register book belonging to the parish.

II. In every parish throughout this province, where no such terrier, as is hereafter mentioned, hath been deposited in any registry within seven years last past, the minister, 25 together with the churchwardens, or such of his parishioners, as shall be appointed by the bishop of the diocese, or other ordinary having episcopal jurisdiction, shall make a full and exact terrier of all such glebes, lands, meadows, gardens, orchards, houses, outhouses, pensions, woods, and 30 underwoods growing upon the glebe, and also of all such portions of tithes lying out of the parish, as belong to his

° The same form was brought again into convocation June 27, M.DCC.XV.

benefice; of which terrier the said minister and churchwardens shall provide three indented copies in parchment, each of them to be signed by the said minister, the churchwardens, or the parishioners aforesaid; and being so signed, one of the said copies shall be exhibited 5 by the said minister and churchwardens at the next visitation of the bishop, or other ordinary having episcopal jurisdiction; another copy in like manner shall be by them exhibited at the next visitation of the archdeacon, or other ordinary having archidiaconal jurisdiction; the said two copies to be lodged in the registries respectively belonging to the said ordinaries, and the remaining copy, having been first examined and attested by the several registers, with whom the other two copies are lodged, shall be by them deposited in the public 15 chest belonging to the parish. And further, for the better preserving the terriers of benefices within exempt jurisdictions, every ordinary so exempt shall take care, that within one year after the exhibiting of any terrier at his visitation, as aforesaid, an attested copy thereof be 20 transmitted to the bishop of the diocese, to be deposited and kept in his registry.

III. Every register, in whose office any terriers are deposited or lodged, whether before, or pursuant to the direction of the foregoing constitution, shall sort and 25 dispose the same in such method and order, as the bishop and other ordinary shall direct, and shall by no means permit any of them to be carried out of his office on any pretence or occasion whatsoever, without the consent of the bishop or other ordinary signified under his hand, 30 nor till security be given for the safe restoring thereof within a time limited.

IV. The minister and churchwardens of every parish within the city of London burnt by the dreadful fire M.DC.LXVI. shall diligently inquire, whether such tran- 35 scriptions of assessments for the maintenance of the clergy

there, as are appointed to be made by the statute 22 Car. II. cap. xv. have been taken and disposed of in such manner, as by that statute is required; and if they find, that such transcripts have been duly taken and disposed of, they shall make certificate thereof to the bishop of London, or other proper ordinary within six months after the ratification of these constitutions; but in case they find, that the said transcripts have not been duly taken and disposed of, they shall cause such transcripts to be forthwith taken and disposed of, as the said statute doth direct; and within other six months shall make certificate of their having so done to the said bishop, or other proper ordinary, under such penalties, as may by law be inflicted upon them for their neglect.

V. Every dean and prebendary of any cathedral or collegiate church within this province, being a sole corporation, and also every archdeacon and other dignitary, who hath any estate annexed to his dignity, shall within three years after the ratification of these constitutions, or sooner, if he conveniently can, cause an exact account to be taken of all the lands, houses, and hereditaments belonging to such dignity or prebend, and the same, with a copy of the lease or leases then being, shall transmit to the bishop of the diocese, and the dean and chapter of that church, whereunto the said dignity or prebend doth belong, to be by them entered into a register provided only for that purpose. And upon every renewal, which shall hereafter be made of any such estate, a like account, together with a copy of the lease then granted, shall be transmitted to the bishop of the diocese, and to the dean and chapter, to be by them registered as aforesaid; the same to be done to the dean and chapter by all petit canons, vicars choral, and others upon every renewal of any estate belonging to the places, which they, or any of them hold in any cathedral or collegiate church: for registering of which account and lease aforesaid, the

register or chapter clerk shall receive the customary fee, provided it does not exceed ten shillings.

VI. The archbishop and bishops shall, as soon as conveniently they may after the ratification of these constitutions, inquire of their proper officers, whether such 5 entries have been made of the augmentations given to any vicarage or curacy within their respective dioceses, as by the statute of 29 Car. II. cap. xviii. is required; and if it shall appear, that such entries have not been made, they shall give effectual order for such books to be 10 provided, and such entries to be made, as by that statute are required: and every bishop, in whose registry any such entries have been or shall be hereafter lodged, shall, as soon as conveniently he can, give notice to the respective vicars or curates, who are entitled to such aug- 15 mentations, and require them and every of them to take out an attested copy of the clause or clauses, which relate to such augmentations, as they are respectively entitled to; for which copy so attested, there shall be paid no more than one shilling; and the said copy shall 20 be deposited in the parish church, where the terrier is by these constitutions to be deposited and kept.

VII. Every bishop, dean and chapter, and every other ecclesiastical person or persons having a public registry, shall take care, that diligent search be made in the books 25 and records of their respective registries for all ancient endowments and augmentations of benefices, and that a particular calendar thereof being taken, shall be sent to the bishop, who shall order the same to be entered into his registry, and shall direct the like search to be made 30 in the books and records of his own registry, and shall give notice to the several incumbents respectively concerned of such endowment or augmentation remaining in any of the said registries; of which notice so given, an entry shall immediately be made by every such incum- 35 bent in the registry book belonging to the parish.

VIII. For the better ascertaining the rights of benefices, and preventing vexatious controversies relating thereunto, it is further ordained, that all bishops, and other ordinaries shall revive and enforce the use of yearly perambulations in all the parishes of this province. 5

XXXVIII.

Archiep. Cant.
THO. TENISON 20.

Anno Christi
1714.

Reg. Angliæ
ANNÆ 13.

Proceedings of the convocation about Dr. Sam. Clarke's book, entitled, 'The Scripture doctrine of the Trinity.' 10

Application of the lower house about Dr. Clarke's book of the Trinity. [June 2. M.DCC.XIV.]

To his grace the lord archbishop of Canterbury, and the lords the bishops of the province of Canterbury in convocation assembled. 15

THE clergy of the lower house of convocation humbly represent, that a book hath of late been published and dispersed throughout this province, entitled, 'The Scripture doctrine of the Trinity,' in three parts, wherein

Proceedings of the convocation] These papers are printed from the 20 'Apology for Dr. Clarke,' (London, printed for E. Burleigh in Amen Corner, 1714.) having been communicated by Dr. Clarke himself to the writer of that tract.

Dr. Clarke had already attracted public attention by some deviations from the order of common prayer, that were allowed in his church at 25 Westminster. But a remarkable case occurred on Trinity Sunday 1713, which, taken in connection with certain passages of his Scripture Doctrine of the Trinity, published in the preceding year, seemed to shew that his opinions would not for the future be confined to mere publications, but would be allowed to interfere with the discharge of his 30 ministerial duties. "This year," says Mr. Whiston, who was a friend of

all the texts in the New Testament relating to that doctrine, and the principal passages in the liturgy of the church of England are collected, compared, and explained by Samuel Clarke, D. D. rector of St. James's Westminster, and chaplain in ordinary to her majesty, and several defences thereof by the same author; which book and defences do in our opinion contain assertions contrary to the catholic faith, as received and declared by this reformed church of England concerning three persons of one substance, power, and eternity in the unity of the Godhead, and tending moreover to perplex the minds of men in the solemn acts of worship, as directed by our established liturgy, to the great grief and scandal of pious and sober-minded Christians.

And whereas there are divers passages in the book of Common Prayer, and in the XXXIX. Articles, which are directly opposed to such heretical assertions; we do further represent to your lordships, that even these passages have by the said author been wrested with such subtilty, as may both teach and tempt the unstable and insincere

Dr. Clarke's, but much further advanced in the school of heresy, "Dr. Clarke, in order to avoid the reading of the proper preface for Trinity Sunday at his own church, omitted the usual communion on that day, to the great discontent of those persons, which expected to receive it. This made no small noise . . . nor was it probably any thing else that gave the immediate occasion to Dr. Clarke's dismissal from being one of queen Anne's chaplains in ordinary, as he was till that time."

On Dr. Clarke's paper, put in on the 2nd of July, Whiston makes the following remarks. "The delivery of this new declaration I have heard him long after style a foolish thing. The occasions of which, I think, besides the sinister motives of human caution and human fear, were these two: first, his own metaphysic opinion, which he constantly and vigorously maintained, That any creature whatsoever might possibly have been coeternal with its Creator, . . . and secondly, that bishop Smalridge, whose opinion was chiefly regarded, had said, 'That as to other of Dr. Clarke's metaphysical notions about the Trinity, he did not think it necessary to proceed to their condemnation, provided he could

to comply with the laws, which require them to declare their unfeigned assent and consent to the said book of Common Prayer, and to subscribe to the said articles, and nevertheless to retain and propagate the very errors, which are most inconsistent with such their declaration and sub-⁵scription. It is with the utmost concern, that we behold these daring and dangerous attempts to subvert our common faith, to corrupt the Christian worship, and to defeat the church's main end in agreeing upon her arti-¹⁰cles, namely the avoiding the diversity of opinions, and the establishing the consent touching true religion.

And we cannot therefore but think ourselves bound in duty to God and his church, in discharge of the weighty trust reposed in us, as members of this synod, and in charity to the souls committed to our care, most earnestly ¹⁵to beseech your lordships to take the premisses into your serious and godly consideration, assuring your lordships of our most dutiful and ready concurrence in any proper methods, which may effectually put a stop to this growing

but [truly] declare he believed the [real] eternity of the Son of ²⁰God.'”

After this paper had been laid before the upper house, Dr. Clarke being apprehensive that, if it should be published separately (as did afterwards happen), without any account of the preceding and following circumstances, it might be liable to be misunderstood, caused the fol-²⁵lowing explanation to be presented to the bishop of London, the next time the upper house met. “ May it please your lordships ; Whereas the paper laid before your lordships on Friday last was, through haste and want of time, not drawn up with sufficient exactness, some things therein being not so fully expressed as they might have been, and ³⁰others expressed in such a manner as may be liable to be misunderstood, as not explaining with sufficient clearness and distinctness my whole thoughts to your lordships upon the subject therein contained : and whereas if my present meaning in any part of it should now be misunderstood, I may hereafter be thought not to have fully and sin-³⁵cerely opened myself to your lordships ; I do humbly and with all submission beg leave to take this immediate opportunity of representing to your lordships that I think myself indispensably obliged in conscience

mischief, and remove from ourselves the reproach, which our silence in so important an occasion might justly bring upon us.

Extracts of the heretical expressions of Dr. Clarke's book made by the lower house of convocation. [June 23.] 5

May it please your grace and your lordships.

The lower house, in pursuance of what your lordships were pleased to recommend to them in your paper of the twelfth instant, have extracted some passages out of Dr. Clarke's Scripture doctrine of the Trinity, and the de-¹⁰ fences thereof, and have disposed the extract they have made under the following heads, with a distinct regard to the several matters of complaint contained in their late representation.

Assertions contrary to the catholic faith, as received¹⁵ and declared by this reformed church of England concerning three persons of one substance, power, and eternity in the unity of the Godhead.

to lay before your lordships the following explanations of the aforesaid paper: viz.

“ That whereas I declared in that paper my opinion to be ‘ That the Son was eternally begotten by the cternal incomprehensible power and will of the Father; and that the Holy Spirit,’ &c.; I did not mean thereby to retract any thing I had written, but to declare that the opinion set forth at large in the book entitled *The Scripture Doctrine*²⁵ of the Trinity, and in the Defences of it, is, that the Son was eternally begotten, by the eternal incomprehensible power and will &c. Which words [the eternal incomprehensible power and will of the Father] I desire may be so understood as to signify, that God the Father alone is, and is to be honoured as being, *ἀναίτιος* and *πρωτότιος*, the original of³⁰ all, himself without original.

“ And whereas I declared I did not ‘ intend to write any more concerning the doctrine of the Trinity: but if I should fail herein, and write any thing hercafter’ &c. I desire it may be so understood, as not to preclude myself in point of conscience from a liberty of making any³⁵ inoffensive corrections in my former books, if they shall come to another edition; or from vindicating myself from any misrepresentations

Scripture doctrine of the Trinity pag. 465. l. 2. If it (id est, the word *ὁμοούσιος*, which we translate ‘of one substance with the Father’) be understood to signify one individual substance, this will be properly one subsistence or one person only. 5

Letter to Dr. Wells p. 47. lin. 10. Now this I say (viz. that in the Godhead there are three persons of the same divine individual essence) is an express contradiction in the very terms.

Answer to the author of ‘Some considerations,’ etc. 10 p. 224. l. 12. If the Father, the Son, and the Holy Spirit be conceived to be all but one individual being, it followeth of necessity, that the Son and Holy Spirit have no being at all.

Ibid. p. 289. l. 8. That two persons should be one being, 15 is, I think, a manifest contradiction.

Ibid. p. 297. l. 4. This (viz. that the Father and Son are both but one and the same individual being) I think, is an express contradiction.

or aspersions, which may possibly hereafter be cast upon me on the 20 occasion of this controversy; but only to signify that I have no present intention of writing any new book; and that if hereafter I shall at any time write any thing which your lordships shall judge worthy of censure, I shall readily submit to such censure.”

The resolution adopted by the upper house on the 5th of July shews 25 the prudence and discernment of the bishops, although it is not probable that their sentiments respecting the private opinions of Dr. Clarke had undergone much alteration. On the 7th of July the lower house, acting on a different principle, but knowing at the same time that they could not give any legal effect to their measure, “Resolved that it is 30 the opinion of this house, that the paper subscribed by Dr. Clarke, and communicated by the bishops to the lower house on the 5th inst., doth not contain in it any recantation of the heretical assertions, and other offensive passages complained of by this house in their representation, and afterwards produced in their extract out of the books published by 35 that author; nor doth give such satisfaction for the great scandal occasioned by the said books, as ought to put a stop to any further examination and censure thereof.”

N. B. That the words ‘essence, being, and substance’ are used by this author as equivalent terms. Vid. Scripture Doctrine p. 243. l. 1. et 9. p. 270. §. XII. lin. 2. pag. 272. lin. 2. pag. 289. §. XIX. lin. 2. p. 349. §. XL. lin. 2. p. 350. §. XLI. lin. 2. p. 372. §. LI. lin. 3. p. 373. lin. 19. 5 Answer to the author of ‘Some considerations,’ etc. p. 229. lin. 9.

Scripture Doctrine p. 429. lin. 10. There are not—three eternal persons.

Ibid. lin. 17. There are not—three uncreated persons. 10

Ibid. lin. penult. There are not—three almighty persons.

II. Passages tending to perplex the minds of men in the solemn acts of worship, as directed by our established liturgy. 15

All the passages beforecited have in our opinion this tendency, more particularly those, whereby the author pretends to explain some expressions in the Nicene and Athanasian creeds, which are parts of our divine service.

Of the like tendency are his ^acomments upon divers ²⁰ other expressions in the said creeds, in the doxology,

The following observations on the conduct of Dr. Clarke are from the pen of his friend Mr. Whiston, observations to be received with some abatement, as coming from a person who had no respect for the authority of the church, and practically maintained that opinions might be ²⁵ wisely and rationally formed without regard to the opinions held on the same subject by other and more competent judges. “Thus ended this unhappy affair: unhappy to Dr. Clarke’s own conscience; unhappy to his best friends; and above all, unhappy as to its consequence in relation to the opinion the unbelievers were hereupon willing to enter- ³⁰ tain of him, as if he had prevaricated all along in his former writings for Christianity. . . Though Dr. Clarke did by degrees recover part of his former character, and by very good evidence did appear in earnest to believe the Christian religion to his death, yet I cannot but say, what I believe I told him, ‘That I would not have given the like occasion of ³⁵ offence for all the world.’” Apology for Dr. Clarke. Whiston’s Memoirs of Dr. Clarke &c. Tindal’s Contin. vol. v. p. 413.

^a [Scripture doctrine, part iii. ch. 11. p. 415. etc.]

litany, collects, and other offices of devotion, in which the church manifestly intends the worship of the Trinity in unity, and ascribes one and the same glory to the three persons without any difference or inequality.

But the most offensive passage under this head seems to be in pag. 476. of the said book, where having first connected the proper preface for Trinity Sunday with the words, ‘O Lord [holy Father] almighty, everlasting God,’ without taking notice, that the words ‘holy Father’ are expressly ordered to be omitted on that day; he afterwards asserts, that the first, obvious, natural, and grammatical sound of the whole sentence is, that the person of the Father is not one only person, but three persons.

Which proceeding of this author is not only a manifest and gross misrepresentation of this particular form of devotion, but tendeth greatly to perplex the minds of men in the use of it, by insinuating, that whilst they are here acknowledging the one God to be not one only person, but three persons in one substance, they are all the while addressing themselves to the person of the Father singly, and absurdly declaring him to be not one only person, but three persons.

III. Passages in the liturgy and XXXIX. articles wrested by Dr. Clarke in such manner, as is complained of in the representation. 25

For these we refer to the whole second chapter of part the third of the Scripture doctrine of the Trinity, compared with page 24. and 25. of the introduction. In the said second chapter he explains many passages in the liturgy and articles in a sense directly contrary to the known sense of the church; and in the introduction he desires it may be observed, that he gives his assent to the forms by law appointed in that sense only, wherein he himself hath explained them.

The lower house are persuaded, the foregoing extract does fully support their representation. 35

But moreover we beg leave to observe, that the offence given by the books complained of, seems to us to arise not only from such particular parts and passages thereof, as are before cited, but from the general drift and design of the whole; the said books in our opinion tending to⁵ nothing less, than to substitute the author's private conceits and arbitrary interpretations of scripture in the room of those catholic doctrines, which the church professes and maintains, as warranted both by holy scripture and antiquity.

10

Dr. Samuel Clarke's Declaration (July 2).

1. My opinion is, that the Son of God was eternally begotten by the eternal incomprehensible power and will of the Father, and that the Holy Spirit was likewise eternally derived from the Father by or through the Son,¹⁵ according to the eternal incomprehensible power and will of the Father.

2. Before my book, entitled, 'The Scripture Doctrine,' etc. was published, I did indeed preach two or three sermons upon this subject; but since the book was pub-²⁰lished, I have never preached upon this subject; and (because I think it not fair to propose particular opinions, where there is not liberty of answering) I am willing to promise (as indeed I intended) not to preach any more upon this subject.

25

3. I do not intend to write any more concerning the doctrine of the Trinity; but if I shall fail herein, and write any thing hereafter upon that subject contrary to the doctrine of the church of England, I do hereby willingly submit myself to any such censure, as my superiors³⁰ shall think fit to pass upon me.

4. And whereas it has been confidently reported, that the Athanasian creed, and the third and fourth petitions of the litany have been omitted in my church by my direction; I do hereby declare, that the third and fourth³⁵

petitions of the litany have never been omitted at all, as far as I know; and that the Athanasian creed was never omitted at eleven o'clock prayers, but at early prayers only, for brevity sake, at the discretion of the curate, and not by my appointment. 5

5. As to my private conversation, I am not conscious to myself, that I have given any just occasion for those reports, which have been spread concerning me with relation to this controversy.

I am sorry, that what I sincerely intended for the 10 honour and glory of God, and so to explain this great mystery, as to avoid the heresies in both extremes, should have given any offence to this synod, and particularly to my lords the bishops. I hope my behaviour for the time to come with relation thereunto will be such, as to pre- 15 vent any further complaints against me.

SAMUEL CLARKE.

The resolution of the upper house, July 5, 1714.

We having received a paper subscribed by Dr. Clarke, containing a declaration of his opinion concerning the 20 eternity of the Son and Holy Spirit, together with an account of his conduct for the time past, and intentions for the time to come, (which paper we have ordered to be entered in the acts of this house, and to be communicated to the lower house,) do think fit to proceed no further 25 upon the extract laid before us by the lower house.

XXXIX.

Archiep. Cant.
THO. TENISON 20.

Anno Christi
1714.

Reg. Angliæ
ANNÆ 13.

Draught of canons for regulating matrimonial licenses, in order to the more effectual preventing of clandestine marriages. [June 16.]

I. **WE** do straitly charge and enjoin all persons concerned to see, that the LXII, LXIII, LXX, XCIX, C, CI, CII, CIII, and CIVth canons be duly observed.

II. Whereas it is by the CII^d canon provided, that the security to be taken at the granting of licenses for matrimony, shall contain this condition; that the parties shall celebrate matrimony publicly in the parish church or chapel, where one of them dwelleth, and in no other place; and whereas the good intent of the said canon hath been frustrated by inserting in such licenses the names of other parish churches or chapels besides those, where the parties to be married dwell; we do constitute and appoint, that in every faculty or license, which shall be henceforth granted, the name of the parish church or chapel, where one of the parties to be married dwells, or the names of both (if both parties lie within the jurisdiction) shall be inserted and no other, and if any ordinary, commissary for faculties, vicar general, or other judge shall offend herein, he shall for every time so offending be suspended from the execution of his office for the space of one whole year: and if any faculty or license shall be obtained for the celebration of matrimony in any church or chapel besides the parish church or chapel, where the parties to be married or one of them dwells, such license

shall be held void to all effects and purposes, as if there had never been any such license granted; and the parties marrying by virtue of such license, shall be subject to the punishments, which are appointed for clandestine marriages, and the minister, who married them, shall be suspended for one year.

III. No license for matrimony shall be granted to any parties by any ordinary or judge, unless at least one of the said parties be usually inhabiting within the jurisdiction, or hath been commorant therein for the space of one whole month immediately before the said license be desired; and one of the conditions in the said bond of security given by the parties taking such license, shall be, that the said parties, or one of them have or hath been inhabiting or commorant, as aforesaid.

IV. No license for matrimony shall be granted to any persons whatsoever under the age of twenty-one years, unless the parents if they be living, or otherwise the guardians shall personally appear before the judge, of whom the license is desired, and expressly declare their consent, or shall by writing under their hands signify their consent to such marriage; of the truth of which hand writing the messenger, who brings the same, shall make oath before the judge, who shall forthwith cause an act to be made of the exhibiting thereof, and of the oath made by the messenger, who exhibited it.

V. No parson, vicar, or curate, on pain of suspension 'per triennium ipso facto,' shall substitute or employ knowingly, or wilfully permit and suffer any other minister to marry any persons in any church or chapel, to such parson, vicar, or curate belonging, without due publication of banns first made, or license lawfully obtained for the marrying of the parties in the church or chapel of such parson, vicar, or curate.

VI. After banns duly published, or a license or faculty first made and obtained, matrimony may be celebrated on

all days in the year, except on Ashwednesday, and in Passion week, and on the yearly fast appointed for the murder of king Charles the martyr, and on all other solemn days of fasting, for which a particular service shall be enjoined by public authority; but no minister shall presume to celebrate matrimony either by banns or license between any persons on the days before excepted.

VII. In all future entries of marriages in the register book the minister of every church and chapel within this province shall distinguish those, who are married by license, adding the name of the judge, from whom such license was obtained, together with the date thereof, and the names of the parishes, wherein both parties did live at the time of the granting the said license; and a true copy of the registry of marriages so distinguished, shall be transmitted unto the bishop of the diocese or his chancellor, in like manner as the copy of the registry of marriages is already by the LXXth canon required to be transmitted.

XL.

20

Archiep. Cant.
THO. TENISON 20.

Anno Christi
1714.

Reg. Angliæ
ANNÆ 13.

A form for admitting converts from the church of Rome, and such as shall renounce their errors. [June 18.]

THE bishop, or some priest appointed by him for that purpose, being at the communion table, and the person to be reconciled standing without the rails, the bishop, or such priest as is appointed, shall speak to the congregation as followeth :

A form for admitting] See above No. XXXVII.

30

Dearly beloved.

We are here met together for the reconciling of a penitent (lately of the church of Rome, or lately of the separation) to the established church of England, as to a true and sound part of Christ's holy catholic church. Now ⁵ that this weighty affair may have its due effect, let us in the first place humbly and devoutly pray to almighty God for his blessing upon us in that pious and charitable office we are going about.

Prevent us, O Lord, in all our doings with thy most ¹⁰ gracious favour, and further us with thy continual help, that in this, and all other our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen. 15

Almighty God, who shewest to them, that be in error, the light of thy truth, to the intent that they may return into the way of righteousness; grant unto all them, that are or shall be admitted into the fellowship of Christ's religion, that they may eschew those things, that are con- ²⁰ trary to their profession, and follow all such things, as are agreeable to the same, through our Lord Jesus Christ. Amen.

Psalm CXIX. v. 161.

Let my complaint come before thee, O Lord, give me ²⁵ understanding according to thy word.

Let my supplication come before thee, deliver me according to thy word.

My lips shall speak of thy praise, when thou hast taught me thy statutes. 30

Yea my tongue shall sing of thy word, for all thy commandments are righteous.

Let thine hand help me, for I have chosen thy commandments.

I have longed for thy saving health, O Lord, and in thy law is my delight.

O let my soul live, and it shall praise thee, and thy judgments shall help me.

I have gone astray, like a sheep that is lost; O seek thy servant, for I do not forget thy commandments.

Glory be to the Father, etc.

As it was in the beginning, etc.

The lesson. Luke xv. to v. 8.

Then drew near unto him the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying: This man receiveth sinners, and eateth with them. And he spake this parable unto them, saying: What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that, which is lost, until he find it? and when he hath found it, he layeth it on his shoulders rejoicing; and when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep, which was lost. I say unto you, that likewise joy shall be in heaven over one sinner, that repenteth, more than over ninety and nine just persons, which need no repentance.

The hymn to be used, when the penitent comes from the church of Rome.

25

Psalm cxv. to v. 10.

Not unto us, O Lord, not unto us, but unto thy name give the praise, for thy loving mercy and for thy truth's sake.

Wherefore shall the heathen say: Where is now their God?

As for our God he is in heaven, he hath done whatsoever pleased him.

Their idols are silver and gold, even the work of men's hands.

They have mouths, and speak not; eyes have they, and see not: they have ears, and hear not; noses have they, and smell not: they have hands, and handle not; 5 feet have they, and walk not, neither speak they through their throat.

They that make them, are like unto them, and so are all such, as put their trust in them.

But thou, house of Israel, trust thou in the Lord; he 10 is their succour and defence.

Glory be to the Father, etc.

As it was in the beginning, etc.

If the penitent comes from the separation, then this is to be used. 15

Psalm CXXII.

I was glad, when they said unto me: We will go into the house of the Lord.

Our feet shall stand in thy gates, O Jerusalem.

Jerusalem is built as a city, that is at unity in itself. 20

For thither the tribes go up, even the tribes of the Lord, to testify unto Israel, to give thanks unto the name of the Lord.

For there is the seat of judgment, even the seat of the house of David. 25

O pray for the peace of Jerusalem, they shall prosper that love thee.

Peace be within thy walls, and plenteousness within thy palaces.

For my brethren and companions' sake I wish thee 30 prosperity.

Yea because of the house of the Lord our God I will seek to do thee good.

Glory be to the Father, etc.

As it was in the beginning, etc. 35

Then the bishop sitting in a chair, or the priest standing shall speak to the penitent, who is to be kneeling, as follows :

Dear brother, or sister.

I have good hope, that you have well weighed and 5 considered with yourself the great work, you are come about, before this time; but in as much as with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation; that you may give the more honour to God, and that this present congregation 10 of Christ here assembled may also understand your mind and will in these things, and that this your declaration may the more confirm you in your good resolutions, you shall answer plainly to these questions, which we in the name of God and of his church shall propose to you 15 touching the same :

Art thou thoroughly persuaded, that those books of the Old and New Testament, which are received as canonical scriptures by this church, contain sufficiently all doctrine requisite and necessary to eternal salvation 20 through faith in Jesus Christ ?

Answer. I am so persuaded.

Dost thou believe in God the Father almighty, maker of heaven and earth, and in Jesus Christ, his only begotten Son our Lord, and that he was conceived of the 25 Holy Ghost, born of the virgin Mary, that he suffered under Pontius Pilate, was crucified, dead, and buried, that he went down into hell, and also did rise again the third day, that he ascended into heaven, and sitteth at the right hand of God the Father almighty, and from 30 thence shall come again at the end of the world to judge the quick and the dead ?

And dost thou believe in the Holy Ghost, the holy catholic church, the communion of saints, the remission

of sins, the resurrection of the flesh, and everlasting life after death?

Answer. All this I stedfastly believe.

Art thou truly sorrowful, that thou hast not followed the way prescribed in these scriptures for the directing⁵ of the faith and practice of a true disciple of Christ Jesus?

Answer. I am heartily sorry, and I hope for mercy through Jesus Christ.

Dost thou embrace the truth of the gospel in the¹⁰ love of it, and stedfastly resolve to live godly, righteously, and soberly in this present world all the days of thy life?

Answer. I do embrace it, and do so resolve, God being my helper. 15

Dost thou earnestly desire to be received into the communion of this church, as into a true and sound part of Christ's holy catholic church?

Answer. This I earnestly desire.

If the penitent come from the church of Rome, this²⁰ question is to follow.

Dost thou renounce all the errors and superstitions of the present Romish church, so far as they are come to thy knowledge?

Answer. I do from my heart renounce them all. 25

If the penitent from the church of Rome be in holy orders, let these further questions be asked.

Dost thou in particular renounce the twelve last articles added in the confession, commonly called 'The Creed of pope Pius IV.' after having read them, and³⁰ duly considered them?

Answer. I do upon mature deliberation reject them all, as grounded upon no warrant of scripture, but rather repugnant to the word of God.

Dost thou acknowledge the supremacy of the kings³⁵

and queens of this realm, as by law established, and declared in the thirty-seventh article of religion?

Answer. I do sincerely acknowledge it.

Wilt thou then give thy faithful diligence always so to minister the doctrine and sacraments, and the discipline 5 of Christ, as the Lord hath commanded, and as this church and realm hath received the same, according to the commandments of God, so that thou mayst teach the people with all diligence to keep and observe the same? 10

Answer. I will do so by the help of the Lord.

Wilt thou conform thyself to the liturgy of the church of England, as by law established?

Answer. I will.

If the penitent comes from the separation, these ques- 15 tions are to be asked.

Dost thou allow and approve of the orders of bishops, priests, and deacons, [^aas what have been in the church of Christ from the time of the apostles,] and wilt thou, 20 as much as in thee lieth, promote all due regard to the same good order and government of the church of Christ?

Answer. I do approve it, and will endeavour, that it may be so regarded, as much as in me lieth.

Wilt thou conform thyself to the liturgy of the church 25 of England, as by law established, and be diligent in attending the prayers and other offices of the church?

Answer. I will do so by the help of God.

If the penitent be one, who has relapsed, the following 30 question is to be asked.

Art thou heartily sorry, that when thou wast in the way of truth, thou didst so little watch over thy own heart, as to suffer thyself to be led away with the shows

^a That within the crotchets is to be used only when the penitent hath been a teacher in some separate congregation.

of vain doctrine? and dost thou stedfastly purpose to be more careful for the future, and to persevere in that holy profession, which thou hast now made?

Answer. I am truly grieved for my former unstedfastness, and am fully determined by God's grace to walk more circumspectly for the time to come, and to continue in this my profession to my life's end.

Then the bishop or priest standing up shall say :

Almighty God, who hath given you a sense of your errors, and a will to do all these things, grant also unto you strength and power to perform the same, that he may accomplish his work, which he hath begun in you, through Jesus Christ. Amen.

The absolution.

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them, that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then the bishop or priest taking the penitent by the right hand shall say unto him :

I N. bishop of —— or I A. B. do upon this thy solemn profession and earnest request receive thee into the holy communion of the church of England, in the name of the Father, and of the Son, and of the Holy Ghost.

People : Amen.

Then the bishop or priest shall say the Lord's prayer, with that which follows, all kneeling.

Let us pray.

Our Father, which art in heaven, etc.

O God of truth and love, we bless and magnify thy holy name for thy great mercy and goodness in bringing this thy servant into the communion of this church ; give

him (or her) we beseech thee, stability and perseverance in that faith, of which he (or she) hath in the presence of God, and of this congregation, witnessed a good confession. Suffer him (or her) not to be moved from it by any temptations of Satan, enticements of the world, the scoffs⁵ of irreligious men, or the revilings of those, who are still in error; but guard him (or her) by thy grace against all these snares, and make him (or her) instrumental in turning others from the errors of their ways, to the saving of their souls from death, and the covering a mul-¹⁰ titude of sins. And in thy good time, O Lord, bring, we pray thee, into the way of truth all such, as have erred and are deceived; and so fetch them home, blessed Lord, to thy flock, that there may be one fold under one shep-¹⁵ herd, the Lord Jesus Christ; to whom with the Father and the Holy Spirit be all honour and glory world with-
out end. Amen.

Then the bishop or priest standing up (if there be no communion at that time) shall turn himself to the person newly admitted, and say:

20

Dear brother, or sister.

Seeing that you have by the goodness of God proceeded thus far, I must put you in mind, that you take care to go on in that good way, into which you are entered; and for your establishment and furtherance²⁵ therein, that, if you have not been confirmed, you endeavour to be so the next opportunity, and receive the holy sacrament of the Lord's supper. And may God's Holy Spirit ever be with you. Amen.

The peace of God, which passeth all understanding,³⁰ keep your heart and mind by Christ Jesus. Amen.

XLI.

Archiep. Cant.
THO. TENISON 20.

Anno Christi
1714.

Reg. Angliæ
ANNÆ 13.

An exhortation to be read in the church, when the person decreed to be excommunicated is present. [July 5.] 5

N. B. When the person decreed to be excommunicated is absent, the passages within the crotchets [] are to be omitted, and instead of them the passages within the parenthesis () to be used.

Dearly beloved.

10

CHRIST our Lord a little before he ascended into heaven, left with his apostles a power to remit and retain sins^a.

During his conversation with them on earth, he had given them a commission at large, and had promised, 15 that ^bwhatsoever they should bind on earth, should be bound in heaven. Which authority after his resurrection he farther explained and confirmed to them; ^cbreathing on them, and saying, Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them, and 20 whosoever sins ye retain, they are retained. You observe, with what solemnity in words and gestures he committeth these powers to them.

The blessed apostles were not wanting to execute this important trust, but, knowing that a little leaven leaven- 25 eth the whole lump, did in the name, and with the power of our Lord Jesus Christ cut off notorious and in-

An exhortation] See above, No. XXXVII.

^a St. John xx. 23.
xx. 22, 23.

^b St. Matth. xviii. 18.

^c St. John

corrigible sinners from the communion of the church, lest such corrupt members should defile the whole body.

When any were thus cast out of the church, and bereaved of the privileges appertaining to the communion of saints, the faithful were admonished^d not to keep⁵ company with such persons, no not to eat with them, ^ebut to mark them and avoid them, and to ^fwithdraw themselves from them, that they might be ashamed.

In the ages, which succeeded that of the apostles, the bishops, who were left in their stead to preside over the ¹⁰ household of God, retained and exercised this awful power; and in the writings, which they have left us, we meet with frequent examples of their putting it in execution.

Agreeable to the commandment of our Saviour re-¹⁵ corded by the holy evangelist St. Matthew^g, the primitive church directed her clergy to apply to an obstinate offender, and to tell him his faults in secret, that, if such gentle method could prevail with him, all further severities might be thereby prevented. But if he would not ²⁰ hearken, the minister was to take with him one or two more, that in the mouth of two or three witnesses every word might be established. And if he neglected to hear them, the church was publicly to be told of it. But if he neglected to hear the church, he was to be hence-²⁵ forth looked upon as an heathen man and a publican.

You see, with what tenderness, and caution, and love of souls this godly discipline was anciently exercised; you observe, by what leisurely steps, after how gentle a manner, and with what affectionate endeavour to prevent ex-³⁰ tremities the governours of the church proceeded in the application of their ghostly powers.

^d 1 Cor. v. 11.

^e Rom. xvi. 17.

^f 2 Thess. iii. 6, 14.

^g See chap. xviii. 15, 16, 17. and compare with Apostol. Constitut. L. ii. c. 37, 38, 39.

^bThey knew the terror of the Lord, and therefore laboured incessantly in persuading their people to guard against it. They looked upon a sentence duly passed upon earth, ⁱas a certain anticipation of that, which would be passed in heaven, if not prevented in time by a penitential submission.

They acknowledged none to be Christians, who were thus cast out of the church (^kthe fold of Christ) in which the sheep of his pasture were required to hear and obey the voice of the shepherd. And therefore so long as there were any hopes of retaining her people within the pale of her communion, without dishonouring their profession by the scandal of their sin, or infecting Christ's flock with the contagion of it, they never proceeded to the final remedy of an utter excision.

But when no endeavours would bend the obstinate, nor melt the obdurate sinner, the dreadful sentence of excommunication was at last with great reluctance, and with an awful solemnity denounced against him^l, and he was cut off entirely from the church, as a person, whose case was judged to be desperate and incurable.

[Your case, my beloved, is near approaching to this sad extremity; you are now upon the very borders of this dreadful sentence, and the sword of excommunication is drawn and impending over you.

Consider, I beseech you, before it be too late, what inestimable privileges depend upon a ^m communion with saints; of what importance it is to have fellowship with them, through whom alone you can have fellowship with God and with the Lamb. Consider how ⁿfearful a thing it is to fall from those glorious hopes, to which your bap-

^h 2 Cor. v. 11. ⁱ *Summum futuri judicii præjudicium.* Tertull. advers. Gent. cap. xxxix.

^k Called in the Constitutions L. ii. c. 28. ἡ νομὴ, ποιμνιον, and by St. Clement in his first epist. to Corinth.

^l See Constitut. L. ii. c. 17 et 41. ^m 1 St. John i. 13. ⁿ Heb. 35 x. 31.

tismal covenant entitles you ; what advantages and honour are annexed to the character of a member of Christ, a child of God, and an inheritor of the kingdom of heaven.

You are no longer such, than whilst you retain your⁵ title to the benefits of that sacred engagement, which are no where to be reaped, but in the household of faith, and no way to be recovered, but by °returning from whence you are fallen, and by submitting to the wholesome discipline of a severe repentance.] 10

(The case of our neighbour, and, as yet, brother in the Lord, A. B. is near approaching to this sad extremity ; he is now upon the very borders of this dreadful sentence, and the sword of excommunication is drawn and impending over him. 15

We hope, that he will through God's grace consider, before it be too late, what inestimable privileges depend upon a communion with saints ; of what importance it is to have fellowship with them, through whom alone we can have fellowship with God and with the Lamb : that ²⁰ he will ponder in his heart, how fearful a thing it is to fall from those glorious hopes, to which our baptismal covenant doth entitle us ; what honours and advantages are annexed to the character of a member of Christ, a child of God, and an inheritor of the kingdom of heaven. ²⁵

No one is any longer such, than whilst he retains his title to the benefits of that sacred engagement, which are no where to be reaped, but in the household of faith, and no way to be recovered by a notorious sinner, but by his returning from whence he is fallen, and by submitting to ³⁰ the wholesome discipline of a severe repentance.)

¶The holy fathers of the church inform us, what submissions were required from such a penitent to procure his pardon ; how he must water his couch with tears,

how he must mortify his most craving affections, and prostrate himself after the humblest manner before the public congregation in each assembly of the faithful for the worship of God.

Hear how Tertullian describes the severities of that discipline, which obtained in the earlier ages of the church.

¶ It extends, saith he, its directions even to the garb and diet of a penitent, obliges him to neglect all care of dress and ornament, to lie in sackcloth and ashes, to afflict his soul with sorrowful reflections, and to cancel each instance of his guilt by bending all his endeavours to a quite contrary practice; as for eating and drinking, to use none for pleasure, but merely for sustenance. To pray without ceasing, to be frequent in fasting, to lament, and bewail, and to cry mightily unto the Lord his God both day and night; to throw himself at the feet of God's ministers, and to embrace the knees of his faithful servants, thus earnestly soliciting the prayers of the whole church to prevent a final expulsion from it.

Ambrose (a bishop who lived in the fourth century) hath told us likewise of his own knowledge, what were the austerities, which penitents then submitted to in order to their forgiveness.

¶ They quite furrowed their faces with cares and tears, they prostrated themselves in the church, exposing their bodies even to be trod on; the very image of death was stamped upon their faces, which carried long the marks of that severity, wherewith they had been treated, in paleness and leanness, and in a settled habitual sorrow.

They wisely considered the advantage of these humiliations, that when they dejected the flesh (as Tertullian speaks) they exalted the spirit; that when they disho-

¶ Tertull. De pœnitent. C. ix. x.
L. i. cap. 16.

¶ Ambros. De pœnitentia

noured the one, they advanced the other. And they chose rather to seek absolution in public, than to bear in private the torments of a self accusing, self condemning conscience.

They knew there would be ^sjoy in heaven over each ⁵ sinner that repenteth; that God willeth not the death of a sinner, but rather that he may repent and live. And with these encouragements they were excited to seek everlasting ^tsalvation by the remission of their sins, through the tender mercies of God. 10

They were sensible, that if they did not obtain it, they were children of wrath, ^valiens from the commonwealth of Israel, strangers to the covenant of promise, having no hope, without Christ, and without God in the world. They considered their case as the more deplorable, be- ¹⁵ cause they had ^xonce been enlightened, and had tasted of the heavenly gift, and had been made partakers of the Holy Ghost, and had tasted the good word of God, and the powers of the world to come. And therefore they declined no hardships, they rejected no conditions, which ²⁰ might restore them to that comfortable state, from whence they were fallen. [These conditions are far less grievous, these hardships far less afflictive, than they severally were in the ancient church; so that you may avoid the censure, with which you are threatened, ²⁵ upon terms far easier and milder, than what would have been exacted of you under the primitive administration.

It is yet in your power to prevent, what afterward it will be more difficult to remedy. Be not partial to your- ³⁰ selves^y, that you have no sin; do not extenuate to your own heart (^zwhich is deceitful above all things) the hor-

^s St. Luke xv. 17. Ezek. xxxiii. 11.

^t St. Luke i. 77, 78.

^v Ephes. ii. 12.

^x Hebr. v. 4, 5.

^y 1 St. John i. 8.

^z Jerem. xvii. 9.

rours of your guilt. The less^a you yourself do palliate and excuse it, the more indulgence it will find, and the more easy it will be to obtain your pardon from the judge and father of all flesh. ^bIf you confess your sin, he is faithful and just to forgive you your sins, and to ⁵ cleanse you from all unrighteousness.

Do not therefore (with the haughty Pharisee) boast of your righteousness before God, ^cin whose sight no man living shall be justified; but rather smite upon your breast and say (with the humble publican), ^dGod be mer- ¹⁰ ciful to me a sinner! Pray to God, that he would ^etake away the stony heart out of your flesh, and give you an heart of flesh. Make your humble confession to him, and say (with the returning prodigal), ^fFather, I have sinned against heaven and before thee, and am ¹⁵ no more worthy to be called thy son. Prostrate yourself before the throne of grace, and there entreat ^gthe Lamb of God, who taketh away the sins of the world, that he would have mercy upon you, and take away yours also, that he would grant you (in order to it) the ^hgodly sor- ²⁰ row, which worketh repentance, not to be repented of. Cry unto God in the mournful language of the penitent David, saying, ⁱHave mercy upon me, O Lord, after thy great goodness; according to the multitude of thy mercies do away my offences. Wash me thoroughly from my ²⁵ wickedness, and cleanse me from my sin; for I acknowledge my faults, and my sin is ever before me. Turn thy face from my sins, and put out all my misdeeds. Make me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not ³⁰ thy Holy Spirit from me. O give me the comfort of thy

^a In quantum pœnæ vestræ non pepercistis, in tantum Deus vobis parcet. Pacian. in Parænes. ad pœnitent.

^b 1 Joh. i. 9.

^c Psalm cxliiii. 2.

^d St. Luke xviii. 11, 13.

^e Ezek.

xxxvi. 26.

^f St. Luke xv. 18, 19.

^g St. John i. 29. 35

^h 2 Cor. vii. 10.

ⁱ Psalm li. 1, 2, 3, 9, 10, 11, 12, 13.

help again, and establish me with thy free Spirit; then shall I teach thy way to the wicked, and sinners shall be converted unto thee.

Above all things beware of adding to the iniquity of thy sin an obstinate opposition to those, ^kwho are over you in the Lord and admonish you; ^lbut submit yourself to them, for they watch for your soul, as they that must give an account.

If, as ^mmen of like passions with you, they are in any thing mistaken; yet is not their judgment or their sentence to be presently set at nought. Authority may not be despised, because the persons are fallible, who are invested with it. ⁿThe powers that be, are ordained of God; and tho' the execution of them should be grievous unto you, yet you must receive it with submission, lest ^oyou be found afterwards to deserve it by your obstinacy.

I also, as one, who ^pwatch for your soul, and must give an account of it, intreat you, that I may do it with joy and not with grief; and therefore in the meekness of the gospel, and in the bowels of Christ I ^qbeseech you to be reconciled to God, which you can never be, whilst you stand at defiance with his church, and condemn his most solemn ordinances. Remember the words of the Lord Jesus, how he said to his seventy disciples, and in them to all the ministers of his church: He that heareth you, ^rheareth me, and he that despiseth you, despiseth me, and he that despiseth me, despiseth him that sent me.

Observe how nearly and affectionately the great shepherd and bishop of our souls is interested in the honour of those, to whom (under himself) he hath committed the care of them.

O let no spirit of pride or perverseness move you to

^k 1 Thess. v. 12.

^l Heb. xiii. 17.

^m Acts xiv. 15.

ⁿ Rom. xiii. 1.

^o Heb. xiii. 17.

^p 2 Cor. v. 20.

^q St. Luke x. 16.

^r 1 Pet. ii. 25.

vilify their office, nor to disobey their authority, who by his gracious appointment have the rule over you, lest contending with them be construed as ^sfighting against God; lest the ^tsword of the Lord avenge the quarrel of his ambassadours, and you ^vperish at the last in the gain-5 saying of Korah and his company.

These things, well beloved, I am commanded to teach and exhort you. Think not, that ^xI am become your enemy, because I tell you the truth; think rather, that I tell you in prevention of a further danger, which is now ¹⁰ very near approaching you, and which it must be my province, and my grief to denounce against you. Dreadful and solemn is the charge, which is given to the ministers of Christ^y before God and the Lord Jesus, who shall judge the quick and the dead at his appearing in his ¹⁵ kingdom, to preach the word, to be instant in season and out of season, to reprove, rebuke, and exhort with all long-suffering and doctrine.

^zI have travailed in birth again for you, until Christ be formed in you afresh. ^aMy bowels are enlarged to- ²⁰ ward you, ^bmy heart's desire and prayer to God for you is, that you may be saved. ^cIf there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil you my joy. Stray no further from the fold of Christ, ²⁵ lest the wolf devour you, and tear you in pieces, whilst there is none to help.

^dBut whether you will hear, or whether you will forbear, I must deliver my own soul: if you die in your sin, because I have not given you warning, your blood will ³⁰ be required at my hands.

^s Acts xxiii. 9. ^t Judg. vii. 18. ^v Jude 11. Numb. xvi.
^x Galat. iv. 16. ^y 2 Tim. iv. 1, 2. ^z Galat. iv. 9. ^a 2 Cor.
vi. 11, 12. ^b Rom. x. 1. ^c Phil. ii. 1, 2. ^d Ezek.
ii. 5. iii. 11, 18—21.

^eLife and death are now before you, and it is yet in your choice, which shall be your portion. ^fIn Christ's stead I pray and beseech you not to shut against yourself the door of mercy, not to exclude yourself voluntarily from the means of grace, ^gnot to put yourself under the 5 power of Satan by a chosen separation from the ministers of Christ, who serve at his altar, and are appointed to make intercession with God for you.

Behold the arms of the church are as yet open to embrace you, she persuades, invites, and intreats you to be 10 at peace with her; do not despise such a gracious call; do not force her to use her power, whilst with so much indulgence and lenity she warns you to avoid it; do not persist in slighting her clemency, lest it turn at length to vengeance, and drive upon you the judgments of God in 15 this world, and in the world to come an everlasting separation from his blissful presence.

He of his infinite mercy grant, that you may apply this warning to the benefit of your precious soul, that you may have a lively sense of your present danger, and may 20 bring forth the fruits, which are meet for repentance.

To him be glory and dominion now and ever.]

(Our offending brother may avoid the censure, with which he is threatened, upon terms far easier and milder, than would have been exacted from him under the pri- 25 mitive administration.

It is yet in his power to prevent, what afterwards it will be more difficult to remedy. If he confesseth his sin, God is faithful and just to forgive him his sins, and to cleanse him from all unrighteousness. 30

The apostle St. Paul hath taught us, that if any man be overtaken with a fault, we ought to restore such a one in the spirit of meekness; considering ourselves, lest we

^e Deut. xxx. 19.

^f 2 Cor. v. 20.

^g Ὁ λάθρα ἐπισκόπου

τὶ πράσσω, τῷ διαβόλῳ λατρεύει, etc. Ignat. ad Smyrn. Epist.

also be tempted. He exhorteth all Christians to bear one another's burdens, and so to fulfil the law of Christ.

If therefore there be any consolation in Christ, any comfort of love, if any fellowship in the Spirit, if any ⁵ bowels of mercies, we cannot but be touched with a tender and hearty compassion for the wretched deplorable state of this notorious and obstinate offender. We ought in our several stations, as opportunity shall offer, to use all methods possible of reclaiming him from sin, and ¹⁰ rescuing him from the danger of perishing in his guilt, as knowing, that he, who converteth a sinner from the error of his way, shall save a soul from death, and hide a multitude of sins. We ought both in public and in private ¹⁵ humbly and earnestly to beseech almighty God, that he would create in this miserable sinner a new and contrite heart, that lamenting his sins, and acknowledging his wretchedness, he may obtain of the God of all mercy perfect remission and forgiveness through Jesus Christ our Lord. Amen.) 20

When this homily is used, the sermon for that day may be omitted.

XLII.

Archiep. Cant.
THO. TENISON 21.

Anno Christi
1715.

Reg. Angliæ
GEORG. I. 1.

Convocatio prælatorum et cleri prov. Cant.

BREVE regium dat. Januar. 27. prælatos et clerum 5
prov. Cantuar. ad vicesimum primum diem mensis
Martii proxime sequentis convocabat.

Convocatio prælatorum] The parliament, which this convocation accompanied, met on the 17th of March, 1715, and continued its sittings to the 21st of September; from that time there was a succession of 10 adjournments, till the 9th of January, 1716, when they again met for the dispatch of business.

On the 7th of April the convocation presented a joint address to his majesty, and received the following answer: "I thank you for your very dutiful and loyal address, and as I have great confidence that you 15 will, according to the principles of our holy religion, study to promote peace and make my government easy, so you may be assured that I will always support and defend the church of England as by law established, and make it my particular care to encourage the clergy."

The bishops undertook to prepare the third, fourth, fifth, and eighth 20 heads of business recommended by the crown, and referred the others to the lower house.

This "letter about business" was preceded by the king's warrant, and another warrant was issued on the 28th of April, 1716, after the appointment of archbishop Wake, empowering the convocation to pro- 25 pose, confer, &c. respecting canons. Some progress was accordingly made by each house in its separate undertakings; but it does not appear that any one of them was brought to maturity before the intervention of bishop Hoadly's case, which put an end to that and all other synodical business.

One other case may be noticed, as contained in the following address from the lower clergy to the house of bishops (August 3, 1715.) "The lower house of convocation having fully examined and considered a

*The king's letter to the convocation about business for
them.*

GEORGE R.

MOST reverend father in God, our right trusty and right entirely beloved counsellor, we greet you well.⁵ Whereas by our royal license to the present convocation of the province of Canterbury we have, among other things, empowered and authorized them to confer, treat, debate, consider, consult, and agree of and upon such points, matters, causes, and things, as we from time to ¹⁰ time should deliver, or cause to be delivered to you in writing under our sign manual or privy signet, to be debated, considered, consulted, and agreed upon; we do

book entitled 'The difficulties and discouragements which attend the study of the scriptures in the way of private judgment, in order to ¹⁵ shew that since such a study of the scriptures is men's indispensable duty, it concerns all Christian societies to remove as much as possible those discouragements; in a letter to a young clergyman by a presbyter of the church of England. The fifth edition, printed for John Baker, at the Black boy in Paternoster Row. 1714,' do find and are of opinion ²⁰ that the said book treats of things sacred in a ludicrous and profane manner; casts injurious reflections on the fathers and councils of the ancient church; insinuates that the doctrines and articles of the established church are not grounded on scripture, but are rather inconsistent therewith; represents the body of the clergy as neglecting, and the ²⁵ governors of the church as discouraging the study of the scriptures; exposes the discipline of the church under the notion of persecution, and invidiously reflects on the laws provided for its security. The lower house observing with concern that this book hath been published with great industry in no less than six editions in one year, and ³⁰ that under the name of a presbyter of the church of England, do' humbly lay this matter before your lordships, hoping that a speedy stop may be put by your lordships' great wisdom to the spreading mischief which our established church and religion is like to suffer from this and such other licentious writings." To this address the bishops ³⁵ answered, that they would take the matter into consideration, when they were a fuller house. But nothing further appears to have been done. (Wake MSS. Misc. 43. p. 403.)

accordingly hereby transmit unto you the heads of such matters, as we think proper for the consideration of the said convocation, which are as follow :

The regulating proceedings in excommunication, and commutation of penances. 5

The making provision for preserving and transmitting more exact terriers, and accounts of glebes, tithes, and other possessions and profits belonging to benefices.

The regulating licenses for matrimony according to the canon, in order to the more effectual prevention of clandestine marriages. 10

The preparing a form for consecrating churches and chapels.

The better settling the qualifications, titles, and testimonials of persons, who offer themselves for holy orders. 15

The making the seventy-fifth canon, relating to the sober conversation required in ministers, more effectual.

The making the forty-seventh canon, which provides for curates, where ministers are lawfully absent from their benefices, more effectual ; as likewise the forty-eighth canon, touching the licensing such curates. 20

Rules for the better instructing and preparing young persons for confirmation, required by the sixty-first canon, and for the more orderly performing of that office.

All which points, matters, and things we do hereby direct to be debated, considered and treated by the said convocation, pursuant to our license aforesaid, that when they shall be agreed, they may be laid before us for our royal consideration. And so we bid you very heartily farewell. Given at our court at St. James's the 5th day of May, M.DCC.XV. in the first year of our reign. 25 30

By his majesty's command.

TOWNSHEND.

To the most reverend father in God, our right trusty and right entirely beloved counsellor Thomas, lord archbishop of Canterbury, primate of all England and metropolitan, and president of the convocation of the province of Canterbury.

5

A form of consecrating churches, chapels, and churchyards, or places of burial. [July 1.]

WHEN the bishop and the clergy, of which there shall be two at least, have entered the church or chapel in their several habits, let them, as they walk up from the west to the east end, repeat alternately the 24th psalm, the bishop beginning, "The earth is the Lord's," etc. with "Gloria Patri."

When they are come to the Lord's table, the bishop sitting in his chair shall have the instrument of dedication, donation, and endowment of the church or chapel, churchyard or burial place presented to him by the founder, or some proper person, which he shall cause to be read by his register, or other officer deputed for that

A form of consecrating] A longer form had previously been adopted by both houses of convocation, and approved by queen Anne in the year 1712. A letter of archbishop Tenison's, bearing date June 21, 1712, appears on the records: "I received by Mr. Tyllot the form of consecrating churches, chapels, and churchyards, or places of burial, and I have subscribed it. I have left a space betwixt the end of that form and my name, that if it should be judged expedient these words might be inserted, This form of consecrating, &c. hath passed both houses of convocation, and so is approved. Archbishop Bancroft used such words, but I entirely submit the matter to the judgment of your lordships; and perhaps the subscription may do without them, for I remember not the like used elsewhere. God give us a right judgment in all things." (Wake MSS. Misc. 42. p. 297.)

It is clear, however, that that form was not finally confirmed, as one

purpose; and after that the bishop shall lay such instrument or instruments upon the table, and standing on the north side thereof shall turn to the congregation and say:

Dearly beloved in the Lord. Forasmuch as devout and holy men as well under the law, as under the gospel,⁵ moved either by the secret inspiration of the blessed Spirit, or by express command of God, or by their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all profane and common uses, in order¹⁰ to fill men's minds with greater reverence for his glorious majesty, and affect their hearts with more devotion and humility in his service, which pious works have been approved and graciously accepted by our heavenly Father; let us not doubt, but he will also favourably approve this¹⁵ our godly purpose of setting apart this place in solemn manner to the performance of the several offices of our religious worship, and let us faithfully and devoutly beg his blessing on this our undertaking and say:

The bishop kneeling shall say the prayer following: ²⁰

O eternal God, mighty in power, of majesty incomprehensible, whom the heaven of heavens cannot contain, much less the walls of temples made with hands, and who yet hast been graciously pleased to promise thy

of the heads of business given by George I. in 1715 was "the pre-²⁵paring a form for consecrating churches and chapels." The form here printed is taken from the records of the upper house, as approved by the bishops. (Wake MSS. Misc. 43.) Many amendments were proposed by the lower house, but the full consideration of them was prevented first by the death of archbishop Tenison, and afterwards by the³⁰ Hoadly business, and the form that is commonly used has never obtained synodical authority.

The same task had been undertaken by the convocation of 1661, a form of consecration having been prepared by bishop Cosin, and entrusted to a committee of bishops for further examination; but it was³⁵ not finally adopted at that time. (See above, No. XXXI. Sess. 71 and 106.)

especial presence in whatever place even two or three of thy faithful servants shall assemble in thy name to offer up their supplications and their praises to thee; vouchsafe, O Lord, to be now present with us, who are gathered here together to consecrate this place with all⁵ humility and readiness of heart to the honour of thy great name, separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it entirely to thy service, for reading therein thy most holy word, for celebrating thy holy sacraments, for offering to thy glo-¹⁰rious majesty the sacrifices of prayer and thanksgivings, for blessing thy people in thy name, and performing of all other ordinances. Accept, O Lord, this service at our hands, and bless it with such success, as may tend most to thy glory, and the furtherance of our happiness, thro'¹⁵ Jesus Christ, our blessed Lord and Saviour. Amen.

After this let the bishop stand up, and turning his face toward the congregation, say the following prayers :

Regard, O Lord, the supplications of thy servants, and grant, that whosoever shall be dedicated to thee in this²⁰ house by baptism, may be sanctified with the Holy Ghost, delivered from thy wrath, received into the ark of Christ's church, and ever remain in the number of thy faithful and elect children. Amen.

Grant, O Lord, that they, who at this place shall in²⁵ their own persons undertake to renew the promises and vows made by their sureties for them at their baptism, may receive such a measure of thy Holy Spirit, that they may be enabled faithfully to fulfil the same, and grow in grace to their lives' end. 30

Grant, O Lord, that whosoever shall receive in this place the blessed sacrament of the body and blood of Christ thy Son, may come to that holy ordinance with faith, charity, and true repentance; and being filled with thy grace and heavenly benediction, may to their great³⁵

and endless comfort obtain remission of their sins, and all other benefits of his passion. Amen.

Grant, O Lord, that by thy holy word, which shall be read and preached within this place, the hearers thereof may both perceive and know, what things they ought to do, and may have grace and power to fulfil the same. Amen.

Grant, O Lord, that whosoever shall be joined together in this place in the holy estate of matrimony, may faithfully perform and keep the vow and covenant betwixt¹⁰ them made, and may remain in perfect love together unto their lives' end. Amen.

Grant we beseech thee, blessed Lord, that whosoever shall draw near unto thee in this place to give thee thanks for the great benefits they have received at thy¹⁵ hands, to set forth thy most worthy praise, to confess their sins unto thee, humbly to beg thy pardon for what they have done amiss, or to ask such other things as are requisite and necessary as well for the body, as the soul, may do it with that stedfastness of faith, that seriousness,²⁰ attention, and devout affection of mind, that thou mayst accept their bounden duty and service, and vouchsafe to them whatsoever else in thy infinite wisdom thou shalt see to be most expedient for them. And this we beg for Jesus Christ his sake, our blessed Lord and Saviour.²⁵ Amen.

After this let one of the priests (the appointed curate of the place, if he be present) begin and read the service for the day, except where it is otherwise ordered.

Proper psalms. LXXXIV, CXXII, CXXXII.

30

The first lesson. 1 Kings chap. VIII. from verse 22. to verse 62.

Second lesson. Hebrews x. from verse 19. to verse 26.

Then go on with the rest of the service, as upon litany days: after which let the bishop proceed to the commu-35

nion service, and after the commandments, and one of the collects for the king, instead of the collect for the day shall be used this following:

O most gracious Lord God, we acknowledge, that we are not worthy to offer unto thee any thing belonging to 5 us, yet we beseech thee out of thine infinite goodness graciously to accept the dedication of this place to thy service, and to prosper this our undertaking; receive the prayers and intercessions of us, and all other thy servants, who either now or hereafter entering into this house, 10 shall call upon thee, and give both them and us grace to prepare our hearts to serve thee with reverence and godly fear; affect us with an awful apprehension of thy heavenly majesty, and with a deep sense of our own unworthiness, that so approaching thy sanctuary with lowli- 15 ness and devotion, and bringing with us clean thoughts, pure hearts, bodies undefiled, and minds sanctified, we may be an acceptable people in thy sight, through Jesus Christ our Lord. Amen.

Epist. 1 Cor. XI. from verse 17. to 29.

20

Gospel. St. John II. from verse 13. to 17.

Then shall follow the Nicene creed and sermon, after which the bishop is to proceed in the service of the communion. If the church or chapel was built and endowed by any private person or persons, then the bishop may 25 add the following prayer immediately after the "Gloria in excelsis:"

Blessed be thy name, O Lord, that it hath pleased thee to put it into the heart of thy servant N. to erect this house for thy honour and worship. Bless, O Lord, 30 him, his family, and substance, and accept this his pious charitable work; remember him concerning this, wipe not out this kindness that he hath shewed for thy house, and the offices thereof; and grant, that all they, who shall enjoy the benefit of this pious work, may shew 35 forth their thankfulness by making a right use of it to

the glory of thy blessed name, through Jesus Christ our Lord. Amen.

Prevent us, O Lord, etc.

The peace of God, etc.

When the service in the church is finished, let the bishop and clergy with the people go into the churchyard, and standing in some convenient place, let the bishop say the following prayers :

O God, who hast taught us in thy holy word, that there is a difference between the spirit of a beast, that goeth downward to the earth, and the spirit of a man, which ascendeth up to God, who gave it ; and likewise hast taught us, that the bodies of thy saints are committed to the ground in sure and certain hope of the resurrection to eternal life ; accept, we beseech thee, this charitable work of ours in separating this portion of ground, that they may rest in peace, and be preserved from all indignities ; and give us all grace, that by the frequent instances of mortality we behold, we may learn and seriously consider, how frail and uncertain our condition here on earth is, and so number our days, as to apply our hearts unto wisdom ; that in the midst of life thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the resurrection with him, who died for our sins, and rose again for our justification, and now liveth and reigneth with thee and the Holy Ghost one God world without end. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost be with you all evermore. Amen.

If there be only a churchyard to be consecrated adjoining to any church or chapel, let the common service of the day be read in the church or chapel, and at the end thereof let the instrument of donation be read before the bishop in the churchyard, and then let the bishop use the foregoing prayer.

But if the churchyard or burial place be remote from the church or chapel, it shall suffice to use only the prayer before appointed for that purpose, the instrument of donation being first read.

A declaration made in the convocation to make the seventy-fifth canon more effectual. [July 13. M.DCC.XV.]

THE lower house of convocation, after mature and diligent examination and search into the canons and constitutions now in force in the church of England relating to the sober conversation of ministers, do humbly represent ¹⁰ to your lordships, and are of opinion, that one means to make the LXXVth canon more effectual is, to enforce it by a declaration to the effect following :

Whereas it hath been the religious care of the church of England to enjoin her clergy a pious, regular, and in- ¹⁵ offensive behaviour, and under severe censures to prohibit such practices, as may give occasion of scandal, by the seventy-fifth canon anno M.DC.III. to that purpose provided, which canon, with other constitutions now in force, would sufficiently answer the good ends, if duly put in execu- ²⁰ tion; the present synod therefore doth strictly charge all clergymen, that setting before their eyes the glory of God, the holiness of their calling, and the edification of the people committed to them, they carefully avoid all excess and disorder, and that by their Christian and exemplary ²⁵ conversation they shine forth as lights unto others in all godliness and honesty. And we also require all those, to whom the government of the clergy of this church is committed, that they set themselves to countenance and encourage godliness, gravity, sobriety, and all unblame- ³⁰ able conversation in the ministers of this church; and that (according to the power, with which they are entrusted) they diligently labour by the due execution of the abovenamed canon, and all other ecclesiastical provisions made for this end, to reform all offensive and scan- ³⁵

dalous persons, if any be in the ministry (and many such we trust will not be found) as they tender the welfare and prosperity of piety and religion, and as they will answer to God for those scandals, which through their remissness and neglect shall arise and grow in this church of 5 Christ. And the lower house do further represent to your lordships, and are of opinion, that another means to make the said LXXVth canon more effectual is, to restrain the correction of the manners of the clergy to the archbishop, bishops, archdeacons, and such other ecclesiastical judges 10 only, as are in holy orders; and therefore humbly offer to your lordships' consideration, whether it might not be proper for this synod to make a canon to that purpose.

An address of the convocation to the king about the maintenance of the ministers of the fifty new churches. 15
[July 20.]

To the king's most excellent majesty.

WE your majesty's most dutiful and loyal subjects, the archbishop, bishops, and clergy of the province of Canterbury in convocation assembled, do think ourselves obliged 20

An address of the] The royal message to the house of commons was as follows: "His majesty having received an address from the commissioners appointed for building fifty new churches in and about the cities of London and Westminster, and suburbs thereof, representing how difficult they find it, to proceed in perfecting the establishment of such 25 churches, for want of a due maintenance for the ministers who are to attend the service of the same; and praying him to recommend it to the care and wisdom of the parliament, to provide such maintenance, that this good work may not be rendered ineffectual for want of such a provision; his majesty does most heartily recommend it to this house, 30 to consider of the best means of settling such a maintenance, as may bring this pious design to perfection, for the honour of the church of England, and the advancement of our holy religion." In answer to this message the house unanimously adopted the following resolution: "That this house will effectually enable him to pursue and perfect so 35

in duty and gratitude to your majesty to make our most humble acknowledgments for that gracious message you were pleased to send to the house of commons, recommending the provision of a maintenance for the ministers, who are to attend the service of the fifty new churches,⁵ designed to be built in and about the cities of London and Westminster. A message so piously intended, and so well received, cannot fail of its desired effect to the honour of the church of England, and the advancement of our holy religion.

10

After all the declarations your majesty has been pleased to make in favour of our established church, and the real proofs you have given of your concern for its interests, we hope, that none will be found so unjust, as to doubt of your affection to it; and we do most humbly assure¹⁵ your majesty, that we will take all opportunities to instill

pious and so glorious a work." Journals of the Commons, June 28 and July 4, 1715. See also Tindal's Contin. vol. v. p. 424.

The measure of building fifty new churches appears to have originated with the convocation in the year 1711; for in the month of March in²⁰ that year the two houses agreed upon an address to queen Anne, praying that she would recommend to the house of commons to provide a fund for that purpose; and the queen's answer was reported to them on the 27th of that month in the following words: "I am well pleased with your address on this occasion, and will recommend to the parlia-²⁵ ment the great and necessary work of building churches where they are wanted, according to your desire." Wake MSS. Misc. 42. p. 40.

This address of thanks is as it was originally framed by the upper house. Some amendments were made in it by the lower house, and afterwards adopted by the bishops; the most remarkable of which was³⁰ the following: after the words "Your majesty's goodness" was added, "and that at this time more especially, when the quiet of your realms is disturbed by insurrections at home and the nation threatened with an invasion from abroad, we will put them in mind of those strict obligations of conscience whereby they are engaged to defend and support³⁵ your majesty's government, and will earnestly exhort them to exemplify by a suitable practice those principles of obedience and loyalty which the church of England hath always thought it her duty to profess." Wake MSS. Misc. 43. p. 399.

into those, who are under our care, the same grateful sense, that we ourselves have of your majesty's goodness.

May that God, who has put into your majesty's heart to do such great things for us, unite the hearts of all your subjects in praising his mercy for the many blessings we enjoy under your majesty's most auspicious government, and in making all the returns of honour and obedience, that are due to so good and gracious a sovereign.

XLIII.

Archiep. Cant.
GUIL. WAKE 2.

Anno Christi
1717.

Reg. Angliæ 10
GEORG. I. 3.

A representation of the lower house of convocation about the bishop of Bangor's sermon of the kingdom of Christ. [May 3. M.DCC.XVII.]

To his grace the lord archbishop of Canterbury, and to the lords the bishops of the province of Canterbury in convocation assembled.

Humbly sheweth,

THAT with much grief of heart we have observed, what in all dutiful manner we now represent to your grace and your lordships, that the right reverend the lord

A representation] This representation is taken from a copy "published from the original report and printed for John Morphew, 1717." (Bodl. Pamph. 336.) The title states that the report of the committee was read May 10, 1717, and voted 'nemine contradicente' to be received and entered upon the books of the lower house; on which bishop Hoadly observes in his "Answer to the Representation," "It was drawn up by a committee of the lower house of convocation, and never approved of by the lower house, so as to be made the act of it: though many have been led to think it was, by the low artifice made use of in the title page to the printed copy of it." (Pref. p. i.) But the original

bishop of Bangor hath given great and grievous offence by certain doctrines and positions by him lately published partly in a sermon, entituled, ‘The nature of the kingdom or church of Christ,’ and partly in a book, entituled, ‘A preservative against the principles, and practices of the Nonjurors both in church and state.’

The tendency of the doctrines and positions contained in the said sermon and book is conceived to be

I. First, to subvert all government and discipline in the church of Christ, and to reduce his kingdom to a state of anarchy and confusion.

II. Secondly, to impugn and impeach the regal supremacy in causes ecclesiastical, and the authority of the legislature to enforce obedience in matters of religion by civil sanctions.

15

The passages in the sermon and book aforesaid, which are conceived to carry the evil tendency expressed under the first article, are principally these that follow :

record appears to justify the title : “qua perlecta, totus cœtus unanimiter recepit et in librum actorum hujus cœtus inseri voluit.” Wake MSS. Misc. 43. p. 725.

The dangers arising from a rebellion suppressed but not extinguished, the insidious practices of the non-jurors affecting the first principles of allegiance both in church and state, the natural tendency of his own mind, generous and confiding, but at the same time headstrong and unscrupulous, and above all the necessity he had contracted of resisting authority as opposed to argument, and supporting the strongest measures of the new government, brought bishop Hoadly into the field in the year 1716, “appealing to the consciences and common sense of the Christian laity.” His book was entituled “A Preservative against the Principles and Practices of the Non-jurors,” and the immediate occasion of its being written was the appearance in the year 1716 of some posthumous papers by Dr. Hickes, “setting forth the constitution of the catholic church and the nature and consequences of schism.” These papers were offensive to the existing government, and, like the party by which they were supported, were calculated to drive impetuous

I. [Sermon.] At page 11. octavo edition, his lordship affirms—"As the church of Christ is the kingdom of Christ, he himself is king; and in this it is implied, that he is himself the sole lawgiver to his subjects, and himself the sole judge of their behaviour in the affairs of conscience and eternal salvation. And in this sense therefore his kingdom is not of this world; that he hath in those points left behind him no visible, human authority; no vicegerents, who can be said properly to supply his place; no interpreters, upon whom his subjects are absolutely to depend, no judges over the consciences or religion of his people." This passage seems to deny all authority to the church, and under pretence of exalting the kingdom of Christ, to leave it without any visible human authority to judge, censure, or punish offenders in the affairs of conscience and eternal salvation.

Which will be confirmed by the passage next to be produced pag. 15, 16.

"If therefore the church of Christ be the kingdom of

opponents into the maintenance of opinions equally rash and pernicious. But bishop Hoadly was so far advanced in his own sentiments as to require no such instigation. The challenge, which he gave in his *Preservative*, he repeated the year afterwards in the most emphatic manner and in the face of the church, by proclaiming his extreme views on the nature of the kingdom or church of Christ, in a sermon preached before the king and published by his majesty's special command. Such was the commencement of the Bangorian controversy, the first reply being from the pen of Dr. Snape, provost of King's College, Cambridge, and the contest being successively maintained by Sherlock, Hare, Potter, and others of the most eminent writers of the period.

This Representation followed; but before it could be brought into the upper house, the convocation was prorogued by a special order from the king, and was not permitted to sit again, until the contest had subsided. Having never since been allowed to enter upon any business of consequence, and confining itself merely to matters of form, the convocation may now be considered as virtually extinct.

The sentiments of the bishop himself respecting these prorogations

Christ, it is essential to it, that Christ himself be the sole lawgiver and sole judge of his subjects in all points relating to the favour or displeasure of almighty God; and that all his subjects, in what station soever they may be, are equally subjects to him; and that no one of them,⁵ any more than another, hath authority either to make new laws for Christ's subjects, or to impose a sense upon the old ones, which is the same thing; or to judge, censure, or punish the servants of another master in matters relating purely to conscience or salvation. If any person¹⁰ hath any other notion either through a long use of words with inconsistent meanings, or through a negligence of thought; let him but ask himself, whether the church of Christ be the kingdom of Christ, or not? and if it be, whether this notion of it doth not absolutely exclude all¹⁵ other legislators and judges in matters relating to conscience or the favour of God? or whether it can be his kingdom, if any mortal men have such a power of legislation and judgment in it?"

To the same sense he speaks page 25. "No one of his²⁰

and the kind of court before which such questions ought to be debated, are expressed in the following manner. "As soon as I heard of the intention of some in the lower house (as well as of the design of others which I now do not enter into), I had no other thought, desire or resolution, but to answer in my place before the same house to which this²⁵ 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 was done not only without my seeking, but without so much as my knowledge or even suspicion of any such design, till it was actually³⁰ resolved and ordered. . . . As to the prorogation, it neither tends to hinder any light from appearing, which possibly can be procured, nor can it have such an effect in its natural consequences, but the contrary. For the debate is by this means taken from the bar of human authority, and brought to that of reason and scripture; removed from a³⁵ trial by majority of voices (which cannot 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 or

subjects is lawgiver and judge over others of them in matters relating to salvation, but he alone."

If the doctrine contained in these passages be admitted, there neither is nor hath been since our Saviour's time any authority in the Christian church in matters relating 5 to conscience and salvation, not even in the apostles themselves; but all acts of government in such cases have been an invasion of Christ's authority, and an usurpation upon his kingdom.

To which effect his lordship further expresses himself 10 page 14.—“When they (i. e. any men on earth) make any of their own declarations or decisions to concern and affect the state of Christ's subjects with regard to the favour of God; this is so far the taking Christ's kingdom out of his hands, and placing it in their own. Nor is this 15 matter at all made better by their declaring themselves to be vicegerents, or lawmakers, or judges under Christ, in order to carry on the ends of his kingdom.”

Which words are not restrained to such decisions, as are inconsistent with the doctrines of the gospel; as ap- 20 pears not only from the general manner, in which he hath expressed himself, but from his direct words page 15.

consistently find fault with this. The controversy is rather more exposed to light than probably it would otherwise have been. The matter now lies before the world. The appeal is made to the judgment 25 of all, who are equally concerned.” Answer to Repres. Pref. p. 4. Biog. Brit. Suppl. art. Hoadly. Tindal's Contin. vol. v. p. 536.

The main questions involved in this great controversy, questions dimly and remotely perceived by some of the combatants, but by others distinctly debated, were the nature and extent of church authority and 30 religious liberty, the right exercise of private judgment, and the value of moral sincerity as opposed to explicit belief. These and their kindred and collateral topics, both civil and religious, are animating subjects of discussion at all periods, and were fiercely and bitterly contested at a time when the nation was full of party feuds, when first principles 35 of government were freely disputed, and every difference of opinion grew out and hardened into the substance of faction or rebellion.

“ And whether they happen to agree with him, or to differ from him, as long as they are the lawgivers and judges, without any interposition from Christ either to guide or correct their decisions, they are kings of this kingdom, and not Christ Jesus.”

5

Whether these passages exclude the sacred writers as well as others from making decisions, and interpreting the laws of Christ, your lordships will judge by a passage page 12.—“ Nay whoever hath an absolute authority to interpret any written or spoken laws, it is he, who is truly the lawgiver to all intents and purposes, and not the person, who first wrote or spoke them.” When a distinction is made between the interpreters of the written and spoken law, the sacred writers only can be meant by the latter. Others have had the written law, they only of all interpreters heard it spoke by Christ; and his lordship has left us only this choice, either to deny their authority to interpret the laws of Christ, or to charge them with setting up for themselves in opposition to their master.

20

These doctrines naturally tend to breed in the minds of the people a disregard to those, who are appointed to rule over them. Whether his lordship had this view, the following passages will declare page 25. “ The church of Christ is the number of persons, who are sincerely and willingly subjects to him, as lawgiver and judge, in all matters truly relating to conscience or eternal salvation. And the more close and immediate this regard to him is, the more certainly and the more evidently true it is, that they are of his kingdom.” And page 31. “ If Christ be our king, let us shew ourselves subjects to him alone in the great affair of conscience and eternal salvation; and without fear of man’s judgment live and act, as becomes those, who wait for the appearance of an all-knowing and impartial judge, even that king, whose kingdom is not of this world.”—

35

To these doctrines his lordship's description of the church doth well agree. He asserts page 17. "That it is the number of men, whether small or great, whether dispersed or united, who truly and sincerely are subjects to Jesus Christ alone, as their lawgiver and judge, in matters relating to the favour of God and their eternal salvation:" and page 24. "The grossest mistakes in judgment about the nature of Christ's kingdom or church have arisen from hence, that men have argued from other visible societies, and other visible kingdoms of this world, to what ought to be visible and sensible in his kingdom:" and page 25. "We must not frame our ideas from the kingdoms of this world of what ought to be in a visible and sensible manner in his kingdom."

Against such arguings from visible societies and earthly kingdoms, his lordship says, our Saviour hath positively warned us; [page 25.]—and yet the scripture representations of the church do plainly express its resemblance to other societies in many respects, and we presume his lordship could not be ignorant of the nineteenth article of our church, entituled, "Of the church," viz. "The visible church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all things, that of necessity are requisite to the same." Though in disparagement of this article by himself solemnly and often acknowledged, he asserts page 10. "That the notion of the church hath been so diversified by the various alterations it hath undergone, that it is almost impossible so much as to number up the many inconsistent images, that have come by daily additions to be united together in it."

We wish, that in his lordship's account no images necessary to form a just and true notion of the church had been left out. He omits even to mention the preaching the word, or administering the sacraments; one of which,

in the words of the twenty-seventh article of our church, is a “sign of regeneration or new birth, whereby, as by an instrument, they, that receive baptism rightly, are grafted into the church.” We could wish also, that his lordship, whilst he was writing on the subject of the power of the church, had remembered his solemn profession made at his consecration, in which he promised “by the help of God to correct and punish according to such authority, as he hath by God’s word, and as should be committed to him by the ordinance of this realm, such, as be unquiet, disobedient, and criminous in his diocese.”

Your grace and your lordships have seen the tendency of the doctrine in the sermon to throw all ecclesiastical authority out of the church. We now proceed to shew, that the doctrines before delivered in the ‘Preservative,’ etc. have the same tendency.

Where, not to trouble your lordships with the contempt thrown on the regular succession of the ministry, and of your own order in particular, for which his lordship has found no better words, than trifles, niceties, dreams, inventions of men, etc. we observe, that as in the sermon all rulers and judges in the visible church are laid aside, so in the book all church communion is rendered unnecessary, in order to intitle men to the favour of God; and every man is referred in these cases to his private judgment, as that which will justify even the worst choice he can make.

Which strange opinion his lordship grounds on what he calls “a demonstration in the strictest sense of the word” in a paragraph pag. 89, 90, which is indeed nothing but the common and known case of an erroneous conscience, which was never till now allowed wholly to justify men in their errors, or in throwing off all the authority of lawful governors. For this is putting all communions on an equal foot, without regard to any intrinsic goodness, whether they be right or wrong, and making every man,

how illiterate and ignorant soever, his own sole judge and director on earth in the affair of religion.

The use his lordship intends from this doctrine is expressed page 90. "Every one may find it in his own conduct to be true, that his title to God's favour cannot⁵ depend upon his actual being, or continuing in any particular method, but upon his real sincerity in the conduct of his conscience and of his own actions under it:" and in page 91. is laid down this general proposition: "The favour of God follows sincerity, considered as such, and¹⁰ consequently equally follows every equal degree of sincerity."

If sincerity as such [i. e. mere sincerity] exclusive of the truth or falsehood of the doctrine or opinion, be alone sufficient for salvation, or to intitle a man to the favour¹⁵ of God; if no one method of religion be in itself preferable to another; the conclusion must be, that all methods are alike in respect to salvation or the favour of God.

His lordship himself, in a point of the tenderest concern,²⁰ has applied this principle to the whole reformation, and in virtue of it has left no difference between the popish and our reformed church, but what is founded in personal persuasion only, and not in the truth of the doctrines, or in the excellency of one communion above the other.²⁵ The place we refer to, is at page 85.—"What is it, that justified the protestants—in setting up their own bishops? Was it, that the popish doctrines and worship were actually corrupt; or that the protestants were persuaded in their own consciences, that they were so? The³⁰ latter without doubt; as appears from this demonstration. Take away from them this persuasion; they are so far from being justified, that they are condemned for their departure. Give them this persuasion again; they are condemned, if they do not separate. Or in another³⁵ manner: suppose a papist, not persuaded of that corrup-

tion, to separate; he is, for the want of that persuasion alone, condemned: suppose a protestant, or one thoroughly persuaded of that corruption, to separate; and he is justified in so doing; or not to separate, and he is condemned." From this pretended demonstration his lordship infers: 5
 "If this were duly and impartially considered, it would be impossible for men to unchristian, unchurch, or declare out of God's favour, any of their fellow creatures upon any lesser, or indeed any other consideration, than that of a wicked dishonesty and insincerity, of which in these 10 cases God alone is judge."

If it be true, that there is but one consideration, viz. that of wicked dishonesty and insincerity, which will justify unchristianing, unchurching, or declaring out of God's favour, and of that one consideration in these cases God 15 alone is judge; there is evidently an end of all church authority to oblige any to external communion, and of all power, that one man, in what station soever, can have over another in matters of religion: and this will shew, what his lordship's true meaning is under the many 20 colours and disguises he makes use of, when he speaks of excommunication; and that he does not write more against the abuse, than the use of it.

Your lordships will judge from hence, what view he has in pronouncing at page 101. "Human benedictions, 25 human absolutions, human denunciations, human excommunications have nothing to do with the favour or anger of God:" and in treating them as human engines permitted to work for a time (like other evils) by providence (page 101.) as mere outcries of human terror (page 99.) 30 as the terrors of men, and vain words (page 98.)

How his lordship can consistently with these opinions make good his solemn promise made at his consecration, "to be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to 35 God's word, and both privately and openly to call upon

and encourage others to do the same;” and how he can exercise the high office intrusted to him in the church, or convey holy orders to others, are difficulties, which himself only can resolve, and we humbly hope your grace and your lordships will think it proper to call for the explanation.

In maintenance of the second article we offer your lordships the following particulars :

That whereas his majesty is, and by the statutes of this realm is declared to be, supreme head of the church; 10 and it is by the statute 1 Elizabeth cap. i. enacted, “that such jurisdictions, privileges, superiorities, and preeminences spiritual and ecclesiastical, as by any spiritual and ecclesiastical power or authority hath heretofore been, or may lawfully be exercised or used for the visitation 15 of the ecclesiastical state and persons, and for reformation, order, and correction of the same, and of all manner of errors, heresies, schisms, abuses, offences, contempts, and enormities, shall for ever by authority of this present parliament be united and annexed to the imperial crown 20 of this realm:” in consequence of which the kings and queens of this realm have frequently issued forth their proclamations, injunctions, and directions in matters of religion; and particular his majesty, that now is, did issue his directions for preserving of unity in the church, 25 and the purity of the Christian faith concerning the holy Trinity, bearing date December 11, M.DCC.XIV. Georgii primo; yet his lordship in contradiction to this affirms, page 14. [sermon] “If any men upon earth have a right to add to the sanctions of his (i. e. Christ’s) laws, that is, 30 to increase the number, or alter the nature of the rewards and punishments of his subjects in matters of conscience or salvation; they are so far kings in his stead, and reign in their own kingdoms, and not in his:” and

to the same purpose, page 18.—“The sanctions of Christ’s law are rewards and punishments: but of what sort? not the rewards of this world; not the offices or glories of this state; not the pains of prisons, banishments, fines, or any lesser or more moderate penalties; 5 nay, not the much lesser negative discouragements, that belong to human society. He was far from thinking, that these could be the instruments of such a persuasion, as he thought acceptable to God.”

And whereas the scripture, and our own liturgy from 10 thence, has taught us to pray for kings, and all, that are put in authority under them, that they may minister justice to the punishment of wickedness and vice, and to the maintenance of true religion and virtue; his lordship asserts page 20. [sermon] “As soon as ever you hear 15 of any of the engines of this world, whether of the greater or the lesser sort, you must immediately think, that then, and so far, the kingdom of this world takes place. For if the very essence of God’s worship be spirit and truth; if religion be virtue and charity under the belief of a 20 supreme governor and judge; if true real faith cannot be the effect of force; and if there can be no reward, where there is no willing choice; then in all, or any of these cases to apply force or flattery, worldly pleasure or pain, is to act contrary to the interests of true religion, as 25 it is plainly opposite to the maxims, upon which Christ founded his kingdom; who chose the motives, which are not of this world, to support a kingdom, which is not of this world.”

The two first cases here mentioned relate to what 30 is essential in the worship of God and religion; yet he declares, that to encourage religion by temporal rewards, is to act contrary to the interest of true religion, as it is opposite to the maxims, on which Christ founded his kingdom. This is to set the worship of God and the 35 neglect of it, religion and irreligion on an equal foot

in this world, as if, because they shall hereafter be distinguished by rewards and punishments by the great judge, therefore the magistrate was excluded from interposing with rewards and punishments to distinguish them here, and tied up from expressing any concern for his 5 honour, by whom and under whom he beareth rule.

This his lordship further supports page 22.—“ And therefore when you see our Lord in his methods so far removed from those of many of his disciples; when you read nothing in his doctrine about his own kingdom, of 10 taking in the concerns of this world, and mixing them with those of eternity; no commands, that the frowns and discouragements of this present state should in any case attend upon conscience and religion;—no calling upon the secular arm, whenever the magistrate should 15 become Christian, to enforce his doctrines, or to back his spiritual authority; but on the contrary, as plain a declaration, as a few words can make, that his kingdom is not of this world; I say, when you see this from the whole tenor of the gospel, so vastly opposite to many, 20 who take his name into their mouths; the question with you ought to be, whether he did not know the nature of his own kingdom or church better, than any since his time? whether you can suppose, he left any such matters to be decided against himself, and his own express pro- 25 fessions?” Where your lordships will observe, that all laws for the encouragement of religion, or discouragement of irreligion are reckoned to be decisions against Christ.

The passages produced under this head, are as destruc- 30 tive of the legislative power, as of the regal supremacy; but the acts for uniformity of public prayer, and the articles for establishing of consent touching true religion, which in the last of the said acts are enjoined to be subscribed by the several degrees of persons ecclesiastical, 35 being the main fence and security of the established

church of England, they seem to be singled out by his lordship to be rendered odious. The passage we refer to, is to be found page 27—29. [sermon] “There are some professed Christians, who contend openly for such an authority, as indispensably obliges all around them to 5 unity of profession, that is, to profess even what they do not, what they cannot, believe to be true. This sounds so grossly, that others, who think they act a glorious part in opposing such an enormity, are very willing for their own sakes, to retain such an authority, as shall 10 oblige men, whatever they themselves think, though not to profess what they do not believe, yet to forbear the profession and publication of what they do believe, let them believe it of never so great importance. Both these pretensions are founded upon the mistaken notion 15 of the peace, as well as authority of the kingdom, that is, the church of Christ. Which of them is the most insupportable to an honest and a Christian mind, I am not able to say; because they both equally found the authority of the church of Christ upon the ruins of sin- 20 cerity and common honesty, and mistake stupidity and sleep for peace; because they would both equally have prevented all reformation, where it hath been, and will for ever prevent it, where it is not already; and in a word, because both equally divest Jesus Christ of his 25 empire in his own kingdom, set the obedience of his subjects loose from himself, and teach them to prostitute their consciences at the feet of others, who have no right in such a manner to trample upon them.”

If your lordships consider by what authority the acts of 30 uniformity were enacted, by whom the articles were made, and by whom ratified and confirmed, you will discern, who they are that are said to “divest Jesus Christ of his empire in his own kingdom,” and stand charged by his lordship in the indecent language of “trampling” upon 35 the consciences of others.

Your lordships have now seen under the first head, that the church hath no governors, no censures, no authority over the conduct of men, in matters of conscience and religion; you have seen under the second head, that the temporal powers are excluded from any right to encourage true religion, or to discourage the contrary.

But to do justice to his lordship's scheme, and to set it before you in its full light, we must observe, that he further asserts, that Christ himself (the only power not yet excluded) never doth interpose in the direction of his kingdom here. After observing page 13. [sermon] that temporal lawgivers do often interpose to interpret their own laws, he adds: "But it is otherwise in religion, or the kingdom of Christ. He himself never interposeth, since his first promulgation of his law, either to convey infallibility to such, as pretend to handle it over again, or to assert the true interpretation of it amidst the various and contradictory opinions of men about it." To the same purpose he speaks at page 15. in a passage before recited.

Since then there are in the church no governors left; in the state, none, who may intermeddle in the affairs of religion; and since Jesus Christ himself never doth interpose; we leave it to your grace and your lordships to judge, whether the church and kingdom of Christ be not reduced to a mere state of anarchy and confusion, in which every man is left to do, what is right in his own eyes.

And we beg leave to close these observations in the words of the thirty-fourth article of our church: "Who-soever through his private judgment willingly and purposely doth openly break (much more teach and encourage others to break) the traditions and ceremonies of the church, which be not repugnant to the word of God, and be ordained and approved by common authority,

ought to be rebuked openly (that others may fear to do the like) as one, that offendeth against the common order of the church, and hurteth the authority of the magistrate, and woundeth the consciences of weak brethren.”

Having thus laid before your grace and your lordships⁵ the several passages, upon which this our humble representation is grounded, together with our observations on them, we must profess ourselves to be equally surprized and concerned, that doctrines of so evil a tendency should be advanced by a bishop of this established church, and¹⁰ that too in a manner so very remarkable; that the supremacy of the king should be openly impeached in a sermon delivered in the royal audience; and that the constitution of the church should be dangerously under-¹⁵mined in a book professedly written against the principles and practices of some, who had departed from it.

But so it hath happened: this right reverend bishop in his extreme opposition to certain unwarrantable pretensions to extravagant degrees of church power, seems to have been so far transported beyond his temper and²⁰ his argument, as not only to condemn the abuse, but even to deny the use, and to destroy the being of those powers, without which the church, as a society, cannot subsist, and by which our national constitution, next under Christ, is chiefly supported. Under these appre-²⁵hensions we could not but hold ourselves obliged to represent our own sense, with that of our brethren of the clergy, to your lordships, and to submit the whole to your much weightier judgment, which we do as with the most unfeigned sorrow for the unhappy occasion, and all be-³⁰coming deference to our superiors, so with the most sincere and disinterested zeal, and with no other view in the world, but to give a check to the propagation of these erroneous opinions, so destructive of all government and discipline in the church, and so derogatory to the³⁵

royal supremacy, and legislative authority, as, we presume, may have been sufficiently evinced. Of our honest and loyal intentions, we doubt not but your lordships in your known goodness will favourably apprise his majesty, if it shall be thought needful or expedient, in order to set 5 this matter, together with our proceedings thereupon, in a true and proper light.

We are by no means insensible, that there are divers other offensive passages in the sermon and book above mentioned, which we for the present omit, as not falling 10 so directly under the two heads proposed; nor are we ignorant, that several offensive books have of late time been published by other writers, whose confidence doth loudly call for the animadversions of the synod; to which also we shall be ready to contribute our endeavours. 15 But we apprehended this to be a case very singular and extraordinary, such as deserved a separate consideration, that a bishop of this church should in his writings make void and set at nought those very powers, with which he himself is invested, and which by virtue of his office he is 20 bound to exercise; in particular as often as he confers holy orders, institutes to any ecclesiastical benefice, or inflicts spiritual censures: nor were we less apprehensive, that the eminence of his lordship's station and character, as it aggravates the scandal, would also help to spread 25 the ill influence further and faster, under that colour of argument, with which he endeavours to cover these his pernicious tenets.

If your grace and your lordships, after having maturely weighed the premisses, shall find just cause for the com- 30 plaints, which have given rise to this representation, we rest assured, that in your godly zeal and great wisdom you will not fail to enter upon some speedy and effectual method to vindicate the honour of God and religion, that hath been so deeply wounded, to assert the prerogative 35

given to all godly princes in holy scripture, that hath been so manifestly invaded, and to resettle those weak and wavering minds, which may have been ensnared or perplexed by any of the unsound doctrines taught and published by this right reverend bishop. Which your⁵ lordships' pious counsels and endeavours will be attended with the united prayers of us, our brethren, whom we represent, and of all good Christian people.

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