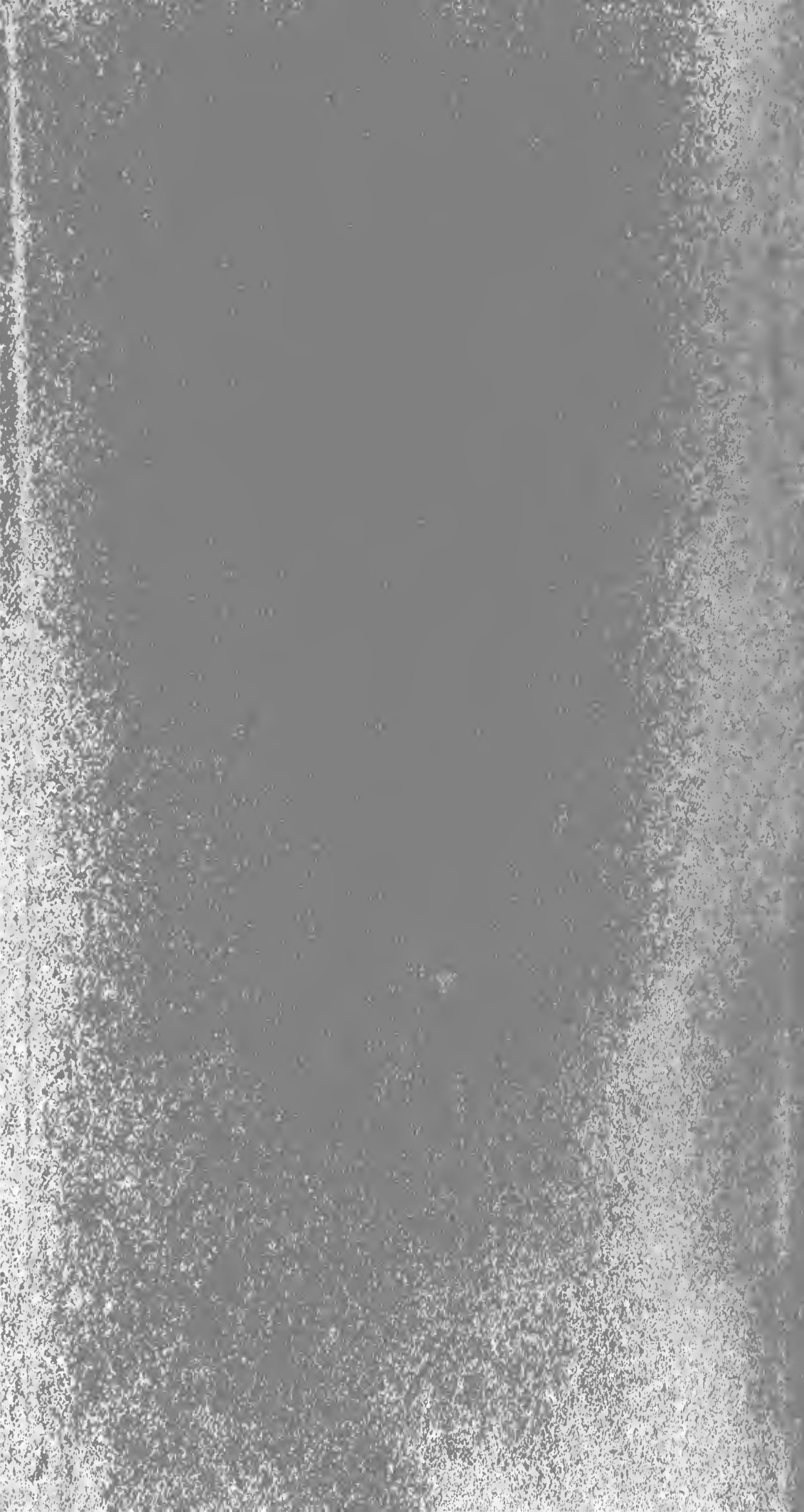


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THE LIVES
OF THE
Bishops of Winchester,
FROM
BIRINUS,
THE FIRST BISHOP OF THE WEST SAXONS,
TO THE PRESENT TIME.

BY
THE REV. STEPHEN HYDE CASSAN, A.M.

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VOL. II.
CONTAINING THE LIVES OF
THE PROTESTANT BISHOPS.

LONDON:

PUBLISHED BY RIVINGTON AND CO.

JACOB AND JOHNSON, WINCHESTER; BRODIE AND DOWDING, SALISBURY;
PARKER, OXFORD; AND DEIGHTON, CAMBRIDGE.

Crookers, Printers, Frome.

Bishops of Winchester,

From the first year of the reign of Queen Elizabeth to the present period.



The Reformation, blighted as it was, and for a season, retarded by the reign of bigotry and bloodshed, which succeeded that of the sixth Edward, can not be considered as completely established till Elizabeth ascended the throne of these realms. At this auspicious event, Papal domination and Roman Catholic superstition vanished, as the mists of night clear away at the approach of day.

The Church having now, at length, become restored to her primitive purity; having pruned away the redundancies she acquired while subjugated to Rome; and having renounced the sinful rites, the superstitious practices, which a

misguided zeal had superadded to the genuine Apostolical Religion; may henceforward be considered “the ground and pillar of truth”—the living model of Gospel faith, without admixture of error—the possessor of “the words of eternal life”—and the only *safe* ‘guide to the paths of peace,’ and to the fruition of the best and dearest hopes of man! Possessed of that Apostolic Constitution—that characteristic of a true Church—that, without which there can be no Church, in a scriptural sense, and consequently no *covenanted* hope of salvation; † viz. a Ministry tracing up

† Since ‘Christ loved the Church, and gave himself for it, it becomes highly important to know what the Church is.—We hear daily of the ‘Baptist Church,’ the ‘Independent Church,’ the ‘Presbyterian Church,’ the ‘Methodist Church,’ the ‘Church of the Free-thinking Christians,’ (viz. of those who deny the divinity of Christ) and, indeed, of as many ‘Churches’ as there are different shades of caprice; but, by bringing this mis-applied word to a scriptural test, we shall soon un-church all these self-erected Churches, and discover that the term has been adopted only to *mislead the unwary*. See this point fully treated in a Sermon entitled ‘*the Church Defined, or an Answer to the question What is the Church?*’ by the Author of this work.

their commission from HIM who said to his eleven Apostles, summoned to meet him for the express purpose, ‘Go ye and teach all nations, and lo! I am with you (i. e. with you and your lawful successors) to the end of the world’—possessed, I say, of this essential basis, and at the same time inculcating ‘the form of sound words,’ ‘the faith once delivered to the saints,’—and placed at an equal distance from Romish superstition and Calvinistic enthusiasm, she might, if those of her own household were but true to her sacred cause and claims, become as a fortress protected by the buckler of Almighty power, and ever raise her triumphant head against the thunders of Papal despotism, the assaults of the God-denying heresy, and the secret machinations and wily encroachments of every class of schismatics.

The Reformation of the Church, effected as it was without the general consent of the Church has been adduced as a recognition, on our part, of the principle of separation or schism, or as it is popularly called, ‘the exercise of the right

of private judgment.' But most absurdly. The Dissenter, when urged by the Churchman with texts of holy writ, pointing out the damning nature of schism, never fails to retort the argument, if such a foolish plea deserve the name, by instancing *our* alienation from the Romish Church; and on this fancied precedent, he proceeds to build his own baseless and unsubstantial fabric. 'If,' says he, 'you were justified in separating from Rome, we also are justified in separating from you.' Now this is attempting an argument from analogy, where, in truth, no analogy exists. The two cases are diametrically dissimilar. Need a man of common discernment be told that, in point of fact, we *never* positively separated from the Church, *for we still continue 'the Church,'* inasmuch as the essentials of the Church are yet in us, viz. an apostolically derived Episcopacy and Ministry. For, correctly speaking, it is not doctrine that makes a Church, any more than corruption of doctrine that will un-make a Church. A Church may, at one and the same time, be a true Church and a corrupt

Church; i. e. true as to constitution—corrupt as to practice. The Church of Rome, for instance, is at once a true and a corrupt Church. That to which we have the happiness to belong is also a true Church; that is, true as to constitution, and moreover it is a true Church as to doctrine also; while, alas! those in a state of separation from us, labour under a two-fold disadvantage, since they are neither a Church in constitution nor in doctrine; for constitution they have not, since they have no right or authority to preach, or administer the Sacraments; and as to doctrine, their notions are in general either Calvinistic, or Anti-nomian, or in some way fanatical, visionary, and unscriptural. Thus the Romanist has one grand and leading advantage over Dissenters of every denomination.

At our alienation from Rome, we happily and wisely retained our ecclesiastical constitution, having obtained it through the Church of Rome, nor did we alter the doctrine nor introduce ‘a new Religion’ as the Catholics

falsely allege! We solely divested Christianity of those *sinful* practices with which the dark ages had disfigured the genuine features of the Gospel, and marred the beauty of holiness. We did not dissent from the constitution—(or as many writers inconsiderately call it, thereby lowering the importance of the claim,—the *discipline*) or the *original doctrine* of the Church, but from the *sins* of the Church,—from her superstitions,—from her unscriptural inventions,—from her fond conceits, all tending to set man in a meritorious point of view, and *claiming* that which must be accepted as a *boon*. Truly a most important distinction: and one which causes the pretended analogy of the two cases at once to fall to the ground. From what, I would ask, do Dissenters (for I speak not of Unitarians and other heretics, in fact not Christian), from what do Dissenters dissent? Really from nothing worth dissenting about. Independents, Methodists, Baptists, and ‘*hoc genus omne*’ are Trinitarians; some of them adopt our Liturgy, copy in all things the

Church, which they vilify, and agree with her, I believe in most leading points, except in their unhallowed usurpation of the ministerial office. They can not, they dare not, nay, they do not allege that they leave us on account of deeming our Communion *sinful*—which it must be confessed is the sole justifiable cause of separation. In fact, the nearer they assimilate to us, in the same proportion precisely is their schism a sin of the deeper die, for surely that man must be *eminently* guilty of this carnal sin, as the Apostle terms it, who, for nothing, or for a trifle next to nothing, thus wantonly and capriciously ‘divides the body of Christ,’ and violates that fundamental and favourite doctrine of our Lord and Master—UNITY.

A Heretic has less moral turpitude than an ordinary Dissenter. The one separates for something; the latter for nothing. The fault of the one is an error in judgment: the fault of the other is a wilful perverseness and spiritual Republicanism. We can pity the obtuseness of the Unitarian’s intellect:

but we can not help abhorring the wanton rebellion of the Independent, the Baptist, and the Methodist, against the divinely constituted order of the Church.

“Holy Father,” prayed our Divine Founder, “keep through thine own name those whom thou hast given me, that they may be ONE as WE are.” John xvii. 11. And again, he entreated his Heavenly Father that even Jews and Gentiles might become ‘one fold under one shepherd;’ and if He so earnestly sought the unity of the professors of such conflicting and discordant tenets, much more must he desire the unity of *Christians*, lest there should be any ‘Schism in his own body.’

It has been a matter of the deepest regret to the sober Churchman of late years, to trace the rapid diffusion of a spurious liberality, which is daily dissolving all attachment to ancient institutions,—which tends to unsettle men’s minds, and to make every individual, however unenlightened, and however low, independent of his superiors and regular ministers, arrogant

and self-sufficient. It does not require a Prophet to foresee the end of this "*march of mind*."

The spurious liberality I allude to, which would throw open all things indiscriminately to all men, and place all on an equal footing, is the result of two or three popular and plausible phrases, sedulously inculcated by the partizans of what is called "Religious Liberty," *i. e.* in reality, *ecclesiastical democracy*.

Hence we unceasingly hear of "the injustice of civil disabilities being attached to diversity of creed:"—hence we hear also of the equally popular but unscriptural idea, that "every man has a right to worship God in his own way," in other words, to make his own religion. We live, indeed, in times of difficulty. The Church is assailed on all sides. On one hand the Romanist is storming her gates, demanding an equal participation of civil privileges. On the other, all classes of Dissenters join the general cry for equality, and the repeal of the Test act, and all make common cause, however discordant in other points, to gain

their desired object: while too many of those who should vigorously defend our Sion, have themselves become the dupes of ‘liberality,’ and latitudinarianism, and are content to glide peaceably, smoothly, and ingloriously down the stream of popular prejudice, quite contented in the idea that ‘the Church will at least last their time.’ Thus, between the “*old religion*,” and the “*new light*,” and, as it were, crucified between the two malefactors, well may the Church exclaim, “Who is sufficient for these things!”

I trust I am not uncharitable, but I confess myself not to be of the number of those who appear to arrogate a greater degree of charity than the sacred source of our faith professes and inculcates. Concession is amiable: but it may be misplaced. The admission of all to equal civil privileges, may be to many a pleasing sound; but I humbly apprehend we are not to suffer our amiable and charitable and ‘liberal’ feelings to transport us so far as to incur even the slightest risk of endangering the

barriers of sacred truth, and subverting the land-marks of the Church and Constitution.

An equality of rights and privileges, however much the object of some men's idolatry (for idolatry is not confined to images and relics) is at all times a dangerous doctrine, tending to overthrow the 'stantem columnam,' and to introduce popular influence and anarchy. But, in truth, equality, how much soever it may be the subject of theories in general, has in fact but an ephemeral existence. Put the ecclesiastical and political reformer in possession of the civil privileges and the equality for which they sigh, and you shall find them both stepping instantly from equality to supremacy; and, once possessed of supremacy, you shall find them ruling with a rod of iron and thundering forth the edicts of despotism. Power, ecclesiastical and civil, has hitherto been in the hands of those who in the exercise of it are guided by principles of the purest religion, and the dictates of the soundest reason, by clemency and forbearance. May such retain it! Never may

England, by any injudicious, liberalizing compromise, place either Papist or Dissenter on a level with those who now bear sway, lest they seize the helm and commence our tyrants! May our country remember that both have ever shewn themselves in subjection discontented—in power, intolerant: and that history shows, in letters of blood, “of what manner of spirit” BOTH have proved themselves when armed with authority; and that the principles by which they have been formerly characterised and actuated, still survive, unchanged and unchangeable!

I believe no one will accuse me of any overweening partiality to the doctrines superadded to Christianity by the Church of Rome; and I also believe, that no one who knows me will charge me with being addicted to compromise, concession, or amalgamation. But inimical as I am to the unscriptural appendages alluded to, as having been engrafted by Rome on the primitive faith, I am equally so to the Hoadlëian latitudinarianism of those (and some of them

[*pudet hæc opprobria dici*] high in that Church whose constitution they have yet to learn†) who would represent the Church of England as totally, originally, and essentially, distinct from the Roman Catholic Church. Now, in truth, what are we but Reformed, or in other words, Protestant Catholics? Are we not still the same Church we ever were? and which CHRIST originally commissioned and founded, and the Apostles transmitted and maintained? What was our act, which we call Reformation, but a Restoration of the Church to that healthy state in which she existed in the first Century, when the Papal tiara had never graced episcopal brows. What was it but a forsaking and abandonment of those who preferred adhering to the *new*, the *corrupt*, and *sinful*, doctrines added to the old and primitive faith? For, most decidedly, those parts of Roman-Catholicism to

† An Archdeacon once confessed to me, that he did not know what was meant by the power of the Keys!—Hoadly was equally uninformed.

which we objected at the Reformation, are of modern date, although the professors of them absurdly and perversely ascribe the charge of *novelty* of doctrine to our abjuration of them.

Beyond all controversy, indeed, the church of Rome is the *principium et fons* of our own. She is our Mother-Church, inasmuch as it is through her, and through her alone, as a connecting link, that we can, with any degree of certainty, derive the right of administering the word of God and the Sacraments. Those who would thus disclaim our Romish parentage seem to forget that the further they remove, in the superabundance of their zeal, from the Roman Catholic Church, the lower they sink us, and the nearer they cause us to approach to the degraded and precarious condition of dissenters! For were it not for the derivation of our sacerdotal powers from the Church of Rome, what should we be? We know that these powers constitute ‘an honour which no man can take to *himself*,’ and without them the Church would cease to deserve that name.

We should dwindle into a society merely of Christian religionists, established by Parliamentary decree, instead of a Church of Divine foundation, and blessed with the promise of the Divine presence to the end of the world; and our Clergy, instead of being invested with a Divine and ostensible commission, would be as self-constituted as the Secular Teachers around us, and equally unhal-
lowed intruders at the altar of God!

The transmission of the episcopal office, or in other words, the apostolical commission, is a point of such vital importance to our claims as a Church, that I shall make no apology for introducing some remarks to establish the matter as an historical fact, and indeed as capable of proof as any fact ever recorded. That the Apostles ordained Bishops in every district where Christianity was preached, no reader of Scripture can be ignorant. That the persons so ordained transmitted to other 'faithful men' the powers they had received, in order to keep up to the end of the world the commission given by Christ to the eleven,

is evident from the concurrent testimonies of all the Fathers who wrote in the earliest and succeeding ages of the Church: that this continued transmission from age to age was scrupulously retained, as an essential characteristic of the Church, can neither be denied, unless we are prepared to reject the whole current of history. That the Roman Catholics planted Christianity and Episcopacy in this island must also be granted; for, to suppose that Paul came to Great Britain because he said he meant to visit Spain, is too illogical to deserve a moment's consideration; but even supposing that he, or Joseph of Arimathea, or any other Apostle, or Bishop, planted Christianity here, it could not cause us to deduce our episcopacy from any other stream than the Romish Church, since the descent and transmission of our episcopacy from such persons is utterly incapable of proof, because no such concatenation has ever been preserved. Not so with the Roman Catholic Episcopacy: the Prelates of that Church in this country have duly

succeeded each other by regular consecration ; and the uninterruptedness of their descent has never been questioned. Aware of the transcendant importance of the point, a few Catholics of dishonourable character artfully endeavoured at the Reformation to insinuate, that the consecration of Parker, the first Protestant Archbishop of Canterbury, was invalid. This point, however, has long been yielded by all honourable and sensible Catholics : and, indeed, the Fable of his consecration at the Nag's-head Tavern is too ridiculous for serious notice, and has also been abundantly and triumphantly confuted.

The fact is this : Archbishop Parker was consecrated by four persons who had themselves received the episcopal character from other persons qualified to clothe them with it. These four persons were William Barlow, the then late Bishop of Bath and Wells, and the then elect of Chichester ; John Scory, formerly Bishop of Chichester, and then elect of Hereford ; Miles Coverdale, Bishop of Exeter ; and John Hodgkin, Suffragan Bishop

of Bedford, of whose legitimate consecration, no doubt was ever started. These four Bishops being included with others in Queen Elizabeth's letters patent, executed at and bearing date Westminster, Dec. 6, 1559, commissioning them to proceed to the confirmation and consecration of the Archbishop elect, according to the laws and customs of the realm, did accordingly perform the confirmation of Matthew Parker three days after, viz. Dec. 9, in the Church of St. Mary-le-Bow, in Cheapside, and the consecration in the Chapel at Lambeth, on Sunday, December the 17th, by the imposition of their hands, &c. Bishop Scory, preaching the Sermon from the text: "The Elders which are amongst you I beseech, being also myself an Elder." For the triumphant verification of these facts, an original instrument of the rites and ceremonies used on this occasion, corresponding exactly with the Archbishop's register, is still carefully preserved in Benet' College Library, Cambridge, and proved of great service when the Papists some years after invented the Nag's-head

story. Being thus constituted to the highest post of the Anglican Church, he, [Parker] with the other Bishops who consecrated him, transmitted the episcopal function to all those appointed by the crown to the vacant Sees, viz; on Dec. 21, 1559, a few days after his own investiture with the prelatial power, the Archbishop, assisted by Bishops Barlow, Scory, and Hodgkin, consecrated Edmund Grindal, Bishop of *London*, (afterwards Archbishop of Canterbury;) Richard Cox, Bishop of *Ely*; Edwin Sandys, Bishop of *Worcester*, (afterwards Archbishop of York;) and Rowland Meyrick, Bishop of *Bangor*.

On January 21, the Archbishop, with three of the above-named, Grindal (London), Hodgkin (Bedford), and Cox (Ely), consecrated Thomas Young, Bishop of *St. David's*, (afterwards Archbishop of York;) Nicholas Bullingham, Bishop of *Lincoln*; John Jewel, Bishop of *Salisbury*; and Richard Davies, Bishop of *St. Asaph*.

On March 24, Archbishop Parker, with Bishops Bullingham and Jewel, consecrated

Edmund Geste, Bishop of *Rochester*, (afterwards Bishop of Salisbury;) Gilbert Berkeley, Bishop of *Bath* and *Wells*; Thomas Bentham, Bishop of *Lichfield* and *Coventry*.

In 1560, July 14, Archbishop Parker, with Bishops Grindal and Berkeley, consecrated William Alley, Bishop of *Exeter*.

On Sept. 1, the Archbishop, with Bishops Berkeley and Alley, consecrated John Parkhurst, Bishop of *Norwich*.

On Feb. 16, 1560-1, Parker, with Bishops Grindal, Young, and Bentham, consecrated Robert Horne, Bishop of *Winchester*, and Edmund Scambler, Bishop of *Peterborough*.

In 1566, Oct. 20, Parker, with Bishops Bullingham and Geste, consecrated Nicholas Robinson, Bishop of Bangor. To the Sees of Bristol and Gloucester, which were held together in commendam, the Archbishop consecrated Richard Cheyney, April 19, 1562. To Landaff he consecrated Hugh Jones, May 5, 1566; and to Oxford, he confirmed in 1575, Hugh Curwen, translated thither from the Archbishopric of Dublin.

Thus the whole province of Canterbury was duly supplied with legitimate successors to the Apostolic College, as was also the Province of York, through the medium of Thomas Young, its first Protestant Prelate, whom, as we have just seen, received his episcopal office as Bishop of St. David's, at the hands of Parker. And thus the Divine Commission—THE POWER OF THE KEYS,† — the retention and the ABSOLUTION‡ of sins, originally imparted by

† In case any one like him to whom I have alluded in a note in a preceding page of this introduction, should be so unskilled in the *rudiments* of Christianity as to be ignorant of the meaning of "*the power of the Keys*," I will attempt briefly to explain it. A Key, amongst the Jews, was the symbol of knowledge; and, for this reason, when their Rabbis were appointed, they were respectively presented with a Key. To this practice our blessed Saviour evidently alluded when he spoke of the Apostles' possessing the Keys of Heaven. That is, that they were the authorized expounders and teachers of those mysteries which were *locked* up in the Sacred Scriptures. The power of the Keys, therefore, is the exclusive commission to perform the sacerdotal functions.

‡ Our Reformers never lost sight of the gift of Absolution. Witness the Visitation of the Sick in the Common Prayer Book:—The Priest is to say, "Our Lord Jesus Christ, *who hath left power to his Church to absolve* all sinners

Christ to the Apostles, was perpetuated in these favoured realms. From these very persons our present Hierarchy derive their office, about to transmit it in like manner to succeeding generations, that it may be preserved to enjoy its Divine Founder's presence and blessing to the end of the world!

who truly repent and believe in him, of his great mercy forgive thee thine offences; and *by his authority committed to me, I ABSOLVE* thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost. Amen."

No sincere Believer in Scripture who reads the 17th and 18th verses of the 18th chapter of Matthew, can be ignorant of the *fundamental* and *essential* doctrine of a commissioned sacerdotal power. Every Commission is necessarily exclusive. And *that*, here referred to, can vest only in the Apostles and their successors. Where there is no Apostolic succession, *there* is USURPATION;—*there* is the "setting up of altar against altar;"—and they who practise these things are, as the Apostle says, "busy-bodies in other men's matters," are intruders into the sacred mysteries, and are guilty of the Sin of Schism, as wantonly violating Unity, and "dividing the body of CHRIST."

Protestant Bishops of Winchester.

I. ROBERT HORNE, D.D.

SUCCEDED A.D. 1560.—DIED A.D. 1580.

Bishops Bale and Godwin, and Fuller concur in stating, that Bishop Horne was a native of the Bishopric of Durham. Richardson, p. 238 of his edition of Godwin, (note), calls him 'filius Gulielmi [sc. Horne] de Cleter in Copeland in comitatu Cumbriæ.' Wood says, 'he was son of *John* Horne, son of William Horne of Cleter in Copland, Cumberland.'—*Fasti*, under the year 1567.

He was of St. John's College, Cambridge; admitted fellow there March 25, 1536, (Baker's note in Bliss's Wood's *Fasti*, col. 180;) S.T.B. 1546, (Kennet from *Fasti Cantab.* ib.); Prebendary of Bugthorpe in the Cathedral of York, April 27, 1552, (Willis's *Cathed.* vol. 1, p. 127;) Dean of Durham, *1552, and restored 1559, (Le Neve's *Fasti*, p. 351.) At Cambridge he took the degree of D.D.; but I do not find the date. He obtained his highest preferment Feb. 16, 1560-1, being then promoted to the Bishopric of Winchester, (Le Neve's *Archbishops*, Pt. 1, p. 14.) He received his consecration at Lambeth from the chief Continuator of the Apostolic succession of Prelacy, Archbishop Parker. The temporalities were restored Feb. 1560 (Rymer's *Fœdera*, vol. 15, p. 607). He was incorporated D. D. at Oxford July 9, 1567 (Wood's *Fasti*, ed. Bliss. col. 180).

He became in 1553 an exile for his religion, being

* 1552 (ineunte) 18th Feb. Letter to the Chapter of Durham requiring them to conform to such orders in religion and divine service, as their Dean Mr. Horne shall set forth, whom the lords require to receive and use well. Reg. Council of King Edward VI.—KENNET.

then Dean of Durham. He continued abroad during the Marian days; and returning home on the accession of Elizabeth, was restored to his Deanery in 1559, and the following year, as above stated, was elevated to the Mitre.

Bishop Horne sat at Winchester 20 years; and died at Winchester-palace, Southwark, June 1, 1580 (*ex Epit*). Fuller in his *Worthies*, edit. 1811, vol. 1, p. 330, erroneously says, 1689: evidently a misprint for 1580.

His body was buried at Winchester Cathedral. His bowels at St. Mary Overie's, or St. Saviour's, Southwark, as appears from the following entry in the register of burials of that parish: "July 26, 1579, (80) buried the bowels of Robert Horne, Bishop of Winchester, in the Church. Received for it 26s. 8d."

He is thus noticed by GODWIN, edit. 1615, p. 249: "62. ROBERT HORNE. Feb. 15, 1560. Robert Horne born in the Bishopric of Durham, brought up in St. John's College, at Cambridge; and in King Edward's days, Dean of the Church of Durham, coming then newly out of Germany, where he had lived all Queen Mary's days, was consecrated Bishop of Winchester. He sat well near 20 years; died at Winchester-palace, in Southwark, and lieth near the pulpit in the body of his Cathedral Church,* under a flat stone; whereon I find engraven these words: "Robertus Horne, theologiæ doctor eximius, quondam Christi causâ exul, deinde Episcopus Winton; pie obiit in Domino Jun. 1, 1580. Episcopatus sui anno decimo nono."

FULLER speaks thus of him under county Durlham:

"Robert Horn was born in this Bishopric; bred in John's College, in Cambridge. Going thence, under the reign of King Edward VI., he was advanced Dean of Durham. In the *Marian* days he fled into

* Near the west end of Bishop Edington's tomb.—MILNER.

Germany, and, fixing at Frankfort, became the head of the episcopal party, as in my "Ecclesiastical History" at large doth appear. Returning into England, he was made Bishop of Winchester, February 16, 1560. A worthy man, but constantly ground betwixt two opposite parties, *Papists* and *Sectaries*. Both of these in their pamphlets, sported with his name, as hard in nature, and crooked in conditions; not being pleased to take notice how *Horn* in Scripture importeth *power*, *preferment*, and *safety*, both twitted his person, as dwarfish and deformed; to which I can say nothing (none alive remembering him) save that such *taunts*, though commonly called *ad hominem*, are indeed *ad Deum*; and though shot at *man*, do glance at "Him who made us, and not we ourselves." Besides, it shews *their* malice runs *low* for *might*, (though *high* for *spight*), who carp at the *case* when they cannot find fault with the *jewel*. For my part, I mind not the *mould* wherein, but the *metal* whereof, he was made, and listen to Mr. Camden's character of him, *valido et fæcundo ingenio*, of "a sprightly and fruitful wit." He died in Southwark, June 1, 1689 [read 1580]; and lieth buried in his own Cathedral, near to the pulpit." — *Worthies*, edit. 1811, vol. 1, p. 330.

BISHOP MILNER:—"The next Bishop of this See was Robert Horne, a Protestant Divine of great talents, who distinguished himself by his controversial writings, and by the voluntary exile which he suffered during the late reign. He had been Dean of Durham under Edward VI.; and was consecrated Bishop of Winchester February 16, 1560. The *severity of the laws at the first establishment of the Church of England*, were [was] extended not only to the Catholics but also to the Dissenters; and we discover some of the leading ministers of the latter, about the present time, to have been sent to Bishop Horne to be confined (Collier), which seems to argue that, he was one of the most

rigid and severe Prelates against these national schismatics. It was chiefly however in his behaviour to his old antagonist in 1563, that his **vindictive and intolerant spirit* appeared, which aimed at revenging the blood of the Protestants put to death in the former reign, upon him, who was considered as the principal author of that calamity.”—*Hist. Wint.*

The sudden correction of one abuse has naturally the effect, by causing re-action, of producing its contrary extreme.

Dum vitant vitia in contraria currunt.

Thus, from the superstitions and idolatries of Popery, we find this Prelate running into the enthusiastic conceits and puritanical niceties of the ‘*Saints.*’ This was unhappily evinced by the barbarous havoc he made of all the painted glass, as well as specimens of Gothic architecture in Churches and Colleges that came under his purview.—In a book entitled ‘*The ancient rites and monuments of the Cathedral Church of Durham,*’ (Lond. 1672, 8vo. p. 122,) written by one belonging to that Church; who speaking of his demolishing several ancient monuments there, while Dean acquaints us† that “he could never abide any ancient monuments, acts or deeds that gave any light of or to *godly* religion.” The ‘*godly religion*’ alluded to, was Catholicism; but notwithstanding, every man of taste, and every friend to the fine arts, must regret the demolition of such monuments, by whomever erected. The following remark on the subject is from the new edition of Wood’s *Fasti*, col. 180, under the year 1567: ‘Bishop Horne was a most zealous and active Puritan, and one of the greatest enemies which the monuments of art, and the ancient rites of religion, found at the Reformation.’

* It will be remembered a Romanist speaks.

† Gale’s *Hist. Winchester*, old edit. p. 104, and of the edition in this work, p. 75. See also Wood’s *Ath. Oxon.* new edit. vol. 2. col. 791.

“He visited Winchester Cathedral and College, Madalén, Corpus, Trinity, and New Colleges, frequently, destroying the images, pictures, missals, painted glass, and other tokens of the religion and piety of his ancestors, with a zeal as furious as it was ridiculous. It was in one of this Prelate’s visits of destruction, that the sumptuous ornaments over the altar of New College were defaced, and the niches filled up by his order with plaister and whitewash. Some part of these beautiful specimens of Gothic architecture was discovered in the year 1695, in refitting the altar, and is still preserved as a proof of Horne’s *superabundance of piety*, or his total want of taste.” See his letter to Trinity College concerning the removal of superstitious ornaments from the chapel, July 19, 1570, in Wharton’s *Life of Pope*. Appendix. No. XIX. Amongst other acts of this kind, he is said to have destroyed the History of St. Cuthbert, beautifully painted in glass throughout the cloisters windows at Durham. See Bliss’s note in *Ath. Oxon*.

In one of DANIEL PRINCE’S letters to Messrs. Gough and Nichols, printed in the *Literary Anecdotes*, vol. 3, p. 698, dated July 2, 1789, he observes: “It was well known at New College, that the whole of the east end of their chapel was ordered by Horne, Bishop of Winchester, (in the early part of Queen Elizabeth’s time) to be completely hid, by plastering up the whole; and, in the operation, where any parts projected beyond their level, they cut all even. A few years since a small opening was made, which presented such an elegant specimen, that the society have now opened the whole,” &c.

Bishop Horne is mentioned in Manning and Bray’s *History of Surry* as having given a charter to the town of Farnham:—“The charter given to the burghesses of Farnham by Bishop Waynflete, 1452, was either surrendered or revoked by Bishop Horne, who in 1566 gave a new one to the town, dated

Michaelmas day. It does not contain any recital of a former grant; but the Bishop grants that there shall perpetually be within the borough and town of Farnham, 2 bailiffs and 12 burgesses, of the bettermost approvable inhabitants, to be elected as after mentioned, &c. This charter was considered to be of so little value, that the vacancies in the number of burgesses not having been filled up, about 1790, Mr. William Shotter, an attorney here, was the surviving bailiff, and the only one remaining of the corporation; and he having been indicted for not repairing the 2 bridges at Tilford, which it was alleged the bailiffs were bound to repair, and having been put to a considerable expence, he desired to surrender the charter to the then Bishop, (———), and accordingly did so, sending the same with all the records to the castle.”

Character, by Archbishop Parker:—He was a man of a great mind and profound ingenuity, and no less sagacious in detecting the crafts of his adversaries, than prudent in preventing and avoiding them. He was also a frequent preacher, and an excellent disputant. See at the end of Parker's *Antiq. Eccles. Britan.*, published 1572-3, in the life of Mr. Parker, p. 9; and Wood's *Ath. Oxon.* new edit. vol. 2, col. 790.

Works.—An Apology for leaving his country.—An Answer made to a book entitled The Declaration of such scruples and staies of conscience touching the oath of supremacy, as Mr. John Feckenham, by writing, did deliver unto the said Lord Bishop, with his resolutions made thereto. London. 4to. 1566.—A Preface to Calvin's two Sermons, one against Idolatry, the other to suffer Persecution, &c., Wood's *Fasti* under 1567.—Objections concerning matters of Discipline and Worship: answered by one David Whitehead. Bliss's Wood's *Ath. Oxon.*, vol. 1, p. 396.—One Thomas Stapleton wrote a book called the *Horn Blast*; or, a reply to the answer of Robert Horne, the false Bishop of Winchester. Wood's

Ath. Oxon. vol. 1, p. 671. Humphreys in a note observes, I suspect a mistake in calling this book *The Horn Blast*, for the copy which I have by me, printed at the same time and place, has the title thus: *A counter-blast to Mr. Horn's vayne Blast against Mr. Feckenham, wherein is set forth a Reply to Mr. Horn's Answer.*

An engraving of this Prelate appears in the *Gentleman's Magazine* for 1791, p. 611, accompanied with the following remark:—"A head like that which is delineated in plate 11, fig. 1, was, by mistake, engraved for Bishop Gardiner in Burnet's History of the Reformation. This is supposed to be the head of Robert Horne, Bishop of Winchester, remarkable for the havoc he made with Church ornaments after the Reformation."

Bishop Horne, it appears, was brother-in-law of Dr. William Barlow, (Quære if the William Barlow who was Bishop of Lincoln in 1608, and who died in 1613?) See Bliss's Wood's *Ath. Oxon.* vol. 2, p. 327. But whether Horne married Barlow's sister or Barlow his, non constat.

A few more notices of this Prelate may be found in Charton's excellent life of Dean Nowell, from p. 21 to 34, and pp. 43, 57, 109, 394, &c.

II. JOHN WATSON, M.D. and D.D.

SUCCEEDED A.D. 1580.—DIED A.D. 1583.

Bishop Godwin thus briefly notices this Prelate :—
 “1580. Eliz. 23. 63. JOHN WATSON. Soon after his [Bishop Horne’s] death, it pleased her Majesty to bestow the Bishopric upon John Watson; he was consecrated thereunto Sept. 18, 1580. He lieth buried over against his predecessor on the other side of the church, having these words engraven upon the marble stone that covereth him :—

“D. Joannes Watson, hujus ecclesiæ Winton: Præbendarius, Decanus, ac deinde Episcopus, prudentissimus pater, vir optimus, præcipue erga inopes misericors, obiit in Domino Januar. 23 anno ætatis suæ 63. Episcopatus 4, 1583.” *Catalogue* Edit. 1615, p. 266.

FULLER observes, “John Watson was born [1520] at Bengeworth, in this county [Worcester] where some of his name and relations remain at this day; bred (I believe) in Oxford, and afterwards became Prebendary, then Dean of Winchester (so I was informed by Mr. Venners, the Minister of St. Mary’s, in Warwick, whose father was nephew and steward to this Bishop.) Hence he was advanced Bishop of that See; and the ensuing passage (which I expect will meet with many infidels, though to me credibly attested) will acquaint us with the occasion thereof, and suspecting the Bishopric of Winton when vacant would be offered unto him :—Dean Watson, aged 60 years, and desirous to lead a private life; in the sickness of Bishop Horne, privately promised the Earl of Leicester, (in that age the *Dominus fac multum*, if not *totum*) in the disposal of Church dignities £200. that he might NOT be made Bishop of Winton, but remain in his present condition. The Bishopric falling void, and the Queen expressing her intention to confer it on Watson, the aforesaid Earl requested the contrary; acquainting the Queen with the

passage betwixt them, "how otherwise it would be £200. out of his way." "Nay, then," said the Queen, "Watson shall have it, he being more worthy thereof, who will give £200. to decline, than he who will give £2,000. to attain it."

I confess such who have read so much of the corruption of the Earl of Leicester, and heard so little of the integrity of Watson, will hardly credit this story; which I am ready to believe, and the rather, because of his epitaph, written on his marble monument in the Church of St. Mary Overie.*—*Vid. sup.*

Nothing else have I to observe, save that there were three Watsons, Bishops in the reign of Queen Elizabeth. *Thomas* of Lincoln, *John* of Winton, and *Anthony* of Chichester, though I believe little allied together."—*Worthies*, vol. II. p. 469.

ANTHONY WOOD.—"John Watson was born at a market-town in Worcestershire, called Evesham;† admitted Fellow of All Soul's College in 1540; took the degree of A.M. two years after;‡ and about that time applied his mind to the study of medicine; in which, afterwards, he had considerable practice. At length, about the time Queen Elizabeth came to the crown, if not haply before he entered into holy orders, was made Prebendary of Winchester, Archdeacon of Surry, Chancellor of St. Paul's, and Master of the Hospital of St. Cross, near Winton. In the 15th of Queen Elizabeth, (1572) he was made Dean of Winton, in the place of Dr. Frank Newton, deceased; and in 1575, he was

* This must be a mistake. We find all the writers stating Winchester Cathedral as his place of interment. See also Gale's *Wint.* old edition, pp. 38 and 104, and reprint, pp. 39 and 75 of this work. At page 39, the inscription is given. Fuller, therefore must mean not a monument but a cenotaph.

† Fuller, *ut sup.* says Bengeworth; so also Richardson, p. 239 (where, for Rengeworth, read Bengeworth.) Bengeworth, Co. Worcester, is on the Avon, and is situated opposite to Evesham.

‡ This is a mistake of Wood's. He did not take the degree of A.M. till June 25, 1544. See his *Fasti. Oxon.* He was of All Souls, when he took his B.A. degree. Feb. 24, 1539. *Fasti.*

admitted M.D.* About which time, he being in great favour at court, was made Bishop of Winton, though somewhat against his will, in the year 1580, to which being consecrated on Sept. 18, in the same year, [he] sat there to the time of his death. He died January 23, 1583, aged 63 years; and on the 17th of February, his funeral was solemnized in the Cathedral Church of Winton, at which time his corpse was buried in the body thereof. By his last will (in *Offic. Prærog. Cant.* in *Reg. Watson. Qu. 1.*) and testament, dated October 23, 25th Elizabeth, and proved July 22, 1584, he gave £40. to All Souls College; £20. to the University of Oxon, 100 marks to certain poor Scholars studying there, also £4. a piece for 5 years after his decease; and to the poor of Evesham he was a liberal benefactor, for whose sake also he gave a stock of £40. to set them on work."

The following notes have been collected by Dr. Bliss :

"John Watson, A.M. Coll. ad Cancellar. S. Paul. 7 Feb. 1557, per mortem Tho. Bughe.

"1580, 1 Oct. Will. Whittacre, S.T.B. admiss. ad Cancellarium S. Pauli per promotionem Johannis Watson ad episcopatum Wintoniensem ad presentationem principis Elizabethæ. *Registr. Aylmer, Episcopi Londinensis.*

"Magister Johannes Watson custos domus seu hospitalis Sancti Crucis prope Wintoniam inter doctorem Reynolds et Robertum Bennet. *Catal. Custodum*, anno 1559, MS. Baker. See Richardson, p. 239.

"Bishop Watson was buried in his Cathedral Church of Winchester, under a marble stone, with this inscription.—(Vide the note in the preceding page of this work.) KENNET.

"Watson was Prebendary of Langford-Manor, in the Church of Lincoln, which he resigned before 1574.—*Willis's Cath.* 200."

* Then of All Souls also. Wood in the *Fasti. Oxon.* states that he had then (July, 1575) studied Physic 20 years.

Dr. Watson wrote an epigram on the death of Martin Bucer, which forms part of the volume mentioned in the *Ath. Ox.* vol. I. col. 578, note 5, [viz. *Historia vera de vita, obitu &c. D. Martini Bucerii, &c. &c.* a very scarce work. A copy of it, with Baker's MS. notes, is in the Bodleian Library, Oxford, 8^o. H. 71. Th. Tanner (*Bibl. Brit.* 147) says it was printed at London, 4to. 1561.]

Bishop MILNER says he died at Wolvesey-Palace, and quotes Stowe for this assertion.—*Hist. Wint.*

This Prelate is noticed in Churton's *Life of Nowell*, p. 327.

Synopsis of Dates connected with Bishop Watson.

Born at Bengeworth, near Evesham, 1520.

B.A. of All Souls College, Oxford, Feb. 24, 1539.

Fellow of All Souls, 1540.

M.A. of ditto, 1544.

Chancellor of St. Paul's, 1557 till 1580.

Master of St. Cross's Hospital, 1559.

Prebendary of Langford-Manor, in the Cathedral of Winchester; resigned before 1574.

Archdeacon of Surry, 1559.

Dean of Winchester, 1570.

Prebendary of Lincoln, 1574.

M.D. of All Souls, July, 1575. Wood's *Fasti* col. 200.

Bishop of Winchester, 1580.

Died 1583.

Granger does not mention any Portrait of him.

III. THOMAS COOPER.

SUCCEEDED A.D. 1584.—DIED A.D. 1594.

GODWIN, among the Winchester Prelates, thus speaks of him:—"LXIV. THOMAS COOPER, 1584. Eliz. 27. Thomas Cooper, D.D. succeeded him [Watson], being translated from Lincoln. He was brought up in Magdalen College, Oxford, was for a space schoolmaster to the free school near the College, afterwards Dean of Christ-Church, and consecrated Bishop of Lincoln, February 24, 1570. In the Bishopric of Winchester he continued 10 years; and departed this life April 29, 1594. A man from whose praises I can hardly temper my pen, but I am determined to say nothing of those men whose memory is yet so fresh."—*Catalogue*, edit. 1615, p. 266.

Under Lincoln, the same biographer thus speaks:—"XXXVII. 1570. Eliz. 13. Thos. Cooper, D.D. Dean of Christ-Church, Oxford, (but fellow sometime of Magdalen College,) was consecrated February 24, 1570. In the 1584 he was translated to Winchester. See more of him there." p. 311.—[*Vid. sup.*]

SIR JOHN HARRINGTON:—"I intend to speak next of Dr. Cooper, because, of Bishops Horne and Watson I cannot add any thing upon sure ground, for of the former times I have either books of stories, or relation of my fathers, that lived in those days; but of these that lived in the first 20 years of the Queen's reign, when I was at school or at the university, I could hear little; yet at my first coming to the court, I heard this pretty tale, that a Bishop of Winchester, one day in a pleasant talk, comparing his revenue with the Archbishop of Canterbury, should say, 'Your grace's will shew better in the rack, but mine will be found more in the manger;' upon which, a courtier of good place said,

‘it might be so in *diebus illis;*’ but saith he, ‘the rack stands so high in sight, that it is fit to keep it full;’ but that may be since that time, for some have with a *providetur* swept some provender out of the manger: and, because this metaphor comes from the *stable*, I suspect it was meant by the *Master of the Horse*. To come then to Bishop Cooper, of him I can say much, and I should do him great wrong if I should say nothing; for he was indeed, a reverend man, very well learned, exceedingly industrious; and which was in those days counted a great praise to him, and a chief cause of his preferment. He wrote that great Dictionary, that yet bears his name. His life in Oxford was very commendable, and in some sort saint-like: for if it be saint-like to live unreprou-able, to bear a cross patiently, to forgive great injuries freely, this man’s example is sampleness in this age.

“He married a wife in Oxford for that special just cause (I had almost said only cause) why Clergymen should marry, viz: for avoiding of sin. *Melius est enim nubere quam uri*, yet was that his very hard hap, that she proved too light for his gravity by many grains, or rather many pounds. At the first he winkt at that with a Socratical and philosophical patience, taking, or rather mistaking, the equivocating counsel of *Erasmus’s Echo*. ‘*Quid si mihi veniat usu quod his qui incidunt in uxores parum pudicas parumque frugiferas?*’ ‘*Feras.*’ *Atqui cum talibus morte durior est vita?*’ ‘*vita;*’ wherein I observe in the two echoes, how in the first, *Feras* signifies either the verb *suffer*, or that noun, *wild beasts* or *shrews*. In the latter, *vita* signifies the noun *life*, or the verb *shun* or *eschew*; so he, good man, construed ‘*Feras Vita,*’ ‘*suffer during life;*’ and I should take that ‘*Vitâ Feras*’ ‘*shun shrews.*’ But this *Fera* whom his *Feras* made *Feram*, committed wickedness even with greediness, more than was in

the power of flesh and blood to bear; wherewith being much afflicted, having warned his brother privately, and borne with him perhaps 70 times 7 times; in the end taking him both in place and fashion (not fit to be named), that would have angered a saint, he drave him thence (not much unlike) as Tobias drove away the spirit Asmodeus, for that was done with a roast, and this with a *spit*. It was high time now to follow the counsel, ‘*Dic Ecclesiæ*,’ so (as all Oxford knows) her paramour was bound from her in a bond of £100.; but they should rather have been *bolts* of an hundred weight.

The whole University in reverence of the man, and indignity of the matters, offered him to separate his wife from him by public authority, and so let him free, being the innocent party. But he would by no means agree thereto, alleging he knew his own infirmity, that he might not live unmarried; and to divorce and marry again, he could not charge his conscience with so great a scandal.

After he was Bishop, mad Martin or Marprelate wrote his book, or rather libel, which some (playing with Martin at his own weapon) answered pleasantly both in rhyme and prose. But this Bishop with authority and gravity confuted him soundly; whereupon Martin madcap (for I think his cap and head had like proportion of wit) replying, and anabaptized his bastard book by the name of *Work for the Cooper*; and, had not the wisdom of the state prevented him, I think he and his favourers would have made work for the *tinker*. And so much of Bishop Cooper; though I could add a report, that a great lord dying in his time bequeathed him a great legacy: but, because I have not seen his last testament, I cannot precisely affirm it.”—*Nugæ Antiquæ*, vol. 1, p. 69.

ANTHONY WOOD.—“ Thomas Cooper, some time fellow of St. Mary Magdalen College, Oxford, was

made Bishop of Lincoln in 1570, translated thence to Winchester in 1584, and died in the beginning of the year 1594, under which year you may see more of him among the writers, (vol. I. col. 608'') [vide infra.] Bliss's Wood's *Ath. Oxon.* vol. II. col. 832.

In the place cited, WOOD gives us the following interesting memoir:—"Thomas Couper or Cooper was born within the city of Oxford, educated in grammar learning in the school joining to St. Mary Magdalen College, being then a chorister of that house, where, with very great industry, making proficiency beyond his years, he was elected probationer in 1539, and in the year following perpetual fellow of the said house. Afterwards proceeding in the faculty of arts, he was made master of the school wherein he had been educated; left his fellowship about 1546, and gave himself solely up to the studies of humanity [literæ humaniores] and medicine. In the reign of Queen Mary, he, being inclined to the Protestant religion, took, as it seems, a degree in physic, and practised that faculty in Oxford; but when she was dead, he re-assumed his former faculty of divinity, became a frequent preacher, took the degrees in that faculty in the latter end of 1566, being about that time made Dean of Christ Church, in Oxford, and was several years after Vice-Chancellor of the University. In 1569, he was made Dean of Gloucester, in the place of John Man, deceased; and in 1570, Feb. 24, he was consecrated Bishop* of Lincoln.† In 1584, he was translated to Winchester;‡ where, as in most

* In the Cotton MS. Vespasian C. xv. fol. 531, in his order for exercises in preaching, and appointing four moderators in Hertfordshire, dated Oct. 26, 1574, when he presided over the See of Lincoln.

† Dispensation was given to him to hold, together with the Bishopric, the Rectory or Prebend of Bugden in commendam.—*Regist. Facultatum a Mattheo Archiepiscopo Cant. concess.*

‡ Confirmed March 23, by Archbishop Whitgift. Le Neve's *Archbishops*, part I. p. 53.

parts of the nation, he became much noted for his learning and sanctity of life. I have heard some ancient and reverend divines of this University say, (as they had heard it from others who knew the man,) that at what time Dr. Cooper was to leave Oxford, to go to the See of Lincoln, he did humbly confess, in his farewell sermon to the University, that he was born of very mean parents, in Cat-street,* that he had undergone several mean and servile offices in Magdalen College, till by the favour of friends he was advanced to be fellow and school-master, &c. And so going forward with a recital of the chief parts of his life, he in conclusion, humbly acknowledged God's great providence towards him,† praying withal, that he would be pleased to prosper him in that great employment, which was put upon him, &c.

Of this person much may be said, and perhaps some wrong might redound to his memory, if I should say little; for he was indeed a reverend man, very well learned, and exceeding industrious, as it appears by that great *Dictionary*, which yet bears his name, and *was the cause of his preferment*; the foundation of which was taken from Sir Thomas Eliot's *Dictionary*, and the materials for the most part from Robert Stevens's *Thesaurus*, and John Frisius's *Latin and German Dictionary*. The course of his life in Oxford was very commendable, and, in some sort, saint-like. If it be saint-like to live unrepovably, to bear the

* His father was a tailor, living in Cat-street, mostly situate in St. Mary's parish.

† His prayer is—"That the small measure of knowledge which it pleased God to give him (Bishop Cooper) in the continuance of fiftie yeares studie may be employed to the glorie of God. It is known 45 yeares since that he was Master of Arte, and student in Divinitie, and disputed in that facultie. This is his greatest comfort, that since he was a yong man, in Magdalen College, in Oxforde, he hath bin brought up in the love of the Gospel"—See *Admonition*, &c. by T. C. pr. 1589, 4to. BAKER.

cross patiently, and to forgive great injuries freely, this man's example was without pattern. The truth is, he, being little acquainted with the world of men, did unhappily marry an Oxford woman, who proved too light for his gravity, and in the end became so notorious for her ill-living, that the libels that then came forth, did sound out her infamy; especially, that made by Thomas Bulkley of All-Souls' College,* which tells us, that a certain person [Thomas Day of Christ-Church, sometime fellow of All-Souls'] did so much frequent her company, that at length, he was bound in a bond of £100. not to come near her. Nay, another tells us, [Sir John Harrington's *Brief View*, &c. Lond. 1653, 8vo. p. 64, *vide supra*] that the whole University in reverence of the man, and indignity of the matter, offered him to separate his wife from him by public authority, and to set him free, being the innocent party. But he would by no means agree thereto," &c.

WORKS. "He hath written,—*The Epitome of Chronicles, from the 17th year after Christ, to 1540, and thence afterwards to the year 1560.* Lond. 4to. [Bodl. 4to. C. 65, Art. and 1565, Bodl. 4to. C. 9, Art. BS.] The reader is to note that one Thomas

* A MS. copy of this scandal on Dr. Cooper is in the possession of Mr. Gilchrist; 'to whom' says, Dr. Bliss, I am obliged for the following extract. It is entitled, *Mr. Buckley's libell of divers persons in Oxford* This is the opening stanza.

The Devill is dead in Devoushire late :
 A happie tale if it be true ;
 He gave the check, but not the mate,—
 And, are you dead, Sir Devill ? Adieu !

Many more stanzas are given in the new edition of the *Athenæ Oxonienses*, vol. I, col. 610, (notes,) relative to the amours of the city dames with the members of the University, but as they are deficient in chastity, and contain allusions, probably totally false, against the sacred profession, I forbear sullyng my pages with them.

Lanquet, a young man of 24 years of age, had composed a chronicle consisting of two parts, reaching from the beginning of the world to the time of our Saviour; and was proceeding on a third part, but death cutting him off in his eager pursuit of the work, in 1545, Cooper undertook to finish it; and his part, which is the third, contains almost thrice as much as the two parts of Lanquet. All which being finished, a third person, contrary to the mind of Cooper, published all the parts under the title of *Lanquet's Chronicle*, an. 1559, which being very full of faults (see col. 150, note 3), Cooper made a view and correction of them, and published them in the following year, under the general title of *Cooper's Chronicle*, &c. with a running title of '*Lanquet's Chronicle*' at the top of every leaf of the first and second part; and, '*The Epitome of Chronicles*' at the top of every leaf of the third part: which, as I have told you, was composed by Cooper; who hath further written:—

Thesaurus linguæ Romanæ et Britannicæ, &c. Lond, 1565, large folio. [Bodl. B. 4; 8, 9, Art.] This is commonly called *Cooper's Dictionary*,* which was so much esteemed by Queen Elizabeth, that ever after she endeavoured to promote the author as high in the Church as she could. Of this Dictionary see more in Thomas Eliot, under the year 1546 [col. 151, vol. 1, new edit. of Wood's A.O.]

Dictionarium Historicum et Poeticum. Printed with the former book.

A brief exposition of such chapters of the Old Testament, as usually are read in the Church at Common-Prayer, on the Sundays throughout the year. Lond.

* An enemy says, 'He was corrector to the printer in Fleet-street, that printed Eliot's Dictionary; Cooper translated a piece of Robert Stephanus's Thesaurus, and joined it to the same with a few phrases, and so bereaved the famous Knight of his labours.' Dialogue against the Bishops, quoted by Tanner, Bibl. Brit. 198. But this by no means agrees with the account at col. 151, of vol. 1. of Bliss's Wood's Ath. Ox.

1573, 4to. [There was an endeavour that this book should be had in every parish Church; and, for the forwarding this, the Archbishop of Canterbury (Parker), gave his own testimonial to the treasurer in June this year (1574), concerning the book, viz: That he thought it to be profitable for instruction, and necessary for the unlearned minister, but most to the poor subjects, who were certainly to be informed by the stability of this doctrine. And, therefore, he desired his lordship to signify the same unto her majesty's council, that they might give some commendation thereunto; which he supposed would do well. The rather, for that the more simple the doctrine was to the people, the sooner, he said, might they be edified, and in an obedience reposed. —Strype's *Life of Parker*, 1711, p. 465.]

Sermon at Lincoln, 1575, on Matth. xvi. 26, 27. Lond. 8^o. [1575, 1619, 4to.]

Twelve Sermons on Rom. i. 16. Matth. vii. 15, 16. on 1 Cor. x. 1, 3, 5, Matth. xiii. 3, 5. and John viii. 46. Lond. 1580, 4to.

An Admonition to the People of England; wherein are answered, not only the slanderous untruths, reproachfully uttered by Martin the Libeller, but also many other Crimes by some of the Brood, objected generally against all Bishops, &c. Lond. 1589, 4to. [and 8vo. Bodl. Crynes, No. 764.] This book was written after Martin Marprelate had written his libel, which some (playing with Martin at his own weapon) answered pleasantly both in rhyme and prose. [See col. 595-6 of Bliss's *Wood's Ath. Ox.*] But this our author, the Bishop, with authority and gravity confuted soundly in this book; whereupon Martin replied in a book entituled, "*Ha'ye any work for a Cooper,*" &c.

[Thomas Cooper, Bishop of Lincoln, is supposed to have written *The Answer to the Defence of the Private Mass.*] See Fulk's *Catalogue of Books answered*, &c. in his preface to Dr. Heskins's *Parliament of Christ.*

One Thomas Cooper wrote *Nonæ Novembris Æternitati Consecrata*. Oxon. 1607, 4to. BAKER.

Add besides,

1. *Homilies on the Seven Sacraments*, 1558.
2. *An Answer in defence of the Truth against the Apology of Private Masse*. Lond. 1562, 12mo. This I suppose is what Baker alludes to, who seems to have mistaken the title.

Thomæ Cooperi Christiana cum fratribus consultatio, utrum pii verbi ministri præscriptam a magistratibus vestium rationem suscipere et liquido possint et jure debeant. MS. Corp. Christi, Camb. CCCXL., p. 135.—Nasmith's *Catal.* p. 354.

Original Letters from him, MSS. Cotton, Vespasian F. xi. fol. 187, dated June 14, 1586; Otho Exi. fol. 196, January 25 and 27, 1587-8. The last concerning the musters of his Diocese to the Earl of Sussex, then Lord Lieutenant of Hants. And one letter from him to Archbishop Parker, MS. Corp. Christi Coll. Camb. N^o. CXIV. p. 839.

Wood resumes:—At length this reverend and holy Bishop paying his last debt to nature at Winchester, 29th April, 1594, was buried on the south-side of the choir, a little above the Bishop's seat, belonging to the Cathedral there. Over his grave was soon after laid a flat marble, with an inscription thereon in prose and verse; a copy of which you may read in *Hist. and Antiq. Univ. Oxon.* lib. 2, p. 197, a.

“He left behind him a widow named Amy, and two daughters; one of which, named Elizabeth, was the wife of Dr. John Belly, sometime Provost of Oriel Collrge: afterwards, Chancellor of the Diocese of Lincoln; the other was Mary, the wife of John Gouldwell, Gent.

He was buried, as has been before noticed, in Winchester Cathedral. On the south-side of the

choir, near the Bishop's seat, is this inscription, on a brass plate round a stone, in black letter:—
Hic jacet Thomas Cooper olim Lincolnensis, nuper Wintoniensis Episcopus munificentissimus, doctissimus, vigilantissimus præsul, qui religiosissime in Domino obiit April 29, A.D. 1594.

On the middle of the marble these verses:

“Thesaurus Chronicorum, Coop’ri cetera scripta
 “Dum remanent, celebris Cooperi fama manebit.
 “Oxoniensis erat, Glocestrensisque Decanus
 “Continuus primæ Vice-Cancellarius urbis,
 “Tum Lincolnensis fit præsul, et inde movetur
 “Wintoniam, denos ubi sedit Episcopus annos,
 “Summe doctus erat, summeque benignus egenis,
 “Et summo studio divina oracula pandit.
 “Terra tegit corpus, sed spiritus est super astra,
 “Cœlestes animæ cœlesti pace fruentur.”

A little lower this:

In obitum D. Thomæ Cooperi Sacræ Theologiæ.
 Professoris M. S. &c.

Milner says this tomb was defaced probably at the new paving of the choir.

Synopsis of dates connected with Bishop Cooper.

B.A. of Magdalen College, Oxford, July 7, 1539;
 (the very same year as his predecessor, Bishop Watson.)

Fellow of Magdalen, 1540.

M.A. June 6, 1543.

B.M. Oct. 1556.

B.D. and D.D. by accumulation, March 18, 1566.

Dean of Christ-Church, Oxford, about 1566.

Commissary (*i. e.* Vice-Chancellor) of Oxford University, 1567, resigned, 1568 ; again in 1569 (when the officer began to be called Vice-Chancellor), and again in 1570.—Le Neve's *Fasti*, p. 459.

Dean of Gloucester, 1569.—Le Neve's *Fasti*, p. 103.

BISHOP OF LINCOLN, 1570.

BISHOP OF WINCHESTER, 1584.

Died, 1594.

Strype in his *Life of John Aylmer, Bishop of London*, p. 89, says, that that Prelate advised the translation of Cooper from Lincoln to Bath and Wells. Strype calls Cooper "a learned and active man." In Aylmer's letter to the treasurer he observes: "Methinks it were good if Lincoln were removed to Bath, where for lack of a learned man reigneth great ignorance."

In Nichols's *Literary Anecdotes*, vol. 5, p. 204, article "Stephens's Thesaurus," Cooper's magnum opus is thus noticed:—"Thomas Cooper being sensible of several defects in the Dictionary published by Sir Thomas Eliot, took no small pains in improving it; for, besides giving a much fuller account of the different senses of the Latin words, "he added 33,000 words and phrases: the materials for the most part, being taken from Stephens's Thesaurus, and John Frisius's Latin and German Dictionary," says Anthony Wood in the second edition of his "Athenæ Oxonienses," in MDCCXXI. This work passed through several editions; the first was at London, in MDLII., which still retained the name of Eliot; but it was afterwards re-printed with large improvements, in MDLXV., with the title of "Thesaurus Linguæ Romanæ et Britannicæ," &c.; and again in MDLXXVIII.; as also in MDLXXXIV.: which last is esteemed the best.

It may not be amiss to observe, that both Eliot's and Cooper's Dictionaries want the English part proper to assist younger scholars in translating English into Latin, though they have the historical and poetical part."

On July 27, 1572, Bishop Cooper having preached a sermon at St. Paul's Cross in vindication of the Church of England, and its liturgy, an answer was sent him by a disaffected person: which answer Strype has printed at length. See his *Annals of the Reformation*.

Some notice of this Prelate occurs in Churton's *Life of Nowell*, p. 127 and 191; and a slight sketch of his life may be found in Middleton's *Evangelical Biography*, vol. 2, p. 275. It is to be observed that, though Middleton was himself an 'Evangelical,' many lives are to be found in his work of those who had no twist of that sort.

Before we conclude, it should be mentioned, that on Cooper's coming to the Diocese of Winchester, finding it over-run with Roman Catholics, he suggested to the privy council the following admirable mode of suppressing them,—“that an hundred or two of obstinate recusants, lusty men, well able to labour, might by some convenient commission be taken up, and sent to Flanders as pioneers and labourers, whereby the country would be disburdened of a company of dangerous people, and the rest that remained be put in some fear.” What a pity that some such plan could not be adopted at the present time; I do not mean against the Catholics, but against the numerous Sectarian Teachers, that now infest almost every town and village in the kingdom, and alienate the minds of the people from their legitimate spiritual guides.

In 1577, Queen Elizabeth, sensible of the blessed effects of UNITY amongst Christians, and aware of the dividing tendency of those foolish and methodistical

exercises, called 'prophesyings,' sent Bishop Cooper a letter desiring him to stop those practises in his Diocese. These prophesyings were ignorantly and perversely grounded on 1 Cor. xiv. 31, and were set on foot in several parts of the kingdom about the year 1571. They consisted of conferences under the pretext of mutual improvement; but, in fact, were conventions and seminaries of puritanism, promoted the diffusion of what, by a strange mis-nomer, is called private judgment, created, consequently, insubordination in the Church; and would, no doubt, have proved an active engine and a fruitful source of schism, had they not been put down in 1577.

IV. WILLIAM WICKHAM II.

SUCCEEDED A.D. 1595.—DIED A.D. 1595.

BISHOP Wickham was son of John Wickham of Enfield, Middlesex, by Barbara,* only daughter of William Parker, a collateral ancestor of the Macclesfield family, who married Margaret (daughter of John Worth, Esq. of Durants). John Wickham his father was son of Thomas Wickham of Swacliffe,† in Oxfordshire, by Joice Sandbury his wife. The Bishop was born in the parish of Enfield, in the manor-house of Honylands, or Pentriches, of which his father occurs as lessee in the reign of Henry VIII. (See Sir Giles Capel's grant in the Augmentation office.) After having received his education at Eton, he became a member of the foundation of King's College, Cambridge, in 1556; fellow of Eton College, Prebendary of the fourth stall in the Collegiate Church of St. Peter in Westminster, in the place of Richard Morley, in 1570; Canon of Windsor, 1571; Dean of Lincoln, 1577; and afterwards Bishop of Lincoln. He preached at the burial of Mary, Queen of Scots, at Peterborough, Aug. 1, 1587; translated from Lincoln to Winchester about the latter end of March, 1595; and died in Winchester-house in St. Mary Overie's parish, Southwark, on the 12th of June following. See Wood's *Ath. Oxon.* edit. Bliss, vol. 2, col. 832. Wood omits his appointment as Archdeacon of Surry, 1580: which he resigned the same year. He was elected to Winchester, Jan. 7, 1594, and confirmed Feb. 22, by Archbishop Whitgift. Reg. Whitgift, Godwin,

* See Lysons. vol. 2, p. 329.

† Swacliffe is an ancient seat of one branch of the Wickham family. Swacliffe is a Vicarage in the gift of New Coll. Oxford.

Stow, and Le Neve's *Fasti*, p. 287. He had been consecrated Bishop of Lincoln, Dec. 6, 1584, by Archbishop Whitgift, assisted by Edmund [Freake], Bishop of Worcester, John [Wolton], Bishop of Exeter, and Marmaduke [Middleton], Bishop of St. David's, in the Chapel at Lambeth, being then B.D.—Le Neve's *Archbishops*, Pt. 1, p. 53-4.

Godwin thus notices him in his edition of 1615, p. 311, among the Lincoln Bishops:—"38. William Wickham succeeded Bishop Cooper immediately, both in Lincoln and Winchester. He was consecrated Dec. 6, 1584, and translated in the end of March 1594. See more of him in Winchester." Among the Winchester Prelates he is recorded in the following terms, at p. 266:—"65 William Wickham, sometime fellow of King's College in Cambridge, after that, Fellow of Eton College, Prebendary of Windsor, and Dean of Lincoln, succeeded Bishop Cooper in both his Bishoprics. No Bishop of Winchester ever enjoyed that honour so short a time; he was translated about our Lady-day in the beginning of the year 1595; and died of the stone in the bladder, or some like disease, the 12th day of June following, at Winchester-house in Southwark, having not made water for fourteen days before."—The Harl. MS. 6114, says the same.

Sir John Harrington, in the *Nugæ Antiquæ*, vol. 1, p. 74 observes:—"This Bishop, my author professeth to reverence for his *name*, and his predecessor's *sake*; and I, much more for his *own* sake, and his virtue's sake. About the year 1570 he was Vice-Provost of Eton, and, as the manner was, in the School-master's absence, he would teach the school himself, and direct the boys for their exercises (of which myself was one, of whom he shewed as fatherly a care as if he had been a second tutor to me. He was reputed there a very mild and good-natured man, and esteemed a very good preacher, and free from

that which St. Paul calleth Idolatry. I mean covetousness: so that one may say, probably, that as the first William Wickham was one of the richest Prelates that had been in Winchester a long time, and bestowed it well, so this was one of the poorest, and endured it well. He preached before the Queen at a Parliament, I think the last time that ever he preached before her; and indeed it was *Cygneu vox*, sweetest, being nearest his end, which if I could set down as he delivered, were well worth remembering. But the effect was this, that the temporalities of Bishoprics, and lands of Colleges, and such like, were from the beginning for the most part the graces, gifts, and alms of princes, her majesty's progenitors, that for some excesses and abuses of some of them, they had been and lawfully might be, some quite taken away, some altered, some diminished, and that, accordingly, they were now reduced to a good mediocrity; for though there were some far greater Bishoprics in France, Spain, and Germany, yet there were some also less and meaner even in Italy. But yet he most humbly besought her majesty to make stay of them at least in this mediocrity; for, if they should decay so fast in 30 years to come, as they had for 30 years past, there would hardly be a Cathedral Church found in good repair within England; which inconvenience (he said) would soon spread from the clergy to the temporality, that would have cause with Hippocrates' Twins to laugh and weep together. This as he spake zealously, so the Queen gave ear to it graciously, and some good effect was supposed to follow it, for which they both now feel their reward; and thus much of Wickham."

"Winchester," says Milner, "now beheld a second William Wickham on her episcopal throne. He had succeeded Cooper in the See of Lincoln, and now followed him to that of Winton. Here

however, he had neither the means nor the leisure to copy the beneficent deeds of his great predecessor and name-sake, dying of the stone and disury in less than ten weeks after his translation, at his house at Southwark, and was buried in the adjoining Church of St. Mary Overie. During this short period, however, he found the means, as he possessed the courage, to tell the Queen in a public sermon, that if the See of Winton were to suffer as much rapine during the ensuing 30 years as it had suffered in the preceding 30, (that is to say, since the early part of her reign,) there would not be left sufficient annual income to keep on the roof of the Cathedral* Church."

In the account of the monuments in St. Saviour's Church, Southwark, formerly called St. Mary Overie's, we find the following transcription of his Épitaph:—

Gulielmus Wickham translatus a sede Lincoln, et mense Martii, 1595, existens Episcopus Wintoniensis, Obiit 11 Junii, proxime sequentis. Reliquit uxorem laudatissimam; quæ sepelitur in Awkenbury [Alconbury] Comitatu Huntingdon.

Doctrinâ, Antistes, præstans et moribus æquis
 Eloquio et pietate gravis; mensâque manûque
 Non parcus, justî neglectus honore sepulcri,
 Hic jacet. O seculum† insipiens, verum æquior illi,
 Dum moritur, Deus aligeros dat cernere missos,
 Qui migrantem animam cœli ad sublimia ferrent.

F. M. [*i. e.* fortasse, Filius mærens] posuit Junii 10, 1600. Stow's *History of London*, vol. 2, p. 14.

* Collier's Ecclesiastical History, Pt. II, p. 670.

† Unfortunately for the poet who composed these lines, the ante-penue of seculum is long. Indeed, as every one knows, it is properly a diphthong.

Arms. "He bore his coat, Baron and Femme. Baron was *Ermine*, a bordure invecked *Gules*, semé d'estoilles *Or*.* Femme was two shields quarterly. 1st, *Argent*, a chevron engrailed, *Sable*; two lions encountering passant-gardant, between three crosses crosslet fitché *Sable*. 2nd, Nebulé *Ermine* and *Sable*," &c. (Stow. London, *ut sup.*) The above inscription, says Stow, is on a very fair stone by the Communion table. This stone, however, in Aubrey's time was not found See Manning and Bray. *Hist. of Surry*, vol. 3, p. 577.

Among the entries in the Burial Register of St. Saviour's, Southwark, occurs the following:—"1595, June 13, William Wickham, Bishop of Winchester."

The Bishop married Antonine, daughter of William Barlow, Bishop of Chichester. Her four sisters are all remarkable as having married Bishops; and perhaps such another instance is not on record.

In Birch, MS. No. 4274, p. 65. is represented an original letter from Wickham, when Bishop of Lincoln, to Dr. Toby Matthew, Dean of Durham, concerning his wife, who was one of the five daughters of Bishop Barlow, who all married Bishops, endorsed by the said memorable lady, "My brother [in-law] Wickham's letter to my husband, May 16, 1592."

"To the reverende in Christe, my very loving brother [in-law], Mr. Dean of Durham.†

My very good Brother,—That the companie of my wife, and the presence of her person, hathe wrought so effectually for the recoverie of her syster, no man so gladd as I, no not your self, who sholde first and

* A totally different bearing from that of his name-sake, the first William Wykeham.

† Toby Matthew, having been Dean, was made Bishop of Durham, 1594; translated to York 1606; died 1628. He was born at Bristol, and founded the public library there.

most want her; and therfor, in my opinion, most loothe to loose her. If this physitian at any time shal be thought the fittest to worke the like good effecte, you know wher shee dwellethe: you shal but nede to sende and have her. Nothinge do I doubte, but that her daintie entertainment with you ther will make her the worse to like of her homely home a long time.

“I can but yeld yow leaves for fruites, wordes for deeds; the most simple and slender retribution that is. Howbeit, if at any time the Lord God shall diverte or directe your journey this way, yow shall finde my heart ready and willing to make the best recompense my purse will afforde. *Et quod tibi dico, sorori dictum volo*: who, by my wife’s reporte, purposeth to bend her journey Southeward the next Michaeltyde: and I wold to God yt were at Lamtyde; for why not so as well as Bartylmewtyde? And, I pray you hartely (my good brother) that I may speake *extra jocum*, if ther be feare of any relapse send her this way in time, and stay not for St. Michael’s, nether mass nor tide: to me she shal be no less welcome than to her syster; if she be, then let me *in panam* losse the benefit of that friendlie testimonie given in the window by that Reverende father your honest and honorable Byssshop.

“I thank you hartely for providing so good a guyde to sqyre or to ussher her home. I assure you he hath performed his office with no less paine and faithfulness than honest and painful Mr. Holesworthe; and therfor, I pray you, let this have no less thankes for her safe re-delivery to myself, than the other had for her bringing to yow.

“I am glad that we do so brotherly agree, and concurre in the substance of that doctrine, which the malice and ignorance of some that nether like word nor work that the Deane ether speakethe or

workethe, hath shamefully perverted. I wold willingly have also sett downe unto you at this time my opinion at large, but nether wold my healthe suffer me at my wife's returne, being three days before her returne in a fitte of the stone (*Angelus Sathana qui me colophizat**); and being somewhat recovered, the messenger is in post. But that shal be deferred until some other time. In the whyle, lett me entrete yow to conceve well of the man, one, of my credit, that hath more care and conscience of his caling than have the most of his adversaries, his onely or his speciall faulte is his solitarines, which may easely bring him to a singularitie. His doctrine differed nothing in substance from that which without controlement by another is published in print.† The form of justification is, as it were, a kind of translation of the believer's sins unto Christ, and again of Christ's righteousness unto the belever, by means of God's divine imputation; as he maketh apparant in a picture. But will you have the cause of all this sturre? Not the doctrine which he heard not, but the Deanerie which he would have, is the Helena that hath sett beautiful John in the printed velvet cassocke on fyre: and, this at our meeting you shall understand at large. In the mean season, you have my harty thankes for my wyfe's great entertainment, and my earnest prayer for the continuance of your health, and my good syster's; to whom, in all most loving and friendly manner, I desire to be commended. From *tuns in Christo frater,*

GULIELMUS LINCOLN.

Lincoln, 16 Maii, 1592."

* "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." 2 Cor. xii. 7. Supposed by some to be an impediment in the Apostie's speech.

† Perkins, in his Order of the Causes of Salvation and Damnation, cap. 37.

The following inscription on a mural monument, on the south side of the Church at Easton, Hants, as it records the singular fact of the Bishop's wife's four sisters having all married Bishops, may not be uninteresting:—

THE RIGHTEOUS SHALL BE HAD IN EVERLASTING REMEM-
BRANCE.
AGATHA BARLOW, WIDOW, DAUGHTER OF HVMFREY
WELSBORNE,
LATE WIFE OF WILLIAM BARLOW, BISHOP OF CHICHESTER,
WHO DEPARTED THIS LIFE THE 13 OF [AVGVSTE, ANNO
DOM'I 1568;
AND LIETHE BVRIED IN THE CATHEDRAIL CHVRCHE OF
CHICHESTER.
BY WHOM SHE HAD SEVEN CHILDREN THAT CAME VNT0
MEN
AND WEMEN'S STATE, TOO SVNNES, AND FIVE DAUGHTERS.
THE
SVNNES: WILLIAM AND JOHN; THE DAUGHTERS: MAR-
GARITE, WIFE
VNT0 WILLIAM OVERTON, BISHOP OF COVENTRI AND
LITCHFEEILD;
ANNE, WIFE VNT0 HERBERT WESTFAYLING, BISHOP OF
HEREFORDE; ELIZABETH DIED ANNO WIFE VNT0
WILLIAM DAY, NOW BISHOP OF WINCHESTER; FRANCES,*
WIFE
VNT0 TOBY MATHEW, BISHOP OF DURHAM; † ANTONINE,
LATE WIFE VNT0 WILLIAM WICKAM, DISCEASED, BISHOP
OF WINCHESTER: SHE
BEING A WOMAN GODLY, WISE, AND DISCREETE, FROM
HER YOVTHE
MOST FAYTHEVIL VNT0 HER HVS BAND BOTHE IN PROS-
PERITE AND ADVE-

* Frances Barlow had married Matthew Parker, son of the Arch-
bishop of Canterbury, before she married Toby Matthew, Archbishop
of York.

† Afterwards Archbishop of York.

RSITE, AND A COMPANIONE WITH HIM IN BANISHMENT
 FOR THE GOSPEIL
 SAKE; MOSTE KIND AND LOVING VNTO ALL HER CHILDREN,
 AND DEARLY
 BELOVED OF THEM ALL FOR HER ABILITY OF A LIBERAIL
 MYNDE, AND
 PITIFVL VNTO THE POORE. SHEE HAVEING LIVED ABOVE
 LXXX
 YEARES, DIED IN THE LORDE, WHOM SHEE DAYLY SERVED,
 THE XIII.
 ON IVNE, ANNO DOMINI 1595, IN THE HOVSE OF HER SVNNE
 WILLIAM,*
 BEING THEN PERSON OF THIS CHVRCHE, AND PREBENDARY
 OF
 WINCHESTER. ROGATV ET SVMPTIBVS, FILIÆ DILEETÆ
 FRANCISÆ MATHEW.

Over all, a shield of Arms between the date 1595.
 Fuller terms him "one equal to any of his order
 in piety, and painfulness, (though little extant
 of him in print;) superior to all in patience."—
Worthies, under Middlesex, vol. 2, p. 40: Nichols's
 edition.

Synopsis of dates connected with this Prelate.

Prebendary of the 4th Stall in Westminster, 1570.
 —Le Neve's *Fasti*, p. 367.
 Vice-Provost of Eton about 1570.
 Canon of Windsor, 1571, *ib.* p. 383.
 Dean of Lincoln, May 30, 1577.
 Archdeacon of Surry, 1580; resigned the same
 year.
 Bishop of Lincoln, 1584.
 Bishop of Winchester, elected Jan. 7, 1594, con-
 firmed Feb. 22.
 Died June 12, 1595.

* William Barlow.

Portrait.—Of a portrait of this Prelate, a Correspondent in the *Gentleman's Magazine*, for 1799, vol. 1, p. 8, thus writes:—"A very good portrait remains of him in the possession of his lineal descendant, W. Wickham, Esq. Under Secretary of State in the home department. If I were not aware that Holbein died in 1554, and that Bishop Wickham was not translated from Lincoln to Winchester till 1595, I should have concluded the picture to be of his hand. The Bishop is habited as Prelate of the Order of the Garter. I know not to whom to attribute the portrait, unless to Marc Garrard, who came to England in 1580, and who, 15 years afterwards, was at the summit of his fame."

There was a John Wickham, Dean of York, lineally descended from this Bishop. His granddaughter married the Rev. James Scott, Fellow of University College, Oxford, and Vicar of Bardsey, Yorkshire, father of the late James Scott, D.D. formerly Fellow of Trinity-College, Cambridge, of whom see *Literary Anecdotes* of 18th. Century, vol. 9, pp. 125-724; in the latter place where his descent from Bishop Barlow, through Bishop Wickham is alluded to, for William Barton read William Barlow.

Some notices of the Wickham family may be found in *Gent. Mag.* vol. 69, part 1, p. 285.

V. WILLIAM DAY, D.D.

SUCCEEDED A.D. 1596.—DIED A.D. 1596.

Bishop Godwin thus speaks of him :—“LXVI. W. Day, brought up in King’s College in Cambridge, (of which University he was Proctor, anno 1557) being Dean of Windsor and Provost of Eton College; was consecrated unto this See January 25, 1596, and holding the same little longer than his predecessor had done, died a few days before Michaelmas the same year. He was brother to George Day, that died Bishop of Chichester in Queen Mary’s time, some 43 years before him.”—*Edit.* 1615, p. 267.

To these particulars by Godwin, Dr. Richardson in his edition of the *Commentarius de Præsulibus*, p. 240, adds in the notes, that he was a native of Shropshire; that from Canon he was raised to be Dean of Windsor, August 22, 1572, being then S.T.B. that he held the Deanery of Windsor and Provostship of Eton together for twenty-four years, and that he was elected Provost of Eton, December 8, 1560, and admitted January 5, 1561.

In the Latin edition of Godwin, he adds this anecdote :—That when pursuing his studies at Cambridge, having solicited money from his brother George, then Catholic Bishop of Chichester, for the purchase of books and other necessaries, the latter refused to assist him on account of his Protestant principles, observing that ‘it was not right that the enemy of the church should be maintained out of the revenues of the church.’

Under Shropshire, Fuller in his *Worthies*, vol. 2, p. 258, writes :—

“ William Day was brother to the aforesaid George

Day.* I find no great difference betwixt their age ; seeing

George Day was admitted } { William Day was admitted
in King's College, anno } { in the same College,
1538. } { anno 1545.

Yet there was more than forty years betwixt the dates of their deaths.

George Day died very } { William Day died very
young, Bishop of Chi- } { old, Bishop of Win-
chester, A.D. 1556. } { chester, A.D. 1596.

But not so great was the difference betwixt their *vivacity*, as distance betwixt their *opinions*: the former being a *rigid Papist*, the latter a *zealous Protestant*; who, requesting of his brother some money, &c. *vide supra*.

However this William found the words of Solomon true; "And there is a friend who is nearer than a brother (Prov. xviii. 24), not wanting those who supplied his necessities. He was Proctor of Cambridge, 1558, and afterwards was made by Queen Elizabeth (who highly esteemed him for his learning and religion) Provost of Eton, and Dean of Windsor: two fair preferments (parted with Thames, but) united in his person. The Bishopric of Winchester he enjoyed scarcely a whole year, and died as aforesaid, 1596." He had been consecrated by Archbishop Whitgift, assisted by Fletcher, Bishop of London, and Young, Bishop of Rochester, at the same time with Vaughan, Bishop of Bangor. Le Neve's *Archbishops*, pt. 1, p. 58.

In addition to the preferments already recorded,

* George Day, elder brother of the Bishop of Winchester, was also born in Shropshire, and was successively scholar, fellow, and provost of King's College, Cambridge; which last post he retained with the Bishopric of Chichester, to which he was consecrated 1543. Fuller calls him "a most pertinacious Papist." He died in 1556.

I have gleaned the following. He appears to have been Archdeacon of Nottingham, January 1, 1560. Rymer's *Fœdera*, vol. 15, p. 563. Installed, April 24th following. See also Le Neve's *Fasti*, p. 330. Also, Chancellor of St. Paul's, to which he was admitted Nov. 2, 1587. See a note by KENNET in Bliss's Wood's *Fasti*, pt. 1, col. 210; and to have held the Prebend of Ampleford in the Cathedral of York. Vide *Ath. Oxon.* vol. 1. col. 426.

He, as well as the celebrated Alexander Nowell, Dean of St. Paul's, held a conference with one Campian or Campion, on religious subjects.—Campion's book is entitled *Various Conferences concerning Religion had with Protestant Divines in the tower of London, in August and September, 1581.* Lond. 1583, 4to. [Bodl. 4to. C. 38, Th.] Day was then Dean of Windsor. See Wood's *Ath. Oxon.* vol. 1, col. 476.

Sir John Harrington, in his *Nugæ Antiqæ*, thus notices this Prelate:—It was said that a pleasant courtier and servitor of Henry VIII. to whom the King had promised some good turn, came and prayed the King to bestow a living on him, that he had found out worth £100. per ann. more than enough; why saith the King, we have none such in England; yes, Sir, said his man, the Provostship of Eton: for (said he) he is allowed his diet, his lodging, his horse-meat, his servants' wages, his riding charge, his apparel, even to the points of his hose, at the college charge; and £100. per annum besides. How true this is I know not; but this I know, that Mr. Day having both this and the Deanery of Windsor, was persuaded to leave them both, to succeed *him* that had once been his Vice-provost of Eton, in the Church of Winchester. He was a man of a good nature, affable, and courteous; and at his table, and in other conversation, pleasant; yet always sufficiently containing his gravity. When he was first

Dean of Windsor, there was a singing man in the choir, one *Woolner*, a pleasant fellow, but famous for his eating, rather than his singing; and for the swallow of his throat, than for the sweetness of his note. Master Dean sent a man to him to reprove him for not singing with his fellows; the messenger thought all were worshipful, at least, that did then wear white surplices, and told him, Mr. Dean would pray his worship to sing; thank Mr. Dean (quoth *Woolner*), and tell him, I am as merry as they that sing; which answer, although it would have offended some men, yet hearing him to be such as I have described, he was soon pacified. He brake his leg with a fall from his horse, that started under him; whereupon some waggish scholars, of which myself was in the quorum, would say it was a just punishment, because the horse was given him by a gentleman to place his son in Eton, which, at that time, was thought had been a kind of sacrilege, but, I may also say, *Cum eram parvulus sapiebam ut parvulus.*

He had in those days a good and familiar fashion of preaching, not mincing the word as some do, with three words to feed 3,000 people, that go away all sometimes as empty as they came; nor as others that are *Nodosi*, drawing their auditory with them into deep questions and dangerous passages, that howsoever they suppose they come off themselves much admired, they leave their auditors many times more than half mired; but his was a good plain fashion, apt to edify, and easy to remember: I will repeat one lesson of many, that I remember out of sermons of his, which I can imagine I yet hear him pronouncing, and it was concerning prayer: It is not (saith he) a praying to God, but a tempting of God, to beg his blessings, without doing also our own endeavours. Shall a scholar pray to God to make him learned, and never go to his book? Shall a

husbandman pray for a good harvest, and let his plough stand still; the Pagans, and the heathen people, would laugh at such devotion. In their fabulous Legends, they have a tale about Hercules, whom for his strength they counted a God; how a carter, forsooth, had overthrown his cart, and sat in the way crying, help, Hercules! help, Hercules! at last, Hercules, or one in his likeness, came to him, and swaddled him thriftily with a good cudgel, and said, thou very lazy silly fellow (so he used to pronounce) callest thou to me for help, and dost nothing thyself? arise, set to thy shoulder, and heave thy part, and then pray to me to help thee, and I will do the rest. And thus much of our good old Provost, who, being made a Bishop, and of a Registrar of the Garter, becoming now Prelate of the Garter,* enjoying this dignity a very short time, turned his *day* into *night*: though no night can oppress them that die in the Lord. By the way, I think this worthy the noting, that whereas in A.D. 1486, being the first of King Henry VII., it was found that three Bishops successively had held this Bishopric six score years, save one, viz: Wykeham, Beaufort, and Wainflete. Now in Queen Elizabeth's reign, there had been seven Bishops in 40 years, 5 in 17 years, and three in four years.

Bishop Day married Elizabeth, daughter of William Barlow, Bishop of Chichester, sister of the wife of his predecessor in the See of Winchester. See the preceding life.

He is named in Churton's *Life of Nowell*, pp. 69, 93, 96, and 328. In Strype's *Life of Bishop Aylmer*, p. 97, the latter wished him to be translated from London,

* He officiated as Registrar of the Garter without being sworn or admitted, but only by command. See Le Neve's *Fasti*, p. 376; and Firth. *Cartul*, MS. in Bibl. Bodl.—EDIT.

to Winchester, but "this," says Strype, "was not to be expected."

Granger mentions no portrait of him.

*Synopsis of preferments and dates connected with
Bishop Day.*

Proctor of Cambridge University, 1557.

Archdeacon of Nottingham, 1560.

Provost of Eton, 1561, being then B.D.

Canon of Windsor, 1564.

Resigned the Prebend of Ampleford in York Cathedral, May 27, 1566.

Chancellor of St. Paul's, 1587, being then D.D.

Bishop of Winchester, elected Nov. 3, 1595, confirmed January 22, and consecrated at Lambeth 25th of the same month.—*Regist. Whitgift*, and *Le Neve's Fasti*, p. 287.

Died Sept. 20, 1596.

I do not find any mention of the place either of his death or interment.

VI. THOMAS BILSON, D.D.

SUCCEEDED A.D. 1597.—DIED A.D. 1616.

THIS Prelate, who was born in Winchester, in 1547, was of German descent, being great grandson of Arnold Bilson, a German, by a daughter of a Duke of Bavaria. Thomas, the subject of this article, worked his way upwards from the lowest form of Wykeham's foundation, being successively Student, Master, and Warden, of Winchester College, besides being Fellow of New College, and Prebendary of the Cathedral, until, at length, he filled the episcopal throne of Winchester, having been translated hither from Worcester.

Under the Bishops of Worcester, Bishop Godwin, p. 449, English edition, 1615, places him as the 80th Prelate of that See; and adds, that he was "D.D. and Warden of Winchester, consecrated [Bishop of Worcester] June 13, 1596, 38 Elizabeth [in Lambeth Chapel, by Archbishop Whitgift, assisted by William Day, Bishop of Winchester, &c. Le Neve's *Archbishops*, p. 58], and after translated to Winchester" [confirmed in the Church of St. Mary-le-Bow, 13th August, 1597, by Archbishop Whitgift].

Under the Winchester Prelates, the same author writes:—"LXVII. Thos. Bilson, D.D. and Warden of Winchester, brought up in New College, in Oxford, became Bishop of Worcester in the year 1595, and staying there not past two years, was translated to Winchester, where he liveth." [His translation took place May 13, 1597, *Regist. Whitgift*, f. 91.]

In his 3rd edition, Godwin adds, that "he became a Privy Councillor [Aug. 21, 1615]; and that he died June 18, 1616, at Westminster, where he lies buried in the south-side of the Abbey, near the monument of Richard II." He thus draws his *Character*:—"Vir gravissimus et quantus Theologus,

si quenquam lateat, libros petat ab illo doctissimè conscriptos."

Sir John Harrington, in his *Nugæ Antiquæ*, observes, —“ Holding my purpose to speak frankly and truly, as far as my understanding will serve me, both of dead and living, I am now coming to speak of the present Bishop of Winchester, of whom I find in this book but four lines; and, if I should give him his due in proportion to the rest, I should spend four leaves. Not that I need make him better known, being one of the most eminent of his rank, and a man that carried prelature in his very aspect. His rising was merely by his learning, as true Prelates should rise. Sint non modo labe mali sed suspicione carentes, not only free from the spot, but from the speech of corruption. He ascended by all the degrees of schools; first, wherein to win knowledge himself; next, whereby to impart it to others: having sometime taught the school that doth justly boast of the name of Winchester, where, if I mistake not, he succeeded the excellent scholar and schoolmaster Dr. Johnson, that wrote that forecited poem of Wickham; and, having praised all his predecessors in pretty distichs, he wrote this, at the last, in modesty of himself.

Ultimus hic ego sum, sed quam bene quam male nolo
Dicere, de me qui judicet alter erit.

And, accordingly, his successor gave this judgment:

Ultimus es ratione loci, re primus Johnson

Sed quis qui de te judicet aptus erit.

Tam bene quam nullus qui te præcesserit ante

Tam male posteritas ut tua pejus agat.

Wherein Mr. Johnson became truly fortunate, according to the saying, *Laudari a laudato viro, laus est maxima*; “him fame doth raise, whose

praiser merits praise." From School-master of Winchester he became Warden, and having been infinitely studious and industrious in poetry, in philosophy, in physic, and lastly, (which his genius chiefly called him to) in divinity, he became so complete for skill in languages, for readiness in the Fathers, for judgment to make use of his readings, that he was found to to be no longer a soldier, but a commander-in-chief, in our spiritual warfare, being first made Bishop of Worcester, and after of Winchester. In the mean season, a crew of mutinous soldiers (a forlorn hope) undertook to surprise one of the twelve fortresses of our faith, I mean one of the twelve articles of the Creed, and 'ere' men were aware, they had entered by a postern, corrupted a watchman or two, thrown down a battlement, and set up their colours of white and black (black and blue had been fitter for them), publishing a book in print, that Christ descended not into Hell. The alarm was taken by many faithful servitors of the Militant Church, but many were not found fit for this enterprize, for that was whispered, (nay, rather published in the enemies' camp,) that some cowardly soldiers of our side had made a motion to have this fort, or part thereof, razed, because, there was thought to be peril in defending it; for, so Campian writes confidently, that Cheney, Bishop of Gloucester, had affirmed to him, how, that it had been moved in a Convocation at London, *Quemadmodum sine tumultu penitus eximatur de symbolo*; how without many words it might be taken out of the Creed wholly: but I leave Erasmus' echo to answer it, 'oly.' True it is, there was a hot shot, one Mr. Broughton, no *Cannonier*, for he loves no [Cannons] *Canons*, but that could skill off such fire works, as might seem to put out hell fire; this hot brain having with a Petard or two broken open some old door, took upon him, with like powder, out of some

Basilisk (as I think), to shoot Hades* quite beyond Sun and Moon; such a powder-work against all divinity and philosophy, as was never heard of (always, excepting the powder treason). Then this learned Bishop, a worthy leader, (that I proceed in this metaphor,) with a resolute troop, not of loose shot, but *gravis armaturæ*, armed to proof out of Christ's armory, the old and new Testament Fathers, Doctors, School-men, Linguists, encounters these Lanzbezzadoes, casts down their colours, repair up the ruin, beautifies the battlements, ram up the mines, and makes such ravelings, and counter-scarfs about this fort, that now none of the twelve may seem more impregnable. Their great engineer, before mentioned, upon grief of this repulse, is gone (as I hear) to teach the Jews Hebrew; God send him to 'scape Hades at the end of his journey. Yet, in the heat of these skirmishes, there happened an accident worthy to be remembered, and, I think, by the very device of the Devil. This Bishop preaching at St. Paul's Cross,† upon this article of the Creed; and there proving by authority irrefragable, that Hell is a place prepared for the Devil and his angels, that it is beneath in corde terræ, and that Christ descended into it. Satan, that knew all this to be true, and was sorry to remember it, and wished that none of the auditory would believe it, raised a sudden and causeless fear, by the fraud or folly of some one auditor. This fear so incredibly

* See the remarks at the end of this article, under the head 'Character.'—Harrington seems here to be prating about what he does not understand.—EDIT.

† As we hear much at this and the preceding period of English History, of Sermons "at St. Paul's Cross," it may be necessary, once for all, to inform the reader that St. Paul's Cross was a pulpit in the form of a cross, which formerly stood almost in the middle of St. Paul's Church-Yard, London.—EDIT.

possessed not only the whole multitude, but the lord mayor, and other lords there, that they verily believed Paul's Church was at that instant falling down, whereby such a tumult was raised, as not only disturbed their devotion and attention, but did indeed put some of the gravest, wisest, and noblest, of that assembly into evident hazard of their lives, as I have heard from some of their own mouths. The Bishop, not so dismayed himself, sympathising in pity, rather than fear of their causeless dismay, after the tumult was a little pacified, finished his sermon; upon which accident, some favourers of that opinion, make themselves merry with this story, that at least, that which they could not confute, they might seem to contemn."

Fuller thus speaks of him: — "THOMAS BILSON was born in the city of Winchester (*New College Registr. A^o. 1565**), bred first, Scholar in Winchester School, then (taking New College in his passage) School-master thereof, afterwards, Warden of the College, and at last, (taking Worcester in his way,) Bishop of Winchester. As reverend and learned a Prelate as England ever afforded; witness his worthy works:—"Of the perpetual government of Christ's Church," and of "Christ's descent into Hell;" not

1. *Patiendum*, to *Suffer*, which was concluded on the Cross, with "it is finished." Nor
2. *Prædicandum*, to *Preach*, unless where his auditory was all the *forlorn hope*. Neither
3. *Liberandum*, to *Free* any, Pardon never coming after Execution. But

* There must be some error in this date assigned in the note. He was born in 1547, since his Epitaph says he died in 1616, aged 69. Besides, Wood in the *Fasti*, pt. 1, col. 171, records his degree of B.A. as having been conferred in 1566, at which time, according to Fuller, he could only have been one year old!—EDIT.

4. *Possidendum*,* to take possession of *Hell*, which he had conquered. And

5. *Triumphandum*, to *Triumph*, which is most honourable *in hostico*, in the enemies' own country.

"The new translation of the Bible was, by King James's command, ultimately committed to his and Dr. [Miles] Smith's (Bishop of Gloucester) perusal; who put the completing hand thereunto. His pious departure out of this life happened in 1618." (*Worthies of England*, edit. 1811, vol. 1, p. 406.)

This date again is wrong: Bishop Bilson died 1616.

Anthony Wood gives us a very satisfactory detail of this Prelate, (See *Ath. Oxon.* vol. 2, col. 169:) "Thomas Bilson, son of Harman Bilson, (the same, I suppose, who was fellow of Merton College, 1536,) son of Arnold Bilson, son and heir of Arnold Bilson, a native of High Germany, by his wife, the daughter (natural† or legitimate, I know not) of the Duke of Bavaria, was born in the city of Winchester, fitted for the University in Wykeham's school there, admitted perpetual fellow of New College in 1565, after he had served two years of probation; took the degrees in arts, holy orders, and became a most solid and constant preacher in these parts and elsewhere. Afterwards he was School-master, (say some) then Prebendary of Winchester, Warden of the College there, Doctor of Divinity, and at length, Bishop of Worcester; to which See being consecrated June 13, 1596, he was translated thence to Winchester in the year following, and made one of his‡ majesty's

* Worthy Fuller is napping here. Aliquando bonus dormitat Homerus. See the observations at the end of the article.

† A very uncandid and unfair insinuation to make without authority.
—EDIT.

‡ Anthony Wood makes an odd mistake here in changing the gender of the then ruler of this kingdom. He must have meant to say "her," because Queen Elizabeth was on the throne in 1596.

privy counsellors. He was as reverend and learned a Prelate as England ever afforded; a deep and profound scholar, exactly read in ecclesiastical authors; and with Dr. Richard Field, of Oxon, (as Whitaker and Fulke, of Cambridge,) a principal maintainer of the Church of England; while John Ramolds and Thomas Sparke were upholders of puritanism and non-conformity. In his younger years, he was infinitely studious and industrious in poetry, philosophy, and physics; and, in his elder, in divinity. To which last his genius chiefly inviting him, he became so complete in it, so well skilled in languages, so read in the fathers and schoolmen, so judicious in making use of his reading, that at length, he was found to be no longer a soldier, but a commander-in-chief in the spiritual warfare, especially when he became a Bishop, and carried prelatore in his very aspect.

His Works are,—

1. *Of the true difference between Christian subjection and Un-christian rebellion: wherein the prince's lawful power to command, and bear the sword, is defended against the Pope's censure and Jesuits' sophisms in their Apology and Defence of the English Catholics. Also, a declaration that the things reformed in the Church of England, by the laws of this realm, are truly Catholic, against the late Rhenish Testament.* Oxon. 1585. [Bodl. 4to. B. 29. Th. Seld] Lond. 1586, in 4 parts, in a thick 8vo. [Bodl. 8vo. B. 85. Th.] In the 3rd part of which, is answered, Dr. William Allen's *Defence of English Catholics*, before-mentioned. It must be now noted, that whereas in England the interest of the state had a great influence upon the doctrine of obedience, Queen Elizabeth, therefore, conceiving it convenient for her worldly designs, to take on her the protection of the Low Countries, against the King of Spain, did employ our author Bilson to write the said book of *Christian Subjection*, &c. In which, to justify the revolt of

Holland, he gave strange liberty in many cases, especially concerning religion, for subjects to cast off their obedience. But this book which served her designs for the present, did contribute much to the ruin of her successor King Charles I. (which one* calls 'a just judgment of God.')

For there is not any book that the Presbyterians have made more dangerous use of against their prince (Charles I.), than that which his predecessor commanded to be written, to justify her against the King of Spain. However, our author's (Bilson) successor in Winchester, I mean Dr. Morley,† saith, that though 'Bishop Bilson was in an error, yet he was not so much for the resisting the King's, as Mr. Richard Baxter, is.'

2. *Of the perpetual government of Christ his Church: wherein are handled the fatherly superiority which God first established in the Patriarchs, and after continued in the tribe of Levi, &c. Also, the points in question at this day, touching the Jewish Synedrion, &c.* Lond. 1693, 4to. &c. Printed in Latin, at Lond. 1610.

3. *The Effect of certain Sermons, touching the full redemption of mankind, by the death and blood of Christ Jesus; wherein, besides, the merit of Christ's sufferings, the manner of his offering, the power of his death, the comfort of his Cross, the glory of his resurrection are handled, &c.* Lond. 1599,‡ 4to.

* Hug. Paul de Cressey in his Exomologesis, &c. cap. 12.

† In his vindication of himself against divers scandalous reflections made upon him, by Mr. Richard Baxter, cap. 3, sect. 6.

‡ A Treatise of the Sufferings and Victory of Christ in the worke of our redemption, declaring by the Scriptures these two questions, that Christ suffered for us the wrath of God, which we may well term the paynes of hell or bellish sorrows. 2. That Christ after his death on the cross, went not into hell in his soule, contrarie to certaine errors in these points, publicly preached in London. Ao. 1597. Printed 1598, 8vo. pp. 174.—KENNET.]

[Bodl. 4to. B. 34. Th. Seld.] *The clearing of certain objections made against the aforesaid doctrine.* The said Sermon being preached at Paul's-cross, made great alarm among the puritanical brethren. Whereupon, they mustering their forces, and comparing their notes, sent them to Henry Jacob, an old dissenter, to have them published, with his collections, under his own name. But the matter of the controversy coming to the Queen's knowledge, (she being at Farnham Castle, belonging to the Bishop of Winchester,) she signified her pleasure to Bilson, that he should neither desert the doctrine, nor suffer the function, which he had exercised in the Church of England, to be trodden and trampled under foot by unquiet men, who both abhorred the truth, and despised authority. Upon which command, the Bishop did set himself upon writing of that learned treatise (chiefly also delivered by him in sermons) entitled,

A Survey of Christ's Sufferings and descent into Hell. Lond. 1604, fol. [Bodl. B. 1. 7. Jur. Seld]. He also published,

Sermon at Westminster before the King and Queen, at their Coronation, on St. James's day, 28 July, 1603. On Rom. xiii. 1. Lond. 1603, 8vo. [Bodl. 8vo. R. 52 Th.] And wrote

Orationes,
Carmina varia, } MS. in my library.
Vulgaria, &c. }

He also, with Dr Miles Smith, added the last hand in the translation of the Bible: commanded by King James I. At length, after he had gone through many employments, and had lived in continual drudgery as it were, for the public good, he surrendered up his pious soul to God, June 18, 1616; and was buried saith one* on the south-side

* Fr. Godwin in Append ad Com de Præsul Angliæ.

of Westminster Abbey, near to the monument of King Richard II., or, as the register hath it, near to the entrance into St. Edmund's Chapel. One John Dunbar, a Scot, who writes himself 'Magalo-Britannus,' hath a learned epigram* on him, which may serve for his epitaph.

[Dunbar's epigram is as follows:—]

Ad Thomam Bilsonum, Episcopum Vintoniensem.

Castalidum commune decus, dignissime Præsul,

Bilsoni, æternis commemorative modis:

Quam valide adversus Christi, imperterritus, hostes

Bella geras, libri sunt monumenta tui.

His Hydræ fidei quotquot capita alta resurgunt,

Tu novus Alcides tot resecurare soles.—p. 42.

We may add,—

Letters on the Elections of Wardens to Winchester and New Colleges. MS. Lambeth, 943, p. 149.

Letter to the Lord Treasurer, soliciting his interest for the Bishopric of Winchester. In Strype's *Annals of the Reformation*, vol. 4, p. 227.

Bishop Bilson took an active part in promoting the divorce of the Countess of Essex from her husband. (Wood, Collier, Echard, Rapin.) The Archbishop of Canterbury and the Bishop of London declining to sit upon this business, Bilson was at the head of the commission for pronouncing upon it. His son being soon after knighted by the King, who then favoured the divorce, he was nicknamed by the people Sir Nullity Bilson. (Rapin.) Soon after the King's eyes were opened, and the favourite was disgraced and condemned to death, which many of his companions actually suffered.

* In lib. Epigr. Lond. 1616, in Oct. cent. 2, epigr. 4.

Bishop Bilson, as has been already noticed, was buried in Westminster-Abbey. "On the pavement there is a grave-stone towards the west, in the south area, near the chapel of St. Nicholas." Stow, vol. 2, p. 594-6.

Dart, the historian of Westminster-Abbey, enables me to add the following:—"Between the basis of Richard II.'s tomb and that of Edward III. lies Thomas Bilson, D.D. He was sometime Warden of Manchester College; next made Bishop of Worcester, in 1595, having sat there two years. He was translated to Winchester, and made Privy Counsellor to King James I. He died June 18, 1616, aged 69 years. On his grave-stone:

Memoriæ sacrum.

Hic jacet Thomas Bilson, Wiltoniensis [read Wintoniensis] nuper Episcopus et serenissimo Principi Jacobo Magnæ Britanniæ Regi potentissimo a sanctoribus consiliis, quo quum Deo et Ecclesiæ ad annos undeviginti fideliter ab Episcopatu deservisset, mortalitatem, sub certâ spe resurrectionis exiit decimo octavo die mensis Junii A.D. 1616. Ætatis suæ 69."—*History of Westminster Abbey*, vol. 2, p. 20.

Arms.—*Argent* and *Gules*, a double rose, the inside one *Gules*; the other *Argent*; and a pomegranate *or*, seeded, proper, conjoined in pale. A seal and arms may be seen in the *Gent. Mag.* for 1797, p. 105; see also p. 207.

Granger mentions no portrait of Bilson.

Bishop Bilson's uncle was Leonard Bilson, of Merton, School-master of Reading, Prebendary of Winchester, &c. M.A. 1546.

Character.—Bishop Bilson's merit ranks him with the most eminent of the Bishops of Queen Elizabeth's time: he was a master of civil as well as ecclesiastical literature, and wrote in a more clear and elegant style than any of the divines, his contemporaries. The task of revising and putting the finishing hand to our present

version of the Bible was committed to this learned Prelate, in conjunction with Miles Smith, Bishop of Gloucester. Unfortunately he was the principal antagonist of Broughton as to the interpretation of Christ's descent into Hell. Broughton was the first of our countrymen that explained *Hell* by the word *Hades*. Hell, so applied does not mean the place of the damned, for that is properly called Gehenna; but only the state of the dead, or the *invisible* world—the separate and intermediate state of the Soul subsequently to death and previously to the judgment. The place of torment is correctly called Gehenna from the valley of Hinnom, where the bones of sacrifices were consumed, and from there being a constant fire there, it was deemed an apt emblem of Hell, and became the word to denote the state or place of torment. That Christ went into Hades is the received doctrine of the Church.

Synopsis of Dates connected with Bishop Bilson.

Born A.D. 1547.

Fellow of New College, Oxford, 1565.

B.A. of New College, 1566. Wood's *Fasti*. part 1, column 171.

M.A. of ditto, 1570. *Ib.*

Prebendary of the 8th. Stall of Winchester, 1576. (Neve's *Fasti*. p. 532.) Le Neve is wrong in calling Bilson at this period S. T. P. He did not take that degree till 1580. He must have so called him by prolepsis.

B.D. 1579. *Fasti*. under 1579.

D.D. 1580. *Ib.* ditto.

Bishop of Worcester, 1596.

Bishop of Winchester and Privy Counsellor, 1597.

Died 1616.

VII. JAMES MONTAGU.

SUCCEEDED A.D. 1616.—DIED A.D. 1618.

James Montagu was fifth son of Sir Edward Montagu, of Boughton, (near Kettering) Northamptonshire, and brother of Edward, created Baron Montagu, of Boughton, Co. Norts, June the 29th, 1621. Ob. 1644.—The Bishop was also brother of Henry, created Baron Montagu, of Kimbolton, Co. Huntingdon, and Viscount Mandeville, December the 19th, 1620; created Earl of Manchester, February the 5th, 1624, ancestor of the Duke of Manchester, who now enjoys that barony; as Edward Lord Montagu was of the Duke of Buccleugh and the present Lord Montagu, who enjoys the barony of Montagu of Boughton.

The Bishop and his family are presumed to be descended from Simon de Montagu, a younger son of John I. first Baron Montagu de Boughton, under the writ of 31 Edward III. 1357; which John was second son of William IV. first Earl of Salisbury.

The Bishop was entered a Fellow Commoner of Christ's College, Cambridge, and became the first Master, in 1598, of Sidney Sussex College. Le Neve's *Fasti*. p. 439.

In 1604, being then S.T.P. he succeeded as Dean of Worcester. Le Neve's *Fasti*. p. 301. "He was present in chapter [as Dean of Worcester] June 22, 1605." Nash's *Worcestershire*, vol. 2, p. clxvi. Appendix.

He subsequently became Dean of the Chapel to King James I. and in 1608, was appointed Bishop of Bath and Wells. *Ath. Ox.* vol. 1, p. 279, old edition. Le Neve's *Fasti*. p. 301.

"On his advancement," says Collinson, "to the See of Bath and Wells, he, at a very considerable expense, repaired and beautified the palaces of Wells and Banwell, the Cathedral of Wells, and the Abbey

of Bath, on which last he expended £1,000." *Hist. Somerset*, vol. 3, p. 388.*

On the 26th of June, 1616, he was elected Bishop of Winchester, and confirmed October 4, following.

He died of jaundice and dropsy† at Greenwich, Kent, July 20, 1618, at the age of 49 or 50; consequently he was a Bishop at the early age of 39 or 40. He was buried under a sumptuous monument in the nave of the Abbey Church at Bath.

Bishop Montagu had a great share in the esteem of King James I. and was chosen to be the editor of his writings. (Collier, pp. 11, 717.) Being a rigid Calvinist, he was thought to have influenced the King in the active part which he took in defence of the five points, sending his divines to the Synod of Dort, who subscribed its acts in the name of the Church of England, &c.

Bishop Godwin, who was contemporary with him, speaks in very high terms of his munificence. Besides his benefactions at Cambridge, he was very liberal at Bath: and not only repaired the Episcopal Palaces, but the Cathedral, &c. "Ac Welliæ quidem capellam illam a Jocelino Episcopo constructam, sed Episcopatu ad paupertatem redacto, neglectam per annos jam elapsos sexaginta, maximo haud dubie sumptu curavit purgandam, reficiendam, organis musicis aliisque ornamentis instruendam, sic ut pulchritudine et magnificentia paucissimis Angliæ capellis hodie cedet, à me saltem hactenus visis. Ptochotrophii deinde pauperes sua multum juit beneficentia: et (quod inter facinora nostri sæculi pulcherrima numerandum duco) ad Ecclesiam Bathoniensem perficiendam (quam ante

* Collinson erroneously says he was of Christ Church College, Cambridge. There is no Christ Church at Cambridge. He meant Christ's College.

† Ictero atque hydrope sublatum." Godwin apud Richardson, p. 241.

centum annos cæperat construere Oliverus King, Episcopus) hic Præsul noster mille contulit libras nostrates, hoc est aureorum Gallicorum 3333, et præterea, sumpto non levi, suggestum (Pulpit) excitavit expolito lapide [speciosissimum].” Page 391.

Fuller, under Northamptonshire, adds:—“ He was Master, or rather *Nursing-father* to Sidney College: for he found it in *bonds* to pay twenty marks per annum to Trinity College, for the ground whereon it is built, and left it free, assigning it a rent for the discharge thereof.—When the *King’s ditch* in Cambridge, made to *defend* it by its strength, did in his time *offend* it with its *stench*, he expended a hundred marks to bring running water into it, to the great conveniency of the University.”—*Worthies*, vol. 2, p. 164.

His brother, Sir Henry (see Epitaph, *infra*), was one of the leading members of the House of Commons in the reign of James I., and lord chief justice of the King’s bench. He was, by the interest of the Countess of Buckingham, mother to the Duke, made lord treasurer, 18th James I. His staff which he was forced to resign in less than a year, is said to have cost him £20,000. There is a portrait of Sir Henry mentioned in Granger, vol. 1, p. 323, but not of the Bishop.

“In the nave of the Church, on a fair marble, situate between two arches, lies the statue of Bishop Montagu in his episcopal habit, at full length, and on the south side of the tomb, under him, is this inscription in capital letters.

“Memoriæ Sacrum
 Pietate, Virtute et Doctrina
 Insignis JACOBUS MONTACUTUS
 Edwardi Montacuti de Boughton,
 in Comitatu Northamptoniæ
 Equitis aurati, a Sarisburiensibus
 Comitibus deducta propagine

Filius quinto genitus, a Sapientissimo
Jacobo Rege Sacello Regio Decanus
 Præpositus, ad Episcopatum *Bathoniensem*
 promotus, et deinde ad
Wintoniensem, ob spectatam in
 maximis negotiis fidem, dexteritatem
 et prudentiam, in sanctius concilium
 adscitus, Regique (cui charissimus
 erat) in aula assiduus, in medio
 actuosæ vitæ cursu, quam Deo, Ecclesiæ,
 et Patriæ devoverat, ad æternam vitam
 evocatus 20 Julii, Anno Domini 1618,
 Ætatis 50."

On the north side of the same is this inscription:

"Reverendissimus hic Episcopus
 in hoc Templo antiquissimo
 quod, inter alia multa egregia
 Pietatis, Monumenta, maximis
 impensis instauravit, corpus deponi
 jussit, donec *Christo* Redemptori
 videbitur, eum cum justis ad
 interminatam vitam quam in
 terris semper anhelarit, excitare
 EDVARDUS MONTACUTUS
 de *Boughton*, HENRICUS MONTACUTUS,
 Capitalis in Banco Regio Justitarius,
 CAROLUS MONTACUTUS Testamenti
 Curator, et SIDNEIUS MONTACUTUS
 a Supplicum Libellis, Equitis aurati,
 Fratri optime merito cum lachrimis
 posuerunt."

*Hist. and Antiq. of the Cath. Church of Salisbury,
 and the Abbey Church of Bath, p. 238. 1719.*

VIII. LANCELOT ANDREWS.

SUCCEEDED A.D. 1618.—DIED A.D. 1626.

LANCELOT Andrews was born in Thames-street, London, in 1555.* His father, who is said to have been descended from an ancient family in Suffolk, was a mariner of repute, but in what branch does not appear. Winstanley calls him "one of the Masters of the Trinity House." The antiquity of the Bishop's family, as gentilitial, is problematical. The name does not occur in the lists of Sheriffs either for Suffolk or Norfolk, nor amongst the gentry of either of those counties. The place of his birth, Thames-street, does not bear strong internal evidence of the goodness of his descent. The fact, however, notwithstanding, *might* have been such.

The Bishop had his education in grammar learning first, in the Coopers' Free School, at Ratcliffe, under Mr. Ward; and afterwards, in Merchant Taylor's† School, under Mr. Mulcaster. Here he made such a progress in the learned languages, that Dr. Watts, Residentiary of St. Paul's and Archdeacon of Middlesex, who about that time had founded some scholarships at Pembroke Hall, in Cambridge, sent him to that College, and bestowed on him the first of those exhibitions.

After he had been three years in the University, his custom was to come up to London once a year, about Easter, to visit his father and mother, with whom he usually stayed a month. During which

* In the notes to Aikin's Lives of Selden and Usher, p. 363, the date is erroneously given 1565.

† Hist. of Colleges and Public Schools, p. 22, and Carlisle's Endowed Grammar Schools, vol. 2, p. 67.

time, with the assistance of a master, he applied himself to the attaining some language or art, to which he was before a stranger:* and by this means, in a few years, he had laid the foundation of all the arts and sciences, and acquired a competent skill in most of the modern languages. Having taken the degree of Bachelor of Arts, he was, upon a vacancy, chosen fellow of his College, in preference, upon trial, to Mr. Dove, afterwards Bishop of Peterborough. In the mean time, Hugh Price, having founded Jesus' College, in Oxford, and hearing much of the fame of young Andrews, appointed him one of the first, or honorary fellows, on that foundation. Having proceeded Master of Arts, he applied himself to the study of divinity, in the knowledge of which he so greatly excelled, that being chosen catechist in the College, and having undertaken to read a lecture on the Ten Commandments every Saturday and Sunday, at three o'clock in the afternoon, great numbers from the other Colleges of the University, and even from the country, resorted to Pembroke chapel as to a divinity lecture. At the same time he was esteemed so profound a casuist, that he was often consulted in the nicest and most difficult cases of conscience; and his reputation being established, Henry, Earl of Huntington, prevailed upon him to accompany him into the north, of which he was president; where, by his diligent preaching, and private conferences, in which he used a due mixture of zeal and moderation, he converted several recusants, priests, as well as others, to the Protestant religion. From that time he began to be taken notice of by Sir Francis Walsingham, secretary of state to Queen Elizabeth.

* Bishop Horne, of Norwich, in his Common-Place book in Jones's Life of Horne, p. 263, speaks highly of this practice of Andrews.

That minister, who was unwilling that so fine a genius should be buried in the obscurity of a country benefice, his intent being to make him reader of controversies in the University of Cambridge, assigned him for his maintenance the lease of the Parsonage of Alton, Hants, and procured for him the Vicarage of St. Giles's, Cripplegate, in London. Afterwards he was appointed Prebendary and Residentiary of St. Paul's; as also Prebendary of the Collegiate Church of Southwell. Being thus preferred to his own satisfaction, he distinguished himself as an indefatigable and excellent preacher, and read divinity lectures three times a week at St. Paul's, in term-time. Upon the death of Dr. Faulke, he was chosen Master of Pembroke Hall, of which he had been scholar and fellow, a place of more honour than profit, as he spent more upon it than he received from it, and was a considerable benefactor to that College. He was appointed one of the Chaplains in ordinary to Queen Elizabeth, who was so much pleased with his preaching, that she first made him a Prebendary of Westminster, in the room of Dr. Richard Bancroft, promoted to the See of London, and afterwards Dean of that Church, in the room of Dr. Gabriel Goodman, deceased. But he refused to accept of any Bishopric in this reign, because he would not basely submit to an alienation of the episcopal revenue.* Dr. Andrews soon grew into far greater esteem with her successor King James I., who not only gave him the preference to all other divines as a preacher, but likewise made choice of him to vindicate his sovereignty against the virulent pen of his enemies.

* See Granger's Biog. Hist. Engl. vol. 1, p. 347, and an Answer to a letter written at Oxford, and superscribed to Dr. Samuel Turner, concerning the Church and the revenues thereof. 4to. pamphlet, p. 33.

His majesty having, in his "Defence of the rights of Kings," asserted the authority of Christian princes over causes, and persons, ecclesiastical, Cardinal Bellarmin, under the name of Matthew Tortus, attacked him with great vehemence. The King requested Andrews to answer the Cardinal, which he did with great spirit and judgment, in a piece entitled "Tortura Torti:" (see the list of his works). The substance of what Andrews advances in this treatise, with great strength of reason and evidence, is, that Kings have power both to call synods and confirm them, and to do all other things which the Emperors heretofore diligently performed, and which the Bishops of those times willingly acknowledged of right to belong to them. Casaubon gives this work the character of being written with great accuracy and research. The King, on the death of Dr. Anthony Watson, next promoted him to the BISHOPRIC OF CHICHESTER, to which See he was consecrated Nov. 3, 1605; permitting him to hold the Rectory of Cheam, near Epsom, in Surry, in commendam, as Winstanley states, (*Worthies*, p. 369); and at the same time he made him his lord Almoner, in which place of great trust he behaved with singular fidelity, disposing of the royal benevolence in the most disinterested manner, and not availing himself even of those advantages that it is supposed he might legally and fairly have taken. Upon the death of Dr. Heton, he was advanced to the BISHOPRIC OF ELY, and consecrated September 22, 1609. He was also nominated a privy counsellor of England and afterwards of Scotland, when he attended the King in his journey to that kingdom. After he had sat 9 years in that See, he was, on the death of Bishop James Montague, advanced to the BISHOPRIC OF WINCHESTER, and to the Deanery of the King's Chapel, February 18, 1618; which two last preferments he held until his death. This great Prelate

was in no less reputation and esteem with King Charles I. than he had been with his predecessors.

At length he departed this life at Winchester-house, in Southwark, September 25, 1626, in the 71st year of his age; and was buried in the parish Church of St. Saviour's, Southwark; his funeral sermon being preached by Dr. Buckeridge, then Bishop of Rochester, afterwards of Ely. His executors erected to his memory a very handsome monument of marble and alabaster, on which is the following inscription, by one of his chaplains:*

“Lector, si Christianus es, siste: Moræ pretium erit, non nescire te, qui vir hic situs sit: ejusdem tecum Catholicæ Ecclesiæ membrum, sub eâdem felicis Resurrectionis spe, eodem D. Jesu præstolans Epiphaniam; sacratissimus Antistes, LANCELOTUS ANDREWS, Londini oriundus, educatus Cantabrigiæ, Aulæ Pembrochianæ alumnorum, Sociorum, Præfactorum unus, nemini secundus: Linguarum, Artium, Scientiarum, Humanorum, Divinorum, omnium infinitus Thesaurus, Stupendum Oraculum: Orthodoxæ Christi ecclesiæ, dictis, scriptis, precibus, exemplo incomparabile propugnaculum: Reginae Elizabethæ à sacris, D. Pauli London. Residentiarius, D. Petri Westmonast. Decanus: Episcopus Cicestrensis, Eliensis, Wintoniensis, Regique Jacobo tum ab Elëmosynis, tum ab utriusque Regni Consiliis, Decanus denique Sacelli Regii: Idem ex indefessâ operâ in studiis summâ sapientiâ in rebus, assiduâ pietate in Deum, profusâ largitate in egenos, rarâ amænitate: in suos, spectatâ probitate in omnes, æternùm admirandus. Annorum pariter et publicæ famæ satur, sed bonorum passim

* Not many years ago, his bones were dispersed, to make room for some corpse: and the hair of his beard and silken cap were found undecayed in the remains of his coffin.

omnium cum luctu denatus, Cælebs* hinc migravit ad aureolam* cælestem, anno Regis Caroli 2^o. Ætatis LXXI^o. Christi MDCXXVI^o.

“Tantum est (Lector) quod te scire mærentes posterī nunc volebant, atque ut ex voto tuo valeas.

“Dicto sit Deo Gloria.”

The foregoing inscription may also be read in Stow's *Survey of London*, vol. 2, p. 14. See also p. 16; and in Willis's *Cathedrals*, vol. 2, p. 362; and in the *Antiquities of Surry*.

Among the entries in the Burial-Register of St. Mary Overie's, or St. Saviour's, Southwark, the following occurs:—"1626, Nov. 11. Lancelot Andrewes, Bishop of Winchester."

Concanen, in his *History of St. Saviour's*, p. 99, has the following passage, speaking of the Bishop's monument:—"This is a fine black and white marble tomb, on which lies the image of the Bishop, as Prelate of the Garter, in his robes. This monument was erected to the memory of the Right Rev. Dr. L. Andrews. He was Dean of Westminster from 1601 to his being consecrated Bishop of Chichester in 1605; translated to Ely in 1609, being then Almoner; from thence to Winchester in 1618, (at the same time Dean of the Chapel Royal;) and from thence to Heaven, September 21, 1626. On a tablet raised at his feet (whereon are placed his arms) between two figures sitting, representing justice (the sword being broken off) and fortitude, this inscription:

Sep. 21, Die Lunæ, Hora Matutina fere quarta,

* It is amusing, or, as he himself would say, "edifying," to observe how Milner catches at these two words,—"*cælebs*" and "*aureolam*." He prints *cælebs* in italics, to draw our attention to the single blessedness of the Clergy; and to "*aureola*," for the benefit of the unlettered and uninitiated, he attaches this interpretation:—"The *aureola* is the distinct reward of *virginity*, in addition to the general crown of the predestinate."—*Risum teneatis, amici?*

LANCELOTUS ANDREWS, *Episcopus Wintoniensis, merittissimus, lumen orbis Christiani, mortuus est. Ephemeris Laudiana.*

Anno Dom. 1626; Ætat, suæ, 71.

And at the head of the tomb:—

“*Monumentum quod hoc restitutum, Anno 1764.*”

Arms.—The See impaled with Arg: on a bend, ingrailed between two cottises, Sab. 3 mullets.

Character by the Rev. JOHN HUTTON. “His life was orderly, innocent, industrious, and pious, from his childhood. He is said to have had a masterly and critical skill in at least fifteen learned and modern tongues; and his knowledge of things and improvement in all sorts of material learning, was no less extensive than his skill in languages; which qualified him for being one of the translators of the Bible in the reign of King James I. He was a man of great wisdom and address in business: an admired Preacher in his time; exact and judicious in informing and instructing others, and in controversies an able champion for the truth. He was laborious in his Ministry; successful in converting several of the Popish Clergy and Laity from the errors of that Church. As he was both at his life, and at his death bountiful and charitable to the poor, so likewise was he a lover and encourager of learning and learned men; insomuch, that though he was good to his kindred, yet he gave more to the maintenance of learning and to the poor than to them. He was a singular benefactor to the preferments or places he enjoyed; either by recovering, securing, and increasing, their revenues, or building, repairing, and beautifying, the houses and palaces committed to his care. In a word, his parts and knowledge were rare and great, his judgment greater, and his holiness and devotion greatest of all. This

is in brief the substance of what is said of him by those who had the best opportunities of knowing him—the Bishops of London and Ely, his contemporaries and familiar friends.” *Preface to a new edition of Private Prayers for every day, translated from the Greek devotions of Bishop Andrews, first edited by George Stanhope, D.D., Dean of Canterbury. See Nichols’s Literary Anecdotes of the 18th Century, vol. 1, p. 427.*

By GRANGER. “This pious and very learned Prelate, who may be ranked with the best preachers and completest scholars of his age, appeared to much greater advantage in the pulpit than he does now in his works, which abound with Latin quotations and trivial witticisms. He was a man of polite manners and lively conversation, and could quote Greek and Latin authors, or even pun, with King James. Charles I. a little before his death, recommended his sermons to the perusal of his children. Bishop Andrews is supposed to have had a considerable share in the book of chronology published by the famous Isaacson, who was his amanuensis.”—*Biog. Hist. Eng. vol. 1, p. 347.*

By ———— “The character of Bishop Andrews, both in public and private life, was in every respect great and singular. His contemporaries and biographers celebrate in particular, his ardent zeal and piety, demonstrated, not only in his private and secret devotions between God and himself, in which, those who attended him perceived, that he daily spent many hours, but likewise in his public prayers with his family in his chapel, wherein he behaved so humbly, devoutly, and reverently, that it could not but excite others to follow his example. His charity was remarkable even before he came to great preferments: for while he continued in a private station of life, he relieved his poor parishioners and assisted the prisoners, besides his constant

alms at his parish of St. Giles, Cripplegate. But when his fortune increased, his charity increased in proportion, and he released many prisoners of all sorts, who were detained either for small debts or the keeper's fees. In all his charities he gave strict charge to his servants whom he intrusted with the distribution of them, that they should not acknowledge whence this relief came; but directed that the acquittance which they took from the persons who received such relief, should be taken in the name of a benefactor unknown. Other large sums he bestowed yearly, and oftener, in clothing the poor and naked, in relieving the necessitous, and assisting families in the time of the infection, besides his alms to poor housekeepers at his gate. So that his private alms in his last six years, over and above his public, amounted to above £1,300. To this virtue we may add his hospitality. From the first time of his preferment to the last moments of his life, he was always most liberal in the entertainment of persons who deserved respect, especially scholars and strangers, his table being constantly furnished with provisions and attendance answerable. He shewed himself so generous in his entertainments, and so gravely facetious, that his guests would often profess, that they never came to any man's table where they received more satisfaction in all respects."

By RICHARDSON. "Vir magni inter Theologos nominis, eruditione multiplici clarus et ingenio judicio acri et subacto, miro in disputationibus acumine et subtilitate, et in concionibus, quæ istis temporibus cum plausu excipiebatur, concinna quadam simul et abnormi facundia." P. 241.

Godwin, among the Bishops of Chichester, records him in these words:—"XLVI. Lancelotus Andrews, Sacræ Theologiæ, re vera Doctor, et Westmonasteriensis decanus, consecratus Novembris tertio 1605, (*Registr.*

Bancroft, f. 42,) ad Eliensem Ecclesiam post quadriennium translatus est." Nov. 6, 1609. *Ib.* f. 84. See Richardson's *Godwin*, p. 514.

Under the Bishops of Ely:—"XXXVI. Lancelotus Andrews Aulæ Pembrochianæ in Academia Cantabrigiensi socius primum, ac deinde Præses sive (ut loquimur) Magister, cum Cicesterensis esset Episcopus, et Jacobo Regi ab elëemosynus, huc translatus est sub initium anni 1610. (Confirm. 6 Nov. 1609. *Registr. Bancroft*, f. 84.) Vir quanta dicendi vi præditus ac in concionibus præcipue sacris, loquatur Aula Regia, loquatur universa Anglia, quanta eruditione, loquetur sed non sine stomacho credo, ab illo tortus; Tortus ille Cardinalis. Februarii 25, 1618, fit Episcopus Wintoniensis." Richardson, p. 274.

Under the Bishops of Winchester:—"LXIX. 1619. Ætate juniore (scilicet Montagu) successit longe provector, senex ter venerandus, ab Eliensi sede ad Wintoniensem translatus, Lancelotus Andrews, Februarii 25, 1618, stylo Anglicano, communi vero 1619. In album eorum paulo post ascriptus qui Regi nostro sunt ab arcanis consiliis."

* * * * *

Thus far Bishop Godwin, who was contemporary with him.

Richardson adds to the foregoing, at p. 241:—

"In civitate Londinensi natus, ab honesto et antiquo genere in agro Suffolciensi ortum deducens: Collegii Pemb; Cantabrigiæ Socius, Dein Magister; a sacris domesticis Hon. Francisci Walsingham, Patroni tam præclari auxilio atque opera ad honores in ecclesia permagnos evocatus, etiam maximis dignissimus. A diocesi Cicesterensi ad Eliensem, inde Wintoniensem translatus; quam per octo plus minus annos laudabiter administravit; obiit in suburbiis Londini vicesimo primo Septembris 1626, anno ætatis 71."

Portraits.—Granger thus notices the portraits of our Bishop: "1. Lancelotus Andrews, episcopus

Winton. *J. Payne, f. Frontispiece to his "Exposition of the Ten Commandments;" fol. This is copied by R. White, in 12mo.—2. Vaughan, sc. 4to.—3. Hollar, f. 12mo. In Bishop Sparrow's "Rationale of the Common Prayer;"—3. Loggan, sc. 1675.—4. Frontispiece to his "Devotions," 18vo.*

"If ever any merited to be
 "The universal Bishop, this was he;
 "Great Andrews, who the whole vast sea did drain
 "Of learning, and distill'd it in his brain:
 "These pious drops are of the purest kind,
 "Which trickled from the limbeck of his mind."

Biog. Hist. Eng. vol. 1, p. 346.

The same author, in p. 351, notices another portrait of him as Bishop of Ely.—1616, 4to. *By Simon Pass, but without his name. There is another of him, looking to the left, by the same hand, and with the same date, inscribed "Episcopus Winton." 4to. The former has been copied by Vertue.*

To these portraits we may add one in *Abel Redivivus*. (Bodl. Mar. 189). The portraits there are small, about three inches and a half by two and a half. Andrews's portrait has no letter press at the back. See W. 441.

Autograph. The Bishop's autograph may be seen in Whitaker's *Hist. of Craven*, No. 29, p. 253.

The Bishop's Sermons contain much sterling divinity, though the style and phraseology is frequently obsolete, and the allusions and similes quaint and obscure. They have recently been judiciously modernized, and presented to the public in an octavo volume, by the Rev. Charles Daubeny, L.L.D. the venerable and truly orthodox Archdeacon of Sarum.

There is a very interesting memoir of this very excellent Bishop in Wilford's *Memorials*, (1741,) p. 409, which, although it contains many circumstances already stated, I shall here transcribe entirely in

preference to making garbled extracts: and, for the same reason, I shall also annex an entire memoir concerning Andrews from Bentham's *History of Ely*.

“ Dr. Lancelot Andrews, Bishop of Winchester, was born at London about 1555, of religious parents, who left him a sufficient fortune. He was educated at Merchant Taylors' School in that city; afterwards at Pembroke Hall, in Cambridge: of which he was scholar, fellow, and master. To say nothing of his smaller preferments, he was a Prebendary Residentiary of St. Paul's, in London; Dean of St. Peter's, in Westminster, and of the King's Chapel; Chaplain to Queen Elizabeth; Almoner and Privy Counsellor to King James I. and King Charles I.; and successively Bishop of Chichester, Ely, and Winchester: and all this on the account of his worth, without any ambitious suit or seeking of his own. To qualify him for these preferments, his life was orderly, innocent, industrious, and pious, from his childhood. He is said to have had a masterly and critical skill in at least fifteen learned and modern tongues: and his knowledge of things, and improvement in all sorts of material learning was no less extensive than his skill in languages: which qualified him for one of the translators of the Bible in the reign of King James I. He was a man of great wisdom and address in business; an admired preacher in his time; exact and judicious in informing and instructing others; and in controversies an able champion for the truth. He was laborious in his ministry, successful in converting several of the Popish Clergy and Laity from the errors of that Church. As he was both in his life and at his death bountiful and charitable to the poor, so likewise was he a lover and encourager of learning and learned men; insomuch that, though he was good to his kindred, yet he gave more to the maintenance of learning and to the poor than to them. He was a singular

benefactor to the preferments or places he enjoyed, either by recovering, securing, and increasing, their revenues; or building, repairing, and beautifying, the houses and palaces committed to his care. In a word, his parts and knowledge were rare and great, his judgment greater, and his holiness and devotion greatest of all. This is in brief the substance of what is said of him by those who had the best opportunities of knowing him,—the Bishops of London* and Ely,† his contemporaries, and I suppose, particular friends.”

P. 416. By Bishop Buckeridge. (In the Sermon at his funeral, preached in the parish Church of St. Saviour's, Southwark, November 11, 1626, and printed with the collection of Bishop Andrews's Sermons in folio.)

His life was well composed and ordered, even from his childhood. In his tenderest years he shewed such readiness and sharpness of wit and capacity, that his two first masters, Mr. Ward and Mr. Mulcaster, contended for him who should have the honour of *his* breeding, that after became the honour of their schools and all learning.

Mr. Ward first obtained of his parents that he should be an apprentice, and at length, Mr. Mulcaster got him to Merchant Taylors' School. He accounted all time lost that he spent not in studies. He outstript all his equals. His early rising at 4 in the morning procured him the displeasure of the ushers, because he called them up so soon.

Their pains and care he so carefully remembered all his life long, that he studied always how to do good to them and their's: in which gratefulness he promoted Dr. Ward to the parsonage of Waltham:

* Laud, afterwards Archbishop of Canterbury.

† Buckeridge.

and ever loved and honoured his master, Mulcaster, during his life, and was a continual helper to him and his son; and, as if he had made Mr. Mulcaster his tutor or supervisor, he placed his picture over the door of his study, whereas, in all the rest of the house, you could scarcely see a picture.

From Mr. Mulcaster he went to Cambridge, to Pembroke Hall, and was there admitted one of Dr. Watts's scholars; and after, a fellow there, in which he passed over all degrees and places in such sort, that he ever seemed worthy of higher, and would in the end attain the highest; for his abilities and virtues were mature, and ripe for greater employments.

He often lamented that he could never find a fit opportunity to shew his thankfulness to Dr. Watts; having ordered that the two fellowships to be founded by him in Pembroke Hall, should always be chosen and filled out of the scholars of Dr. Watts's foundation if they were found fit: of which himself had been one.

Being in holy orders, he attended the noble and zealous Harry, Earl of Huntingdon, President of York, and was employed by him in often preaching and conference with recusants, both of the clergy and laity: in which God so blest his endeavours that he converted many.

After this, Mr. Secretary Walsingham took notice of him, and obtained him of the Earl, intending his preferment, in which he would never permit him to take any country benefice, lest he and his great learning should be buried in a country church. His intent was to make him reader of controversies in Cambridge; and for his maintenance, he assigned to him, as I am informed, the lease of the parsonage of Alton, Hants, which, after his death, he returned to his lady, which she never knew or thought of.

After this, he obtained the Vicarage of St. Giles's, without Cripplegate, London, and a Prebendary Residentiary's place in St. Paul's, and was chosen Master of Pembroke Hall; and afterward was advanced to the Deanery of Westminster: and all this without any ambition or suit of his own, being promoted for his great worth.

His knowledge in the learned and modern tongues, to the number of fifteen in all, as I am informed, was admirable. His memory great—his judgment profound—his pains and industry infinite. In the works he wrote, he used no man to read for him: he only used an amanuensis to transcribe that which himself had first written with his own hand.

As he was himself most learned, so he was a singular lover and encourager of learned men: which appears in his liberality and bounty to Casaubon, Cluverius, Vossius, Grotius, Erpenius, whom he attempted, with the offer of a very large stipend out of his own purse, to draw into England, to have read and taught the oriental tongues here.

When the Bishoprics of Ely and Salisbury were void, and some things were to be pared from them, some overture being made to him to take them, he refused them utterly. He seemed to answer—I will not be made a Bishop, because I will not alienate Bishops' lands.

After this, by some persuasion, he accepted of Chichester, yet with some fear of the barthen; and after that, of Ely; and lastly, of this of Winton. In which he freed himself and his successor of a pension of £400. per annum: which many of his predecessors had paid. He was Almoner, Dean of the Chapel, and a Privy Counsellor, to King James and King Charles; in which he spake and meddled little in civil and temporal affairs, being out of his profession and element; but in causes of the Church, he spake fully and at home.

Wheresoever he lived, all places were bettered by his providence and goodness. St. Giles's was reduced by him to a rate, toward the better maintenance of the place, and the house repaired. He found nothing in the treasury at Pembroke Hall: he left it in ready money £1,000. Being Prebendary Residentiary of St. Paul's, he built the house in Creed-lane, belonging to his Prebend, and recovered it to the Church. He repaired the Dean's lodging. When he came to Chichester, he repaired the palace there. At Ely he spent on the Bishop's house £2,000.; the same he did likewise at Winchester. Besides, he refused to make some leases in his last years, which might have been very beneficial to him, for the good of his successor. His reason was,—Many are too ready to spoil Bishoprics, and few enough to uphold them.

He did not stay to do good and distribute until his death: (*i. e.*) then to give his goods to the poor, when he could keep them no longer. The first place he lived on was St. Giles's: there, I speak my knowledge, I do not say he began, sure I am he continued his charity. His certain alms there was £10. per annum, which was paid quarterly by equal portions, and 12 pence every Sunday he came to Church, and 5s. at every communion. And for many years since he left that cure, he sent £5. about Christmas, besides the number of gowns to the poor of that parish when he was Almoner. And I have reason to presume the like of those other parishes mentioned in his will to which he also gave legacies. To St. Giles £100., where he had been Vicar. To All-hallow's, Barking, where he was born, £20. To St. Martin's, Ludgate, where he dwelt, £5. To St. Andrew's in Holborn, where Ely-house stands, £10.: and to the parish of St. Saviour's, in Southwark, where he died, £20.

When he came to Oxford, attending King James in the end of his progress, his custom was to

send £50. to be distributed among poor scholars, and the like he did at Cambridge in his going to Ely. And lest his left hand should know what his right hand did, he sent great alms to many poor places under other men's names: and he stayed not until the poor sought him, for he first sought them: as appeared at Farnham, at Waltham, and Winchester; and in the last year of great sickness, he gave in this parish of St. Saviour's 100 marks. Besides, since the year 1620, as I have my information from him that kept his books of accounts, and delivered him the money, he gave in private alms to the sum of £1,340.

The total of his pious and charitable works, mentioned in his will, amounts to the sum of £6,326.: of which, to Pembroke Hall for the erection of two fellowships and other uses mentioned in the codicil, £1,000., to buy £50. land, per annum, to that purpose, besides a basin and ewer, like that of their foundress, and some books.

To buy £200. per annum £4,000., viz: for aged poor men, £50. per annum. For poor widows, the wives of one husband, £50. For the putting of poor orphans to 'prentice, £50. To prisoners, £50.

He was always a diligent and painful preacher. Most of his solemn sermons he was most careful of and exact about; I dare say there were few of them but passed his hand and were thrice revised before they were preached. And he ever disliked often and loose preaching without study of antiquity. And he would be bold with himself, and say, when he preached twice a day at St. Giles's, he prated once.

After he came to have an episcopal house with a chapel, he kept monthly communions inviolably, yea, though himself had received the Sacrament at Court the same month, in which his carriage was not only

decent and religious, but also exemplary. He ever offered twice at the altar, and so did every one of his servants: to which purpose he gave them money, lest it should be burthensome to them.

He was such an enemy to simony, that he endured many troubles by *Quare impedit* and *Duplex querela*. As for himself he seldom gave a benefice or preferment to him that petitioned for it: he rather sent for men of note that he thought wanted preferment, and gave them prebends and benefices under seal, before they knew of it, as to Mr. Boys and Mr. Fuller.

Sacrilege he did abhor as one principal cause, among many, of the foreign and civil wars in Christendom, and invasion of the Turk. And at home, he wished some man would take the pains to collect how many families that were raised by the spoils of the Church, are now vanished, and the place thereof knows them no more.

A great part of five hours every day did he spend in prayer and devotion to God. After the death of his brother, Mr. Thomas Andrews, in the sickness time, whom he dearly loved, he began to foretel his own death before the end of summer, or before the beginning of winter. And when his brother, Mr. Nicholas Andrews, died, he took that as a certain sign and prognostic, and warning of his own death. And from that time, until the hour of his dissolution, he spent all his time in prayer, until it pleased God to receive his blessed soul to himself."

Bentham, in his *History of Ely*, of which See Andrews was the 36th Bishop, records him in the following terms:—

"XXXVI. LANCELOT ANDREWS, D.D., 1609, Bishop of Chichester, was elected to this See (Ely), September 22, 1609. This most learned and excellent Prelate, was born in the parish of

All-hallow's Berking, in London; he received the first part of his education in Merchant Taylors' School; and was thence sent to Pembroke Hall, Cambridge, where he was chosen fellow in 1576. After his entering into holy orders, he attended Henry, Earl of Huntingdon, lord president of the council in the north, and was by him employed chiefly in preaching, and frequent conferences with the recusants; meeting with great success in converting some priests, and many of the laity, in those parts. He became Chaplain to Sir Francis Walsingham, secretary to the Queen, and by his means* was preferred to a Prebend in the Collegiate Church of Southwell, and made Prebendary of St. Pancras, and Residentiary of St. Paul's, London. He was also Vicar of St. Giles's, without Cripplegate, and became Master of Pembroke Hall in 1589; and about that time was Chaplain to Archbishop Whitgift. In the year 1593,† the Queen promoted him to a Prebendal Stall in St. Peter's, Westminster; and in 1601 made him Dean of that Church. In 1605 he resigned his mastership, deanery, and other church preferments, on being made Bishop of Chichester, to which he was consecrated Nov. 3, and the day after appointed lord Almoner‡ to King James I. He was translated to Ely in 1609, and thence to Winton in the beginning of the year 1619; and was moreover Prelate of the Order of the Garter, Dean of the King's Chapel, and Privy Counsellor of England and Scotland. He died at Winchester-house in Southwark, September 21, 1626, in the 71st year

* Musæum Brit. MS. Harleian, No. 6994, Sect. 96.

† Wedmore's Hist. Westm. Abb. p. 144.

‡ Rymer's Fœdera, vol. 16, p. 636.

of his age, and was there buried in the parish Church of St. Saviour's, where a stately monument was erected to his memory, with an inscription* thereon, setting forth his preferments in the Church and State, with high encomiums on him, and not beyond his real merits: for he was indeed a person of extraordinary endowments, very pious and charitable, of a most blameless life, an eminent preacher (96 of his sermons are still extant) of universal learning, and one of those principally concerned in the new translation of the Bible. Of his benefactions and charitable acts, I meet with, among others, the following particulars.† He obtained licence of mortmain of £80. a year for Pembroke Hall, whilst he was Master; gave £1,000. for founding two fellowships there; the patronage of Raureth in Essex (his own patrimony), some plate, and 370 books to the library. When Residentiary of St. Paul's, he built the house in Creed-lane, belonging to his Prebend, having recovered it to the Church; repaired the Dean's lodgings in Westminster; the palace at Chichester, and the house at Aldingbourn; he also laid out £2,000 in repairing Ely-house in Holborn, Ely palace, Downham manor, and Wisbeach castle: as much as Winchester, Farnham, and Waltham. In a word, it appears by his will, that he had applied to charitable uses no less than £6326; besides his private alms, which, within the six last years of his life only, amounted to £1,300."—Bentham's *History of Ely*, 2nd edition, 1812, p. 198.

“Unfortunately for himself,” says Bishop Milner,

* See the Inscription in Richardson, p. 241; and also above at p. 85 of this volume.

† Parker's *Skeletons Cantabr. int. Custodes Aulae Pemb. Musæum Brit. Harleian Collect. MS. No. 7033, fo. 296, viz; vol. vi. of F. Baker's Collections.*

“whilst at the See of Ely, he had been one of the commissioners who had declared in favour of the divorce between the Earl and Countess of Essex. But now, that he was Bishop of Winton, he was employed in a still more important and extraordinary commission, in point of theology and canon law. His metropolitan, Abbot, Archbishop of Canterbury, in 1621, had, by a most unfortunate accident, in shooting at a deer, killed a man, in Bramzill park, Hants. Hence it was apprehended that he had contracted an irregularity, which implied the loss of all ecclesiastical jurisdiction and authority whatsoever, especially as the accident had happened to the Archbishop whilst intent on the uncanonical exercise of the chace. In these circumstances Bishop Andrews was particularly serviceable to his unfortunate metropolitan, being one of the Prelates who received a special licence from the King to re-invest him, *ad cantelam*, as the term is, with all his former spiritual and ecclesiastical authority, in case he should have forfeited them, which licence was executed accordingly.”

*Synopsis of Dates, Preferments, &c. connected with
Bishop Andrews.*

Born in London, 1555.

Scholar of Jesus' College, Oxford. (Chalmers's, *Hist. Oxford.* vol. 2, p. 393).

Vicar of St. Giles's, Cripplegate.

Rector of Cheam, near Epsom, Surry.

Master of Pembroke Hall, Cambridge, 1589.—
Le Neve's *Fasti*, p. 424; resigned, 1605.

Prebendary of the 11th Stall of Westminster, in
1597, being then S.T.P.—Le Neve's *Fasti*, p. 371.

Chaplain to Queen Elizabeth.

Residentiary of St. Paul's.

Prebendary of Southwell,

Dean of Westminster, 1601.

BISHOP OF CHICHESTER, 1605.—Strype's *Annals*, p. 236; Le Neve's *Fasti*, p. 364; holding Cheam Rectory in commendam.

Lord Almoner, 1605.

Privy Counsellor, 1609.

BISHOP OF ELY, 1609.

Dean of the King's Chapel, 1618.

BISHOP OF WINCHESTER, 1618, Feb. 18: confirmed 25th.

Died, September 21, 1626.

The following short account of Bishop Andrews, with the use made of his character, by Horne, Bishop of Norwich,* is extracted from the *Scholar Armed*, vol. 2, p. 256.

“The attention of Dr. Horne to the writings of this eminent Prelate commenced in the early part of his life, and increased with his years; until he published Bishop Andrews' Devotions, nearly after the pattern of Dean Stanhope's edition.†

“Bishop Andrews was, without exception, the first preacher of his time; and his discourses and lectures, though somewhat obsolete, from their antiquity, in style and manner, are yet so excellent for the truth, learning, eloquence, and piety, found in them, that when we have laid down rules for a preacher, no character can be produced, in which they were better exemplified.

“His funeral sermon was preached by Bishop Buckridge. It is there said, that they who speak truth of him could not but speak well of him; and if they spake falsely of him, his life and manners did

* George Horne, D.D. was born Nov. 1, 1730; became Bishop of Norwich in 1789; died, 1792. His life was written by the Rev. Wm. Jones. 8vo. London, 1795.—EDIT.

† An edition of Dr. Stanhope's (Dean of Canterbury) Translation of Bishop Andrews's 'Private Prayers for every day in the week,' &c. was published by the Rev. John Hutton, in 1730; printed by Nichols.—See *Lit. Anec. of 18th. Cent.* vol. 1, p. 427-8.—EDIT.

confute them. As soon as he was put to school, he counted all the time lost that was not spent in his studies. He sat late, and arose at four in the morning: not like moderns at seven or eight, with their heads and stomachs aching—*qui nondum hesternam edormiverunt crapulam*. He loved not the things of this world, though he had them as a steward. He sent alms under other men's names: he staid not until the poor sought him, but he first sought them.

“In most of his sermons he was so careful and exact, that there were few of them which were not thrice between the hammer and the anvil, before they were preached. He ever disliked frequent and loose preaching, without proper study of antiquity; and used to say, that if he preached twice on a Sunday, he prated once. He thought the word of God was never well enough handled, and the work of God never well enough done, until it received his utmost care and circumspection. When he could not preach, he went but little to court:—that only is a priest's business there. After he had an episcopal house, with a chapel, he kept monthly communions inviolably, though he received at court the same month. It was his custom to offer twice at the altar; and he gave his servants money that it might not be a burthen to them.

“He privately complained much of three sins: usury, from which he withdrew many: simony, and sacrilege; wherein the reformed were suffering correction and chastisement from God: and he wished some person would collect an account of the families so raised and ruined.*

* This was afterwards done (perhaps in consequence of what Bishop Andrews had said) by Sir Henry Spelman, who has written largely upon the subject in several of his works, and has been much attended to. There is a Treatise, the publication of which

“His life was, in a great measure, a life of prayer; and his book of private devotions, composed in Greek and Latin, for his own daily use, was, towards the conclusion of his life, scarcely ever out of his hands. In the time of his fever and last sickness, besides the prayers which were often read to him, in which he repeated the Confession and other parts with an audible voice so long as his strength served, he did, as was well observed by certain tokens in him, continually pray to himself, though he seemed otherwise to rest or slumber; and when he could pray no longer with his voice, by lifting up his eyes and hands he prayed still; and when they failed, he still prayed with his heart, until it pleased God to take his blessed soul to himself.

“The Puritans of his time called his doctrine atheistical, irrational, and worse than that of Arminius. ☞ He had foretold the destruction of the Church of England by their means, in a sermon before the clergy in the year 1593; where, after an account of them and their preachings, he says—*Nisi doctrinæ voci attendatis, idque maturè, BREVI nulla futura est omnino, cui (si maximè velitis), possitis attendere*—but that a Babel should be erected instead of Sion.

“In the preface to an edition of his Lectures, it is well observed of the eloquence of the pulpit, that the abuse of it is worse than that of the stage. For as *faith cometh by hearing*, so doth infidelity; and that by hearing the word of God; by hearing it perverted; not rightly opened, nor well applied. So Mr. Herbert says, sermons are no indifferent

was omitted when his Posthumous Works were collected, under the title of the *History and Fate of Sacrilege*; in which there is a curious chapter on the Great Sacrilege of Henry VIII., with the consequences to the king, and his agents, and the lords that voted in his parliaments, and to the whole kingdom, particularly to the poor. Some just Remarks are added on the contrary spirit in Queen Elizabeth.

things; people are either the better or the worse for them. When any disturbance or sedition was meditated by the *saints*, tickets were dispatched to the [evangelical] clergy, to preach and pray up the thing designed. King James I. for twelve entire years together, during his residence in Scotland (his reign we can hardly call it) prayed to God upon his knees before every sermon he was to hear, that he might hear nothing from the preacher that might afterwards grieve him. But after his coming into England, he said his case was so much altered, that it was his prayer to be edified by what he heard. In his *Βασιλῶρον*, Lib. II. p. 41-2, he gives to his son Charles this character of the Puritans:—“Take heed of such Puritans, very pests in the church and in the commonwealth; whom no deserts can oblige, nor oaths or promises bind; breathing nothing but sedition and calumnies, aspiring without measure, railing without reason, and *making their own imagination the square of their conscience.*”

A Note by the Editor of ‘*the Scholar Armed.*’—“Bishop Horne, in the early part of his life, found himself so much informed by studying all the works of Bishop Andrews, and so animated by his example, that he became strongly possessed with the desire of making himself useful as a preacher in the Church of England, after the pattern of this learned Prelate. To his notes on the life of Bishop Andrews, he added a prayer to God for grace and help to enable him to sow the sincere word of life in the hearts of men; and that the remembrance of this holy Bishop might stir him up ever more and more to follow his example, in labour, in diligence, in devotion and charity; that so he might be found worthy at last to *sit at his feet* in a better world. His petition was fulfilled in every respect, so far as our observation reaches: but whether he will sit at the feet of Bishop Andrews, or whether Bishop Andrews will

sit at his feet, none but the great Judge of both can determine, who will reward them according to their works.

They who best knew how to praise him, said, his character never was exceeded in any of the three capacities in which he excelled; that is, as *Doctor* Andrews in the schools, *Bishop* Andrews in the pulpit, and *Saint* Andrews in the closet.

He has three sermons upon the Passion of Christ; one of which, on Lam. i. 12. is justly reputed the highest wrought discourse extant on that great subject; and Bishop Horne took a delight in preaching it in modern language.

Bishop Andrews's opinion of the ministerial commission, is thus introduced in Letter VI. in the Appendix to the Guide to the Church. The passage is so convincing on this vital point, that I shall insert it entire, as garbling would spoil it:—

“A regular reception of the Divine Commission through the channel appointed to convey it, has been a circumstance which, in every age of the church, from the times of the Apostles down to the present day, has been considered essential to the validity of the ministerial office. For when Christ said to his disciples on the mount, “I am with you always, even to the end of the world;” it has been understood that his spirit and authority were to be with them as governors of the church, and their appointed successors, in the due exercise of the commission with which he then invested them, to the end of time. Now to suppose that nothing on this occasion was *exclusively promised*, is to suppose that nothing was *exclusively granted*, and that the commission delivered to particulars was designed to be exercised by mankind at large; an absurdity against which we presume it unnecessary to argue. To quote from Bishop Reynolds, “necessary ordinances pre-suppose necessary officers to administer them. Christ has appointed

necessary ordinances to be to the end of the world administered; therefore the officers who are to administer them are necessary likewise. He did not appoint a work to be done and leave it to the *wide world who should do it*, but committed the ministry of reconciliation to stewards and ambassadors by him selected for that service. 1 Cor. iv. 1.; 2 Cor. v. 19: But it may be objected, others may promote these ends as well as ministers; all believers are commanded to comfort, support, edify one another; 1 Thess. v. 11, 14; Jude, ver. 20; therefore no need of such an office for the doing of them. For although every private Christian in his place and station ought to minister grace to the hearers, to have his speeches seasoned with salt, and fitting to the use of edifying; yet these great works are not done with the same authority, efficacy, certainty, or order, by a *private hand* as by *public officers*;"*—
 "I was made a minister (says St. Paul) according to the gift of the grace of God given unto me." Eph. iii. 7.—"The Apostle," observes BISHOP ANDREWS, is here speaking of his *office*, and nothing else, The Apostleship was a grace, yet no saving graces else should Judas have been saved. Clearly then it is the grace of their calling whereby they were saved, and made persons public, and their acts authentical, and they enabled to do something about the remission of sins that is not (of like avail) done by others, though perhaps more learned, and virtuous than they, in that, they have not the like commission. To speak with the least, as the act of one that is a public notary is of more validity than of another that is none, though (it may be) he writes a much fairer hand. This grace of an holy calling to the ministry of the Gospel was conferred on the Apostles by CHRIST, has been derived from them to us, and from us to others, to

* Bishop Reynolds's works, folio, p. 1055.

the world's end." Bishop ANDREWS' Sermon on John xx. 22. (And when He had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost.—See the preceding and following verses also.)

WORKS.—1. *Tortura Torti*, before noticed at p. 84.—2. *Manual of Private Devotions, and a Manual of Directions for the visitation of the Sick.*—3. He had a share in the *Translation of the Pentateuch, and the historical books from Joshua, to the first book of Chronicles, exclusively.*—4. *Responsio ad Apologiam Cardinalis Bellarmini, quam nuper edidit contra Præfationem Monitoriam Serenissimi ac potentissimi Principis Jacobi, &c., omnibus Christianis Monarchis, Principibus, atque Ordinibus inscriptam.*—5. *Concio ad Clerum pro Gradu Doctoris.*—6. *Concio ad Clerum in Synodo Provinciali Cantuariensis Provinciæ ad Divi Pauli.*—7. *Concio Latinè habita coram Regia Majestate. 5to. Augusti, 1606, in Aula Grenvici (Greenwich), quo tempore venerat in Angliam, Regem nostrum invisurus, Serenissimus Princeps Christianus 4tus Daniæ et Norvegiæ Rex.*—8. *Concio Latinè habita coram R. Majestate XIIIo. Apr. 1613, in Aula Grenvici, quo tempore, cum lectissima sua conjuge discessurus erat Gener Regis Fredericus Comes Palatinus ad Rhenum.*—9. *Questionis nunquid per jus divinum magistratui liceat à reo jusjurandum exigere? et id quatenus et quousque liceat? Theologica Determinatio, habita in Schola Theologica Cantabrigiæ mense Julii, 1591.*—10. *De Usuris Theologica Determinatio, habita in publica Schola Theologica Cantab.*—11. *De decimis Theol. Determ. habita in publ. Schola Cantab.*—12. *Responsiones ad Petri Molinæi (Moulin) Epistolas.*—13. *Stricturæ*; or, a brief Answer to the 18th Ch. of the 1st book of Cardinal Perron's Reply, written in French, to King's James's Answer, written by Casaubon, in Latin.—14. An Answer to the 20th Ch. of Cardinal Perron's Reply,

- 15. A Speech delivered in the star-chamber concerning Vows, in the Countess of Shrewsbury's case. These pieces were printed at London, after the author's death, by Felix Kyngston, in 4to. 1629, and dedicated to King Charles I. by the Bishops of London and Ely. There are extant besides:—
16. The Moral Law expounded; or, Lectures on the Ten Commandments; whereunto are annexed 19 Sermons upon Prayer in general, and upon the Lord's Prayer in particular: published by John Jackson, and dedicated to the Parliament. London, 1642, fol.—
17. *Apospasmata Sacra*; or, a Collection of Posthumous and Orphan Lectures, delivered at St. Paul's St. Giles's, and Cripplegate Church, London, 1657, fol.
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A few further notices of this Prelate may be found in Birch's *Life of Archbishop Tillotson*, p. 19, 8vo. edition, 1752, where that writer ascribes "the corruption of the Oratory of the Pulpit" to Bishop Andrews. Nichols's *Literary Anecdotes of the 18th Century*, vol. 1, p. 427. Fuller's *Church History*, fol. Lond. 1655. Bodl. B. 8, 63: Winstanley's *Worthies*, p. 1024. There is also a sketch of his life in Middleton's *Evangelical Biography*, vol. 2, p. 430, where, for, 'born at London in 1565 (see line 3rd), read 1555,' he having died aged 71, in 1626.

IX. RICHARD NEILE, D.D.

SUCCEEDED A.D. 1627.—TRANSLATED TO YORK, A.D. 1631.—DIED A.D. 1640.

THIS Prelate is remarkable for having filled six Bishoprics successively, viz. Rochester, Lichfield, and Coventry, Lincoln, Durham, Winchester, and York.

The Bishop was born at Westminster in 1562, was educated in the School there, and was admitted April 16, 1580, a bye scholar of St. John's College, Cambridge, on the foundation of Lady Burghley, "being then a poor and a fatherless child; but of good hope to be learned." His grandfather is said to have been ruined by flying from court, where he had some employment, "rather than make shipwreck of his conscience," on the promulgation of the King's articles. The Bishop's own father was a tallow chandler. On leaving the University, Neile was received into the family of his patron, the great lord Burleigh, and was successively Chaplain to him and to his son Robert, Earl of Salisbury; to this connexion he owed his first preferments. He proceeded Doctor of Divinity in 1600; and was then said to be 'vir mediocriter doctus sed prædicator mirabilis.' He was first Prebendary and then Treasurer of Chichester, Vicar of Cheshunt, Herts, and installed Dean of Westminster, November 5, 1605.

Winwood, in his *State Papers*, vol. 2, p. 141, has preserved a letter from Mr. John Chamberlaine to Mr. Winwood, in which the following, remark not very complimentary to the Archbishop, is made:—"The Bishop of Chichester is dead, rich for so mean a living, &c. Dr. Andrews [afterwards Bishop of Winchester] is like to be Bishop, [so he became] and his Deanery of Westminster goes to one Dr.

Neal, [Neile] *a man of no great note, more than he is the Earl of Salisbury's chaplain.*"

In 1608, he was promoted to the See of Rochester, to which he was consecrated October 9, (*Registr. Bancroft*, f. 25;) and in 1610, was translated to Lichfield, and resigned his Deaury of Westminster. In 1612, he assisted at the removal of the remains of the unfortunate Mary, Queen of Scots, from Peterborough to Westminster. In 1613, he sat on the Inquisition relative to the Earl of Essex's divorce, and was one of the four Prelates who signed the certificate. In the same year he was translated to Lincoln. In 1617, he accompanied King James on his northern progress, and the See of Durham falling vacant during their stay in Scotland, he received the nomination, and was translated thither immediately after his return. He was enthroned November 18, 1617, and had leave to receive confirmation within the province of Canterbury, Oct. 3.—*Le Neve's Fasti*, p. 350.

Archbishop Neile has been stigmatized as one of those unprincipled courtiers who flattered King James's vanity at the expense both of truth and honesty. This was said, I have but little doubt, without any sufficient foundation; and, if examined into, the calumny would probably be found to have originated with some of the dissenters of that day, to whose ill will, he had, on account of his orthodoxy and uncompromising attachment to the Church and Prelatical function, rendered himself highly obnoxious. I find a malignant story of his flattery of the King in a schismatical writer, which I shall not humour persons of that turn by recording.

As clerk of the closet, he had doubtless, frequent opportunities of being in his "*Sovereign's chamber*," and it is not unlikely he availed himself of that frequency of access for the attainment of his rapid promotion. Yet he was far from being destitute of many estimable and exalted qualities. He was a

firm friend to the constitution of the Church; he was a staunch defender of the kingly prerogative; and he was an open and decided opponent to those who break the peace of the Church, and “divide the body” of its BLESSED FOUNDER.

He was a benefactor to the Sees over which he presided, by repairing at a heavy expense the houses belonging to each of them, especially Bromley palace, while he was Bishop of Rochester; Buckden palace, while Bishop of Lincoln; and especially the palace at Auckland and Durham Castle, while Bishop of Durham. On each of the latter, says Mr. Surtees, the historian of the Palatinate,* he expended £3,000. King Charles, when a guest at Durham in 1633, expressed his approbation of the alterations there, and paid several other marks of respect to Bishop Neile’s memory.

Durham house in the Strand, became, under his auspices, the general resort for men of learning, insomuch as it passed commonly by the name of “Durham College.”

At Durham he sat ten years; and in 1626-7, he was translated to Winchester, having been elected thereto December 10, and confirmed February following.—*Registr. Abbot*, p. 27.

In 1629, he was implicated in the same Parliamentary censure so ignorantly and bigottedly passed upon Laud, then Bishop of Bath and Wells, afterwards Archbishop of Canterbury, as being inclined to Arminianism,† and favouring Popish doctrines and ceremonies,—the stale cry of dissenters against the friends of the existing order of things in the

* *Hist. of Durham*, vol. 1, p. lxxxviii.

† “Our Church is not Lutheran—it is not Calvinistic—it is NOT ARMINIAN—it is Scriptural: it is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner stone.”—*Refut. of Calvinism* by the present learned Lord Bishop of Winchester. See at p. 590, the masterly and conclusive arguments of his Lordship previously to the above quoted assertion.

established church, in this country, because it retains its original Apostolic foundation, and an Hierarchy of uninterrupted succession. One of Neile's chief faults in the opinion of those who "could strain out a gnat," while they made no difficulty in "swallowing a camel," was, that he restored to the churches that splendour of which an avaricious impiety, *disguised under the imposing mask of primitive simplicity*, had long stripped them.—Among other articles of his defence, he, very properly, insisted on having moved the late King to receive, on his death bed, *the Communion, and make profession of the faith, according to the Church of England*. Quid plura?

In 1631, Neile was promoted to the Archbishopric of York, being the 69th Archbishop of that province; and this being the sixth See at which he had sat as Prelate. He was elected February 28, translated March 19, and installed by proxy, April 19, 1632.

He died at York, in the Minster-Yard, in the house belonging to the Prebend of Stillington, Oct. 5,* 1640. His body was buried in All Saints' Chapel, at the east end of the Cathedral, but without any monument, as his son, Sir Paul Neile, though the Archbishop had left him a good estate, could not afford him one; nor has any stone of any kind been placed to intimate the spot of his interment.—See Drake's *History of York*, pp. 361 and 461.

Will.—The will of Richard Neile, Lord Archbishop of York, dated June 23, 1640:—"I give God most humble and hearty thanks for his mercy to me, in giving me to be born into this world, in the year of our Lord God 1562, in which the articles of the religion and faith of the church of England were established.

* Willis erroneously says the 31st, as also Le Neve in his *Fasti*. p. 311, and others, thus confounding the day of the probate of his will with that of his death. See *Cathedr.* vol. 1, p. 55 and Torre's MS. 479.

I give and bequeath to my son Sir Paul Neile, my ring of nine diamonds, which the King of Denmark gave me, desiring him to preserve the same to his children as an honourable monument of the donor, and of my own nearness in service, as having been clerk of the closet to King James. To my [half] brother, Dr. Newell, [D.D.] to Richard Newell his son, and to Robert Newell his son and to Eliz. Newell his daughter, to my brother [in law] William Holmes, to my loving and faithful servant Edward Lively, 80 ounces of gilt plate. To my daughter-in-law, my son Sir Paul Neile's wife, my bigger diamond ring, which was my seal ring, which I pray her to give my grand-child, William Neile, [see pedigree at p. 116]. To my brother [in-law] Dr. Newell, the gold ring, which was my seal ring when I was Bishop of Lichfield." Sir Paul Neile sole executor and residuary legatee. No witnesses. Registered in the Archbishop's Consistory Court at York. Proved October 31, 1640.

Archbishop Neile had a half brother, Robert Newell, D.D. Rector of Crawley, Bucks, and of Islip, Co. Oxon, Prebendary of Westminster, and of the first stall in Durham Cathedral.—*Athenæ*. vol. I. p. 784.

Sir Paul Neile (the Archbishop's son) then styled of Hutton-Bonville, Co. York, paid £802. composition for his estate as a delinquent. After the restoration, he was one of the ushers of the privy chamber, and one of the original members of the Royal Society; December 1662. He was afterwards resident at Codnover-Castle, Co. Derby, as by his will, bearing date Dec. 18, 1682, in which, *inter alia*, he devises to his son Richard [see pedigree at p. 116] a diamond ring of nine diamonds, which was given to his father Richard, Archbishop of York, by the King of Denmark, and £10. for a ring, to his son's daughter. Appoints Margaret, Dowager Countess of Marlborough, sole executrix. By codicil, dated March 24, 1683, he directs, that if he should die in or about London, he

is to be buried in the Church of Threadneedle-street, near the tomb of his late dear mother Dorothy. Proved at London, 1685.—Willis says, that “in his will, the Archbishop ordered that if he died at Southwell, he was to be buried in Lincoln Cathedral; if at London, in *Westminster Abbey*; and if at York, in York Cathedral.”—*Cathedr.* vol. 1, p. 55.

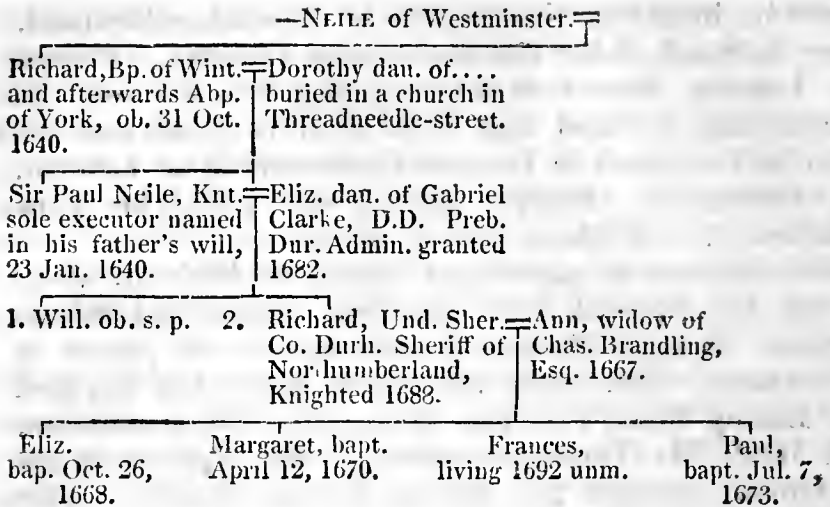
Several curious particulars relative to Richard, afterwards Sir Richard, Knt. grandson of the Archbishop, appear amongst Bishop Cosin's letters and papers at Auckland. Mr. Neile appears to have been engaged in Bishop Cosin's service soon after the restoration. In 1662, Mr. Davenport says:—“Mr. Neile is in his kingdom amongst Sir Henry Vane's tenants.” (Sir Henry Vane had just then been executed, and his personal property probably confiscated to the Bishop) which may be best explained by a subsequent account from the Bishop himself of Mr. Neile's doing business, viz. “of his drinking himself to a great distemper in the tavern or alehouse,” &c. [and much more improbable stuff, which I omit.]—*To Mr. Stapylton*, August 25, 1671.

Autograph.—The Archbishop's autograph may be seen in page 254 of Whitaker's *History of Craven*, No. 61.

Hasted notices him in his *History of Kent*, vol. 2, p. 43, as holding the Deanery of Westminster in commendam with the Bishopric of Rochester, to which he records his consecration as happening Oct. 9, 1608. He omits his episcopal elevations after Lichfield.

The following memorandum occurs on the Chancery Rolls of Neile, while Bishop of Durham:—“It is ordered for quieting the borders of Scotland, that no entry be made any more of any tenure by *Border Service*.”—Surtees's *Hist. Durh.* ut sup.

The Archbishop left an only son, Paul, Knighted at Bishopthorp, May 27, 1633, who dissipated a large fortune.



Arms.—Party per pale, *Sable and Gules*, a lion passant *Argent*. See plate at page 471 of *Drake's History and Antiquities of York*, fol. The same arms are assigned by Edmondson to Neale or Neyll, of Wollaston and Hanging-Houghton, Northamptonshire, and Yelden, Bedfordshire.

Character.—Archbishop Neile's episcopal character and steady attachment to the true interest of the church and monarchy, gained him many enemies among the Puritans—the over-righteous and pharisaical dissenters of those days—who were then grown up, as their antitypes are at this day, to be a powerful faction in this country so unhappily a prey to schismatical delusion. Cromwell himself, in a committee of the House of Commons, complained of Neile, while Bishop of Winchester, for countenancing some divines that preached, as he elegantly termed it, “flat popery,”—a designation with which zealous attachment to an episcopal church is ever branded. Had Neile lived long enough, no doubt he would have shared a similar fate with the much-injured Laud: but he was happily removed by Providence before “civil and religious liberty,” as, by some strange mis-nomer, it has been

called; or in other words, insubordination, ecclesiastical and political, laid prostrate both the altar and the throne.

Echard has thus drawn his character:—“He died full of years, yet was he full of honours. A faithful subject to his prince, an indulgent father to his clergy, a bountiful patron to his chaplains, and a true friend to all that relied upon him.” See also Drake’s *Antiquities of York*, p. 461.

Godwin has thus recorded him, under his different Sees. *Edit. Richardson*, p. 539.

Among the Bishops of ROCHESTER:—“LXXXVIII. Ricardus Neile, S.T.D., Decanus Westmonasteriensis, Collegii D. Joannis Cantabrigiæ alumnus, consecratus Octobris nono 1608; sub exitum anni 1610 ad sedem Coventrensem et Lichfeldensem translatus est, postea Lincolniam, [Dunelmum, Wintoniam, Eboracum.]”

Among the Bishops of LICHFIELD and COVENTRY, p. 325:—“LXX. Ricardus Neile, Episcopus Roffensis successit, huc translatus sub exitum Septembris* 1610, et hinc deinde post biennium Lincolniam migravit.”†

Among the Bishops of LINCOLN, p. 302:—“LXI. Ricardus Neile, S.T.D. ex Decano Westmonasteriensi, Roffensis primum Episcopus, (anno 1608. *Registr. Bancroft*, f. 83) ac deinde Coventrensis et Lichfeldensis (anno 1610, *ib.* f. 116), huc translatus anno 1613 (18 Feb. 1613, *Registr. Abbot*, f. 34). Et hinc Dunelmum migravit anno 1617.”

Among the Bishops of DURHAM, p. 757:—“LXII. Ricardus Neile, Octobris nono 1617, Episcopus Lincolnensis, per electionis legitimæ confirmationem huc transfertur. Honestis parentibus hic natus est Westmonasterii, et in ludo literario ibidem educatus, donec in numerum cooptatus est studiosorum in

* Confirmatus est Dec. 6, 1610.—*Registr. Bancroft*, f. 116.

† Feb. 18, 1613.—*Registr. Abbot*, f. 34.

Collegio D. Joannis Cantabrigiæ degentium. Sacris initiatus, Capellanus fit Nestoris Anglicani Gulielmi D. Burghleii, per cujus viventis gratiam, ac ipso defuncto Roberti filii, Comitis Sarisburiensis, primos dignitatum gradus conscendit, Xenodochii Subaudiani (Anglicè Savoy) Londini præfecturam, et Sacerdotia de Cheshunt et Tuddington, Decanatum deinde Westmonasteriensem (quem etiam tenuit Commendatarius, postquam anno 1608 Episcopus Roffensis factus est; ac denique munus honestissimum Clericatus Regi ab Oratorio sacro privato constitutus, regni fere sub initium. In his locis nihil habuit prius aut antiquius, quam ædificia labefacta reficere, ac pristino nitore primo quoque tempore restituere. Hoc ipsum ædes testantur sacerdotiorum prædictorum, prout Bromleieneses, Bugdenenses, ac denique arx Dunelmensis, cujus structuræ, faciem ita immutavit in melius, ut eundem esse locum non facile agnoscas. Inter alia porro, capellæ ædium Auklandensium lectum imposuit, vitro fenestras obduxit, et priscae usque quoque restituit pulchritudini, quæ tanta est, ut paucis in Anglia cedat, adeo ut elegantissimæ illæ Etonensis, et S. Trinitatis Cantabrigiæ, inde ferantur olim mutuatae exemplar. In Dunelmensibus autem solis tria librarum millia impendit, aureorum Gallicorum plus decem millibus præter mille marcas in Lincolnensibus. Cæterum istius Præsulis omnia bene facta facile non fuerit commemorare. Februarii septimo 1627 Wintoniam migravit, et postea Eboracum.”

[Living in Godwin's time].

* * * * *

Among the Bishops of WINCHESTER, p. 242, Richardson, the continuator of Godwin, adds: —
 “LXX. Ricardus Neile successit à Diocæsi Dunelmeusi huc translatus et confirmatus septimo Februarii 1627, eo tempore cum magna pars mortalium Calvini partibus nimium faveret, excitabatur Arminianismi, velut Spectri cujus forma per tenebras

à vulgo non erat observata, formidolosa quædam expectatio et inanis horror, quasi a præjudicatis Calvini dogmatibus in Pontificiorum errores transitus esset inevitabilis; et ita accidit ut noster ille præ cæteris odio et invidia populari premeretur; ita ut inferior Parliamenti domus, quæ miram religionis reformatæ curam præ se ferebat, et illius adeo prætextu etiam in Republica res novas moliri cæperat, illum præcipuè censura publica tanquam anathemate feriret. Verum ea res Regem vere Christianum et dogmatum integerrimum et acerrimum judicem juxta ac defensorem fortissimum, adeo non permovit, ut Episcopus noster, iniquo popularium odio oppressus, testimonio et favore Regio cohonestatus ad Archiepiscopatum Eboracensem proveheretur decimo nono Martii 1631.”

Among the Archbishops of YORK, Godwin's Continuator adds, p. 713:—“LXIX. Ricardus Neile, S.T.D. Collegii Divi Joannis Evang. Cantabrigiæ aliquando socius, et Ecclesiæ Westmonasteriensis Decanus: de quo illud præcipue memoratu dignum occurrit, inter Anglicanos omnes quotquot usquam extiterint Episcopos, neminem totidem à Diocesi ad Diocesan migrationes obiisse; quippe anno 1608 Episcopus Roffensis constitutus, 1610 ad Diocesan Lichfeldensem, inde ad Lincolniensem 1613, ad Dunelmensem 1617, ad Wintoniensem 1627, postremo ad Archiepiscopatum Eboracensem translatus decimo nono Martii 1631. *Non infimæ erat instar laudis, quod factionis Puritanicæ odium alque invidiam provocaverit egregia erga REGEM et ECCLESIAM fide spectabilis: Obiit Eboraci tricesimo primo Octobris 1640, inimicorum jam tum dominantium minaces fefellit iras.*”

The ecclesiastical historians, *solito de more*, copy, and perpetuate the errors of their predecessors for want of verifying and comparing dates. It was his *Will* that was proved the 31st October. Consequently he must have died anterior to that day.

Synopsis of Dates, &c. connected with Bishop Neile.

- Born at Westminster, 1562.
 Scholar of St. John's College, Cambridge, 1580.
 Doctor of Divinity, 1600.
 Prebendary of Chichester.
 Treasurer of ditto.
 Master of the Savoy.
 Vicar of Cheshunt and Tuddington, Herts.
 Dean of Westminster, 1605; resigned, 1612.
 Bishop of Rochester, 1608: holding the Deanery of Westminster in commendam.
 Clerk of the Closet.
 Bishop of Lichfield and Coventry, 1610.
 Bishop of Lincoln, 1613.
 Bishop of Durham, 1617.
 Bishop of Winchester, 1627.
 Archbishop of York, 1631-2.
 Died, October, 1640.

In order to bring into one point of view all that I have met with, during a patient and laborious research concerning this Prelate, I shall here annex a re-print of the life of him, which appeared in Le Neve's History of the Archbishops, in the year 1720. This life may be found in the 2nd part of his book, from page 136 to 152.

“AFTER about nine months' consideration as to the fittest person to succeed to this Archbishopric, it pleased his majesty King Charles to fix on the Bishop of Winchester, RICHARD NEILE.

“*This most reverend Prelate was born in West-

* “Most of this account,” says Le Neve, “was communicated to me by the reverend and learned Mr. Thomas Baker, B.D. of St. John's College, in Cambridge, who had it from a worthy clergyman, a grandson of the Archbishop.”

minster, in the year 1562, the very year the XXXIX. Articles were agreed upon in the Convocation then holden in London; but my author has no account in what month or what day he was born. He was educated in Westminster School, under Mr. [afterwards Dr.] Grant, the then head master, and Mr. William Camden, the under master of that School; and was preferred thence to St. John's College, in Cambridge, by the honourable bounty of Mildred, Lady Burleigh,* upon the motion of Dr. Goodman, the then Dean of Westminster: his own friends being unable to maintain him at the University, as the family was ruined at that time, in consequence of his grandfather having lost a considerable estate, an. 1539, a very good preferment at court under King Henry VIII. (hardly escaping with his life), for not complying with the six bloody Articles. The most that his grandfather could do for his father was to put him apprentice to a tallow chandler.

“He was admitted scholar of the house at St. John's College through Dr. Goodman, a private founder, April 22, 1580, pursuant to the following letter:—‘To the Master and Fellows of St. John's College, *Salutem in Christo*. Whereas Richard Locksmith, one of the two scholars of your late by-foundation, is otherwise placed: I am required by the foundress [Mildred, Lady Burgleigh*] to recommend unto you, in the place of the said Locksmith, the bearer hereof *Richard Neale*, a poor and fatherless child of good hope to be learned, and to continue therein, requiring you that he may receive and enjoy all such profits and commodities as shall be due unto him, with your favours. God prosper you and your charge with his grace, and increase of

* Le Neve calls her, absurdly enough, Lady Mildred Burgleigh. No such person ever existed. He means Mildred, Lady Burgleigh.—
EDIT.

virtue and learning. From Westminster College, this 16th of April, 1580.

Your assured in Christ,

GABRIEL GOODMAN.'

“Here it is to be noted, that Dr. Goodman in the nomination to the scholarship above-mentioned, by a compliment, makes it the Lady Burleigh's: but it was really of his own foundation. Our young scholar was entered in the Matrícula of the University, May 18, following.

“After he left the University, he was taken into the family of the Lord Burleigh, and was domestic chaplain to those noble personages William, Lord Burleigh,* and also to his son, Robert Cecil, Earl of Salisbury.

“He commenced Doctor in Divinity in the year 1600; about which time there being a great noise about a sermon preached at court, at Whitehall, on Confession; as also the like rumour of a determination at Cambridge, touching the state of the souls of the faithful, before Christ's Ascension; he kept the commencement Act, and therein maintained the following questions:—

1. Auricularis Confessio Papistica non nititur Verbo Dei.

2. Animæ piorum erant in Cœlo ante Christi Ascensum.

“What preferment he had given him by Queen Elizabeth we cannot learn; but preaching before

* Le Neve erroneously calls this person Lord William Burleigh; as if his father had been a Marquess, which title was not yet conferred on the Cecil family. He ought to have said William, Lord Burleigh. Besides, the family name was not *Burleigh* but *Cecil*. The same mistake is commonly made respecting William, Lord Russel, who was beheaded, who has often, but erroneously, been called Lord William Russel.—EDIT.

her majesty when he lived with the old Lord Burleigh, she was much taken with him, enquired who he was, what preferment he had, and ordered the said lord to put her in mind to promote him.

“His first living we can give any account of was the Vicarage of Cheshunt, in Hertfordshire, which he enjoyed until about 1609; and it was probably at his instigation, (but this is my own private conjecture, [John] [Le Neve]) that Mildred Lady Burleigh gave twenty groats, to be paid on the first Sunday in every month, to twenty poor widows of this parish, also forty shillings a year to be paid to ten [quare twelve] poor widows, on every Easter Day, by three shillings and fourpence apiece. Also, she gave the loan of twenty-six marks to six poor tradesmen of this parish, newly set up, for three years gratis, and after them to six other young tradesmen. See Chauncey’s *Antiquities of Hertfordshire*, p. 304.

“What other preferments or dignities he had, my author is not able to inform us; but, that he had benefices with cure, appears under his own hand. The next preferment, which we can say with any certainty, he enjoyed, was the Deanery of Westminster, to which he was preferred by King James, and installed that very 5th of November, 1605, memorable for the Gunpowder-Treason.

“In a memorial of sundry things performed by the Dean and Chapter of Westminster, [during his administration] it is said,—‘Obtained of his majesty the renovation and confirmation of our letters patent, for our election of Scholars to both the Universities, that we shall have three every year preferred to either University; with an enlargement of the patent of his majesty’s grant for the preferring of Westminster scholars, to fellowships in Trinity College.

“Item,—there is yearly paid to the six scholars elected out of this school to the two Universities, of the gift of my right honourable old master, William,

late Lord Burghley, lord high treasurer of England, which is made part of the revenue of the College, £13. 6s. 8d.

“I Myself have yearly sent out of this school to the University, besides those six that have been elected, whom I have gotten placed in scholarships in other Colleges, besides Trinity College, and Christ-Church, some years two, some years three, and with some charge to me, which I have carefully done in a thankful remembrance of God’s goodness showed to me, in my being preferred from this school to St. John’s College, Cambridge, by the honourable bounty of my foundress and patroness, Mildred, Lady Burghley, late wife of my old master, the lord treasurer Burghley, and mother of my most honourable master, the Earl of Salisbury, now lord treasurer. By the goodness of which, my two most honourable masters, I am whatsoever I now am; and without the goodness of which my most honourable foundress and patroness, upon the motion of Dr. Goodman, the then reverend dean of this church, I think I should never have been sent the University, but that the best of my fortunes, would have been, to have become some bookseller’s apprentice in Paul’s church-yard, to which trade of life, Mr. Grant, then school-master here, persuaded my mother to have disposed of me.’

“* An. 1608, being nominated BISHOP OF ROCHESTER, he was elected July 2, confirmed October 8, and consecrated next day in Lambeth Chapel, by Archbishop Bancroft, assisted by Thomas London, Lancelot,† Chichester, and James,‡ Bath and Wells.

* Registr. Bancroft.

† Lancelot Andrews, afterwards 8th Protestant Bishop of Winchester. *vid. sup.* p. 81 to 108 of this volume.—EDIT.

‡ James Montagu, afterwards 7th Protestant Bishop of Winchester. See from p. 77 to 80 of this volume.—EDIT.

“ * Anno 1609, December 3, he assisted, at the consecration of Samuel Harsnet to the See of Chichester, and of George Abbot to that of Lichfield and Coventry, in Lambeth Chapel.

“ † Anno 1610. George Abbot being removed from Lichfield to London, our Bishop of Rochester was elected BISHOP OF LICHFIELD AND COVENTRY, October 12, and confirmed in the said See, December 6, by Tobias, Archbishop of York, by virtue of a royal commission, and a licence granted by the dean and chapter of Canterbury in the vacancy of that Archbishopric; and hereupon he resigned the Deanery of Westminster, which he held in commendam with the Bishopric of Rochester.

“ ‡ Anno 1611, April 9, he assisted at the confirmation of George Abbot to the archiepiscopal See of Canterbury, as also June 9, at the consecration of Giles Thompson, Gloucester, and John Buckeridge, Rochester; and again, September 8, at the consecration of John King, London; all in Lambeth Chapel.

“ § In the same year, February 27, Archbishop Abbot granted him a license to pull down an old hall, and some other decayed buildings, belonging to his palace at Lichfield.

“ ¶ Anno 1612, September 20, he assisted at the consecration of Miles Smith, Bishop of Gloucester, in Croydon Church.

“ In the same year, October 1, his majesty King James (with whom he was in great favour) sent him to Peterborough to fetch thence his mother the Queen of Scots' body, to be entered at Westminster, which which he returned on the 8th of that month.

“ || Anno 1613, he was one of the Bishops who

* Registr. Bancroft. † Ib. ‡ Registr. Abbot. § Ib. ¶ Ib.

|| *Compl. Hist. of England*, vol. 2, p. 692.

signed the sentence of divorce between Robert, Earl of Essex, and the lady Frances Howard, his wife [which action of his so highly provoked the writer of the life of King James I., Arthur Wilson, esq., that he could not forbear being extremely severe upon him, as we shall hear when we come to the year 1620].

“*In the same year he was translated to the BISHOPRIC OF LINCOLN, the Conge d’Elire was granted January 7, elected January 17, confirmed February 18, inthronized by proxy March 14, and in person August 3, 1614.

“†Anno 1614, April 3, he assisted at the consecration of John Overal, Bishop of Lichfield and Coventry, in Lambeth Chapel.

“Anno 1615, May 6, he went to Hatfield, the noble seat of the Earl of Salisbury, to consecrate the new chapel there.

“Anno 1617, he attended King James in his progress to Scotland, and on his return from thence was translated to the BISHOPRIC OF DURHAM, October 9, at Durham house, London, by virtue of a commission from the Archbishop of Canterbury to the Archbishop of York, dated October 3, empowering him to perform that ceremony within the province of Canterbury.

“Dr. Heylin, in his life of Archbishop Laud, pt. i. p. 74, has the following paragraph relating to this translation:—‘But whatsoever the King lost by the journey, I am sure the Bishop of Lincoln got well by it: for [William] James, the Bishop of Durham, dying during the King’s abode in Scotland, his majesty bestowed upon him that wealthy Bishopric, one of the wealthiest in revenues, but absolutely the greatest in power and privileges. Into this Bishopric

* *Collec. Featly MSS.*

† *Registr. Abbot.*

being canonically confirmed on the 9th of October, he presently set himself to work to repair the palaces, and houses belonging to it, which he had found in great decay; but he so adorned and beautified them in a very short space, that they that saw them could not think that they were the same. £3,000. he is affirmed by Bishop Godwin to have disbursed only on this account, having laid out before no less than a 1,000 marks on the episcopal houses of the See of Lincoln, besides a good round sum on the house of Bromley, the habitation and retreat of the Bishops of Rochester. But that which gave him most content, was his palace of Durham house, in the Strand, not only because it afforded him convenient room for his retinue, but because it was large enough to allow sufficient quarters for Buckridge, Bishop of Rochester, and Laud, Dean of Gloucester, which he enjoyed when he was Bishop of St. David's also; some other quarters were reserved for his old servant, Doctor Linsell, and others for such learned men of his acquaintance as came from time to time to attend upon him; insomuch as it passed commonly by the name of Durham College. A man of such a strange composition that whether he were of a larger and more public soul, or of a more uncourtly conversation, it were hard to say.'

“* The writer of the life of King James I. has the following remark upon him under the year 1620. Speaking of the King's smiling at a satirical sermon preached before him by one of his own chaplains, at Greenwich, chiefly pointed against the lord treasurer Cranfield, he thus proceeds:—‘It seems Neile, the Bishop of Lincoln, was not by him then; for when any man preached that had the renown of piety (unwilling the King should hear him), he would in the sermon-time entertain the King with a merry tale (that I may

* *Compl. Hist. of England*, vol. 2, p. 729.

give it no worse title) which the King would after laugh at, and tell those near him, he could not hear the preacher for the old Bishop. We must confess this relation smells too rank, but it was too true, and hope the modest reader will excuse it, (we having had divers hammerings and conflicts within us to leave it out,) seeing it proceeds not from any rancour of spirit against the prelacy, but to vindicate God's justice to posterity, (who never punishes without a cause) and such like practices as these were doubtless put upon the score, which afterward gave a period to that hierarchy.* This man's hand helped to close up the Countess of Essex's virginity, when he was Bishop of Coventry and Lichfield; his heart had this kind of vanity when he was Bishop of Lincoln; and when he was Archbishop of York, his head was so filled with Arminian impiety, that in the next King's reign he was looked upon by the Parliament to be one of the great grievances of the kingdom; as will follow in the tract of this story.'

"Here the reader is desired to observe, that his so near attendance on the King's person was, by being vested with the office of clerk of the closet to his majesty, in which he was continued when Bishop of Durham, but the time of his first admission to that place I have not yet found.

"About the end of April 1627, he was sworn of his majesty's most honourable privy council.—*Stow. Chron.* p. 1043.

"† Anno 1627, October 9, he was one of the Bishops appointed to exercise archiepiscopal jurisdiction during the sequestration of Archbishop Abbot.

* The reader will bear in mind, that these remarks are part of a quotation and not my own. I doubt the story altogether, and suspect it originated with some Puritan. "The period that was put to the hierarchy," was doubtless the result of schismatical delusion and nothing else—EDIT.

† Echar'd's *History of England*, vol. 2, p. 53.

*In the same year, December 10, he was elected BISHOP OF WINCHESTER, and confirmed in that See February 7, following.

†Anno 1628, July 1, he assisted at the confirmation of George Montaigne, Bishop of Durham, to the Archbishopric of York, in the Bishop of London's Chapel.

‡August 24, following, he assisted at the consecration of Richard Montague, Chichester; and again September 7, at the consecration of Leonard Mawe, Bath and Wells, and Walter Curle,§ Rochester, at Croydon; and again January 13, at the confirmation of Samuel Harsnet to the Archbishopric of York, in Lambeth Chapel; and again anno 1630, October 24, at the consecration of William Piers, Peterborough, at Croydon.

¶Anno 1629, June 13, the Commons voted, that Dr. Neile, Bishop of Winchester, and Dr. Laud, Bishop of Bath and Wells, be named to be those near about the King; who are suspected to be Arminians, and that they are justly suspected to be unsound in their opinions that way. And on Thursday, February 12, following, a report was made from the committee of religion, about soliciting and obtaining the pardons of Bishop Montague, Dr. Cosin, Dr. Sibthorp, and Dr. Mainwaring, in which Oliver Cromwell was one of this warm committee, and informed the house, that the Bishop of Winchester gave countenance to some divines that preached flat Popery; and it was by his means that Mainwaring (who by censuring the last Parliament was disabled from farther preferment) was now advanced to a rich living. If these be the steps (said he) to church preferment, what are we shortly to expect?

* Registr. Abbot, 2. † Ib. ‡ Ib.

§ Afterwards tenth Bishop of Winton. See the next article in this volume.—EDIT.

¶ *Compl. Hist. of Eng.* vol. 3, p. 56, 58.

“Our Bishop in a [MS.] defence of himself in Parliament against the charge of Popery, Arminianism, procuring of four pardons, &c., says of himself:—That he was born and baptized the same year our Articles were made, viz: 1562; that he had preached frequently in the houses of the William, Lord Burghley, and his son, Robert Cecil. When he commenced Doctor he maintained these two questions:—*Auricularis Confessio Papistica non nititur verbo Dei.*—*Animæ Piorum erant in Cælo, ante Christi Ascensum,* against some suspected opinions then on foot, &c. By command of King James he printed in English and Latin the conference that he had with the Archbishop of Spalato, after he had discovered his intention to return to Rome. He moved King James, at his taking the communion a few days before his death, to make a profession of his faith, the faith of the Church of England. Whilst Bishop of Durham he brought many to conformity. He spared not any that refused the oath of allegiance, but put many into the Præmunire for refusing it. Another time he caused all the ministers, churchwardens, &c. to present all recusants, &c. As to the communion table of stone, set up at Durham, it was set up by the dean, without his privity, but he did not think it a matter worth venturing a jar upon removing it.

“As to the questions (of Arminianism as after styled) he never meddled with them but once, when Dr. Baro, at Cambridge, being questioned by some of the heads, wrote a discourse to his [Dr. Neile’s] master, the lord Burghley, chancellor, to justify himself; which discourse he read, and finding him of opinion, that God did elect *propter prævisam fidem*, he wrote about a sheet, and maintained, that, *Qui destinavit finem, disponit de omnibus mediis ad finem conducentibus*, and that faith, &c. were *effectus*, not *causæ electionis*, &c.

“As to the pardons, in two of them he owns that he had a hand; the other two, viz. the Bishop of Chichester’s and Dr. Mainwaring’s, were never sent to him, nor did he know who got his majesty’s hand to them; but owns that he should have been consenting.

“As to standing at the *Gloria Patri*, &c. though there be no public constitution enjoining it, yet he held it a duty well becoming all Christians; and in some particular churches, as at Wells, it is by their local statutes required.

“* Anno 1631, he was again translated, viz. to the ARCHBISHOPRIC OF YORK, (*the only instance I have yet met with of one man’s passing through six Bishoprics,*) to which he was elected February 28, confirmed March 19, and inthronized by proxy April 16, 1632.

“Here he sat upwards of nine years, and had the good fortune to live in peaceable happy times, and to be taken hence just before the beginning of the times of rebellion and villainy.

“He departed this life in the mansion-house belonging to the Prebend of Stillington, within the close of the church of York, October 31, 1640: the time as remarkable as that of his birth, viz. on the eve of the feast of All-saints,’ before the beginning of that Parliament *which took away Bishops, the Common-Prayer, and Monarchy,*† and set forth a new confession of faith, a directory, with a correction of the XXXIX. Articles, and ended in an extirpation of monarchy, and a settlement by way of confusion.†

“He was buried in the chapel of All-saints,’ at the east-end of his own Cathedral, but without any monument.

* Registr. Ebor.

† Dissenters were then dominant: and ‘liberality,’ private judgment, and ‘freedom of conscience,’ were the order of the day. A lesson which should never be forgotten.—EDIT.

“I shall conclude my account of him with his character as delivered by Echard, who, I suppose, took it from Anthony Wood.

He by his merits had passed through all the degrees and orders of the Church of England, having been School-master,* Curate, Vicar, Parson, Chaplain, Master of the Savoy, Dean of Westminster, Clerk of the Closet to two Kings, Bishop of Rochester, Lichfield, Lincoln, Durham, and Winchester, and lastly Archbishop of York; in which he died but three days before the Parliament met, full of years, as he was full of honours; a faithful subject to his prince, an indulgent father to his clergy, a bountiful patron to his chaplains, and a true friend to all that relied upon him.”

* How perfectly absurd in Le Neve. The being a School-master is no degree nor order of the church.—EDIT.

X. WALTER CURLE.

SUCCEEDED A.D. 1632.—DIED A.D. 1650.

A NATIVE of Hatfield, Herts, and patronized by Lord Cecil. Fellow of Peter-House, Cambridge; Vicar of Plumsted, Kent, 1608 (Hasted. *History of Kent*, vol. 2, p. 43); Rector of Bemerton, Wilts, and Mildenhall, Suffolk; Prebendary of Lyme and Halstock in the Cathedral Church of Salisbury, which he held with the Bishopric of Rochester, but resigned when translated to Bath and Wells; Dean of Lichfield, 1621, according to Le Neve's *Fasti*, p. 128: though Willis says he was installed March 24, 1620, (*Cathedrals*, vol. 1, p. 400.) On the 29th December, 1628, he was elected Bishop of Rochester; (Willis says in 4627, *Cathedrals*, vol. 1, p. 400) confirmed September 5; consecrated at Croydon, the 7th of the same month. In 1629, he was translated to Bath and Wells, (Le Neve. *Fasti*, p. 251), and finally to Winchester, in 1632. He died at Soberton, Hants, in 1647, according to Walker's *Sufferings of the Clergy*, p. 76, or 1650, as Lloyd says, *Memoirs*, p. 597.

The following passage is from Walker, as above cited:—

“He was born at Hatfield, Herts; became Fellow of Peter-House, Cambridge; was presented to a parochial cure (which he discharged in all the duties of an excellent pastor) by the Lord Cecil; afterwards became Chaplain to his Majesty, Dean of Lichfield, and successively Bishop of Rochester, Wells, and Winchester. When the rebellion prevailed, he became a great sufferer for monarchy and episcopacy: was in the city of Winchester when it was besieged by the Parliament forces, and upon the surrender of that place retired to Soberton, in Hants, where he

died 1647.* He had a temporal estate, which was also put under sequestration: nor was he allowed to compound for it, because he would not take the covenant. He was a man of very great charity to the poor, and expended large sums in the repairs of churches. I think he hath only one sermon extant.

His noble palace at Bishop's Waltham was ruined by the wars, and is at this day level with the ground."

In Richardson's continuation of Bishop Godwin, the subjoined notices occur under the different Sees Bishop Curle filled:—

ROCHESTER.—“LXXX. Successit Gualterus Curle Ecclesiæ Lichfeldensis Decanus, consecratus septimo die Septembris, 1628 (*Registr. Abbot*, par. 2, f. 156), Inde ad Diœcesin Bathonio-Wellensem, et deinde ad Wintoniensem postea translatus,” p. 539.

BATH AND WELLS.—“LV. In defuncti locum successit Walterus Curle Episcopus Roffensis quarto Decembris, 1629 (*Registr. Abbot*, par 3, f. 6), et ab hac diœcesi ad Wintoniensem migravit, 1632: ubi de eo plura,” p. 392.

WINCHESTER.—“LXXI. Translato Ricardo [Neile] Gualterus Curle a Diœcesi Bathonio-Wellensi translatus, confirmatus est decimo sexto Novembris, 1632. Natus apud Hatfield in comitatu Hertford. Collegii D. Petri Cantabr. aliquando socius. Grassante bello civili partium Regiarum adjutor operam strenuam utilemque navavit in urbe Wintoniensi obsessus et oppugnatus; et cum Solennis Ligæ et Fæderis, (Anglicè, The Covenant) ut dicitur, juramentum sibi imperatum recusaret, non redivitibus solum ecclesiasticis, verum etiam patrimonio et hæreditatibus privatis exutus et spoliatus [Such were the *tender mercies* of the Dissenters of those days!] ad villam Subberton

* Rectius 1650.

in agro Hantoniensi recessit, ubi diem supremum obiit circiter, 1650," p. 242-3.

Milner adds:—"In the first year of his accession to this See, he set on foot many improvements respecting the Cathedral. Several nuisances and encroachments were removed; the south-end of the Cathedral had been so blocked up, that there was no way northward of going into the close, without going through the church itself: these obstructions he removed, and opened a passage where the houses had stood. The church doors were kept shut, except for service; and the inside of the venerable pile began to receive certain decorations and improvements, which were executed with the liberality, if not with the taste, of a Fox or a Wykeham. The Vicar-general ordered the same regulations for this Cathedral as had been introduced into that of Canterbury (Collier, pt. xi. p. 762), viz. new ornaments of plate and hangings were provided for the altar, which was placed in the altar situation, (*i. e.*) against the eastern screen; the same was also now railed in, and the prebendaries were obliged, by oath, to bow towards the altar at their going in or coming out of the choir. In addition to surplices, four copes were also provided, which were ordered to be used on all Sundays and holidays. (*Ibid.*) The use of pictures and images in churches was also countenanced, and the defacers of them were severely censured and punished. (See Collier, Rapin.) Finally, Bishop Curle was so rigorous in exacting a compliance with these or similar statutes, throughout his whole diocese, that he obliged all churchwardens to take an oath that they would denounce to him, or to his officers, such clergymen as were wanting in the observance of them."

Whilst the city of Winchester was besieged by the usurper Cromwell, Curle remained in the castle, and

being included in the capitulation, was permitted to retire unmolested. Being by the actual laws; now no more than a private clergyman, and his revenues, as well as his hereditary property, being sequestered, he had no other resource for his subsistence than the bounty of his friends, particularly of his sister, who had a house at Soberton, in Hampshire, where this loyal and upright Prelate died in 1650."

Portrait.—Granger thus notices this Bishop and his portrait:—"Gualterus Curle, episcopūs Wintoniensis, periscel. præsul; *T. Cecill, sc. h. sh.* Walter Curle, lord Almoner to Charles I., was a Prelate of eminent abilities, and of an exemplary character. (Consecrated 7th September, 1628. Translated from Bath and Wells, 16th. November, 1632). In 1628, he was prolocutor of the convocation, being at that time Dean of Lichfield. He was successively Bishop of Rochester, Bath and Wells, and Winchester. He expended large sums in acts of charity and munificence; repaired several churches; promoted the expensive work of the Polyglot Bible; and out of the small remains of his estate, relieved many a starving royalist. He died himself in narrow circumstances, having been a great sufferer by the civil war. Walker thinks that he has but one sermon extant.* Obit 1647.—*Biographical History of England*, vol. 2, p. 156.

In Hatfield church is the following inscription, as recorded by Chauncey, *History of Herts*, p. 313. This William Curle is probably the Bishop's father:—

Hic requiescit corpus Willimi Curle, Armigeri

* See his *Sufferings of the Clergy*.

tunc illustrissimæ reginæ Elizabethæ qui potentiss
Cur. Wardorum et Libaconum——[functus]
 est officio summâ fide et integritate: fælîx liberis
 et amicis, verâ fide christianâ beatam carnis sperans
 resurrectionem, placide obdormivit in somnio 16 die
 Aprilis, anno dom. 1617, et ætat. suæ 78.

There is but little doubt that Bishop Curle himself was buried in Soberton Church, Hants. A monument apparently that of a Bishop, and of that period is extant there, though the inscription is illegible. A female descendant of the Bishop, viz. Maria Lewis, who died at the age of 32, A. D. 1709, lies interred under a marble monument there. Bishop Curle is called, in the inscription, her '*proavus.*'

Bishop Curle was the last Protestant Bishop of this See before the subversion of Monarchy and Episcopacy, by the Dissenters of that day.

the first of the year
the second of the year
the third of the year
the fourth of the year
the fifth of the year
the sixth of the year
the seventh of the year
the eighth of the year
the ninth of the year
the tenth of the year
the eleventh of the year
the twelfth of the year
the thirteenth of the year
the fourteenth of the year
the fifteenth of the year
the sixteenth of the year
the seventeenth of the year
the eighteenth of the year
the nineteenth of the year
the twentieth of the year
the twenty-first of the year
the twenty-second of the year
the twenty-third of the year
the twenty-fourth of the year
the twenty-fifth of the year
the twenty-sixth of the year
the twenty-seventh of the year
the twenty-eighth of the year
the twenty-ninth of the year
the thirtieth of the year
the thirty-first of the year

Bishops of Winchester from the Restoration.

It had pleased the Almighty for his own wise reasons, to permit the calamities attendant on Religious Dissent and Civil Anarchy for many years to rest on this devoted Country: England, at length, satiated with the love of change, wearied with “heaping to herself teachers, after her own *Lusts*,” and with being “carried about” by every shifting “wind of doctrine,” and sick at heart with the baneful effects of Schism, now found herself again possessed of her former healthy condition in Church and State, again “endured sound doctrine,” and hailed with honest joy, the restoration of the Monarch to his Throne, and the Bishop to his Mitre.

In the present condition of the Country, similar as it is, to the period preceding the Usurpation, it would be an unpardonable remissness not to offer some remarks on the subject of Schism.

There is something in separation from the SINLESS communion of an established Epis-

copal and Apostolic Church, which, to “a God of peace,” and of order, and of unity, can, as we should infer from Scripture, hardly prove acceptable. It is “God that maketh men to be of one mind in a house.” *What* power is it then that induces them to “set up altar against altar?” I know not to what we can compare this unchristian feeling, now unhappily so prevalent in this country, but to a child lifting his hand against his parent, or the creature bidding defiance to the Creator. That blessed Unity which the incarnate God so loved and so earnestly and persuasively recommended to his followers, seems, alas! entirely lost sight of by the generality of professing Christians. A feverish restlessness of trying other communions—a “lust” of novelty—“itching ears”—a proud and satanic† impatience of controul, and a

† Be it ever remembered that SATAN was the first schismatic recorded in Holy Writ. CAIN was the next. Of Korah, and the Samaritans, and Uzziah, who is ignorant?

“despising of government,” we are constrained to think, however charitable we may wish to be, are the causes by which our great Enemy steels the heart of the Dissenter against the claims of the Church,—renders him regardless of the preservation of “the Unity of the Spirit,”—regardless of apostolic injunctions, and apostolic practice, — and prompts him to transfer his best hopes from the ark of salvation, and to place them on the fluctuating sea of human opinion, from which the Deity, in infinite compassion, had, by the mission of his Son—and the commission given to his Apostles and their lawful successors, deigned to rescue Man.

So much has the “march of mind” enabled us to improve upon the opinions of the inspired Apostles, that Schism, which was considered by them a damning sin,† has been

† See the 5th ch. of Galat. verses 19, 20, and 21. “Now the *works of the FLESH* are manifest, which are these; adultery, fornication, uncleanness, lasciviousness,

thought by Bishop Hoadly and others of the liberal school, as perfectly venial, if only followed up with sincerity—those liberal persons have at least the credit of introducing a new principle into logic, as well as into theology, viz. that the more heartily a sin is committed, the less sinful it is. But even on this wise discovery, we, of the succeeding age, have *improved*, thus adopting the converse of Horace's 'Ætas parentum peior avis tulit nos *nequiores*; for Schism is now, (though still in conformity to old fashioned usage deprecated in our Liturgy,) a sin not known at all. It is quite obsolete. It is as the Lawyers say, expunged from the statute-book: for Dissenters, to whose ingenuity at sophistry, I would give ample credit, are in the habit of saying they are not in a state of schism

idolatry, witchcraft, hatred, *variance*, emulations, wrath, *strife*, seditions [the word is *διχοτασσαι*, in the original, and should have been translated DIVISIONS] heresies, &c. of the which I tell you before, as I have also in time past, that **THEY** who do such things, shall not inherit the Kingdom of God!"

from, or opposition to, the Church:—that they merely wish to extend the Gospel in a more efficient way—to be assistants in this most laudable object (how truly kind!) and that thus being in fact our coadjutors, they consider themselves in a state of unity with us. Now to say nothing of this officious, unasked for, and rebellious kind of assistance—an assistance not only unauthorized by God, but *forbidden*, since a commission given to one set of persons virtually inhibits all others from the exercise of the object of it. To infer, therefore, because they disseminate discordant opinions, they promote Christian unity, is a most extraordinary kind of logic indeed, and a singular mode of displaying affection for the Gospel, or the genius or judgment of the parties so co-operating.

Although we have seen the awful visitations annexed to the crying sin of apostacy from, and rebellion against the SINLESS communion of the Church, as of old, in the instance of Korah, and his company, so in recent history

during the usurpation of Cromwell: yet we still continue in this “carnal” sin deaf to the examples recorded “for our admonition,” and heedless of all that fetters the exercise of our beloved ‘private judgment.’ At this present moment it is fearful to remark, that there is no country on the face of the earth where Schism has so widely unfurled its baneful standard as in England. In the metropolis, according to a late estimate, the Conventicles together, nearly equal the number of Churches and Chapels of the Establishment! Not a village that we travel through is without its Meeting-House, for the edification either of the Independent or the Socinian—the Methodist or the Anabaptist, while not only the Army, the Navy, and the Court, but even very many of the CLERGY are infected with the principles of that spurious liberality,*—that ‘*evangelical*’

* From a careless adoption of popular phrases much harm has been done to the cause and claims of the Church. It is on this ground I object to the indiscriminate and unqualified use of the word ‘Protestant’ as contradistinguished from Roman Catholic. The word Protestant in

bias which is in fact but disguised Schism. The boasted 'march of intellect,' bids fair again to overthrow the Church, again to dissolve all unity among those that ought to be "members one of another in the mystical body of Christ, which is the Church," while institutions that openly profess to inculcate *human* learning, to *exclude* religion,* and to

modern parlance, implies a fusion of all religious principle. It seems to comprehend *even Unitarians* and every religionist, known in this Country, except the Roman-Catholic and Jew. Now I do not admire this mode of *blending*: this mixing up of the professors of all sorts of heresies and errors with ourselves. Far better is it, to add, (that I may speak logically,) the *Differentia* to the *Genus*—and when designating ourselves, to use the words '*Episcopal* Protestants,' for all other Protestants however good their creeds, or however amiable the individuals in themselves, (all which considerations are beside the question,) are in fact Religionists *out of the Pale of the Church*. In England there can be but two Churches: the Roman Catholic and our own: the choice therefore lies between one or the other of them, and none at all.

* I allude without hesitation or concealment to the Institution ridiculously termed 'The London *University*.'


amalgamate the professors of every creed, threaten the total extinction of Christianity. *That* 'pillar'—*that* 'ground of truth'—*that* sacred 'Candlestick,' as St. John the Divine terms it, that contains the blessed light of the Gospel, and upholds and displays it to the world pure as the Shekinah,—bright as 'the day-spring from on high,'—THE CHURCH, thus weakened,—thus undermined by the diffusion of Schism, cannot but fall, and in its fall must again draw with it in the same indiscriminate ruin, the CIVIL CONSTITUTION. ONCE has fanatical delusion—ONCE has the being 'wise above what is written'—ONCE has the plausible, but unscriptural plea of 'worshipping God in our own way,' that is, after the dictates of an over scrupulous or fantastical conscience,—ONCE have the powers of religious dissent deluged our country with blood; uplifted the hand of brother against brother, and of son against father, and trampling on the sacred prerogative of

Kings, placed an upstart demagogue and usurper on the throne, while it substituted fanaticism and private judgment for a Heaven-derived Episcopacy.

This is not declamation. This is History. Heaven grant that similar effects may not flow from similar causes! We regard with a jealous eye, and not without reason dread the increasing influence in the State, and the sturdy claims and *demands* of the Professors of the Roman-Catholic Religion; yet we seem totally to forget that there are others whose errors should be exposed—whose encroaching spirit should be checked—whose numbers should be diminished—and who are not the less dangerous because more quiet; nor the less to be feared because many of their principles *seem* to be nearer allied to, and more in unison with our own. The great target against which the clerical bowmen are ever ready to direct their arrows is *Roman-Catholicism*. This is,


quoàd hoc, as it should be. But, would that they could be induced *also* to direct the weapons of their spiritual warfare against *Schismatics* ! How few raise their voice against the torrent of dissent that deluges the Country ! How few point out to their flocks the nature of the sin of Schism, and warn them to take heed lest they are "carried away by its dissimulation."—Modern theology seems to consist in an abhorrence of Poperiy, and a removal from, and abjuration, as far as possible, of all the tenets of the Church of Rome, while we forget that we ourselves are a branch of that Church: and that without her medium we should possess no claims whatever to Apostolic origin, and consequently no claims to the covenanted and promised presence of CHRIST.* Undisciplined Anti-Catholicism

* 'Lo ! I am with *you* always to the end of the world.' [CHRIST'S words to the eleven Apostles.]—and "whosoever's sins YE remit, they are remitted," &c.

is next of kin to Schism. The happy medium at which I would wish to see Churchmen arrive is—a position equally remote from the errors which Roman-Catholicism has superadded to the pristine constitution and doctrine of the Church, and the dividing spirit engendered by Dissenters of all sorts.  Our ardour against Roman-Catholicism absorbs all fear of Dissenters. Now the Dissenters are, if possible, more to be feared than Roman-Catholics, for the very reason that they are less feared. The Roman-Catholic is the “*open* enemy that seeks to do us dishonour.” The Dissenter insidiously terms himself our “friend,” “our own familiar friend:” “who,” as he calls it, “walks with us in the House of God as a friend,” at the very moment that he is “divided against that House.”

But the Dissenters are no less ambitious, no less encroaching than the Roman-Catholic. The Marriage Bill of “those who deny the

LORD that bought them," has been read a third time and passed!! Let this be a warning! This is only a prelude to farther claims! For the principle on which this concession was made will be the principle also of future operation:—and that principle—that fatal principle—is what is ignorantly and absurdly called ‘liberality.’ This is the “precious balm,” that must, I fear, ultimately “break our heads.” (Psalm 141, verse 6,) This is the watch-word and rallying point of all the discontented spirits. This is the basis on which the encroaching system is erected. By this, if not seasonably checked, the doors will be thrown open to universal religious liberty, and soon, very soon, all will become religious, if not civil democracy and confusion. For it is not *one* concession that would satisfy them. “*Crescit indulgens dirus hydrops.*” Having obtained one demand through their abettors in Parliament,—having once tasted the fruits of their im-

portunity,—they will long for more,—the way will be sloped to further claims,—until all those tests—those land-marks by which alone liberty of conscience, in the proper and legitimate sense of the words, can be permanently secured, will be thrown down. Let Churchmen look to it in time. “Geba and Ammon, and Amalech, are confederate against us;” and, unless we argue against the known principles of nature, we shall find, to our cost, that concession after concession, will doubtless encourage and increase the overweening hope, to which Dissenters have confidently presumed to give utterance,—‘That they will ’ere long be able to take to themselves the Houses [Churches]* of God in possession.” Liberty of Conscience is indeed a glorious liberty. WE HAVE IT.—Let us NOT LOSE IT.  The most effectual mode of preserving both civil and religious

* Of course the *Tithes* would follow,

liberty is to grant no more liberty of either kind to others. Wise are they, who possessing the staff, keep it in their own hands! Dissenters and Roman-Catholics already possess quite enough liberty for every *good* purpose. To extend their present liberty, would be, to risk the existence of that freedom of Conscience we ourselves at present enjoy. Once repeal the obnoxious Acts that now keep them in order, and you will find them intriguing for Borough interest and acquiring political† influence, that must eventually prove highly detrimental to the established

† A heavier blow was never meditated against the Church, even in this liberalizing and enlightened age, than the idea of bestowing the elective franchise on certain great manufacturing towns, where, as is usual in such places, the preponderating influence is vested in Dissenters of different sorts, who, if they continue, as they hitherto have *cleverly* managed it, to *unite* their forces, will prove more than a match for the friends of the Church.—As a confirmation of this opinion, we need only look to their preponderating influence in Vestry questions when they oppose Churchmen.

order of things in Church and State:—for as to *spiritual* influence, *that*, their Ministers already possess over their deluded flocks in its utmost extent. It is perhaps scarcely known by any, but by those whose situation in life has thrown them amongst dissenters, in how absolute a mental thralldom the Ministers of the Conventicle hold their votaries—a thralldom fully as despotic, and which may eventually prove fully as dangerous, as that exercised by the Popish Priest.

For the sake of those who have never sufficiently considered the *vital* importance of CHURCH UNITY, I shall now bring into one point of view a few Scriptural Images descriptive of Unity, and some forcible Texts inculcating that great Christian duty.

The most pleasing, the most endearing characteristic of Christianity, is Unity: because Unity is Love. Would that the

Patriarch's admonition to his sons,—“ See that ye fall not out by the way,” were present to the minds of all Dissenters! If Unity be Love, the violation of Church Communion, where sinfulness in the terms of that communion cannot be alleged as the ground of such violation, becomes a contempt of Divine authority.

Let us observe how Unity is ever dwelled on in Scripture:—The Bridegroom CHRIST calls his Spouse the Church, ‘a Dove,’ because the Dove has but *one* mate (Song of Sol. ch. ii. v. 14). The seamless coat of CHRIST was not to be divided. Samuel's garment was divided to signify the division of the tribes. CHRIST's coat was not divided, to signify that unity should be preserved among his followers. The Paschal lamb was to be eaten in *one* house. The ark of Noah was the *one* place of safety. So the Church is the *one* ship, that bears us triumphant over the billows of life to “the haven where

we would be." The Old Jerusalem was a pattern of the New. There was *one* temple—one altar; all the rest of the world were *without*. "The branch separated from the Vine withers, and its end is—to be burned."—The Church is the fold of CHRIST's sheep, placed under the direction of appointed shepherds. If from those appointed shepherds the sheep stray, there is every reason to expect that "danger may befall them by the way."

But not to dwell on rhetorical figures, however apt their allusion, let us pass on to the direct injunctions of Him who "spake as never man spake," and those of his inspired Apostles: and see how far those injunctions countenance those who forsake the *sinless* communion of the Established Church.

In the 10th chapter of St. John, the 30th verse, CHRIST declares, "I and the Father are one;" and in the 17th chapter

and 11th verse, He prayed thus:—"Holy Father, keep through thine own name those whom thou hast given me, that *they* may be *one*, as *WE* are." His wishes, therefore, as to Unity can not be mistaken.

Peace was the parting Legacy of the mild Saviour of the world to his Church. See John, chapter xiv. verse 27. "Peace I leave with you, my peace I give unto you."

"Abide in me," says CHRIST (John, ch. xv. v. 4th and 6th), and, "If a man abide not in me, he is cast forth as a branch." Now, there can be no visible way of abiding in CHRIST, but by abiding with the Church, with which, we know from his own promise, he is present:—"Lo, I am with you even to the end of the world."

St. Paul to the Ephesians, chapter iv. verse 4th and 5th declares, "There is *one* body, *one* spirit, *one* baptism."

In the 1st Epistle to the Corinthians, chapter i. verse 10, the same Apostle says,

“I beseech you by the name of the LORD JESUS CHRIST, that ye all speak the same thing, and that there be no divisions (Gr. SCHISMS) among you.”


In the Epistle to the Ephesians, chapter iv. verse 2, he exhorts the Christians to “endeavour earnestly (for such is the force of the Greek participle) to keep the *unity* of the Spirit; and in the Epistle to the Romans, chapter xvi. verse 17, he says, “mark them which cause divisions.”

While Jude speaks plainly of those who are likely to “perish in the gainsaying of Core” [Korah].

The early Christians, as we read in Acts, ch. iv. v. 32, were as yet untainted with a disunited spirit. “The multitude of them that believed were of *one* heart and of *one* soul.” So, when the Holy Ghost descended, the Christians of that age “were all with *one* accord in *one* place.”

“Blest age! but ah! how different from our own!”

There is one argument more, which to a reflecting mind must prove *instar omnium*, and I heartily trust it may bring conviction home.

In the 20th and 21st verses of the 10th chapter of John, our LORD, by the inference he draws, actually puts the proof of his mission and the testimony of his religion on the *unity* of his disciples, viz.:—"Neither pray I for these alone [*i. e.* the Apostles and their successors], but for them also which shall believe in me through their word; that they *all* may be *one*; as thou, Father, art in me, and I in thee, that they also may be one in us: *that the world may believe that Thou hast sent me.*"—Here we are especially to notice the importance of the word 'that' in the last portion of the sentence, where it is an illative or inferential particle, and  puts the truth of His mission and the testimony of His religion, on the UNITY OF HIS DISCIPLES!

How great, then, must be the offence of exposing His religion to the contempt and disbelief of the world, by making divisions in his Church!

Vain is it to talk of our 'Faith'—vain is it to buoy ourselves up with 'Hope;' for what avails 'Faith,' what avails 'Hope,' when we abandon the 'greatest of the three' Christian graces—CHARITY?

The first thing I noticed when I stepped out of the train in New York City was a sense of overwhelming energy and opportunity. The city was a vibrant mix of cultures and ideas, and it felt like I had just stepped into a new world. The skyscrapers reaching towards the sky were a testament to human ingenuity and ambition.

As I explored the city, I was struck by the diversity of the people. From the busy streets of Manhattan to the quiet corners of the Bronx, I saw a wide range of backgrounds and experiences. This diversity was not just a visual spectacle but a source of strength and inspiration.

In the early days, I found myself feeling a bit lost in the vastness of the city. The constant noise and the rush of traffic were both exhilarating and overwhelming. But as I began to understand the rhythms and nuances of the city, a sense of belonging began to take root.

One of the things I loved most about New York was the sense of possibility. No matter how big your dreams, there seemed to be a way to make them a reality. The city was a place where hard work and determination could truly pay off.

As the years went by, I grew to love every aspect of the city. From the beautiful Central Park to the historic brownstones, each neighborhood had its own unique charm. The city was a living, breathing organism that constantly evolved and thrived.

Looking back on my time in New York, I realize how much it shaped me. The city taught me resilience, adaptability, and the importance of community. It was a place that challenged me to be my best self and to never give up on my dreams.

New York City is not just a place; it's a way of life. It's a place where you can find everything you need to succeed and thrive. It's a place that will always hold a special place in my heart.

XI. BRIAN DUPPA.

SUCCEEDED A.D. 1660.—DIED A.D. 1662.

THE SEE HAD BEEN VACANT TEN YEARS.

BRIAN Duppa, the eleventh Bishop of Winchester from the Reformation, as finally established in 1559, the first year of the reign of Queen Elizabeth, and the first Bishop from the restoration of monarchy and episcopacy in this kingdom, was born at Lewisham, Kent, as he himself states in his will, (though his Epitaph, and many writers on its authority, say Greenwich,) in 1588; being son of the Rev. Geoffrey Duppa, Vicar of Lewisham, by the daughter of the Rev. John Bungay, L.L.D., Prebendary of Canterbury, by a neice of Parker, Archbishop of Canterbury. Masters, in his History of Christ's College, Cambridge, describes this Dr. Bungay as Prebendary of the 4th stall in Canterbury Cathedral, in 1567, and Vicar of Lewisham, in 1568. He adds, "it is uncertain whether the Bishop's father had the vicarage in his own right before the death of Dr. Bungay; and there is reason to suspect from the silence of the registers of the Diocese of Rochester, that he never was possessed of *Greenwich*, so that if he resided and officiated there at all, it must have been as Curate." Vol. 2, p. 255.

In Bliss's Wood's *Athenæ Oxonienses*, vol. 3, p. 541, the following memoir occurs:—

"Brian Duppa, or De Uphough, was born at Greenwich, [read Lewisham] in Kent, March 10, 1588; educated in grammar learning, in the condition of a King's scholar, in the College School at Westminster; while Dr. Lancelot Andrews [afterwards eighth Protestant Bishop of Winchester] was dean of that church, of whom he learned Hebrew." From

thence he was elected student of Christ-Church, Oxford, in May 1605, and thence to be fellow of All Souls' College, in 1612: being then A.B. Afterwards, proceeding in that faculty, he took holy orders, travelled beyond the seas, and in 1619, he was unanimously elected one of the proctors of the University. In 1625 he took the degrees in divinity; being then chaplain to the prince Palatine; and in the year after he was made dean of Christ-Church.

“In the *History of the troubles and tryal of Archbishop Laul*, p. 366, this Dr. Duppa is said to have been chaplain to the Earl of Dorset, and that he was, by the endeavours of the said Earl, made to the Duke of Buckingham, preferred to be dean of Christ-Church, in the place of Dr. Corbet, promoted to the See of Oxon, A.D. 1629.

“In 1632 and 33, he executed the office of vice-chancellor to the University, with great moderation and prudence; and in June, 1634, was made chancellor of the Church of Salisbury, in the place of Dr. Francis Dee, promoted to the See of Peterborough. Soon after he was made tutor to Prince Charles (afterwards King Charles II.), which proved his future happiness, being then accounted by all a most excellent man.

“On May 19, 1638, he was presented to the rich rectory of Petworth, Sussex; and being elected to the SEE OF CHICHESTER, upon the translation of Dr. Richard Montague to Norwich, had restitution made (*Pat. 14, Car. I. p. 19*) to him of the temporalities of that See, on the 12th of June the same year; which church of Petworth he kept, I presume, for some time in commendam with his See.

“In 1641 he was translated to SALISBURY,* in

* See his life in Cassau's *Lives of the Bishops of Salisbury*, Pt. II.

the place of Dr. John Davenant, who died April 20, the same year. But soon after, episcopacy being silenced by the long Parliament, (*which the Presbyterians called the BLESSED Parliament!*) when a prevalent party therein turned the nation topsy turvy, he retired to Oxford for a time to wait on his majesty and the prince, and left not the former until his last days.

“After his majesty was beheaded, this, our worthy author and Bishop retired to Richmond, in Surry, where, spending most of his time in great devotion and solitude until the happy restoration of King Charles II. in 1660, he was then translated to WINCHESTER, on the 24th of September of the same year, to the great joy and comfort of many lords and gentlemen, as well as the reverend clergy, who all had a deep sense and memory of his prudence and piety: owing them a lasting tribute, not only for his great example of virtue and godliness, but for those excellent seeds and principles so happily laid in the youth of the then sovereign lord the King.

“About that time he was made lord Almoner, and began that conspicuous monument of his charity, an alms-house, at the said place of Richmond.”

Character by Wood.—“He was a man of excellent parts, and every way qualified for his function, especially as to the comeliness of his person and gracefulness of his deportment, which rendered him worthy the service of a court, and every way fit to stand before princes. He was beloved of King Charles I. of happy memory, who made use of his pious conversation during his imprisonment in the Isle of Wight, and so much respected by his son, King Charles II., that when this worthy Prelate lay on his death-bed at Richmond, he craved his blessing on his bended knees, by his bed-side.”

WORKS.—“He hath written and published:—

1. Several Sermons, as (1) *The Soul's Soliloquy and Conference with Conscience, &c. preached before the King at Newport, in the Isle of Wight, October 25, 1648: being the monthly fast during the treaty there; on Psalm xlii. v. 5.* London, 1648, 4to. [Bodl. C. 1, 3, Linc.] (2) *Angels rejoicing for Sinners repenting; on Luke ch. xv. v. 10.* London, 1648, 4to. [Bodl. B. 3, 2. Linc.] &c.

2. *A guide for the Penitent; or, a model drawn up for the help of a devout soul wounded with sin.* London, 1660.

3. *Holy Rules and Helps to devotion, both in Prayer and Practice*, [translated into French by J. R. and printed at Berlin, 1696, 12mo. RAWLINSON] in 2 parts. Lond. 1674, 12mo. with the author's picture before them [engraved by R. White]: which book was published by B. Parry, of Christ-Church College. It is said by some, particularly the bookseller that printed *The Church History of Scotland*, penned by Dr. John Spotswood, Archbishop of St. Andrews, and printed at London, 1654, fol. &c. that he (Dr. Duppa) did write the *life* of the said Archbishop, which stands, and is put before the said history. But the reader is to know, that the person who wrote the preface to the said history, saith, that the said life was penned by a reverend person of that nation, meaning Scotland. [Had the author of the life been a Scot, he must probably have known that Archbishop Spotswood has two things in print, besides his *history*, not known by that author. BAKER.] So that if it be true which he delivers, Duppa, an Englishman, cannot be the author; yet quare?

[Wood has omitted among Duppa's *Publications* his *Johnsonius Virbius*: a collection of poems on the death of Ben Jonson. Printed at London whilst Duppa was Bishop of Chichester. See a letter from

Howell to him on that subject in the *Collection of Letters*, by that author. London, 1688, pt. i. p. 251].

“He surrendered up his pious soul to the great God that first gave it, on the 26th of March, 1662, having the day before been visited by his majesty out of his wonted piety and goodness.”

Further Character by the same.—“He died as he lived, honoured and beloved by all that knew him; a person of so clear and eminent candour, that he left not the least spot upon his life or function: maugre the busy sedition of those brethren who, then, as before, blacked the very surplice, and made the liturgy profane.”

“He had,” continues Wood, “a more than ordinary affection to live at Richmond, where he privately resided several years, in the late broken times, as I have before told you, but, especially, because it was the place where first he conveyed the principles into the prince. Afterwards his body being conveyed to York-house, in the Strand, where it lay in state for some time, was decently conveyed thence, April 24, to the Abbey Church of St. Peter, at Westminster, where it was buried on the north side of the chapel of St. Edward the Confessor.

“At which time, Dr. Henry King, Bishop of Chichester, a most admirable and florid preacher in his younger days, preached a sermon, to the great content of the auditory, containing many eulogiums of the defunct, which, as also his monuments of piety and charity, I shall, for brevity’s sake, now pass by.

“Soon after was a fair monument, mostly of white marble, fastened to the wall over his grave, with an inscription thereon.

“In the church-register of Lewisham, in Kent, I find one Brian, son of Jeffrey Duppa, to be baptized there, 18th March 1580, having been born in the vicarage-house of that place. Which Jeffrey Duppa, who was Vicar, I take to be father of Dr.

Duppa, and Brian to be his elder brother, deceased.' This is a mistake in Wood. Brian was not the elder brother of the Bishop, but the Bishop himself. His epitaph harmonizes with the date above given: "qui natus anno domini 1588," &c.

Epitaph from Dart's *History of Westminster*, p. 10:—

M. S.

Mortalitatis exuvias
 hic deposuit Vir immortalis
 Memoriam sacratus, BRIANUS
 DUPPA: qui Grenovici natus,
 Anno Dñi, 1588, exeunte nempe die
 Martii 10mo. Scholæ Regiæ *Westmonasteriensis*, primulum (ubi a *Lanceloto Andrews*, tum Decano, Hebraice didicit) mox *Ædis Christi* apud *Oxonienses* Alumnus; *Magister Artium* in Collegium *Omnium Animarum* cooptatus, dein S. S. *Theologiæ Doctor et Capellanus Pallatinus* factus, *Ædi Christi* postliminio redditus est, cui præfuit *Decanus* per decennium, At virum tandem sublimiores expectabant curæ, majora desiderabant munia; admotus augustissimæ spei *Principi Tutor*, exinde triplici infulâ ornatus, totidem ipse exornavit ecclesias, *Cicestrensem, Sarisburiensem et demum, reduce CAROLO, Wintoniensem*, quo nomine et *Aurata Periscelidis Antistes* audiit LXXIV. *Ætatis* annum ingressus, Anno Dñi 1662, jam ineunte nimirum *Martii die 26 Richmondia*, ubi erudiendo *Principi*

operam antea navaverat, ubi calamitatis Temporibus bene latuerat, ubi et *Hospitium* insigne ex voto extruxerat, inter ipsos pene *Pupilli*, *Regis* amplexus, piam Animam efflavit.

Stow also records his being buried in the chapel of St. Edward the Confessor, in Westminster Abbey, vol. 2, p. 592, col. 1. See also p. 594, col. 1.

Willis records that he was "all his life and at his death a most munificent benefactor to Christ-Church Cathedral and the College.—*Cathedrals*, vol. 2, p. 441.

Will.—His will was made Feb. 4, 1661. Proved May 16, 1662.

Synopsis of Dates connected with this Prelate.

Born at Lewisham, 1588

Elected Student of Christ Church, Oxford, 1605.

Elected Fellow of All Souls', 1612, being then A.B.

Proctor of the University, 1619.

B. and D.D. 1625.

Dean of Christ Church, 1626. Le Neve, in his *Fasti*, says 1629, rectius.

Vice-Chancellor of Oxford, 1632 and 3.

Chancellor of Salisbury, 1634.

Rector of Petworth, Sussex, 1638.

BISHOP OF CHICHESTER, 1638.

———— SALISBURY, 1641.

———— WINCHESTER, 1660.

Died 1662, at Richmond, aged 74. Buried in Westminster-Abbey.

Richardson, in his continuation of Bishop Godwin's Catalogue, has recorded this excellent Prelate in the following words, under his three Sees:—

CHICHESTER: P. 515. "L. Brianus Duppa, S.T.P. ædis Christi Oxoniæ Decanus, consecratus ritibus inauguratus est 17 Junii 1638: ad Diœcesin Sarisburiensem translatus 1641, et inde ad Wintoniensem 1660. Ubi de eo plura."

SALISBURY: P. 358. "XLVI. Utcunque per tumultus civiles Episcopalis autoritas pene extincta jaceret, ne tamen ordo ipse et successio intercideret cavit usque Rex pius, et proinde à diœcesi Cicestrensi ad hanc Sarisburiensem transferri voluit Brianum Duppa, A.D. 1641: Qui titulo quidem illo, sed sterili et indotato, ad usque Carolum restauratum gaudebat, tum verò ad Wintoniensem illico translatus."

WINCHESTER: P. 243. "LXXII. Brianus Duppa Episcopus Sarisburiensis ad sedem Wintoniensem, quæ usque Carolum restauratum vacaverat, evocatur senex jam septuagenarius. Natus apud Lewisham in agro Cantiano, scholæ Westmonasteriensis alumnus, ad ædem Christi Oxon. inde ad Collegium Omnium Animarum Socius ascitus migravit. In regionibus exteris aliquamdiu commoratus, et Hispaniâ Galliâque peragrâtâ, cum in patriam rediisset ea apud Regem gratia valebat, ut ab eo Walliæ Principi et Glocestriæ Duci præceptor constitutus, ad Ædis Christi Decanatum, inde successive ad diocœs. Cicestrensem et Sarisburiensem promoveretur. Vir pietate et eruditione clarus post infandam Regis optimi cædem cui merito erat percarus, ad Richmondiam in agro Surriensi secessit, et ibi per otium haud ignobile fœliciora expectans tempora delituit. Fortunarum vicissitudine fœliciori gaudebat a Carolo restaurato, in Episcopum Wintoniensem confirmatus Octobris quarto 1660, (*Regist. Juxon. f. 163.*) Per biennium illud quod solum vitæ supererat, multa in usus publicos erogabat, plura insuper meditabatur; in Richmondia Ptochotrophium erexit, et in dotationem

perpetuam libras mille et quingentas legavit, ducentas in subsidium Ptoctrophii in Pembridge comitatu Hertford, [qu. Hereford?] et (ut cæteras omittam dotationes privatas) Ecclesiæ Sarisburiensi quingentas, Wintoniensi ducentas, Ecclesiæ D. Pauli Lond. trecentas, et Cicestrensi ducentas.

“Obiit Richmondia 26 Martii, 1662, et in Ecclesiæ Westmonasteriensi sepultus jacet, ubi illius memoriæ sacrum extat marmor honorarium.”

There is a Life of Duppa in Salmon's *Lives of the English Bishops from the Restoration to the Revolution*. London, 8vo. 1733, at p. 338. But every circumstance that writer records is already embodied above, excepting that he adds, that his Bishopric brought him in great fines; and that he was so beneficent to Christ-Church as to be entitled to be called a founder. He also defends him from the detraction of Bishop Burnet, who had thus given his

Character:—“Duppa had been the King's Tutor, though no way fit for that post; but he was a meek and humble man, and much loved for the sweetness of his temper: and would have been more esteemed if he had died before the Restoration; for he made not that use of the great wealth that flowed in upon him that was expected.”

This observation is certainly unkind and unjust, considering he held the Bishopric but two years, and that he performed several public and private charities; left legacies to All Souls' College, to the Cathedrals of Chichester, Salisbury, and Winchester; founded an alms-house, which he endowed with £1500., gave £200. towards the relief of Pembridge alms-house, and £300. to St. Paul's: besides benefactions to Christ-Church, Oxford.

XII. GEORGE MORLEY.

SUCCEEDED A.D. 1662.—DIED A.D. 1684.

THE following sketch is from Wood's *Athenæ Oxonienses*, by Bliss, vol. 4, p. 149.

“George Morley, son of Francis Morley, esq. by Sarah Denham his wife, sister to Sir John Denham, one of the baron's of his majesty's exchequer, was born in Cheapside, in the city of London, February 27, 1597. He lost his father when he was six years of age, his mother when twelve, together with that little patrimony that he was born to, by his father being engaged in other men's debts. At fourteen years of age, or thereabouts, he was elected one of the King's scholars of the College, at Westminster; and in the beginning of the year 1615, he became student of Christ-Church, under the tuition of Mr. John Wall, where, with very great industry, running through all the classes of logic and philosophy, he took the degrees in arts. After he had continued in that royal foundation seven years in the degree of Master of Arts, he was invited by Robert, Earl of Carnarvon, and his lady, to be chaplain in their house, where he lived until he was forty-three years of age, without having or seeking any preferment in the church. After this he was preferred to the rectory of Hartfield, in Sussex, which being a sinecure, he exchanged with Dr. Richard Stuart, then clerk of the closet to his majesty, for the Parsonage of Mildenhall, near Marlborough, Co. Wilts.

“But before he had that charge, he had a Prebendship of Christ-Church bestowed on him by the King, (to whom he was chaplain in ordinary,) anno 1641, which was the only preferment he ever desired, and of which he gave the first year's profit

to the King, towards the charge of his wars, which were then commenced against him by a prevalent party of Presbyterians in the long Parliament. At the beginning of which he preached one of the first solemn sermons before the Commons, but so little to their gust and liking, that they commanded all the rest of the sermons, but not his, to be printed: Yet after this, being then Doctor of Divinity, he was nominated one of the assembly of divines by both houses, as Dr. Prideaux, Bishop of Worcester, Dr. H. Hammond, &c. were, but neither he, or either of them, appeared among them. As for his part he always remained with his majesty, and did him what service he could as long as the war continued.

“After which he was employed by his majesty, then a prisoner at Hampton court, to engage the University of Oxford not to submit to the illegal visitation that had been began, but for the present intermitted, because of the violent proceedings of the army. Which affair he managed with such success, that the Convocation soon passed an act for that purpose, but with one dissenting voice only, though they were then under the power of the enemy, that is, the parliament forces.

“After this, he was chosen by the members of the University, with some other assistants named by himself, to negotiate the making good of their articles, which were framed at the surrender of the garrison of Oxford to the said forces; which he did to that degree, as to gain time for the getting in of their rents, and to dispose of themselves, I mean as many of them as were resolved not to submit to their new masters. Soon after, he was one of the first that was deprived of all that he had in Oxford, or elsewhere, for not submitting to them, though he was offered by one of the grandees of the House of Commons to keep all that he had, without being put to say, or do, or subscribe, any thing against

his conscience, if he would but then give his word only, that he would not actually appear against them or their proceedings.* See *Hist. and Antiq. Univ. Oxon.* lib. 1, 391, a. 6, 393, a. 394, a. 395, a. 396. a. &c.

“After this he was one of the divines that was sent for by the King to assist at the treaty in the Isle of Wight, which proving ineffectual, he resolved (having first assisted the gallant Arthur, Lord Capell, as his Confessor, before his execution, in the beginning of March, 1648,) to quit his country and find out the young King, and never to return until he and the crown and the church were restored.† With this resolution he left England in the 51st year of his age, and found him at the Hague, where he was graciously received by him.

“From thence he went with him, first into France, and thence to the Scotch treaty, at Breda, and there preached the last sermon that the King heard before he went into Scotland: whither, being not suffered to carry any of his own divines with him, he, the said Dr. Morley, went thereupon to the Hague, and after some short stay there, he went with his dearest friend Dr. John Earles‡ to live at Antwerp, where they continued together in the house of Sir Charles Coterel, master of the ceremonies, for the space of one year or thereabouts. At which time Sir Charles being called thence to be steward

* Specious as this was, he rejected it, detesting even the appearance of a rebel. He was then dispossessed by force, and turned also out of his living of Mildenhall. He was then threatened with being taken into custody for not submitting to the reformers; and was at length imprisoned for a time.

† In 1648, he was deprived of his preferments by the then prevailing power.—EDIT.

‡ See his life in Cassan's *Lives of the Bishops of Salisbury*, pt. 2.—EDIT.

to the Queen of Bohemia, and Dr. Earles to attend on his highness James, Duke of York, then in France, Dr. Morley continued still in Antwerp with the lady Frances Hyde (her husband, Sir Edward Hyde, being then ambassador for the King in Spain), and all the time he was there, which was about three or four years, he read the service of the Church of England twice every day, catechized one a week, and administered the communion once a month to all the English in the town who would come to it: as he did afterwards at Breda for four years together in the same family. But, betwixt his going from Antwerp and his coming to Breda, he was invited by the Queen of Bohemia to the Hague, to be her chaplain; and he thereupon knowing her condition to be necessitous, thought himself so much the rather obliged both in conscience towards God and in duty to the royal family (for she was sister to King Charles I.) to wait on her, and accordingly he did, and readily officiated both in her family and in the English church there, about two years and a half, without expecting or receiving any salary or gratuity at all for so doing. There, as in all other places, where he lived, especially at Breda, he was blest with a retirement full of satisfaction to himself, and with many opportunities of doing much good to others also. For, besides the constant reading of the prayers of the church, his catechizing of young persons, his administering the holy sacraments, and his devoutest supplications for the King and the church in private, he visited the sick, and buried the dead, and relieved many whom their loyalty had impoverished.

“His learned acquaintance abroad, were Andrew Rivet, Daniel Heinsius, and Claude Salmasius, then abiding at Leyden. The King sent our author, Morley, to give thanks in his name for the apology he had published for his martyred father, but not

with a purse of gold as John Milton, "the impudent liar,"* reported. But his acquaintance was more intimate with the famous Samuel Bochart, to whom he wrote a Latin letter from Paris, declaring his reasons for not coming to the French Congregation. To which Mr. Bochart printed an answer in the year following. (*Sam. Bocharti Epist. quâ respondetur ad tres questiones: - De Presbyteratu and Episcopatu, &c.* Par. 1650, 12mo.) And as he was zealous for the church, so he was also for his royal master; witness the large epistle he wrote in Latin to Triglandius, to vindicate his master from the false aspersion of Popery. For his friends at home (of whom he never lost any but by death only) were eminent both for parts and quality:—the chiefest of which were Lucius, Lord Falkland, and Sir Francis Wenman, of Oxfordshire, both long since dead, and Edward, Earl of Clarendon, who died long after them. Among the clergy were Dr. Robert Payne, Dr. H. Hammond, and Dr. Robert Sanderson, (late Bishop of Lincoln,) who were all canons of Christ-Church at the same time with him. To these may be added many more, as Mr. Mr. W. Chillingworth, Dr. Gilbert Sheldon, Archbishop of Canterbury, Dr. Earles, of Salisbury, &c.; with the two last of which he kept a constant friendship for above forty years, and enjoyed the company of Dr. Earles very often abroad, which made his banishment less tedious to him.

"After his majesty's return, this most worthy person, Dr. Morley, was first made Dean of Christ-Church, (being then chaplain to the Duchess of York,) whence, after he had restored those that had been illegally ejected in 1648, &c. and had filled up the vacant places, he was called to be BISHOP

* These are Wood's words.—EDIT.

OF WORCESTER,* to which See he was consecrated in the Abbey-Church, at Westminster, October 28, 1660; and in the beginning of the next year had the honour to preach the King's coronation sermon, and soon after was made dean of the chapel royal, in the place of Dr. Sheldon.

“In 1662 he was, upon the death of Dr. Duppa, translated to the See of WINCHESTER, (confirmed therein 14th of May the same year,) where he hath truly verified the saying that the King gave when he bestowed the said Bishopric on him, that he would never be the richer for it.

“Besides his expenses in building and repairing his palace at Winchester, he laid out much more than the supplies the Parliament gave him in the Act, which impowered him to lease out Waltham park, and his tenements which were built out of Winchester-house, in Southwark. He spent £8,000. in repairing the castle of Farnham before the year 1672, and afterwards spent more; and above £4,000. in purchasing Winchester-house, at Chelsea, to annex it to the See, which, when he came to, he found not an house to dwell in, yet afterwards left two fair ones to his successors. At that time also he had not purchased one foot of land or lease, as if he had taken more care to enrich the poor than his relations. And what his benefaction was to the College that gave him education, you may see in *Hist. and Antiq. Univ. Oxon.* lib. 2, p. 285, a.

“In the first year of his translation he visited his Diocese in person, and went into the Isle of Wight, where had not been a Bishop before in the memory

* He succeeded to that Bishopric after it had been vacant ten years. His predecessor there was Bishop Prideaux. Morley was elected October 9, confirmed October 23, consecrated October 28, 1660, and enthronized September 12, 1661. See Willis's *Cathedrals*, 1, 651.—EDIT.

of man. In July, 1664, he came to Oxford, and visited in person those colleges which of right belonged to him as Bishop of Winchester. He was received and entertained with great solemnity in all, only in Christ-Church College finding stubbornness, he bound some to their good behaviour. Daniel Agas, one of the fellows who had been educated there under the Presbyterians, accused the Bishop of injustice before his face, for granting and sending letters to the college in behalf of Thomas Turner (son of Dr. Thomas Turner) to come in Scholar, for which, his impudence, he was put out of commons for three weeks.

Character.—“ This most worthy Doctor, who was most famous for his charity and benefaction while he sat at Winchester, was a person of approved and thoroughly-tryed loyalty; not of the number of *those lukewarm temporizers who had learned politicly to shift and quit their principles, to make them suit to the times, and so plially to tack about, as still to be ready to receive whatever revolution and turn of affairs should happen; and by an easy submission to that government which was uppermost, always to stand fair for promotion, under a succession of continued usurpations, though of a quite different nature and complexion.*”

“ He was so firmly settled in and fixed to the Church of England, that he constantly bore up against, and became impregnable, either by the tempting allurements of a splendid *papacy* or the reproachful and ignominious treatment of the ruder *disciplinarian party*. He had courage enough to own a persecuted church, and an exiled prince; and as he vindicated on all occasions the honour and dignity of the former, both against the open assaults and batteries of her professed adversaries, and the more sly and undermining insinuations of her pretended friends, so did he act with no less vigour

by leaving no projects unattempted which carried in them any reasonable probability of success, whereby he might effect his majesty's restoration to his crown and just rights: which, although managed with his utmost skill, industry, and best interest, yet fell short of his design. And as he was a constant adherer to his master in his sufferings, who reposed so great confidence in his experienced fidelity, as to admit him to the honourable privacy of his most important and weighty concerns, so he was upon, and since the restoration, rewarded by him, as I have before told you, for his many eminent and good services done by himself, and upon his engagement, by others, for the royal cause and family. He was a great Calvinist,* and esteemed one of the main patrons of those of that persuasion. He was a good and pious Prelate, who, by temperance and regular exercise, did arrive to a good old age, having enjoyed ease and quiet for many years, since the time he was forced to eat his bread in foreign countries.

“In the 74th year of his age, and afterwards, he was without any remarkable decay, either in his limbs or senses. His usual course then was to rise about 5 o'clock in the morning, winter and summer, and to go to bed about 11 at night; and in the coldest mornings never to have a fire, or his bed warmed at night. He ate but once in 24 hours; and had never either gout, stone, strangury, or head-ache, but enjoyed almost a constant health from his infancy, having never kept his bed for any sickness but twice only. Afterwards his *grinders* began to cease, and *those that looked out of the windows* began to be *darkened*, and other infirmities followed to conduct him to his long home, where,

* How unfortunate a blot on his numerous excellent qualities! Let us hope there is some mistake.—EDIT.

that he might safely arrive, and that it might be to him a place of everlasting rest and happiness; he did humbly in his last days beg all good men's prayers.

Works.—As for his WORKS of learning, they are these:—

1. *Sermon at the consecration of King Charles II. in the Collegiate Church of St. Peter, in Westminster, April 23, 1661, on Prov. xxviii.* 2. Lond. 1661, 4to.

2. *Letter to a friend in vindication of himself, from Mr. Baxter's calumny.* Lond. 1662, 4to. in 6½ sheets. [Bodl. B. 12, 13. Linc.] The writing of which was occasioned by some passages in Mr. Baxter's address to the inhabitants of Kidderminster, before his book entitled *The Mischief of Self-Ignorance in the benefits of Self-Acquaintance*. These reflected on that account which our author Morley had before briefly given, both in a sermon at Kidderminster (soon after he, as Bishop of Worcester, had prohibited Baxter to preach there) and in a conference held in his own house with him, in the presence of Dr. Warmstry, dean of Worcester, concerning a very groundless and dangerous exception made by the commissioners of the Presbyterian persuasion (appointed by his Majesty to meet others of the episcopal divines, at the Savoy in the Strand, anno 1661, to review the common prayer, in order to a designed accommodation between both parties) against a solid sound position, at that time laid down in a due and regular form of reasoning by the commissioners nominated to appear in the church's behalf.*

3. *Epistola apologetica et parænetica ad Theologum quendam Belgam scripta.* Lond. 1663, in 2½ sheets, in 4to. written at Breda, Jan. 7, 1659. This came

* This sentence is written in so confused, cloudy, and parenthetical a style, that the Author's meaning is almost an *Ænigma*.—EDIT.

out again with several of our author's treatises (which I shall anon mention) under this title: *Epistola ad Virum Clariss. D. Cornelium Triglandium, unum ex Pastoribus Hagiensibus et Principi Auriaco a studiis conscripta, in qua agitur de sereniss. Regis Car. 2, erga reformatam Religionem affectu, &c.* Lond. 1683, 4to. The author of this (as writing to a Protestant, who was a favourer of his master's interest, and with whom he had before held some correspondence by letters) fully clears King Charles II. from all, the least, ground of his inclining to Popery throughout his whole time of exile, contrary to what some Englishmen had reported, either through ignorance or hatred, and which was, by an easy credulity, too greedily entertained by some foreigners. After this he vehemently presseth the Dutch (as desiring that this his epistle might be communicated to other Dutchmen of the like persuasion, with the person to whom it was immediately directed) with strong reasons drawn from the several persuasive heads, vigorously to employ their speedy and utmost endeavours to restore his Majesty to his lawful throne and just rights.

4. *The sum of a short conference betwixt Father Darcey, a Jesuit, and Dr. Morley, at Brussels, June 23, 1649. Stil. Nov.* Lond. 1683, 4to.

5. *An Argument drawn from the evidence and certainty of Sense, against the doctrine of Transubstantiation.*

6. *Vindication of the Argument drawn from Sense against Transubstantiation, from a pretended answer to it, by the author of a pamphlet called 'A Treatise of the Nature of Catholic Faith and Heresy.'*

7. *Answer to Father Cressy's Letter.*—This, which is about religion and the clergy of England, was written in 1662.

8. *Sermon before the King at Whitehall, 5th Nov. 1667; on 1 Cor. xiv. ch. v. 33.*

8. *Answer to a Letter written by a Romish Priest,* 1676.

9. *Letter to Anne, Duchess of York, some few months before her death, written 24th January, 1670.*— This Duchess, who was daughter of Sir Edw. Hyde, lord chancellor of England, (afterwards earl of Clarendon,) was carefully principled in the doctrine of the Protestant faith by our author, Morley, while he continued at Antwerp, in the family of her father, yet died in the faith of the Romish Church.

10. *Ad clarissimum. Virum Janum Utitium Epistolæ duæ, de invocatione Sanctorum.* Written on the 1st July, 1659. The aforesaid *Sum, with a short Conference,* &c. with all the things that follow to these two Epistles, were with the *Epistle to Cornelius Trigland,* &c. printed together in 1 vol. 4to. 1683. Soon after was published by L. W. a book entitled, *A Revision of Dr. Morley's Judgment in Matters of Religion; or, an Answer to several Treatises of his, written on several occasions, concerning the Church of Rome.* Which book was answered by another, called *The Revision revised; or, a Vindication of the Right Rev. Father in God, George, Lord Bishop of Winton, against,* &c. Lond. 1685, 4to.

11. *Letter to the Earl of Anglesey, of the means to keep out Popery, and the only effectual expedient to hinder the growth thereof.* Lond. 1683. At the end of—*A true account of the whole proceedings between James, Duke of Ormond, and Arthur, Earl of Anglesey.* Printed in fol.

12. *Vindication of himself from divers false, scandalous, and injurious, reflections made upon him by Mr. R. Baxter, in several of his writings.* London, 1683, 4to. [Bodl. A. 3, 8, Linc.] What else he hath published I know not, unless *A Character of King Charles II.* London, 1660, in one sheet 4to, then vulgarly reported to have been written by

him. Much about which time, other characters were published, as that by Dr. Walker Charlton, &c. He made also an Epitaph on King James I. anno 1625, which was afterwards printed at the end of Dr. John Spotiswood's *Church History of Scotland*.

At length, after this most worthy and pious Bishop had lived to a fair age, spent all in celibacy, and had done much good, he surrendered up his soul to God in Farnham Castle, about three o'clock in the morning of the 29th of October, 1684; whereupon, his body was conveyed to Winchester, and buried in a little vault in the body of the Cathedral there, betwixt two pillars (just opposite to those between which Bishop William Edendon was buried) at the foot of the steps ascending to the choir on the north side. Soon after was an altar-tomb erected over his body, and the inscription put thereon, which he, the said Dr. Morley, had made for himself, in the 80th year of his age: the contents of which being too large for this place, shall be now omitted, and especially for this reason, because there is nothing in it, but what is mentioned before in his life."*

[Five exhibitions or scholarships in Oxford, belonging to Jersey and Guernsey by alternate turns, were the bountiful gift of the Rt. Rev. Dr. Morley, our late honoured diocesan.—Falle's *Account of Jersey*, p. 192.

KENNET.

Letter concerning the death of the Lord Capel, printed 1654, 4to. BAKER.

Two Letters to the most learned James Ulitius: wherein (by way of vindication) it is abundantly proved, that neither St. Augustine, nor any other of those Fathers,

* Bishop Morley's monumental inscription may be seen in the reprint of Gale's Winchester, at page 54, in vol. 1 of this work; and also in Ball's Winchester, page 67. The dates particularized in the inscription are as follow:—He died October 29, 1684, in the 87th year of his age, after having sat Bishop of Winchester 22 years and 5 months.

who flourished in the ages before him, did, either by their doctrines or practice, in any wise countenance the Invocation of Saints. Written by the Rev. George Morley, D.D. in the year 1659, while he remained in exile at Breda, and when he published this treatise, Lord Bishop of Winchester. Now made English by a divine of the Church of England; with a Letter to the translator, by George Hickes, D.D. London, 1707, 4to. I believe (says Hearne, in a MS. note) Mr. Bedford was the translator. [Bodl. 4to. W. 90. Th.]

One of his innocent jests was not easily forgiven at Court. When he was asked by a grave country gentleman, seriously inquisitive about the tenets of different parties, "What the Arminians held?" he answered pleasantly, that "they held all the best Bishoprics and Deaneries in England."*

Nash thus notices his inauguration into the Bishopric of Worcester.—"In 1660, Sept. 12, Dr. George Morley, Bishop of Worcester, was solemnly brought into Worcester by Lord Windsor, lord lieutenant of the county, and most of the gentry and all the clergy, there being ten trumpeters then attending, and some volunteer militia cavalry, the trained bands of the city and clergy, bands of foot, in arms, giving divers volleys of shot; as soon as he had rested, within half an hour, the Bishop, with all the Prebends [Prebendaries] and the choir meeting him at the college steps in their formalities, sang to the choir, where he was enthroned, performing the ceremonies: then choir service: so to his palace.

Character by Bishop BURNET.—"Old Morley died at Winton, 1684, in the 87th year of his age: he was in many respects a very eminent man, zealous against popery, and yet a great enemy to the dissenters: he was considerably learned, and had a great vivacity

* *Life of Lord Clarendon* by himself, 8vo. vol. 1, p. 50.

of thought, but he was too soon provoked, and too little master of himself upon those occasions."—*Hist. of his own Times*, vol. 2, p. 209.

Lord CLARENDON, on the contrary, represents him as a man of remarkable temper, and prudent in conversation.

Benefactions, &c.—Amongst his other public works, he ornamented the city of Winchester with an episcopal palace, in the place of the demolished castle of Wolvesey; he repaired Faruham-Castle at a very great expense, and bought Chelsea-House as a town residence for the Bishops of Winton, instead of the house in Southwark, which had been sold and portioned out into small dwellings, during the rebellion. He built and endowed the widow's college on the north side of the cathedral church-yard, for the support of clergymen's widows, though he himself continued unmarried all his life; "*which accounts*" (says the Roman-Catholic Bishop MILNER) "*for his being able to execute such great public works,*" as if married Bishops had not performed an equal number of acts of munificence. This ascription of *acts of munificence to clerical celibacy*, is quite in the spirit of Roman Catholic sophistry. It is an illogical assumption of that which took place *contingenter*, as if it had followed *necessariò*. Morley was an extraordinary benefactor to Bishop Fell's buildings in Christ Church, Oxford, and gave nearly £2000. to that college in charities.—See Willis's *Cath.* vol. 2, p. 553, and as above noticed, founded five exhibitions in Pembroke College, Oxford.

Portraits.—There is a portrait of Morley in the dining-room at Farnham Castle. He is represented in a college-cap, his right hand on a book, his left on the elbow of his chair. There is another portrait of him in the Charter-House. See *Hist. Coll. and Hall*, p. 125, and Malcolm's *Lond. Rediviv.* vol. 1, p. 432. Another painting exists in the hall of Pembroke College, Oxford. Chalmer's *Hist. Oxford*, vol. 2, p. 424.—For engraved portraits of him, see Granger's *Biog. Hist. Eng.* vol. 3, p. 235.

Richardson, in his continuation of Godwin, under Morley's respective Sees, records the Bishop thus:—

WORCESTER: p. 473.—“LXXXVI. In Episcopatum, qui ad annum 1660, vacaverat, successit Georgius Morley vicesimo octavo Octobris (*Registr. Juxon*, f. 208); inde post viginti menses Wintoniam migravit; ubi de eo plura.”

WINCHESTER: p. 243.—“LXXIII. Successit Georgius Morley Episcopus Wigornensis, Londini natus, Ædis Christi Oxon. Alumnus, Canonicus, Decanus; anno 1644 colloquio Uxbridgiensi interfuit inter theologos a Rege deputatos; 1648 beneficiis ecclesiasticis exutus, è tempestatibus æstuantis reipublicæ ad Hagam Comitum et inde Antwerpiam secessit, ibi circiter quadriennium commoratus. Aliquando tandem a Carolo restaurato ad Episcopatum Wigornix evocatur, ad Wintoniam translatus decimo quarto Maii, 1662. (*Regist. Juxon*, f. 283). Disputationi jussu Regis cum Presbyterianæ factionis principibus, in ædibus Subaudianis (Savoy) institutæ, aderat; vir bono certe erga Ecclesiam animo, sed uti a plerisque existimabatur, acri et præfervido ingenio, in oppugnando vel propugnando aliquantulum vehemens. Episcopatum Wintoniense ædificiis novis, magno quidem sumptu extractis, auxit et illustravit; Castellum Farnhamense, olim ab Henrico Blesensi (Bishop Henry de Blois) anno 1137 ædificatum, et nuperrime, grassante bello civili, distractum et fere dirutum resurgere jussit, splendore novo amplificatum, octo millibus librarum in id operis impensis. Domum porro in Chelsey prope Londinum, quam hodie vocant Wintoniensem, pretio quatuor mille librarum emptam, in perpetuum Episcoporum usum, speciali senatus consulto Diœcesi suæ adjungendam curavit. Ne vero Cleri uxorati viduæ omni solatio et spe distituerentur, in usum decem ex earum numero seligendarum Collegium in Cæmeterio Cathedrali Winton, extruxit, et in ipsarum alimoniam stipendia insuper adjecit. Postquam huic Diœcesi 22 annos,

et quod excurrit, præfuisset, obiit in arce Farnhamensi vicesimo nono Octobris 1684, anno ætatis 87, in Ecclesia Wintoniensi sepultus, ubi extat legendum quod ipse senex octogenarius scripsit Epitaphium."

Salmon, in his *Lives of the English Bishops from the Restoration to the Revolution*, 1733, 8vo. p. 342, has a life of this Prelate, but has added nothing to what has been above recorded, except the following:—"He (Morley) was happy in the acquaintance of some of the great men of the age: Bochart, Rivet, Heinsius, and Salmatius. This last resided at Leyden, to whom Dr. Morley was sent from the King, with thanks for the apology he had written for his father. In the accounts of Dr. Morley's life, we find that lie of Milton's detected, which he published in his answer to Salmatius: that he was a hireling writer, and was paid a hundred broad pieces for his pains. It cannot be said Milton wanted wit; yet the whole of this performance is no more than saying and repeating that Salmatius had the misfortune to have a wife false to his bed, and that the hundred *Jacobai*, which were his hire, had exhausted the exiled King's exchequer. So meanly do men of parts talk, when they talk against right and truth, as Swiss and Mercenaries do support oppression and wrong.

"This accusation of Salmatius's wife, has brought upon the stage a report, which otherwise might have sunk. That Mrs. Milton's frailty of the same kind, disqualified her husband from answering the apology, by the same reasoning that Salmatius was not judged fit to write it. This unfortunate incident, we are told, produced *Samson Agonistes*."

Salmon adds:—"The part he had with Dr. Sheldon [whom he succeeded as Dean of the chapel royal] in defending the institutions of the church against the cavils of the Presbyterians, raised him enemies, which were enemies to the church. His opposing

Baxter, has made the party set him forth to disadvantage. And we are not to be surprized at the honour done him by modern reformers of history, who, with great zeal and no argument, deliver him to posterity with spite and malice; for so they have done to all men of merit."

The same biographer also observes, that Morley laid out £8,000. before the year 1672, in repairing Farnham Castle; and that he repaired the palace at Winchester [meaning Wolvesey] out of his own purse, besides what he was empowered by Act of Parliament to do by leasing out Waltham park, and his tenements built out of Winchester-house, Southwark.

*Synopsis of Dates, Preferments, &c. connected with
Bishop Morley.*

- Born in Cheapside, London, 1597.
 Bachelor of Arts, Christ-Church, Dec. 19, 1618. } *Fasti, Oxon.*
 Master of Arts, June 14, 1621. }
 Doctor of Divinity, November 1, 1642. }
 Elected King's Scholar, Westminster, circa 1611.
 Student of Christ-Church, Oxford, 1625.
 Rector of Hartfield, Sussex, s. c. 1640.
 Rector of Mildenhall, Wilts, by exchange of Hartfield, 1641.
 Chaplain in Ordinary, to the King, 1640 or 1641.
 Canon of Christ-Church, 1641; suspended by Parliamentary Visitors, 1647; deprived by the same, 1648.
 Dean of Christ-Church, February 27, 1660.—Le Neve's *Fasti*, 231 and 238.
 BISHOP OF WORCESTER, 1660.—Le Neve's *Fasti*, 231 and 300.
 BISHOP OF WINCHESTER, 1662.
 Died 1684.

On the north-side of the Cathedral church-yard, and nearly adjoining to St. Maurice's Church, stands a College, founded and amply endowed by this pious Bishop, A.D. 1672, for the decent and comfortable maintenance of 10 poor clergymen's widows. The building is commodious and uniform. Over the gate at the entrance into the court are the arms of the founder, with this inscription:—

“Now she that is a widow indeed and desolate, trusteth in God, and continues in prayers and supplications night and day.”

Geo. Morley, Epūs, 1672.

XIII. PETER MEW, MEWS, or MEUX,*
L.L.D.

SUCCEEDED A.D. 1684.—DIED 1706.

Bishop Mew was son of Elisha Mews, of Purse-Candle, near Sherborne, Dorset, and nephew of Thomas Winniffe, D.D. who was a native of Sherborne, and became Dean of St. Paul's, and in 1642, Bishop of Lincoln. Bishop Winniffe died 1654.

Wood, in his *Athenæ Oxonienses*, new edition, vol. 4, p. 888, thus speaks of this Prelate:—

“ Peter Mews, son of Elizeus [Elisha] Mews, of Candle-Purse, or Purse-Caundell, in Dorsetshire, was born there [March 25] or in that county [1619]; educated a scholar in Merchant Taylors' School, in London,†; elected of St. John's College, Oxford, anno 1637, aged 18 years; afterwards was made fellow, and when the puritanical rebellion broke out in 1642, he took up arms for his Majesty King Charles I.‡ In the year 1645, he proceeded in Arts, and when the parliamentary visitors sat in 1648, he was ejected

* These names thus occur in the Catalogue of Oxford Graduates, from 1659 to 1820:—

- Meux (Hen.) Linc. M.A. 1620.
- (Tho.) St. John's, B.C.L. 1735.
- Mew (Sam.) Magd. Hall, B.D. 1665.
- Mewe (Dan.) Magd. Hall, M.A. 1667.
- Mewe (Nath.) C.C.C. M.A. 1660, B.D. 1669.
- MEWS (PETER) [*The Bishop*] D.C.L. Dec. 1, 1660.
- (Peter) All Souls', B.C.L. 1695.

† See *History of Colleges and Public Schools*, p. 22; and Carlisle's *Endowed Grammar Schools*, vol. 2, p. 68.—EDIT.

‡ Bishop Burnet says, he had been a captain and Middleton's secretary, when he was sent to command the insurrection that the Highlanders of Scotland made for the King in 1653.—*Hist. of his own Times*, vol. ii, p. 209, edit. 1818.

from his fellowship and the University. Afterwards he served his Majesty in Scotland, and when his cause declined there, he spent several* years in other countries beyond the seas [especially Holland], and underwent many troubles and dangers. In July, 1660, Charles II. being then restored, he was made Archdeacon of Huntingdon, in the place of Dr. Richard Holdsworth, some years before that time dead; and in December following was created L.L.D., being about that time one of the King's Chaplains and Vicar of St. Mary's Church in Reading, co. Berks.† On October 30, 1662, he was installed Canon of Windsor, in the place of Dr. Henry Carpenter, deceased; and about that time became Canon of St. David's. In 1665, he was made Archdeacon of Berks, in the place of John Ryves, L.L.B. deceased; and soon after giving up his Archdeaconry of Huntingdon, William Johnson, D.D. famous for his book called *Deus Nobiscum*, succeeded. In 1667, Dr. Mews was elected President of St. John's College, in the place of Dr. Richard Baylie, deceased;‡ had the golden Prebendship of St. David's bestowed on him; and 1669-70 and 71, he discharged, with great credit to himself, the office of Vice-chancellor of this University [Oxford]. On the 4th of August, 1670, he was installed Dean of Rochester, in the place of Dr. Nathaniel Hardy,§ deceased; and upon the death of Dr. Robert Creighton,

* See *Hist. and Antiq. Oxon*, lib. i, p. 367, a.

† He had also the living of South-Warnborough, Hants.—EDIT.

‡ Dr. Mew was President of St. John's College, Oxford, from 1667 to 1673, when he was succeeded by William Levinz. See Ayliffe's *Hist. of Oxford*, vol. 1, p. 504.—EDIT.

§ He resigned the Deanery of Rochester in 1672.—*Hist. and Antiq. of Rochester Cathedral*, p. 193. Lond. 8vo. 1723.

he was nominated to succeed him as BISHOP OF BATH AND WELLS, whereupon, being consecrated to that See at Lambeth (with Dr. Pearson to Chester); on Shrove Sunday, February 9, 1672, he sat three several years. In the beginning of November, 1684; he was declared by the King in council, BISHOP OF WINCHESTER, in the room of Dr. George Morley then lately deceased, and soon after was translated to that See. In June, 1685, he appeared in actual service for James II. against the rebels, conducted by James, Duke of Monmouth: his services being very signal, his majesty was graciously pleased to reward him with a rich *medal. After that King withdrew himself into France, he adhered to King William III. and took the oaths as due to him."

Richardson, in his continuation of Godwin, speaks of him under the two Sees he filled, in the following words:—

BATH AND WELLS: p. 392.—“LVIII. Februarii nono 1672, Car. 2, 24 (*Regist. Shelden*, f. 108), Petrus Mews Legum Doctor, Ecclesiæ Roffensis Decanus ad hanc Diœcesin fuit evocatus, unde ad Wintoniensem migravit mense Novembri, 1684.”

WINCHESTER: p. 244. — “LXXIV. Successit Petrus Mews, L.L.D. 1684. Car. 2, 36, natu Dorsetensis, (In parochia de Purscandle 25 Martii, 1618, Elizei filius) Collegii D. Joannis Baptistæ Oxon, et Socius et Præses, Ecclesiæ Windesor Canonicus, deinde Episcopus Bathonio-Wellensis, et inde ad ecclesiam Wintoniensem translatus secundo Novembris, 1684 (*Registr. Sander*, f. 103). Ardente bello civili Regiis in castris stipendia meruerat honesti nominis miles impiger. Post Caroli nefandum

* He managed the artillery at the Battle of Sedgmoor, Somerset, between Weston and Bridgwater, in 1685. See Guthrie's *Hist. Engl.* vol. 4, and other histories.

excidium, filium comitatus in Belgium transiit fortunarum adversarum socius, prosperarum modo futurus particeps. Obiit nono Novembris, 1706 ætatis 89, et in Ecclesia sua Cathedrali jacet tumulatus."

Walker, in his *Sufferings of the Clergy*, pt. 2, p. 119, says, "Bishop Mews was once in danger of being hanged by the rebels, so conspicuous was he as a royalist. A circumstance alone sufficient to consecrate his character and embalm his memory in the estimation of every loyal man, in spite of what Burnet says of him.

Bishop Mew is memorable, *inter alia*, for having settled the dispute concerning the nomination of a president to Magdalen College, Oxford, which had been referred to him as visitor. His decision confirmed the celebrated Dr. Hough in that office. See Wilmot's *Life of Bishop Hough*, a very interesting and well-composed piece of biography.

I find he gave £100. to St. Paul's Cathedral. See *New Survey of London*, p. 467, and Walker, *ut supra*.

Character by WOOD.—"He was much beloved and admired for his hospitality, generosity, justice, and frequent preaching." To which the Oxford Historian should have added—loyalty and devotedness to his King: and courage and zeal in his service.

— by Bishop BURNET [who speaks of him in a cynical and very uncandid way]. "After that," [*i. e.* having been a Captain in the Army, and Secretary to Middleton, vide *supra*, in a note] "he went into Orders, and though he knew very little of divinity or of any other learning (an unfair presumption, adopted no doubt only from the fact of his having been once a Soldier,) "and was weak to a childish degree," [non constat, unless being a zealous royalist be marks of weakness.] "Yet obsequiousness and zeal raised him through several steps to the See of Winchester."—*Hist. of his own Times*, vol. 2, p. 209, new

edition of 1818.—One so firmly attached to his Sovereign, deserved a better character. His advancement was the just reward of his unshaken attachment and dutiful submission to his royal master, in whose defence he hazarded his life. It is ungenerous and unfair in the extreme, in an historian, to apply to such laudable qualities, the designations adopted by Burnet.

Hutchins, the historian of Dorset, (new edition, 1815) vol. 4, p. 20, thus oddly records the mode of this Prelate's death:—"He was suffocated by a *phial* of hartshorn *poured down his throat* by mistake."—How could the phial have been poured down his throat? I suspect, however, that Hutchins has confounded the death of the Bishop with that of the Bishop's nephew. See *Atterbury's Letters*, vol. 3, p. 537.

Bishop Mew lived until the sixth year of the last century, and died Nov. 9, 1706, at Farnham castle, aged 89. His death is said to have been foretold by a youth of Winchester School, who also foretold the time of his own. See Gale's *History of Winchester*, p. 49, of the old edition, and p. 44 of the re-print in vol. 1. of this work. He was buried in what Milner calls 'the Angel Guardian Chapel, in Winchester Cathedral,' in the lord treasurer Weston's vault.—His episcopal insignia, the Mitre and Crozier, are still displayed, being suspended against a column. The following is the monumental inscription:—

M. S.

PETRI MEWS, D.D.

Nuper Episcopi Winton,

Qui a studiis Academicis

Iniquitate temporum violenter abreptus

Pro rege, pro patria, pro Religione

Militiæ se dedit.

In qua intemeratam in Ecclesiam et Monarchiam fidem

Abunde testatam fecit.

There is also a small flat stone marking the grave of the Bishop, thus inscribed:—

H. S. E.
 PETRUS MEWS,
 Winton Epus.
 Obiit. IX. Novri.
 1706.

Ball's *Hist. Winchester*, p. 126.—See also Gale's *Winchester*, p. 49, who gives only the latter inscription.

Arms, borne by Mew of Candle-Purse. *Or*, 3 pales *Gul*. On a chief *azure* 3 cross crosslets *Arg*.

Portraits.—There is a painting of this Prelate in the dining-room at Farnham castle. He is represented, if I remember right, in his episcopal robes, and has a black patch on his face, to cover a wound received in battle. A circumstance which, however incongruous with the episcopal character, is nevertheless an honourable mark of his valour in his sovereign's cause. Nor is Mews the only clergyman who wielded the arms of human warfare, and also arrived at prelatical dignity. John Dolben, successively Bishop of Rochester and Archbishop of York, had been an ensign in the royal army at the siege of York, and the battle of Marston-Moor, where he was dangerously wounded in the shoulder by a musket ball. He was afterwards a major, and having entered into holy orders, rose to be an Archbishop. John Fell, Bishop of Oxford in 1675, had been an ensign in the same cause with Dolben. William Beaw, or Bew, who became Bishop of Landaff in 1679, had been a major in the King's service; and John Lake, successively Bishop of Sodor and Man, 1682, Bishop of Bristol, 1684, and Bishop of Chichester, in 1685, had also been in the army.—Mews is the only instance, I recollect since the Reformation, of a Bishop actually taking the field:

though I see no reason why he should not, if he can thereby serve his King.

A sketch of the Bishop's life occurs in Salmon's *Lives of the Bishops from the Restoration to the Revolution*, at p. 348. He is also noticed in Hutchins's *Hist. of Dorset*, vol. 2, p. 345, whose remarks are here embodied.

The nephew of Bishop Mew, a very pious and worthy man, was ejected at the restoration from the living of Milborne-Port, Somerset; and though he continued attached to the doctrines, liturgy, and constitution of the Church of England, yet could never be induced by his uncle, from any hopes of preferment, to conform and take the oaths then required of Ministers of the Establishment.

*Synopsis of Dates, Preferments, &c. connected with
Bishop Mews.*

Born, 1618-19.

Elected Fellow of St. John's College, Oxford, 1637.

Bachelor of Arts, 1641.

Master of Arts, 1645.

Ejected from his Fellowship, 1648.

Collated Archdeacon of Huntingdon, November 19, 1649, though not installed until September 12, 1660; resigned 1665.—Willis's *Cathedrals*, vol. 2, p. 108, and Le Neve's *Fasti*, p. 160.

L.L.D. 1660.

King's Chaplain, Vicar of St. Mary's, Reading, and Rector of South-Warnborough, Hants, about the same period.

Canon of Windsor, 1662: installed October 30.—Le Neve's *Fasti*, p. 386.

Canon of St. David's about the same period.

Archdeacon of Berks, 1665, August 30.—*History and Antiq. of Sarum and Bath*, p. 303.

President of St. John's College, Oxford, 1667 to 1673.

Prebendary of Durham, 1667.

Vice-Chancellor of Oxford, 1669-70-71.—*Le Neve's Fasti*, p. 467.

Dean of Rochester, 1670.

BISHOP OF BATH AND WELLS, 1672.

BISHOP OF WINCHESTER, 1684.

Died Nov. 9, 1706, aged 87; and was buried in his Cathedral.—*Le Neve's Fasti*, p. 288, and *Registr. Winton*.*

* There are only four Episcopal Portraits at Farnham Castle, viz. those of Bishops MORLEY, MEWS, THOMAS, and NORTH. The original of the present Lord Bishop of Winchester, (by JACKSON) from which the Engraving prefixed to vol. I of this work, is at his Lordship's residence in Great George-street.

XIV. SIR JONATHAN TRELAWNY, BART.

D.D.

SUCCEEDED A.D. 1707.—DIED A.D. 1721.

SIR Jonathan Trelawny descended from an ancient Cornish family, was the 3rd Baronet of his house, being 3rd son of Sir Jonathan the 2nd Baronet, by Mary, daughter of Sir Edward Seymour of Berry Pomeroy, Devon, Bart. (ancestor of the Duke of Somerset). The baronetry was granted to the Bishop's grandfather John, by Charles I. July 1, 1628.

The Bishop was born at Pelynt, Cornwall, in 1650; educated at Westminster, and entered of Christ-Church, Oxford, 1668, aged 18 years; and the year following was made student. He proceeded Master of Arts, April 29, 1675. His earliest preferments seem to have been the Rectories of St. Ives and South-Hill, Cornwall. He succeeded to the title of baronet on the death of his elder brother, in 1680. Having been an active supporter of royalty under Charles II. he was nominated by King James to the See of Bristol, to which he was consecrated Nov. 8, 1685, by Archbishop Sancroft, in Lambeth chapel. Upon his nomination to the prelacy, he was created Doctor of Divinity, of Oxford, by diploma, October 26. He was introduced into the House of Lords with Bishop Ken. On June 8, 1688, he, together with Sancroft, Archbishop of Canterbury, Ken, Bishop of Bath and Wells, Turner of Ely, White of Peterborough, Lloyd of Norwich, and Frampton of Gloucester, was committed to the Tower of London, for subscribing a petition to the King, expressing their unwillingness to the distributing and publishing in their churches his declaration for liberty of conscience; where, continuing until they were publicly

tried in Westminster Hall for a libel, and acquitted, they were released on the 15th of the same month. — Gilbert, in his *History of Cornwall*, vol. 1, p. 552, makes the following extract relative to a part of the Bishop's conduct on this occasion, from the family MSS. of the Trelawny family:—"The King having read the petition of the Bishops, mentioned in his answer, the word 'rebellion;' Sir Jonathan, deeply affected, fell on his knees, and in great heat and confusion spoke thus:—'Rebellion, Sir! I beseech your majesty do not say so hard a thing of us for God's sake: do not believe we are, or can be, guilty of rebellion: it is impossible for me or any of my family to be guilty of rebellion; your majesty cannot but remember, that you sent me to quell Monmouth's rebellion, and I am as ready to do what I can to quell another. We will do our duty to your majesty, to the utmost in every thing, that does not interfere with our duty to God.'"

Having taken this step against King James II. and Popery, the Bishop followed it up by joining in the Revolution. In reward for his services, King William III. in April, 1689, translated him to the See of Exeter, in the room of Dr. Lamplugh, translated to York; and thence in 1707, Queen Anne translated him to Winton, in the room of Bishop Mew, deceased. He was enthroned June 21.

In Sir John Dalrymple's *Memoirs of Great Britain*, vol. 2, p. 335, is the following letter from the Bishop, to William, Prince of Orange, then in the kingdom, afterwards King of England as William III:—

"May it please your royal highness,

"I received the great honour of your highness's letter; and beg leave to return you my most humble thanks for those kind opinions you have been pleased to conceive of me, which I shall endeavour still to preserve.

“My lord Shrewsbury, with whose conduct we are all extremely pleased, will give you a full account of what has been done here: which, if your highness shall approve of, it will be great satisfaction to me, that I have borne some part in the work which your highness has undertaken with the hazard of your life, for the preservation of the Protestant Religion, the Laws, and the liberties of this kingdom. I desire Almighty God to preserve you as the means of continuing to us the exercise of our holy religion, and our laws; and humbly beseech your highness to believe me very ready to promote so good a work, and on all occasions to approve myself your highness’s most obedient, faithful, humble servant, J. Bristol. Bristol, December 5, 1688.”

When King James required the Bishops to publish his declaration respecting liberty of conscience, and committed Trelawny to the Tower, the following lines became the watch-word to the Cornish miners:—

“And shall Trelawny die?
There’s forty thousand under ground
Shall know the reason why.”

Gilbert’s *Hist. of Cornwall*, vol. 1, p. 33.

For a pedigree and history of the Trelawny family, see Gilbert’s *History of Cornwall*, vol. 1, p. 546.

The Bishop is thus noticed at p. 552 of that work:—

“Sir Jonathan his [Sir Jonathan’s] third son, and the 3rd baronet, was bred to the church, and passed through the various gradations of Westminster School and Christ-Church College, with considerable reputation. In 1685, he was consecrated Bishop of Bristol; and in 1688, he was one of the six Bishops who, with Dr. Sancroft, Archbishop of Canterbury,

were committed to the Tower by King James II. for their subscribing a petition expressive of their unwillingness to publish his declaration for liberty of conscience; but he was released thence June 11 in the same year, after having been acquitted in Westminster Hall. In 1689, after the Revolution, he was translated by William III. to the See of Exeter; and thence, in 1707, by Queen Anne, to that of Winchester. He died July 19, 1721, leaving issue by Rebecca, daughter and co-heiress of Thomas Hele, Esq. of Bascombe in Devon, (by Elizabeth, daughter and co-heiress of Matthew Halls of Efford, in the same county, and Rebecca his wife, daughter and co-heiress of Charles Specott, Esq. of the same county,) six sons and six daughters, viz. 1st. John, his successor. 2nd. Henry, who died at sea. 3rd. Charles, who was Prebendary of Winchester. 4th. Edward, who was a Member in two Parliaments:* being the first and last of George I.; one of the Commissioners of the Victualling Office, and afterwards Governor of Jamaica; married a daughter of John Crawford, Esq. 5th. Hele, D.D., Rector of the parishes of South-Hill and Lanreath, in Cornwall, and one of the Proctors for the Diocese of Exeter: who died in 1740, leaving behind him a most amiable character both in public and private life. 6th. Jonathan, who died in infancy. Charlotte, the first daughter, who died cœlebs. 2nd. Letitia, who married her first cousin, Harry Trelawny, Esq. afterwards the 5th baronet. 3rd. Rebecca, who married John Buller, Esq. of Morval. 4th. Elizabeth, who married the Rev. Mr. Allanson, Archdeacon of Totness. 5th. Mary, who died an infant. And 6th. Anne, ob. cœl.

Bishop Trelawny appears to have defrayed the

* He sat for West-Looe.

expense of an episcopal throne, which was erected at the east end of the choir, and also to have completed the palace of Wolvesey, which Bishop Morley had not lived to finish.

He died July 19, 1721; and was buried at Pelynt, Cornwall, with his ancestors.

“Sir John, eldest son of the Bishop, became the 4th baronet. He died February, 1756, without issue, and his younger brother being dead before him s. p. the title and estate descended to his first cousin, Sir Harry Trelawny, the 5th, who had married Letitia, 4th daughter of the Bishop. By her he had a daughter, Letitia, wife of her first cousin, Sir William Trelawny, Bart. Sir Harry died in 1762, and was succeeded by his nephew, Sir William, Governor of Jamaica, and Captain in the R. N.; he married Letitia his cousin, daughter of the late Baronet, by whom he had one son, Sir Harry, Bart. and one daughter, Letitia, wife of Paul Treby Treby, Esq. of Plympton, Devon. He died in 1772, and was succeeded by the Rev. Sir Harry, who, in 1778, married Miss Anne Brown, by whom he had a son born June 20, 1780.”—Betham’s *Baronetage*.

Richardson, in his continuation of Godwin, has the following memoirs of this Prelate, under his three respective Sees:—

BRISTOL: p. 567.—“XVIII. In successorem electus est Jonathan Trelawny Baronettus, in Episcopum consecratus octavo Novembris, 1685, Jac. 2, 1, (*Registr. Sander*, f. 51,) ad Episcopatum Exoniensem translatus 1689, et inde ad Wintoniensem anno 1707. Ubi de eo plura.”

EXETER: p. 421.—“XLVI. Translato Thomá [Lampugh] sufficitur Jonathan Trelawny Episcopus Bristolienſis, eo præcipue nomine Gulielmo Regi commendatus, quod Jacobo iniqua imperanti adversari ausus. Incarceratus cum fratribus et iudicio publico

absolutus, hanc fortitudinis suæ mercedem reportavit Aprilis decimo tertio 1689. Gul. et Mar. I. (*Registr. Sandcroft*, f. 191.) Anno 1707 Wintoniam migravit,"

WINCHESTER: p. 245.—“LXXV. Huic successit Jonathan Trelawny, Baronettus, Cornubiensis natus et Ædis Christi Oxon. Alumnus Anno 1688, Episcopus tum Bristolensis, iniquo Regis Jacobi edicto adversarius, cum Archiepiscopo unâ et quinque fratribus in arcem Londinensem custodiendus demandatur, deinde in publicum judicium productus et absolutus cum universo populi plausu ad suos rediit: inde ad Diœcesin Exoniensem translatus, et inde demum ad Wintoniensem, confirmatus decimo quarto Januarii, 1707, Annæ 6, Obiit undevicesimo Julii, 1721, et in Ecclesia parochiali de Pelint in agro Cornub. sepultus jacet.

Character.—Hutchins thus introduces Atterbury's eulogium of Bishop Trelawny:—"He was educated at Christ-Church, Oxford; where, to use the words of an elegant dedication [by Atterbury], "G he had those principles instilled into his mind, which, whoever has once imbibed, seldom forsakes; and whoever forsakes not, must inviolably adhere to the true interests of the church and monarchy."—*History of Dorset*, edition of 1815, vol. 1. *Introduction*, p. xlix.

By Granger:—"He was a man of polite manners, competent learning, and uncommon knowledge of the world. He was a true son and friend of the church; and exerted himself with courage and alacrity, with magnanimity and address in defence of her just rights and privileges. He was friendly and open, generous and charitable; was a good companion and a good man. He was successively Bishop of Bristol, Exeter, and Winchester. He had as much personal intrepidity as his predecessor in the last of these Sees, and was in all other respects much his superior. The masterly

dedication before Dr. Atterbury's sermons is addressed to this Prelate. The reader may see in it some traits of his character," &c.—*Biog. Hist. of England*, vol. 4, p. 293.

He is thus noticed by Polwhele, in his *History of Devon*, p. 312 (note):—"Sir Jonathan Trelawny was the first Bishop appointed to this See [Exeter] after the Revolution, and was one of the seven committed to the Tower by King James II. He was the younger son of Sir Jonathan Trelawny, of Trelawny, in Cornwall, Bart., and born in that county, and had his education in Westminster School; from whence he was entered at Christ-Church, Oxford, and afterwards made a student there. The death of his elder brother, some time before he took orders, did not alter his intention of becoming a clergyman. In 1685, he was promoted to the Bishopric of Bristol; and not long after translated to this See [Exeter], on the translation of his immediate predecessor, Dr. Lamplugh, to York. Upon his father's death he became a Baronet, and enjoyed the paternal estate of the family. He was next advanced to the See of Winchester, which he held until his death, in 1721. Sir Jonathan had a numerous family: two of his sons were drowned "on board *Sir Cloudesley Shovel*, in the Association man of war."* Both his name and title are extant in the present Rev. Sir Harry Trelawny, Bart., a Prebendary of the Cathedral Church of Exeter." The date of Polwhele's work is 1797.

Arms.—Trelawny of Trelawny bears *Argent*, a chevron *Sable*. Trelawny of Devon, *Argent* a chevron *azure* between 3 oak leaves *vert*; and Trelawny of Cornwall 2 Sea-pies.—*Sab.* See Edmonstone.

* Rather obscurely expressed:—the reader must determine how, and where, they met their death

Portrait.—A painting of the Bishop is in Christ-Church dining hall, Oxford; and there is an engraving of him as one of the seven Bishops. See Granger's *Biog. Hist. Eng.* vol. 4, p. 273.

The Bishop is noticed in Isaacke, alias Vowell's, *Hist. of Exeter*; and there is a life of him in Salmon's *Lives of the Bishops from the Restoration to the Revolution*, p. 265.

The present Sir Jonathan Trelawny, as is above shewn, Mr. Buller of Downes, and the Right Hon. R. P. Carew, are descended from the Bishop.

Bishop Trelawny died at Chelsea, on Wednesday the 19th of July. He was brought to his seat at Trelawny, Cornwall, and was buried at Pelynt, on the 10th of August, 1721. I have not heard of any monumental inscription.

XV. CHARLES TRIMNELL, D.D.

SUCCEEDED A.D. 1721.—DIED A.D. 1723.

THIS Prelate, who was born at Ripton-Abbots, Huntingdonshire, December 27, 1663, was a son of the Rev. Charles Trimnell, of New College, Oxford, Rector of Ripton-Abbots; who was 4th son of Edmund Trimnell of Hanger in Bremhill, county Wilts, by Mrs. Jenkins, his wife, (see Dugdale's *Warwick*, fol. 390, 458). and was descended from the family of that name, seated at Ockley Hall, in Worcestershire, which had for its founder Sir Nicholas Trimnell, Knt. whose arms he bore, viz. TRIMNELL *Or.* a cross engrailed *Gul.* over all, a bend *Arg.* See Vincent's books in the Heralds' College, N. 184, p. 209. Holwell's MSS. fol. 50, 6. Morgan's Heraldry, lib. 2, cap. 4.

In 1691, December 4, on the promotion of Richard Kidder to the Bishopric of Bath and Wells, he was installed in his room, in the 6th Prebend in the Church of Norwich; and on the death of Edward Reynolds, D.D. was collated to the Archdeaconry of Norfolk, July 20, 1698. He was also Rector of St. James's, Westminster; Fellow of Winchester College; Chaplain to the Earl of Sunderland; elected Bishop of Norwich, January 13, and consecrated February 8, 1707, on the translation of Bishop Moore to Ely. He came first to Norwich May 21, being met by 30 coaches, 40 clergymen, and a great number of gentlemen and citizens on horseback; and preached the Sunday following at the Cathedral, being Whit-Sunday.

In Lib. XXIX. Institut. at Norwich, is Register 'TRIMNELL,' which begins in 1707 and ends November 6, 1721, at fol. 179. He was installed by his proxy, Thomas Tanner, D.D. his chancellor, on Thursday the 26th of Feb. 1707.

By his letter published with his majesty's brief, for the support and settlement of many thousands of distressed German Protestants, (who, through the repeated irruptions of the French, attended with unmerciful exactions and other inhumanities, were forced to quit their native country, the fruitful Palatine, near the Rhine,) he was the means of raising large supplies in his diocese; in which letter he says, that "the Protestants who came over from France and Flanders in Queen Elizabeth's reign, upon a like occasion, were thought by the Bishops of that time to bring the blessing of God along with them. Among which, as the city of Norwich stands first, so it still continues to reap the advantage of the improvements they made; and Bishop Parkhurst, of this diocese, in particular, was persuaded, that the unexpected *plenty* of that year was owing to an especial providence of God's favouring this nation on their account."—*Strype's Annals*, cap. 52.

He sat at Norwich until 1721, and was then translated to Winchester, being succeeded by his brother-in-law, Thomas Green, D.D. who married his sister, Catherine Trimmell.—See Bloomfield's *Hist. Norfolk*, London, 1805-10, 8vo. vol. 3, p. 592, sq.

In 1703, he was invited to appear as a candidate for the Wardenship of New College, Oxford, by a great number of the fellows. Contrary to the hopes and expectations of his friends, the election was determined in favour of Brathwait, his opponent. On this occasion thirty-one voted for Brathwait, and twenty-nine for Trimmell; on which the scrutators declared Brathwait duly elected. But, according to the canon law, no man can vote for himself in an election, *per scrutinium*; and, it being found, that Brathwait's own vote had been given for himself, it was insisted upon, that he could not be duly elected, because he had but thirty good votes, which was not the *major pars præsentium* required by the

statutes: there being sixty electors present. Upon this ground, an appeal was made to the visitor, Dr. Mews, Bishop of Winchester, against the validity of the election. One of the Bishop's assessors gave no opinion; and the other, Sir John Cooke, (Dean of the Arches,) was clearly of opinion, that the election was void; and thereby a devolution made to the Bishop, who, in consequence of such devolution, might nominate whom he pleased; but he chose rather to pronounce the election valid, and Brathwait duly elected.

The Bishop is thus noticed by Granger's continuator: — "Dr. Trimnell, one of the fourteen fortunate children of the Rev. Charles Triunnell, Rector of Repton-Abbots, Co. Huntingdon, studied at Oxford [M.A. New College, January 14, 1688. —B. and D.D. Grand Compounder, July 4, 1699. *Cat. Oxf. Grad.*] and was appointed preacher to the Master of the Rolls, Sir John Trevor, in 1688; but in the following year he attended the Earl and Countess of Sutherland to Holland. His preferments were the 6th stall in Norwich Cathedral, to which he was appointed in 1691; the Rectory of Bodington, and afterwards that of Brington: to which he was instituted June 10, 1696, on the presentation of the Earl of Sunderland, (he had resigned the Rectory of Bodington the preceding April:) both of these livings were in Northamptonshire, and of small value, yet he refused to hold them together; and resigned the former in favour of his brother-in-law and Curate, Mr. afterwards Dr. Downes [in the sequel, Bishop of Derry].* In 1698, he was collated Archdeacon of Norfolk (Le Neve's *Fasti*, p. 220). Queen Anne appointed him one of her Chaplains; and having

* Henry Downes, New College, A.M. 1693; D.D. 1699; died Bishop of Derry.

remained some time without further parochial preferment, he accepted, in 1705, the Church of St. Giles's, in Norwich; whence, in 1706, he removed to St. James's Church, Westminster [in Piccadilly]. He was consecrated Bishop of Norwich, February 8, 1707; being then Archdeacon of Norfolk, Prebendary of Norwich, and Rector of St. James's, Westminster. He was elected Bishop of Norwich, January 23, 1707. See Sir Thomas Browne's *Posthumous Works* [*Repertorium*], 8vo. London, 1712, p. 44, in a catalogue of the Bishops of Norwich.

George I. constituted him Clerk of his Closet; and in August, 1721, he was translated to the Bishopric of Winchester, and elected President of the Corporation of the sons of the clergy. His lordship, naturally of a weak constitution, did not long survive his last promotions, and died at Farnham Castle, August 15, 1723, aged 60; and was buried, by his own desire, in Winchester Cathedral, near the tomb of William of Wykeham, his great predecessor, the founder of the two Colleges in which his father, his brothers, and himself,* had received their †educations.

Character by Noble.—This Prelate became, from conviction, a steady partizan of the Revolution, which he strenuously defended by his pen. His political opinions, perhaps, greatly aided him in obtaining the lawn sleeves, which he wore with the utmost credit. Warm, yet temperate; zealous, yet moderate; his piety did not prevent him from gaining a perfect knowledge of mankind; nor did his assiduous per-

* See Carlisle's *Endowed Grammar Schools*, vol. 2. p. 470.

† Charles Trimmell is mentioned in Walker's *Sufferings of the Clergy*, Pt. ii. p. 130, as having been ejected in 1642 from his fellowship of New College, Oxford. This was the Bishop's father. He died in 1702.

formance of the clerical duties interfere with the most perfect elegance of manners. When he rebuked, his words were smoother than oil, yet they were very swords: and he thus gained respect from all parties. Even the Tories valued him, though he preached "terrible Whig Sermons."

"Dr. Trimmell married Maria, daughter of Dr. Talbot, Bishop of *Durham, who died in 1716; after which, he married, in 1718-19, Elizabeth, sister of Sir Richard Wynne [read Rowland] of Nostell, county York, Bart. widow of Joseph Taylor, of the Temple, Esq. who survived him, [and daughter of Sir Edmund Wynne, Bart.] His two children, by the first alliance, died infants; and, in consequence, his property descended to his brothers and sisters, or their representatives. His family were extremely well provided for by the influence of his merit, not of his applications; and they deserved the honour and wealth bestowed on them."—*Noble's continuation of Granger's Biog. Hist. Eng.* vol. 3, p. 74.

————— By Archdeacon Stephens, who preached his funeral sermon. "He brought more meekness and patience to Oxford, in the study of philosophy, than the generality of philosophers carry from it."—"He had a very serious and devout turn of mind, and performed the duty of every station with the greatest exactness, notwithstanding the weakness of a constitution broken, in the early part of life, by long and frequent fastings, and too diligent an application to his studies. But this had no effect on his mind, which was calm and composed at all times. The uneasiness he suffered from an ill habit of body, never made him uneasy to others. He was of a very affectionate and gentle nature: and

* Successively Bishop of Oxford (1699), Salisbury (1715), and Durham (1721). See his Life in Cassan's *Lives of the Bishops of Salisbury*, 1824. Part iii. p. 188.

though he had a good deal of warmth in his temper, he subdued it so effectually by reflection and habit, that he was hardly ever seen in a passion; but behaved in all the private as well as public circumstances of life, with great moderation and firmness of spirit. He was a lover of peace and order, both from judgment and inclination; and being a most sincere friend to the church of England, he constantly avowed those principles of toleration and indulgence which make that church the glory of the Reformation.

“There are letters extant, by which it appears, that he was very diligent in examining the arguments urged on both sides, before he took the oaths to King William and Queen Mary, which he religiously observed by a steady and uniform attachment to the Revolution-interest, as long as he lived. No man ever supported the character of a Bishop with greater dignity and authority, and yet no one was ever more beloved by the clergy of both his dioceses: for he was very courteous and obliging, and easy of access to all, and had a strict regard to those parts of behaviour which are most suitable to the profession of a minister of the gospel. His rebukes were conveyed in few words, and those delivered with a sort of uneasiness for the necessity of them: but although they were few, and smoother than oil, yet were they very swords; for to an understanding heart they seemed to receive an aggravation of anger, from that very meekness which endeavoured to soften them. He was of a temper incapable of soliciting favours for himself, or his nearest friends, though he had the tenderest affection for them. He was very much displeased at the appearance of an importunate application in others, and always avoided it in his own conduct. And notwithstanding all his relations have prospered very much in the world by his means, their success has been owing

rather to the credit and influence of his character, than any direct applications made by him. The nobleness of his mind appeared in many other instances; in his candour and generosity of spirit, and contempt of money; of which he left so many marks in every place where he lived, that he had neither ability, nor occasion, to perpetuate his memory by any posthumous charities. He did not consider his revenue as designed for the private advantage of a family, but as a trust or stewardship, that was to be employed for the honour of his station; the maintenance of hospitality; the relief of the poor; the promoting a good example amongst his clergy; and the general encouragement of religion and learning.

“He was not less qualified for his high station by his abilities than his conduct; for he had an excellent turn for business, and a quick apprehension. He was very well versed in the divinity controversies, and immediately discerned the point on which the dispute turned; and pared off all the luxuriances of writing. He had read the ancients with great exactness; and, without quoting, often mingled their finest notions with his own discourse, and had a particular easiness and beauty in his manner of conversing, and expressing his sentiments, upon every occasion. With his other excellencies he had acquired a thorough knowledge of mankind; which, being adorned by an affable and polite behaviour, gained him the general esteem of the nobility and gentry. His known penetration and judgment recommended him so strongly to the favour and confidence of those who were at the head of affairs in the latter part of his life, that he was chiefly, if not solely, advised with, and entrusted by them, in matters which related to the filling up the principal offices in the church. And, though he enjoyed as much of this power as any clergyman has had

since the reformation, he raised no public odium or enmity against himself on that account; because his silence, moderation, and prudence, made it impossible for any one to discover the influence he had, from his conversation or conduct; a circumstance almost peculiar to him. He was too wise a man to increase the envy which naturally attends power, by an insolent and haughty behaviour; and too good a man to encourage any one with false hopes. For he was as cautious in making promises, as he was just in performing them; and always endeavoured to soften the disappointments of those he could not gratify, by the good-nature and humanity with which he treated them. These separate characters (rarely blended together) of an excellent scholar, and a polite, well-bred man; a wise and honest statesman, and a devout, exemplary Christian, were all happily reconciled in this most amiable person; and placed him so high in the opinion of the world, that no one ever passed through life with more esteem and regard from men of all dispositions, parties, and denominations.”*

Richardson, in his continuation of Bishop Godwin's *Commentarius de Præsulibus*, has given the following notices of Bishop Trimnell:—

NORWICH: p. 445.—“XLVIII. Eo translato [sc. Joh. Moore] sufficitur Carolus Trimnell, Sacræ Theologiæ Doctor, octavo Februarii, 1707, Annæ 6, Anno 1721, Wintoniam migravit.”

WINCHESTER: p. 245.—“LXXVI. Carolus Trimnell, S.T.P. Collegii Novi Oxon, aliquando Socius, ad Diœcesin Norwicensem promotus 1707, huc translatus est 19 Augusti, 1721, Geo. I. 8. Biennio decursu magnum sui desiderium reliquit, decedens anno ætatis 59, in Ecclesia sua cathedrali sèpultus.”

† Gen. Dict.—Biog. Brit. Supplement.—Burnet's Own Times.—Nichols's Atterbury, &c.

Works.—In 1701 and 1702, during the Controversy that was carried on in the Lower House of Convocation, he wrote some pieces in defence of the rights of the Crown and the Archbishop; as, 1. “*A Vindication of the Proceedings of some members of the Lower House of Convocation;*” 1701, 4to—2. “*The Pretence to enter the Parliament-Writ considered;*” 1701, 4to.—3. “*An Answer to a third Letter to a Clergyman in defence of the entry of the Parliament-Writ;*” 1702, 4to.—4. “*Partiality detected,*” &c. a large pamphlet. In 1709, he published a Charge to the Clergy at his primary visitation at Norwich. In 1710, he printed a speech in the Lords, in support of the 2nd article of Dr. Sacheverel’s impeachment. From 1697 to 1715, he printed fourteen occasional sermons.

Family Notitia.—Bishop Trimnell is remarkable as being son-in-law of a Bishop and brother-in-law of two. He married, as I have already noticed, a daughter of Talbot, Bishop of Durham. His sister Catherine Trimnell married Thomas Green, D.D. successively Bishop of Norwich (and his successor in that See) and of Ely. And another sister married Henry Downes, D.D. successively Bishop of Killala and Achonry (1716), Elphin (1720), Meath (1725), and Derry (1726), who died 1734; who had been his Curate, and who succeeded him in the Rectory of Bodington, county Northants. Anne, 4th daughter of Charles Trimnell, Rector of Abbots Ripton, and sister of the Bishop, married Alured Clarke, Gent. of Godmanchester, Huntingdonshire; by whom she was mother of Alured Clarke, D.D. of Christ-Church College, Cambridge, Rector of Chilbolton, near Stockbridge, Hants, 1723, and Prebendary of Winchester, and lastly Dean of Exeter, in 1740.—See Masters’s *History of Christ’s College, Cambridge*, vol. 2, p. 267.

Mary, 4th daughter and co-heir of David Trimnell, D.D., Precentor of Lincoln and Archdeacon of Leicester, brother of Charles, Bishop of Winchester, ob. 22, and was buried September 28, 1781: having married at St James's, Westminster, April 30, 1757, Major-Gen. Thornton.—See Baker's *Northamptonshire*, p. 115.

William Trimnell, D.D.; Dean of Winchester, and Rector of Brington, married December 8, 1720, Eliza, daughter and heiress of William Ward, of Brayfield, Esq. ob. 1729,—Baker's *Hist. Northamptonshire*, p. 115.

Catherine, the Bishop's sister, who married Bishop Green, as above, had by him issue 2 sons and 7 daughters. Thos. Green, D.D. Registrar of the Diocese of Ely, Rector of Cottenham, Prebendary of Ely, and Chancellor of the Church of Lichfield.—Charles, Barrister at Law, Registrar of the Diocese, and Steward of the Church of Ely.—Catherine died young.—Ann, married Chas. Clarke, Barrister, afterwards Baron of the Exchequer.—Margaret, married Rev. — Frankland, son of the Dean of Ely.—Elizabeth, ob. cœl.—Catherine, married — Allix, Esq. son of the Dean of Ely.—Sarah, married Rev. — Fulham, Archdeacon of Llandaff, and Rector of Compton, Surry.—Mary, ob. cœl.—Masters's *Hist. of Christ's College, Cambridge*, vol. 1, p. 182.

The Bishop's father, the Rev. Charles Trimnell, had fourteen children, viz. 1st. Charles, Bishop of Winchester. 2nd. William, Dean of Winchester. 3rd. Hugh, Apothecary to the King's household. 4th. David, Archdeacon of Leicester, and Chantor of Lincoln. 5th. Mary, married to the Rev. John Sturges, Archdeacon of Huntingdon. 6th. Anne, married to Mr. Alured Clarke, &c. as above. 7th. Elizabeth, married to Henry Downes, Bishop of Derry. And 8th. Catherine, married to Thomas Green, Bishop of Ely.

Arms.—Trimnell of Ockly-Hall, Worcestershire, bears *Argent* a cross engrailed *Gules*: a Canton of the 2nd, over all a bend *azure*. Another.—*Or*, a cross *Gules*, over all a bend *azure*.

Portrait.—There is a painting of the Bishop in the vestry of St. James's Church, Piccadilly.—See Nichols's *Literary Anecdotes of the 18th Century*, vol. 9, p. 659.—An engraving of him as Bishop of Winchester, by J. Faber, is named by Noble.—*Continuation of Granger's Biog. Hist. Eng.* vol. 3, p. 74. This is a mez, and is scarce.

*Synopsis of Dates, Preferments, &c. connected with
Bishop Trimnell.*

Born in 1663.

Admitted of Winchester College, 1675.

Fellow of New College, Oxford, 1681.

Master of Arts, 1688.

Preacher to the Master of the Rolls, 1688.

Prebendary of the Sixth Stall in Norwich Cathedral,
1691.

Rector of Bodington, } Northamptonshire *circ.* 1696.
Rector of Brington, }

Archdeacon of Norwich, 1698.

Bachelor and Doctor of Divinity, 1699.

Chaplain to Queen Anne, *circ.* 1703.

Rector of St. James's, Westminster, 1706.

BISHOP OF NORWICH, 1707.

BISHOP OF WINCHESTER, 1721.

President of the Corporation of the Sons of the
Clergy, *cod. anno.*

Died, 1723.

XVI. RICHARD WILLIS.

SUCCEEDED A.D. 1723.—DIED A.D. 1734.

NASH, in his *History of Worcestershire*, vol. 2, p. 279, calls Willis the son of a "capper,* at Bewdly, in the county of Worcestershire, where he was born in 1663." But on the authority of the MSS. of the late Rev. William Hayley, a laborious antiquary, and also a native of Bewdly, we learn that Bishop Willis was the son of a journeyman tanner. On the authority of the same MSS. we are informed, that his namesake, Dr. William Hayley, Fellow of All-Souls, and afterwards Dean of Chichester, was the Bishop's first patron.

His baptism is thus entered in the Ribbesford Register:—"Richard, son of William and Susanna Willis, baptized 16th of February, 1663."

He received the rudiments of his education at the free grammar-school at Bewdly, (*Nash ut sup.*) whence he was removed to Oxford, where he was elected Fellow of All-Souls, (*A. Wood, Hist. and Antiq. Oxf. edit. Gutch, 274*) of which society he was A.B. and was made A.M. by diploma, March 15, 1694, *Cat. Oxf. Grad.* The date of his Doctorate I do not find there.

After leaving Oxford, he became curate to the Rev. Mr. Chapman, minister of Cheshunt, Herts, one of the Prebendaries of Chichester, and was chosen lecturer of St. Clement's, Strand, London, (*Nash's Worcester, ut sup.*) where, becoming remarkable for for his extemporaneous preaching, as Nash calls it,

* The term 'capper' is applied to a maker of woollen caps for seamen, a manufactory for this article was formerly carried on at Bewdly. See Nash's *Worcestershire*, article *Ribbesford*.

(*ib.*) or, with greater probability, as Richardson says, (*Continuation of Godwin, Com. de præsul*, p. 245,) “conciones memoriter recitando;” he was recommended to King William III. as a proper person to attend him as chaplain to Holland, which he also did. The author of the *History of Gloucester*, calls him ‘Chaplain-General of the army, and Sub-preceptor to the Dean of Gloucester,’ 8vo. Cirencester, 1781, p. 326.

February 13, 1685, he was installed a prebendary of Westminster, (Le Neve’s *Fasti*, p. 374.) Newcourt says, April 13, (*Repertorium*, vol. 1, p. 922,) and on the 26th of December, 1701, he was promoted to the Deanery of Lincoln, (Willis’s *Cathedrals*, vol. 2, p. 82, and Le Neve’s *Fasti*, p. 146,) with which he also held the Prebend of Welton-Paynshall, in the same church. Willis’s *Cathedrals*, *ut sup.*

On the death of Bishop Fowler, George I. raised him to the mitre. He was elected Bishop of Gloucester, December 10, 1714, confirmed January 15, consecrated the 16th, in Lambeth chapel, by the Bishops of Sarum, [Gilbert Burnet] Litchfield, and Bangor, by commission from the Archbishop of Canterbury, (Tenison) and installed April 13. (*History of Gloucester, ut sup.*, and Le Neve’s *Fasti*, p. 102, and *Archbishops of Canterbury*, pt. 1. p. 261.) He had leave to hold the deanery in commendam, “which,” says Le Neve, (*Fasti*, p. 140.) “his lordship at present [July 1715] enjoys.” Noble calls him Clerk of his Majesty’s Closet, and a commissioner for building fifty new churches.—*Continuation Granger*, vol. 3. p. 76.

In 1717, when Dr. Nicolson* was translated from

* William Nicolson, (not Nicholson, as his name is usually, but incorrectly written,) the famous Saxonist, who died Archbishop of Cashel, p. 14. 1726-7. Nicolson succeeded Archbishop Wake, as Almoner, in 1715.

the bishopric of Carlisle to that of Derry, and in consequence, resigned the office of Lord Almoner, Bishop Willis was appointed Almoner, March 18. See Salmon, *Chronolog. Historian*, p. 378, and Archbishop Nicolson's *Epistol. Corresp. edit. Nichols*. London, 8vo. 1889. vol. 2, p. 477. Bishop Willis, appointed Dr. Lindford his Sub-Almoner. See a letter in *Epis. Cor. ut. sup.* from Dr. Willis to Archbishop Nicolson.

At Gloucester, Bishop Willis sat seven years; and, on the translation of Bishop Talbot from Sarum to Durham, he was, on the 21st. of November, 1721, translated to Sarum, (*Richardson's Continuation*), and thence, after a government of this diocese for about two years, he was, November 21, 1723, promoted to Winchester, (*ib.*) where he presided eleven years, having been a Bishop in all twenty years. He died suddenly (*Noble's Continuation of Granger's Biographical History of England*, vol. 3. p. 75.) at Winchester House, Chelsea, on the morning of August 10, 1734, in the 71st. year of his age.

The Historian of Worcestershire, already quoted, speaks of our Prelate in the following terms:—

“He deserves to be remembered with gratitude by every Worcestershire man, as, during the whole course of his life, he shewed a great affection for his native county; and at Winchester provided for the younger sons of several gentlemen's families of this county.”—*History of Worcestershire*, vol. 2, p. 279.

Of Bishop Willis, very little has been recorded. He spoke in the debate on the Corporation and Test Acts. The speech may be seen in a work, entitled “*Episcopal Opinions on the Corporation and Test Acts*, delivered in the House of Peers, in December 1718, (he was then Bishop of Gloucester) by the Archbishops Wake and Dawes, the

Bishops Hoadly, Smalridge, WILLIS, Gibson, Robinson, Atterbury, Kennet, and Gastrell, with arguments by the Duke of Buckingham, the Earls of Nottingham, Stanhope, Sunderland, Jersey, and Hay; Lords Townshend, North, Grey, Corsingby, and Lansdown," 8vo. printed by Messrs. Nichols, in 1790. This was an impartial account of the debates on both sides, printed from the original MSS. of the Reporters; and the speech of Lord Lansdown, in answer to Bishop Gibson, from the handwriting of Bishop Atterbury.—The result of this debate was, the repeal of the occasional Conformity and Schism Bills; but the Test and Corporation Acts remained unaltered.—See Nichols's *Literary Anecdotes*, vol. 9. p. 85. sq.

When the celebrated but unfortunate Atterbury, was to be hunted down, it is a remarkable fact, that almost all his Episcopal brethren, eagerly joined in full cry against him. Nor was Bishop Willis behind. Bishop Newton, in his interesting piece of auto-biography, (reprinted with the lives of Pocock, Pearce, and Skelton. London 1816, 2 vols. 8vo. vol. 2, p. 18,) observes, that "Willis [then,] Bishop of Salisbury, made a long and laboured speech on the other side, (viz. against Atterbury,) which he published soon after, and was rewarded by the Bishopric of Winchester, as Hoadly was by succeeding to Sarum." "Lord Bathurst," continues Bishop Newton, "wondering at this unanimity [among the prelates,] said, he could not possibly account for it, unless some persons were possessed with the notion of the wild Indians, that when they had killed a man, they were not only *entitled to his spoils*, but inherited likewise his *abilities*."

Bishop Willis appears to have left issue two sons, John, the eldest, of Chelsea, married in 1733, the year before his father's death, the only daughter of Colonel Fielding; and William, his second son,

married February 11, 1744, Miss Read of Bedford-Row, London, with £40,000.— See *Gentleman's Magazine*, under the respective years.

The Bishop is not to be confounded with another Dr. Willis, also dean of Lincoln, who had the rectory of St. John, Milbank, Westminster, in 1736.

“The Bishop's wife, Isabella,” says Noble in his *Continuation of Granger*, vol. 3. p. 76; (see also Faulkner's *History of Chelsea*, p. 330,) “was buried in the north vault of Chelsea church, November 26, 1727.” Noble adds, that, “the descendants of this Bishop still hold the manor of Malden, under a lease from Merton College, granted to him in 1707 after the term had expired, when the Goode family were to resign it, in consequence of a determination in favour of the College; it appearing that Queen Elizabeth had wrested it, and the presentation, from that foundation, contrary to the restraining act.”— vol. 3. p. 75.

The Bishop was buried in the south aisle of Winchester Cathedral, a little above Bishop Wykeham. (Noble, *ut sup.*) Bishop Milner, in his *History of Winchester*, vol. 1, p. 445, calls the statue of Willis the most finished which the Cathedral there contains. The principal design of the monument is a sarcophagus, upon which a figure of the natural size, representing the Bishop *in pontificalibus*, with the George hanging from his breast, as prelate of the order, reclines, supporting himself by the left arm upon a pile of books, and having the right hand extended towards heaven. The side columns supporting the pediment under which the figure is placed, are of a beautiful veined marble, and the architecture of the whole presents a finished specimen of the Composite.

The inscription, which is also recorded in Ball's *Histor. Acc. of Winch.* p. 97, and in the *Hist. and Antiq. of Glost.* Svo. 1781, p. 326, is as follows:

“ In memoriam
 Reverendi admodum in Christo Patris
 RICARDI WILLIS,
 Episcopi Wintoniensis,
 Viri
 ea morum simplicitate
 Ea animi integritate, et verborum fide
 Ut qui illum optime noverint
 Ii maxime estimaverent,
 Propensissime dilexerint.
 Patriam, Principem et Libertatem pudicam
 Unicè amavit :
 Religionem interea vere Christique
 Sanctissime coluit
 Acerrime vindicavit.
 Nulla temporum varietate
 Debilitari, aut frangi potuit.
 In republica, in ecclesia
 Fidelis, constans et sui similis
 Egregiis hisce virtutibus instructus
 In mediis quos abunde meruit honoribus
 Felicissime consenuit
 Donec annorum plenus
 Obiit 10 die Augusti, anno { Domi. 1734.
 { Ætat. 71.
 Johannes Willis, armiger
 Filius ejus et hæres
 Pie memor
 Posuit.”

The Bishop had at least five sisters, one of whom married — Jones, and another Richard Hincksman, Bailiff of Bewdley, 1728. I am informed that there are no monumental inscriptions for the family at Ribbesford.

Bishop Willis, is thus noticed by Richardson, in his continuation of Bishop Godwin’s work, under his three respective Sees:—

GLOUCESTER: p. 555.—“XVI. Eo mortuo [sc. Edw Fowler] sufficitur Ricardus Willis, Collegii Omnium Animarum Oxon, aliquando socius, et Decanus Lincolnensis, consecratus decimo sexto Januarii, 1714, Geo. I. 1,—ad Episcopatum Sarisburiensem 1721, inde Wintoniam translatus est 1723.”

SALISBURY: p. 361.—“LIII. Novembris vicesimo primo 1721, Ricardus Willis a regimine Glocestrensis Ecclesiæ huc translatus est, Geo. I. 8, et duobus postea annis Wintoniam migravit.”

WINCHESTER: p. 245.—“LXXVII. Mortuo humanissimi ingenii viro [Trimnell] Ricardus Willis, Collegii Omnium Animarum non ita pridem Socius, à Rege Gulielmo præcipue ea de causa ascitus qui in castris militaribus sibi a sacris adesset, quod singulari quadam facultate extempore concionandi, vel conciones memoriter recitandi polleret. Ut ut vero illiid fuerit, ad honores ecclesiasticos altius indies assurexit, Episcopus Glocestrensis consecratus decimo sexto Januarii 1714, ad Ecclesiam Sarisburiensem translatus 1721, inde ad Wintoniensem 1723, confirmatus vicesimo primo Septembris. Ibi per undecim annos commoratus, obiit mense Augusti, 1724, et in Ecclesia sua Wintoniensi sepultus jacet, ubi effigies marmorea statuitur, et Elogium magnificum subscriptum extat.”

It is to be recorded of this Prelate, that he stands first in the list of those who have preached before the Society for Promoting Christian Knowledge, of which he was one of the earliest members. While Dean of Lincoln, he was an occasional attendant at the board, and was requested to preach in St. Andrew's Church, Holborn, at the first general meeting of the charity schools, instituted at the suggestion of the society.

I am not aware of any publication by Bishop Willis.

In 1732, he sent one hundred guineas* to be distributed amongst the poor Saltzburghers.—*Gent. Mag.* for 1732, p. 1079.

Portraits.—There is a painting of the Bishop at the episcopal palace, Salisbury. The late Bishop Fisher was curious in collecting portraits of all his predecessors.—Noble mentions the following engraving of him while Bishop of Winchester:—*Mez. M. Dahl.* p. Simon, sc. The Bishop is represented sitting in a carved chair, having his own hair instead of a wig. Bromley notices the same, *Per.* 8, class 4, p. 273.

Arms.—Willis of Fen-Dilton, Cambridgeshire, and Horingsley and Bales, Herts,—*Per fesse. Azure and Argent, 3 lions rampant, counterchanged, within a border, Ermine.*—Willis of London, *Or*, on a chevron between 3 mullets of 6 points *Argent*, a cross formee of the field.—Willis of Warlies, Essex, *Gules, 3 lions rampant within a border, Ermine.*—Edmonstone's *Heraldry*.*

* The Life of this Prelate will be found in my *Lives of the Bishops of Salisbury*. 8vo. London, 1824. Part 3, p. 202 to 209.—Bishop Willis was the seventh Protestant Bishop of Salisbury after the Restoration.

XVII. BENJAMIN HOADLY.

SUCCEEDED A.D. 1734.—DIED A.D. 1761.

“HOADLY [Benjamin], was successively Bishop of Bangor, Hereford, Salisbury, and Winchester. The life of this “pious and judicious divine”* was consistently spent in a perpetual exertion of the noblest faculties to the noblest end, the vindication of the religious and civil liberties* of mankind in general, and of his country in particular. And at his death he left the following monumental inscription written by himself, lest his zealous friends should erect any memorial of him inconsistent with the peculiar modesty of his life.

Hic juxta sepultum est
 Quicquid mortale fuit
 BENJAMINI HOADLY, S.T.P.
 Erat ille filius
 SAMUELIS HOADLY,
 Viri optimi et doctissimi, Eccl. Ang. Presbyteri
 Scholæ privatæ per multos annos,
 Postea Scholæ publicæ Norvicensis informatoris, et
 MARTHÆ PICKERING,
 Viri Reverendi Benjamini Pickering filiæ.
 Natus Westerhamiæ in agro Cantiano
 Die 14^o. Nov. A.D. 1676.
 In Aulam Sanctæ Cath. Cantabr. cooptatus
 A.D. 1692, et ejusdem Aulæ postea Socius.

* The Reader will bear in mind that this life of Bishop Hoadly is re-printed from the *Biog. Brit.* For my own part, I should never have spoken of Hoadly's ‘judiciousness,’ because I believe him to have been profoundly ignorant of the doctrines and constitution of that Church of which he was a Bishop. In short, he was the greatest *Dissenter* who ever held preferment in the Church.

In Ecclesia Sanctæ Mildr. de Poultrej, Londini,
Per decem annos ab A.D. 1701,
Concionator Pomeridianus.

Rector ecclesiæ Sancti Petri Pauperis Londi.
Per annos sederem ab A.D. 1704.

Rector etiam ecclesiæ de Streatham in com. Surriæ
Per annos tredecim ab A.D. 1710.

EPISCOPUS Bangorensis consecratus
Martii die 18^o. A.D. 1715.

Episcopus Herefordensis confirmatus
Nov. die 3^o. A.D. 1731.

Episcopus Sarisburiensis confirmatus
Oct. die 29^o. A.D. 1723.

Episcopus Wintoniensis confirmatus
Sept. die 26^o. A.D. 1734.

Uxores duxit

1. SARAM CURTIS,*

Ex qua duos filios suscepit,
Benjaminum in Med. Doctorem,
Et Joannem Doc. Winton. Cancellarium.

2. MARIAM NEWEY,

Viri Reverendi Joannis Newey, S.T.P.
Et Decani Cicestrensis filiam:

Feminas optimis animi dotibus ornatas,
Et amore summo illi conjunctissimas.

Obiit Apr. die 17^o. A.D. 1761, Æt. 85.

On a smaller tablet under is,—

Patri amantissimo,

Veræ Religionis ac Libertatis publicæ vindici,
De se, de Patriâ, de genere humano optime merito,

Hoc Marmor posuit

J. HOADLY, filius superstes.

[* Sarah Curtis had been a paintress of portraits. Vide plura in Lord Oxford's works, vol. 3, p. 429; and Grauger's *Biographical History of England*, vol. 4, p. 128, for Diana Curtis read Sarah, vid. *Epit. Sup.* She died 1743.—EDIT.

He was the second son of the Rev. Samuel Hoadly. Was the eldest of twelve children of the Rev. John Hoadly, Chaplain to the garrison of Edinburgh castle, by Mrs. Sarah Bushnell, whom he met with in the same ship, when the troubles of his country forced his family to New-England. He was born at Guilford in New-England, September 29, 1643; came thence to Edinburgh, April 14, 1655, where he had his school education; and September 29, 1659, went to King James's College there. He left Scotland July 22, 1662, with the family, who settled at Rolvenden, in Kent; whence, January 2, 1662-3, he went to Cranebrook, to teach the free-school there, being little more than nineteen years of age. He married, June 19, 1666, Mrs. Mary Wood, who died November the 25th, 1668, in child-bed of her second daughter, still-born. September 29, 1669, he married Martha, daughter of the Rev. B. Pickering, an eminent man at that time, and had been one of the assembly of divines, by whom he had nine children, of which the Bishop was the sixth. He first set up his private school in 1671, at Westerham, in the same county, near which, at Halstead, his brother Mr. John Hoadly was Rector.* He moved again in 1678 to Tottenham High-Cross, in Middlesex; and thence, in May, 1686, to Brook-House, in Hackney. From hence, in April, 1700, he was called to preside in the public school at Norwich, where his younger son John, was several years his assistant, having been chosen under master, September 28, of the same

[* He appears to have been Master of the grammar-school of Westerham. See the life of Dr. Thorpe in the Literary Anecdotes, vol. 3, p. 509.—Bishop Manningham, of Chichester, succeeded Mr. Ireland, whose daughter he married, and who had himself succeeded Bishop Hoadly's father.—EDIT.]

year. He was very careful in the education of his sons. 1st. Samuel, born July 3, 1675, a most promising youth, who died in the University College, Oxford, under seventeen years of age, having been scholar there near two years; and was buried in St. Mary's church, under a stone engraven to his memory. His father lamented his loss in very moving terms to his *friend Grævius, who at the same time laboured under the like calamity. 2nd. Benjamin. 3rd. John. He published while at Hackney, *The natural method of teaching*, &c. which is esteemed the best book of the kind, and hath borne eleven editions; and a school edition of *Phædrus*, with short notes. He had also made considerable progress in an exact Latin dictionary, in a prosody; and other parts of his scheme of *The natural method*, of which, what he published, was but one of four or five he designed for the English, Latin, and Greek languages. It is remarkable, that this excellent school-master and critical scholar died April 17, 1705, without ever having any preferment in the church. His lordship's mother died January 13, 1702-3, and they both lie buried (together with Benjamin Hawkins, a grandchild by their daughter Frances) in St. Luke's chapel, within the cathedral at Norwich. His youngest son John, born at Tottenham High-Cross, Middlesex, September 28, 1678, was Chaplain to Bishop Burnet, and by him made Chancellor, and Canon Residentiary of the church of Salisbury, Archdeacon of Sarum, and Rector of St. Edmund's in that city. In 1717, he was presented by Sir Peter King, then lord chief justice, to the Rectory of

* The whole extensive correspondence of this great critic was in Dr. Mead's possession, among which are several letters of Mr. Samuel Hoadly.

Ockham, in Surry; and afterwards made Canon of the church of Hereford, by his brother, when Bishop of that See. These preferments he enjoyed until he was nominated in 1727 to the united Sees of Leighlin and Fernes, in Ireland; but the first King George dying before the instruments had passed the offices, new ones were graciously expedited by his late majesty immediately on his accession. On January 17, 1729-30, he succeeded Dr. William King in the Archbishopric of Dublin; and on Primate Boulter's decease, in October 1742, the late Duke of Devonshire's father, then lord lieutenant, had made all solicitations needless within an hour after the news arrived. His expression to the King was, that he could not do without him; and he was accordingly appointed Archbishop of Armagh, Primate, and Metropolitan, &c.—He married Mrs. Anne Warre, and left one daughter, Sarah, still living, married in his life-time to Bellingham Boyle, Esq. of Rathfarnham, near Dublin, nearly related to the late Speaker of the House of Commons. He died July 19, 1746, aged sixty-eight, of a fever, caught by too assiduously attending on his workmen; and, by his own desire, was buried at Tallaght, in the same vault with his lady and her mother; where he had erected a noble monument to himself, the most elegant as well as convenient episcopal palace in that kingdom, from the ruins of an immense castle of that name; but he raised a nobler in the hearts of the Irish, by indefatigably promoting the improvement of agriculture by his skill, his purse, and his example. He published, 1. *A defence of Bishop Burnet on the Articles, in answer to Dr. Binckes's prefatory discourse, &c.* 4to. 2. Another, *Thoughts on Bishop Beveridge's writings*.*

* The exact titles of those Tracts cannot now be easily procured.

or, some similar title, relating to the same subject, in an humorous way; in 8vo. 3. *A Sermon on the public fast*, 1704. 4. *An assize Sermon at Salisbury*, 1706-7. 5. *A Sermon before the House of Commons*, on January 30, 1707-8. He was born at Westerham, [near Seven Oaks,] in Kent, November 14, 1676, and educated under his father's care, until he was admitted of Catherine-Hall, Cambridge,* under Mr. Leng, (afterwards Lord Bishop of Norwich,) where, as soon as he commenced Master of Arts, he became tutor, and discharged that office two years with the highest reputation. For his B.A. degree, he was indulged with no less than seven terms, *ob gravissimam valetudinem*; and so early had other reputable marks of distinction conferred upon him. While under-graduate, he had the small-pox in a deplorable manner, and now laboured under a bad strain, which, ill-managed by an unskilful surgeon, would have cost him his leg, had not serjeant Barnard undertaken to save it, contrary to the opinion of several eminent surgeons at the consultation. He was a cripple all his life, using a cane when he appeared in public, and crutches at home, and always preaching in a kneeling posture on a stool. He was much an invalid all the former part of his life, and thought to be sinking into a consumptive habit until between thirty and forty, when his circumstances enabled him to take the air daily in a chariot, (which he pursued with an extreme exactness until a very few days before his death,) he grew rather corpulent, and enjoyed a general good state of health.

He took orders† under Dr. H. Compton, lord

* Pensioner, February 18, 1691; Bachelor of Arts, January, 1695-6; elected Fellow, August 23, 1697; and Master of Arts, at the commencement of 1699.—College Register.

† Thost of Deacon, Dec. 18, 1698; and of Priest, Dec. 22, 1700.

Bishop of London; and the next year quitting his fellowship (vacated, as is most probable, by his marriage), was appointed to the lectureship of St. Mildred, in the Poultry, in which he continued ten years; officiating at the same time for the Rev. Mr. Hodges, Rector of St. Swithun's, during his absence at sea as chaplain-general of the fleet, in 1702. Two years after* he obtained the Rectory of St. Peter's Poor, in Broad-street, London, in a great measure by the recommendation of the Rev. Dr. William Sherlock, Dean of St. Paul's, to that chapter, of whom he always spoke as uniformly kind to him. The Dean had the generosity not to take the merit of it to himself, but intimated to Mr. Hoadly, that Dr. Fleetwood's good opinion had been of great service to him. And to this, it is supposed, Mr. Hoadly refers. See the Catalogue of his works, No. 1.

His writings, published during the course of these last years, tending to the advancement of natural and revealed religion, and to the justification of the noblest principles of civil liberty, produced in the year 1709, a vote of the House of Commons in his favour, too honourable to be omitted. "Resolved, 1. That the Rev. Mr. Benjamin Hoadly, Rector of St. Peter's Poor, London, for having† often justified the principles on which her majesty and the nation proceeded in the late happy Revolution, hath justly merited the favour and recommendation of this house. 2. That an humble address be presented to her majesty, that she would be graciously pleased to bestow some dignity in the church on Mr. Hoadly, for his eminent

* 1704.

† The vote was passed December 14, 1709, immediately after the publication of his book on Civil Government. See Cat. Journals of the House of Commons.

services both to church and state." The Queen answered,* "That she would take a proper opportunity to comply with their desires; which however she never did." The member who made the motion was Anthony Henley, Esq. father of the present lord-chancellor, who, though scarce known to Mr. Hoadly, did it, no doubt, with the most kind intention towards him, and the best inclination to the cause of liberty which he defended; but without Mr. Hoadly's knowledge, or any previous consultation with him or his friends. On many accounts it gave him great uneasiness.

On February 13, 1710, he was presented by Mrs. Howland to the Rectory of Streatham, in Surry, as a qualification for which he was honoured with a Chaplainship to his grace Wriothesley, Duke of Bedford. "I cannot but think it a due (says his lordship) in point of gratitude to her memory, publicly to acknowledge this singular obligation to her, that in the year 1710, when fury seemed to be let loose, and to distinguish me particularly, she herself, unasked, unapplied to, without my having ever seen her, or been seen by her, chose, by presenting me to the Rectory of Streatham, then just vacant, to shew, in her own expression, that she was neither ashamed nor afraid to give me that public mark of her regard at that critical time."† To her he afterwards inscribed his volume of sermons on *The terms of acceptance*; and on May 1, 1719, preached her funeral sermon in Streatham church.‡ This excellent lady was relict of a very eminent and opulent merchant of London, and grandmother of the last and present Dukes of Bedford, the Duchess dowager of Bridgwater, and the dowager Countess of Essex.

* Tindale's Continuation, vol. 4, p. 153.

† Pref. to vol. of sermons, 1754.

‡ See Cat. No. 40, p. 24.

On February 16, in the year 1715-16, he was admitted and sworn King's Chaplain, having before been honoured with the degree of Doctor of Divinity, by Archbishop Wake. As appears by the warrant of the Duke of Bolton, then lord chamberlain, wherein he is termed Doctor of Divinity, and from the 4th edition of his sermon "on the delusion of many Protestants," preached at St. Peter's Poor, published in 1716 (as the printers affect), where he is called Benjamin Hoadly, D.D. Rector of the said church.

He was appointed to the Bishopric of Bangor on St. Thomas's day, 1715,* and consecrated† the 18th of March following;‡ with which he held both his livings in commendam. It was a very singular circumstance (not to his dishonour), that when he went to court to kiss hands on the occasion, he did not know the way up stairs; and when there, sat in an outer room, until he was shewn into the presence. On his lordship's publishing, in 1716, his *Preservative against the Principles and Practices of the Non-jurors both in Church and State*; and March 31, 1717, preaching his famous sermon on *the Nature of the Kingdom or Church of Christ* before the King, (which was immediately printed by special command,) so great offence was taken by the clergy at the doctrines therein delivered, that it was resolved to proceed against him in Convocation as soon as it should sit. And here began the famous controversy which bears his name. The lower house accordingly drew up their representation, &c. but before it could be brought into the upper house, that whole assembly was

* Salmon's Chronological History under that year.

† Monumental Inscription.

‡ In Ely Chapel, Holborn.

prorogued by a special order from the King;* nor was it permitted to sit, or do any business, until the resentment entirely subsided.† “I had no other thought, desire, or resolution, (says his lordship,) but to answer in my place before the same house to which this accusation was designed to be brought; but it was thought proper (out of a sincere regard, as I very believe, to the interest of our constitution in church and state) to put a stop to the sitting of the Convocation; which (because it has been unkindly and industriously represented as the effect of my solicitation, and an argument of my fear, and what I fled to for refuge, I am obliged to declare before the whole world) was done not only without my seeking, but without so much as my knowledge, or even suspicion of any such design, until it was actually resolved and ordered.—Of this—this defence (which I promised publicly as soon as possible) is, I hope, an unanswerable argument.” He adds, “The prorogation of the Convocation tends not to hinder any light from appearing, 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 a 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 and consistently find fault with this.‡

In 1720, he resigned the Rectory of St. Peter's Poor; and, in 1721, was translated to the See of Hereford.§ During his short continuance in this

* Tindale's Continuation.

† Salmon's Historical Register.

‡ Preface to his answer to the representation drawn up by the committee, &c.

§ Confirmed November 3. 1722, Monument.

Bishopric, happened the trial of the Bishop of Rochester (Atterbury), in 1723, in whose sentence he most conscientiously concurred, for reasons best seen in the remarks on that event, which are universally ascribed to him. Upon his translation to the See of Salisbury, he resigned the Rectory of Streatham, his most beloved retirement. Eleven years after he was advanced, on the death of Bishop Willis (whom he had also succeeded at Salisbury), to the Bishopric of Winchester,* which he held near twenty-seven years; until on April 17, 1761, at his palace at Chelsea, in the same calm he had enjoyed amidst all the storms that blew around him, he died full of years and honours, beloved and revered by all good men.†

On the night before, he was carried up to bed, as usual, in perfect health; and in the middle of the night was seized with a vomiting, &c. the violence of which was put a stop to in about‡ an-hour; after which he lay quiet until about eight o'clock the next evening, when his lady, who watched the whole time with the utmost attention by his bed-side, found him dead, not knowing the moment of his departure. Two winters before, he had had a severe attack of St. Anthony's fire, which his great natural strength discharged; and it was imagined that another of the same kind, which nature, exhausted by age, could not throw out, was the immediate cause of his death.

His useful labours in the cause of religious and civil liberty will gratefully be remembered as long as Great Britain shall be a nation. He was uncommonly fortunate in domestic life, having been married to two excellent women, in whom he was

* Confirmed Sept. 26, 1734.—Monument. † .Ætat. 85.

‡ Dr. Taylor and Mr. Hawkins attended him.

completely happy. 1. Mrs. Sarah Curtis, on May 30, 1701. Born 1676; about six months before his lordship; was excellent in the art of painting, as he was, in his younger days, in that of music. She was a scholar of Mrs. Beale and her son Charles; who were bred under Sir Peter Lely. Many of her portraits would do honour to a professor of the art; particularly a pair of small whole lengths,* of Mr. Hoadly just after, and of his brother just before, they were in orders; and another of Bishop Burnet in the family of ——— Michael, Esq. who married one of his daughters, from which Mr. Vertue made an excellent engraving. 2. On July 23, 1745, Mary, daughter and co-heiress of Dr. John Newey, Dean of Chichester.† By his first lady he had three sons, Samuel, Benjamin, and John.

Benjamin was born February 10, 1705-6, educated (as was his younger brother) at Dr. Newcome's, at Hackney, and Benet College, Cambridge; the former being admitted Pensioner April 8, 1722, under the worthy Archbishop Herring, then tutor there; and the latter, eight years after, Fellow-Commoner under the Rev. Mr. Edward Beacon,‡ now Rector of Calborne, in the Isle of Wight. Here he took a degree in physic,§ and particularly applying to mathematical and philosophical studies, was well known (along with the learned and ingenuous Drs. David Hartley and Davies, both late of Bath, who with him composed the whole class) to make a greater progress under the blind professor Saunderson than any young gentleman then in the University. When his late Majesty was at Cambridge,¶ he

* In possession of Mrs. Hoadly, the Bishop's widow, in Hill-street.

† By his worthy friend Dr. Peter Maurice, Dean of Bangor, at Farnham Castle. She was born September 9, 1708.

‡ June 15, 1730. § 1727, sub. sin. ¶ April, 1728.

was upon the list of gentlemen to be created Doctors of Physic; but, either by chance or management, his name was not found in the last list; and he had not his degree of Doctor of Medicine till about a month after, by a particular mandamus.* Through this transaction it appeared that Dr. Snape had not forgotten or forgiven the name of Hoadly; for he not only behaved to him with great ill manners, but obstructed him in it as much as lay in his power. He was F.R.S. very young, and had the honour of being made known to the learned world as a philosopher, by a letter from the Reverend Dr. Samuel Clarke to Mr. Benjamin Hoadly, F.R.S. occasioned by the present controversy among mathematicians concerning the proportion of velocity and force in bodies in motion. He was made Registry of Hereford while his father filled that See, and was early appointed Physician to his Majesty's household, in which post he behaved with singular honour. He† married, 1. Elizabeth daughter of Henry Betts, Esq. of Suffolk, counsellor at law, by whom he had one son, Benjamin, that died an infant. 2, Anne‡ daughter and co-heiress of the honourable General Arinstrong,§ by whom he left no issue. He died in the life-time of his father, August 10, 1757, at his house at Chelsea, now Sir Richard Glyn's, which he had built ten years before. He published, 1. Three letters on the

* A particular grace is also inserted in the Universal Register, to preserve his rank on this extraordinary occasion, May 25, 1728.

† November 6, 1733. ‡ June 4, 1747.

§ A gentleman of high reputation in his profession, particularly in the branch of engineering, and honoured with the friendship of the great Duke of Marlborough. He died April 15, 1742, Surveyor-general of the Ordnance, chief engineer of England, Colonel of the royal regiment of foot of Ireland, quarter-master-general, and major-general of his majesty's forces.

organs of respiration, read at the Royal College of Physicians, London, A.D. 1737, being the Gulstonian Lecturers for that year. To which is added an Appendix, containing remarks on some experiments of Dr. Houston, published in the transactions of the Royal Society, for the year 1736, by Benjamin Hoadly, M.D. fellow of the College of Physicians; and of the Royal Society London, 1740, 4to. 2, *Oratio anniversaria in theatro Col. Medicor. Londinensium ex Herveii instituto habita, die 18^o. October, A.D. 1742*, a Benjamin Hoadly, M.D. Col. Med. et S.R.S. 1742, esteemed a very elegant piece of Latin. 3. *The Suspicious Husband, a comedy, &c.* by Dr. Hoadly, London, 1747, with a most handsome dedication to his royal master. This is as true a picture of the genteelest manners of the times, as ever was drawn for the stage, and which will keep possession of it, even after his dear friend (the original Ranger) shall have left it. 4. *Observations on a series of electrical experiments.* By Dr. Hoadly and Mr. Wilson, F.R.S. 4to. 1756.

John, still living, [1766] was born October 8, 1711, O.S. took a degree in law in 1735; and in 1747* was honoured with that of L.L.D. (the first degree conferred) by the excellent Archbishop Herring. He †married Elizabeth, daughter of James Ashe, Esq. of Salisbury, by whom he hath no issue. He was appointed Chancellor of the Diocese of Winchester, November 29, 1735, and was ordained that ‡year by his father. He was honoured (and particularly by the genteel manner of it) by the late Prince of Wales, being immediately§ appointed his Chaplain; and by the Princess dowager of Wales

* January 4, 1747. † February 10, 1735-6.

‡ Deacon Dec. 7; Priest Dec. 21, 1735. § Dec. 26, 1735.

in like manner, May 6, 1751. He was collated to the Rectory of Alresford on November 29, 1737; and to that of Overton (void by the death of Bishop Clagget) December 16, 1746, (sine-cure); and instituted to the Rectory of St. Mary's, near Southampton, June 9, 1743, on the presentation of Martin Folkes, Esq. &c. executors of the will of Archbishop Wake; his nephew, the present Dr. Wake, (in whose favour this option was bequeathed) not being then capable of orders.* He was appointed to the Mastership of St. Cross (sine-cure) in May, 1760; which preferments (all in the county of Hants) he now [1766] enjoys.

Only the latter survived him, who never disobeyed him until after his death, when he erected but a decent† monument to his memory, near the place of his interment in his Cathedral of Winchester.‡ He was so happy as to live long enough to reap the full (earthly) reward of his labours; to see his Christian and moderate opinions prevail over the kingdom, in Church and State; to see the non-conformists at a very low ebb, for want of the opposition and persecution they were too much used to experience from both, many of their ministers desiring to receive their re-ordination from his own hands, and many of their congregations not able to support any minister amongst them, or else receiving

* On this occasion Mr. Hoadly immediately resigned the sine-cure of Wroughton, Wilts, in favour of the Rev. Mr. Couant, a relation of Archbishop Wake; and Bishop Hoadly soon after collated Mr. Wake to the Rectory of Knoyle, in the same County, both in his patronage as Bishop of Winchester.

† Communicated by himself.

‡ Dr. Akenside has raised a more lasting one in his noble Ode to Benjamin, lord Bishop of Winchester, published in Dodsley's Misc, vol. 6, which, with his permission, we have inserted at the end of this article.

contributions from their brethren of London to that end; to see the general temper of the clergy entirely changed, the Bishops preferring few or none of intolerant principles, and the clergy claiming no inherent authority, but what is the natural result of their own good behaviour as individuals, in the discharge of their duty; to see the absurd tenet of indefeasible hereditary right, and of its genuine offspring, an unlimited non-resistance (demonstrated by him to be founded neither in scripture nor reason,) absolutely exploded; and the Protestant succession in the present royal family as firmly fixed in the hearts and persuasions of the people, as in the laws of God and the land. All personal prejudice (and there scarce ever was a man that had experienced more) he had entirely outlived; wherever he was known, it was changed to its opposite; and wherever but seen, it vanished.

As the life of a learned and contemplative man is best known by his writings, and the occasion of them, a Catalogue of his lordship's is added (much more perfect than we could hope for at this distance of time), which his own words will almost sufficiently explain.

THE CATALOGUE.

1. A Letter to the Rev. Mr. Fleetwood, occasioned by his Essay on Miracles. (Re-printed in the volume of Tracts, 1715, No. 1.)—This contains some points, relating to the subject of miracles, in which I differed long ago from an excellent person,* now advanced, by his merits, to one of the highest stations in the church. When it first appeared in the world,

* Bishop of St. Asaph, afterwards of Ely.

he had too great a soul to make the common return of resentment or contempt, or to esteem a difference of opinion, expressed with civility, to be an unpardonable affront. So far from it, that he not only was pleased to express some good liking of the manner of it, but laid hold on an opportunity, which then immediately offered itself, of doing the writer a very considerable piece of service. I think myself obliged, upon this occasion, to acknowledge this in a public manner; wishing that such a procedure may at length cease to be uncommon and singular. I shall only add, that as this was his reception of it at first, so he hath now given me leave to say, that this second publication of it is neither unknown or disagreeable to him.*

2. A Letter to a Clergyman in the Country, concerning the Votes of the Bishops upon the Bill against Occasional Conformity. (Re-printed in the volume of Tracts 1715, No. 2.) This was written at a time when the name of the church was made use of, as I thought, to the great disadvantage of the church itself, as well as of the most valuable and important parts of all religion. The particular occasion of it was the unchristian treatment of many excellent persons amongst the Bishops, merely because they could not think, as others of their brethren thought, &c.—I now re-print it, because, being written at the time when I was engaged in removing the chief objections of our dissenting brethren against conformity, I was willing it should stand as an open proof, that what I was then doing, proceeded from a desire of union, upon no other but the Christian principle of peace and love, and that even my youngest thoughts upon these subjects could not enter into the contrary method of applying civil

* Preface to the volume of Tracts, 1715.

encouragements or discouragements in religious matters to the consciences of men.*

3. Mr. Hoadly preached two Sermons, concerning the Evils of which Christianity hath been made the occasion. (First printed in the volume of Tracts, 1715.)—With the same sort of view, to dissuade all Christians from mixing religion into their worldly designs, and also, to remove the worst of scandals from Christianity itself, which must otherwise suffer under the reproach of those evils, of which, against its own design and tendency, it has been forced to be the occasion.†

4. The Reasonableness of Conformity to the Church of England represented to the Dissenting Ministers, &c. part 1.—ditto part 2. (Both printed 1703, and ever afterwards both together. Re-printed with other tracts on the subject, 1720).—1. To vindicate the conforming clergy, by vindicating the terms of their conformity.—2. To satisfy those who still continue to dissent from us, (such as Mr. Calamy, &c.) whose separation, though not accompanied with such violence and heat, yet is more accountable than that of those who are at a greater distance from us.‡

5. A Persuasive to Lay Conformity; or, the Reasonableness of constant Communion with the Church of England represented to the Dissenting Laity. (Re-printed with other Tracts, 1720).—This concerns only such of the Dissenters as judge conformity to the church established, to be in itself lawful. I have chosen to argue with them chiefly from the considerations of peace and unity, because this method is most easily to be understood, and most likely to move all, who have any concern left for the honour of Christianity, or the interest for the Protestant cause.§

* Preface to the volume of Tracts, 1715. † Ib. ‡ Ib. § Ib.

6. A serious Admonition to Mr. Calamy, occasioned by the 1st part of his Defence of moderate Non-conformity. By Benjamin Hoadly, M.A.—To alter the manner of his treating the cause and me; to reduce the controversy within its due bounds, and mix nothing with it, foreign or personal, either to amuse or mislead any person concerned, or unjustly to prejudice the reader against me. (Which takes up the chief room in Mr. Calamy's defence.)

7. A Defence of the Reasonableness of Conformity to the Church of England, in answer to the Objections of Mr. Calamy, in his Defence of moderate Non-conformity; with a Reply to his Postscript in answer to the serious Admonition. (Re-printed 1720, with Tracts on the subject.)

8. An Accession Sermon, preached March 9, 1704-5. (Re-printed with the Measures of Submission, &c. 1718, and again in the volume of Sermons, 1754. No. 3.)—When I thought it my duty to take that first opportunity, after my coming to (St. Peter's Poor) of declaring against the abuses of that day. The printing of it was entirely owing to the request of the chief parishioners who heard it. When it appeared I was much abused in a pamphlet, for what they thought so well of, by a then neighbouring clergyman, to whom I gave no answer, but by a private letter to a friend of his.*

9. A Sermon preached before the Rt. Honourable the Lord Mayor, &c. September 29, 1705. (Re-printed with the Measures of Submission the same year, and again in the volume of sermons, 1754. No. 4.)—at St. Lawrence's, and was followed by a long controversy. I was called to it by the accidental

* Preface to the volume of Sermons, 1754.

mention of me, by a friend, to Sir Owen Buckingham, then lord mayor, with whom I had not myself the least acquaintance.—From the date of this sermon, near fifty years ago, a torrent of angry zeal began to pour out itself upon me, which, though for the present indeed 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.*

10. The Measures of Submission to the Civil Magistrate considered, in a Defence of the Doctrine delivered in a Sermon preached before the Right Honourable the Lord Mayor, Aldermen, and Citizens of London, September, 29, 1705.

11. A Letter to the Rev. Dr. Francis Atterbury, occasioned by the Doctrine delivered by him in a Funeral Sermon on 1 Cor. xv. 19. August 30, 1706. (Re-printed in the volume of Tracts, 1715. No. 3.) A second Letter, see Catalogue, No. 15.—These letters were designed to vindicate and establish the happy tendency of virtue and morality to the present happiness of such a creature as man is; which I ever esteemed, and do still esteem, a point of the utmost importance to the gospel itself. It is with the same view that they are now re-printed.†

12. A brief Defence of Episcopal Ordination, &c. To which are added, a Reply to the Introduction of the second Part, and a Postscript relating to the third Part, of Mr. Calamy's Defence of Moderate Non-conformity. (Re-printed 1720, with the Reasonableness of Conformity).

13. The Happiness of the present Establishment, and Unhappiness of absolute Monarchy: a Sermon

* Pref. to vol. of Sermons, 1754.

† Pref. to vol. of Tracts, 1715.

preached at the Assizes at Hertford, March 22, 1707-8. (Re-printed in the 4th edition of the Measures of Submission, and again in the volume of Sermons, 1754, No. 5.)

14. St. Paul's Behaviour towards the Civil Magistrate: a Sermon preached at the Assizes of Hertford, July 26, 1708. (Re-printed as the former. No. 6.)—These sermons were preached at the request of the High Sheriff, Sir Richard Houlton. The subjects, 1. were pointed out to me too strongly to be neglected by the public writings of that time; particularly those of Mr. Lesley (author of the Rehearsal, &c.) then much celebrated by many. 2. Chosen by me on account of many passages relating to that apostle in the political controversies in those days very warmly handled, and therefore not unseasonable.

15.* A second Letter to the Rev. Dr. Francis Atterbury, in answer to his large Vindication prefixed to his volume of Sermons; with a Postscript relating to his Doctrine concerning the Power of Charity to cover Sins. (Re-printed in volume of Tracts, No. 4.]

16. A brief Vindication of the ancient Prophets from the Imputations and Misrepresentations of such as adhere to our present Pretenders to Inspiration: in a Letter to Sir Richard Bulkeley, Bart. (Re-printed in the volume of Tracts, 1715. No. 5.)—Written indeed at a time when I was engaged in thoughts of another nature. But this was not then judged to be a sufficient excuse by those, who pressed it upon me as a thing which that particular season required.—And then I resigned up what I had written to the disposal of those, who thought the publication of it might be of use to many, at that juncture.

* See No. 11 of the Catalogue.

17. Some Considerations humbly offered to the* Right Rev. the Lord Bishop of Exeter, occasioned by his Lordship's Sermon preached before her Majesty, March 8, 1708. (Re-printed in the volume of Tracts, 1715, No. 6).

18. An humble Reply to the Right Rev. the Lord Bishop of Exeter's Answer; in which the Considerations offered to his lordship are vindicated, and an Apology is added for defending the Foundation of the present Establishment. (Re-printed in the volume of Tracts, 1715, No. 7.)—These two pieces relate to a subject in which the consciences and conduct of the whole nation appeared to me to be exceedingly concerned. If what I have said at the end of the †second of them, by way of apology for myself, be not sufficient to justify me as an Englishman, a Christian, and a Divine, in what I have done upon this subject, nothing that I can add will do it; and I must be content still to suffer under a character which I have little deserved, for my long continued endeavours to defend those principles, to which both the right and possession of that illustrious family, in which the nation is now happy, are entirely owing.‡

19. The Original and Institution of Civil Government discussed, viz. 1. An Examination of the Patriarchal Scheme of Government. 2. A Defence of Mr. Hooker's Judgment, &c. against the Objections of several late writers. To which is added, a large Answer to Dr. Francis Atterbury's Charge of Rebellion; in which the Substance of his late Latin Sermon is produced, and fully examined. 1709.§—The beginning and end of the apology

* Dr. Offspring Blackall. † See No. 19. ‡ Pref. to vol. of Tracts, 1715.

§ Dated, according to the custom of Printers, 1710.

are here added, to shew the subject and importance of this controversy, and the temper both of Mr. Hoadly and his opponents.—*My Lord, I am very sensible that it can by no means become me to follow your lordship in an appeal to her excellent majesty, or so much as to hope that any thing written by so unworthy a person can ever be thought worthy of the least regard from her; but if, moved by your lordship's representations, she should condescend so far as to enquire what my crime is, I am not so great an enemy to myself, as not to wish, that she may receive another and very different account of the matter, viz. 1. That my crime, with respect to the gospel of Jesus Christ, is this, the endeavouring to prove that the general precepts of it, concerning the duty of subjects, ought not to be so interpreted as to lay whole nations under the necessity of submitting to universal slavery and ruin; and this not attempted by me, until a case had actually happened in our nation, which made it the subject of every honest Christian's enquiry; and not until the contrary decisions of multitudes of writers had made the consciences of many uneasy in this point, and dissatisfied with the happy establishment founded upon a practice agreeable to this doctrine. 2. That my crime, with respect to her majesty and her government, is this, the endeavouring to justify her conduct in that glorious part which she bore in the late Revolution; to vindicate not only her people's behaviour in the submitting to her, but her own honour and justice, in possessing a government founded upon it; to reconcile the affections of her subjects to the basis upon which it stands, that so they may not only submit, but approve;

* See the humble Reply, &c. sub fin.

not only approve, but love; not only love, but zealously defend it against all opposers; to demonstrate that it is not settled upon usurpation or sin, but upon a lawful practice, and on that consent which is the surest band of a manly obedience in subjects, the firmest title of sovereignty to princes, and ever secure of the support of God's authority, when it exerts itself after so unblameable and beneficial a manner. If the case were thus truly represented, I should not fear that a defender of these principles could be esteemed by her majesty an enemy to her government; especially if it were added, that whilst I have been asserting this right in a whole nation, I have taken the same opportunity of earnestly recommending her excellent conduct to the affections of her people; that whilst I have been doing the former, in order to secure the foundation, I have not failed to do the latter, for the security of herself, that so her administration might appear as lovely to her subjects as her title is glorious and unreprieveable, &c.—At the end he adds,—But whatever my fate may be, however others may provoke your lordship to order or permit me to be treated, this solemn assurance I can give you, that as I have conscientiously avoided every thing that might tempt me to forget that decency and respect which it is my duty to regard; keeping only to what the justification of myself and my cause hath made necessary; so no resentment of the past or future ill-treatment of those who write under the covert of your great name, shall ever provoke me, either by my own or any other hand, to return to your lordship, or to the meanest of them, the like to what I have experienced; or rob me of the satisfaction of forgiving what I dare not imitate. May God Almighty never lay to their charge what I have suffered from any! May the same good God crown your lordship, &c.

He was the reputed author of several occasional little political pieces thrown out at this time, reprinted in one volume, and called,

20. A Collection of several Pieces, printed in the year 1710. London, 1718. viz.—1. The true genuine Tory Address.—2. The Voice of the Addressors.—3. Serious Advice to the good People of England, shewing them their true Interest and their true Friends.—4. The Thoughts of an honest Tory upon the present Proceedings of that Party, in a Letter to a Friend in Town.—5. The Jacobites' Hopes revived by our late Tumults and Addresses; or, some necessary Remarks upon a new modest Pamphlet of Mr. Lesley's against the Government, entitled, The Good Old Cause; or, Lying in Truth, &c. Observations.—6. The French King's Thanks to the Tories of Great Britain.—7. A Letter concerning Allegiance, written by the Lord Bishop of London,* to a Clergyman in Essex, presently after the Revolution, never before published; to which are added some Queries occasioned by the late Address of his lordship, and the Clergy of London and Westminster; published in the Gazette of August 24, 1710.—8. Reasons against receiving the Pretender, and restoring the Popish Line; together with some Queries of the utmost Importance to Great Britain.—9. The Fears and Sentiments of true Britons with respect to national Credit, Interest, and Religion.—10. A Letter of Advice to the Freeholders of England, concerning the Election of Members to serve in the ensuing Parliament.—11. The Election Dialogue between a Gentlemen and his Neighbour in the Country, concerning the Choice of good Members for the next Parliament.—12. The Case of a British General, collected from several late celebrated

* Compton.

Papers, and laid down in two plain Propositions, to his grace the Duke of Marlborough.

21. Several Discourses on the Terms of Acceptance with God, &c.—It hath been long my opinion, that the bad lives of Christians are not owing so much to their ignorance of what is truly evil and sinful, as to a certain secret hope of God's favour, built upon something separated from the constant practice of all that is virtuous and praiseworthy. This made me choose to spend some time in establishing, after the most unexceptionable manner, the true grounds upon which only it is reasonable to build our expectations of happiness, and in demonstrating the great danger and weakness of depending on any other methods.*

22. Queries recommended to the Authors of the late Discourse of Free-thinking. (Re-printed in the volume of Tracts, 1715, No. 8.)—I hope sufficiently justifiable by the occasion then given for them, and may be always of use to all impartial enquirers into religion.†

23. Four Sermons on the Duty of Enquiry, and the Extremes of implicit Faith and Infidelity, preached January, 1712-13. (First printed in his volume of Tracts, 1715. Re-printed in the volume of Sermons, 1754, No. 7, 8, 9, 10.)—At my parish church‡ on occasion of the many writings published about that time, which seemed on one hand to attack the Christian religion itself, and on the other, to discourage a free examination of it. In these I have more at length handled the same subjects, and added what is of great importance to take men's minds off from all pretences to that incontestable

* Preface addressed to the Parishioners of St. Peter's Poor.

† Preface.

‡ Preface to the volume of Sermons, 1754.

authority and implicit subjection, which are the strongest of all bars against inward and true religion. I should be sorry to find that, amongst Protestants, it should stand in need of any apology to refer men to Christ himself for the fundamentals of Christ's religion, and not any human constitution whatsoever. If any persons dislike this method, let them try how well they can combat infidelity upon any other bottom; for my own part, I confess I know not how to do it.*

24. He was the reputed author of a Letter to a Friend in Lancashire, occasioned by a Report concerning Injunctions and Prohibitions by Authority, relating to some Points of Religion now in debate.†

25. The present Delusion of many Protestants considered: a Sermon preached at St. Peter's Poor, November 5, 1715. (Re-printed in the volume of Sermons, 1754, No. 11.—Occasioned by the rebellion then on foot, and the unaccountable conduct of many Protestants with relation to it, which sufficiently justified the title given to the sermon, when it was, at the desire of many, immediately printed.

He was the reputed author of

26. A large Dedication to the present Pope, (Clement XI.) giving him a particular Account of the State of Religion amongst Protestants, and of several other Matters of Importance relating to Great Britain, in 1715. Signed Richard Steele.

This admirable piece of grave humour was published before Sir Richard's account of the state of the Roman-Catholic religion throughout the world. It hath been said that the great Swift looked upon this piece, and the D—n of W—r still the same, with an

* Preface to the volume of Tracts, 1715.

† Then Rector of St. Peter's Poor. Written in the Bishop's hand in the title page of one copy.

evil eye, as if his province of wit were invaded; and that it was the occasion of those ill-natured lines, so injurious to poor Sir Richard, who was well known to retire before his sad stroke, which deprived him of his faculties, solely upon the principle of justice to his creditors, and while he had a fair prospect of satisfying all:—

So Steele, who own'd what others writ,
And flourish'd by imputed wit;
From perils of an hundred jails,
Withdrew to starve, and die in Wales.*

27. The Nature and Duty of a Public Spirit; a Sermon preached at St. James's, Westminster, on St. David's Day, March 1. 1716, &c. (Re-printed in the volume of Sermons, 1754, No. 13.) The subject I thought particularly of importance at that time; and, I can truly say, was chosen without the least thought of reflecting on any one man, or set of men, more than another; but entirely with a view to the duty of *all* equally, to have a sacred regard to the good of the whole, and to sacrifice all their passions to *that*.†

28. The Restoration made a Blessing to us by the Protestant Succession; a Sermon preached before the King, May 29, 1716. (Re-printed in the volume of Sermons, 1754, No. 12,) at the request of the then Lord Almoner, to whose care the sermon of that day belongs. The subject,—the restoration made a blessing by the Protestant succession, which had then just taken place, must be allowed to be as pertinent to the day, as any that could possibly have been thought of.‡

29. A Preservative against the Principles and

* See a libel on the Rev. Dr. Delany, &c.

† Preface to vol. 1754,

‡ Preface to vol. of sermons, 1754.

Practices of the Nonjurors both in Church and State, or an Appeal to the Consciences and common Sense of the Christian Laity. By Benjamin Lord Bishop of Bangor. The subject of the following papers is made up of three parts. The 1st relates to our present civil establishment, and endeavours to state the case between the Protestant branches of our Royal Family and the Popish. The 2nd maintains the right in all civil governments to preserve themselves against persons in ecclesiastical offices, as well as others. The 3rd concerns the very vitals of true religion, and is, in truth, the cause between Jesus Christ and those who, professing themselves his followers and his ministers, substitute themselves in his place, and assume the authority of their great legislator and judge.*

30. The Nature of the Kingdom or Church of Christ; a Sermon preached before the King, March 31, 1717. (Re-printed in the volume of Sermons, 1754, No. 14.) Known too well by the many and public debates occasioned by it, to need any word about it here. At whose request it was commanded to be published, I know not; but I know, that it was not, either directly or indirectly, from any desire of mine.†

Dr. Snape's letter to the Bishop of Bangor on this occasion, began the Bangorian controversy; but it may be said to take its rise from the seizing a number of copies of ‡ a collection of papers written by the late Right Rev. George Hickes, D.D. 1716, designed to inflame the people, and rekindle an expiring rebellion, raised by the joint forces of Papists, Nonjurors, and Church of England men who had sworn to the government. This produced many defences of the Church of England; but none such as the best friends of the

* Preface.

† Preface to vol. of Sermons, 1754.

‡ See an account of all the considerable pamphlets, &c. with occasional observations by Philanagnostes Criticus, 1719.

government and the Protestant religion could rest satisfied with, till appeared these two pieces of the Bishop. These went to the root. He shewed from the plainest scriptures that Christ alone was king in his own kingdom, and sole lawgiver;—that for his laws we must appeal to him and his inspired followers;—that he had declared his kingdom not to be of this world;—and that the sanctions of it were of the same spiritual nature, not of this world;—and that consequently all encouragements and discouragements of this world were not what Christ approved of, tending to make men of one profession, not of one faith; hypocrites, not Christians. These tenets were looked upon, though falsely, as designed against all establishments, and that of the church of England in particular; and the Bishop was attacked by the greatest names in the church,* for the best defences of both church and state. Their real arguments and misrepresentations he solidly confuted; their slanders, calumnies, falsehoods, he forgave; never a moment departing from the manly character of the Christian divine and the accomplished gentleman; making controversy what he wished it,† and proved by his example it might be,—the glory, and not the shame, of Christianity.

31. An Answer to the Rev. Dr. Snape's Letter to the Bishop of Bangor.

32. Advertisements in the Daily Courant of June 28, 1717; and in the Evening Posts of June 29.

33. A Preface to Francis de la Pilloniere's Answer to Dr. Snape's Accusation, &c. by the Lord Bishop of Bangor.

34. A Letter to Dr. Snape, by the Lord Bishop of Bangor,—prefixed to Francis de la Pilloniere's Reply to Dr. Snape's Vindication, &c.

* Rev. Drs. Snape, Sherlock, Hare, Potter, (Mr. Law,) &c.

† Preface to Civil Government.

35. Some few Remarks on Dr. Snape's Letter before Mr. Mills's Book, by the Bishop of Bangor, prefixed to Francis de la Pilloniere's third Defence, &c.

36. A Postscript to the Rev. Dr. Sherlock, Dean of Chichester, by Benjamin Lord Bishop of Bangor. Printed after a second Letter to Dr. Sherlock, being, &c. by A. Ashley Sykes, M.A.

37. An Answer to the Representation drawn up by the Committee of the Lower House of Convocation, concerning several dangerous Positions and Doctrines contained in the Bishop of Bangor's Preservative and Sermon, by Benjamin Lord Bishop of Bangor. (Two editions this year.)

38. An Answer to a Calumny cast upon the Bishop of Bangor, by the Rev. Dr. Sherlock, at the conclusion of his new book, entitled a Vindication of the Corporation and Test Acts, by Benjamin Lord Bishop of Bangor.

39. An Answer to a late Book written by Dr. Sherlock, entitled the Condition and Example of our blessed Saviour vindicated, by Benjamin Lord Bishop of Bangor.

40. The common Rights of Subjects defended, and the Nature of the Sacramental Test considered, in answer to the Dean of Chichester's Vindication of the Corporation and Test Acts, by Benjamin Lord Bishop of Bangor.

41. A Sermon preached at the funeral of Mrs. Elizabeth Howland, in the Parish Church of Streatham, in Surry, May 1, 1719. (Re-printed in the volume of Sermons, 1754, No. 15.)

42. An Answer to the Rev. Dr. Hare's Sermon, entitled Church Authority vindicated, &c. with a Postscript occasioned by the Lord Bishop of Oxford's (Potter) late Charge to his Clergy, by Benjamin Lord Bishop of Bangor.

43. The D—n of W—r still the same, or his new Defence of the Lord Bishop of Bangor's Sermon, &c.

considered as the performance of a great critic, a man of sense, and a man of probity. By an impartial hand.

44. A Sermon preached before the House of Lords, at St. Peter's, Westminster, on January 30, 1720-21, being the anniversary of the martyrdom of King Charles I. (Re-printed in the volume of Sermons, 1754, No. 16.) Published by order of the House of Lords. It was not calculated to provoke, but to appease the passions of men; and, as far as publicly appeared, it was received without any marks of much displeasure against it.*

45. Several Letters in the London Journal, signed Britannicus (the Bishop not author of all so signed) from September 15, 1722, to January 9, 1724-25.

46. Remarks on Mr. Kelly's Speech at the bar of the House of Lords, &c. and remarks on the late Bishop of Rochester's (Atterbury) Speech at the bar of the House of Lords, &c. (both contained in some of these letters) were separately published in folio, in 1723, by Britannicus.

47. A Charge to the Clergy of the Diocese of Salisbury, at the Primary Visitation of, &c.

48. An Enquiry into the Reasons of the Conduct of Great Britain, &c.

49. A Defence of ditto. At the end of this pamphlet, he expresses himself on his favourite, as it is a most important, subject, in these honest terms: I think myself obliged to do myself justice, particularly with regard to (some) papers in the London Journal, which concerned the liberty of the press, by declaring, that I never either saw or heard of them before publication, or read them since, or any part of them, but what I found cited in another paper, which imputed them to me. And this I mention, not to censure

* Preface to vol. of Sermons 1754.

what I have not read, unless as others have represented it, but because I would not willingly suffer in the opinion of those whose rights and liberties I have studied through my life to defend, as at last betraying them in a point which ever appeared to me to be of the greatest importance to them. My principles upon this subject are known both to the highest and lowest of all I converse with. I never had any ground to think that there was any design of making the least alteration in the laws relating to this; nay, I have had the pleasure to hear it utterly disowned. And as for myself, if there be a point of liberty more than all others my favourite point, it still is, as it has been ever since I could think, this of the liberty of the press. I can never think it a reason for laying any restraint, that ministers are ill-treated or abused. They that will have power, ought to be content with this perquisite, which will always attend upon it. And should I myself be the subject of wit and satire every Saturday throughout the year, this shall never make any alteration either in my judgment or behaviour with regard to this; but I will still support what hurts myself, because I truly think it is the support of the whole liberty we enjoy; and that the fall of this one particular instance of liberty will soon be followed by the fall of others.*

About this time he writes his sentiments to Lady Sundon, in all the openness of friendship. What can be proposed by the administration (says he) from the prosecution of printers and publishers, now again, after so many disappointments, set on foot? I defy them to name any one instance (excepting the case of high treason) in which a prosecution of this sort did not end to the prejudice of the administration, even where they succeeded in the

* Defence of the Enquiry, &c. p. 38-9.

sentence for punishment, much less where they perhaps can never succeed, but must go on still to be disappointed, as they have been already. I wish they would consider this experience, instead of consulting their present anger. I am sure I could presently name them twenty instances of the truth of what I now say, and what I have often said to them and theirs heretofore.

50. An Account of the Life, Writings, and Character, of Dr. Samuel Clarke. (Printed before Dr. Clarke's volume of Sermons.)—This lasting monument to the memory of his great friend concludes, in these modest and affectionate terms:—"Having thus paid this last duty to the memory of this excellent man, which I could not but esteem a debt to such a benefactor to the cause of religion and learning united; and as these works of his must last as long as any language remains to convey them to future times, perhaps I may flatter myself that this faint and imperfect account of him may be transmitted down with them. And I hope it will be thought a pardonable piece of ambition and self-interestedness, if fearful lest every thing else should prove too weak to keep the remembrance of myself in being, I lay hold of his fame to prop and support my own. I am sure, as I have little reason to expect that any thing of mine, without such an assistance, can live, I shall think myself greatly recompensed for the want of any other memorial, if my name may go down to posterity thus closely joined to his; and I may myself be thought of and spoken of in ages to come under the character of *the friend of Dr. Clarke.*"—It may not be impertinent to add here, that the Bishop, as well as his friend, was honoured with frequent conferences with Queen Caroline. Some pains had been taken to give both her and the late King (when Prince and Princess of Wales) false impressions of his character, and

the tendency of his writings; and he owed the particular opportunities he was afterwards honoured with of clearing those misrepresentations, to the most intimate friendship he had many years cultivated with the excellent *Mrs. Clayton, (afterwards Lady Sundon,) who brought to the court, and through life preserved there, one of the wisest heads and one of the best hearts in the world.

51. A plain account of the Nature and End of the Sacrament of the Lord's Supper, &c. To which are added Forms of Prayer.—As for the sake of one sort of Christians, I never ceased to inculcate the necessity of universal obedience to the will of God: that there might be no hope left to them of acceptance without this; so for the defence and support of others in their sincere endeavours to please God, against all those uneasy impressions of superstition which they had a right to be freed from, I made it my care to state and explain the commands peculiar to Christianity, from the first declarations of Christ himself and his Apostles, in such a manner, as that they might appear to honest minds to have as little tendency to create distress and uneasiness as they were designed in their first simplicity to have.†

As this masterly performance rationally limited the nature and effects of this positive rite to the words and actions of our Lord himself at the institution of it, and to those of St. Peter, afterwards, (the only certain inspired accounts of it) it was consequently unfavourable to the commonly-received opinions of its peculiar efficacies and benefits, and accordingly met with a very warm though weak opposition. A new edition (the 5th) was printed off when Bishop Warburton's "Rational Account,"

* This appears from his letters to that lady, MS.

† Preface.

&c. was published 1761; and the publication was some time deferred, as the author designed to have added a postscript on that occasion; but his death prevented it, and we are informed that no papers remain on the subject.

52. Sixteen Sermons formerly printed, now collected into one volume, &c. To which are added, six Sermons upon public Occasions, never before printed, &c. by Benjamin Lord Bishop of Winchester.

53. Twenty Sermons, the first nine of them preached before the King in Lent, &c. by Benjamin Lord Bishop of Winchester.

54. A Letter from the Bishop of Winchester to Clement Chevalier, Esq. &c.

This letter was occasioned by the villainous attempt of one Bernard Fournier (a Popish convert, and Curate in Jersey, who came into England to pursue an appeal to the Bishop from proceedings in his court there) by a forged note over a frank of his lordship's, to defraud him of no less a sum than £8,800. For the security of himself and his family, the Bishop was obliged to call Fournier and his note into chancery, where he obtained a judgment in his favour July 23, 1752, "That the note bearing date the 4th of September, 1740, set up by the defendant Fournier, against the plaintiff the Bishop of Winchester, appears to be, and is, a gross fraud and contrivance of the defendant Fournier."—Together with all costs of suit, viz. £157. 13s. 2d. By this judgment, he had it in his power to prosecute Fournier for forgery in any court of common law; but he would not take away the wretch's life, or be the occasion of any farther perjuries; of which he had incurred the guilt in this, as well as in a former cause with the Dean of Jersey, upon an action in the King's-bench, for forging four notes upon that Dean to the value of upwards of £1000.

But Fournier continuing to be troublesome, and to enjoy (without any mark of remorse or submission) the countenance of his old patron (a gentleman before esteemed of good character) his lordship found it necessary to publish this remarkable detail of the proceedings, and his reasonings upon them. — This was an astonishing performance of a divine turned of eighty-one years of age; and he received many compliments on that account, both by visits and letters, from several of the greatest lawyers of the age.

His lordship has been reflected on, both on account of Fournier and Mr. Pilloniere, as too easily prevailed upon to take designing men into his friendship and confidence. This weakness was far from being his character, as he was as remarkably acute in his judgment of men as of their arguments. He had no intercourse at all with Fournier, but so far as to judge whether his appeal were well founded; and finding it not so, he gave him five guineas to help him home to his curacy. His compassion for Mr. Pilloniere was founded on truths, which were never disproved, and from which he (Pilloniere) never varied; but though he lived in his house he never was in his confidence. We will add here the account given by his lordship of this poor man, in his answer to Dr. Snape, who, for want of argument and candour, had accused the Bishop of harbouring a French Jesuit, viz. “That Mr. Pilloniere had renounced Popery, and embraced Protestant principles; and that being recommended to him as a scholar, he took him into his house for the sake of his children’s education.” And on occasion of Fournier’s villainy, the Bishop adds this farther account of him in the preface to this letter: — “Fournier’s affair has given occasion to many to make very particular enquiries after another convert from Popery, (I mean Mr. Pilloniere,) who

once lived with me. With regard to his character and whole behaviour, it will not be improper to speak a word or two about him, by which I may satisfy the curiosity of some, and rectify the mistakes of others, who I find have confounded them. Mr. Pilloniere was one of the Society of Jesus, and a Priest: he came to England at the end of the year 1714; but not in such haste as to forget his instruments of orders,* or as if he was flying from justice. He was recommended by several learned and great men abroad to their friends here, and to me by the most unexceptionable persons at home, as a man of parts, learning, and good character. What greatly confirmed the first good opinion of him was, that his own account of leaving that society and the church of Rome was confirmed by every one, both friends and enemies at Paris, where the whole was so public, that it was known and attested by many travellers, who happened to be there at that time. In this account, every step by which he was gradually led to take his resolution was laid before the world with so many minute particulars, that the deceit must have been discovered, if there had been any. And in his private conversation, he was, from the beginning, always ready, without reserve, to name every place in which he had lived through his whole education and residence among the Jesuits. I will not conceal from the reader that Mr. Pilloniere did not, for some part of his time, behave towards me agreeably to his obligations. This I soon found was occasioned by my not judging it proper for me to interest myself at all, by any solicitations of mine, for promoting and increasing a collection of money, set on foot by some worthy gentlemen in his favour,

* As Fournier did.

without the least motion from me ; and this by degrees put an end to all correspondence between us. After this he was very profuse in giving away to others, in appearance of want, that competency which had been most kindly provided for him by his friends. By this weakness he soon found himself reduced to great necessities, and then accepted from me, through a friend's hands, a small yearly allowance. At length, from the study of the mathematical and other useful branches of learning, he suddenly departed into the golden dreams of the lowest chemical projectors. This change was succeeded by a sort of religious madness ; in which he was not content with his usual great temperance, but brought himself to believe, that by the promises of God in scripture, a good man might, by degrees, come to live without taking any sustenance at all. In this attempt he went to such excess, that his constitution at last could not receive any nourishment from a contrary regimen. And by this management he brought himself to death in the midst of imaginary visions and nightly conversations with heaven."

His lordship concludes his preface to the volume of sermons, 1754, (which he then thought his last publication,) in terms which may as justly be applied to his labours through life, as to that particular occasion. "If any shall judge (says he) from some discourses in this volume, that I used to entertain my parishioners, in my Sunday discourses, with political and controversial points, they will be as much mistaken as many others were heretofore disappointed, who came to hear me with the same notion. The Sermons on the Terms of Acceptance, printed long ago, may best shew in how plain and how particular a manner I endeavoured to instruct those in whom I was most nearly concerned.

"The only inferences in my own favour, which

I wish to be drawn from what is now published, are, that I never omitted any one public opportunity, in proper time and place, of defending and strengthening the true and only foundation of all our civil and religious liberties, when it was every day most zealously attacked; and of doing all in my power that all the subjects of this government, and this royal family, should understand and approve of those principles upon which alone their happiness is fixed, and without which it could never have been rightfully established, and must in time fall to the ground. And also that I was as ready, whenever occasion was offered by the writings and attacks of unbelievers, and by the absurd representations of others, to defend a religion, most amiable in all its precepts, and most beneficial to human society, in the only way proper, by shewing it in its native light, with which it shines in the New Testament itself, free from all the false paint with which some, or the undeserved dirt with which others, have covered it."

ODE

To the Right Rev. Benjamin, Lord Bishop of Winchester, by Dr. Akenside.

I.

FOR toils which patriots have endur'd,
 For treason quell'd and laws secur'd,
 In every nation time displays
 The palm of honourable praise.
 Envy may rail; and faction fierce
 May strive: but what, alas! can those
 (Though bold, yet blind and sordid foes)
 To gratitude and love oppose,
 To faithful story and recording verse?

II.

O nurse of Freedom, Albion, say,
 Thou tamer of despotic sway,
 What man, among thy sons around,
 Thus heir to glory hast thou found?
 What page, in all thy annal's bright,
 Hast thou with purer joy survey'd
 Than that where truth, by Hoadly's aid,
 Shines through the deep unhallow'd shade
 Of kingly fraud and sacerdotal night?

III.

To him the teacher bless'd
 Who sent religion, from the palmy field
 By Jordan, like the morn, to chear the west,
 And lifted up the veil which heaven from earth conceal'd,
 To Hoadly thus He utter'd his behest:
 "Go thou, and rescue my dishonour'd law
 "From hands rapacious and from tongues impure:
 "Let not my peaceful name be made a lure
 "The snares of savage tyranny to aid;
 "Let not my words be impious chains to draw
 "The free-born soul, in more than brutal awe,
 "To faith without assent, allegiance unrepaid."

IV.

No cold nor unperforming hand
 Was arm'd by heaven with this command.
 The world soon felt it: and, on high,
 To William's ear with welcome joy
 Did Locke among the blest unfold
 The rising hope of Hoadly's name:
 Godolphin then confirm'd the same;
 And Somers, when from earth he came,
 And valiant Stanhope the fair sequel told.*

* Mr. Locke died in 1704, when Mr. Hoadly was beginning to distinguish himself in the cause of civil and religious liberty: Lord Godolphin in 1712, when the doctrines of the Jacobite faction were

V.

Then drew the lawgivers around
 (Sires of the Grecian name renown'd)
 And listening ask'd, and wondering knew,
 What private force could thus subdue
 The vulgar and the great combin'd;
 Could war with sacred folly wage;
 Could a whole nation disengage
 From the dread bonds of many an age,
 And to new habits mould the public mind?

VI.

For not a conqueror's sword,
 Nor the strong powers to civil founders known,
 Were his: but truth by faithful search explor'd,
 And social sense, like seed, in genial plenty sown.
 Wherever it took root, the soul, restor'd
 To freedom: freedom too for others sought.
 Not monkish craft the tyrant's claim divine,
 Not regal zeal the bigot's cruel shrine
 Could longer guard from reason's warfare sage;
 Not the wild rabble to sedition wrought,
 Nor synods by the papal genius taught,
 Nor St. John's spirit loose, nor Atterbury's rage.

VII.

But where shall recompense be found,
 Or how such arduous merit crown'd?
 For look on life's laborious scene,
 What rugged spaces lie between
 Adventurous virtue's early toils
 And her triumphal throne! The shade
 Of death, mean time, does oft invade
 Her progress; nor, to us display'd,
 Wears the bright heroine her expected spoils.

chiefly favoured by those in power: Lord Somers in 1716, amid the practices of the non-juring clergy against the Protestant establishment; and Lord Stanhope in 1721, during the controversy with the lower house of Convocation.

VIII.

Yet born to conquer is her power:
 —O Hoadly, if that favourite hour
 On earth arrive, with thankful awe
 We own just heaven's indulgent law,
 And proudly thy success behold;
 We attend thy reverend length of days
 With benediction and with praise,
 And hail thee in our public ways,
 Like some great spirit fam'd in ages old.

IX.

While thus our vows prolong
 Thy steps on earth, and when by us resign'd
 Thou join'st thy seniors, that heroic throng
 Who rescu'd or preserv'd the rights of human kind.
 O! not unworthy may thy Albion's tongue
 Thee still, her friend and benefactor, name:
 O! never, Hoadly, in thy country's eyes,
 May impious gold, or pleasure's gaudy prize,
 Make public virtue, public freedom vile;
 Nor our own manners tempt us to disclaim
 That heritage, our noblest wealth and fame,
 Which thou hast kept entire from force and factious guile.

This article was communicated by the Bishop's son, Dr. John Hoadly, and, at his particular request, is inserted exactly as he compiled it, though not entirely agreeable to the plan of the Biography, with which the Doctor appears not to have been sufficiently acquainted, no references being made to the places in that work, where his lordship's opinions are set forth. It will therefore be necessary, in order to complete it according to the said plan, to make the following additions:—1. An account of the Bishop's controversies with Dr. Atterbury, with extracts from his pieces therein, and inserted in vol. 1, p. 262, 269, and in 270.—2. His controversy with Bishop Blackall is noted to his honour in vol. 2, p. 802.—3. An account of his controversy

with Dr. Calamy, vol. 2, p. 1111.—4. His letter to Mr. (afterwards Bishop) Fleetwood on Miracles, why not answered by that Prelate, vol. 3, p. 1968.—5. An account of his controversy with Dr. Snape, about some alterations said to be made in the MS. of his sermon upon “The nature of Christ’s kingdom,” before it was printed, vol. 4, p. 2830.—6. His defence against Dr. Snape’s censures, vol. 5, p. 3245.—7. His defence of a passage in his *Persuasive to lay conformity*, vol. 6, part. ii. p. 4088.—8. His interpretation of John vi. v. 35-6, of imbibing and digesting Christ’s doctrine, corrected.—9. His agreement with Dr. Waterland in the sense of 1 Cor. chap. x. verse 16, vol. 6, part ii, p. 4166.—10. He revised and corrected the MS. of Sir Richard Steele’s *Crisis* before it went to the press, vol. 6, part i. p. 3827.—11. He is charged with being at the bottom of a design to repeal the Corporation and Test Acts, in 1719, vol. 6, part 2, p. 4089.—12. He is censured in a visitation sermon by Bishop Hare, vol. 6, part i. p. 3975.—13. His son Benjamin, M.D. in his comedy of “The suspicious husband,” copies the character of Kately in Ben Jonson’s “Every man in his humour,” vol. 4, p. 2778.—As to the Bangorian controversy, in which his lordship was drawn into a paper war with Dr. Snape, Dr. Sherlock, Dr. Hare, and Bishop Potter. Of the part relating to Dr. Sherlock, a further account will be found in that Prelate’s article. Dr. Potter’s has been already noted in that Archbishop’s memoir. Enough has been said by his son of the controversy with Dr. Snape, who was bred at Eton school, became head master of it, and at last was removed thence to the Provostship of King’s College, Cambridge, where he died several years ago. Our author’s fourth antagonist in this dispute, Dr. Francis Hare, was, in point of learning, not inferior to the rest; he was bred at Eton school, and from that foundation became a fellow

of King's College, Cambridge, where he had the tuition of the Marquis of Blandford, only son to the illustrious Duke of Marlborough, who appointed him Chaplain-general to the army. He afterwards obtained the Deanery of Worcester, and thence was promoted to the Bishopric of Chichester, which he held until his death. Besides his writings in this controversy, he was the author of several other learned works, particularly an edition of Terence, with notes, in 4to. The book of Psalms in Hebrew, put into the original poetical metre, 4to. He also wrote several occasional smaller pieces; but that which made the greatest noise, was his pamphlet entituled "The difficulties and discouragements which attend the study of the Scriptures," &c. in confirmation whereof, he represents the characters and cases of Dr. Clarke and Mr. Whiston.* After his death, his works were collected and published in four volumes, 4to. Upon the whole, it is observable, that our author, Bishop Hoadly, on the present occasion, acted a consistent part, his doctrine in this sermon being entirely agreeable to what he had before published in defence of occasional conformity. However, it was alleged by his antagonists, and not, as I remember, expressly denied by himself, that the discourse was drawn up and printed with the view of facilitating a design, then in agitation, to repeal the Test Act.

From this account of Dr. Clarke, and his extraordinary veneration for that divine, it has been inferred that his lordship inclined to Dr. Clarke's doctrine concerning the Trinity; which, indeed, though not improbable, yet it is evident, if he did so, that he knew how to distinguish between a private opinion and the practice of the church. It has been already shewn, that, when Bishop of Salisbury,

* See their articles.

he refused to admit Mr. John Jackson, even at Dr. Clarke's request, into a prebend of that church, without subscribing the thirty-nine articles of religion.*

His lordship's plain account of the nature and end of the Sacrament of the Lord's Supper, &c. is not unjustly said to have met with much warm and weak opposition; but one exception is intimated to this remark: it is said that the fifth edition was printed off when Bishop Warburton's "Rational Account," &c. was published in 1761; and the publication was some time deferred, as the author designed to have added a postscript on that occasion; but his death prevented it, and we are informed no papers remain on the subject. As Bishop Warburton's tract is allowed to be worth particular notice, a brief account of his reasoning cannot be unacceptable: He observes, that our author's argument is comprised in eight propositions, which being recited at full length, he maintains, that there is a fallacy in the fourth, which runs thus:—"It cannot be doubted that he (Jesus) himself sufficiently declared to his first and immediate followers, the whole of what he designed should be understood by it, or implied in it." Now, I apprehend this (says Dr. Warburton) to be the faulty link; and that all the connection it has with the propositions which precede and follow it, lies in the unperceived ambiguity of the terms *sufficiently declared*; which may either be declared by express words, or on the other hand declared by significative circumstances, such as respect the time, the occasion, the mode of acting, or the manner of speaking: for the communication of our thoughts is carried on as well by *expressive actions*, as by *words and sounds*, nor did the first bear a small part in the converse of

* See Mr. Jackson's article.

the ancients, especially amongst the Jewish people of all ages to the time in question.* Hence he concludes, that this sacrament was not simply a *memorial or remembrance of Christ*, as our author asserted, but that it was of the nature of a *feast upon the sacrifice*.† Dr. Warburton afterwards hence proceeds to invalidate our author's other arguments against the opinion of particular benefits being conveyed in this sacrament; and upon the whole concludes, that each partaker receives the seal of pardon, and consequently of restoration to his lost inheritance.

* See Divine Legation, vol. 2, book iv.

† An opinion which he expressly borrows from Dr. Cudworth.

XVIII. JOHN THOMAS.

SUCCEEDED A.D. 1761.—DIED A.D. 1781.

THERE have been four Protestant Bishops of the name of JOHN THOMAS. The first was successively Bishop of St. David's (1677), and of Worcester (1683). It is a singular fact, that the other three were contemporary in the reign of George III.; and that of two of them, one *had been*, and the other *was*, Bishop of Salisbury.—John Thomas, the first, of Salisbury, the subject of this article, was Bishop, successively of Peterborough (1747), Salisbury (1757), and Winchester (1761). He died in 1781.—John Thomas, the second, of Salisbury, had been *Dean* of Peterborough, and was successively Bishop of St. Asaph (elect, but not consecrated), Lincoln (1743), and Salisbury (1761). He died in 1766. This one is distinguished as the John Thomas, who *died* Bishop of Salisbury. The other John Thomas was Bishop of Rochester only, to which he was appointed in 1774. He died in 1793.—See some account of him in Manning and Bray's *History of Surry*, vol. 2, p. 311.*

Bishop Thomas, the son of Colonel Thomas, of the Guards, was born August 17, 1696, and was brought up at Merchant Taylors' School.† He

* His monumental inscription is as follows:—"In the vault beneath are interred the remains of JOHN THOMAS, L.L.D. BISHOP OF ROCHESTER, Dean of Westminster, Dean of the Most Noble Order of the Bath. He departed this life, August 22, 1793, aged 82 years."—There is an original picture of him in the Deanery of Westminster, from which an engraving will be found in Brayley's *History of the Abbey Church of Westminster*.

† *History of Colleges and Public Schools*, and Carlisle's *Endowed Grammar Schools*, vol. 2, p. 68.

was of Christ-Church, Oxford; Master of Arts, June 1, 1719; elected Fellow of All Souls, 1720; Bachelor of Divinity, October 24, 1727; and Doctor of Divinity, October 25, 1731. He was soon after appointed Rector of St. Benet, by St. Paul's. He became Canon Residentiary of St. Paul's, 1742; and in that and the following year he preached the Boyle Lectures.* He was consecrated Bishop of Peterborough, in 1747; appointed Preceptor to his late majesty George III. while Prince of Wales, in 1733. Translated to Salisbury, 1757, and lastly to Winchester, in 1761, where he sat twenty years, until the period of his death, May 1, 1781.

Earl Waldegrave, in his *Memoirs from 1754 to 1758*, 4to. London, 1821, published by his son, the present Earl, has, at p. 36, the following singular passage:—Bishop Thomas, as well as Earl Harcourt, were soon disgraced, because they attempted an interest independent of the mother, and presumed on some occasions to have an opinion of their own." The same noble writer at p. 10, after drawing the character of the Prince of Wales, adds,—“Though I have mentioned his good and bad qualities without flattery and without aggravation, allowances should still be made on account of his youth and his bad education, for though the Bishop of Peterborough [Thomas], the Preceptor, Mr. Stone, the Sub-Governor, and Mr. Scott, the Sub-Preceptor, were men of sense, men of learning, and worthy good men, they had but little weight and influence. The mother and the nursery always prevailed.”

I shall here transcribe from my *Lives of the Bishops of Salisbury*, part 3, p. 281, an interesting

* Not printed.—See *Literary Anecdotes of the 18th Century*, vol. 6, p. 454.

memoir of this Prelate communicated to me by the late Bishop of Salisbury (Dr. Fisher):—

“Bishop Thomas was the son of a colonel in the army, and was born August the 17th, 1696. His father, in early life, formed a friendship with a man of large fortune, who had in his patronage a valuable living. This he promised to give to his friend’s son. Mr. Thomas was therefore bred to the church, but his father died before he was of age to take holy orders. When the living became vacant two years after, the promise was forgotten, and the living given to another person. The good old Bishop used to say, when speaking of the goodness of Providence—‘that very frequently, what we look upon as misfortunes, and call calamities, prove blessings, and are the foundation of our future success in life.*—’ This disappointment, grievous as it was to me at the time, was the foundation of my fortunes. I left the University, where I could no longer maintain myself, and went to London. I undertook a Curacy in the city, and by great exertion, became a popular preacher. I had a turn at St. Paul’s, when Hare, Bishop of Chichester,† was a Residentiary, and was present. He was pleased with my sermon, and sent for me. I

* In illustration of this very just observation, we may notice another episcopal anecdote. John Prideaux, who became in 1641, Bishop of Worcester, had in early life been the unsuccessful candidate for the office of Parish-Clerk of the obscure village of Ugborough, near Ivy-Bridge, in Devonshire. After he became advanced to the Prelacy, he would frequently make this reflection:—‘If I could have been Clerk of Ugborough, I should never have been Bishop of Worcester.’
—EDIT.

† Francis Hare of King’s College, Cambridge; Bachelor of Arts, 1692; Master of Arts, 1696; Doctor of Divinity, 1708; Dean of Worcester, 1715; Dean of St. Paul’s, 1726; Bishop of St. Asaph, 1727; Bishop of Chichester, 1731. Died 1740. The author of many very learned works; but he particularly deserves to be recorded for having attacked Hoadleism in a Sermon.—EDIT.

preached before him a second time; he sent for me again, and soon after proved his good opinion of me by giving me one of his Prebendal Stalls. I now got my foot on the ladder, and mounted rapidly.'

"He was first made Bishop of Peterborough, and soon after appointed Preceptor to Prince George, [afterwards King George III.] He succeeded to the See of Salisbury in 1757, and removed to Winchester in 1761. He was a man of most amiable character, and a polite scholar. He was particularly eminent in letter writing. His royal pupil was sincerely attached to him. This attachment continued to the very end of the good Bishop's life: the King frequently visited him, both at Chelsea and Farnham Castle."

Family Notitia.—The Bishop married Susanna, daughter of Thomas Mulso, Esq. of Twywell, Northamptonshire. She died at the age of 75, November 19, 1778, and was buried in Winchester Cathedral. She was sister of Thomas Mulso, who married the Bishop's sister, the posthumous daughter of Colonel Thomas.—Hester Mulso, the Bishop's niece, became afterwards the justly celebrated Mrs. Chapone.—Thomas Mulso, the Bishop's eldest nephew, was a Commissioner of Bankrupts; and acted as the Bishop's Secretary. He died in 1799.—John Mulso, the next brother, became Prebendary of the Cathedrals of Winchester and Salisbury. It was at the house of this brother that Mrs. Chapone spent much of her time. He died at Winchester in 1791.—Edward, the 3rd nephew, was in the Excise Office; and died in 1782.—The Bishop's mother died in 1755, while he sat at Peterborough.

Bishop Thomas left issue by his wife, Susanna Mulso, three daughters only. The eldest married

the Rev. Dr. Ogle, Dean of Winchester; father of the Rev. J. S. Ogle, Canon of Salisbury, living in 1827. The next daughter, Anne,* married the Rev. William Buller, afterwards Bishop of Exeter,† in 1792; and the youngest, Hester, married, August 8, 1761, Captain Ogle, of the Aquilon, afterwards Admiral Sir Chaloner Ogle, Bart.; and by him was mother of the present Admiral Sir Charles Ogle, Bart. and other sons. Among the daughters were Barbarina, who married first, Valentine Wilmot, Esq., and secondly, in 1819, Thomas Lord Dacre; and Jemima Sophia married Sir Charles Asgill, Bart.

Arms.—*Argent* on a chevron engrailed *azure* 2 griffins rencoutrant combatant of the field, gorged with 2 bars *Gules*. On a chief of the second 3 cinque foils pierced *Or*. Crest out of a ducal coronet, a demi-sea-horse *Salient*. These arms were borne by Thomas of Lloynmadock, Brecknock. Edmondstone.—They appear over the door way of the private chapel at Farnham castle, impaled with the episcopal See.

Portraits.—There is a painting of Bishop Thomas in the large room at the Bishop's palace, Salisbury. Another at Lambeth palace, noticed by Manning and Bray in their *History of Surry*, vol. 3, p. 475, note. n.

* Buried in Exeter Cathedral, with this Inscription:—"To the memory of Ann Buller, widow of William Buller, D.D. late Bishop of Exeter, and daughter of John Thomas, D.D. late Bishop of Winchester. She died August 28, 1800, aged 63."

† Buried in Exeter Cathedral, with this Inscription:—"William Buller, D.D. Bishop of Exeter. Born at Morval, in the county of Cornwall, August 20, 1735. Died December 12, 1796."—Arms and Urn at the top.

On a pavement adjoining the south side of the chantry, a flat stone covers the Bishop's grave. The following is the Inscription:—

“ H. S. E.

JOHANNES THOMAS, S.T.P.

Natus est, XVII^o. die Augusti, anno
MDCXCVI.

Collegii Omnium Animarum, in Oxon, Socius, 1720.
Ecclesiæ Sti. Benedicti juxta ædem Sti. Pauli
Rector, 1731.

Dein Ecclesiæ Paulinæ Canonicus residentiarius, 1742.
Episcopus Petroburgensis, 1747.

Augustissimi Principis, Georgii III^{ti}. Præceptor, 1753
Episcopus Sarisburiensis, 1757.

Wintoniensis denique, 1761.

Obiit Imo. die Maii

MDCCLXXXI.

Uxorem habuit, hiè etiam sepultam,
Susannam Thomæ Mulso de Twywell
In agro Northamptoniæ armigeri filiam,
Quæ annos nata LXXV. decessit
XIX die Novembris
MDCCLXXVIII.”

Bishop Thomas's death is thus recorded in the *Gentleman's Magazine*, vol. 51, p. 242, under the year 1781:—"May the 1st, died at the episcopal palace at Chelsea, in the 85th year of his age, the Right Rev. Dr. John Thomas, Lord Bishop of Winchester, Clerk of the Closet to the King, and Prelate of the Most Noble Order of the Garter.—In 1733 [read 1731], being then Fellow of All Souls' College, Oxford, he was presented by the Dean and Chapter of St. Paul's, to the united Rectories of St. Benedict's and St. Peter's, Paul's-Wharf, in London, which he held in commendam with his first Bishopric; and then procured

the presentation from the crown for his Curate, the late Mr. Ellison. In the same year he succeeded his friend Dr. Bundy, as Lecturer of St. Ann's, Westminster; and married the sister of Thomas Mulso, Esq., who also married his lordship's sister. In 1742 he was nominated by the King, one of the Canons Residentiary of St. Paul's, on the death of Dr. Tyrwhit; and was sworn in one of his majesty's Chaplains in ordinary. About this time he was appointed to preach Boyle's lecture, but could not be prevailed with to publish those sermons. In 1747 he was consecrated a Bishop on the death of Dr. Clavering, Bishop of Peterborough.* In 1748 he preached and published a Sermon before the House of Lords, at the general fast, and another before the Northampton Infirmary. In 1752, on the resignation of Bishop Hayter,† he was appointed Preceptor to the Prince of Wales [King George III.]. In 1757 he was translated to the See of Salisbury, on the promotion of Dr. Gilbert‡ to the archiepiscopal See of York, whom he also succeeded as Clerk of the King's Closet; and on the death of Bishop Hoadly, in 1761, he was further promoted to the See of Winchester.§

* Master of Arts, Lincoln College, Oxford, 1696; Bachelor and Doctor of Divinity, Christ-Church, 1715; Bishop of Llandaff, 1724, and of Peterborough, 1728. Died in 1747.—EDIT.

† Thomas Hayter, Emanuel College, Cambridge: Master of Arts, 1727; Doctor of Divinity, 1744; Bishop of Norwich, 1749, and of London, 1761. Died 1762.—ED.

‡ See a memoir of him in *the Lives of the Bishops of Salisbury*, part 3, p. 268-281.—ED.

§ In the first year of King George III.'s reign, 1761, there was a remarkable mortality among the great Bishops. Hoadly, of Winchester, died April 17; Sherlock, of London, July 18; and Gilbert, of York, August 9: all in the same year; in consequence of which, the following arrangements were made by the Duke of

Mrs. Thomas died about two years ago. His lordship has left three daughters, &c. [*vide supra*]. The King and Queen have for some years past honoured his lordship with an annual visit at Farnham Castle."

of Newcastle and Lord Bute:—Drummond, Bishop of Salisbury, was translated to York; Hayter from Norwich to London; Yonge from Bristol to Norwich; and Thomas from Lincoln to Salisbury.—Ed.

XIX. THE HONBLE. BROWNLOW NORTH,*
D.C.L.

SUCCEEDED A.D. 1781.—DIED A.D. 1820.

THIS Prelate, who was born July 17, 1741, was the younger son of Francis, third Baron Guilford, seventh Lord North, and first Earl of Guilford, by Elizabeth, daughter of Sir Arthur Kaye, and relict of Viscount Lewisham, son of the Earl of Dartmouth. He was half-brother of Frederic, second Earl of Guilford, better known as Lord North, twice Prime Minister of England, once during the American war, and secondly in conjunction with Mr. Fox.

Bishop North was educated at Eton. He was afterwards of Trinity College, Oxford, and was elected fellow of All Souls. He became M.A. July 4, 1766, and proceeded D.C.L. May 25, 1770. His monumental inscription erroneously calls him S.T.P. but this degree he never possessed,—See the *Catalogue of Oxford Graduates*.

He was Vicar of Bexley, in Kent; and also had the living of Lydd. From a Canonry of Christ-Church, he was, in 1770, promoted to the deanery of Canterbury, and thence in the following year, his elder brother being then Premier, he was, on the translation of Dr. John Egerton to Durham, advanced to the Bishopric of Lichfield and Coventry, at the early age of thirty. In 1774, he was next promoted, on the death of Dr. James Johnson, to the See of Worcester; and finally, in 1781, to Winchester, where he presided nineteen years, till the period of his decease.

* I have to regret the scantiness of this article, which arises from the non-communication of materials requested from several branches of the Bishop's family.

Bishop North married January 17, 1771, Henrietta-Maria, daughter and co-heir of John Bannister, Esq. and by her (who died November 19, 1796,) he had a large family. Mrs. North was a lady once well known in the fashionable world: at her wish, Farnham Castle was, some years ago, repaired at a considerable expense. With her the Bishop passed some years in Italy.

The Bishop died at his palace at Chelsea, after a long and tedious illness, at the age of seventy-nine, July 12, 1820, being the oldest dignitary of the Church of England, except Dr. Barrington, late Bishop of Durham.

“He was author of several sermons, and editor of the *Miscellanea Sacra*, written by his father.”* It ought not to be forgotten, that he was a great patron and encourager of that very valuable work, Hasted’s *History of Kent*, the fourth volume of which is dedicated to him.

In 1778, he promoted an institution for the benefit of the widows and orphans of poor clergymen belonging to his diocese of Worcester, in aid of the charity derived to them from the music meetings: and also for the relief of aged and infirm Incumbents of small livings, and of Curates with large families—an institution which annually administers to the comfort of many. See Green’s *History of Worcester*, vol. 1; p. 217.

Character.—Bishop North was of an amiable, generous, and yielding temper, and of a most kind and attractive disposition.

Portraits.—There is a painting of the Bishop at Farnham Castle, and a good engraving of him in the ninth volume of Nichols’s *Literary Anecdotes*.

The monument of the Bishop, which has been erected in the Lady Chapel of Winchester Cathedral, contains a fine bust of him, in a kneeling posture,

* See Annual Biography for 1821, page 289.

very chastly designed by Chantrey. Underneath is the following inscription, from the pen of the Dean of Winchester :

M. S.

Reverendi admodum in Christo patris,
BROWNLOW NORTH, *S.T.P.
 Francisci comitis de Guildford filii natu minoris,
 primo Lichfeldensis,
 deinde Vigorniensis,
 postremo Wintoniensis diœceseos
 Episcopi.

In amplissimum hunc dignitatis gradum eVectus,
 æquitate, clementia, et propensa in gregem
 sibi commissum benignitate,
 præcipuum omnium amorem et venerationem
 conciliavit.

In rebus gerendis perspicaci prudentia,
 et firmo et solerti iudicio usus est.

Literis humanioribus apprime eruditus,
 simplicem nitorem et elegantiam
 in scripta et orationem transtulit.

Ecclesiæ Anglicanæ singulari affectu
 devinctus,

fidem a primæva antiquitate derivatam,
 integre custodivit.

Morbi ingravescentis dolores placide et constanter
 perpessus,

vitam morte commutavit

die Julii 12, anno salutis 1820,

ætatis 79.

Hoc pietatis et desiderii
 monumentum

extare voluerunt

liberi superstites.

* Lege D.C.L.



XX.

Sir George Pretyman Tomline,

BART. S.T.P. &c.

SUCCEEDED A. D. 1821.

THE present Bishop of Winchester, Sir George Pretyman Tomline, Bart. is descended from a very antient family in Suffolk, who possessed land, as appears from documents in existence, at Bacton in that county, in the thirteenth century, and the Bishop of Winchester is now owner of half that parish.

He was born on the 9th of October, (old style) 1750, at Bury-St.-Edmunds, in Suffolk, and was educated at the school in that town, the place of education at that time of the sons of most of the gentlemen's families in Suffolk. At the age of 18, he went to Pembroke-Hall, Cambridge, and taking the degree of A.B. in January, 1772, he was Senior Wrangler, and obtained the first of Dr. Smith's two

mathematical prizes. In 1773, he was elected Fellow, and immediately appointed Public Tutor, of the College; he also became Tutor to Mr. Pitt, who continued under his care seven years. He was ordained Deacon by Dr. Yonge, Bishop of Norwich, and Priest by Dr. Hinchliffe, Bishop of Peterborough, his title in both cases being his fellowship at Pembroke.

In 1775, he proceeded A. M. In 1801, he discharged the important and arduous office of Moderator in the University. He continued to reside in College till 1782, when he left it for the purpose of acting as Private Secretary to Mr. Pitt, on his appointment to the Chancellorship of the Exchequer. At the end of 1783, he became Private Secretary to Mr. Pitt, as First Lord of the Treasury, and continued in that situation till he became Bishop of Lincoln. He afterwards lived with him in habits of the closest intimacy and confidence during the whole of Mr. Pitt's life, and attended him throughout his last illness.

His first preferment was the sinecure rectory of Corwen, in Merionethshire, to which he was collated in 1782; and, in 1784, he was appointed to a Prebend of Westminster, the first preferment of which Mr. Pitt had the disposal, and became S.T.P. per *Lit. Reg.* In 1785, he was presented by the King to the rectory of Sudbarn with Orford, in his native county of Suffolk; and in January, 1787, he was advanced to the Bishopric of Lincoln and Deanery of St. Paul's, which were vacated by the promotion of Dr. Thurlow to Durham, the first Bishopric which became vacant after Mr. Pitt was minister. In 1813, he refused the Bishopric of London; and he continued Bishop of Lincoln thirty-two years and a half, in which period he performed the visitation of that most extensive diocese in the kingdom, eleven times at the regular interval of three years, which was never done by any of his predecessors. In July, 1820, he was translated to the see of Winchester.

His lordship's Publications, besides single Sermons and Charges, are, Elements of Christian Theology, in 2 vols. 8vo.; A Refutation of Calvinism, in 1 vol. 8vo.; and Memoirs of Mr. Pitt, in 2 vols. 4to. and 3 vols. 8vo. extending to the breaking out of the Revolutionary War, in 1793: his lordship is continuing that work to the death of Mr. Pitt. His name will be remembered and respected as the Tutor, Friend, and Biographer, of that illustrious Statesman.

When the Society for Promoting Christian Knowledge undertook to publish a Family Bible, they applied to Bishop Pretymán as a Cambridge Bishop, and to Bishop Randolph as an Oxford Bishop, to revise the Notes before they were sent to the press. Bishop Pretymán suggested a variety of alterations, which were adopted. Of course I allude to Mant and D'Oyly's Bible.

The Bishop married, in 1784. Elizabeth, the eldest daughter and co-heiress of Thomas Maltby, Esq. of Germans, in the county of Buckingham; and has three sons: William Edward, M.P. for Truro, in Cornwall; George Thomas, Chancellor of the Church of Lincoln, and Prebendary of Winchester; and Richard, Precentor of the Church of Lincoln.

In 1803, Marmaduke Tomline, Esq. of Riby-Grove, in the county of Lincoln, without any relationship or connexion, left him a valuable estate, consisting of the manor, advowson, and whole parish of Riby, with a very handsome mansion house; and in 1821, James Hayes, Esq. left him several farms in Suffolk, which had formerly belonged to the family of Pretymán, and had been left by the widow of a great uncle of the Bishop to a relation of her own, the mother of Mr. Hayes. In compliance with Mr. Tomline's will the Bishop assumed the name of Tomline; and in 1823 he recovered a Nova Scotia baronetage, which had been conferred

on his family by Charles I. and had lain dormant since 1749.*

It is not a little remarkable that this Bishop recommended the first Bishop for the British possessions both in the West and in the East, Dr. Mountain, as Bishop of Quebec, and Dr. Middleton, as Bishop of Calcutta; and all who knew those two excellent men will attest the wisdom of the choice.

Bishop Tomline has never been in the habit of speaking in the House of Lords: though no one can read his lordship's interesting and masterly life of Pitt (decidedly one of the ablest productions in that rank of literature) without being convinced that his principles are firm, manly, undeviating, and constitutional; and that he is, as a Bishop doubtless should be, ardently loyal† to his Prince—a supporter of the prerogative, and an uncompromising friend to the established order of things.‡ He

* On the 22nd. of March, 1823, at Haddington, in presence of the Sheriff of the county, Bishop Tomline was, by a distinguished jury, of whom Lord Viscount Maitland was Chancellor, served heir male in general of Sir Thomas Pretymán, Bart. of Nova Scotia, who died about the middle of the last century. His lordship also established his right to the ancient baronetcy of Nova Scotia, conferred by Charles I. on Sir John Pretymán, of Loddington, the male ancestor of Sir Thomas. The family of Pretymán originally from Suffolk, and of great antiquity in that county, has produced many individuals celebrated for their virtues and loyalty. Although possessed of ample estates, they had like many others, the misfortune to lose them in the cause of Charles II.—Amid the vicissitudes of human life, it is pleasing to contemplate the revival of an ancient family in the person of so highly respected a Prelate, the friend and instructor of the immortal Pitt.

† Loyalty, the Bishop inherits from his ancestors.

‡ Read the luminous remarks on Parliamentary Reform in the Life of Pitt, vol. 1, p. 73, 74, and seq.

has ever been a steady supporter of Mr. Pitt's measures, and of His MAJESTY'S government: and aware of the danger of the encroaching spirit which pervades those whom the wholesome restraints of legislative enactments now keep in due subjection, he has always voted against any further concessions to the Roman Catholics; upon this latter subject, was one of his lordship's published charges, which was circulated by the Society for promoting Christian Knowledge, and which deserves to be attentively perused by all those members of both Houses of Parliament, who advocate the cause of what is by a strange misnomer termed 'Emancipation.'

With regard to composition, his lordship's style is plain and perspicuous—his arguments are always the strongest the subject will admit of, always powerfully placed and urged, and always productive of conviction.* His writings, in general, but especially the refutation of Calvinism and the elements of Christian theology, which no sincere Christian professor should fail to read, invariably evince a strong, clear judgment—good sense—close reasoning 'which cannot be gainsayed,' conveyed in the best chosen and most judiciously arranged words, so that the keenest critic or the most fastidious scholar would in vain attempt to change the position of a single word, to alter the march of the sentence, or improve the harmony of the period. In controversy, his lordship never dogmatizes—what he asserts, he proves—and he admirably succeeds in that pre-eminently difficult point—the avoiding of all asperity. His style is always calm, gentle, and moderate, as becomes a

* How condensed is the argument in the following admirable passage against Calvinism:—"It has pleased God to make us responsible Beings: responsibility cannot exist without free-agency—free-agency is incompatible with an irresistible force—consequently God does not act with an irresistible force on our minds."

Christian Bishop: but though his arguments and his deductions from them are delivered in mild diction, and peacefully and gracefully, yet in their operation on the mind of the gainsayer they prove "very swords."

In ordinary intercourse, his lordship, though extremely dignified, is nevertheless condescending, encouraging, and kind—and though there unquestionably is something very over-awing in his presence, arising from our consciousness of his vast stretch of mind—his superior attainments—and, above all, his singular *intuition* and his penetrating glance and sensible eye; yet it is impossible but to admire the courtliness of his manner and the excellence of his heart.

The following remarks on the much-mistaken doctrine of Regeneration, and the new fangled notions respecting it, adopted by Calvinists, Methodists, and Evangelicals, will serve as a specimen at once of his lordship's style and the soundness of his theology, on one of the points that may be considered as a test of orthodoxy in a Christian professor.

I quote from the 7th edition of the 'Refutation of Calvinism,' p. 94, where, at the end of the second chapter, the following passage will be found:—

"Regeneration of those, who are already baptized, by the forcible operation of the Spirit, is one of the doctrines by which the weak credulity of unthinking persons is imposed upon in the present times. It is a dangerous illusion, calculated to flatter the pride and indolence of our corrupt nature. ☞ It is an easy substitute for that 'godly sorrow which worketh repentance;'—for that real amendment of life which consists in mortifying our carnal lusts, in forsaking 'the sin which doth most easily beset us;' and in an active and conscientious endeavour to obey the revealed will of God. Men,

who fancy that they have received this second birth, consider themselves full of Divine grace, are too often regardless of the laws both of GOD and Man, effect to govern themselves by some secret rules in their own breasts, urge the suggestions of the Spirit upon the most trifling occasions, and pretend the most positive assurance of their Salvation, while perhaps they are guilty of the grossest immoralities, and are treading under foot the SON of GOD by the most palpable departure from the plain and simple rules of His pure and holy religion; or at least, by boasting of the peculiar favour of Heaven, they imitate the persons spoken of in the Gospel, who 'trusted in themselves that they were righteous, and despised others.'

"Regeneration, then, in its true sense, signifies an inward effect produced by the Holy Ghost through the means of Baptism, whereby, the person baptized, exchanges his natural state in Adam, for a spiritual state in Christ.* Water outwardly applied to the body, together with the grace of the Holy Ghost, applied inwardly to the soul, regenerates the man; or in other words, the Holy Ghost, in and by the use of water-baptism, causes the new-birth. And the words Regeneration and New-birth are never used in the New Testament, or in the writings of our Church, as equivalent to Conversion or Repentance, independent of Baptism. The instantaneous conversion of persons already baptized, by

* "I think it right to warn young Students in divinity, that they will sometimes find the words Regeneration and Regenerate not used in their true sense, even by Authors, whose principles are not Calvinistic. This want of precision is the more to be lamented, as it may not only lead into error upon this important subject, but may produce an inattention to the genuine doctrine of the Sacrament of Baptism, so strongly marked in the offices of our Church. Accuracy of language, as well as clear and distinct ideas, upon the points discussed in this chapter (the 2d.) cannot be too earnestly recommended."

the resistless and perceptible power of the Holy Ghost, and their being placed in a state of Salvation, from which it is impossible for them to fall, are unfounded and mischievous tenets, utterly irreconcilable with Scripture and the doctrines of the Church of England. The design of Christianity is, indeed, to remedy the corruption and depravity of human nature, and to restore it to that image of God in which Adam was created, and which, by transgression, he lost: but that is not done by sudden and violent impulses of the Spirit—it must be, as I observed in a former chapter, the progressive result of calm and serious reflection, firm resolution, zealous exertion, and constant vigilance, aided by the co-operation of Divine grace. The frame and temper of the mind will thus be gradually improved; the force of sinful temptations will grow less and less; we shall ‘daily proceed in all virtue and godliness of living,’ ‘until we come unto a perfect man, unto the measure of the stature of the fulness of Christ.’”



Of the Prelacy of the Order of the Garter.

The Bishops of Winchester having been Prelates of the Order of the Garter since the reign of Edward III. the following extract from Ashmole's *Institution of the Order of the Garter* (fol. Lond. 1672) p. 234, relative to the Prelates of that Order, deserves a place here:—

In the statutes of the Order of the Garter, (Lib. N. p. 232,) speaking of the Officers of the Order, under the title of the Prelate, he is called Earl of Southampton, in these words:—*Quisquis autem Præsul Wintoniæ ac Southamtoniæ Comes, &c. eo tempore fuerit, is et Prælatus Ordinis esse debet.*—See Ashmole's *Appendix to Hist. of Gart.* p. 34.

Section I. *The Prelate's Institution, his Oath, Robe, and Privileges.* To give increase and augmentation to the honor of this most noble order, the founder [King Edward III.] constituted certain officers, namely, a Prelate, Register, and Usher, to whom he assigned several and particular duties. Some of his successors added the Chancellor and Garter upon the same account, and all of them sworn to be of the Council of the Order, (Henry VIII. stat. art. 15.) Among these the *Prelate* and *Chancellor* are usually called the principal, (Lib. N. p. 237); the other three, the inferior officers of the order, and are known and distinguished by the robes or ensigns of their peculiar offices.

In this chapter we shall only give some account of their Institution, Oath, Habit, Ensigns, Privileges, and Pensions; for as to the nature of their offices, so far as they relate to the duties enjoined them within the order, they are, for the general, set down in that ancient establishment, recorded in the Black Book, (p. 232) entitled *Constitutiones ad officiales ordinis [Garterii] peculiariter attinentes, &c.* established by King Henry

VIII. in the third year of his reign, A.D. 1521, (MS. in Offic. Armor. [M. 8.] f. 31,) and adjoined to his body of statutes, (Lib. N. p. 232) from whence we have transcribed them into the Appendix. But more particularly their duties are to be met with in several places of the ensuing discourse, where they properly fall in to be treated of. This Prelate is the first and principal officer belonging to the order, and in the founder's statutes is called *Prelatus Ordinis* (Art. 18); thus we see his office is as ancient as the institution of the order, and that the then Bishop of Winchester [William de Edyngdon] was the first Prelate, is as apparent thence. ☞ He is an officer of honor only, and hath not either pension or fees allowed him.

By the said Constitutions, this office is vested in the Bishops of Winchester for the time being; and from sundry passages in the Annals of the Order, it is further manifest that the successors to William de Edyngdon, have continued Prelates to this day, except the interruption only of a few months, anno 7, E. 6, immediately after publishing the King's statutes; wherein the other four officers were constituted anew, to attend the service of the order, but the Prelate wholly set aside. (Chap, 8.)

Of what estimation this See hath been, may be collected from the precedency granted to the Bishops thereof, by an Act of Parliament, entitled *An Act concerning the placing of the Lords in Parliament Chamber and other assemblies and conferences of Council*, (Rot. Parl. anno 31 Henry VIII. n. 10) wherein it is enacted, that this Bishop shall sit next to the Bishop of Durham, who hath place (by an Act) assigned him next to the Archbishop of York, though before, in respect to the honor and pre-eminence of this most noble order, he had precedence and place granted above all Bishops, and next unto the Archbishops.—*Constitut. ad offic. ordinis attinentes*. (Chap. 1.)

At this officer's admittance, he is obliged to take an

oath in the presence of the Sovereign or his Lieutenant, which consists of these particulars:—1. To be present in all chapters whereunto he is summoned. 2. To report all things truly without favor or fear. 3. To take the scrutiny faithfully; and present it to the Sovereign. 4. To keep secret, and not disclose the counsels of the order. 5. To promote and maintain the honor thereof. 6. To withstand and reveal what is designed to the contrary.—This oath is read or pronounced in chapter by the Register of the Order, the Gentleman Usher of the Black Rod, holding the book whilst the Prelate kneels between the Sovereign's knees.—(Lib. R. pages 39 and 84.

As the Knights-Companions had their surcoats bestowed upon them at the Sovereign's charge, and therefore called the King's Livery; so had the Officers of the Order their liveries or robes out of the Sovereign's wardrobe likewise, and in particular the Prelate of the Order: for in the rolls of the Great Wardrobe, we find that Will. de Edyngdon had allowed him for his robe of the Sovereign's Livery, against the feast of St. George, A^o. 37. E. III. one cloth of sanguine in grain, and a large quantity of furs for trimming it up.—We have had occasion to observe, that the word *Roba* in the rolls of the wardrobe is used to signify a *surcoat* (being there applied to the Knights-Companions' surcoats) not *Mantle*, which in reference to the *Prelate*, is to be understood by it. And we find this robe so assigned to the Prelate, noted to be of suit or colour of the Knights-Companions surcoats, the aforesaid year, viz. Sanguine in grain. But whereas each Knight-Companion had 5 ells of this cloth for a surcoat, the Prelate's allowance is said to be one cloth of the same colour, yet what difference there was in measure between one ell and so many as made one cloth, we have not hitherto learnt; but in fur the Prelate much ex-

ceeded them, every Knight-Companion then having but one fur of 200 bellies of Miniver pure.

Anno 7, Richard II. we meet with the same allowance of cloth and other materials to William de Wykeham, then also Prelate, &c. By all which it is manifest, what materials and colour the Prelate's robe was of, as at the institution of the order, so for a long time after; nor can we find any alteration therein until the reign of King Henry VIII. and then his habit was ordained to be of crimson velvet, lined with white taffaty, faced with blue, and thereon richly embroidered sundry royal cõgnizances. The first of which is the Rose of England crowned. 2. One of King Edward IV.'s badges, as may be seen in several places of the stone work in and about St. George's Chapel, at Windsor. 3. The fleur de lis of France crowned. And 4. King Edward III.'s peculiar badge, viz. the Sun beams issuing out of a cloud; forty of these clouds embroidered with gold, silver, and silk, having in the middle the Saxon letter E of gold, were provided to trim several garments made for this King in the 21st year of his reign, and garnished with stars.

As the left shoulder of a Knight-Companion's mantle, so right of the Prelate's Robe is ordained to be embroidered a Scutcheon of St. George's Arms, encompassed with the Garter, and adorned with cordons of blue silk mingled with gold.

After a while, though we find not the time, the colour of this robe became changed to Murrey, &c. [Charles II. changed it from Murrey to Purple].

An account being thus given of the Prelate's robe, it follows that we note at what times he is enjoined to wear it, concerning which it is set down in express text—That he should be obliged to wear it on the Vigil and Day of St. George, wheresoever he is at his liberty, whether it be in Parliament, or any other solemn occasion, or festival whatsoever.

The honours conferred on this officer are,—That his *place* in all proceedings and ceremonies is on the right hand of the Chancellor. That he may marshal his arms within the enrolled Garter, and accordingly hath it been customary for the Prelate to surround them (impaled with those of the See of Winton) with this noble ensign. He hath allowed him convenient lodgings within the Castle of Windsor: and these are in a tower situate on the north side of the Castle, in the middle ward called Winchester Tower. And as often as he shall come thither, or to any other place at the Sovereign's command, either to celebrate the solemnity of St. George, or do any act or thing belonging to the Order, he ought to have allowed him of the Court Livery for himself and servants, according to the rate that Earls resident in court are used to have.

Lastly, at a chapter held on the 27th of April, A^o. 2 Car. I. this Officer, so also the Chancellor, had a privilege to wear upon the left part of his cloak-coat and riding cassock, at all times when he should not wear his robe, and in all places and assemblies, a Scutcheon of the Arms of St. George, but not enriched with pearls or stones. That the wearing thereof might be an open testimony to the world of the honour he held from this most noble order. But not long after there was some restraint put upon this Act, though I do not find it repealed.

Some interesting information on these subjects, may be found in a scarce little book entitled *Memoirs of St. George of the Order of the Garter*, by Thomas Dawson, D.D. 8vo. Lond. 1714. For an account of the Prelate of the Order, see page 147.

TABLE

Table with multiple columns and rows of text, likely a list of contents or a detailed index. The text is very faint and difficult to read.

List of Prelates of the Garter,
From the Herald's College.

- William de Edyngdon, Treasurer of England, elected Bishop of Winchester April 10, 19 Ed. III. 1345.—Chancellor of England February 19, 1357.—Archbishop of Canterbury May 10, 1366, which he refused, saying, Canterbury had the highest rack, yet Winchester had the deepest manger.
Ob. October 8, 1366.
- William de Wykeham, Elected Bishop July 12, 1367; afterwards Chancellor of Engl.
Ob. September 27, 1404.
- Henry de Beaufort, Natural Son of John of Gaunt—Bishop of Lincoln 1397; translated to Winton June 23, 1405.—Cardinal of St. Eusebius by Pope Martin, June 23, 1426,—Chancellor.
Ob. April 11, 1447.
- William Wainflet, Bred at Winchester.—School-master of Eton.—Provost of Eton by Hen. VI.—Consecrated Bishop of Winchester July 30, 1447.—Founder of St. Mary Magdalen College, Oxford.
Ob. August 6, 1486.
- Peter Courtenay, Bishop of Exon Nov. 18, 19 Edw. IV. 1479.—Translated to Winton by bull, January 29, 1487.—Elected by the chapter February following.
Ob. September, 1492.
- Thomas Langton, Bishop of Sar.—Translated to Winton June 24, 1493.
Ob. 1504.
- Richard Fox, Lord Privy Seal to Henry VII, and one of the Privy Council.—First Bishop of Exon Jan. 27, 3 Hen. VII. 1488; then Bath and Wells; then Durham; lastly Winchester.
Ob. at Winton Sept. 14, 1528,
- Thomas Wolsey, Ob. Nov. 29, 1530,

- Stephen Gardiner,..... Consecrated Bishop of Winton 1534; deprived by Edw. VI. 1550; restored and made Chancellor of England Aug. 1553. Ob. November 13, 1555.
- John Poynt,..... Succeeded to Winchester on the deprivation of Gardiner. Bp. of Rochester 1549. Went abroad on Mary's accession, and died at Strasburg, April 11, 1556,
- John White, Master of Winchester School and Warden of the College.—Elected Bishop of Lincoln on the deprivation of Dr. John Taylor; and soon afterwards, in May, 1557, translated to Winton. Deprived by Queen Elizabeth in June, 1559, when he retired to So. Warborough, Co. Hants, and died Jan. 11, 1559. Buried at Winchester.
- Robert Horne, or Herne, Dean of Durham; consecrated 1561. Ob. June 1, 1580. See Hutchinson's Durham, vol. 2, p. 115.
- John Watson,..... Bishop of Winchester, and consecrated Sept. 18, 1580. Ob. Jan. 23, 1583.
- Thomas Cooper,..... Bishop of Lincoln; translated to Winton 1584. Author of Book entitled *Thesaurus linguæ Romanæ and Britannicæ*, fol. Lou. 1565, for which Eliz. advanced him. Ob. April 29, 1584.
- William Wykeham, Bred at Eton.—Fellow of King's, Cambridge, and Eton 1556.—Prebendary of Westminster 1570.—Canon of Windsor 1571.—Dean, and afterwards Bishop of Lincoln.—Translated to Winton March 1595. Ob. June 12 following; buried at St. Mary Overy's, Southwark.
- William Day,..... Provost of Eton June 5, 1561.—Dean of Windsor August 31, 1572.—Bishop of Winchester 1595. Ob. 1596.

Thomas Bilson, Consecrated Bishop of Worcester June 13, 1596.—Translated to Winton 1597.—Of the Privy Council to James I.
 Ob. June 18, 1616; buried at Westminster Abbey.

Arnold Bilson = said to be a daughter of the Duke of Bavaria.

Arnold Bilson =

. Bilson =

Herman Bilson =

Thomas Bilson, eldest son, born at and afterwards Bishop of Winchester.

James Montagu

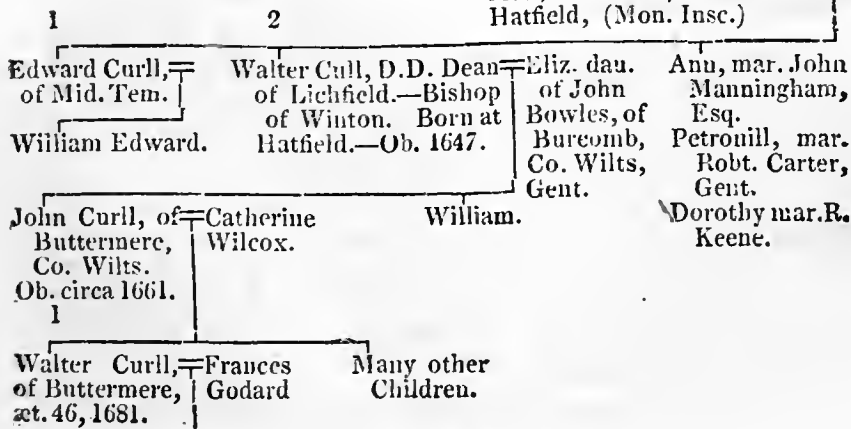
Lancelot Andrews, Bishop of Chichester; then Ely; translated to Winton Feb. 22, 1618.
 Ob. at Winchester-House, Southwark, Sept. 26, 1626; buried at St. Saviour's, where Mon. Insc. See Hackett's Epitaphs, p. 56. Account of his Life in Bentham's Ely, p. 198.

Richard Neile. See Hutchinson's Durham, vol. 1, p. 487.

Walter Curle, See Anthony Wood and Chauncy's Herts.

Nicholas Curll, of Hatfield, =
 County of Herts, Esq.

William Curll, of Hatfield, =
 Esq. Auditor of the Court of Wards.—Obiit April 16, 1617, æt. 78; buried at Hatfield, (Mon. Insc.)



- Brian Duppa**,..... Student of Westminster.—Bishop of Chichester.—Removed to Sarum 1641; to Winton Sept. 24, 1660.—Lord Almoner.—Preceptor to Prince Charles, afterwards Charles II.
See portrait of him in the Hall of Christ-Church College, Oxon, by Vandyk.
Bust in bronze, by Sir H. Cheen, over the Gallery at All Souls.
Ob. March 26, 1662, æt. 73; buried in Westminster Abbey.
- George Morley**,..... Student of Westminster.—Canon and Dean of Christ-Church.—Bishop of Worcester Oct. 28, 1660.—Dean of Chapel Royal.—Translated to Winton May 14, 1662.
Ob. Oct. 29, 1684, æt. 86; buried at Winchester.
- *Peter Mews**,..... Bath and Wells Feb. 9, 1672.—Winton Nov. 22, 1684.—Born at Pursecandle, co. Dorset, March 25, 1618.
Ob. Nov. 9, 1706, at Farnham Castle, æt. 89.

James Mew, of Pursecandle, Dorset, Gent.
Will dated 1671.—Proved 1673.

James, 1671. xPeter, 1671.

.....
xPeter Mews, Bp. of Winton.

Samuel Mews Cit. and Salter of London. Ob. 1671. James, † Peter, 1671. 1671. Daughters. † Sir Peter Mews, of Hinton-Admiral, Co. Southampton, Knt. Lydia Jarvis.

Will dated 1725.—Proved 1726-7.

* Upon the breaking out of the civil war, he took up arms for Charles I. and served as an Officer in the royal army until the King's death. Then retiring to Holland, he continued in the service of Charles II. until the restoration. After which, returning to St John's College, Oxford, of which he had been elected Fellow before the troubles, took the degree of L.L.D.—Rector of South Warnborough, Hants—of St. Mary's, Reading—Canon of Windsor—Archdeacon of Berks—and on the death of Bailey, Dean of Sarum—President of St. John's. In 1669, elected Vice-Chancellor of Oxford; and on Feb. 9, 1672-3, being then Vice-Chancellor as well as Dean of Rochester, he was consecrated Bishop of Bath and Wells; and thence translated to Winton, anno 1684, Nov. 22; and in June afterwards, upon the landing of the Duke of Monmouth, King James II. confiding in his loyalty and skill in war, commanded him to serve in the royal army sent to reduce that Duke and his adherents, when he did eminent service in the battle of Sedgmoor, in which the rebels were entirely routed.

Sir Jonathan Trelawny, Bart... He was the 3rd. son of Sir Jonathan Trelawny, of Trelawny, in the County of Cornwall, Bart. by Mary, daughter of Sir Edw. Seymour, Bart. (ancestor of the Duke of Somerset); and upon the death of his father, was his eldest surviving son and heir. He was born in April 1650, and died July 19, 1721, and was buried at Pelynt, in the county of Cornwall. He married Rebecca, daughter and co-heiress of Thomas Hele, of Bascomb, county of Devon, Esq. and had numerous issue. From his daughter Letitia, who married her Cousin, Harry, afterwards Sir Harry Trelawny, Bart. the present Baronet, Sir Harry Trelawny, Bart. is descended.

Charles Trimnell, Translated from Norwich.

Richard Willis, Translated from Sarum.

Benjamin Hoadly, Ditto.

John Thomas Translated from ditto.
Ob. May 1721.

Hon. Brownlow North

Sir George Pretyman Tomline,
Bart. &c.....

Chronological List of the Bishops of Winchester, with the places of their burial, and armorial bearings, as far as can be ascertained.

Bishops of Dorchester and Winchester before the Conquest.

	Names.	Suc. A.D.	Died A.D.	Buried at	Arms.*
1	Birin	635	ante 650	Dorch. Cath. removed to Winton.	The arms of the See are thus blazoned:— <i>Gules</i> , 2 Keys endorse in bend: the uppermost <i>Argent</i> , the other <i>Or</i> . A Sword interposed in bend Sinistr. of 20 Pommels and Hilts c. 3d.—Heylyn's <i>Help to Hist.</i> p. 152. Le Neve's <i>Fasti</i> , 188.
2	Agilbert; ejected 660, and afterwards Bp. of Paris	650	—	Paris,	

Bishops of Winchester before the Conquest.

	Names.	Suc. A.D.	Died A.D.	Buried at	Arms.
1	Wina: ejected 663; died Bp. of London	660	—		
2	Eleutherius	670	676		
3	Headda	676	703		
4	Daniel: resigned 744	703	745	Winton or Malmsbury.	
5	Humfrith	744	754		
6	Kinchard	754			
7	Athelard: translated to Dover 790	754			
8	Egbald: living in 793			Wint. Cat. Crypt.	
9	Dudda			Ditto	
10	Kineberth			Ditto	
11	Almund	803		Ditto Nave	
12	Wighten		bef. 829	Ditto	
13	Herefrid	829	833	Ditto	
14	Edmund			Ditto	
15	Helmstan	833	852	Ditto	
16	Swithun	852	861	Ditto	
17	Adferth (btw. 861, and trans. to Cant. 871)	863	889	Canterbury	
18	Dumbert	871	879		
19	Denewulf	879	903	Winton	
20	Frithstan (resign. 932)	910	933		

* I am indebted to the kindness of a friend in the Heralds' College for the communication of the blazon of all the arms of the Bishops of Winton which are authenticated by the records there.

Bishops of Winchester before the Conquest, continued.

	Names.	Suc. A.D.	Died A.D.	Buried at	Arms.
21	Brinstan	932	934	Winton	
22	Elphege the Bald ...	935	951		
23	Elfsin (translated to Canterbury 961 ..	951			
24	Brithelm*	961	963		
25	Ethelwald	963	984		
26	Elphege II. (trans. to Canterbury 1005)	984	1012		
27	Kenulf	1006	1006	Wint. Cath.	
28	Brithwold	1006	1015	Ditto	
29	Elsin or Eadsin	1015	1032		
30	Alwin	1032	1047	Ditto	
31	Stigand (translated to Canterbury 1052)	1047	1070	Ditto	

* From this Prelate, Brighton (Brighthelmstone) is said to have derived its name.

Bishops of Winchester from the Conquest to the Reformation.

	Names.	Suc. A. D.	Died A. D.	Buried at	Arms.
1	Walkelin	1070	1098	WintonCath.	
2	William Gifford	1100	1128-9	Ditto	
3	Henry Blois	1129	1171	Ditto	
4	Richard Toclive	1174	1189	Ditto	
5	Godfrey Lucy	1189	1204	Ditto	
6	Peter Rock	1204	1238	Ditto	
7	William Rayleigh	1243	1249	Cath. Turin, France	
8	Ethelmar	1250	1261	Bdy.at Gene- vieve; heart at Winton.	
9	John Gervase, alias -John of Oxf. alias John of Exon	1262	1267-8	Viterbo in Italy	
10	Nicholas Ely	1268	1280	Body at Wa- verley; heart at Winton.	
11	John Sawbridge; or de Ponteserra	1282	1304	WintonCath.	
12	Henry Woodlock	1305	1316	Ditto	
13	John Sandall	1316	1319	St.M.Overie, Southwark	Argent on a Cross Vert a Mitre, in the 1s quarter a fleur de lis
14	Reginald Asser	1320	1323		
15	John Stratford	1323	1348	Canterbury	Per fess Gules an Sable a Fess Argen between 3 Roundles
16	Adam Orilton	1333	1345	WintonCath.	
17	William Edyngdon . . .	1345	1366	Ditto	
18	William Wykeham . . .	1366-7	1404	Ditto	Argent, 2 Chevronel Sable, between 3 roses Gules
19	Henry Beaufort	1404	1447	Ditto	Quarterly, France an England, within a bor- dure gabony Argent an Azure
20	William Waynflet . . .	1447	1486	Ditto	Lozengy Ermine an Sable, on a Chief of th last, three Lilies Slippe Argent
21	Peter Courtenay	1487	1492	Do. at. Pow- derham	Or, three torteaux, label of three point Azure
22	Thomas Langton	1493	1500	WintonCath.	Or, on a Cross quar- terly Azure and Gules five roses Argent
23	Richard Fox	1500	1528	Ditto	Azure, a Pelican vul- ning itself within bordure Or, a Canto. Ermine

Bishops of Winchester from the Conquest to the Reformation, continued.

	Names.	Suc. A.D.	Died A.D.	Buried at	Arms.
24	Thomas Wolsey	1528	1530	Leicester Abbey Ch.	Sable, on a Cross engrailed Argent a Lion rampant Gules between four Lions' faces Azure, on a Chief Or, a Rose of the Third between two Cornish Choughs proper
25	Stephen Gardiner ... Deprived 1550; re- stored 1553	1531-4	1555	WintonCath.	Azure, on a Cross Or, between four Grifhons heads erased Argent, a Cinquefoil pierced Gules
26	John Poynt Deprived	1550-1	1556	Strasburgh	
27	John White Deprived 1559	1556	1559-60	WintonCath.	Per chevron crenelle Or and Gules, three roses counterchanged slipped proper, on a Chief of the 2nd three hour-glasses of the first

Bishops of Winchester from the Reformation to the present time.

	Names	Suc. A.D.	Died A.D.	Buried at	Arms.
1	Robert Horne	1560	1580	WintonCath. his bowels at St.Saviour's, Southwark	Or, a Cross flory Gules between four Grifphon's heads erased Azure, on a Chief Sable three bugle-horns Stringed of the first.
2	John Watson	1580	1583	WintonCath.	Azure, a Fess Ermine between three Suns Or.
3	Thomas Cooper	1584	1594	Ditto	Azure, a Fess Or between three Pelicans Argent, close, vulning themselves proper.
4	William Wickham II.	1595	1595	St. Mary Overie's	Ermine, on a bordure engrailed Gules, eight mulletts pierced Or.
5	William Day	1596	1596		Per chevron Or and Azure, three mullets counterchanged.
6	Thomas Bilson	1596	1616	Westminster Abbey.	Azure, a Rose and a Pomegranate conjoined per pale Gules and Or, Seeded & Stalked proper
7	James Montagu	1616	1618	Abbey Ch. Bath	Quarterly first and fourth, Montagu, Ar- gent, three Lozenges in fess conjoined Gules (a martlet for difference). Second and Third, Mon- thermer Or an Eagle displayed Vert within a bordure of the first
8	Lancelot Andrews	1618	1626	St.Saviour's, Southwark	Argent, on a bend en- grailed with plain cot- tises Sable three mullets pierced Or
9	Richard Neile Trans. to York, 1632	1627	1640	York Cath.	Paly of six Argent and Gules
10	Walter Curle	1632	1647 al 1650	Soberton, Hants.	Vert, a Chevron en- grailed Or
11	Brian Duppa	1660	1662	Westminster Abbey	Azure, a Lion's paw erased in fess between 2 chains Or, on a Canton of the last a Rose Gules
12	George Morley	1662	1684	WintonCath.	Argent, a Lion ram- pant crowned Or
13	Peter Mews	1684	1706	Ditto	Paly of six Argent and Azure, on a Chief Gules three crosses formees of the first
14	Sir J. Trelawny, Bart.	1707	1721	Pelint, Corn- wall	Argent, a Chevron Sable

Bishops of Winchester from the Reformation to the present time continued.

	Names.	Suc. A.D.	Died A.D.	Buried at	Arms.
15	Charles Trimnell....	1721	1723	WintonCath.	His father, Charles Trimnell, Rector of Abbot's Ripton, disclaimed his right to arms at the Visitation of Huntingdonshire, 1684.*
16	Richard Willis.....	1723	1734	Ditto	Or, a Chevron between three mullets Gules.
17	Benjamin Hoadly ...	1734		Ditto	Quarterly, Azure and Or, in the first quarter a Pelican of the second vulning itself proper.
18	John Thomas	1761	1781	Ditto	Argent on a Chevron engrailed, Azure two Griphous combatant of the first arms and about their necks a Collar gemel Gules, on a Chief Azure three Cinquefoils pierced Or.
19	Hon. Brownlow North	1781	1820	Ditto	Azure, a Lion passant Or, between 3 fleurs de lis Argent a crescent for difference.
20	Sir G. P. Tomline, Bart.	1820			Prctyman,—Gules a Lion passant between three mullets Or.—No Arms for Tomline.

* See the Addenda.

The first part of the book is devoted to a general history of the United States from its discovery to the present time. It is divided into three volumes, each of which contains a complete history of the country from its discovery to the present time. The first volume is devoted to the discovery and settlement of the country, the second to the growth and development of the country, and the third to the present state of the country. The book is written in a clear and concise style, and is well illustrated with maps and diagrams. It is a valuable work for all who are interested in the history of the United States.

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SOME ACCOUNT OF
Winchester Cathedral,

*In a Letter from Sir Richard Colt Hoare, Bart. to the
Rev. S. H. Cassan.*

DEAR SIR,

I congratulate you on having resumed your biographical researches in Episcopacy, and that you have selected the See of WINCHESTER for the exercise of your mind and pen; for you could not have fixed upon one more worthy of notice, or more celebrated for the distinguished Prelates it has produced, as well as for the very high antiquity of its Cathedral.

So much has already been said about this noble structure by Bishop Milner, Messrs. Britton, Buckler, Storer, &c. that I shall be very brief in my notice of it. The first and most intelligent of these authors, commences his description of it in the following words:—

“This sacred edifice is, perhaps, the most venerable and interesting monument of antiquity within the compass of our island, now that Glastonbury is destroyed.* Whether we consider the antiquity of its foundation, the importance of the scenes which have been transacted in it, or the character of the personages with whose mortal remains it is enriched and hallowed.”

We are indebted to Thomas Rudborne, a Monk of

* Some splendid ruins still remain at Glastonbury, with the entire shell of Joseph of Arimathea's chapel.—R. C. H.

this church, who lived in the middle of the 15th Century, for a minute and interesting account of this edifice, and whose history respecting its foundation, and the succession of its Bishops, &c. from the year DCXXXV. to MCCLXXVII. is printed in the first volume of Wharton's *Anglia Sacra*, page 179.

The first establishment of this religious structure, is attributed to the British Prince Lucius, in the second century of the Christian æra; and its dedication is stated to have taken place IV Kalend. Novembris, anno CLXIX. (Wharton, p. 182.)—After having suffered by the persecutions of the Emperor Dioclesian, in Britain, this Church seems to have been re-built by the faithful in Christ, “*Reedificata est ecclesia Wyntoniensis secundò ab Christi Fidelium oblationibus.*” But it did not extend over as much ground as the building first erected by King Lucius: “*non tamen tantum spatium continebat ecclesia, neque situs monasterii, nec ejusdem loca, sicut prius monasterium a Lucio rege fundatum continebat.*” The author (p. 185) then states the admeasurement of the *first* Church, viz. 209 paces in length, 80 paces in breadth, and 92 paces in height: from one corner (quære if transept) across the Church 180 paces. The situation [site] of the monastery towards the east, was 100 paces in length towards the ancient temple of Concord, and 40 paces in breadth towards the temple of Apollo.

This new Church being re-built, the Monks again re-entered it in the year CCXCIII. when it was dedicated to S. Amphibalus, by Constans, who was then Bishop of Venta; and there the Monks rested quietly for the space of 210 years, until the arrival of Cerdic, the first King of the West-Saxons, about the year 517, who, having put to death the clergy and inhabitants, supplied their places with Saxons. “*Britonibus expulsis et interfectis replevit Saxonibus.*” He then converted their place of worship into a Pagan temple, and caused himself to be crowned therein. “*Monar-*

chiam occidentalium adeptus, regni diadema suscepit, coronatus more gentili apud Wintoniam monachis interfectis—Pagani fecerant templum *Dagon*, anno DXVI.”

To Cerdic succeeded Kenricus, Ceaulinus, Ceolricus, Kenulphus, and Kynegilsus, who, with all his subjects, were converted to Christianity by S. Birinus, who came into West-Saxony anno 634, and in the following year baptized the King. After the fourth year of his conversion, Kynegilsus began to lay the foundations of a Cathedral at Winton, destroying that temple to *Dagon*, which Cerdic had erected; but death prevented the accomplishment of his undertaking. The building was, however, completed by Kynewald his son. “Hic Kynewaldus succedens patri in regnum patris, non erat immemor præcepti. Sed opus a patre incæptum quam studiosius adimplevit, et multipliciter ecclesiam nobilitavit.—*Anglia Sacra*, vol. 1, p. 191.

But St. Birinus had the satisfaction to see this Royal foundation completed before his death, and of consecrating it in person, in the name of the Holy Trinity, and of the apostles St. Peter and St. Paul, in the year 648, and a short time before his dissolution. On the arrival of the Danes in our island, this fabric suffered great damage: but at a subsequent period was restored by Ethelwold, a prince celebrated for his skill in architecture. “Fuit Ethelwoldus templorum, diversarumque structurarum fabricator egregius. Magno studio in veteris ecclesiæ instaurationem vir sanctus incumbibat, & fratres sæpe laborabant.” By him the subterraneous crypts were added: and in the year 980, he consecrated the new structure, dedicating it to the same Apostles. But adding the name of St. Swithun, who was loudly famed for the miracles he had wrought,

It is impossible, at the present day, to ascertain with any degree of certainty, the several parts of this building which were constructed by the aforesaid benefactors; but from the time of Walkelin, who was Bishop from

1070 to 1098, we tread upon surer ground, and can trace his solid and substantial Anglo-Norman masonry in many parts of the present Cathedral, most especially in the tower* and two transepts. These are the parts which, on account of their antiquity and solemn grandeur, first attract the notice of those who visit the interior of this stately structure.

A description of the several subsequent works of Bishops Lucy, William of Edyngdon, William of Wykeham, &c. &c. would far exceed the limits of my letter, and would be deemed unnecessary, having all the minutiae so ably described by Bishop Milner, and illustrated by such beautiful engravings by Mr. Britton; but it becomes me not to pass over, without admiration, the excellent improvements that have been lately carried on under the direction of the Rev. Canon Nott, in restoring the ancient Norman windows, into which those of the *pointed* architecture had been injudiciously introduced, in restoring the rich stone screen behind the altar, &c. &c.

When you lately published your Biography of the Bishops of Salisbury, I addressed you on the great impropriety of Mr. Wyatt's having destroyed the screen, and introduced the Lady's Chapel into the choir, of Salisbury Cathedral; and am happy to find that my own opinion on this innovation coincides with that of the historian of Winchester, with whose remarks I shall close my letter.

“How infinitely more solemn and majestic is the general view of this choir and sanctuary (Winton) than that which the neighbouring Cathedral of *Salisbury* presents, after all the thousands which have been lately lavished upon it. The cause of this, is, that the present Church has been less altered, in this part, from its

* Illa turris adhuc extat, firmissima inter omnes hujusmodi turres in regno Angliæ.—*Rudborne*, p. 271.

original plan and disposition, than most others in the kingdom have been ; whereas the proportions and the essential distribution of parts, so admirably calculated and adjusted by the original architects, have been utterly destroyed in the Cathedrals of Salisbury, Litchfield, &c. by the presumption of modern builders, who have attempted to improve what they did not even understand.”

I am, Dear Sir,

Truly your's,

R. C. HOARE.

Stourhead.

P.S. I know of no Cathedral that presents so grand an assemblage of monumental architecture as the one behind the choir of this Church, wherein, on turning the corner, our attention is suddenly arrested by the most magnificent assemblage of tombs I ever beheld;* nor do I know any district where, in so short a distance, we may notice such fine examples of Anglo-Norman architecture as at Winchester, St. Cross, Rumsey, and Christchurch. Add to these; the two fine Roman mosaic pavements at Bramdean, another at Alton, and a fourth at Thruxton, near Andover; all of which are highly deserving of general notice.

* See plates XVII and XVIII in Britton's *Hist. and Antiq. of Winchester Cathedral*.—EDIT.

Charter in the Exchequer.

Carta Episcopi Wintoniensis de militibus fefatis et feodis suis, ex Libro Nigro Scaccarii.

Isti milites tenuerunt de feodo Episcopatus Winton tempore Regis H. et modo tenent de eodem Episcopatu.

Johannes de Sancto Johanne tenuit feodum II. militum, et modo tenet *Reginaldus de Sancto Walerico*, *Milo* constabularius tenuit feodum unius militis, et modo tenet *Humfridus de Bohun*. *Philippus de Breosa* ten' feod' mil, et tertius les fuit in Campania, et modo tenet *Willelmus de Breosa* totum tenementum pro duobus militibus.

Herebertus filius *Hereberti* Camerarii Senioris tenuit feodum II. militum, et modo tenet *Herebertus* filius ejus.

Willielmus, filius *Rogeri* tenuit feodum III. militum et modo tenet *Henricus*, filius ejus.

*Galfridus de Coveston** tenet feodum III. militum, et modo tenet *Galfridus* filius *Adam*.

Galfridus de Wall' tenuit feodum III. militum, et modo tenet *Robertus* de *Fluri*.

* In Rot est Covestones, Caston autem vulgo.

Baldewinus de *Cumba* tenuit feodum III. militum, et modo tenet *Hugo de Fluri*.

Walkelinus tenuit feodum I. militis, et modo filia *Walket*.

Willelmus, filius *Gerardi*, tenuit feodum I militis, et modo tenet *Walkelinus Hareng*.

Walterus filius *Ricardi* tenuit feodum I. militis, et modo Comes *Ricardus*.

Robertus Oisett tenuit et tenet feodum unius militis.

Robertus de *Sifflewast* (quære *Sifrewast*) tenuit feodum II. militum, et modo tenet *Willelmus*, filius ejus.

Helyas de *Almenill* tenuit feodum milit; et modo *Radulfus* de *Waltenilla*.

Walterus de *Thickberne* (quære *Tichbourne*) tenuit feodum II. militum, et modo *Rogerus*, filius ejus, unius militis et dimidii.

Audoenus tenuit feodum dimidii militis, et modo *Robertus Norens*.

Godefridus de *Andeleia* tenuit feodum III. militum, et modo *Walterus*, filius ejus, tenet feodum IIII. militum,

Henricus de *Suberton* tenet feodum V militum, et modo tenet *Henricus*, secundus filius ejus I. militem.

Willelmus de *Exton* tenuit feodum dimi dii militis, et *Willelmus*, filius *Gileberti*, modo teneta.

Galfrus de *Ginges* tenuit feodum II. militum, et modo tenet *Galfridus* de *Ginges* feodum II. militum.

Walterus, pater *Walerami*' (*Walerani*) tenuit feodum I. militis, et modo *Walterus*, filius *Walerami*.

Robertus Pincerna tenuit feodum I. militis, et modo *Willelmus Hotot*. Et ex alià parte tenet idem *W.* feodum dimidii militis.

Hugo de *Tilteside* tenuit feodum III. militum, et modo *Ricardus* filius ejus, I mil et dimid.'

Robertus Giffard tenuit feodum I. militis, et modo *Girardus*, filius ejus.

Robertus Mauduit tenuit feodum I. militis, et modo *Robertus* de *Pontearche*.*

Willelmus Peverell tenuit feodum I. militis, et modo *Rolandus* de *Broc*.

Jocelinus de *Enetford* tenuit feodum dimidii militis, et modo *Simon*, filius ejus.

Hugo de *Friscanno* tenuit feodum IIII. militum, et modo *Willelmus* III. militum.

Walkelinus de *Hickell* tenuit feodum II. militum, et modo *Robertus* filius ejus.

Galfridus de *Cant'* tenē feodum IIII. militum.

* P. 4, Ego *Robertus de Pontearche* teneo de Rege in capite feodum I militis quod tenet de me *Hugo de Cormeittes*, et nullum militem habeo de novo feofatum.—*Carta Roberti de Pontearche*.

Henricus de *Port* tenuit feodum II. militum, et modo tenet *Johannes* de *Port*.*

Petrus Camerarius tenuit feodum III. militum, et modo *Galfridus* filius ejus.

Robertus de *Columbar'* tenuit feodum I. militis, et modo filius ejus.

Norgodus tenuit feodum I. militis et modo filius ejus *Henricus*.

Willelmus de *Machinu'* tenet feodum I. militis et adhuc renet.

Aurelinus de *Rothomago* tenuit feodum I. militis, et modo filius *Johannis Marescalli*.

Aibricus de *Orchardun* tenuit feodum I. militis, et modo *Ricardus* filius ejus.

Willelmus Giffard tenuit feodum I. militis, et modo *Walterus Giffard*.

Radulfus filius *Roberti* ten' feodum dimidii militis.

Abbas de *Hida* habet de Veteri fefamento XX. milites.

William de Worcestre, in his *Itinerary*, p. 140, gives the following admeasurements of this Cathedral:—

* This *Johannes* de *Port* seems to have been a very powerful Baron, for according to his *Carta* in the *Liber Niger*, he held LV. milites de veteri fefamento, et de novo II. milites.—Their names and feods are recorded in vol. 1, p. 73.

“ Longitudo navis Ecclesiæ Wyntoniensis Cathedralis 60 steppys.

“ Longitudo à navi Ecclesiæ eundo ad orientalem Capellæ Beatæ Mariæ cum longitudine navis ecclesiæ continet 98 steppys.

“ Latitudo Navis Ecclesiæ cum 2 elys (aisles) continet 50 steppys.

“ Latitudo Navis Ecclesiæ per se continet 24 steppys, et quælibet ela (aisle) continet 12 steppys in latitudine.

“ Item spatium cujuslibet columpnæ continet 8 steppys.

“ Longitudo antiquæ ecclesiæ ante fundatam constructionem novæ Ecclesiæ continet ultra longitudinem novæ ecclesiæ circa 30 steppys, sic in tota fuit longitudinis 128 steppys ultra capellam Beatæ Mariæ,

“ Longitudo claustrî ex parte orientali continet 84 steppys.”

R. C. H.

EXTRACTS

From Bishop Tanner's Notitia Monastica, relative to the Religious Establishments at Winchester.

1. **OLDMINSTER OR CATHEDRAL, AND BENEDICTINE PRIORY.** Here is said to have been a Monastery very early founded by King Lucius, for Monks following the rule of St. Mark, which was destroyed in Dioclesian's persecution, A.D. 266: but restored under Deodatus, the Abbat, in honour of St. Amphibalus, about the year 300; after which it continued above 200 years, until the Monks were killed, and their church turned into a Pagan temple, for the idolatrous worship of Dagon, by Cerdic, King of the West-Saxons. These and other matters relating to religious men in this city, being so particularly and positively asserted by Rudborne and the Winchester Annalist, could not well be here omitted, though they seem to be very fabulous. It is more likely that Kynegilse, the first Christian King of the West-Saxons, began a Cathedral church here, which might be finished by his successor Kinewalchus, and Monks placed herein by Bishop Birin, in the year 646. These were destroyed by the Danes A.D. 867; and, in the next year, Secular Priests took possession of this church and the lands belonging to it, and kept the same until A.D. 963; when Bishop Ethelwold, by the command of King Edgar, expelled them, and placed here Monks of the order of St. Benedict, brought from Abendon [Abingdon]. This church was anciently dedicated to the Holy Trinity, or to St. Peter, or, as others, to St. Birin,

St. Swithun, and St. Ethelwold; but, in later times, St. Swithun the Bishop was chiefly accounted the tutelar Saint of this priory, which was generally distinguished by his name. It was endowed at the general suppression with £1507. 17s. 2d. per annum. *Dudg. Speed.* After which, the site and great part of the revenues, were settled by King Henry VIII. anno reg. 32, on a Dean and twelve Prebendaries, for whom, and the six minor canons, ten lay clerks, eight choristers, and other members, this cathedral was then re-founded, and dedicated to the Holy and undivided Trinity.

2. NUNNAMINSTER. In the east part of this city was a Nunnery, built, or rather begun, by King Alfred, or his Queen Alswitha, about the end of the 9th century, and finished by their son King Edward the elder. This house was also new modelled and enlarged by Bishop Ethelwold. It was of the Benedictine order, and dedicated to the Blessed Virgin and St. Edburg, daughter of the said King Edward, who was a Nun, and, as some say, Abbess here. The yearly revenues of this Abbey, 26 Henry VIII. amounting to no more than £179. 7s. 2d. per annum, (*Dudg. Speed.*) it was liable to be dissolved in 27 Henry VIII. c. 28; but the King, by his letters patent, dated the 17th of August, anno regn. 28, continued the Abbess and Nuns, and the whole house in the same state, with the loss of a manor or two, as it was at the beginning of that session of Parliament. However, this house was, three years after, surrendered into the King's hands, when the Abbess and twenty-one Nuns had pensions, and great part of the Abbey, if not the whole, was granted. 38 Henry VIII. to Johu Bello and Johu Broxholme.

3. **NEWMINSTER OR HYDE.** King Alfred founded here, first, only a house and chapel for the learned Monk Grimbald, whom he had brought out of Flanders; but afterwards projected, and by his will ordered, a noble church or religious house to be built in the cemetery on the north side of the old minster or cathedral, and designed that Grimbald should preside over it. This was begun A.D. 901, and finished to the honour of the Holy Trinity, Virgin Mary, and St. Peter, by his son King Edward; who placed therein Secular Canons, but A.D. 963 they were expelled, and an Abbat and Monks put into possession, by the often-mentioned Bishop Ethelwold. Now the churches and habitations of these two societies being so very near together, the differences which were occasioned by their singing, bells, and other matters, arose to so great a height, that the religious of the New Monastery thought fit, about A.D. 1110, to remove to a better and more quiet situation without the walls, on the north part of the city called Hyde, where King Henry I. at the instance of William Gifford, Bishop of Winchester, founded a stately abbey for them. St. Peter was generally accounted patron, though it is sometimes called the Monastery of St. Grimbald, and sometimes of St. Barnabas. It was valued before the dissolution at £865. 18s. ob. q. per annum, (*Dudg*), £865. 1s. 6d. A. ob. 9 (*Speed*), and the site was granted, 37 Henry VIII. to Richard Bethell.

4. **ST. JAMES' MONASTERY.** A Monastery built by one Adam Martin to the honour of St. James.

5. **ST. ELIZABETH'S COLLEGE.** In the meadow of

St. Stephen over against the gate of the Bishop's palace, here called Wolvesey, John de Pontoys, Bishop of Winchester, built, about A.D. 1300, a College, consisting of a Provost, six Chaplains, Priests, six Clerks, and six Choristers, to the honour of St. Elizabeth, daughter to a King of Hungary. Which was endowed at the dissolution with £112. 17s. 4d. per annum; and granted, 35 Henry VIII. to Thomas, Lord Wriothesley, who sold the site to the Warden and Fellows of Winchester College for £360.

6. ST. MARY KALENDER COLLEGE. The Prior and Brethren of the fraternity of St. Peter, in the church of St. Maurice and the College of St. Mary Kalender, are mentioned in an escheat, Southant, 25 Edward III. p. 44. All the messuages, lands, &c. belonging to the College of St. Mary Kalender, in Winchester, were granted to the mayor and commonalty of the same, 1 and 2 Phil. and Mar.

7. TRINITY COLLEGE. A Warden and several Priests, founded in the fair chapel of the Holy Trinity, in the north side of the church-yard of St. Mary Abbey, by John a Roger Inkpenne, citizen of Winchester, about A.D. 1318.

8. WYKEHAM COLLEGE. That munificent Prelate, William of Wykeham, Bishop of Winchester, about the year 1387, began to build in the south suburb of this city a new and noble college to the honour of the Blessed Virgin Mary, which was to consist of a Warden, ten perpetual Chaplains or Fellows, and seventy Scholars in grammar, besides Conducts, Clerks,

Choristers, &c. It was, 26 Henry VIII. endowed with lands worth £628. 13s. 6d. per annum, *Dudg.* £639. 8s. 7d. *Speed*, and being particularly excepted in the Act 1 Edward VI. c. 14, for the dissolution of colleges it flourisheth to this day, and is an excellent seminary for that other ample foundation of the said Bishop Wykeham, St. Mary Winchester, commonly called New College, in the University of Oxford.

9. BRINSTAN'S HOSPITAL. An hospital was founded near one of the gates of this city by Brinstan, Bishop here, who died A.D. 935.

10. ST. CROSS' HOSPITAL. Without the walls, towards the south-west, stands the house or hospital of St. Cross, founded by Henry de Blois, Bishop of Winchester, and brother to King Stephen, A.D. 1132, for the whole maintenance of thirteen poor brethren in lodging, clothing, and diet, and for the dining of one-hundred poor persons every day. It was at first governed by a Prior, and put under the management of the Master and Knights Hospitallers of St. John of Jerusalem, who quitted their interest herein upon valuable considerations A.D. 1185, when Richard, Bishop of Winchester, made provision for the dining of another one-hundred poor persons. There were then herein besides the poor, a Master and four chaplains, in the nomination of the Lord Bishop of Winchester. A considerable addition was made, (temp. Henry VI.) to the old foundation, both in buildings and revenues, to the yearly value of £158. 13s. 4d. by Cardinal Beaufort or his executors, for a Rector, two Chaplains, thirty-five poor men, and three poor women. Yet the whole annual

income of this hospital, 26 Henry VIII. was returned but £84. 4s. 2d. *Dudg.*—This well endowed house is still in being.

11. ST. MARY MAGDALEN HOSPITAL. Here was an hospital for nine poor brothers and sisters before King Edward I. when it was reckoned to be in the patronage of the Bishop of Winchester. It was dedicated to St. Mary Magdalene; and valued, 26 Henry VIII. at £42. 16s. in the whole, and at £16. 16s. 2d. ob. clear.—It is still in being.

12. HOSPITAL. There was an hospitale for poore folkes a very little without the Kinge's gate, maynteinid by the Monks of St. Swithune's, now suppressid.—*Leland's Itin.* vol. 3, p. 100.

13. AUSTIN FRIERS. The Augustine freres house stood a little without the south gate, on the left-hand in the way to Hampton. They were come to this city in the time of King Edward I. and their priory was re-built about 15 Edward III. After the dissolution the site of this, as well as of the three other frieries, were granted in exchange to the college here.

14. BLACK FRIERS. The often-mentioned Peter de Rupibus or de la Roch, Bishop of Winchester, is said to have placed the Dominican or preaching Friers here in this city, after A.D. 1221. Their house or college stood somewhat north, within the town, and was granted in exchange, 35 Henry VIII. to the Warden and Fellows of Wykeham's college here.

15 GREY FRIERS. Entering ynto Winchestre by th' est gate, there was hard within the gate on the right-hand an house of Gray Freres," which was founded, according to *Speed*, by King Henry III. The site of it was granted, 35 Henry VIII. to Winchester College.

16. WHITE FRIERS. An house of Carmelites or Friers was also in this city, said to have been founded by Peter, Rector of St. Helen's, Winchester, A.D. 1278, *Speed*. The site was, after the dissolution, granted to Winchester College.

OXFORDSHIRE.

XI. *Dorchester* olim Dorcic.*

1. BISHOPRIC. Upon the first conversion of the Saxons to the Christian faith, Oswald, King of the Northumbers, and Kynegils, King of the West-Saxons,† gave this city to St. Birine, the Apostle of these parts; who about A.D. 635, built a church (wherein, as some say,‡ he placed Secular Canons, and fixed here the seat of his Bishopric, which then comprized the two large kingdoms of the West-Saxons and Mercians). But, though, in after times, it was

* It has been doubted by Antiquaries, whether Dorchester, Dorset, or Dorchester, Oxford, be the place. It is clear that Tanner thinks the latter.—EDIT.

† Bedæ, lib. 3, cap. 7. [Here it is to be observed, that Bede does not call it Dorchester, in Oxfordshire. This is Bishop Tanner's own gloss.—EDIT.]

‡ Capgrave, in *Vita St. Birini*. Not *Regular* Canons, as John Bale, and others, assert.

mightily abridged in its extent, (the Bishoprics of Winchester, Salisbury, Exeter, Bath and Wells, Lichfield, Worcester and Hereford, being taken out of it,) yet the Diocese still remained the largest in England; and the Bishop's Cathedral was in this small village, situate at the extremity of his jurisdiction, until Bishop Remiegus translated the episcopal seat to the city of Lincoln, about A.D. 1086.*

Vide in *Mon. Angl.* tom. ii. p. 197, narrationem de fundatione episcopatus, et abbatiae Dorcestr. ex Leland's *Itin.* vol. ii. p. 10-11. Ibid, p. 198, Cart. 7 Joan. n. 113, m. 13, pro eccl. et terris in Pyshull ex dono Stephani de Pyshull.

Lelandi. *Collect.* vol. 2, p. 248; vol. 3, p. 70, de episcopatu Dorcestrensi; vol. 2, p. 315, nomina præsulum Dorcestrensis ecclesiæ.

Hearne's account of some antiquities between Windsor and Oxford, annexed to the 5th vol. of Leland's *Itin.* pp. 158-9.

Leland's *Itin.* vol. 8, p. 1 to 70.

Joannem Capgrave in vita S. Birini, f. XXXVIII. c. d. &c. ubi bulla P. Honorii directa Stephano Arpō Cant. &c. de lite inter monachos Wint. & canonicos Dorcest. super corpus S. Birini, ejusque translationem Inquisitionem, inde A^o. 1224.

De episcopis Dorcestr. in Gul. Malm. De pontif, lib. ii. et iv. Godwin de Præsulibus, p. 336.—Le Neve's *Fasti Eccl. Angl.* p. 137.

In Prynne's *Papal Usurpat.* vol. 3, p. 51, there is a letter about a meadow in Benson. 4 Henry III. Year books, 10 Edward III. Trin. n. 20.

* MS. Harley, 93, A. 26, f. 34, 6. There is scarce any point of so late history wherein the Chronicles so much vary as in the year of this translation: some placing it in 1072 [Ingulf], some as low as 1092 [Chron. Mailros], others in several of the intermediate years, &c.

In Kennet's *Parochial Antiq*, p. 626, a grant from the Abbat and Convent to Edmund Rede, Esq. of an anniversary, prayers, &c. A.D. 1438, p. 676. Their grant to the same gentleman of the advowson of the church of St. James's, at Werpesgrave, saving to themselves a pension of 3s. 4d. A.D. 1458.

In Willis's *History of Abbies*, vol. 2, pp. 175-6, some account of 12 or 13 Abbats of Dorchester. In Stevens's *Supplement*, vol. 2, p. 95, the plan and south prospect of the church, and some extracts out of Bishop Kennet and Mr. Willis.

In *Bibb. Harleiana*, MS. p. 261, f. 107, fundationem Dorcestrenis Ecclesiæ.

SOME ACCOUNT OF THE

Palaces

BELONGING TO THE

See of Winchester.

Bishop's Waltham Palace,

Now a ruin, standing a small distance west of the town of Waltham, Hants. From having formerly been one of the houses of the Bishops of Winchester, it probably procured to the town the appellation of Bishop's Waltham; since, sometimes corruptly called Bush-Waltham. The site still belongs to the See, and is held under a lease from the Bishop.

Leland, in his *Itinerary*, says of this place, "here the Bishop of Winchester had a right ample, and goodly maner place, motid aboute and a praty brooke renning hard by it.

"This maner place hath beene of many Bishops building, most part of the 3 partes of the base court was builded of brike and timbre of late days by Bishop Langton. This Bishop, as appears in Godwin, died of the plague anno 1500.

"The residew of the inner part of the house is all of stone." Camden, in whose time it was standing, calls it a stately seat of the Bishops of Winchester.

"This house," says the Author of the *Collections for Hampshire*, (1761) "was demolished during the troubles in the reign of King Charles the First, at which time

Walter Curle was Bishop of Winchester, who suffered likewise greatly in his private fortune, which was put under sequestration, and he refusing to take the covenant, was not suffered to compound.

“In 1761, only part of the west front, consisting of the outer walls, some windows of the great hall and adjoining apartments, overgrown with ivy, and a broken tower, were standing; but scattered pieces of buildings, and half buried fragments of cross walls, extended over a considerable space. From a careful investigation of these, a gentleman, who resides in the neighbourhood, made out a ground plan, from which, and the traditions of some ancient inhabitants, the following conjectures of its state, when entire, are formed.

“Its area was in figure a right angled parallelogram, the four sides nearly fronting the four cardinal points of the compass; its east and west sides measuring three hundred, and its north and south one hundred and eighty feet.

“It consisted of two courts, of which the outer, or north court, was considerably the largest. The entrance was near the northernmost end of the west side, through a gate seventeen feet wide, having on the left side a porter's lodge. Adjoining to this lodge was the servants' offices, which formed the north side. On the west was the kitchen, scullery, and brew-houses. The east was occupied by the barns and stables; and on the south were offices and lodging-rooms, with the gate leading to the second court.

“In the second, or inner court, on the west side, was a great hall, lighted by five large Gothic windows; its length was sixty-six feet, width twenty-seven, and height twenty-five feet.

“At the south end of this room were niches for seats or statues. Near this spot was a double row of pilasters, now almost covered with rubbish, which seem to have supported some arches.

“Opposite, on the east side of the court, was a

chapel of the same dimensions as the hall. The north side had probably a cloister, and over it lodging-rooms, or a long gallery.

“The south side was seemingly the body of the house; the rooms it is said were from twenty to twenty-two feet high. On the angles, made by the concurrence of this side with those of the east and west, were two square towers, part only of one on the south-west angle is remaining. Each of its sides measures seventeen feet within the walls. There is still to be seen the fire-place of the ground-floor; also those of the first and second story. The height of the rooms in this tower was about fourteen feet. All the outside walls are six, and the inner walls four feet thick. Most of them have been pulled down and carried away for the sake of the materials.

“On the west side ran a ditch twenty-five feet wide, between which and the wall was a walk. About forty feet west of the ditch is a large pond, which is said to have been formerly half a mile long, and a furlong broad. To the east of the house are large gardens, walled round with brick, and the remains of two lodges. Here was also a park, reported to have contained a thousand acres, now converted into a farm. It is supposed, that the house was demolished by a battery planted against the east side. The brook mentioned by Leland is nameless. It rises in the lanes a little above the town, and empties itself into the sea at Barsledon or Hamble.

“Here died, September the twenty-seventh, anno 1404, aged eighty years, William of Wykeham, Bishop of Winchester, so famous for his skill in architecture, to whose direction King Edward the Third entrusted the re-edification of Windsor Castle. Tradition reports, that he added to, and greatly repaired this mansion, which is extremely probable, as the history of his life says, that, on his accession to the See of Winchester, he found all the houses and castles belonging thereto

much dilapidated, and that he expended, in repairs and new buildings on the estates of his Bishopric, above twenty thousand marks. This house, therefore, in all likelihood, was not neglected, being his favourite residence, and in the neighbourhood of Wykeham, the place of his birth.

“The stews for keeping fish for the use of the house, are still in being; and against a wall, near the ruins, is shewn an ancient pear-tree, said to have been planted by William of Wykeham. It has lately (1780) been grafted, and has produced bergamot pears, mostly of two pounds weight, and some few weighing thirty-seven ounces.”—The foregoing account is from *Collections for Hants*, 4to. vol. 1, p. 267; where two views may be seen: the latter taken in 1761.

Winchester House, Southwark.

Of this Palace, Stow thus writes in his *Survey of London*, vol. 2, p. 10:—

“Next is the Bishop of Winchester’s house or lodging, when he cometh to this city: which house was first built by William Giffard, Bishop of Winton, about 1107, the 7th of Hen. I. upon a plot of ground pertaining to the Prior of Bermondsey, as appeareth by a writ directed unto the Barons of the Exchequer, in 1366, 41 Edw. III. (the Bishop’s see being void) for £8. due to the Monks of Bermondsey, for the Bishop’s lodging in Southwark. This is a very fair house, well repaired, and hath a large wharf, and a landing-place called the Bishop of Winchester’s stairs.

“This Bishop also had the Lordship and Manor of Southwark, which came to King Edward VI. upon Bishop Gardiner’s deprivation. And anno 1552, there was an exchange made between the Lord Marquis of Northampton and the King, whereby the Lord had

the Lordship and Manor of Southwark; and the King had the chief or capital messuage of Lambeth, some time belonging to the Duke of Norfolk, attainted of treason. The said Marquis built the gallery at Winchester-House. In Queen Mary's time it was restored to the See, and so it continueth."

Manning and Bray, the Historians of Surry, have recorded the following interesting particulars of the Southwark Palace, at page 585 of their third volume:—

"There was formerly in this place a magnificent house, built by Bishop William Giffard, about the year 1107, for the residence of himself and his successors, to which was attached a park of 60 or 70 acres. The house stood near the west end of St. Mary Overy's church, fronting the Thames. It was erected on a piece of ground belonging to the Priory of Bermondsey, and for which an annual payment was made. In 1366, the King's writ was directed to the Barons of the Exchequer, directing the payment of £8. on that account, the Bishop's house being then in the King's hands, on the vacancy or the death of Bishop Edindon.

"In 1291, the Bishop was rated for his estate here, according to Pope Nicholas's Taxation, at £25. 5s. 0½*d.*

"In the 27th of Edward I. 1299, John de Pontissara, a Bishop who was put in by the Pope of his own authority, aliened to the Prior and Convent of St. Swithun, in Winton, certain houses with a garden, &c. contiguous to his park here, which the Bishops had of the gift of William Wyselham, held of the King by the service of five Knights' fees, of the value of 31s. 3½*d.** This became afterwards the house of the Bishops of Rochester.†

"That magnificent Prelate, Beaufort (son of John of Gaunt, by Catharine Swinford), was made Bishop

* Esc. 27 Edw. I. n. 119.

† Spelman, Reliqu. p. 221.

of Winchester in 1426, [read 1404] and afterwards had a Cardinal's hat given him by the Pope, under the title of Cardinal of St. Eusebius. He received it at Calais; and it was probably on his return from thence, that on his approach to London, he was met by the lord mayor, aldermen, and many chief citizens, on horseback, and conducted to his house here. It has been mentioned; p. 560, that his niece was married at St. Mary Overy's Church, to James, King of Scotland, on that monarch's being released from his long imprisonment in England. It was perhaps the price paid by him for obtaining his liberty.

Stow says, that it was in his time a very fair house, well repaired, with a large wharf and landing-place, called the Bishop of Winchester's stairs.

Bishop Lancelot Andrews died here September 25, 1626, and was buried in St. Mary Overy's Church, where his monument remains, as before mentioned.

In 1642, the Parliament resolved that the Bishop's house here, should be used as a prison, and that Mr. William Devenish should be the keeper, and Mr. William Ratcliffe was committed thereto, during the pleasure of the House. In February following, *Devenish* was authorized to provide some orthodox and godly minister to preach in this house for the instruction of the souls of the prisoners; and he was to prohibit any from preaching there who were not so qualified, or that were not well affected to the King and Parliamet.*

After the King's death, this house and park were sold, on the 26th of September, 1649, to *Thomas Walker*, Gent. of *Camberwell*, for £4380. 8s. 3d. On the restoration it reverted to the See of Winchester; but it was no longer made the episcopal

* Journals of the House of Commons.

residence ; and was let out to various tenants, for which purpose an act was passed in 1661. Since that time it has been used for many very considerable manufactories.

In 1813 there remained several pieces of old stone work, in which had been arches, forming entrances to the house and offices. It was probably open to the *Thames* ; but now, on the *bankside*, are many wharfs and manufactories ; one of these, a mustard manufactory, has a communication with the palace by a bridge or passage over the street ; and they have converted part of it into large warehouses. The remains of the former roof, and many scattered fragments, prove this.

The park has long since ceased to wear the appearance of one, and is now covered with houses and buildings. After the great fire of London, in 1666, chesnut trees, cut from this park, were employed in building seven houses in *Gracechurch-street*, as *Mr. Pott's* grandfather, who built one of them, informed him. Of the manufactories thus established, two, viz. the brewery, long *Thrale's*, now Messieurs *Barclay* and *Perkins's*, and that of Vinegar, by Messieurs *Pott*, deserve particular mention."

Extracted from Manning's *History of Surry*.

To the above, Concanen's account, in his *History of Southwark*, p. 191, may be added:—

"This building was undoubtedly one of the most magnificent of its kind in the city or suburbs of London. We find that the Bishop of Winchester, in the reign of Henry VI. on his being made Cardinal of St. Eusebius, was, on his approach to London, met by the Mayor, Aldermen, and many chief citizens on horseback, and conducted by them in great pomp to his palace at Southwark. To judge of the original grandeur of this place, an intelligent spectator need only visit it in its present

state of ruin. Time has not yet been able to extinguish the marks of venerable antiquity; though, perhaps, from its commercial situation, few places have been more exposed to the attacks of violence. In the times of confusion, this house being a large pile of building, was made a prison for the royalists; and here, Sir Kenelm Digby, wrote his book '*of Bodies*,'* and diverted himself in chemistry, and used to make artificial stones, as rubies, emeralds, &c. Sir Francis Dodington was also prisoner with him at the same time. It was afterwards sold, September the 26, 1649, to Thomas Walker, of Camberwell, Gent. which is mentioned in the antiquities of the cathedral church of Winchester, where the sale of the lands belonging to that see is inserted in a very valuable MS. and mentioned by Mr. Aubrey to have been in the possession of Thomas Rawlinson, of the Middle Temple, Esq. F. R. S. confirmed by the original indenture, dated September the 26, 1649, wherein are mentioned Sir John Wollaston, Knt. &c. &c. citizens of the said city of London, being all of them persons trusted by several ordinances of the Lords and Commons assembled in Parliament, with the lands and possessions of the late Archbishop and Bishops, and with the sale thereof for the use of the commonwealth, in such sort as therein is mentioned in the one part, and Thomas Walker, of Camberwell, county Surry, Gent. of the other part, &c. The purchase money was £4380. 8s. 3d.

* Sir Kenelm Digby was committed prisoner to Winchester house, Southwark, by the Presbyterian Parliament, on the breaking out of the civil war. He was liberated in 1643. He was author, while in confinement there, of "Observations on Dr. Browne's *Religio Medici*," 1643, and "Observations on the 22nd Stanza in the 9th Canto of the 2nd book of Spenser's *Fairy Queen*," 1644: containing a very deep philosophical commentary on these most mysterious verses. He also wrote "A Treatise of the nature of *Bodies*;" but, whether, as Concanen asserts, in Southwark palace, *non constat*.—
EDIT.

which indenture was signed by Aveye, Packe, Noell, Bellamy, Babington, Vennar, Bronfield, and Estwicke. The park belonging to the palace was included in the same indenture; but reverting upon the restoration to the rightful owner, the house was demolished, and the scite of that and the park leased out and built upon; and is still part of the demesnes of the See of Winchester. On the south side of this house, and adjoining to it, where the market now is, stood a pile of building, set apart for the use of the Bishop of Rochester: the time of its rising is not known, though it was pulled down in 1604, as appears by the before-mentioned indenture, and several tenements built upon its scite, which were sold to Thomas Walker at the same time with Winchester palace, and are specified to be so in the same deed, though the happy return of the King restored them to their true proprietors.

The Bishop of Winton's palace, with the other buildings belonging to it, we may reasonably conclude, anciently occupied most of that part of the bankside now called Chink-street, as may be seen even at this period, by the remainder of several pieces of old stone-work, which were formerly arches, and formed avenues to the palace and to the offices belonging to it. There can be no doubt but that, in its original state, it had a complete view of the river Thames; the street however is now formed by buildings on the opposite side of the way, being a range of wharfs and manufactories, situated immediately on the edge of the bank, close to the river. The most considerable of these are [1795] Fell's flour wharf; Keen and Swithers's coal wharf, &c. The manufactory of Lingard and Sadler, has a communication with the old palace, by means of a passage over the street; and that part of it which is in their possession, is made into extensive warehouses. The antique remains of its former roof, and many other

scattered fragments still exist, as evidences of its having been once applied to purposes far different from the present, and leave as little room to doubt the authenticity of what has been handed down to us."

Wolvesley Castle, Winchester.

Wolvesley Castle, situated a small distance south-east of the Cathedral, on a pleasant spot, watered by a branch of the river Itchen, was, by some, supposed to be that where the Saxon Kings held their residence. Its appellation of Wolvesley is conjectured to have been derived to it from the Wolphian Kings; and the word Eye, signifying the corner of a meadow.* This Castle was erected A.D. 1138, by Henry de Blois, Bishop of Winchester, a great builder in these parts; its ruins shew it was a structure of considerable extent; and from the known magnificence of the founder, demonstrated in his other erections, there is every reason to believe it was also very elegant, though at present its remains scarcely exhibit the least vestige of ornament; consisting mostly of the inner or ground work, part of the walls, stripped of the square stones with which they were faced, clearly evincing that the hand of man has contributed more to its demolition than both the tooth of time and the injuries of the weather.

Leland, in his *Itinerary*, describes it in the following words:—"Wolvesley Castle is well towered, and for the most part watered about;" and, Camden says,

* See Heylin's *Cosmograph*, p. 312, edit. 1666.

“it was very spacious, and surrounded with many towers.”

It remained entire, being adorned and fortified by several turrets, until the civil wars in the reign of King Charles II. when it was plundered and demolished by the puritanical army under Sir William Waller, who sold the lead and other saleable materials. The chapel however escaped the demolition of those fanatics; from its style it seems more modern than the time of Henry de Blois.

In 1684, Bishop Morley laid out £2300. in erecting an episcopal palace here, a very small distance south of the former building; but dying before it was completed, he left by his will £500. to finish it. Over the door is this inscription:—

Georgius Morley Episcopus
Has aedes propriis
Impensis, de novo construxit
A.D. MDCLXXXIV.

Through a gate east of the Cathedral, there was a communication between it and the palace; this gate was lately, if not at present, standing; on it were the arms and name of Bishop Fox.—See *Collections for Hants*, 4to. vol. 1, p. 269. The view was taken in 1780.

CHAPEL OF WOLVESLEY CASTLE.

“The time of its erection is not known; but pretty high up on the north side, a little to the east of the centre buttress, there is carved in alto relievo, the head of a Bishop, with his mitre; this most probably was meant to represent the builder. That this chapel was part of the ancient structure is evident; two circular arches, in a ruined stone wall, with which it is connected, are seen over the

roof of a modern shed built up against it. This chapel measures in length 37 feet, by 30 broad, and is lighted by three windows in the south side and one on the east, but has neither painted glass, ancient monuments, nor inscriptions; if ever there were any of these articles, they, in all likelihood, did not escape the fury and mistaken zeal of the demolishers of the castle; and, indeed, the inside of this building seems to have undergone divers modern repairs; perhaps, in consequence of some depredations committed on it at that time; among which is, being paved with black and white marble, done, in all probability, by Bishop Morley, when he built the present palace, which has given occasion to the vulgar opinion, that this chapel was erected by that prelate. Its communication with the palace is by a long gallery of 68 feet by 16 on the first story; out of which a door opens into a gallery containing the episcopal seat.

This being the private chapel of the palace, divine service is not performed there, except when the Bishop is resident. Many marriages were solemnized here before the passing of the Marriage Act.—Vide *ut supra*, p. 270.

Of the derivation of the name WOLVESLEY, the learned Antiquary, the Rev. John Skinner, Rector of Camerton, near Bath, has furnished me with the following conjectures; with which, I trust, he will pardon my having enriched my work:—

“*Wol* in the composition of a local denomination (the same as *wool* and *ul*) implies the *water: el* or *l* being the demonstrative particle, and *w, uu, oo, ou*, indicating *water*. The *W* by the Welch is still pronounced as a double *u*, or double *o*, in *Cwm*, which the English render *coom* or *combe*, not being able to give a sound to the *w* without the assistance of a vowel: indeed the Greeks not having the letter

w rendered it by *ou*, as we perceive in the name of *Vespasian*: but the *U* in their language, as well as in our own, indicated water: as is evident in *υδωρ υδρα υλη* *sylva*, a moist situation, the vallies being mostly morasses by the baying back of the streams with decayed trees and leaves; indeed the English *wood* (*id est*) *oo ed*, the *wet seat** or situation has exactly the same signification,—*Wooley*, near *Bath*, is the *ley* or place near the *oo w* or water; vide also *Woolverhampton*, *Woolverton*, *Woolwich*, *Ulverston*, *Uley*, *Ulcombe*, *Ulber*, *Wulmer*, *Walston*, *Wulvercot*, &c. &c.†

“*Ver*, the same as *Bir*, implies a *ford* or *passage*; the *B* and *V* being convertible, as we find *Bit* for *Vita*, *Δαβιδ* for *David* *Claverton*, *Staverton*, *Laverton*, *Verulam*, *Durovernum*, *Verley*, &c. &c. are exactly of the same signification; as the *Aber* of the *Welch*, and the *Havre* of the *Gauls*.

“*Ley* implies the *le*, *lea*, *leigh*, or *lieu*, that is the *place* or *site* of the thing specified.

“The *Castle of Wolvesley*, (the *ves* being constructed from *vers*,) I should suppose is situate on an original ford of the *Belgic Britons*, over the river, and was probably built on the *site* of the out-post, established by this people to guard the pass: indeed, many of our more ancient towns have sprung from these *tuns*, *wicks*, and *steds*.—Vide all the *Burtens*, *Burleighs*, *Berwicks*, *Berys*, *Bersteds*; also, *Aberystwik*, *Aberavn*, *Aber-Conway*, &c.—By the way, as you are on the subjects of *Bishops* and their *Sees*, has it never struck you, that most of the larger *Monastic Churches* and *Cathedrals*, were built on the very foundations of the *Pagan Temples*; and wherever a *Flamen* used

* Latin *sedes*, Greek *εδρα*. † So also *ouse uliginosus*, *unda*.

to officiate in the Roman stations, either a mitred Abbot or a Bishop was afterwards appointed—Vide, Winchester, Worcester, Chester, Bath, Exeter, Rochester, Cirencester, cum multis aliis.

Where there was a municipal city, as at York, Canterbury, and Caerleon, an Arch-Bishop succeeded to the Arch-Flamen." &c.

It would appear, from Mr. Skinner's letter, that Wolvesley, or Wolversley, was not so called from its connexion with the Wolphian Kings, as some have supposed, but because it was *a moist situation, near a ford* [of the Itchin].

Leland, in his *Itinerary*, vol. 1, f. 99, thus notices Wolvesley:—

“The Castelle or Palace of Wolvesey hemmith yn the toune waulle, from the close waul, almost to the streate. The palace is welle tourrid, and for the most part waterid about. Seint Mary Abbey, a little by Est, withyn the west gate, welle waterid with an arme of Alsford ryver that rennith thorough it, and after to Wolvesey, the Bishop's palace.”

Here the Bishop of Chester was imprisoned thirty-eight years by Edward III. at the instigation of his favourite, Piers Gavestone.

Winchester-House, Chelsea.

An Act of Parliament having passed in the year 1663, to empower George Morley, Bishop of Winchester, to lease out Winchester-house, in Southwark, and the demesnes at Bishop's Waltham; he was obliged by the same Act to expend the sum of £7,000. for the benefit of the See; £4,000. of which, at the least, was to be appropriated to th

purchase of a convenient house within three miles of London, for the residence of himself and his successors, to be called by the name of "Winchester-house," and to be deemed within the diocese of Winchester. The remainder was to be laid out in repairs at Farnham. The ensuing year, according to the tenor of this Act, the Bishop purchased a new brick house at Chelsea, then lately built by James, Duke of Hamilton, and adjoining to the manor house; the purchase money was £4250: (See Cl. 16 Charles II. part 20, Nos. 13-14-15.) The Bishops of Winchester have generally resided at this house during the sitting of Parliament. Bishop Willis died there in 1736; Bishop Hoadly in 1761; and the late Bishop Thomas in 1781."—Lysons's *Environs*, vol. 2, p. 168.

In like manner, in the year 1821, the second of the present reign, passed "An Act to enable the [present] Lord Bishop of Winchester to sell Winchester-house, in the parish of St. Luke, Chelsea, Co. Middlesex, and for applying the money, arising by such sale, in the purchase of another residence for the Bishop of Winchester, and for the several other purposes therein mentioned."

As the preamble of the Act affords some notices of Winchester-house, Chelsea, and the reasons for its sale, I shall here transcribe it:—

Whereas, by an Act of Parliament, made and passed in the fifteenth year of the reign of King Charles II. intituled, "An Act to enable the Bishop of Winchester to lease out the tenements now built upon the site of his mansion-house in the parish of St. Saviour's, in Southwark, in the county of Surry, and the two parks and other demesnes at Bishop's Waltham, and other lands in the county of Southampton." It was (amongst other things) enacted, That the Right Rev. Father in God, George

[Morley], then lord Bishop of Winchester, should give security, to be approved of, as therein mentioned, to expend, before the 25th day of March, which would be in the year of our Lord God 1668, so much money as, together with what he had already disbursed towards the repair of Farnham-house, should amount unto £7000. at the least, for the finishing, repairing, building, and making the house at Farnham a convenient house for the habitation of the said Bishop and his successors, with convenient stables, out-houses, gardens, and orchards, thereunto belonging; and in purchasing or building a convenient house for the habitation of the said Bishop and his successors, in or near London, on which house so to be built or purchased, the sum of £4000. (at the least), part of the £7,000. aforesaid, should be expended: which house so to be built or purchased, should for ever thereafter be deemed, reputed, or taken to be, and should be, the dwelling-house of the Bishop of Winchester and his successors, and should be called or known by the name of Winchester House; and should be and be accounted as part of the diocese of Winchester, and should be exempted from the jurisdiction of the Bishop of London and of the Dean and Chapter of Westminster, or any other Ordinary.

And whereas, by an indenture of bargain and sale, inrolled in his Majesty's High Court of Chancery, bearing date the 21st of January, 1664, and made or expressed to be made between Charles Cheyne, Esq. and the Right Hon. Lady Jane, his wife, of the one part, and the said George, Lord Bishop of Winchester, named in the said Act of Parliament, of the other part, after reciting the herein-before stated Act of Parliament, and reciting that the said Lord Bishop of Winchester, party thereto, had, in performance of the said Act agreed with the said Charles Cheyne to purchase the messuage, out-houses,

and lands after-mentioned, to settle the same on the said Bishop and his successors for ever, in pursuance of the said Act. It was witnessed, that the said Charles Cheyne and Lady Jane his wife, in consideration of £4250. did grant, bargain, and sell to the said Lord Bishop, party thereto, and his successors, Bishops of the said diocese of Winchester, All that new brick-house or building, then lately built, by James, Marquis Hamilton, late Duke Hamilton, deceased, situate in Chelsea, in the said county of Middlesex, with the out-houses, buildings, yards, courts, gardens, orchards, and appurtenances, thereunto belonging, (except as in the said indenture is excepted.) To hold the same (except as therein excepted) to and to the use of the said Lord Bishop of Winchester, party thereto, and his successors for ever.

And whereas the said house and premises so purchased, as aforesaid, have since been called or known by the name of Winchester House, and have been occasionally used as the place of residence of the Bishop of Winchester:

And whereas the said house is, on account of its distance from London, inconveniently situated for the residence of the said George, now Lord Bishop of Winchester and his successors, if considered as a town residence, and also for the attendance of the clergy of the diocese of Winchester, who may have occasion to come to London for the purpose of waiting upon their diocesan during his residence there, and the same is not required as a country residence, there being two places of residence for the Bishops of Winchester within the diocese, namely, Wolvesey Palace, in the city of Winchester, and Farnham Castle, in the county of Surry; and the said house is incommodious and unfit for the habitation of a Bishop of Winchester:

And whereas there is no house belonging to the

See of Winchester suitable for the residence of the Bishop in London or Westminster, or the suburbs thereof :

And whereas since the death of the Hon. and Right Rev. Brownlow, the last Bishop of Winchester, an account has been taken by two surveyors, one appointed by his executors, and the other appointed by the said George, now Lord Bishop of Winchester, of the dilapidations of the said house and premises called Winchester House, but the said account hath not been yet finally adjusted :

And whereas the said George, now Lord Bishop of Winchester, is desirous that the said house called Winchester House, and the materials thereof, and the out-houses, edifices, buildings, yards, gardens, orchards, and other appurtenances thereunto belonging, should be sold and disposed of, and that the money to arise from such sale, and also the sum of money which shall be received by the said George, now Lord Bishop of Winchester, for dilapidations, after the account taken of such dilapidations shall be finally adjusted, should be applied in the purchase of a freehold messuage or mansion-house, offices, and buildings, suitable for the residence of the Bishop of Winchester for the time being, to be situated in the city of London or the suburbs thereof, or in the city and liberty of Westminster or in the suburbs thereof; or in the purchase of a freehold piece or parcel of ground situated as aforesaid, with buildings thereon or not, as and for a site, and in defraying the the expenses of removing any such buildings, and in erecting and building a messuage or mansion-house, offices, and buildings, suitable for the residence of the Bishop of Winchester for the time being, on such site, and in purchasing proper fixtures for such messuage or mansion-house, offices, and buildings so to be purchased or built as aforesaid; but as the same cannot be effected without the authority of

Parliament: therefore, your Majesty's most dutiful and loyal subject, the said George, Lord Bishop of Winchester,

Doth most humbly beseech your Majesty," &c.

Towards the end of the Act there are two clauses, the one, directing that the messuages and premises to be sold are not to be considered within the diocese of Winchester after the sale thereof; and the other, that the mansion-house to be purchased, as the future town residence of the Winton Prelates, shall be called 'Winchester House,' and be deemed and taken as and for an episcopal house of the See of Winchester.

Farnham Castle, Surry.

The following account of this ancient Castle, the residence of the present LORD BISHOP OF WINCHESTER, is taken from Manning and Bray's *History of Surry*, vol. 3, p. 134, sq.:—

“The Castle stands on a very considerable eminence on the north side of the town. It is said to have been built by Henry de Blois, Bishop of Winton, in the year 1129. Louis, the Dauphin of France, possessed himself of it the 11th of June, 1216; but it was recovered by Henry III. shortly after. In the course of the barons' wars with that monarch it was, in a great measure, destroyed: but was probably re-built. From this time it does not seem to have been of any importance as a fortress, not being mentioned until the time of Charles I. Sir John Denham, who, in 1642, was nominated Sheriff of the county, secured it for the King, and was

appointed Governor; but, retiring to his Majesty at Oxford, he left it to the mercy of Waller, the Parliament General, by whom it was [partly] blown up, December the 29, 1642, after his having made the small garrison prisoners. On December the 13th, 1643, Sir William Waller drew out his forces into battalia, in Farnham park, and marched to Alton, (nine miles distant,) whither Lord Crawford, with 500 horse, had fled. Sir William took 700 foot prisoners in the church, 100 in a barn, and 100 in the field, and secured them in Farnham church and castle. Wither, in the curious pamphlet, called *Justiciarius Justificatus*, says, that he had the command of Farnham castle, and that it was Sir Richard Onslow's fault that a strong garrison was not put into it; that the committee named Wither to be Governor: but Sir Richard and another (not named) had the supremacy over him, and from them he was to receive orders, ammuniton, &c. and nothing was left for him but to discipline his horse and his foot soldiers, when he could get them; and to guard undefensible walls without works, or even strong gates. Sir Richard went to him and persuaded him to quit the castle, and keep to his troop, as it was not supposed to be long held as a garrison; that he refused to do so, and that he never received any thing after but harsh words and discouragements, until he and his troop were called thence to the undoing of the country, and to the plundering of his (Wither's) estate, and leaving the castle to the possession of the enemy.

“July the 4th, 1648, it was referred to the committee, at Derby-house, to take such effectual course with Farnham castle, as to put it in that condition of indefensibleness, as it might be no occasion for endangering the peace of the county. A rate was made on the county to defray this expense,

which being in arrear in the parish of Horley, a rate to discharge it was made February the 25, 1648-9.

“The site of this ancient fortress still belongs to the Bishops of Winton, whose place of residence is within the precincts of it; and by whom, at different periods, the present palace has been raised and improved. Bishop Morley, in particular, who presided here from 1662 to 1684, is said to have expended £8000. in the repairs of it.

“The foss remains, in part, surrounding the greater part of the outworks. The great gateway retains some of its characters. The entrance tower to the castle-ward is of the mode of brick-work, brought into use in Edward IV.'s time. Passing through it, leaving on the right the great hall and the communications to the state rooms, chapel, &c. we enter the great court, where stands the noble keep. The ascent to it is impressive. Within the doorway of massive and plain wrought masonry, we ascend through a long avenue, whose walls have several arches and recesses. At the summit a second doorway leads into the area of the keep, where is little more than the exterior walls. On the east side of the great court is an avenue leading down to what was the Sally-port: not much of the way is passable, as the descent has been walled up; but dark as the passage is, there is still visible some excellent arch-work, with architraves of many mouldings. On the south side of the great court are two or three Saxon columns supporting pointed arches. Within the building, the other side of these columns and arches is seen, and above them is a plain-pointed arched vault: some niches and recesses appear in the walls. This remnant presents a good specimen of the original magnificence of the interior of this edifice. The alterations on the principal range of

apartments by casing the walls, putting in windows, &c. seem to have been made about the time of Charles II.

“The area of the keep and the ditch round it, containing about three acres, make an excellent kitchen garden.

“On the east side of the house, extends a park about three miles in circumference, which Bishop North found as much neglected and out of order as the house itself. It was cut with unlicensed paths, the trees were mangled to browse the deer, and a cricket ground had so long been suffered, that the people conceived they had now a right to it. This last was a great nuisance; such a scene of riot and disorder, with stands for selling liquor just under the castle windows, could not easily be endured. The Bishop took the gentlest methods he could to remove the nuisance, and at length, though not without much difficulty, got it effected.

“He then began to embellish the park. He improved the surface, laid out handsome roads and walks, planted young trees, and protected the old from further ill usage. Across the park runs an avenue of ancient elms. He with great judgment left this; for though an avenue is neither a pleasing nor a picturesque arrangement of trees, the grandeur of this gives it consequence, and its connexion with the antiquity of the castle, gives it harmony.

“The Bishops had various officers, amongst which, were a constable of the castle, keepers of the parks, keepers of the south and north chace, and of Frensham ponds, with the swans therein; these were generally granted to the gentlemen of the country.”

Manning and Bray, in addition to this account of the Castle, add, at p. 671:

“In p. 134, it has been stated, that Sir John Denham

was made Governor of Farnham Castle for the King, in 1642, but retiring to the King, at Oxford, Sir William Waller took possession of it for the Parliament, in December, 1642, the small garrison surrendering as prisoners, and it was partly blown up by him. In December, 1643, Sir William drew up his forces in the park, and marched to Alton, in Hants, where he had an engagement with the Royalists, and beat them. After this the command of the castle was given by the Parliament to George Wither; but it was in that state that no attempt was made on it. In 1648, the Committee at Derbyhouse ordered it to be rendered indefensible, and a rate was made, &c. In consequence of this the castle was, in a considerable degree, demolished, and lead, timber, iron, and glass, to a great amount, were taken by the officers and soldiers in part of the pay due to them for this county. This appears by an original paper now before me,* dated Sept. 10, 1649, signed by Sir Richard Onslow, Sir Richard Betenson, and Marlion Riche, three of the Committee for the county; in which, after stating this fact, and that it tended much to the loss of Mr. John Goodwin who had contracted for the same, the Committee therefore ordered, that if any of the arrears of the rent of Farnham could be found out by him that was due to the Committee before the sale by the Commissioners for the sale of the Bishop's lands entered, and was then unpaid, he should receive the same towards his damages, not exceeding £500.—Consult, “*An Account of Sir William Waller's mustering his troops at Farnham, and marching to Alton, where he beat the King's troops,*” small 4to. 1643; also, “*A much fuller relation of this, by Elias Archer, Lieut. to Captain William Archer,*” small 4to. 1643.

* Given to me by Mr. Bryant.

SOME

Remarkable Circumstances

Connected with Winchester, its Bishops, &c.

Winchester was the first place in the kingdom incorporated by a Free Charter, and governed by a Mayor and Aldermen.—See Milner's *History of Wint.* vol. 1, p. 235.

William the Conqueror was accustomed to be crowned here every Easter. "Sciendum," says the author of the *Annales Wint.* in the *Anglia Sacra*, vol. 1, p. 294, under the year 1073, "quòd Rex Willelmus quolibet anno, dum quietus fuerat, ter coronari consueverat, Wigorniaë ad Natales (Christmas), WINTONIAE ad Pascham (Easter), Londoniaë ad Pentecosten" (Whit-Suntide).

The *Curfew (couvre feu)* was first established here.—Milner's *Hist. Wint.* vol. 1, p. 189.

The *Ringing of Bells* first began here.—*Id. ex auth. MSS. Trussel.*

The *Broad Seal* first made and preserved here.—*Id. ex eùd. auth.*

Earl Waltheof tried by his peers at Winchester: the first instance of this kind of trial on record.—*Trussel.*

The enactment for the measure called the "*Winchester Bushel*," first took effect here.

The Roll of Winchester, vulgarly called *Domesday-Book*, and Alfred's Roll, were both put together here: and here the original was deposited.—Ingulph's *Hist. Croyland.*

"Athulfe, the father of King Alfred, was so enchanted with his Bishops, SWYTHUN, of Winchester,

and Elstan, of Shyrburne, that he gave to the spirituallie the tenth part of his crown-lands."—Lamborde's *Topogr. Dict.* under Selwood, 4to. 1730, p. 342.

The first *English* Prelate who obtained the honour of Canonization was SWITHUN, Bishop of Winchester. Birin and others were canonized, but they were foreigners.

Mysterious Numbers at Winchester College. See Harpsfield's *Hist. Ecc. Ang.* p. 553.—The Warden and 10 Priests correspond in number with the 11 Apostles.—The Head and Second Master, and 70 Scholars, the 72 Disciples.—The 3 Chaplains and 3 inferior Clerks, the 6 faithful Deacons (Nicholas having apostatized).—And the 16 Choristers, the 4 greater and 12 less Prophets.

WILLIS mentions the following Bishops as being interred
in Winton Cathedral.

Abbies, vol. I. p. 296.

Birinus	Godfrey de Lucy
Wina	Peter de Rupibus
Helmstan	John de Pontissara
St. Swithun	William Edyngdon
Denewulf	Peter Courtenay
Ethelwold	Thomas Langton
Kenulph	Stephen Gardiner
Brithwald	Robert Horne
Stigand	John Watson
Walkelyn	Thomas Cooper
William Giffard	George Morley
Richard Toelive	Peter Mews

Bishops of Winchester who have been Canonized.

Birin	Frithstan
Agilbert	Brinstan
Eleutherius	Elphege the Bald
Hedda	Ethelwold
Swithun	Elphege the Martyr

In the Appendix to Manning and Bray's *History of Surry*, is the following List of Portraits of the Bishops of Winton:—

p. 107.

<i>Perrot</i> , Wm. by Houbraken	<i>Curl</i> , Walter—Cecil
<i>Beaufort</i> , Cardinal—Parker	<i>Duppa</i> , Brian—White
<i>Patten</i> , William—Faber	<i>Morley</i> , George—Vertue
<i>Fox</i> , Richard—Ditto	<i>Mews</i> , Peter—Loggan
<i>Wolsey</i> , Thos. Cardinal—Houbraken	<i>Trelawny</i> , Sir J.—White
<i>Gardiner</i> , Stephen—Wm. Gardiner	<i>Trimnell</i> , Charles—Faber
<i>Andrews</i> , Lancelot—Hollar	<i>Willis</i> , Richard—Simon
	<i>Hoadly</i> , Benj.—Vertue
	<i>Thomas</i> , John—Houston
	<i>North</i> , Hon. B.—Bond

PRECEDENCE

ASSIGNED TO THE

Bishops of Winchester.

“1073. Ab antiquo constitutum est, et in Concilio Lanfranci Archiepiscopi diffinitum ut in Conciliis Archiepiscopus Eboracensis ad dextram Dorobernensis sedeat; Lundoniensis Episcopus ad sinistram; WINTONIENSIS EPISCOPUS juxta Eboracensem, si Eboracensis desit, Lundoniensis ad dextram; WINTONIENSIS ad Sinistram; Cœteri in ordine sicut fuerut ordinati.”—*Annales Wiut. in Ang. Sac.* vol. 1, p. 294.

On looking into Wilkins's *Concilia*, I find this passage occurring there, verbatim:—“But the Council that passed the decree was not held in 1073, but in 1075; being the third year of the Pontificate of Gregory VII. the sixth of the Archipræsulate of Lanfranc, and the ninth of the reign of William the Conqueror.—See *Concilia*, vol. 1, p. 363.

Ceremonial of the Election and Installation of a Bishop since the Reformation.

From Green's Worcester, vol. II. Appendix, p. xxxvii.

When any Bishop's See becomes vacant, the Dean and Chapter of that Cathedral give information to the King, and request that his Majesty will grant them leave to elect another. The King then grants to the Dean his Congé d'elire, which, according to the ancient French, in which this was originally written, signifies “leave to elect.”

The Dean afterwards summons a chapter or assembly of the Prebendaries, who are bound to elect the person recommended by the King's letters under pain of a premunire. The election is then certified to the person elected; and, upon his acceptance, notice is given to the King and the Archbishop of the province; after which, the King sanctions it by his royal assent, under the great seal of England, which is exhibited to the Archbishop, with command to confirm and consecrate him. The Archbishop subscribes "fiat confirmatus"; and gives commission, under his Archiepiscopal seal, to his Vicar-General, to perform all the acts required, to complete the confirmation of the elected Bishop.

After these formalities, the new Bishop takes the oaths of Supremacy, Simony, and Canonical obedience; the Judge of the Arches reads and subscribes the sentence; and, by the King's mandate, follows the solemn consecration of the elected Bishop, which is performed by the Archbishop, with the assistance of two other Bishops.

A mandate is then issued from the Archbishop to the Archdeacon of his Diocese to install the Bishop elected, confirmed, and consecrated. The mode of instalment is as follows:— Upon any day, between the hours of nine and eleven, in the presence of a public notary, the Bishop elect, or his proxy, which is most usual, is introduced into the Cathedral Church by the Archdeacon of Canterbury; by whom, or by his proxy, all the Bishops of that province are installed. 1st, He declares his assent to the King's Supremacy; and swears, that unless he be otherwise dispensed with, he will be resident according to the custom of that Cathedral; observe the manners of the said Church, and cause others to observe the same. Then the Archdeacon, with the petty Canons and Officers of the Church, accompany the Bishop up

to the choir, and there place him on the seat prepared for the Bishops, between the altar and the right side of the choir; when the Archdeacon pronounces these words:—

“ Ego, autoritate mihi commissa, induco et inthronizo Rev^m. in Christo Patrem Dominum N. N. Episcopum; et Dominus custodiat suum introitum et exitum ex hoc nunc, et in seculum. Amen.

After the singing of the Deum, by the Subdean and Petty Canons, Prayers follow.—The Bishop is then conducted into the chapter-house, and there placed in a high seat: when the Archdeacon and all the Prebendaries and Officers of the Church appear before the Bishop, and acknowledge canonical obedience to him.

The new Bishop is afterwards introduced into the King's presence, to do his homage for his temporalities or barony, by kneeling and putting his hands between those of the King, who sits in a chair of state. Here the Secretary of State administers to the Bishop the oath,—To be true and faithful to his Majesty: from whom he acknowledges he receives his temporalities.—Lastly, the new Bishop compounds for the first fruits of his Bishopric: that is, agrees that the first year's profits shall be paid to the Corporation for augmenting the benefices of the poor Clergy, within three years.

Of the Three Classes of Cardinals.

Cardinal Wolsey having been called ‘Priest-Cardinal’ in his life, vol. 1, p. 361, it may be interesting to have an explanation of the three classes of Cardinals, viz. :—

BISHOPS, PRIESTS, AND DEACONS:—“In the See of Rome, at this day, they (the Cardinals) have the chiefest charge, and are divided into 3 orders: that is to say, Bishops, Priests, and Deacons: not that the Cardinal-Priests be no Bishops, or that the Deacons be not Priests and Bishops: but for that, their first institution was such, some *to carrie the title of Bishops, other of Priests, and some of Deacons.*

“The Cardinals which are Bishops, sit near unto the Pope when he doth celebrate Festival days: the Cardinals-Priests assist him when he saith Masse; and the Deacons attire him, and serve him at the Altar.”—Weaver’s *Funeral Monuments*, p. 384.

EXCERPTA

FROM THE MUNIMENT-ROOM AT

Farnham Castle.

In the muniment-room at Farnham Castle, (to which the present Lord Bishop of Winchester kindly afforded me free access) is, amongst other articles hereafter alluded to, an Index of some very curious and valuable original documents preserved in the Archives of Wolvesey Palace. The earliest of those documents bears date 1158 and 1171. The whole Index is too long to transcribe. The following extracts may suffice :—

The 1st. article is of Restitution made by Bishop Giffard (who was Bishop from A.D. 1100 to 1128-9) of half the goods, &c. of the Convent of St. Swithun, which Prior Simeon had given up to Bishop Walkelin (the first Bishop after the Conquest.)

No. 3 is a Grant from Bishop Henry de Blois (Bishop from 1129 to 1171) to the same Convent, of the patronage of certain churches and confirmation of other privileges. N.B. The names of these Churches are Littleton, Chilcomb, Morestead, Whitchurch, Compton, Wyke, Portland, Weeke, Bledon, Hinton, Ham, Eneford, Putney, Overton, Whitney, Hamton, Easton, Wonston, Mitchelmersh, Meon, Worthy, and Hursly.

No. 4. Mem. of the bodies of divers Kings and Bishops, being placed round the great altar by Bishop Henry [de Blois.] Date 1158.

No. 8. Is confirmation of Jocelin, Bishop of Salisbury, of Churches, Lands, &c. within his diocese, to the Prior and Convent of St. Swithun. *Sans date.*

No. 12. Confirmation by Bishop Godfrey [de Lucy] of a grant of 30 marks; and grant of all oblations made at the feast of Pentecost, and of 10 marks arising from St. Cross, the fifteenth year of his translation.

No. 27. Letter from Pope John to King Edgar, concerning the displacing of the Secular Canons. *Sans date.*

No. 29. Grant from King Henry to Bishop Peter [de Rupibus] Bishop of Winchester, of americiament, in the 16th year of his reign.

No. 35. Sequestration of the Bishopric, by Walter, Archbishop of Canterbury. Date 1323.

No. 37. Letter from Bishop John [Gervase, or of Oxon] to the Archdeacon of Winchester, commanding him to restore to the Monastery of St. Swithun the oblations made at the feast of Pentecost, which some Churches had fraudulently withheld. 1286.

No. 40. Grant from William [Corner] Bishop of Salisbury,* to the Convent of St. Swithun, of the patronage of certain Churches within his diocese. 1290.

No. 61. How, when, and by whom, the Priories of St. Benedict were founded in Oxford. Date 1290.

No. 62. In what manner the Monks of Gloucester first settled there.

* See a memoir of him in my *Lives of the Bishops of Salisbury*, part 1, page 198.

No. 74. Confirmation of a pension by Bishop Henry [Woodlock]. Dated 1307.

No. 106. Letter from Bishop Adam [de Orlton] to the Prior and Chapter of the Cathedral, concerning his Visitation. Date 1337.

No. 108. Another Letter. Date 1335.

No. 112. Confirmation of Bishop John [Sandall] of the foundation of a Chapel in the city of Winchester. 1318.

No. 139. A Confirmation of ditto. Date 1327.

No. 154. Letter from Bishop Adam [Orlton] to the said Prior and Convent, concerning his Visitation. 1334.

No. 183. Bull from Pope John to Bishop John, allowing him to give up the patronage of Wonston Church to the Prior and Convent of St. Swithun, who had agreed to pay to the Hospital of St. Mary Magdalen £24. 19s. 4d. yearly, instead of the said Bishop, in the 17th year of his Pontificate.

No. 202. Confirmation by the Pope, of the composition between Bishop John and the Prior and Convent of St. Swithun. 1333.

No. 203. Statutes of the Church of St. Mary Ottery, (Overy.)

No. 204. Heads of the Statutes of the College of St. Mary Ottery or Overy.

No. 231. Letter from Bishop Reginald [Asser]

to the said Convent, (St. Swithun) commanding them to make a public procession for the prosperity of the kingdom. 1321.

No. 233. A certain instrument in the form of a libel, relating to the execution of Walter, Bishop of Exeter, and Robert de Baldoc. 1334.

No. 237. Writ directed to the Sheriff of Southampton, commanding all persons in his Bailiwick to be obedient to Bishop Adam. 8th Edw. III.

No. 238. Bull of translation of the said Adam from Worcester. 18th year of Pope John's Pontificate.

No. 244. Letter from Bishop John to the Convent of St. Swithun, concerning the nomination of Adam to the Bishopric. 1332.

No. 247. Confirmation of Bishop Richard, of the appropriation of the Church of Codyngton, to the Convent of Merton. 1310.

No. 303. Agreement made by Bishop William [de Rayleigh] between the said Convent and the Rector of Mitchelmersh, concerning tithes. 1248.

No. 330. Acknowledgment of Bishop Henry Woodlock, of obedience to the Archbishop of Canterbury. *Sans date.*

No. 364. Mandate from Archbishop Walter to the Prior and Chapter of the Convent of St. Swithun, commanding them to appear at the general Council to be held in London, May 16, 1356. Dated April 14th, 1356.

No. 368. Confirmation by the Prior and Convent

of St. Swithun, of a grant from Bishop William de Edyngdon to Stephen Carre, of Lands in Taunton. 29 Edw. III.

No. 373. Mandate from Bishop William to the Prior and Convent of St. Swithun, to levy the £10. granted to the King of all Church Property at a Convocation. 1356.

No. 393. Grant from Bishop Godfrey to Hyde Abbey of 40s. yearly, arising from the Church of Alton. *Sans date.*

No. 394. Confirmation of Bishop William of divers Pensions to Hyde Abbey. 1289.

No. 398. Grant from Bishop Peter to the Prior and Convent of Selbourne, of the Churches of Selbourne, Basing, and Basingstoke. 1233.

No. 406. Appropriation of the Church of Worldham to the said Convent of Selbourne, by Bishop John. 1292.

No. 409. The Prior and Convent of Waverley bind themselves to say certain Masses for Nicholas de Ely, late Bishop of Winchester. 1310,

No. 410. Form of the oath to be taken by the King at his Coronation.

No. 433. The order in which the Bishops ought to sit in Council.

No. 463. Grant from Hyde Abbey to Bishop Peter, of the Fishery of the Itchen. *Sans date.*

No. 465. Grant from Bishop Henry to Richard Tromonde, of Land, in Crawley. 9 Edw. III.

No. 468. Grant from Bishop Henry to Sir John Titchbourne, of the Fishery of Cheriton. 6 Edw. III.

No. 469. Confirmation of Grant from Bishop Henry to Walter Woodlock, of Lands in the Manor of Marwell, by the Prior and Convent of St. Swithun. 1327.

No. 470. Confirmation by Bishop John of the Statutes of the fraternity of St. Peter, Winchester. *Sans date*, (but about 1299.)

In the muniment-room at Farnham-Castle, I also find the following articles:—

Of the transferring of Dr. Andrews's foundation from Trinity College, Cambridge, to St. John's, Oxford, 1747-1800. Closet 2. Drawer 17.

Agreement between the Bishop of Winchester, as Lord of the Manor of Bishop's Waltham, and the Churchwardens and Overseers, as required by statute 43, 2 Eliz. sect. 5, relating to waste given by the Bishop. Cl. 2. Dr. 17.

Of the removal of the Convent from Winton. *Ib.*

Chelsea-House.—Purchase deeds, 1664. Closet 2. Drawer 20. Act to buy, 15th Charles II. Closet 7. Drawer 5.

Farnham Castle.—Act for the repairs, &c. 15 Charles II. *Ib.*

Privileges of the Prelates of the Order of the Garter. Closet 2. Drawer 18.

Reference to grants to the See of Winton, in 1232. Closet 7. Drawer 7. See a copy of this paper in the Book of Contents of the Registry, p. 77.

Faculty granted by the Bishops to Midwives to act, 1694. Closet 2. Drawer 18.

Particulars of the Bishop's seat in Winton Cathedral. Closet 2. Drawer 17.

Proposal to take down the Market-House at Bishop's Waltham, 1801. Closet 2. Drawer 23.

Particulars of Magdalen Hospital at Winton. Closet 2. Drawer 19.

New College, Oxford.—Bishop's decision, as Visitor, that Fellows may hold livings of £120. in 1796, and by Bishop Mew, in 1702, of the value of £80. as equivalent to the 10 marks named by the founder. Closet 2. Drawer 24.

Presentations to Livings began 1700.—Press outside the Registry.

Verses on the translation of the Archbishop of Dublin to Armagh, 1742. Closet 2. Drawer 20.

Wyke Regis or Weymouth.—Proposal to sell part of useless Glebe for the redemption of the Land Tax, 1810. Closet 2. Drawer 20.

Wolvesley Palace.—Project for leasing it. Closet 2. Drawer 20.

Winchester College.—Petition for long leases of Stoke Park and Ropley, 1673. Closet 2. Drawer 20.

Bishop's Waltham.—Manor Rents. Closet 2. Drawer 20.

Form of the Visitors of Winton Colledge dispensing with the presence of all the Fellows on a sealing day. *Ib.*

Case of a controverted election of a Warden of Winton Colledge. *Ib.*

“ November 24, 1721.

Memorandum.—That one silver gilded basin, two silver gilded cups with covers to them, one silver gilded flaggon, and one silver patten for the Holy Bread, being the legacy of the late Bishop Morley, to remain to his successors for the use of the Chapel, now delivered by Sir John Trelawny, Bart. administrator of the late Sir Jonathan Trelawny, into the custody of Charles [Trinnell], now Lord Bishop of Winchester, in pursuance of the said Lord Bishop Morley's Will, and received by me.

C. Winchester.”

The whole have the Arms of some Bishop on them, with the Mitre, except the two small salvers or plates.

“ Particular of the charities, benefactions, and other public disbursements, of George [Morley], late Lord Bishop of Winchester.”

Disbursed	£10,189.	15s.	0d.
Spent in purchasing to } settle in charity. . . }	7,263.	1s.	2d.
Total,	17,452.	16s.	2d.

And expended at Farnham since the 27th April, 1662, £10,648. 4s. 9d.

Addenda to the Lives of Bishops
IN VOLUME I.

BIRIN.

Page 97.—Bishop BIRIN, according to some writers, had been a Monk.—Rudborne says, he was a Monk of St. Andrew's Monastery, in Rome: the same to which St. Augustin had belonged; but of what country is unknown.—Brompton calls him a Roman; William of Malmesbury, as we have already observed, says,—“*dubium unde oriundus.*”—Having been informed of the state of Christianity in Britain, this zealous priest presented himself to Honorius, the Pope, in order to receive a deputation to announce the Gospel in those parts of this Island into which it had not yet penetrated. (Bede, vol. 1, ch. 7.) His zeal meeting with due approbation and encouragement, he proceeded to Genoa, which city lay in his way to Britain, to Bishop Asterius, both for the purpose of receiving the episcopal character, as likewise, in all probability, to acquire a sufficiency of the Saxon language from some of the Franks who frequented that mart.—St. Augustin, when coming to preach the Gospel in England, took with him *Franks* as interpreters: “*Acceperunt autem præcipiente B. Papa Gregorio de gente Francorum interpretes,*” as Bede records p. 1, ch. 25.—As there is no mention of interpreters to St. Birin, it is most probable, that he learned the language which was then common to the two nations of Franks and Saxons, viz. the Teutonic. Verstegan proves, at large, that the French language, before it was

altered by an adoption of so many Latin words, was radically the same as our own.

Page 99.—King Kenwalch divided the Diocese into two portions, assigning to AGILBERT, Dorchester, and Winton to WINA.—*Chron. Saxon.*

Page 104.—HEADDA. “*Headā solus omnem illam regionem quæ hodie in quatuor Episcopatus distrahitur—Cicestrensem, Wintoniensem, Shireburnensem (unde postea Sarisburiam sedes translatur)—et Exoniensem.*”—Harpfield, 133, Sæc. 8, cap. 11.

Page 110.—Bishop WIGBERT or WIGHTEN had the honour of placing the undivided crown of all England on the head of its first Monarch.

Page 110.—In one of Egbert's most desperate battles with the Danes, that of Charmouth, he was attended by the Bishop of Winchester, HEREFRITH, and by another Bishop, both of whom were slain. *Saxon Chron. Ao. 833.* The death of the former made way for EDMUND, who governed the diocese but a few months; (Wharton's *Ang. Sac.* note) and was immediately succeeded by the venerable HELMSTAN, who had been one of the Monks or regular Canons of the Cathedrals; and to his care Egbert had committed the education of his son Ethelwolp, who employed in this charge the famous St. Swithun, one of the religious of that body.—It is certain, that this Prince shewed greater inclination for the church than his throne, and that he actually became one of the clergy of the cathedral. It is a mistake, however, of some ancient as well as modern writers, that he became Bishop of this See, (see Henry of Huntingdon's *Hist.* 1. 5. Hoveden's *Annal*, part 1, Sim. Dunel, &c.) for he advanced no further than the order of Subdeacon,—“*Patre defuncto,*

quia alius legitimus hæres non extaret ex gradu *Subdiaconi* Wint. in regem translatus est concedente Leone 3." William Malmsbury *de Pontif*, l. 2. Joan Wallingford, in *Chron. Ran. Higden* ad an. 836. Rudb. *Hist. Maj.* l. 3, c. 11. It is not improbable, that upon the death of Bishop Helmstan, which happened about the same time with that of Egbert, he might indeed have been *elected* to the episcopal dignity: but so far from being consecrated to it, he was dispensed with from his former obligation, being called by the voice of the nation to the Throne.

Page 111.—Between Bishops HELMSTAN and ST. SWITHUN. It has been said by some Chroniclers, viz. Simon of Durham, Henry of Huntingdon, and Roger Hoveden, that Ethelwolf was Bishop of Winchester previous to his being King of England, and that he succeeded Helmstan and preceded Swithun: but as there appears no sufficient ground for this assertion, and the insertion of his name would involve an anachronism, I have, after Godwin, omitted him.—Gale has incorrectly inserted him.—See his Catalogue in p. 69 of our re-print.

Page 140.—In the reign of William the Conqueror, WALKELYN, Bishop of Winchester, laid the foundation of a new Church in 1079, which he lived to finish with the Abbey; so that, in 1093, the Monks, in the presence of almost all the Bishops and Abbots of England, came in great joy from the old to the new Monastery; and, on the feast of St. Swithun, the shrine of the Saint was, in another solemn procession, translated from the old to the new Church. The Church was, at first, dedicated to the Holy Trinity, under the patronage of St. Peter; and afterwards, by St. Ethelwold, to St. Swithun: as Rudborne relates in 980. Henry VIII. in 1540,

commanded this Cathedral to be called no longer St. Swithun's, but of the Holy Trinity.

Page 147.—HENRY DE BLOIS. Between ALWYN (see p. 131), who sat 15 years, viz. until 1047, and HENRY DE BLOIS, (see p. 147), there were three Bishops, namely, Stigand, Walkelin, and William Giffard, who sat for the space of eighty years.—“Inter Alwynum qui annis 15 sedit et Henricum Blesensem fuerunt Episcopi tres per spatium 80 [82] an.—Rudb. *Hist. Maj.* p. 285 of *Ang. Sac.*”

Page 158.—Leland, in his *Collectanea*, vol. 2, p. 341, among his “*Episcop. Winton*,” thus notices Bishop TOCLIVE:—“Ricardus Toclive Pictavensis Archidiaconus electus est ad episcopatum Winton, Obiit A.D. 1188.”

Page 161.—PETER ROCK. “Seleburne Priory or Black Canons was founded by Peter de Rupibus, 1233. King John, Ao. regn. 16, gave the manor and advowson of the church there, to Peter de Rupibus, for the endowment of an Abbey for Canons of the Premonstratensian Order. It possessed at the dissolution a yearly revenue of £280. 13s. 2d.—Tanner's *Not. Mon.*”

Page 166.—RALEIGH. “William de Raleigh elected anno 1239, Bishop of Norwich; consecrated Sept. 25, 1239: translated to Winchester.”—See Sir Thos. Browne's *Posth. Works*, p. 41 of Appendix.

Page 314.—PETER COURTENAY is thus noticed by John Howell, alias Hooker, in his *Antique description of Exeter*, 4to. Exon, 1765, p. 132.—“XXXVI. Peter Courtenay, immediately after the death of Bothe, was presented to this Bishopric, and consecrated by Thomas, Archbishop of Canterbury, November, anno 1477, at St. Stephen's,

in Westminster. He was the son of Sir Philip Courtenay, of Powderham. His mother was Elizabeth, daughter to Walter, Lord Hungerford. He, for his wisdom and good behaviour, was in great credit and favour with King Henry VII. by whose means he was translated from this Church to Winton, in the ninth year of his being Bishop here, and in the fifth year of his being there. He died December 20, 1491; and lieth buried in his own church. He finished the north tower of St. Peter's, and gave the Clock Bell, which is in the same, and which beareth the name "*Peter*."

Bishop Courtenay is thus noticed among the Bishops of Exeter, in Isaacke's *Antiq. of Exeter*:—"25. Peter Courtenay, of the county of Devon, installed the 18th of November, 19 Edward IV. 1479; governed the Diocese of Exeter nine years, and was translated to Winchester; deceased December 20, 1491, and was buried in the Cathedral Church of Winchester. He bears *Or*, three torteauxes, a label in chief *Azure*. Motto,—*Quod verum tutum*."—See 2nd edition, continued to 1723. London, 8vo. 1732, p. 39.

Addenda to the Lives of Bishops
IN VOLUME II.

Page 25. Bishop HORNE.*

Synopsis of Dates connected with him.

S.T.B. A.D. 1546.

Fellow of St. John's College, Cambridge, March 25, 1536.

Vicar of Matching, Essex, Oct. 3, 1546 ; resigned before Feb. 27, 1553.

Admitted to the Church of All Saints, Bride-street, London, May 8, 1550 ; resigned before March 10, 1551.

Prebendary of Bugthorpe, in York Cathedral, April 27, 1552.

Dean of Durham, 1552.

BISHOP OF WINCHESTER, 1560-1.

Incorporated D.D. at Oxford, 1567.

Died at Southwark Palace, 1580.

Page 81. Bishop ANDREWS had been Rector of Cheam, near Sutton, Surry. It is worthy of remark, that of six successive Rectors of Cheam between 1581 and 1662, five became Bishops, viz. Anthony Watson, Bishop of Chichester, 1596. Lancelot Andrews, successively Bishop of Chichester (1605), Ely (1609), and Winchester (1618) George Mountain successively Bishop of Lincoln (1617), London (1621), Durham

* For an account of his visiting New College, and ejecting a Fellow, see Wood's *Ath. Oxon.*, vol. 2, page 831,

(1627), and York (1627). Richard Senhouse, Bishop of Carlisle (1624), and John Hacket, Bishop of Lichfield and Coventry (1661).

Page 133. Bishop CURLE. Some notices of this Bishop may be found in a scarce book entitled "*Some Account of the Life of the Rev. Dr. Walter Curll, Bishop of Winchester, and Lord Almoner to King Charles I.*" Lond. 8vo. 1712.

Page 170. Bishop MORLEY. His Will was proved ult. die mensis Oct. anno 1684. 134. Hare—(Doctors' Commons). There is a copy in the muniment-room at Farnham Castle, whence the following has been taken. He died July 12, 1684.

"To the end that my successors in ye See of Winchester may have an house neare their Cathedrall large enough to receive them and their families, though not soo large, stately, and magnificent, as there was formerly to ye new front, which I have built already, it is my will, and I have already taken order, that one of ye wings, viz. that next to ye Chappell shall be new built and I hope it will be new built before Michaelmas next, and whether I live to see the finishing thereof or noe, my will is, that it shall be finished at my charge whatsoever the charge comes to: I mean for the building of one wing only. I doe also hereby bequeath £500. for the finishing the house at Wolvesey, but not until what is done already be accounted for and paid off; which I earnestly desire may be done at the ensuing audit."—He leaves £20. per ann. for the augmentation of the vicarage of Farnham.—He gives to the Right Rev. Seth [Ward*] Bishop of Salisbury, whom he calls his "very good friend and brother," the golden medal or

* See his life in Cassan's *Lives of the Bishops of Salisbury*, part 3, page 31, re-printed entire.

picture of the King of Sweden, given him as Prelate of the Garter, by the Swedish President, at his master's instalment into that most noble order.—He gives to his two younger nephews, Thomas and Richard Morley, and to their wives, each of them a ring of 20s. and mourning.—To George Morley's son, the younger of his aforesaid nephews, each £100.—To his grand nephew, Charles Morley, eldest son of his eldest nephew, Francis Morley, one third of all his moveable goods and furniture.—To his niece Dorothy, who married Dr. Harrison, master of St. Cross, he leaves 'the pendulum clock that stands in the matted gallery at Farnham.'

He left also to the Dean and Chapter of Winton, and their successors, books for, and towards a public library; but not for their or their successors' use and benefit only, but also for the use and benefit of such Clergymen and Country Parsons, Vicars, and Curates, as have not a sufficient stock of books of their own, nor of money to buy them, but yet so that the Dean and Chapter for the time being are to be esteemed the Conservators, though not the Proprietors of the aforesaid books in the aforesaid library; and as such to take care that none of the aforesaid books be lost or lent out of the said library by any person. He also appoints a library-keeper at £5. per annum.

Page 204. Bishop TRIMNELL.

The following Life in the *Biographia Britannica*, (vol. 7, p. 240,) was overlooked in its proper place. It is said to have been written by the late Isaac Hawkins Browne, Esq. who married Jane Trimnell, niece of the Bishop.

“Trimnell, [Charles] Bishop of Winchester, a learned and worthy divine, was born December 27, 1693, at Ripton-Abbots, in the county of Huntingdon, of which place his father was Rector. His father, Mr. Charles Trimnell, was bred at Winchester School, from whence he succeeded to New College, Oxford,

In 1648 he was ejected by the visitors appointed by Parliament, and some time after admitted a Member of Queen's College, Cambridge, where he was chosen Fellow, and admitted Master of Arts, in 1655.* A gentleman, entirely unknown to him, presented him to the living of Ripton-Abbots, worth more than £200. per annum. [See the Anecdote in a subsequent page, just after the Trimnell pedigree. —ED.] He resided constantly at it above 45 years, and died there in 1702, in the 77th year of his age, and was interred in the chancel of the church, where is a monument erected to his memory with the following inscription, said to be written by his son-in-law, Dr. Downes, Bishop of Derry, in Ireland:—

M. S.

Reverendi admodum viri CAROLI TRIMNELL
Et Mariæ uxoris,

Hæc per xxvi. annos felicissimo conjugio
Septem filiis totidemq; filiabus maritum beans
E vita excessit

Anno Domino 1684, ætatis 48.

Suis, vicinis, egenis, desideratissima.

Ille, utriusq; Academiæ alumnus,

Utriusq; ornamentum.

Ex altera per iniquitatem temporis ejectus,
In alteram, rebus aliquantulum pacatis, receptus est,
Utrobique; et regi exulanti et ecclesiæ afflictæ fidelis;

Annos amplius xlv. hujus ecclesiæ rector,

Divini cultus et honoris vindex constantissimus;
Charitatis & beneficentiæ opera promovit assiduus,

Et hortatu suo et exemplo.

Eo magis Christi pauperumq; memor

Quo minus numerosæ suæ sobolis immemor,

Optimâ orbatus conjuge conjux optimus

Per annos xvii. unus utrumq; egit parentem;

* Carter's History of Cambridge.

Liberos habens pios, invicem amantes, modestos, probos;
 Optima pietatis suæ indicia et præmia:
 E quibus sex in ipso juventutis flore extinctis,
 Quatuor mares totidemq; fœminas superstites reliquit,
 Tres illorum ad presbyteratum erectos,
 Tres harum presbyteris dicatas
 Omnes parentem ad tumultum eodem animo,
 Vultu alio ac olim, ad templum
 Longo ordine sequebantur
 Obiit anno Domini 1702, ætatis 77.

"Though he never had any other preferment, and his patrimony was small, he brought up fourteen children, who lived to be men and women, in the most reputable manner; and there are few instances of a family which has spread itself in the world with more good fortune and credit. Five of his sons were educated on the public foundations at Winchester and Eton. The sons and daughters who survived were:—1. Charles, Bishop of Winchester.—2. William, Dean of Winchester.—3. Hugh, Apothecary to the King's household.—4. David, Archdeacon of Leicester, &c.—5. Mary, married to John Sturges, Archdeacon of Huntingdon. [grandfather of the Rt. Hon. W. Sturges Bourne, M.P.]—6. Anne married to Mr. Alured Clarke, of Godmanchester, in the county of Huntingdon, [grandfather of General Sir. Alured Clarke.]—7. Elizabeth, married to Dr. Henry Downes, Bishop of Derry, in Ireland.—8. Catherine, married to Dr. Thomas Greene, Bishop of Ely. And it is worthy of remark, that all the surviving children of these have been hitherto favoured with equal success.* [See the Trimnell pedigree in a subsequent page.]

"In the 12th year of his age he was sent to Winchester School, and admitted upon that foundation July 20, 1765. He soon distinguished himself

* General Dictionary, in the Appendix, p. 563.

by his application and morals; an exact observance of his duty to his superiors, and a gentleness of behaviour, which procured the esteem and affection of all that knew him through every part of his life. In 1681 he was removed from Winchester to New College, Oxford, agreeable to the statutes of both those foundations, and brought more meekness and patience to the study of philosophy than the generality of philosophers carry from it.* He took his degrees in arts at the regular period, and entering into holy orders, he was appointed preacher at the Rolls Chapel, London, in the year of the revolution, by Sir John Trevor, master of the rolls. In August, the following year, he attended the Earl of Sunderland and his lady in their journey to Holland, and, after their return home, continued with them at Althorp as their domestic chaplain. December 4, 1691, he was installed a Prebendary of Norwich. In 1694, his patron, the Earl of Sunderland, presented him to the Rectory of Bodington, in Northamptonshire, which he resigned in 1696; upon his insitution to Brington, the parish in which Althorp stands, in the same county, a living of no greater value than Bodington, and though he was desired to hold them both. August the 5th, 1698, he was installed Archdeacon of Norfolk; whereupon, he procured leave of his noble patron to resign the rectory of Brington (notwithstanding the remainder of his income did not exceed £200. per annum) in favour of Mr. Downes, who had married one of his sisters.† July 4, 1699, he accumulated both his degrees in Divinity.‡

* Stephens's Sermon at his funeral.

† He became afterwards Bishop of Derry, in Ireland, and was father of Robert, Bishop of Raphoe.

‡ Catalogue of Oxford Degrees, &c. where he is marked as a grand Compounder.

“During the controversy that was carried on in the lower house of Convocation, in 1701, and the following year, he wrote some pieces in defence of the rights of the crown and the Archbishop of Canterbury; and about this time he was made Chaplain in ordinary to Queen Anne. These were:—1. “A Vindication of the Proceedings of some Members of the lower House of Convocation,” 4to. 1701.—2. “The Pretence to enter the Parliament-Writ, considered,” 4to. 1701.—3. “An Answer to a Third Letter to a Clergyman in Defence of the entry of the Parliament-Writ,” 4to. 1702.—4. “Partiality Detected,” &c. a large pamphlet; and perhaps some others. In 1703 he was invited to appear as a candidate for the Wardenship of New College by a great number of the Fellows, who looked upon him as the fittest person to keep up that spirit of discipline and learning, which had been exerted with the greatest credit and advantage to the College under their late excellent Warden, Dr. Trattles: but, contrary to the hopes and expectations of his friends, the election was determined in favour of Mr. Brathwayte. There was something particular in the circumstances of this election, which will not be amiss to give an account of. Thirty-one voted for Mr. Brathwayte and twenty-nine for Dr. Trimmell, whereupon, the scrutators declared Mr. Brathwayte duly elected: but, according to the canon law, none can vote for himself in an election *per scrutinium*; and it being found that Mr. Brathwayte’s own vote had been given for himself, it was insisted upon that Mr. Brathwayte could not be duly elected, because he had thirty good votes, which was not the *major pars præsentium* required by the statutes, there being sixty electors present. Upon this ground an appeal was made to the visitor, Dr. Mews, Bishop of Winchester, against the validity of the election. One of the Bishop’s assessors gave no

opinion; and the other, Sir John Cooke (Dean of the Arches) was clearly of opinion that the election was void, and thereby a devolution made to the Bishop, who, in consequence of such devolution, might nominate whom he pleased; but he chose rather to pronounce the election valid, and Mr. Brathwayte duly elected.*

“in 1705, having had no parochial duty for some years, he undertook the charge of St. Giles's parish, in the city of Norwich; and on the 4th of October, 1706, was instituted to the Rectory of St. James's, Westminster, on the promotion of Dr. William Wake to the Bishopric of Lincoln. Nor did he long continue without a seat upon the same bench, for January the 23rd, 1707, he was elected Bishop of Norwich, in the room of Dr. John Moore, translated to Ely, and held the Rectory of St. James's by commendam for one year. This excellent Bishop made a distinguished figure in his time, and printed several occasional sermons, which were collected and published, with others never before printed, in two volumes 8vo, with an epistle to the reader by the famous Dr. Samuel Clarke;† who assures us they were written by a person of such exemplary piety and virtue, so deservedly famed through all parts of the world for his extensive knowledge and accurate judgment, so steady in his adherence to the real interest of his country through all changes of times; and eminent in his zeal for promoting, on all occasions, the true spirit of the Protestant Religion; so judicious, laborious, and constant a preacher, both before and after his advancement to the

* College Register.

† He had been his domestic chaplain several years, and Mr. William Whiston was another.—See their articles in the *Biog. Brit.*

episcopal dignity, and particularly so exact and skilful a determiner of practical cases and questions in divinity, that the world had reason to expect from him many excellent and useful works; had not the continual application to the duties of his episcopal office; his perpetual readiness to collect with much time and care, out of his immense library, materials for learned men, who were writing upon all sorts of useful subjects, and his unwearied pains in relieving both the temporal and spiritual wants of the poor, who perpetually applied to him from all parts; left him little, very little time, for his own private studies. King George I. at the instance of Lord Viscount Townshend, purchased the Bishop's library, which contained twenty thousand volumes, for £6,000. and gave it to the University of Cambridge, where it now makes the best part of the public library.

“In 1709, he published a charge to the clergy at his primary visitation; wherein he spoke with great freedom and judgment against some prevailing opinions and practises, which he thought prejudicial to the true interests of the Church of England in particular, and of religion in general. This will be best explained by the following extracts out of it;—1. “The three principal opinions that have been revised of late with some zeal in behalf of the clergy, are, The independence of the church upon the state; The power of offering sacrifices, properly so called; and The power of forgiving sins: all of them, I am persuaded, erroneous, in the manner they have been urged, and no way agreeable to the doctrine of the Church of England about them.—2. The making more things follow our sacred function than can fairly and plainly be grounded upon it, will never advance our character with wise and considering men, such as we should desire all men to be; but must be a real prejudice to us. Our pretend-

ing to an independent power in things within the compass of human authority; and a right to offer sacrifice, properly speaking; and a commission to forgive sins directly and immediately; may and will weaken the grounds and occasions of the Reformation; and give our adversaries of the Church of Rome, as well as others, great advantage against us; but can never, I am persuaded, advance the interests of the Christian religion in general, or of our church in particular. He added an appendix to the Charge, in answer to some authorities that had been produced from ancient writers, in favour of the independence of the church upon the state; which, he says, he did the rather, because he thought the peace both of church and state more immediately concerned in it, and could not but apprehend mischief coming to both, from a pretension so new among those who call themselves members of the Church of England; a church, that has hitherto been as much distinguished, as it had been supported, by rejecting that claim."—In a sermon preached in 1707, before the sons of the clergy, he had expressed himself in as strong a manner upon this subject:—"Let us take care, says he, that while we maintain the distinction and dignity of our order, we do not suffer ourselves to be carried into a *separate* interest from that of those who are not of our order, or from that of the state.—For we cannot pretend to be a *separate body* without making the *worst kind of schism*, and and the nearest to that which is condemned in Scripture that can be imagined: nor can any thing give greater advantage to those other schisms, that disturb the peace of the church, than our dividing ourselves, in any degree, from the true interest of that government to which we belong."—In his Charge he censured a passage in favour of a proper sacrifice, from Mr. John Johnson's second part of

“The Clergyman’s Vade Mecum,”* (in the note upon the second apostolical canon) which Mr. Johnson defended in a postscript to a pamphlet called, “The Propitiatory Oblation.” The Bishop replied in vindication of what he had said on that subject; and afterwards inserted the substance of his reply in the body of his second edition of his Charge.

“Besides the opinions already mentioned, he declared himself against the modern practice of using the bidding prayer before sermon, as not so agreeable to the nature of the service; the long and general practice of the church; or the design of the 55th canon. And “he observed from authority, that the Bishops Ravis and Fletcher, who drew up the 55th canon, always used a form of their own; and that among the Bishop of Lincoln’s [Williams] articles of enquiry at his visitation, in 1641, are these:— “Do you know of any parson, vicar, or curate, —that never pray before their sermons, but bid the people pray, or use any other new or extraordinary rite or ceremony not warranted by law? You are to present them.”

“At another visitation, in 1716, he delivered a circular letter to his clergy, the principal design of which was to remind them of the evident seasonableness of the cautions he had before given them against particular opinions, newly revised; because it appeared by the event, that they had, in fact, paved the way for such an indifference to the grounds of the Reformation, as to give life and spirit to the cause of a Popish Pretender, in whose favour a rebellion had been raised, which was just happily suppressed.

“In 1710 he printed a speech made in the House of Lords, in support of the second article of the

* See his article in the Supplement to the *Biog. Brit.*

impeachment against Dr. Sacheverell, for suggesting and maintaining, that the toleration granted by law is unreasonable and unwarrantable, &c.* In 1710-11 he preached a sermon before the House of Lords, which gave so much distaste, that no motion was made in the house for paying him the usual compliment of thanks. This occasioned many misrepresentations of the sermon, which made it necessary for him to publish it; when it appeared to be a very temperate, wise, and reasonable discourse. In the preface he declares, that the reader has it exactly as it was delivered, without any alteration; "and I believe he will find," continues he, "that there is no ground for those characters, which have with so much liberty been fixed upon it.—I dare appeal to all that know me, that my whole conduct has been hitherto peaceable in itself, and respectful to my superiors. The design of the discourse is, to guard against the abuse of power on one hand, or liberty on the other; and to shew that there is a common duty, which extends itself equally to those who are in any kind of authority, and those whose lot it is to be in subjection." But though he spoke with the utmost abhorrence of the baseness and blackness of the King's murder, and the confusions that followed upon it, and of the tyranny of a crafty and dissembling usurper, this did not make sufficient amends for what he said in favour of the rights of the people, which was a topic very unsuitable to the politics of those who were then at the head of the public affairs. However, the reader will judge for himself, from the following extracts of such passages in the sermon as were thought the most exceptionable:—"The advisers of supplying his Majesty's wants by some

* See the trial of Sacheverell in the State Trials.

very extraordinary methods are generally condemned; because, as they made liberty and property precarious, so they broke that confidence between prince and people, which should always be most nicely preserved, and opened a gap to all those miserable confusions that afterwards followed. I speak this the more freely, because I have no notion of doing justice on one side, at the expense of injustice to the other; and because, the known and best advocates for the royal cause, have thought it incumbent on them to acknowledge, that these new ways were very wrong steps, and did naturally tend to create a public disturbance.—As rulers should not of themselves strain any points (viz. of authority) to the prejudice of the whole, so should no one who pretends to regard them, put them upon it. For this is not only to the hurt of that constitution, to which they belong, but of the rulers themselves, whose power they oftener destroy than advance, by taking it off from its proper foundation, the love by which they command the subjects obedience. I am sure that the persons that have with great iniquity, especially of late, been treated as the favourers of rebellion, have not so learned the Christian doctrine of obedience and patience. They have hitherto practised it with as great deference to her most excellent Majesty, and to all in authority under her, with as tender a regard to the whole constitution, and with as true a love to their country, as those who are the forwardest to reproach them with any want of this kind. We should think of the things that make for our true peace—and these, by the grace of God, we should find, if—we endeavoured truly to answer the humiliation enjoined on this black and sorrowful day; a day to be had in sad and lasting remembrance of all, and to be observed by a general repentance, with a particular amendment of those, who are conscious

to themselves of the want of any due regard to the authority of the prince, or the rights of the people, from a love of arbitrary power in the one, or faction in the other."—He published several other occasional sermons.

"Namely,—1. "On the Huntingdonshire Feast," 1697.—2. "On the Thanksgiving for the Peace of Ryswick."—3. "On the Thanksgiving for the Victory of Blenheim," 1704.—4. "Before the Sons of the Clergy," 1707.—5. "Fast Sermon before the House of Commons," 1707.—6. "Charity Sermon at Norwich," 1708.—7. "Farewell Sermon at St. James's, Westminster," 1708.—8. "On the Thanksgiving for our Successes, before the House of Lords," 1708.—9. "Before the Society for the Propagation of the Gospel," &c. 1709.—10. A Spital Sermon, before my Lord Mayor," &c. 1710.—11. "A Collection Sermon, at Tunbridge Wells," 1711.—12. "Before the Society for the Reformation of Manners," 1711.—13. A Spital Sermon," 1715.—14. "A Collection Sermon, at Tunbridge Wells," 1715.

"Soon after the accession of George I. (which he always espoused) he was appointed Clerk of the Closet to his Majesty, in which office he continued until his death. In August, 1721, he was translated to the Bishopric of Winchester, and in the same year elected President of the Corporation of the Sons of the Clergy. Both these honours he enjoyed but a short time. Having been in a weak and languishing state of body for many years, he died at Farnham Castle, August 15, 1723, leaving no issue. His lordship was twice married. By his first wife Henrietta Maria, daughter of Dr. William Talbot, then Bishop of Oxford, and afterwards of Durham, he had two sons, who died in their infancy. She died in 1716; and, in 1718-19, he married Mrs. Elizabeth Taylor, widow of Joseph Taylor of the Temple, Esq. and sister of Sir Rowland Wynne, of Nostell, in Yorkshire, Bart. who survived him.

“ Mr. Archdeacon [Lewis] Stephens, Rector of Droxford, in Hampshire, preached his funeral sermon in the Cathedral Church of Winchester, where he lies buried under a plain stone of black marble, with the following Inscription:—

M. S.

CAROLI TRIMNELL, S.T.P.
Primum Norvicensis,
Dein Wintoniensis Episcopi,
Utriusque dioceseos clero
Desideratissimi.

Fuit enim

Episcopus (si quis alius) ad Apostoli norman rite
compositus

Ore, habitu, gestu, ac sermone κοσμιος

In excipiendis omnibus φιλόξενος

In moderando clero επιεικης

Et quam fuit αφιλάργυρος

Testantur

Ædes utriusq; sedis episcopales,

Sumptibus ipsius haud exiguis reparatæ,

Et elegantiores redditæ.

Is denique fuit

Quem ecclesia habuit integerrimum antistitem,

Qui clerum et populum sibi commissum

Exemplo duxit.

Eruditione edocuit,

Dignitate rexit,

Et humanitate conciliavit:

Quem res-publica simul experta est fidissimum
optimatem,

In dissimilibus rerum ac temporem vicibus

Euendem, et sui similem,

Libertatis patriæ, et salutis publicæ.

Animo, consilio, opere,

Indefessum fautorem:

Quem in vicina Wiccami schola institutum
 Wiccamici sui læti exceperunt,
 Ut quæ collegia ornaverat alumnus
 Ea patrocínio suo foveret Episcopus:
 Sub nudo denique hoc marmore
 Posthabita solennioris sepulchri pompa
 Hic juxta fundatorem suum tumulari
 Testamento curavit.

Obiit xv die Augusti

Anno { Æræ Christianæ MDCCXXIII.
 { Ætatis sexagesimo
 { Episcopatus decimo sexto
 { Translationis secundo.

“By the particular direction of his will, he was interred near the tomb of William of Wykeham, the munificent founder of the two colleges, from which his father and brothers, as well as himself, had received their education; on which account he took all occasions of expressing the most grateful and affectionate concern for the prosperity of those noble foundations. He was indeed what Bishop Burnet says of him, a worthy person in all respects.”*

[** All that follows in the *Biog. Brit.* I have already inserted at pp. 208-211.—EDIT.]

The Sermon, which is very scarce, was printed in 1723, having been preached August 27, of the same year. The text was from Psalm xxxvii. verse 11. “*The meek shall inherit the Earth; and shall delight themselves in the abundance of peace.*”—Lieut.-Gen. William Thornton, (whose mother was Mary Trimmell, niece of the Bishop,) having favoured me with the loan of it, I have transcribed the following well-drawn CHARACTER:—

* *History of his own Times*, vol. 1, p. 488.

“I have now gone through the three first heads of my discourse; and have shewed wherein meekness consists, and proved it not only a slowness to anger, but an easiness of mind, a mastery of the passions; and a civil behaviour towards all men; and you have seen the good effects of meekness, and how it is prepared for inheriting the earth, by a long train of virtues, which increase riches; by those dispositions of mind, which seem to deserve them at the hand of God; and by a careful avoiding of those sins which usually scatter them. And besides these effects of meekness, you have heard it described in its blessing likewise; and have been told how the meek man is at peace with God, at peace with his neighbour, and at peace with himself: and I believe that your thoughts have carried you farther; and given you still a more pleasing idea of meekness, itself, by representing it to you in that lovely form, in which it appeared in the life and conversation of the Bishop deceased. Therefore,

“I shall proceed in the fourth place, to speak to the melancholy occasion of our being met in this assembly, and set forth the character of this good Bishop who now lies dead before us.

“I am sensible what difficulties I labour under; when I would describe this great man, whose character is already filled up in your thoughts, and wants no flattery to improve it, no false colours to disguise it: therefore, I shall set forth this great man's praises, in that plainness of speech, which he always used; and in that truth, which he constantly admired.

“He was the son of a worthy and learned clergyman, a man of good report, and wise in his generation; and was indeed a fruitful bough, even a fruitful bough by a well, whose branches run over the wall;

for he left behind him a numerous issue, which flourishes now in every branch, and goes on to improve the first advantages of a fair fortune, a liberal education, and the early example of a father's virtue. Few are the instances of private families which have spread themselves with so much success, and so little envy.

“He was placed early in Winchester School, and soon acquired an elegant taste, and distinguished himself by his learning and morals. His youth was sweet and blooming; his behaviour meek and gentle; and never started into fierce rebellions; he was an ornament of the school, and a lover of it; and always professed a grateful veneration for the happy memory of William a Wickham, and desired in his will, that his bones might be laid by that good man's venerable tomb:—that he, that was next to the founder in affection, might not be separated from him in his death. This is a boastful argument for the Wykhamists; and perhaps some of the youths will tell hereafter, with what joy they lately received this good man at their gates, with what pleasure they heard him speak tenderly to them, and with what sorrow they lamented him at his grave.

“From Winchester School he succeeded to a Fellowship in New-College, where he applied himself to University learning with uncommon industry, and brought more meekness and patience to the study of philosophy, than the generality of philosophers carry from it. He was well instructed in the rules of morality, and expressed the life and vigour of them in his own morals. He was versed in mathematics, and ever retained that close and forcible way of arguing. He read divinity, he studied it, he digested it, he practised it; and by holy austerities, and some uncommon stretches of fasting, broke his constitution, and reduced himself to a weak and languishing state of body. However, his piety was so well known in

the college, his industry so much approved, his learning so much admired, and his candid temper so much beloved, that his judicious friends, some years after, looked upon him as the fittest person to be their Warden, and invited him to take the government of the College upon him: but the event did not answer his merits, nor the endeavours of his friends; who saw him possessed of every thing necessary for a governor, except the government itself. But Providence reserved him for higher advancements; and he never resented the happy disappointment.

“From New College he was called forth early into the world; and now he began to rise and shine: he was soon advanced to a prebend in the church of Norwich, without soliciting, without asking; for although his merit was great and extraordinary, yet was it always modest and silent: he disliked an importunate application in others, and never submitted to it in himself.

“He supported the dignity of an Archdeacon, and was honoured in the face of all his brethren. This gave him an admission into the lower House of Convocation, where he distinguished himself by his great abilities, and steady adherence to the interest of the crown, and the dependance on it. And in the course of this long and warm dispute he wrote several Tracts, and defended the cause with great learning, great judgment, and great candour; and was admitted into the confidences of some of the wisest men of the age, and bore no small part in their counsels.

“He had now passed some time in the Sunderland family, where he soon attained a knowledge of the world, which was softened and refined by a delicacy of breeding, a politeness of behaviour, and a certain flowing generosity of spirit, which ran through that noble family, and easily wrought itself into the

manners of this good man; who honoured the family, and was honoured in it: and the great esteem which was paid him by the father, was continued to him in the affection of the son; who received his first rudiments of learning from this wise man, and ever after consulted with him in the most important affairs.

“After he had distinguished himself by so many personal qualities and virtues, he was promoted to the Rectory of St. James’s, where he stood high amongst Princes, and was honoured by them. For men of rank expect to be treated with greater delicacy and tenderness of manners; and this great divine had not only learning to support the argument, and courage to enforce it; but a handsome address, and a soft and gentle manner of conveying it; for his behaviour was solemn, his pronunciation easy, and his accent sweet, not unlike the *lovely song of one that hath a pleasant voice, and can play well on an instrument.**

“Whilst his health permitted, he was a constant preacher, and a true lover of his duty; and was indeed one of those sowers, who went forth sowing the good seed: for he had a great knowledge of mankind, and knew how to speak to the heart: he proposed his arguments with great clearness and strength of reason, and never usurped an authority over the reason of others. He understood indeed the laws of God, and the laws of men; and never presumed to speak evil of dignities, nor to damn such as dissented from him: but pressed upon his audience a religious observance of oaths, a dutiful obedience to the lawful sovereign, and peace and good will towards all men: and dwelt frequently on the mercies of God, and proposed the saving

* Ezekiel, ch. xxxiii. v. 32.

terms of the Gospel; and was indeed as a meek servant delivering the messages of a meek Saviour, who arose with nothing but healing in his wings.

“He went through every office of life with so much honour to himself, and so much good to others, as to convince the world that he still deserved something greater; and yet with so much contentment of mind as to shew that he did not aim at greatness. But however modest he was in himself, yet the wisdom of his friends, and the pious endeavours of such as promoted the good of the church, advanced him to the Bishopric of Norwich, where no man ever filled the character with greater dignity: for he was a *Bishop blameless, indeed, vigilant, sober, of good behaviour, not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous; one that ruled well his own house, having his children in subjection with all gravity*.* for he looked on the clergy of his diocese as so many members of his own family, and therefore cherished those children of his with a fatherly affection, and ruled his house with a gentle sway; and was so far endeared to them, that their sorrow at his parting from them could only be exceeded by this for his death.

“Upon the King’s accession to the throne, he was honoured with a near attendance on his person, and as Clerk of the Closet waited on him in the most devout seasons of prayer; and the King himself was so well pleased with his Bishop, that he always received him with great pleasure, and spoke of him in the kindest terms of favour and affection.

“When the late Bishop of Winchester, Sir Jonathan Trelawny, whose brave and vigorous opposition to

* 1 Timothy, ch. iii. v. 2, 3, and 4.

Popery in the reign of King James, whose steady adherence to the Protestant Succession in the House of Hanover, and whose greatness of soul and generous acts, will always deserve an honourable mention within these walls, was taken from us by an unexpected death; then the great and good man, who lies now dead before us, was translated to the vacant See of Winchester; not out of covetousness, not through a desire of filthy lucre; for this promotion might raise him indeed to great riches, but could not make him rich; because he had a generous contempt of money; and great incomes were no otherwise desirable to him, than as they administered a larger opportunity of doing good, and making his charity more diffusive: so that he has left it still doubtful, whether he received most from his Bishopric, or bestowed most upon it: for the weakness of his body did not deter him from generous acts: that consideration might enter indeed into meaner souls; but with him to do good was more than life; and therefore his name will be remembered hereafter with great honour, when strangers visit that beautiful Chapel, which his piety undertook, his elegance contrived, his generosity finished.

“The virtue of just and honest parents frequently casts a lustre on the children, and mingles itself in their honours. Therefore this good Bishop’s descent from a worthy clergyman, together with his natural affection for the sons of the Levites, and his known goodness in ruling the Clergy, and his equity and justice in protecting the Colleges committed to his care, induced his friends to choose him President of the Corporation of the sons of the Clergy. And how lovely a picture was it to behold this good man at the head of the sons of the clergy, presenting himself with humble address before the throne, and obtaining a royal benefaction from the

King, and exciting in him the kindest thoughts of the whole body by his own personal loyalty and goodness. These were the labours of this good man; and his death will be lamented not only by his own clergy, but likewise by every son of a clergyman; not by a few persons at his grave, but by whole colleges which he protected: two of which were more nearly related to him in affection, and are at this time sisters in their grief.

“He had an excellent turn for business, an easy method, and a great application; and if you would view the politician, you will find him deep and silent, wise without the affectation of cunning, complaisant without the baseness of flattery, reserved without moroseness of temper, close without ambiguity of speech, and great without the noise of greatness; for he always conducted his affairs with silence, and saw them go on in an orderly motion. The address of the courtier never destroyed the man of probity, and the great regard which he had for the State did not weaken his love for the Church; and I pray to God, that their interests may be ever united within themselves, as they were united in his person. He obeyed his King, he honoured him, he loved him, and was often admitted into the freer hours of converse, and always returned from court more strongly attached to the House of Hanover; because he saw in the King an heroic courage, an engaging mildness, a steadiness of temper, a calm majesty, an English face, and an English honesty.

“If you would behold this great man in the Senate, you will see him there, steady to his friends, steady to the interest of his country, and bearing testimony of his love towards it in some of the feeblest minutes of his life. In the business of the House, his apprehension was quick, his understanding clear,

his distinctions exact, his observations judicious, and his arguments weighty; for meekness gave him the advantage of a calmer thought, and a more silent disquisition after truth. And he not only obeyed the laws, but contributed his part towards framing some of the wisest now in being; though he never assumed the honour of them. These were the qualities which rendered him great in the sight of all men; and after a full measure of honour, he died in the favour of a wise ministry, and an excellent King; who perhaps at this time laments the death of this good subject, and *passeth the day in fasting, and hath laid his robe from him, and ordered no instrument of music to be brought before him.*

“Such was the character of this great man in all the public stations of life; but consummate wisdom, a large compass of knowledge, a masterly address in public affairs, and a discreet use of the greatest powers, are virtues far above our praises, and beyond our imitation. Therefore, I shall bring this great man nearer to our capacities, and shew him in private life, in that civility which he shewed to strangers, in that affection which he expressed for his friends, and in that benevolence which he had for all men.

“And here you see him, such as he always delighted to appear, kind and affable, gentle and good-natured, easy in his carriage, soft in his address, calm in his authority, and sweet in discourse; for all his words were the words of peace, and *his speech distilled as the small rain upon the tender herb.*

“He had a quick insight into men, and presently discovered their reigning passion; yet no man ever beheld the follies of others with more candour and with less pride; and wherever he observed the seeds

of virtue, he certainly encouraged the growth of them: and he not only judged well of persons, but of actions too; and therefore adhered to the present government, and was very capable of promoting the true interest of it. For his goodness was popular, and he constantly aimed at a friendly correspondence with all his neighbours; the sweetness of his temper invited them to a decent familiarity, and he had the easiest and softest way of instilling his own notions into others; and often received even such persons as differed from him, with all the terms of courtesy and kindness, and passed gently over their errors, endeavouring to instruct them with meekness and love.

“He was devout in his prayers, regular in performing the duties of religion, and it always sat easy upon him. He was tender in his nature, full of compassion, loving, merciful, and always very charitable to the poor, and had certain days every week, on which he dealt his bread to the hungry, and cheered the hearts of the widows and the fatherless.

“He was just in his payments, wise in the conduct of his family, kind and fatherly towards his servants, and never provoked by any thing but vice. And then his rebukes were conveyed in few words, and those delivered with a sort of uneasiness for the necessity of them. But although they were few, and smoother than oil, yet were they very swords; for to an understanding heart they seemed to receive an aggravation of anger from that very meekness which endeavoured to soften them.

“His meekness gave him an absolute mastery over the passions; so that the pains which were uneasy to him, never made him uneasy to others. His goodness laid him open to visits, and he received his friends in the busiest hours without the forbidding

face of business. He gave his advice with great openness; he gave his charities with great secrecy; his favours were bestowed with a handsome grace; and his very denials were meek and obliging.

“The happiness of his own temper was answered by the happy tempers of such as were dearest to him; for he was blessed in the best and tenderest of wives, in the fondest brothers, and the kindest relations; and never was any family more affectionate towards one another, or more at unity within itself.

“He was a master of polite learning, and had read the Ancients with great exactness; and without quoting, often mingled their finest notions with his own discourse, and had a particular easiness and beauty in the manner of expressing them. He spent some hours every day in the study of divinity, and no man was better versed in the controversies of it; for he had an understanding heart, and a clear head; and immediately discerned the point on which the controversy turned, and pared off all the luxuriances of writing, And as he would have reduced all controversies to a few propositions, so he was never better pleased, than when he saw the Christian cause argued and defended with a Christian meekness.

“Lastly,—He had a certain elegance and delicacy of taste, which passed into every part of his life: it polished his writings, it adorned his table, it gave strength and beauty to all its dwellings; for he had a particular passion for building, and was always happy in the contrivance, and great in the design. And whoever has seen him in his languishing state, and heard his groans and heavy breathings, will easily conclude, that the expenses which he laid out in the improvement of his palaces, the favours which he bestowed on his nearest friends, and the satisfaction of lessening some of the former burthens of the clergy, were the chiefest pleasures which he enjoyed during the short time of his Bishopric.

“Thus have I viewed this great man from different stations, and may, I believe, declare him blessed in every view. For we have beheld him wise and good, great and just, happy in the love of the clergy, happy in the favour of his Prince, happy in the tenderness of his wives, happy in the affection of his brothers, happy in his own temper, happy in his own successes, and we can only wish that he had been happier in a healthful constitution; that indeed was weak and feeble: for he languished under a long sickness, and melted away in a lingering decay; but the alteration of his body did not alter the sweetness of his temper: in its nearest approaches he talked of death with a calmness of mind, and a greatness of soul, above a Philosopher, and becoming a Christian. For he had never done any thing that was dishonest, any thing that was unhandsome, any thing that was mean: and therefore had no unkind remembrance to embitter his death; but was pious and cheerful in his last moments, and had no thoughts but what administered comfort and delight to a departing soul; and with this easiness *he fell asleep, and was gathered to his fathers.*”

The accompanying Plate, (facing page 400) representing the monument erected to the memory of Major-Gen. William Thornton, who married Mary, youngest daughter and co-heir of David Trinnell, D.D. brother of Bishop Trimnell, has been obligingly presented to the present work by his son Lieut.-General William Thornton, of Grosvenor-Gate, Park-Lane.

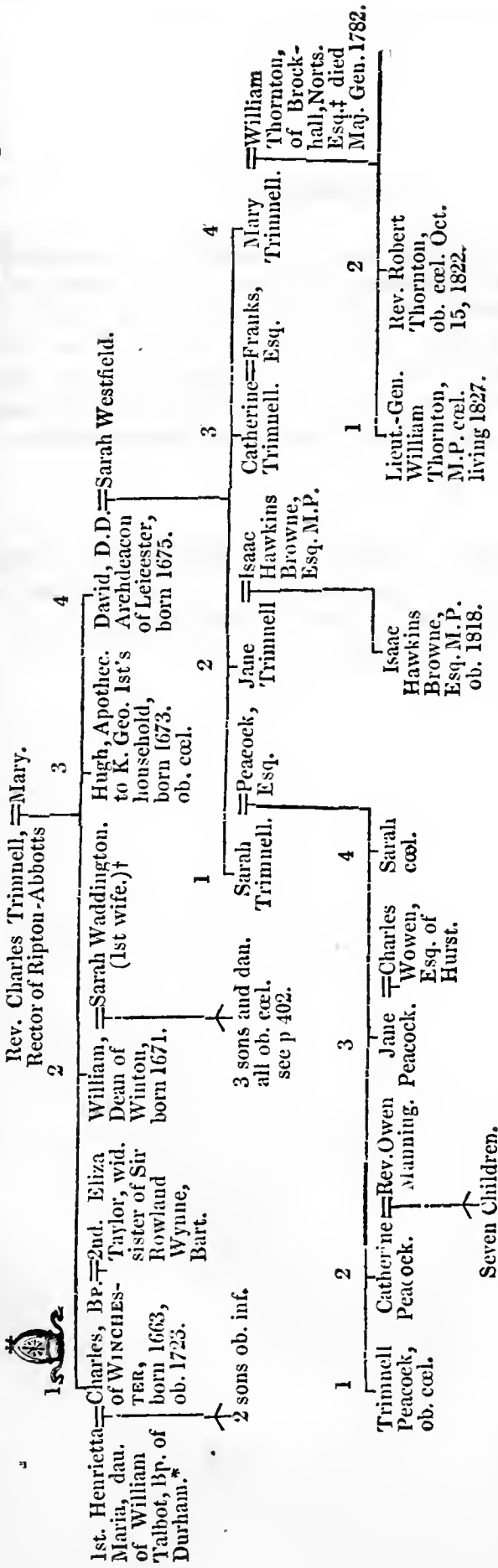
The Bishop's father, as will be seen by the communication from the Heralds' College in a preceding page, (see page 305 of this vol.) disclaimed his right to bear arms at the Huntingdon Visitation of 1684: but the arms

anciently used by the Trimnells, and quartered by the late Mr. Hawkins Browne, and impaled by the late Major-Gen. William Thornton, are *Or*, a cross *Gules*, over all a bend *azure*. See the escutcheon of pretence on the coat of Thornton at the bottom of the monument; and also a plate of the arms in Dugdale's *Hist. and Antiq. of Warwickshire*, pp. 390-458.

The following Pedigree of the TRIMNELL family, has been kindly communicated to me for this work by Mrs. Foreman, of 47, Upper Harley-Street, and Farnborough-Hill, Hants.

TRIMNELL PEDIGREE,

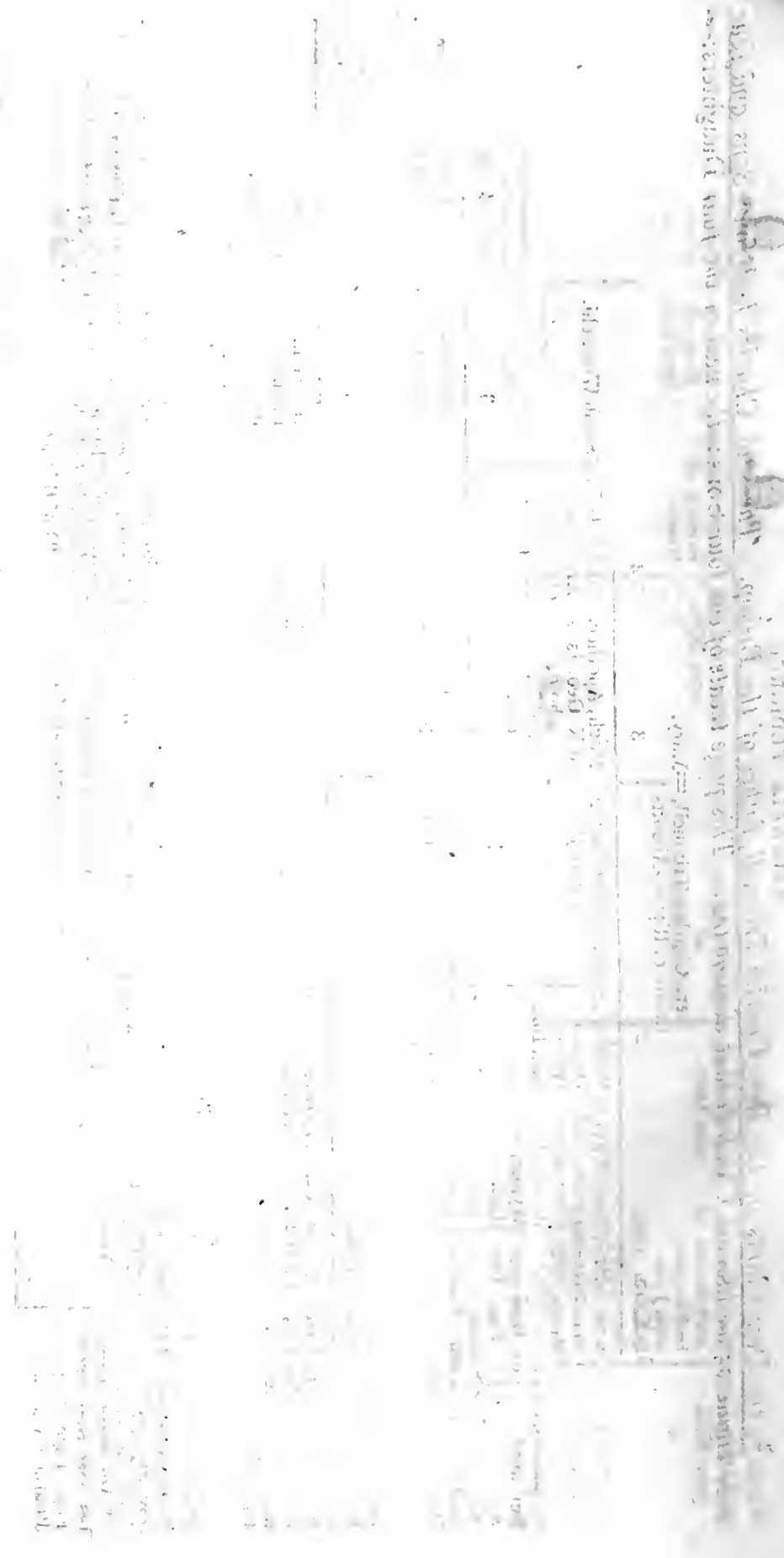
Shewing the Descendants of the Rev. Charles Trimmell, father of the Bishop. The said Charles had four Sons and four Daughters; besides six Children that died young. This page treats of the four Sons: the next of the four Daughters:—



* An heiress of Sir Thomas Trimmell, of Okeley-Hall, Worcestershire, married John Talbot, who was great-grandfather to Dr. William Talbot, Bishop of Durham, whose daughter, Henrietta-Maria, married Bishop Trimmell.—See Cassan's *Lives of the Bishops of Salisbury*, article TALBOT, part 3, p. 188-201.

† He married, 2ndly, Elizabeth, widow of Thomas Thornton, of Brockhall, Esq. daughter and heiress of William Ward, Esq. of Brayfield, Norts. She was great-grandmother of Lieut.-Gen. William Thornton. She was buried at Brockhall.—See *Mon. Inscr. in Baker's Norts.* pt. 1, p. 117.

‡ See the Plate of his Monument facing page 400 of this work.



1. The drawing shows a cross-sectional view of a mechanical assembly. The assembly consists of a main body with a central shaft and a piston-like component. The main body has a flange at the top and a base. The piston is located in the center of the main body and is connected to the shaft. The drawing is oriented vertically on the page.

2. The drawing shows a perspective view of the same mechanical assembly. The main body is shown from an angle, highlighting its cylindrical shape and the flange at the top. The piston and shaft are also visible in this view.

3. The drawing shows a detailed view of the piston and shaft assembly. The piston has a rounded top and a central hole. The shaft is a long, thin rod that passes through the piston. The drawing is oriented vertically on the page.

4. The drawing shows a detailed view of the main body of the assembly. The main body is a thick, cylindrical component with a flange at the top. The drawing is oriented vertically on the page.

5. The drawing shows a detailed view of the flange at the top of the main body. The flange has a circular shape with a central hole and a flange-like structure. The drawing is oriented vertically on the page.

6. The drawing shows a detailed view of the base of the main body. The base is a circular component with a central hole and a flange-like structure. The drawing is oriented vertically on the page.

7. The drawing shows a detailed view of the shaft. The shaft is a long, thin rod with a central hole. The drawing is oriented vertically on the page.

Of the four Daughters of the Rev. Charles Trimmell, and their issue.



1

Mary Trimmell, Rev. J. Sturges, Anne Trimmell, Alured Clarke, Catherine Trimmell, Thomas
born 1659. Archdeacon of Huntingdon, born 1667. of Godmanchester. born 1679. BISHOP of DERRY. Bishop of ELY.*

2

Rev. John Sturges, born 1685. Margaret, sister of A. B. of Ch. Coll. Cam. 1705. Chaplain to his Bishop uncle, Bp. Trimmell. Preb. of Winton 1721, &c. Judith, youngest dau. of R. Bourne, Esq. of Acton-Hall, Co. Worc. 1783. Chancellor dioc. Winton, &c. Ob. 1807.

1

Alured Clarke, D. D. Dean of Exeter. ob. cœl. Charles Clarke, Baron of the Mullins, Excheq. (2nd. wife.)†

3

Eliza Trimmell, born 1679.



Robert Downes, Bishop of RAPHOE.

4

Henry Downes, Bishop of DERRY.

Charles Greene, Barrister. Matilda Gore, of Ting Park, Norts. Anne Greene, her Cousin, (his first wife,) Charles Clarke, other issue.

The Right Hon. W. Ann Bowles, Sturges Bourne, M.P. dau. of O. Bowles, Esq. of N. Aston, Co. Oxford

late Sec. of State. Took the name of Bourne on the death of his maternal uncle, Fras. Page, Esq. late Bourne : vid. sup. § Anne.

John Clarke, Alured Hunter Clarke, G.C.B. Gen. Sir Alured Clarke, Miss Hunter Maria Clarke. Henrietta Thomas Griffith, Esq. of Rhual, County Flint. Rev. Andrew Downes, Vicar of Witham, Essex. Rev. Eliza Wilson, dau. of the Dean of Carlisle, ob. Rev. Charles Greene, of Hemingford. Rev. Ann Nailour of Offord and Marlingford. Rev. T. Grace Chandler, of Witley, sister of Mrs. Foreman, of Farnborough-Hill.

* Bishop Green's eldest son was Thomas, Dean of Sarum, but as he ob. cœl. he is not inserted.

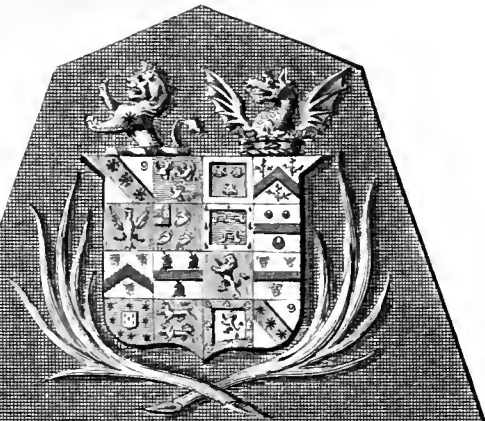
† Her mother was daughter of Robert Pitt, Esq. of Blandford ; ancestor of Lords Rivers and Chatham. His first wife was his first cousin, Anne, daughter of Bishop Greene, by whom he had issue, the late General Thomas Clarke.

‡ Mr. Sturges Bourne has two sisters, Isabella Margaret married to the Rev. Joseph Martin, of Ham-Court, Co. Worcester, and Frances.



Major General WILLIAM THORNTON
 THORNTON of Beaufort County in 1772
 the marriage of WILLIAM THORNTON and
 THORNTON in the child of ROBERT THORNTON
 descended in the line of the Thorton family
 (as recorded in the County of Beaufort
 and the City of Beaufort)
 WILLIAM THORNTON of Beaufort and
 DAVID THORNTON of Beaufort
 of Lincoln and York of GREAT BRITAIN
 and the 22nd of September 1781
 They were buried in the Church of St. James
 in the City of Beaufort
 Lieutenant General WILLIAM THORNTON
 in the present Parliament for the County of Beaufort
 and the County of Beaufort (as recorded in the County of Beaufort
 and the County of Beaufort) in the year 1781
 to be seated in the County of Beaufort
 in the County of Beaufort in the year 1781
 in the County of Beaufort

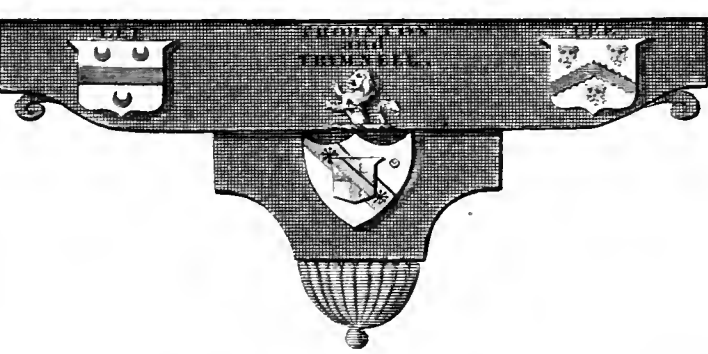
*Witnessed in the presence of the Court of Beaufort
 County of Beaufort*



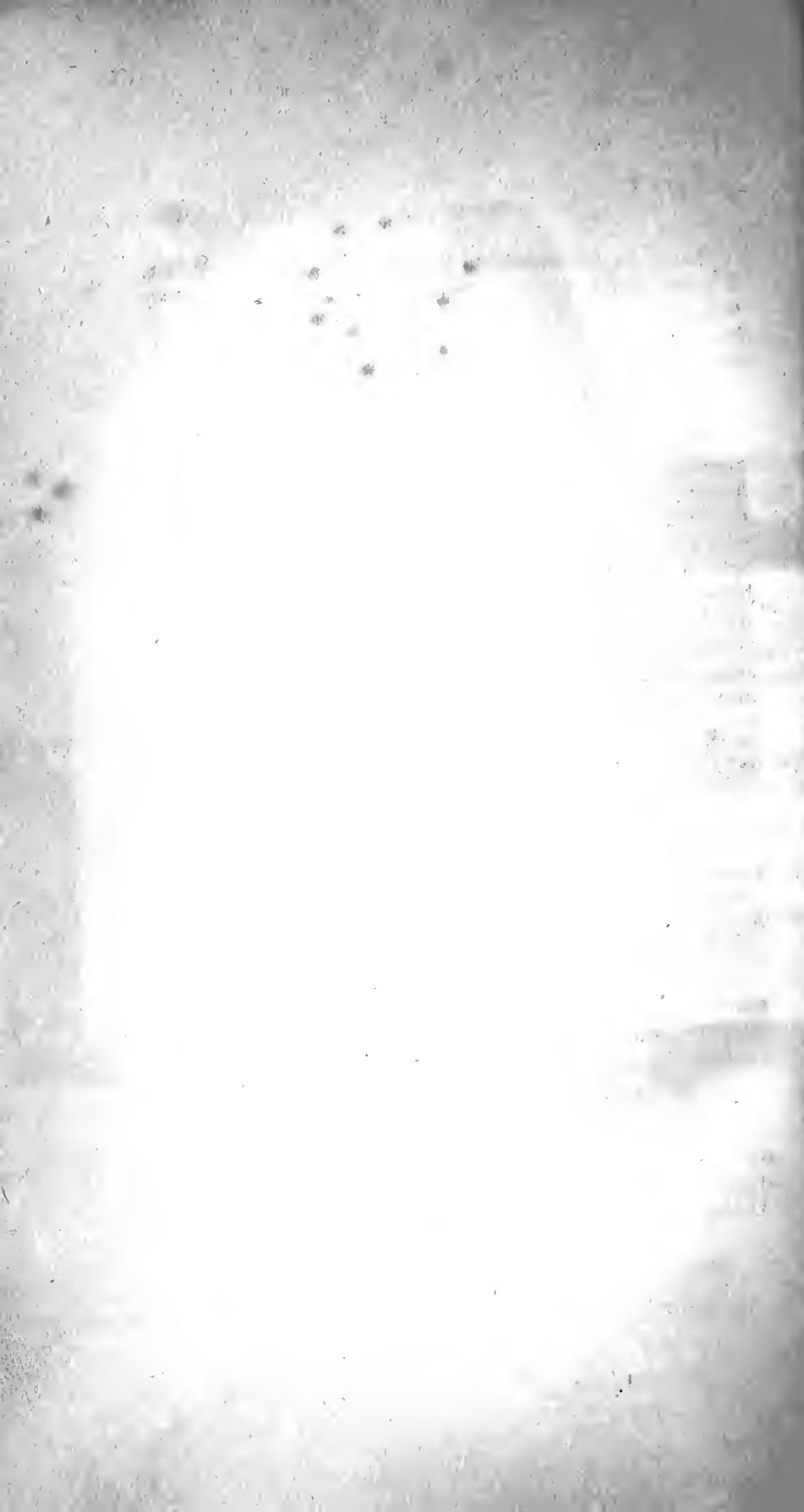
Major General WILLIAM THORNTON, second son of THOMAS THORNTON of Brockhall Esquire by FRANCES his wife, only surviving daughter and Heir of WILLIAM LEE of Cold Ashby Esquire, by FRANCES his wife daughter of ROBERT APREECE of Washingley Esquire, Descended in a direct Line from the Antient Kings of Britain and of Wales (as recorded in the College of Arms LONDON)

Died the 18th of March 1782.
 MARY his Wife Youngest daughter and Coheir of the Reverend DAVID TRIMNELL Doctor of Divinity Archdeacon of Leicester and Precentor of Lincoln and Niece of CHARLES TRIMNELL Lord Bishop of Winchester
 Died the 22nd of September 1781.

They were Buried in the Church of Lambeth in the County of Surrey
 Leaving only two Children:
 Lieutenant General WILLIAM THORNTON one of the Representatives in the present Parliament for the Borough of New Woodstock, and the Reverend ROBERT THORNTON, Clerk Master of Arts Vicar of Cold Ashby and of Weedon Beck in this County: Who have caused this Memorial to be erected in grateful Remembrance of their honoured Parents in the year of our Lord and Saviour Jesus Christ 1814.



*Monument in the Church of Brockhall,
 County of Northampton.*



Anecdote, communicated by Mr. Foreman.—“When Charles Trimnell, the Bishop’s father, was a young man at New College, Oxford, he was one day lolling leisurely out of his window, and observed a party of strangers in the quadrangle, seemingly at a loss what to do. He very good humouredly resolved to go down, and give them information: and accosted them accordingly. They said they had expected a friend to guide them, but he had failed; Mr. Trimnell offered his services, and shewed the Chapel, &c. and proffered his attendance to other Colleges, if they wished, which they accepted. The gentleman (a Mr. Bonfoy) was so much pleased with Mr. Trimnell, that he begged him to accompany the party to the inn, where they took refreshment, and the friendship was continued from this circumstance: for Mr. Bonfoy, some time after, wrote to Mr. Trimnell to say, he understood he was intended for the church, and he did not know if he had higher expectations of patronage, but if he would accept the living of Ripton Abbots, he should be happy to present it to him, as it was then vacant, and in his (Mr. Bonfoy’s) gift. Mr. Trimnell accepted it, and lived there as Rector forty years.—Thirteen children were born there.

One of the sons was christened *Bonfoy*; and the descendants of that Mr. Bonfoy have kept up a communication with the family until now.

This story Mrs. Peacock used to tell to her grand-children. She was a *Trimnell* [Sarah], grand-daughter of that very Charles.”

Anecdote, communicated by Lieut.-Gen. Wm. Thornton.—“Dr. David Trimnell, who died, and was buried at Lincoln, was universally looked upon in that city as so very good a man, that the gaoler, a very dissolute character, who died a few days after him, desired on his death-bed to be buried as near Dr. David Trimnell as possible; for, as that excellent

man was sure of going to heaven, his only chance of getting there was by scrambling in with him."

Monumental Inscriptions to the memory of the Children of Dean Trimnell, who lie buried in Winchester Cathedral:—

H. S. E.
 Carolus Trimnell
 Reverendi admodum Præsulis
 Juxta depositi Nepos
 Gulielmi Trimnell, S.T.P.
 Hujus Ecclesiæ Decani Filius.
 Obiit Londini
 Oct. 22, A.D. 1726. Ætat 21.

H. S. E.
 Gulielmus Trimnell
 G. Trimnell hujus Ecclesiæ nuper Decani filius
 Et. coll. B. M. Wn. prope Winton alumnus
 Obiit 9 Aug. A.D. 1729.
 Ætat 17.

Here lieth the body of
 Mary Trimnell,
 Daughter of the Rev. Dr. William Trimnell,
 Late Dean of this Cathedral;
 After having long survived the rest
 of her Family.
 She died December the 5th, 1775,
 In the 68th year of her age;
 And was here deposited,
 By her own desire,
 Near the remains
 of her Father and Brothers.

Also,
 Near this place lie the remains
 of the Rev. Edward Trimnell,
 Fellow of St. John's College, Cambridge,
 Brother to the above Mary Trimnell,
 who died March the 15th, 1736,
 Aged 24 years.

Some notices of Bishop Trimnell (embodied in his life at pp. 204-214 of this work) are to be found in Blomefield's *History of Norfolk*, vol. 3, p. 592, 8vo. edition, London, 1806, in eleven volumes; and also of Bishop Greene, at p. 593, of the same work. It is Blomefield (not Dugdale) who says that the Rev. Charles Trimnell, father of the Bishop, was the 4th son of Edmund Trimnell, of Bremhill, Wilts. See the note there, and the Visitations, in the Heralds' College, for Wilts, Hants, Warwick, and Worcester.

Page 223. BISHOP HOADLY.

I deemed it proper to re-print Bishop Hoadly's life, written by his son, entire, from the *Biographia Britannica*, without any observations of my own, reserving what I had to say of this anti-prelatical Prelate for a separate article.

Bishop Hoadly, the great champion of what is called the low Church, or rather *no* Church at all, gave up all pretensions to Divine jurisdiction, the power of the Keys, the necessity of Ministerial succession, the authority of the Convocation, together with the certainty of the XXXIX Articles, and every other tenet which the Bishops of the last century had considered as essential to the idea of a Church. It is plain that the then administration, through a strange and unpardonable ignorance, favoured this unscriptural and levelling system, which disarmed the Church and made it a mere tool of State; or the advocate of such doctrines, and the betrayer of the scriptural claims of the prelatical and priestly orders, would not have been rewarded with such a succession of preferments. His weakness and time-serving compliance enabled the Ministry to dissolve the Convocation, which has never been allowed to proceed to business since Hoadly's time.

From an attentive perusal of Bishop Hoadly's

writings it is evident, that he was either lamentably ignorant of the doctrines of the church of which he was a Bishop, or that he grossly perverted them.—It is absolutely wonderful how so great a *Dissenter* could have retained, I will not say the episcopal, but even the priestly character. He met, however, in the learned WILLIAM LAW an able expositor of the anti-hierarchical notions he was weak enough to broach.—LAW's *Letters*, which may be found in 'the Scholar Armed,' should be read by every friend to the church: and indeed by every one who wishes to understand the nature of the claims of the church, as the authorized guardian and expounder of Scripture.

To Roman-Catholicism I am as hostile as any one; but it is impossible not to coincide in the admirable remarks made by Milner on the monument of the schismatical Hoadly, which appears in Winchester Cathedral.

“Nor can the eye in this situation be restrained from fixing on that inimitable medallion of Bishop Hoadly against the pillar on the left-hand over his tomb and epitaph. The hard stone here assumes the soft foldings of the Prelate's silken ornaments; and the cold marble is animated with his living speaking features. But what an ingenious association of emblems do we find crowded in the margin! The democratic pike and cap is in saltire with the Pastoral crozier; Magna Charta is blended with the New Scriptures, as equally the subject of the Bishop's meditations. One remark more will strike us before we lose sight of this monument. ☞ The column against which it is placed has been cut away to a considerable depth, in order to make place for it, evidently to the weakening of the whole fabric. ☞ Thus it may be said with truth of Bishop Hoadly, *that both living and dead he undermined the Church of which he was a Prelate!*”

Anecdotes, &c.—In private life Hoadly's character was exemplary and praiseworthy.—It is with his low-Church principles as a Divine that I find fault, as being productive of those lax and dangerous notions on church communion, which have, alas, long been gaining ground, rapidly enough, without assistance from those WITHIN, whose imperious duty it is to defend, not to betray the garrison.

Richards, the Historian of Lynn, (vol. 2, p. 1027, note,) records a pleasing anecdote of the Bishop: '*O si sic omnia!*'—"There was a Dr. Thackeray who kept a school at Harrow, and had but one living, and several children, whom the Bishop had never seen, but having heard many favourable accounts of him, resolved to serve him in some way or other if he could, but said nothing to any body. When the happy opportunity was arrived, he sent for him one day, and when Dr. Thackeray came into the room, the Bishop gave him a parchment, and told him, he had long heard of his good character, and had been afraid he should never be able to give him any serviceable proof of the good opinion he had conceived of him: that what he had put into his hands was the appointment to the Archdeaconry of Surry, which he hoped would be acceptable to him, as he might perform the duty of it yearly, at the time of his leisure in the Easter holidays. Dr. Thackeray was so surprized and overcome with this extraordinary manner of doing him a favour, that he was very near fainting as he was giving him institution."

The rival divines, Bishops Hoadly and Sherlock, were both exact contemporaries at Catherine Hall, Cambridge, and it should seem the seeds of rivalry were there sown. One day as they came away from lecture in Cicero *de Officiis*, Hoadly said, "Well, Sherlock, you figured away finely to-day, by help of Cockman's translation." "No, really," says Sherlock, "I did not, for I tried all I could,

to get one, and could hear only of one copy, and that *you had secured.*"—*Literary Anecdotes, 18th Cent.* vol. 3, p. 240.

When Mr. Jones, of Welwyn, mentioned to Hoadly, that Lord Lyttelton had referred him for the solution of some scruples respecting Conformity, to Secker, Bishop of Oxford, Hoadly replied, "I somewhat wonder at this proposal; My Lord of Oxford's lips are glued." In return, Archbishop Secker, one day at his table, when the Monthly Reviewers were said, by one of the company, to be Christians, replied, "if they were, it was *secundum usum Winton.*"—*Literary Anecdotes, v. 3, p. 748, from Duncombe's life and errors.*

Bishop Hoadly, with all his ardour for civil and religious liberty, was a great persecutor of his episcopal brother Atterbury. He was no speaker in the house, but he took another course. "He had all along," says Bishop Newton, in his life of himself,* "pursued Atterbury with unrelenting animosity; had first attacked his sermon, at the funeral of Mr. Benet; then his sermon upon charity; afterwards set forth an answer in English, to his Latin sermon before the clergy; and still continued the pursuit, and stuck in his skirts to the last, by writing in a weekly journal a refutation of his speech, and a vindication of the judgment passed upon him: so that a gentleman of wit and learning, alluding to Bishop Hoadly's *lameness*, applied that saying in Horace:—

Raro antecedentem scelestum
Deseruit pede pœna claudo.

On Dr. Friend's wishing to resign the living of

* See Lives of Pocock, Pearce, Newton, and Skelton, 8vo. London, 1816, vol. 2, p. 36.

Witney to his son, afterwards Dean of Canterbury, which he could not do without the consent of Bishop Hoadly, he applied to him through Lady Sundon, better known as Mrs. Clayton, the bed-chamber woman, and intimate of Queen Caroline, and received this laconic reply:—"If Dr. Friend can ask it, I can grant it." Several of Bishop's Hoadly's letters to Mrs. Clayton, who for a long time was sole arbitress of Church preferment, are preserved in his works. In one of them, which we give as a specimen of his epistolary style, he says, "I do not follow great precedents, and write on the outside or in the front—'To the much esteemed'—'To the much respected'—'To the highly honoured Mrs. Clayton;' but it is written within in lasting characters. Your own virtues have written it; Your other accomplishments are great and uncommon; but it is your sincerity and goodness which make the deepest impression, which manage the others, and give them their agreeableness." On the business of the living of Witney, he says,—“I had no design in my neglect, of avoiding to give all the assurances that you yourself had desired about Mr. Friend. If you and I continue on this dirty planet, you yourself shall be satisfied of the truth of what I have said to you, and I say this, the rather because if you are not satisfied in what I do, I am very sure I shall not be so myself, and you have done more in two or three words, when you tell me you shall esteem it as done to yourself, to move and engage me, (if I had not been already engaged to it) than all the oratory of all others could have done. And, if that case should happen, which you once put, but which my heart will not suffer me to repeat, friendship and honour shall most certainly act a part which, if your spirit could then look out and see it, would say “this is exactly as it would have been, had I been still there.”—*Literary Anecdotes*, v. 5, p. 87.

Dean Swift takes frequent occasion to mention Bishop Hoadly, and, in general, speaks of him slightly. In the journal to Stella, September 13, 1710, he writes,—“I called at Bull’s on Ludgate-Hill; he forced me to his house at Hampstead to dinner, among a great deal of ill company: among the rest, Mr. Hoadly the whig-clergyman, so famous for acting the contrary part to Sacheverell.” In a letter from Mr. Ford, December 23, 1732, he says, “there is no danger of repealing the Test. The Court has taken the usual method of gaining the fanatic leaders much against the grain of the body. It is said the Bishop of Sarum is the chief encourager of them; that the Queen spoke to him, and that he answered, ‘he can be besmeared, although they would not suffer him to go the dirty road to Durham.’ That was the excuse they made him upon the last vacancy of that See.”—*Liter. Anecdotes*, vol. 3, p. 140.

Bishop Horne relates the following anecdote of Hoadly:—“There was a very scarce book, supposed to be written with force, against miracles. Middleton had long searched for it in vain. Hoadly was in possession of a copy, and furnished him with it. ‘You are a wicked man, (said he,) and will make a bad use of it. Perhaps, I ought not to give it you. But—there—take it, and do your worst.’ This anecdote is in the Bodleian library, as I have been informed by a friend.”*

The MSS. of Mr. Jones of Welwyn have furnished us with the following particulars of the Bishop:—

“His father, who was a sensible, religious, and worthy man, and instructed him and his brother

* Jones’s Life of Bishop Horne. Common-place-book in the Appendix, p. 342.

John in school learning, his parts, and the parts also of his brother, though not equal to his, said occasionally, being in company with some of his friends,—‘My son, John, will probably one day be a Bishop, and Benjamin an Archbishop.—What he said, though no Prophet, proved in general true; only with this difference, that his elder brother was made a Bishop, and his younger an Archbishop.’—Mr. Jones, of Welwyn MSS. in 1761, in *Literary Anecdotes*, v. 3, p. 747.

“In a conversation which I had the honour of having with the Bishop of Winchester many years ago, in London, he told me that he thought our liturgical forms ought to be revised and amended only for our own sakes, though there were no Dissenters in the land. He added, that the strict measures taken at the last review were not approved by the famous Dr. Whichcott, but were thought by him to be much too severe, and the effects only of a strong party prejudice. ‘I plainly see, said the Doctor, what they would be at, but I shall disappoint them. I can myself with a good conscience conform, though others cannot, whom I greatly pity, heartily wishing them more liberty, as really due to them by the laws of nature and those of the Gospel. I, speaking for myself only, consider these things upon a much larger bottom. I see that I can still promote the Christian Religion in general, though cramped in some points, which I judge not to be very essential to it. This is the rule by which I conduct myself in such matters. At another interview with the Bishop, when I had some scruples relating to certain particulars enjoined by law, he told me that, for his own part, he had constantly, while a Parish Minister, observed the rules prescribed; and, amongst other injunctions, that he had never omitted the Athanasian Creed, when ordered to be read in the Church:—but, you,’ said he, with an agreeable smile

on his countenance, 'are, I see, much of the same mind with my late excellent friend Dr. Clarke, who, though having scruples to some things, would yet continue in his Ministry to the established Church: but was not willing to enter into new engagements, by repealing the subscriptions, &c. I leave you to God and your own judgment and conscience; for I never go farther.'*

The style of this Prelate's writings has had the honour of being immortalized in Pope's *Dunciad*:†

"Ye critics! in whose hands, as equal scales
I weigh what author's heaviness prevails,
Which most conduce to sooth the soul in slumbers,
My Hoadly's periods, or my Blackmore's numbers."

and again, by the same Poet, in the satire of Dr. Donne versified:‡

"But, Sir, of writers?—Swift for closer style,
But Hoadly for a period of a mile."

Of his tenets, Mr. Chalmers§ has, with much truth, observed:—"In his tenets he was far from adhering to the doctrines of the Church; so far, indeed, that it is a little to be wondered on what principles he continued to possess conformity; and *his* attempt to gain over the Dissenters, *who was himself the greatest Dissenter that ever was preferred in the Church*, is one of those inconsistencies which his admirers have never explained. But as he took great latitude himself, so he was ready also to allow it to others. His doctrine that sincerity is sufficient

* See Nichols's *Literary Anecdotes*, v. 3, p. 748, and *Gentleman's Magazine*, 1783, pt. 2, 1029.

† *Dunciad*, book 2, p. 1, 367. ‡ *Ib.* line 72.

§ *New Biographical Dictionary*, v. 17, p. 516.

for acceptance, whatever be the nature of opinions, is favourable to such indulgence, but far from defensible on the genuine principles of Christianity. ☞ He was of course in high favour with all who wished to mould religion according to their own imaginations."

The Rev. Philip Skelton shews up Hoadly in the following *badinage*;—"It is very unjust," he says, to suspect that a Right Rev. Prelate, who is more pious, judicious, orthodox, and learned, than any that ever was, or ever will be, who has sworn and subscribed to all our articles, and has so tender a conscience, should be capable of writing so bad a book. It is a scandalous age that ascribes such a work of darkness to such an apostolic messenger of light!" He then answers all the arguments produced by Hoadly in his *Plain account of the nature and end of the Lord's Supper*, in such a manner as to bring to the mind a conviction of the indefensibility of Hoadly's schismatical opinions.—See re-print of *Skelton's life*, 1816, v. 2, p. 317.

The following letter from the Duke of Devonshire, to the Bishop, on the subject of some preferment the latter had promised, but which he omitted to give to Archdeacon, afterwards Bishop Lowth, is too interesting not to be subjoined:*

"Dublin, January 24, 1756.

"My Lord,

"I am extremely concerned that the first opportunity I should have of corresponding with the Bishop of Winchester, should be on so disagreeable

* The letter was rescued from a heap of family papers, and printed in the Gentleman's Magazine, for 1816, pt. 2, p. 291.—Lowth had been tutor to Lord Hartington; and became, successively, Bishop of St. David's, Oxford, and London.

subject; and nothing but your lordship's letter could have forced me to trouble you, or enter into the discussion of a question which has given me a great deal of uneasiness, as well as surprize. As you have laid me under a necessity of giving my opinion, when I should have chosen to have been silent, you will, I hope, excuse me, if I give it you freely. I am, indeed, at a loss for words to explain my meaning more clearly than I did in my letter to Dr. Lowth, of which he told me he had sent you an extract. It always was my intention to get a small matter out of Dr. Leslie's preferments for a son of Dr. Edmund Anderson; and therefore as a means of providing more amply for Dr. Lowth, I proposed to him the making application to your Lordship; and though the material service was to be done to Dr. Lowth, yet I should always have esteemed it a civility done to me, and as such, have thought myself much obliged to you; and I own, when the answer came back, couched in the words you mention, with strong professions of your regard for me, I was much pleased with it. I have lived long enough in the world not to pay too great a regard, or lay too much stress on professions in general: but the veneration I had been bred up with for Bishop Hoadly's character, would not allow me to suspect that his professions could mean nothing, or that he could have recourse to nice distinctions to explain away the sense and meaning from his own words, which the common acceptation of them certainly conveyed; and therefore, when Dr. Lowth had got possession of Dr. Leslie's preferment, I immediately acquainted Mr. Anderson with the promise I had from your Lordship, and told him the living was at his service, which he very willingly accepted. If that step had not been taken, I should, upon the first difficulty raised by your lordship, have desired Dr. Lowth to put an end to it; and as

I find my letter to him has not convinced you, I must desire your Lordship to dispose of the living to whomsoever you shall think proper; and shall endeavour to serve my friend some other way. I am sorry to find myself under the necessity of letting him know exactly the state of the case; but it is very material to me, my Lord, that no man should be able to say that I have broken my word with him. I must now look upon this affair as entirely over; and therefore, the only favour I have to beg is, that this may be the conclusion of a correspondence which must be as disagreeable to you as it is to, my Lord, your Lordship's most obedient humble servant,

“DEVONSHIRE.”

The following are two original letters of the Bishop, with which I have been favoured by a friend:—

“Farnham Castle, Surry, July 15, 1740.

“Dear Sir,

“I am solicited by a particular friend to whom I have many obligations, to ask your vote and interest at the next election for parliament men for your town of Chippenham. You know how early persons begin every where, and will not wonder at this application. I am very backward to meddle with such things, in which every one ought to follow his own judgment: and I am sure I have no title or pretension to ask a favour of you. The person I am concerned for, does not chuse yet to solicit under his own name; but desires to be recommended as Mr. William Stallard's friend. And if you will think fit to espouse his interest at present, as the friend of that gentleman (whom indeed I know not, but suppose you do) you will not, I dare

say, be ashamed of it, when *he* appears more plainly;
and you will much oblige,

“ Sir, your true friend, &c.

“ B. WINCHESTER.”

“ Let me have a line how you stand disposed, and how the interest of your Borough seems to move, and on whom most to depend. Excuse this freedom.

“ To Mr. Pickering, Attorney-at-Law,
Chippenham, Wilts.

“ Free.—B. Winchester.”

“ December 6, 1740.

“ Dear Sir,

“ I am very sorry you meet with any discouragement in what you propose. I never heard a word of it but from yourself: nor have seen Mr. Frederick, whom I knew not to be a candidate till your last. In my first letter to you upon the subject, I had not a thought of pressing upon you any thing disagreeable to you, much less any thing contrary to your interest.

“ I wrote in such a manner as became one who had no right to ask any such thing of you, and, I think, expressed my opinion that you ought, and my desire that you would, judge for yourself. And at this time I assure you that I shall never blame you for acting as you yourself shall think fit, if you find yourself ill-treated, or unkindly dealt with, by any of those whose friendship I hoped to get you, by what I did.

“ When I see any of those concerned, or hear from them, I know what to say to them. But as yet not a word either from Lord H. or Mr. Frederick. I say again that you yourself are the proper judge how to conduct yourself.

“ I am, dear Sir,

“ Your true friend and servant,

“ B. WINCHESTER.”

“ To Mr. Pickering, Attorney-at-Law, at Chippenham.

“ Free.—B. Winchester.”

Portraits.—There is a good portrait of Bishop Hoadly in the Stationers' Hall, the gift of one Wilkins, a whiggish printer. On a tablet underneath it, is a foolish inscription, for which I refer to the *Literary Anecdotes of the 18th Cent. article WILKINS*, as I cannot transcribe any thing so Whiggish. The painting is a half-length of the Bishop seated, habited in his robes, as Prelate of the Order of the Garter. He appears to have been more than sixty when the painting was done. His features are shaded by a moderate sized powdered wig.—There is another drawn by N. Hone, after a wax model by Gosset, in 1756, and engraved by Basire, in 1772-3.—There is also a print of him prefixed to the folio edition of his works, inscribed Benjamin Hoadly, D.D. Bishop of Winchester, aged LXXX.—A fine portrait of the Bishop may also be seen in the large room at the episcopal Palace, Salisbury.—For an account of John Hoadly, Archbishop of Armagh, the Bishop's brother, see Stuart's *History of Armagh*, p. 433.

Bishop Hoadly had two sons: Benjamin and Thomas. The former proceeded M.D. 1728; and in 1740 was appointed Physician to Chelsea College. He published Lectures on the Organs of Respiration, in 4to.; and wrote a Play, called "*The Suspicious Husband.*" The latter, Thomas, was L.L.B. Prebendary of Winchester, and Rector of Alford in that diocese, with St. Mary's, Southampton.—See Master's *History of Christ's College, Cambridge*, v. 1, p. 27.

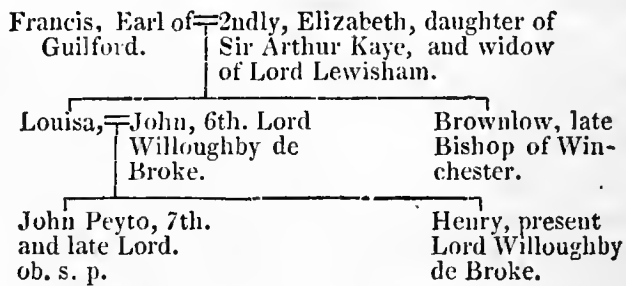
The family of Bishop Hoadly is, it is presumed, extinct. *Would that his principles were also!*

Page 277, Hon. BROWNLOW NORTH.

Bishop North never engaged actively in political life, but confined his public exertions to the ordinary duties of his diocese, which he discharged with exemplary zeal. His private life contained every

thing that could be pourtrayed in the character of an amiable and respectable man.

The present and 5th Earl of Guilford is nephew, by the half-blood, of the Bishop, being youngest son of the Prime Minister, Lord North, afterwards second Earl, and brother of George Augustus, third, and Francis, fourth Earl. The following is the issue of Francis, first Earl, by his second wife.



Page 282. Bishop TOMLINE.

His lordship was thirty-three years and a half Bishop of Lincoln.—In the 6th line from the bottom it is misprinted thirty-two.

END.

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* Following some respectable authorities, I have stated in the list here referred to, (at page 302) that Bishop Blois was interred in Winton Cathedral; but it is possible he was buried at Ivinghoe, county Bucks. Gale asserts that there is a statue in the church there, which the inhabitants affirm from tradition to be his. As the Bishop is said to have had a Palace at Ivinghoe, he might have died there.

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* A Portrait of this Bishop is in the possession of Mr. Sturges Bourne.

Corrigenda to Vol. I.

- Vol. I. p. 13, for *κοιμητηριον*,—read *κοιμητηριου*.
P. 16, l. 3, for K. Inegylsus,—read Kinegylsus.
P. 36, for *De functi*,—read *Defuncti*.
Ib. for *Τοκλυνε*,—read *Τοκλυθε*.
P. 38, l. 21, for Honoratissima,—read Honoratissima.
P. 78, l. 5, for Gaufridus II.—read III.
P. 83, l. 6 from bottom, for Perin,—read Perrin.
P. 84, l. 12 from bottom, for Good,—read Goad.
P. 87, l. 2 from bottom of note, for 1612,—read 1712.
P. 88, l. 6 from bottom, for Downman,—read Downam ; and add—he died 1526.
P. 94, last line, for—his death is said to happen,—read, is said to have happened.
P. 111, in the Latin Inscription, for Pontificis,—read Pontifices.

Corrigenda to Vol. II.

- P. 30, l. 15, supply the vacuum with NORTH.
P. 31, last line but one, for Charton,—read Churton.
P. 52, l. 2, for benificent,—read beneficent.
Ead. pag. l. 2 from bottom note, for ante-pennel,—read ante-penult.
P. 77, l. 3 of second paragraph, for Montagu de Boughton,—read Montagu de Montagn.
P. 80, Latin Inscription, 9th line after excitare,—place a full stop.
P. 86, l. 4 from bottom, for uninitiorated,—read uninitiated.
P. 102, l. 3 from bottom note, for Pravate,—read Private.
P. 170, l. 7, for baron's,—read barons.
P. 184, l. 3 from bottom, for cæmeterio,—read cœmeterio.
P. 195, l. 2 from bottom note, after—" of this work,"—insert—is taken.
P. 196, l. 9, for baronetry,—read baronetcy.
P. 212, l. 5 from bottom, for Christ-Church Coliege, Cambridge,—read Christ's-College, Cambridge.
P. 218, l. 5, for Corsingby,—read Coningsby.
P. 225, l. 2, Erase the full-stop after Hoadly, and insert—who.
Ead. pag. l. 10 from bottom (text), for sixth,—read second.
P. 228, l. 5, the sentence beginning—"He was born at Westerham," should have formed a fresh paragraph ; and should have begun—Benjamin Hoadly, Bishop of Winchester, was born at Westerham.
P. 287, l. 4, for effect to govern themselves,—read, affect to govern themselves.
P. 296, 2nd Bishop from bottom, for William Wykeham,—read William Wickham.
P. 302, 6th Bishop from bottom,—read the same.
P. 331, l. 6 from bottom (text), for Parliamet,—read Parliament.
P. 373, l. 14 from bottom, for grand-father of the Right Hon. W. Sturges Bourne,—read great grand-father.

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