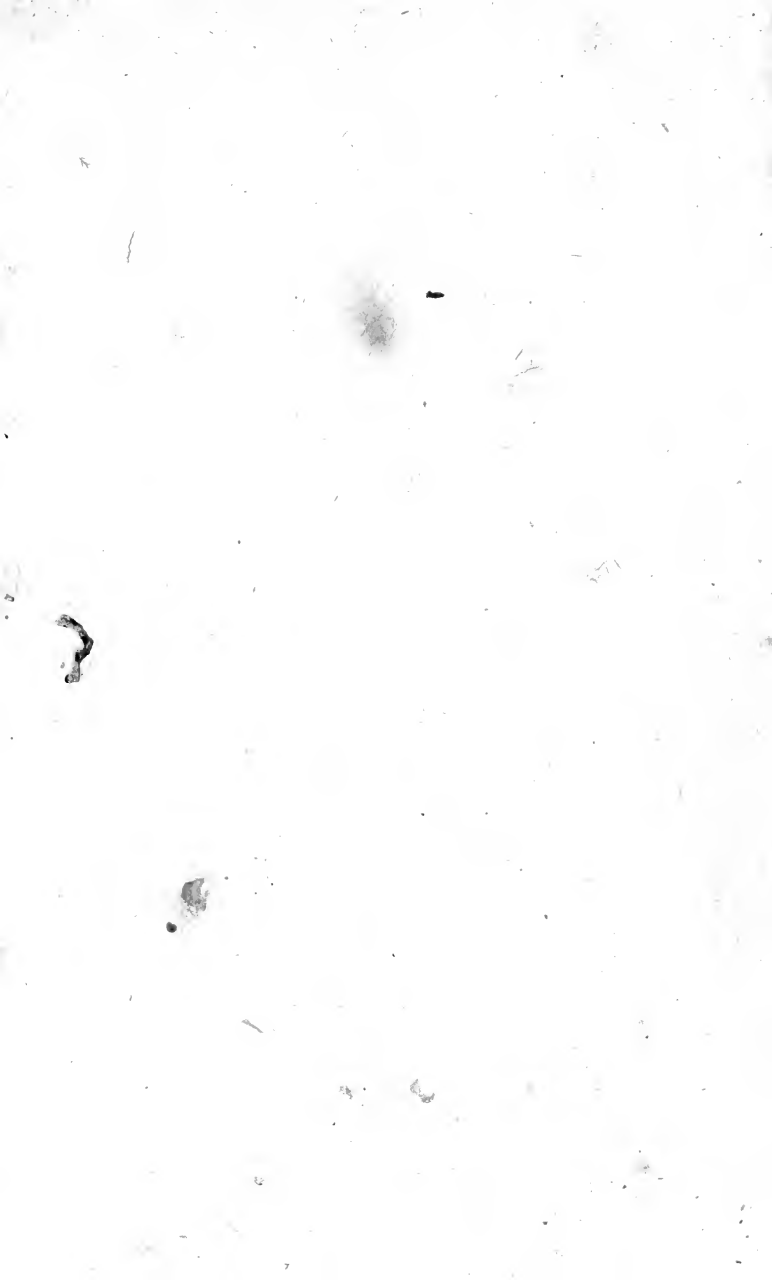




W-1569



Library
of the
University of Toronto





A
SPECIMEN

Of some

ERRORS and DEFECTS

IN THE

History of the Reformation

OF THE

Church of ENGLAND;

Wrote by

GILBERT BURNET, D.D.

now Lord Bishop of Sarum.

By ANTHONY HARMER.

L O N D O N,

Printed for Randall Taylor, near

Stationers-Hall. 1693.

A Specimen of some Errors
and defects in the late
History of the Restor-
ation of the Church
of England

In the late History of the Church of England, the Author has taken notice of several Errors and Defects in the late History of the Restoration of the Church of England, which he has thought proper to point out, and to supply by others. The History of the Church of England, from the Reformation to the present Time, is a subject of great Importance, and one which has been treated of by several Authors. The late History of the Church of England, published by Mr. [Name], is a very good one, and contains many valuable Observations. However, there are several Errors and Defects in it, which the Author has thought proper to point out, and to supply by others. These Errors and Defects are, 1. The want of a full and complete Account of the Reformation. 2. The want of a full and complete Account of the Restoration. 3. The want of a full and complete Account of the present State of the Church. 4. The want of a full and complete Account of the Errors and Defects in the late History of the Church of England. 5. The want of a full and complete Account of the Errors and Defects in the late History of the Church of England. 6. The want of a full and complete Account of the Errors and Defects in the late History of the Church of England. 7. The want of a full and complete Account of the Errors and Defects in the late History of the Church of England. 8. The want of a full and complete Account of the Errors and Defects in the late History of the Church of England. 9. The want of a full and complete Account of the Errors and Defects in the late History of the Church of England. 10. The want of a full and complete Account of the Errors and Defects in the late History of the Church of England.

A SPECIMEN of some Errors and defects in the late History of the Reformation of the Church of England.

IT ought not to be esteemed any Disrespect to the Author of the late History of the Reformation of the Church of England, now advanced to an eminent station therein, nor any Indignity offered to the Work it self; if the Errors and Defects of it be discovered and published by others. To examine the Truth of things proposed, is a privilege common to all men: Nor can this Great Historian justly take it ill, if the title of Infallible, which he with so great strength of reason opposeth in others, be denied to himself, especially since himself hath laid down this excellent Rule, Hist. Reformation. p. 1. p. 264. that ingenuous persons ought not to

A 2

take

take things on trust easily, no not from the greatest Authors.

At least it will be allowed, that when a Forreigner (however eminent and learned) undertaketh to write the History of any Nation, or part of it ; the Natives have more than ordinary right to examine the truth, and discover the mistakes of it ; lest otherwise the honour of their Countrey should suffer any prejudice by a false Relation of its Transactions. This examination will be so much the more necessary and serviceable, by how much the History hath obtained the greater reputation in the World : since where any History acquireth (as this hath most deservedly) such an universal reception, as to be read, and esteemed by all at home, to be translated into other Languages abroad, to be accounted by all most perfect in its kind ; that universal reputation will the more effectually contribute to the propagation of the Errors contained in it ; and further since

(as the Author himself not vainly imagines) it is a Work that may live some time in the World; those Errors, which tend to the prejudice of truth and dishonour of the Nation, will be perpetuated, unless this remedy, of a publick detection of them, be allowed.

Par. 2. in
Pref. p. 13.

I do not hereby pretend to detract from the honour due to this History; nor do I presume so much as to insinuate, what the Historian himself is pleased to own, his unfitness for such a work, by reason of his unacquaintedness with the Laws and Customs of this Nation, not being born in it: however the desire and encouragement of Great Persons did herein overrule his Modesty. I am not so vain as to imagin, that I can in the least blast a reputation so firmly and so deservedly established; nor is that any part of my design. On the contrary, I should give to this History those praises, which are due to it; could I induce my self to believe,

Par. 1. in
Pref. p. 8.

lieve, that my suffrage could add any thing to that great opinion, which the World hath already entertained of it. The only reasons which have drawn me to this Undertaking, are the love of truth, and concern for the honour of the Reformation of our Church; which will receive at least some small advancement by the discovery of any errors committed and believed in the History of it.

If Varillas, Le Grand, and others have been successfully triumphed over, and baffled by the Historian, who have already published Reflections, Animadversions, or Corrections of this History, being mere strangers to our Nation, and the History of it; and designing not in the least the discovery of truth, or restauration of History, but only to gratify their private passions, and to vilify the honour and justice of our Reformation: if their attempts have succeeded so ill, that will not discourage me, who do not altogether labour under the same disadvantages with them,

them, and am not conscious to my self of any sinister design. Or if they have given to the Historian just occasion to treat them with some scorn and contempt, I do not much fear the same treatment, which yet if it should happen, will not affright me; nor yet deterr me from enquiring further into the truth of things, especially those relating to our Church; as I shall have leisure and opportunity.

It ought not, nor can it be supposed, that I have discovered, and in these Papers published, all the Errors committed in this History: I have indeed read the whole, but have not had opportunity to examine the truth of a third part of it. In that small part which I have examined, I have detected all the following mistakes, (for which reason I call it a Specimen) so that if I had present leisure and means to pursue the examination throughout; I could scarce hope to find the remaining part free from Errors. But I would not bestow too much time upon it; nor if I
would.

would, do I enjoy yet fit opportunity. The Reflections of Varillas, Le Grand, or any others upon this History I have not read since they were first published; and then I had entertained no thoughts of such a design: so that if any observation of mine be common to them, it is by chance. But I do not much fear it, having for the most part drawn my Observations from Books and Records which they never saw.

As for Mr. Fulman's Corrections, which the Historian hath published in the end of his second Volume, I have not insisted on any mistakes observed by him; unless where he hath either mistaken himself, or not sufficiently cleared the matter. In the whole I have made use of the second Edition of the History, which (as the title bears) hath been corrected.

Pars Prima.

Page 4. Line 38.

I.

“ Cardinal *Wolfey* in the mean while was
“ put in hopes of the Archbishoprick of *Toledo*.

THE Historian seemeth to have been ignorant, that the Cardinal did for several years receive a very large Pension out of the Archbishoprick of *Toledo*. Not many weeks since I saw an Original Letter writ with the Cardinal's own hand to Dr. *Lee*, his Agent in the Emperour's Court; wherein, among other things, he commanded him to expostulate with the Emperour's Ministers for the non-payment of the Pension reserved to him out of the Archbishoprick. The exact summ due to him is therein inserted: but having not then taken any minutes of the Letter, not so much as the date of it, I will not affirm any thing particular of the summ. Yet to do justice to the memory of the Cardinal, lest he should be thought to have been bribed by any Forreign Prince to act against the interest of his Master, I will add, that when *Tournay* was delivered by *K. Henry* to the *French*, in the year 1518, the Embassadour of the *K. of Spain* did privately offer to the Cardinal 100000 Crowns in the name of his Master, if he would cause the Cittadel of *Tournay* to be demolished before the delivery of it: which offer the Car-

*Lettere di
Cardinal
Bibiena
entre Let-
tere di
Principi,
lib. I. p. 33.*

B

dinal

dinal generously refused, because contrary to the Articles agreed between his Master & the *French King*.

Pag. 8. lin. 1.

- II. “ *Cavendish’s Life of Cardinal Wolsey* is cited
“ out of a Manuscript, *ex MSS. Nobilis Viri, &c.*

This Life hath been twice printed: So that it need not to have been cited with so much pomp out of a Manuscript: Or if the written differs from the printed Copy, that should have been observed. If that long passage, giving a character of the Cardinal, which the Historian here transcribeth, be taken *Verbatim* out of the Manuscript: We have just reason to suspect, that the *Life* contained in this Manuscript was not written by *Cavendish*, but by some other, who enlargeth on his words. For in the printed Copies, that passage is not to be found; although somewhat like to it, in much fewer words, may be read therein. Yet I have seen a fair Manuscript Copy of *Cavendish’s Life*, written above a hundred years since, agreeing in all things with the printed Copy.

III.

Pag. 8. lin. 38. in marg.

- “ Cardinal *Wolsey* exchanged the Bishoprick
“ of *Duresm* for the Bishoprick of *Winchester*, and
“ had restitution of the Temporalities of *Win-*
“ *chester* 4 *Maii*, anno 20 H. 8.

Par. 2.
Append. p.
411.

The day here assigned for the restitution of the Temporalities of *Winchester*, viz. 4 *Maii*, falls into the year 1528. To which *Mr. Fulman* justly objects, that the See of *Winchester* seems

seems not to have been void before the 9th of September this year, for that Fox's Register reacheth so far. To this the Historian answers, that he took all these dates from the Rolls and must add that he hath often seen cause to question the exactness of Clerks in enrolling of dates. To put the force of Mr. Fulmans objection beyond dispute, I will add that Fox died not till the 14. of Sept. 1528. So that it cannot be avoided, but that either the Record or the Historian must be mistaken. The Historian chargeth it on the Record, and not content with this, brings the same charge of falsity against many other Records. He who seeks to overthrow the Testimony of Records, in the truth of which the honour of a whole Nation is so much concerned, ought to be very sure. Notwithstanding his asseveration, I examined the Record, and upon search found, that not it, but the Historian, is mistaken. For the Record truly saith, that the Cardinal received the Temporalities of Winchester 6 April 20 H. 8. Which falls in the year 1529, and agreeth very well with the time of Fox's death, and Wolseys installation, which was performed by Proxy 1529. April 11. Pat. 20 H.
8. rot. 43.

Mr. Fulman had also questioned the date of the restitution of the Temporalities of Lincoln, assigned to be 4 Martii, 5 H. 8. because Wolsey was not consecrated till the 26. of March. I know not, whether the answer subjoynd, That this might be to give him a right to the mean profits by restoring the Temporalities before Lady day, tho' he was not consecrated till the 26th: belong to Mr. Fulman, or to the Historian. But it proveth, that neither of them knew the

true state of this matter. For whereas the restitution of the Temporalities of *Lincoln* to *Wolsey* before his consecration, is here represented to have been (if true) an extraordinary case, owing to his great favour and power at Court: The truth is, that at that time, and for several Ages before, Bishops received their Temporalities from the King immediately after their Confirmation, even before Consecration; and at their Confirmation did of course take out a writ from the Archbishop to the King, signifying their Confirmation, and in vertue of it desiring restitution of their Temporalities to be granted to them. *Wolsey* therefore being provided to the Bishoprick of *Lincoln* by the Pope on the 6th of *Febr.* no wonder, that as soon as his Bulls came into *England*, and had been allowed by the Archbishop, he should immediately receive his Temporalities before consecration.

Regist.
Warbam.

IV.

Pag. 9. lin. 1.

“ Even after *Wolsey* was Cardinal, *Warbam*
 “ as Lord Chancellor took place of him, as ap-
 “ pears from the Journals of the house of Peers,
 “ 7 H. 8. and afterwards (viz after that *Wolsey*
 “ was made Lord Chancellor) gave him place;
 “ as appears on many occasions, and particu-
 “ larly in the Letter written to the Pope 1530.
 “ which the Cardinal subscribed before *Warbam*.

Many mistakes and false consequences are contained in these lines. For 1. if *Wolsey* in the quality of Lord Chancellor, took place of *Warbam*; it would follow that the Lord Chancellors, as such, ought to precede the Archbishops

shops of *Canterbury*: The contrary of which is known to be and to have always been true.

2dly. If *Warham*, when Lord Chancellor, took place of *Wolsey*, when Cardinal, in the house of Peers; it doth not follow, that at that time he took place of him elsewhere, as the Historian would insinuate. For in the House the Chancellor precedeth all other Peers, and even the Archbishop of *Canterbury* among the rest, as being in virtue of his Office Speaker of the House. Nor, could *Wolsey* be so extravagantly vain as to desire the Great Seal only that he might precede *Warham* in the Parliament. For, as the Historian observeth, *he affected to govern without Parliaments.* And accordingly for many years after he obtained the Great Seal, had no Parliaments. And even after the Seal was taken from him, he still took place of *Warham* in the house of Peers. Pag. 8.

3dly. If in the Letter wrote to the Pope 1530. The Cardinal subscribed before *Warham*; he could not do this in the quality of Lord Chancellor, as the Historian imagins. For the Great Seal had been taken from him in the preceding year 1529, *October 17.* So that some other reason of *Wolsey's* precedence must be enquired. And that reason is very obvious. For *Wolsey* took place of *Warham*, even before and after he was Lord Chancellor, as being Cardinal. This is confirmed by the relation of *Cavendish*: Who in his *Life* saith, that *Warham* checked him for his presumption in carrying himself as his equall; but that shortly after *Wolsey* obtained to be made Cardinal, and thereby got the better of *Warham* in that point. Cap. 4.

V.

Pag. 9. lin. 4.

“ We have nothing on Record, to shew
 “ what a speaker he (Cardinal *Wolsey*) was.

If the word *Record* be here used in the Law-
 fence of it ; we grant it to be true : But then
 it is not very pertinent. But if it be used in an
 Historical fence, it is a mistake. For to pass
 by the many Letters, Dispatches, Instructions,
&c. Which remain of the Cardinals own
 writing, and which manifest that he had a great
 command of words as well as knowledge
 of things : We have the assurance of one
 who (as the Historian himself elsewhere ob-
 serveth) *knew him very well, and would not
 flatter him, that he was much famed for his
 Eloquence. His sentences in the Star-chamber
 were ever so pithy and witty ; that upon all occa-
 sions they assigned him, for the fluent eloquence of
 his tongue, to be their expositor in all proceedings,
 — he had an especial gift of natural eloquence,
 and a fyled tongue to pronounce the same : That he
 was able therewith to persuade and allure all men
 to his purposes.* From hence it may appear how
 unhappy the conjecture of the Historian is ;
 who detracting from the praises of the Cardinal,
 supposeth that he was no better a Speaker than
 the preceding Chancellors, whom at the same
 time he maketh to have been very sorry O-
 rators.

*Cavendish
 in his Life
 cap. 2. 3.*

VI.

Pag. 11. lin. 57.

“ When any See was vacant, the King recom-
 “ mended one to the Pope ; upon which his
 “ Bulls were expedited at *Rome* ; and so by a
 “ War-

“ Warrant from the Pope he was consecrated,
 “ and invested in the Spiritualities of the See.

The Historian here undertaketh to describe the way and process of making Bishops in *England*, received for above 300 years before the Reformation. In his description of it he hath committed several mistakes. For, first, this method was not much used in *England*, until within less than 200 years before the Reformation. Secondly, It was not even then always used: For sometimes within that term Bishops were elected, confirmed and consecrated, without consulting the Pope in the least, or expecting any Bulls from him. Thirdly, Even after the method of expecting Papal Bulls, and proceeding in virtue of them was fully settled: the King did not always recommend, nor did the Pope always grant his Bulls to the person recommended. But sometimes the Pope staid not for his Recommendation, but granted his Bulls to whom he thought fit: or after he had received the King's Letters granted his Bulls to some other, whom himself liked better, or whom the Archbishop or some powerfull Nobleman had recommended. Indeed for about sixty years before the Reformation our Kings had got the better of the Popes in this matter, and drawn the disposition of Bishopricks to themselves, yet not altogether (for the Popes by their authority and pleasure disposed of *Worcester* at least three times together within that term) and after all, 4thly, the Bishops were not first consecrated and then invested in the Spiritualities of the See. But the practice

was all along contrary. For they received the Spiritualities of their Sees, immediately upon Confirmation; and the sentence of their Confirmation was ever accompanied with a decree for their being put in possession of their Spiritualities, and a mandate directed to the Guardian of the Spiritualities to deliver them up to them.

Pag. 11. lin. 35.

- VII. “ Though the Parliament and two or three
 “ high-spirited Kings, had given some inter-
 “ ruption to the cruel exactions and other illegal
 “ proceedings of the Court of *Rome*; yet that
 “ Court always gained their designs in the end.

Not always: For if that were true, our Nation had indeed been very tame: But I hope the *English* are not descended of such a dastardly generation. Our Ancestors had before the Reformation got the better of the Court of *Rome*, in many points controverted between them, and those of the greatest moment. Further not onely two or three of our *High-spirited* Kings had given some interruption to that Court. Of all our Kings since the Conquest, *Richard II.* and *Henry VI.* were the farthest from being *high-spirited*. Yet very great, if not the greatest, interruption was given in their Reigns. Not to say, that the interruption under *Edward III.* was not made till the latter end of his Reign, when he was nothing less than *high-spirited*.

- VIII. *Pag. 12. lin. 5.*

“ But when this began (*viz.* That Bishops
 “ receiving their Temporalities from the King,
 should

“ should renounce the benefit of the Papal Bulls
 “ in relation to them, or any Claim to them,
 “ to be derived from thence.) I leave to the
 “ more Learned in the Law to discover.

I do not pretend to be Learned in the Law:
 Yet my small knowledge in the Antiquities of
 my Country, enableth me to discover this, if
 it is to be called a *Discovery*. This Custom be-
 gan in the Year 1272, when a like Renunciation
 was required of *Robert Kilwardby*, collated by
 the Pope to the Archbishoprick of *Canter-*
bury. And shortly after the Papal Bulls of
 Provision increasing, the matter was fully set-
 tled about the Year 1300.

Pag. 21. lin. 45.

IX.

“ In the Days of King *Edgar*, most of the
 “ Secular Clergy being then married, and re-
 “ fusing to put away their Wives, were by
 “ *Dunstan*, &c. turned out of their Livings.

The Historian here, and in the following
 Lines, seemeth to have been Ignorant of the an-
 cient *English* History. *Dunstan*, *Ethelwald*, and
Oswald, ejected the married Secular Clergy on-
 ly out of two Cathedral Churches, and some
 few Monasteries (if the then Possessors of Mo-
 nasteries may be called Seculars). They en-
 deavoured indeed to eject them out of other
 Cathedrals and Monasteries; but could not
 effect their Design. As for the great Body of
 the Secular Clergy, the Parish-Priests; *Dun-*
stan and his Complices were so far from turn-
 ing most of them out of their Livings, on ac-
 count

count of their Marriages; that they never attempted it: They declaimed indeed furiously against their use of Marriage, as sinful, and would have persuaded them from it; but never forbid it to them by any solemn Sanction, much less deprived them of their Livings upon it. All this the Historian might have learned from the Writings of our eminent Divines, at the time of the Reformation; if he thought himself not obliged to read the ancient Histories of our Nation. For Bishop *Poynt* in his *Defence of Priests Marriages*, maintains, that Marriage of Priests was not forbidden in *England* before King *Henry* the First. And when Dr. *Martin* in his Answer to *Poynt*, exclaimed against his Assertion as false; the Anonymous Author of the long and learned *Defence of Priests Marriages*, published by Archbishop *Parker*, defended it, and shewed the truth of it from the antient Histories; proving that *Dunstan*, *Ethelwald*, and *Oswald*, expelled Secular married Priests, only out of some Cathedral Churches. All which is more largely and accurately proved by the Archbishop in his Additions to that Treatise.

Cap. 13.

Pag. 214.

Pag. 215.

Pag. 280.

&c.

X.

Pag. 21. lin. 49.

“ There is in the Rolls an *Inspeximus* of King
 “ *Edgar's*, erecting the Priory and Convent of
 “ *Worcester*——signed by the King, two
 “ Archbishops, five Bishops, six Abbots (but
 “ neither Bishoprick nor Abbey are named)
 “ six Dukes, and five Knights; but there is no
 “ Seal to it.

Had this Historian been acquainted with our
Engliss

English Antiquities; he would have known; that this very Charter hath been often and long since published in the *Monasticon*, in *Spelman's* Councils, and elsewhere; and would not have imagined himself to have discovered some rare Secret in this *Inspeximus*. Or if he had been acquainted with our Rolls, he would not have expected to find in an *Inspeximus*, the Seal of an Original Charter, enrolled in it: Or if he had been conversant in our ancient Records and Charters made before the *Norman* times, he would have spared his Observations of the want of a Seal to this Charter (although he had seen the Original Charter, and observed this in it) and of the not naming either Bishoprick, or Abbey therein. For they who know this to be the Case of the far greater part of the Instruments and Charters of those times; would no more have made such an Observation; than after having said that they had seen a Man named *Titius*, they would have added that he had a Nose on his Face.

Pag. 22. lin. 10.

“ The Monks being thus settled in most Cathedrals of *England*. (So also p. 187. lin. 20.)
 “ King *Edgar* converted most of the Chapters
 “ into Monasteries.

XL

This surely was wrote at adventure. Mr. *Falman* had before observed, that the Monks were not settled in half the Cathedrals of *England*. To which I may add, that they were then settled in no more than two Cathedrals, viz. *Winchester* and *Worcester*: Nor were any more

Par. 2.
 Append.
 pag. 412.

more Chapters converted into Monasteries, in the time of King *Edgar*. The married Clergy were then indeed ejected out of *Ely*, and Monks planted in their Room. But that Church was not a Cathedral until near 140 years after. Afterwards indeed, about the end of the eleventh Age, Monks were settled in some other Cathedrals, or Episcopal Sees fixed in Monasteries: to omit, one Cathedral, (*viz.* that of *Canterbury*) in which Monks were introduced in the beginning of the same Age. But after all, far from being settled in most Cathedrals, they were settled in no more than Nine, *viz.* *Canterbury, Winchester, Duresm, Worcester, Rochester, Ely, Norwich, Bath, and Coventry*. The Church of *Carlisle* indeed was possessed by Regulars; but those were Canons, not Monks.

XII.

Pag. 22. lin. 10, 15.

“ The Monks being thus settled, gave themselves up to idleness and pleasure, - having in their hands the chief Encouragements of Learning, and yet doing nothing towards it: but on the contrary decrying and disparaging it all they could.

This is a very hard Censure to pass upon a whole Order of men, who were once very honourable, but always serviceable in the Church. On the contrary, after they were thus settled (*viz.* by *Dunstan, Ethelwald, and Oswald*, in the Reign of *Edgar*) they set themselves in with great Industry to restore Learning, and root out that universal Ignorance which had then prevailed in *England*: and effectually per-

performed it. Infomuch, as whereas before that time scarce any Secular Priest in *England*, could read or write a *Latin* Epistle; within few years (as *Elfric* a learned Disciple of *Ethelwald* boasteth) the face of things was so changed by the endeavours of *Dunstan*, and his Master *Ethelwald*, that Learning was generally restored, and began to flourish. At that time, and long after, the Monasteries were the Schools and Nurseries of almost the whole Clergy, as well Secular as Regular: For the Universities (if there were any) were then very mean Societies; and the whole Learning of the Nation was then in a manner confined to their Cloysters. As the Universities increased, they gradually decreased: yet still retained and cultivated Learning, till about the middle of the 13th Age; when the *Mendicant* Orders arose, who by their Hypocrisie, juggling Tricks, and extraordinary Industry, ran down both them and the Secular Clergy. Within two hundred years the Mendicants became contemptible; and then both the Monks and the Seculars began to recover their ancient Credit, and long before the Reformation, had made great progress in the Restauration of Learning. They had all along brought up their Novices in Learning; every Great Monastery having for that purpose a peculiar Colledge in one of the Universities; and even to the time of their Dissolution, they continued to bring up great numbers of Children at School at their own Charge for the Service of the Church: and immediately before the Reformation, many of the great Monasteries were so many Nurseries of Learning

*Præf. ad
Grammat.
Saxon.*

ning; and the Superiors of them very Learned themselves, and Promoters of Learning in others. Such were *Kidderminster* Abbot of *Winchelcomb*, *Goldwell* Prior of *Canterbury*, *Voch* Abbot of *St. Austins*, *Wells* Prior of *Ely*, *Holbeach* Prior of *Worcester*, *Islip* Abbot of *Westminster*, *Webbe* Prior of *Coventry*, and many others. I do not hereby Apologize for the Laziness of the Monks in the middle Ages; but maintain, that both in the time of *Edgar*, and some time after, and immediately before the Reformation, they deserved a contrary Character to what the Historian giveth of them; and that even in the worst times, they were far from being Enemies, and Opposers of Learning; as he would have it believed.

XIII.

Pag. 22. lin. 31.

“To suppress some Monasteries was thought
 “as justifiable, as it had been many Ages be-
 “fore, to change Secular Prebends into Ca-
 “nons Regular.

This is not so accurately expressed: the conversion of Secular Prebendaries into Canons Regular the Historian supposeth to have been made often, and in many Churches. But it was never done save in one Cathedral Church of *England*, that of *Carlisle*. Secular Prebendaries had in several Churches been changed into Monks. But Monks are a distinct Order from Canons Regular.

XIV.

Pag. 23. lin. 12.

“*Wickliffe* was supported by the Duke of
 “*Lancaster*.”

“ *Lancaster* — the Bishops could not proceed against him, till the Duke of *Lancaster* was put from the King ; and then he was condemned at *Oxford*.

It might have become *Varillas* very well to have wrote this of *Wickliffe* ; but such a mistake is unworthy of an accurate and Reformed Historian, who ought especially to take care of doing justice to the Memory of that Great man. Far from being condemned at *Oxford* during his own Life, or the Life of the Duke of *Lancaster*, his Person was had in great Esteem and Veneration at that University to the last, and his Writings, for many years before and after his Death, were as much read and studied there, as of *Aristotle*, or the Master of the *Sentences* : Nay, so much concerned was that University for his Reputation ; that near twenty years after his Death, hearing that false Reports had been spread abroad in foreign Parts, as if *Wickliffe* had been convicted of Heresie in *England*, and his Body thereupon disinterred and burnt : the Chancellor and Senate of the University published a *Manifesto* ; wherein they gave to him a great Character of Learning and Piety, called him a *valiant Champion of the Faith* ; and declared that he had never been convicted of Heresie, nor his Body disinterred, *Abfit enim, quod tantæ prohibitis virum, &c.* Indeed four years after this, the Authority of the Pope and King concurring with the restless Endeavours of Archbishop *Arundel*, several of his Writings were condemned and burnt at *Oxford* ; and eighteen years after this his Body was taken up and burned.

Vide opera Joannis Hulfi in calce.

XV.

Pag. 23. lin. 13.

“ Many Opinions are charged upon *Wickliffe*; but whether he held them or not, we know not, but by the Testimony of his Adversaries.

It seems the Historian knew not any certain means of gaining Information of *Wickliffe's* true Opinions; but when he would include all others in the same Ignorance of them, we must desire to be excused. We have as many of the Works of *Wickliffe* yet extant, as (if Printed together) would make four or five Volumes in *Folio*. And whether so many Books be not sufficient to teach us his Opinions, let the Reader judge.

XVI.

Pag. 23. lin. 16.

“ *Wickliffe* translated the Bible out of *Latin* into *English*, with a long Preface before it; in which he reflected severely on the Corruptions of the Clergy, condemned the worshiping of Saints and Images, &c.

This Preface indeed was published at *London*, 1550. under the name of *Wickliffe*, and hath generally passed for his. But after all, *Wickliffe* did not write it, but the Author of the other old *English* Translation of the Bible. For we have two Translations of the Bible made about that time, one by *Wickliffe*, the other by an unknown Person. In the Preface the Author giveth several Specimens of his Translation of many difficult places of Scripture,

pture, which agree not with *Wickliff's*, but with the other Translation. Further, the Author of the Preface inveighs sharply against the Discipline and Members of the University of *Oxford*, which it is certain *Wickliffe* would never have done for Reasons before mentioned. That *Wickliffe* condemned praying to Saints, we have only the Testimony of his Adversaries. I will not affirm any thing at this time; but I have reason to suspect the contrary.

Pag. 25. lin. 27.

XVII.

“ *John Braibrook* Bishop of *London*, then Lord Chancellor, viz. 26 *May*, Anno 5. *Ricardi* 2.

His name was *Rober Braibrook*, and he was not Lord Chancellor until the Sixth Year of King *Richard*.

Pag. 35. lin. 28.

XVIII.

“ The two Prelates that were then (in the Year 1503, between *February* and *December*) in greatest esteem with King *Henry* the 7th were *Warbam* Archbishop of *Canterbury*, and *Fox* Bishop of *Winchester*.

Warbam was not translated from *London* to *Canterbury*, till 1504. *January*, 23.

Pag. 88. lin. 10.

XIX.

“ This (the small Allowance made by the King to *Crook* his Agent in foreign Universities) I take notice of, because it is said by others, that all the Subscriptions that he procured were bought: (So pag. 89-

“ *in imo Margine.*) No Money nor Bribes given
 “ for Subscriptions. (*This is endeavoured to be*
 “ *farther proved, pag. 90.*)

However it might be then thought necessary, or useful to procure the Determinations of foreign Universities, in favour of the Divorce of King *Henry*, thereby the better to satisfy the Clergy at home, and to justify the Divorce abroad, yet to those who know very well, that this National Church had sufficient Authority to determine such a Controversie without consulting foreign Universities, it will not be accounted a matter of any moment, whether these were bribed or not. I will not therefore scruple to set down the Testimonies of two undeniable Witnesses, who lived at that time; and could not but know the truth of the whole matter. The first is of *Cornelius Agrippa*, of whom the Historian himself giveth this Character. *Cornelius Agrippa, a man very famous for great and curious Learning, and so satisfied in the Kings Cause, that he gave it out that the thing was clear and indisputable, for which he was afterwards hardly used by the Emperor, and died in Prison.* If this Great Person then had any partiality in this Cause, it lay on the side of the King: yet in one of his Books he hath these words. *Sed & quis credidisset Theologos in rebus fidei & conscientiae, non solum amore odio, invidia perverti, sed nonnunquam etiam flecti convitiis, & muneribus abduci a vero; nisi ipsi illius sceleris fidem fecissent in Anglicani Matrimonii damnatione? Who would have believed, that Divines in matters of Faith, and Conscience are not only*

Part 1.
 pag. 95.

only perverted by Love, Hatred, or Envy, but also sometimes bribed by Banquets, or drawn from the truth by Gifts, unless themselves had given evident Proof of this Vileness, in condemning the Marriage of the King of England. The other is Mr. Cavendish an honest, plain Gentleman, first a Servant of Cardinal *Wolsey*, afterwards highly obliged by King *Henry*. He in writing the *Life* of his Master the Cardinal, giveth this account of the whole matter. *It was thought very expedient, that the King should send out his Commissioners into all Universities in Christendom, there to have this Case argued substantially, and to bring with them from thence every Definition of their Opinions of the same, under the Seal of the University. And thereupon divers Commissioners were presently appointed for this Design. So some were sent to Cambridge, some to Oxford, some to Lovain, others to Paris, some to Orleance, others to Padua: all at the proper Costs and Charge of the King, which in the whole amounted to a great Summ of Money. And all went out of this Realm, besides the Charge of the Embassage to those famous and notable Persons of all the Universities; especially such as bare the Rule, or had the Custody of the University Seals, were fed by the Commissioners with such great Summs of Money, that they did easily condescend to their Requests, and grant their Desires. By reason whereof all the Commissioners returned with their Purpose, furnished according to their Commissions, under the Seal of every several University.*

Cap. 15.

XIX.

Pag. 107. lin. 5.

“ For then (about the time of *Edward I.*) the
 “ Popes, not satisfied with their other Oppres-
 “ sions,

“ fions, did by Provisions ; Bulls, and other
 “ Arts of that See, dispose of Bishopricks, Ab-
 “ beys, and lesser Benefices, to Foreigners, Car-
 “ dinals, and others that did not live in Eng-
 “ land.

This is a very wide mistake : For the Popes did not then dispose of Bishopricks, and Abbeys, to Foreigners, Cardinals, and others that did not live in *England*. The Popes did not give any Bishoprick of *England*, to any Foreigner that did not live therein, till about Thirty years before the Reformation ; when it was not done without the Kings good liking, and in Vertue of some secret compact between them. As for Abbeys, from the first Foundation to their Dissolution, the Popes never gave any one to a Foreigner, not residing. For Cardinal Abbots, there never was any besides Cardinal *Wolfey*, and of him it is well known, that he had his Abbey from the gift of the King, and lived in *England*. The matter therefore complained of in the Preamble of the Act of Parliament, 25 *Edw. I.* which the Historian inserteth, was this : That whereas, Bishops and Abbots ought to be Elected by their several Chapters, and Convents, and these Elections to be confirmed by the King ; the Popes had taken upon them to Annul the Elections of Chapters, and then to substitute whomsoever themselves pleased, without a new Election ; or to dispose of them without expecting any Election (yet still none of these were granted to Cardinals, or to Foreigners, not residing in *England*.) And whereas the Popes had usurped the
 the

the Presentation of, and given to Aliens, although not residing, other Benefices, as Deanries, Prebends, and Parsonages, which ought of right to belong to their proper Patrons; against these Encroachments, a Remedy was desired and provided in this Act. Several Foreigners had a little before this time been preferred to Bishopricks, such as *Boniface* Archbishop of *Canterbury*, *Adomarus de Lesignan* Bishop of *Winchester*, *Petrus de Aqua-blanca* Bishop of *Hereford*. But these came in by the Election of their several Chapters, overawed thereto by the Power and Authority of King *Henry III*, to whose Queen they were related by near Kindred, and after all resided upon their Sees, unless when diverted by Employment in the business of the King or Church. But as for Deanries, Prebends, and Parsonages, the Usurpation of the Popes in the disposal of them was intollerable. These they granted to Cardinals and other Aliens, not residing, without all Shame. Infomuch, as I remember to have seen an Epistle of the Bishop of *Salisbury* to the Pope, wrote about that time; wherein complaining, that the Advowson of his Benefices was taken from him by Papal Provisions, he sends to him a List of all the Prebends, and Prebendaries of his Church of *Salisbury*; and adding to the name of every one by the Presentation of what Bishop, or by the Provision of what Pope they obtained their several Prebends, demonstrates that more of the then Prebendaries, had come in by Papal Provision, than by the Presentation of the Bishop the proper Patron: that so, if possible, he might shame

the Pope out of the like Usurpation for the future. Nor was the case of other Churches, particularly of *York* and *St. Pauls*, unlike at this time.

XXI.

Pag. 108. lin. 46.

“When *Henry* the 4th had treasonably usurped the Crown, all the Bishops (*Carlisle* only excepted) did assist him in it.

Many accusations of the Bishops of *England* may be found in *Prynne*: But I dare affirm, that a falser cannot be found in him. That all the Bishops were assisting to the Treason of *Henry IV.* except *Carlisle*, the Historian hath no other evidence than this, that none of them, except *Carlisle*, had the courage to protest in the house of Lords against a wicked design, then contriving against the Person of the late King *Richard*. But it doth not hence follow that all the other Bishops consented to this wicked design, because they made no protestation against it; which would have done no service to their injured Sovereign, and onely exposed their own persons to the fury of an enraged multitude. It is not to be doubted that many of the Bishops of that time retained their Allegiance to King *Richard* as long as the iniquity of the time would permit them, although they cared not to become Martyrs in the cause. At least it is certain that the interest of *Walden* Archbishop of *Canterbury* was so closely linked to his, that there could be no suspicion of his acting against his Prince; and accordingly the Treason of *Henry* the 4th obtaining success, they were both deposed together. It is also well known,

known, that *Scrope* Archbishop of *York* immediately after took up Arms against King *Henry*, published a bold Declaration of his Treason and Injustice; and his forces being dissipated lost his head in the Quarell. We are farther assured, that both these Archbishops, with the Bishops of *London*, *Exeter*, *Litchfield* and *Lan-duffe*, attended King *Richard* faithfully in his Marches, after *Henry* of *Lancaster* had landed and declared against him; and assisted him to their utmost; untill the Commonality running into the *Duke* of *Lancaster* on all sides, and the King fleeing for his safety, they were forced to give way to the violence of a rapid Revolution.

Pag. 110. lin. 22. & ult.

XXII.

“ The first Letter is to *Henry Chibley* Arch-
 “ bishop of *Canterbury* — it bears date the
 “ fifth day of *December* 1426. — then fol-
 “ lows the Appeal of the Archbishop dated
 “ the 6th of *April* 1427. — There is also ano-
 “ ther Letter dated the 6th of *May*, directed
 “ to the Archbishop. — But the next Letter
 “ is of an higher strain. It is directed to the
 “ two Archbishops — this is dated the 8th
 “ day of *December*, the 10th year of his Pope-
 “ dom

The History of the proceedings between *Pope Martin* and Archbishop *Chibley* in the matter of *Provisoes* would have been very acceptable had not the Historian marred all for want of a little Chronology. He hath here disposed matters in a fair Historical series. But

most unhappily those two Letters which he maketh to have been wrote at so great a distance of time from each other (I mean the first and last of those here mentioned) were wrote within very few days of each other. This with a little care might easily have been perceived. For the 8th day of *December* in the tenth year of the Popedom of *Martin*, falls into the year 1426. By this mistake the whole contexture of this narration is overthrowen. But farther, both these Letters were wrote upon the same day : And the Historian in transcribing the Popes first Letter to the Archbishop, (which he hath published in the *Collection of Records* Pag. 98. hath given a false date of it. For whereas it is truly dated *Quinto Id. December*. He hath changed this into *quinto die December*. The other Letter also which he saith to have been wrote the 8th of *December*, is in the Manuscript Copy dated as the former, *quinto Id. Decembr. anno Pontificatus nostri decimo viz. 1427. December 9.*

XXIII.

Pag. 111. lin. 2.

“ Then follow Letters from the University
 “ of *Oxford*, the Archbishop of *York*, the Bi-
 “ shops of *London*, *Duresm* and *Lincoln* to the
 “ Pope — bearing date the 10th and the 25th
 “ of *July*.

I did many years since transcribe out of an Authentick Register all the Instruments of this contest between the Pope and the Archbishop here mentioned by the Historian, and as many more relating to the same matter, which seem

to

to have been wanting in his Manuscript; so that I am thereby enabled to correct the mistakes of the Historian herein. From the words of the Historian any Reader would imagine that the Letter of the University was dated on the 10th and that of the Bishops on the 25th of July. But on the contrary the Bishops Letter is dated July 10th and the Universities July 25th. Then whereas the Historian nameth onely the Archbishop of York and three Bishops; in truth that Letter was written in the name of fifteen Bishops, that is, of all the Bishops of England except three who were then absent. For Salisbury and Chichester were at that time void.

Pag. III. lin. 27.

XXIV.

“The Letter of the Pope to the Parliament
 “is dated the third of October *decimo Pontificat.*
 “But I believe it is an error of the Transcriber,
 “and that its true date was the 13th of Octo-
 “ber.

The Historian imputeth this mistake to the viciousness of the Copy. But I fear it ought to be imputed to the negligence of the Transcriber. For in my Copy tis truly dated *Tertio Id. Octobris.* Instead of which the Historian renewing his former error hath in his transcript of the Instrument substituted *tertio die Octobris.* To proceed and joyn all the mistakes of this matter together, the transcript of the Archbishops speech in the House of Commons, which he giveth to us, is also false. For it reads *die Ve-*
neris

VX neris, 30 Januarii Anno Domini millesimo quadringentesimo decimo septimo, Indictione sexta, Pontificatus Martini Papae Anno Undecimo. All the concurrent notes added to the year of our Lord shew that it should be *ann. mill. quadr. vicefimo septimo*, and so I doubt not the Manuscript hath it. Lastly (to say no more of this matter) the conclusion of the Archbishops Appeal, as it is by him published, manifests with how little care these publick Instruments have been transcribed, for thus it ends: *presentibus discretis viris. M. W. Lyn. Curiae Cant. officio, & Thoma B. Archidiacono sanctorum in Ecclesia Lynae. Utriusque Juris Doctoribus.* Now to mistake and report falsely the dates of publick Instruments is not a matter of light moment. For these will necessarily betray both Writers and Readers into infinite other mistakes, while they endeavour to adapt things, and the circumstances of them to the supposed, but mistaken time of other Actions. Besides all this it diminisheth the credit of any History, so that in all other matters the Reader cannot safely rely upon it, when he knows the negligence of the Historian in any part of it. And as for the *Collection of Records*, which make up one half of each Volume of this History, they will be of little value, if once there appears just reason to suspect the care or fidelity of the Transcriber. I have not had opportunity or a curiosity to examine one half of the dates of times either in the History it self, or in the *Collection of Records*; but do assure the Reader that of those which I have examined, I found near as many to be false as true.

“ The Popes Usurpations still increasing,
 “ those Statutes (of Proviso's and Premunire)
 “ lay dead among the Records, and several
 “ Cardinals had procured and executed a Le-
 “ gantine Power, which was clearly contrary
 “ to them.

A competent knowledge of the History of
 the *English Church*, would have prevented so
 large a mistake. No Cardinals before *Wolsey*,
 had procured and executed such Legantine
 Power in *England* since those Laws were made.
 Cardinal *Beaufort* of *Winchester* indeed had pro-
 cured it, but could never execute it, being in-
 hibited by King *Henry VI*, by the advice of
 Archbishop *Chicheley*, and forced to renounce
 his pretended Power: As for the Legantine
 Power of the Archbishop of *Canterbury*, which
 was claimed and exercised by them in Quality
 of *Legati nati*; that was not in the least con-
 trary to these Laws, nor ever was so account-
 ed; being annexed perpetually to the See of
Canterbury, ever since the Year 1200, and al-
 ways belonging to them, without any new or
 distinct Bulls.

“ The old Cardinal of *Ravenna* was so jea-
 “ lous, that the Ambassadors of the King were
 “ forced to promise him the Bishoprick of
 “ *Chester* (one of the new Bishopricks, designed
 “ to be erected in the Year 1532.) with which
 “ he was well satisfied.

If in the Promises made by the Ambassadors to the Cardinal, the Historian found express mention of the new Erection of the Bishoprick of *Chester* promised to him, we must submit: Otherwise it is more probable, that the Bishoprick desired by him, and promised to him, was the old Bishoprick of *Lichfield*, which was then commonly called the Bishoprick of *Chester*, and which was then likely to be void very shortly, by the Death of *Dr. Blithe* an extreme Old man, who died the following Year.

XXVII.

Pag. 128. lin. 34.

“ *Cranmers* Bulls for the Archbishoprick of
 “ *Canterbury*, bear date the 21st of *February*,
 “ 1533 ——— By a tenth Bull dated the 2d of
 “ *March*, the Pall was sent to him ——— when
 “ these Bulls were brought into *England*, *Thomas Cranmer*
 “ was on the 13th of *March* con-
 “ secrated.

We have here another Instance of the little Exactness of the Historian in the dates of time. I will not take Notice that the first Bulls in the the Original bear date the 21st of *February*, 1532. For that is indeed 1533, to those who begin their Year on the first day of *January*. But the tenth Bull sending the Pall to *Cranmer*, is dated the 3d of *March*, and he was consecrated the 30th of *March*.

XXVIII

Pag. 129. lin. 42.

“ The most Learned Sir *Henry Spelman*, hath
 “ in no place of his Collections of our Coun-
 “ sels,

" sels, considered the Constitution of the two
 " Houses of Convocation ; and in none of our
 " Records have I been able to discover, of
 " what Persons they were made up in the
 " time of Popery : and therefore since we are
 " left to conjecture, I shall offer mine to the
 " learned Reader. It is that none sate in the
 " lower House, but those who were deputed
 " by the inferior Clergy ; and that Bishops,
 " Abbots, mitred and not mitred, and Priors,
 " Deans and Archdeacons, sate then in the
 " upper House of Convocation. To which I
 " am induced by these Reasons, &c.

Sir *Henry Spelman* compleated only the first
 Volume of his Councils which reacheth to the
 Conquest. Therein he had no opportunity
 to treat of this matter. For we do not inquire
 of the Constitution of Convocations in the
Saxon times, but in the time immediately pre-
 ceding the Reformation. As for the second
 Volume of Councils, which reacheth from the
 Conquest to the Reformation, the Collection
 of it was only begun by Sir *Henry Spelman*, but
 compleated and published by others, without
 any tollerable Care or Skill. No doubt Sir *Hen-*
ry knew very well the Constitution of our
 Convocations before the Reformation, and so
 do all inquisitive Persons of our Nation ;
 however the Historian may think a disco-
 very herein to be necessary, to the Infor-
 mation of the *Learned Reader*. If he knew it
 not, he may be excused, as a Foreigner : Or if
 in none of our Records he were able to disco-
 ver it, that also may be excused. For neither
 are

are all our Records kept at the *Rolls*, nor did the multiplicity of business permit the Historian to attend long to the search of them; but that he should proceed to offer his Conjecture, and such a Conjecture, as, if he had industriously sought to do it, he could not have made one more Erroneous. We cannot but wonder

Par. 2. in
Addend.
p. 413.

since he had sufficient means of better Information. Mr. *Fulman* hath observed, that the Conjecture here proposed by the Historian, doth not agree with what he had before delivered, that *Pole* as Dean of *Exeter* was a Member of the lower House of Convocation. This demonstrates the Error of the Historian, but doth not Correct it. It may be Corrected, and the truth of the whole matter fully discovered from the Subscriptions of the Convocation held in the Year 1536. published by the Historian himself in the *Addenda* of this first part of his History: wherein all the Members of the upper House subscribe apart; and then all the Members of the lower House subscribed by themselves. The Instrument of their Subscription is an Original, (which I did many years since transcribe) and may be infallibly relied on.

P. 315.

Therein it appears, that the Bishops, Abbots and Priors, constituted the upper House; and that all Deans, Archdeacons, Proctors of Clergy, and Chapters of Cathedral Churches, sate in the lower House of Convocation. The Historian himself there summeth up all the Members of the lower House, who then subscribed in this manner; 24 Archdeacons, 4 Deans of Cathedrals, three Deans of Collegiate Churches,

P. 316.

Churches, 17 Procurators for the Clergy, and one Master of a College, (*viz.* Provost of a Collegiate Church.) Such an Error could not easily have been committed by so accurate an Author, after he had seen and published such an Instrument; if himself had vouchsafed so much as to read the Records, which he hath published in his *Collections*, and not left them to be perused and transcribed by some Under-workmen. I should have thought that he saw not this Instrument, until he had Composed and Printed off this part off the History; if he had pleased in his *Addenda* to have owned and amended a mistake of so great Consequence, or if in the Second part of his History, he had not repeated and confirmed this his erroneous Conjecture touching the Constitution of our Convocations before the Reformation.

P. 48. G
49.

If it should be suspected, that however it might be in the Convocation of the Year 1536, when the frequent and great Changes preceding and accompanying it, might disorder and change the method and order before received, yet that it was otherwise in precedent times; I answer, that it might be undeniably demonstrated from the Acts of many Convocations, for above 200 years before the Reformation, until that very time, that the Constitution of Convocations was all along in this respect the same. For although the Registers of the Convocations be lost; yet the Acts of many of them remain, and may be found elsewhere. I will give but one Proof of this, but that out of an Authentick Instrument. In the Convocation held

held in the Year 1462, the lower House wanting a small Summ of ready Money for some slight occasion, resolved to raise it by imposing small Mulcts upon all the absent Members. To this purpose a List of the names of all the absent Members of the lower House was brought in, and they were these: the Deans of *Sarum, Lincoln, Windsor, Wells, Chichester*, the Archdeacons of *Colchester, Winchester, Surry, Taunton, Dorset, &c.*

So then the Matter of Fact is put beyond all doubt; that all the Bishops, Abbots and Priors, sate in the upper House; all Deans, Archdeacons, and Proctors of the Clergy; in a word, all the Secular Clergy beneath Bishops, sate in the lower House of Convocation. But I will farther enquire, how it came to be settled in this method. It is notorious that for some time after the present Constitution of Parliaments, was introduced in the Reign of *Henry III.* great numbers of Abbots and Priors were summoned to Parliament by particular Writs directed to every one. I will not now dispute, whether the second and third Estates, the Lords and Commons, then sate together: but most certain it is, that the *Pares, Proceres & Baronies Regni*, were those who were summoned to Parliament by particular Writs: At first, the King summoned by particular Writs all the Ecclesiasticks (*viz.* Bishops, Abbots and Priors) who received their Temporalities from the Crown. At least the King summoned as many of them as he pleased. Some Abbots and Priors were perhaps excused from attendance by reason of their Poverty. Thus *Anno 49.H. 3.*
there

there were summoned Abbots and Priors 102. Anno 35. *Edward I.* there were summoned 47. Anno. 1. *E. II.* there summoned 56. Anno. 4. *E. III.* there were summoned 33. Now all the Abbots and Priors, thus summoned by particular Writs, sate *inter Pares, Proceres & Barones Regni*; and were held a part of the second, as well as of the first Estate of the Nation represented in Parliament. They were a part of the first Estate as Ecclesiastical Prelates, and a part of the second Estate, as receiving their Temporalities, and holding their Baronies of the King. For such Abbots and Priors the King was wont to summon, as received their Temporalities from him. Afterwards in the Reign of *Edward III.* the number of Abbots and Priors summoned by particular Writs was much reduced; and so continued till the Reformation; only some of the greater Abbots being wont to be summoned. The number of them was never unalterably fixed, but received Addition, or Diminution even till the time of *Hen. VIII.* But from the Reign of *Edw. III.* till the Reformation, their number always exceeded twenty, and fell short of thirty. When the Kings therefore ceased to summon particularly the lesser Abbots and Priors, they lost their place in the second Estate of Parliament, but still continued to be summoned to the Convocation by their several Bishops in obedience to the Mandate of the Archbishop, commanding them to summon to Convocation, to be held at such a time all within their Diocess, having Right to sit therein: When these came up to Convocation, as many of them as re-

D

ceived

ceived their Temporalties from the King, and had been wont formerly to be summoned by him *inter Barones Regni*, and to sit among them, claimed still their former place in the Convocation, which was to sit with the Bishops, whether yet they sate in one House with the inferior Clergy, or whether they had by this time separated themselves into a distinct upper House, as most certainly they did afterwards. This Claim could not reasonably be denied to such Abbots and Priors, and this giveth a clear Account, how all such Abbots and Priors came to obtain a place in the upper House of Convocation.

But the great difficulty consists in the Case of Priors of Cathedral Churches. For I find that some time before the Reformation, that they also sate in the upper House; although none of them received their Temporalties from the King, except the Prior of *Coventry*. They were of so great Account, that some of them had been summoned by the King to Parliament, although they owed to him no such Service upon the account of their Temporalties, which they received not from him.

Thus the Prior of *Norwich* was summoned *Anno 1293*. but the Prior of *Canterbury* several times, as *Anno 49. Hen. 3. Anno 35. E. 1. Anno 21. E. 2. and in the Years, 1399, and 1401*. This the King might do, either upon extraordinary occasions with a *Salvo* to their Rights, or pretending to the immediate Superiority of their Temporalties; as he sometimes did, but was cast therein, and at length forced to renounce that Claim. However, after the Year 1300, I find none of them summoned by the King,

King, but the Prior of *Canterbury*, and him no more than these four times. But when these Priors came to Convocation, summoned by their Bishops, they could not but conceive some Indignation; that when so many Abbots and petty Priors sate in the upper House, themselves should be thrust down to the lower House, who in revenue and interest were equal to the greatest Abbots. So that no wonder if they tryed all possible methods to raise themselves into the upper House, which they at last effected; at least some of them did. At what time, and by what Pretences they did effect it, I cannot certainly affirm. But I suppose, that whereas some of them had gained of the Pope, the priviledge of wearing the Pontifical Habit at solemn times, *viz.* Mitre, Pastoral Staff, &c. and had thereupon assumed to themselves the name of *Prelates*; they claimed in vertue of that priviledge, and were admitted to sit in Convocation among the *Prelates*: Or that whereas it was thought very indecent, that the Prior of *Canterbury*, in whom the Arch-Episcopal Jurisdiction, during a vacancy, was invested, and by whom the Convocations was summoned in that Case, should sit in the lower, and was thereupon removed to the upper House; his Example might facilitate Admission to the Priors of other Cathedrals, and open the way to them.

pag. 158. lin. 5.

XXIX.

“Suffragan Bishops were believed to be the same with the *Chorepiscopi* in the Primitive Church; which continued in the Western

D 2

“ Church,

“ Church till the ninth Century ; and then
 “ they were put down every where by de-
 “ grees, and now (*Anno 1534.*) revived in Eng-
 “ land.

Par. 2.
 Append. p.
 414.

If the Historian had pleased to acquaint him-
 self with the State of the Church of *England*
 before the Reformation, he could not have
 been Ignorant, that for about 200 years be-
 fore the Reformation, Suffragan Bishops had
 been frequent in *England*, not only in large or
 neglected Diocesses (as Mr. *Fulman* imagineth,
 who hath in part noted the Error of the Hi-
 storian) but also in smaller Diocesses, such as
Wells, and in those wherein the proper Bishop
 did generally reside in Person : insomuch that
 in many Diocesses, whose Records are preser-
 ved, there appear a continued Series or Suc-
 cession of Suffragan, as well as proper Bishops,
 and at the time of making this Act (*Anno 1534.*)
 there seemeth to have been a Suffragan Bishop
 in every Diocess of *England*, save *Carlisle*, *Ro-*
chester and the *Welch* Diocesses ; and in several
 Diocesses more than one. That they were
 not by this Act revived in *England*, after the
 discontinuance of so many Ages, the Histori-
 an might have learned from the very Preface
 of it, which himself relates to begin thus:
Whereas Suffragan Bishops have been accustomed
to be had within this Realm, &c.

Pag. 157.

XXX

Pag. 161. lin. 3.

“ Chancellor *More* was the most zealous
 “ Champion the Clergy had ; so he answered
 “ this *Supplication* (of the *Beggars*) by another
 “ in

“ in the name of the Souls that were in Purga-
“ tory, representing the miseries they were
“ in, &c.

Sir *Thomas More* wrote this *Supplication of Souls*, before he was Lord Chancellor, in the Year 1529, as the Title of it witnesseth, being then Privy Councillor. He was then indeed Chancellor of the Dutchy of *Lancaster*; but in this Sense, I suppose, the Historian did not here call him Chancellor: Since the Historian hath mentioned this *Supplication of the Souls*, and hath given an Abstract of it, whereby he would seem to have read it; I beg leave to represent to him, that it would have been very fair in him, if when he related the Tragical Story of the Murder of *Richard Hume*, so much in prejudice of *Fitz-James* Bishop of *London*, and his Chancellor Doctor *Horsley*, he would have acquainted the Reader, that notwithstanding the general and violent Suspicions of their foul dealing therein, Sir *Thomas More*, who was then an eminent Man, and had certain opportunities of knowing the whole truth of the matter, hath in this Treatise largely defended both the Bishop and his Chancellor, and acquitted them from all manner of guilt or injustice therein.

Pag. 14.
§ 18.

Pag. 182. lin. 6.

XXXI.

“ In *Oxford*, the Question being put (*Anno*
“ 1535.) Whether the Pope had any other Ju-
“ risdiction in *England*, than any other fo-
“ reign Bishop? it was referred to certain De-
“ legates, who agreed in the Negative; and
“ the whole University being examined a-

“bout it man by man, assented to their De-
 “termination. I fear that the Historian had conceived some
 displeasure against the University of *Cambridge*,
 for that he alloweth not to them, the Honour
 of having asserted betimes the Independency
 of our National Church upon the See of *Rome*;
 nor thinks fit to take any notice of them in
 this matter. I am not bound to engage in the
 private Quarrels of the Historian, and there-
 fore shall think my self at Liberty to do Ju-
 stice to the University of *Cambridge*, and to
 publish their Determination herein, which I
 have done; To which I will here add, that
 the like Determinations seem to have been
 then made by particular Colledges in the Uni-
 versity apart, and to have been subscribed
 by the Masters and Fellows of them. For I
 have seen such an original Instrument of one
 Colledge.

Collect.
 numb. 1.

XXXII.

Pag. 186. lin. 28.

“What the ancient *British* Monks were;
 “and by what Rule they were governed must
 “be left to Conjecture. But from the lit-
 “tle that remains of them, we find they were
 “very numerous, and were obedient to the
 “Bishop at *Caerleon*; as all the Monks of the
 “Primitive times were to their Bishops.

This is not accurately said. The *British*
 Monks were subject not only to the Bishop of
Caerleon, but to their several Bishops, in whose
 Diocesses they lived. Indeed after that the

Britains

Britains were driven into *Wales*, and settled there, all their Bishops were subject to the Archbishop of *Caerleon*, and so by consequence were all the Monks also ultimately subject to him. But the Historian speaketh here of their immediate Subjection. Besides, that in this place he treateth of the ancient *British* Monks, which were before the Confusions of the *Gothic* Wars in *Italy*, and before the times of *Benedict*; when the *Britains* were not driven into *Wales*, nor all their Bishops subjected to him of *Caerleon*. But there were at that time several other Archbishops in *Britain*, to whom the Bishops of their Provinces were as much subject; as the Bishops of the Province of *Caerleon* were to him.

Pag. 186. lin. 43.

XXXIII

“ This Exception of the Abbey of *St. Austins* from the Jurisdiction of the Archbishop and his Successors, was granted, that they might have no disturbance in the Service of God. But whether this, with many other ancient Foundations, were not later Forgeries, which I vehemently suspect, I leave to Criticks to discuss.

That this and all other Charters of Exemption from Episcopal Jurisdiction, granted to Monasteries in *England* before the Conquest, were mere Forgeries, is an undoubted truth to all those who are not engaged by Interest to defend them. But it is somewhat extraordinary in any Writer to lay down Principles confessedly false or dubious, and then to build upon them,

them, and raise consequences from them, as if they were indubitably true. This seemeth to be done by our Historian in the following Page; where he layeth down the Exemption of Monks in the ancient Foundations from Episcopal Jurisdiction, as one Foundation of their Corruption in Discipline, and increase in Riches. The first Exemption of this kind, really granted to any Monastery of *England*, was that given by *William* the Conqueror to *Battel* Abbey, newly founded by him; the Example of which prompted the Monks of other places to counterfeit the like ancient Exemptions, or to purchase new ones from the Court of *Rome*.

XXXIV.

Pag. 187. lin. 7.

“ About the end of the eighth Century, the
 “ Monks had possessed themselves of the greatest part of the Riches of the Nation. (So
 “ also *Par. 2. Præfat. pag. 9. lin. 1.*) the best part
 “ of the Soil of *England* being in such ill hands,
 “ it was the Interest of the whole Kingdom to
 “ have it put to better uses.

Such high Figures of Rhetorick and Hyperbolic Expressions are better reserved for Harangues, and do not well agree with History. The end of the eighth Century was the Year of our Lord 800, at which times very few Monasteries had been yet founded; nor had the Monks then in all appearance gained Possession of the hundredth part of the Riches of the Nation. Afterwards indeed they increased exceedingly in Number, Riches, and Possessions,

ions, especially in the tenth, eleventh, and twelfth Centuries; but after all, upon a just Account, they will not be found even in Title to have possessed above a fifth part of the Nation: and considering that long before the Reformation, they were wont to Lease out their Lands to Laymen, for easie Fines, and small Rents, as Bishops, and Deans, and Chapters now do; it may be truly said that they did not in reality possess the Tenth part of the Riches of the Nation. Then for that other Charge, that the best part of the Soil of the Nation being in such ill hands, it was the Interest of the Nation to have it put to better uses, it is altogether Erroneous. From the beginning to the end, none ever improved their Lands and Possessions to better advantages, by Building, Cultivation, and all other methods, than the Monks did, while they kept them in their own hands: And when they Leased them out to others, it was the Interest of the Nation to have such easie Tenures continued to great numbers of Persons who enjoyed them. To this may be added, that they contributed to the publick Charges of the Nation equally with the other Clergy; and the Clergy did always contribute in proportion above the Laity. So that we cannot find, to what better uses these Possessions have been since put; save only that inconsiderable part of them, which remains to Bishopricks, Cathedrals, and Schools, founded by King Henry VIII.

Pag. 189. lin. 1.

“The Monks became lewd and dissolute,
“and

XXXV.

IVXXX “ and so impudent in it, that some of their
 “ Farms were Lett, for bringing in a yearly
 “ Tribute to their Lusts.

Page. 318.

IVXXX

God forbid, that any Professors of Christiani-
 nity, much less the greatest Pretenders to it,
 should be guilty of such monstrous wickedness,
 or that any others should believe it of them
 without evident Proof. This Accusation is ta-
 ken from *Fuller's Church-History*, who relateth
 no more than one Example of this kind, and
 that of a Convent, not of Monks, but of Ca-
 nons Regular (of *Waltham*) not upon his own
 knowledge, but the single Testimony of a most
 notorious lying Villain, *Stephen Marshal*; and
 after all is so ingenuous, that he professeth him-
 self to dis-believe it. On the contrary our Au-
 thor suppresseth his Authority, and brings no
 other Testimony; raiseth the number from
 one to many, and delivereth a dubious matter
 as a Truth most certain. Surely if the Monks
 had been guilty of any such thing, it could not
 have escaped the knowledge of their Visitors,
 who searched and divulged all their Faults
 with the utmost Industry; nor would it have
 been unknown to *Bale*, brought up among
 them, nor omitted by him in his *English Vota-
 ries*, wherein he hath set himself to defame the
 Monastick Order, and the unmarried Clergy
 with insatiable Malice; nor would Instances
 of it be wanting in those many Leiger-Books,
 of the Monasteries still remaining, wherein they
 Registred all their Leases, and that for their
 own private use.

“The Orders of Begging Fryers at first would
 “have nothing, no real Estates but the ground
 “on which their House stood. But after-
 “wards Distinctions were found, for satisfy-
 “ing their Consciences in larger Possessions.

Hereby it is insinuated, that the Begging
 Fryers, gained to themselves and possessed o-
 ther real Estates, besides the Site of their Con-
 vents. But no such thing was done. To the
 very last they had no other real Estates in
England.

“The use of the Scripture in the vulgar
 “Tongue continued for several Ages, till the
 “state of Monkery arose; and then it was
 “not consistent with their Designs, nor with
 “the Arts used to promote them, to let the
 “Scriptures be much known.

The Order of Monks is now extinct in
England, so that whatsoever may be said a-
 gainst them, there is no danger of a Reply from
 them. Yet still so much respect is owing to the
 Readers, as not to impose any thing upon
 them, which hath not at least the appearance
 of truth. That, this Accusation will not have
 to those, who know with what Industry the
 Monks in many Nations, but more especially
 here in *England*, translated the Scriptures into
 the Vulgar Tongue. We have the Names left
 of seven *English* Monks, who before the Con-
 quest translated the Scriptures, or some part
 of

of it into the *Saxon* Tongue. After the Conquest we do not find so many Translations made; but of those which were made, as many were owing to the Monks as to the Secular Clergy.

XXXVIII.

Pag. 215. lin. 17.

“ *Nix* Bishop of *Norwich* died the former
 “ Year, tho’ *Fuller* in his slight way, makes him
 “ to sit in the Convocation, held in the middle
 “ of the Year 1536.

The Historian could not have blamed *Fuller*’s slight way of writing at a more unlucky moment. For himself hath here committed three mistakes within the compass of six Lines. The first of them is this concerning the time of Bishop *Nix*’s Death, who died not the former Year, but on the 14th of *January* in this Year; nor will the difference in Computation in beginning the Year save the mistake. For this Historian always beggineth the Year on the first of *January*. The other two mistakes follow.

XXXIX

Pag. 215. lin. 13.

“ *Nix* Bishop of *Norwich* had offended the
 “ King Signally, by some correspondence with
 “ *Rome*, and was kept long in the *Marshalsea*, and
 “ was convicted and found in a *Præmunire*.

I fear, that this also was wrote at adventure. The Historian finding the Bishop in a *Præmunire*, and in the *Marshalsea*, without further Enquiry, would suppose, that the Crime

was

was some correspondence with *Rome*, and so gave his Conjecture for History. But had he known the Character of this Bishop, he would not have thought this so much as probable. *Alexander Nevyl*, who knew him well, describeth him to have been the most vicious Clergyman of his time. So that no remaining scruple of Conscience, or supposed Sense of Duty could prompt him at this time to hold any Correspondence with *Rome*: Nor yet could the hope of advancing his Fortune by it, in Case the Papal Power should be restored in *England*, induce him to it. For he was then an extreme old Man, and had been blind many years: But the true Cause of his Conviction and Imprisonment was this, which I shall deliver out of a Record. The Town of *Thetford* in *Norfolk*, had made a Presentment upon Oath before the Kings Judges, touching their Liberties; namely, that none of the said Town ought to be Cited into any Spiritual Consistory, but only into the Court of the Dean of *Thetford*; and that if any Person cited any of that Town into another Spiritual Court, he should forfeit Six shillings and Eight pence for the same. With this the Cholerick old Bishop being enraged, cited *Richard Cockerel*, Mayor of *Thetford*, and others, into his Spiritual Court, and enjoyned them under pain of Excommunication to call a Jury of their Town before them, and forthwith to revoke and cancel the former Presentment. For this the Bishop was attained in a *Premunire*, put out of the King's Protection, his Person imprisoned, his Lands, Goods and Chattels forfeited to the King, by

Term Hi-
lary 25. H.
8. coram
Rege rot.
15.

a Sentence in the King's Bench Court, in the beginning of the Year 1534. With part of the Bishop's Fine and Forfeiture upon this Attainder, the Glass-windows of Kings-Colledge Chappel in Cambridge are said to have been bought and set up.

XL.

Page 215. Line 18.

“ By the 17th Act of the last Parliament (begun 1536, June 8th, and ended 1536, July 18th) it appears that the Bishoprick of Norwich being vacant, the King had recommended William, Abbot of St. Bennets to it, but took into his own hands all the Lands and Manors of the Bishoprick, and gave the Bishop several of the Priories in Norfolk in exchange, which was confirmed in Parliament.

This Act was made in the preceding Parliament, begun 1536, February 4th, and dissolved April 14th, and gave to the Bishoprick of Norwich in exchange only the Abbey of St. Bennets in the Holm, the Priory of Hickling in Norfolk, and a Prebend in the Collegiate Church of St. Stephens in Westminster.

XLI.

Pag. 235. lin. 20.

“ The Abbot of Farnese in Lincolnshire, with thirty Monks, resigned up that House to the King on the 9th of April 1537.

The Abbey of Furnes was seated in Lancashire.

Pag.

Pag. 241. lin. 45. XLII.

“ *Battel Abbey* was represented to be a little
 “ *Sodom*, so was *Christ-Church* in *Canterbury*,
 “ with several other Houses.

The Historian doth not tell us, by whom they were thus represented. For that would have marred all the History, and have relieved the reputation of these Monasteries. Not by the Visitors surely; for the Acts of their Visitation of these places do not remain. The credit of the whole matter rests upon the authority of a vile Pamphlet published soon after without a Name, pretending to relate the enormous wickednesses discovered in the Monasteries of *England* at their suppression. From this Pamphlet *Stevens* transcribed these Stories into his *Apology for Herodotus*, and from him *Fuller* took them into his *Church History*, from whom our Historian received them. But *Fuller* is so ingenuous, as to own from whence he took them; and to add, that he thinks it not reasonable to believe such hainous accusations upon so slender testimony. We have some reason to reflect upon the complaint which our Historian brings against *Dr. Heylin*, that *he never vouched any authority for what he writ, which is not to be forgiven any who write of Transactions beyond their own Times.* I fear that upon computation it will not be found, that our Author hath vouched any Authority for so much as the third part of his History; and is especially deficient in those passages which tend to defame the Memories of other men; in which above all others Justice and Charity would require

Pag. 317.

Pref. p. 2.

quire that sufficient, or at least some testimony be produced.

But to return to *Battel Abbey* and *Christ Church* in *Canterbury*; I am not much concerned for either. Yet being willing to doe Justice to all men, I will not conceal that the accusation appears very improbable to me as far as *Christ Church Canterbury* is concerned in it; since I am well assured, that *Dr. Goldwell* the Prior of it, who had governed it for 23 years before the Dissolution, was a learned, grave and religious Person: and that when it was founded anew, it is not to be supposed, that Archbishop *Cranmer*, employed by the King therein, would have taken into the new Foundation any persons so scandalously wicked, yet twelve Monks were taken into it, which exceedeth the number of just persons to be found in *Sodom* at the time of its Destruction.

XLIII.

Pag. 248. lin. 37.

“ *Edward Fox* Bishop of *Hereford* died the
“ 8th of *May*, that year, viz. 1538.

Bishop Godwin indeed saith that *Fox* died that day. But our Historian pretends not to take things on trust easily, no not from the greatest Authors. The Archbishop of *Canterbury* did that day take into his hands the Spiritualities of the See of *Hereford*, void by the death of *Fox*. But his death might, and not probably did, happen several days before this.

Pag.

“ The new Bishoprick of *Chester* was erected
 “ before any others. For I have seen a Com-
 “ mission under the Privy Seal to the Bishop of
 “ *Chester*, to take the surrender of the Mona-
 “ stery of *Hamond* in *Shropshire*, bearing date
 “ the 24th of *August* this Year, viz. 1539.
 “ So it seems the See of *Chester* was erected
 “ and endowed before the Act passed (which
 “ was in *May* 1539.) though there is among
 “ the Rolls a Charter for founding and endow-
 “ ing it afterwards.

From this Passage it may appear, how ne-
 cessary it is for any one who undertaketh to
 write the History of our Reformation, to be
 well acquainted with the State of things before
 the Reformation. Had this been done, many
 mistakes would have been escaped, and other
 Contradictions, which accompany them, would
 have been avoided. It is here said, that the
 Commission to the Bishop of *Chester*, for the ta-
 king the surrender of *Hamond*, was dated
 the 24th of *August*; but in the *Collection of Re-* Pag. 148.
records it is dated the 31st of *August*. It is some-
 what unlikely, that a Commission should be
 given to the new Bishop of *Chester* to take the
 surrender of a Monastery in *Shropshire*, no part
 of his Diocesis. Who should this new Bishop
 be? It is incredible, that we should have alto-
 gether lost the name and remembrance of a
 Bishop, who acted in such a busie time. The first
 Bishop of the new Bishoprick of *Chester*, which
 we can find, was *John Bird*, translated thither
 from *Bangor*. And of him we know, that the

Regist.
Cranmer: See of *Bangor* was not void by his Translation to *Chester*, until the beginning of the Year 1542. He therefore could not be that Bishop of *Chester*, to whom the Commission was granted in 1539. I cannot sufficiently wonder, that Mr. *Fulman* should be led into the same mistake; who alloweth the new Bishoprick of *Chester* to have been erected before the making of this Act, but to have been afterwards surrendered, and founded anew. For from the Historian's *Collection of Records* it appears, that the Monastery of *St. Werburge* in *Chester*, (in which the new Bishoprick is founded) was not surrendered till 1540. *January* 20th, which alone overthrows all the Conjectures of the Historian and Mr. *Fulman*. In truth the first Charter for erecting the new Bishoprick of *Chester*, was dated 1541. *July* 16th, but there being some mistake committed therein, a new Charter of Foundation was granted 1541. *August* 5th. (The Historian is mistaken when he puts afterwards *August* 4th.) and *Bird* the first Bishop took Possession in the beginning of the following Year. The Commission therefore granted to the Bishop of *Chester*, for taking the surrender of *Hamond* was directed to the Bishop of *Lichfield* (in whose Diocess it was Seated) which Bishop, until the Division of his Diocess and Election of a new Bishoprick at *Chester*, was in writing and in common Speech as often called the Bishop of *Chester*, as of *Lichfield*; as is well known to those who are acquainted with the State of the *English Church* before and at the Reformation.

Par. 2. in
Append.
p. 415.

Pag. 149.

Pag. 300.

Pag. 267. lin. 1.

“The Popish party used all the Arts possible, to insinuate themselves into the King. And therefore to shew how far their Compliance would go, *Bonner* Bishop of *London* took a strange Commission from the King on the 12th of *November* this Year 1539. Whether the other Bishops took such Commissions from the King, I know not. But I am certain, there is none such in *Cranmer's* Register; and it is not likely, if any such had been taken out by him, that ever it would have been razed.—After he had taken this Commission, *Bonner* might well have been called one of the *Kings Bishops*.

When the Historian wrote this, surely he little thought that he should publish in the second part of his History, a like Commission taken from King *Edward VI* by *Cranmer*. For whosoever compareth the two Commissions, will find that they are not only alike, but the very same, *mutatis mutandis*, only with this difference (as the Historian himself, forgetting what he had here wrote, is forced to own) that there is no mention made of a Vicar General in the Commission of *Edward VI*. to *Cranmer*, as was in that of *Henry VIII*. to *Bonner*, there being none after *Cromwell* advanced to that Dignity. Now it is very injurious to the Memory of *Cranmer*, first to represent this Action of *Bonner*, as a vile unworthy Compliance, and then afterwards to say, that *Cranmer* did the same thing. For what difference is there between taking such a Commission

Par. 2. in
Append.
p. 90.

Par. 2. p 6.

Pag. 43.

IVIX

Pag. 6:

from King *Henry*, and taking the like from King *Edward*; unless it be that it seemeth somewhat more colourable, to take it from a Man than from a Child. Nor can any excuse be raised from the necessity imposed by the Act of Parliament made 1547, *December 20th*, of which an Account is given afterwards. For *Cranmer* had taken out his Commission on the 7th of *February* preceding. But neither is it true, that *Cranmer* did not take such a Commission from King *Henry VIII*. For the Order of Council, related by the Historian, to have been made in the beginning of the Reign of King *Edward VI*. plainly implyeth the contrary, *requiring the Bishops to take out new Commissions of the same Form, with those they had taken out in King Henry's time*; in obedience to which Order *Cranmer* took out his Commission before mentioned. If no such Commission taken by *Cranmer* from King *Henry* be now found in his Register, it doth not thence follow, that none was taken by him. For his Register is imperfect in many places. Indeed he took out such a Commission from King *Henry* long before *Bonner*. For in the Collections of *Dr. Yale* (who could not but know the Truth herein, having been in the time of *Cranmer*, an eminent Advocate in *Doctors Commons*, and afterwards principal Registrary and Vicar-General to Archbishop *Parker*) I find a Transcript of this Commission, agreeing exactly with that of *Bonner* published by the Historian, *mutatis mutandis*; and this note subjoynd, *Tales licentias acceperunt Thomas Archiepiscopus Cantuar. mense Octobri 1535. Edwardus Archiep. Eborac. Johannes*

Johannes Episcopus Lincoln. 13. Octobr. 1535.

Johannes Episcopus London. 19. Octobr. 1535.

Stephanus Episcopus Winton, eodem Anno, Cuth-

bertas Episcopus Dunelm. 10 Novemb. 1535. &c.

Pag. 268. lin. 9.

XLVI.

“ I will not presume to determin so great a
“ Point of Law, whether the Abbots fate in
“ the House of Lords, as being a part of the
“ Ecclesiastical State, or holding their Lands
“ of the King by Baronages.

It is the known and avowed Constitution of our Nation, that the Convocation of the Clergy doth constitute the first Estate therein. This being premised, it is manifest, that Bishops, and consequently Abbots also, fate in Convocation as a part of the Ecclesiastical State; and must therefore sit in the House of Lords under some other Quality, which can be no other than that of their Baronage.

Pag. 268. lin. 21.

XLVII.

“ Generally *Coventry* and *Burton* (viz. the
“ *Priory* of *Coventry*, and *Abbey* of *Bur-*
“ *ton*) were held by the same man, as one Bi-
“ shop held both *Coventry* and *Lichfield*,
“ though two different Bishopricks.

I will not take notice of the Historians oversight in making *Coventry* and *Lichfield* two different Bishopricks; for that Mr. *Fulman* had before observed; but of his Error in affirming *Coventry* and *Burton* to have been generally held by the same man. He might with as

much truth have said, that the Archbishopricks of *Canterbury* and *York* were generally held by the same man. What gave occasion to this enormous mistake, I cannot conceive. *Burton* and *Coventry* were no more related, than any other two Abbeys; neither was one a Cell of the other; nor had the one any Dependance upon the other. At the end of the *Annals of Burton*, Printed some time since at *Oxford*, may be found an exact List of the Abbots of that House from the first Foundation to the Dissolution of it. In *Dugdale's Antiquities of Warwickshire*, may be seen a like Catalogue of the Priors of *Coventry*. If these two be compared, it will be found that from beginning to end, they are made up of different Persons, not so much as any one name of the one Catalogue occurring in the other.

XLVIII

Pag 300. lin. 25.

“ Two years after this (*viz.* after *September 1541*) the Abbey of *Osney* in *Oxford*,
 “ was converted into a Bishoprick, a Deanry,
 “ and six Prebends. And the Monastery of
 “ *St. Austins* in *Bristol*, was changed into the
 “ same use.

The Cathedral Church of *Osney* was founded by the King's Charter, dated 1542. *September. 1.* And *Paul Bush* Bishop of *Bristol* was consecrated 1542. *June 25th.* So that the Historian is mistaken, when he referreth the Foundation of both these Bishopricks to the end of the Year 1543.

Pag. 300. lin. 49.

XLIX.

“ Then the Pories at most Cathedrals,
 “ such as *Canterbury, Winchester, Duresm, Wor-*
 “ *cester, Carlisle, Rochester, and Ely,* were also
 “ converted into Deanries and Colleges of
 “ Prebends.

If by *most Cathedrals* are to be understood
 most of the Cathedrals of *England*, that is not
 true. For if to those he had added *Norwich*,
 he had named all. But if by that Term are to
 be understood most of those old Cathedrals,
 which were founded anew at this time; then
 it is trifling. For in all the old Cathedrals
 which were then founded anew, the Pories
 were thus changed.

Pag. 301. lin. 43.

L.

“ In *England* when the Bishoprick of *Lin-*
 “ *coln* being judged of too great an extent, the
 “ Bishoprick of *Ely* was taken out of it; it was
 “ done only by the King with the Consent of
 “ his Clergy and Nobles. Pope *Nicholas* in-
 “ deed officiously intruded himself into that
 “ matter by sending afterwards a Confirmation
 “ of what was done.

The Erection of a new Bishoprick at *Ely*,
 was never thought on till the Year 1106, and
 was completed in the Year 1109. Pope *Ni-*
cholas II, died in the Year 1061, and Pope *Ni-*
cholas III, obtained the Papacy in 1277. We
 desire to know, which of these two the Histo-
 rian meaneth. Not the former surely. But nei-
 ther did the latter, any more than the for-
 E 4 mer,

mer, concern himself in a matter done so long before his time. It was Pope *Paschal II*, whose Bulls of Confirmation were pretended to have been sent immediately after the Erection of the Bishoprick. But even those seem to have been forged.

LI.

Pag. 216. lin. 44.

“ In the time of Popery there had been few
“ Sermons but in Lent.

If he speaks of the ancient times of Popery, it may be true. But for some time before the Reformation Preaching seems to have been more frequent, in *England*. For *Dr. Liebfield* Rector of *All-Saints* in *Thames Street, London*, who died in the Year 1447, left behind him 3083. Sermons wrote with his own hand, and preached at several times by him. All these Sermons could not be preached in Lent. After him we have the Examples of *Bradley* the Suffragan Bishop of *Norwich*, who died in the Year 1492. after he had spent many years in travelling about that Diocess, and Preaching in it: of *Dr. Colet* Dean of *S. Pauls*, who constantly preached or expounded the Scriptures either in his own, or in some other Church of the City; of *Dr. Collingwood* Dean of *Liebfield*, who preached in that Cathedral every Sunday for many years together. The Practice seemeth not to have been unfrequent long before this time, and in some places to have been commanded to all the Parish-Priests. For in the Constitutions of *John de Thoresby* Archbishop of *York*, made about the Year 1260. I found

a Command to all the Parochial Clergy to preach frequently to their People, and explain to them the Articles of Faith in the *English* Tongue; and an Exhortation directed to the People, *to here Goddys Service every Soneday with Reverence and Devociorn, and seye devoutly thy Pater-Noster, &c. and here Goddys Lawe taught in thy Modyr Tonge. For that is bettyr than to here many Massys.*

Pag. 328. lin. 37.

LII.

“Dr. Lee Dean of York, was brought up about *All-hallow-tide* in the Year 1543. and sent into *Kent*. (So also *Append. pag. 292. lin. 38.*) *Leighton* brought in Lee to be a Visitor of the Monasteries, but they were of the Popish party, and Lee was *Cranmer's* Friend. He was in Orders, and soon after (the Visitation of Monasteries performed by him) was made Dean of *York*.

Lee was never Dean of *York*. For *Higden* who was made Dean in 1516, died in 1537. To him succeeded Dr. *Layton* (for so his name is to be wrote, not *Leighton*, for he was no *Scot*) who died in the Year 1544, and was succeeded by Dr. *Wotton*, who died in the Reign of *Queen Elizabeth*.

Pag. 332. lin. 24.

LIII.

“*Bell*, that was Bishop of *Worcester* had resigned his Bishoprick, the former year (*viz.* in the Year 1544) the Bishop of *Rocheſter*, *Heath*, was translated to that See.—And upon the Translation of *Sampson* from *Chicheſter*

“ *cester to Litchfield*, Day was made Bishop of
 “ that See.

Regist.
 Craumer.

Bell had resigned his Bishoprick in the Year
 1543. For Heath was Elected to succeed him
 December 22. 1543. Sampson's Translation
 preceded even that of Heath; for Day was
 Elected to *Chieester* void by his Translation,
 April 24. 1543.

LIV.

[Pag. 337. lin. 14.
 “ None of the Preachers were either Actors
 “ or Consenters to the murder of Cardinal
 “ *Beaton*.——I do not find that any of them
 “ justified it.

Knox gave a violent Suspicion of his con-
 senting to it, and justifying it; when the Murde-
 rers, being immediately after the murder com-
 mitted besieged in the Castle, he conveyed
 himself in among them, and became their
 Chaplain. The Author of *the History of the*
Church of Scotland, which passeth under *Knox*
 his Name, extolls the murder, as a Noble and
 Heroical Action. If *Knox* were not, yet at
 least one of the *Scotch* Preachers was, the Au-
 thor of this History. There is no Villany of
 this kind, so black, which may not be believed
 of *Scotch* Presbyterians; since they have in
 our days as inhumanely murdered another
 Archbishop of *St. Andrews*, and justified it,
 and commended it as a meritorious Action.

Pag. 349. l. 35.

“ This leads me to discover many things
 “ concerning the Will of King *Henry VIII.*
 “ which have been hitherto unknown. I draw
 “ them from a Letter written by *Maitland* of
 “ *Leithington*, Secretary of State to the Queen of
 “ *Scotland.* The design of it is to clear the
 “ right his Mistress had to the Crown of Eng-
 “ land. — Therein he proveth King *Henry's*
 “ Will to be a Forgery, because it was not sign-
 “ ed with the King's own Hand, but those about
 “ him put the Stamp to it, when they saw his
 “ Death approaching. For this he appealed
 “ to the Deposition of the Lord *Paget*; and
 “ desired the Marquess of *Winchester*, &c.
 “ Dr. *Buts*, and some others, might be exami-
 “ ned. Thus it appears what vulgar Errors
 “ pass upon the World.

Here the Historian maketh great Ostentati-
 on of his own performance, imagining that he
 hath entirely overthrown the Credit of all our
English Histories, and convicted the *English* Na-
 tion of a blind credulity. But we beg leave
 to put in our Exceptions. *Maitland*, as Secre-
 tary to the Queen of *Scotland*, might do well
 to urge any Argument tending to the Service
 of his Mistress, whether true or false. But
 what is allowable to a States-man herein, is
 not to an Historian. It is manifest, that *Mait-
 land* was ill informed in one Circumstance; and
 if so, all the rest may be suspected, as being
 received from the same Authority. For he
 affirms Dr. *Buts*, the Kings Physician, to have
 been present at his Death; when the Stamp
 was

Par. 2.
Addend. p.
416.

was set to the Will. Now Dr. *Buts* died 1545
17th. November, as his Epitaph in the Church
at *Fulham* testifieth. But King *Henry* died not
till the 28th January 1547 (not 1543, as the
Inscription under his Picture, prefixed to this
History beareth.) So that the whole Story al-
ledged by *Maitland*, may be as much a *Forgery*:
as King *Henry's* Will is by the Historian said
to be.

LVI.

Pag. 353. lin. 37.

“ But if he (*Fisher* Bishop of *Rocheſter*) had
“ kept his opinion of the King's Supremacy to
“ to himself, they could not have proceeded
“ farther. He would not do that, but did upon
“ several Occasions speak against it: so he was
“ brought to his Tryal. The Historian doth
more than once insist upon this.

I am very unwilling to deliver any thing
without present Evidence, yet I do very well
remember, that some years since I saw in writ-
ting a Complaint of Bishop *Fisher's*, declaring
the unhandſome dealing of those, who from
time to time were sent by the King to dis-
course with him in Prison: how that having
urged him to declare his Reasons against the
King's Supremacy, and assured him that in so
doing he should receive no prejudice; they
obtained of him to do it, and then made use
of such his Declaration to his Destruction;
grounding their Testimony of his Recusancy
upon it.

Pag.

Pag. 358. lin. 8.

LVII.

“ Thus died *John Fisher* Bishop of *Rochester*,
“ in the 80th. Year of his Age.

George Lilly, who knew him well, and wrote
his *Life*, saith that he was born in the
Year 1459. He was beheaded in the middle
of the Year 1535. so that his Age did not then
exceed 76 years.

Pag. 356. lin. 49.

LVIII.

“ *Makerel* the Monk, that first raised the
“ *Lincolnshire* Rebellion, was with Sixteen more
“ indicted of High Treason.

Dr. Makerel might have deserved some
higher Title than that of plain *Monk*. For he
was Abbot of *Barlings*, and had been many
years Suffragan Bishop in the Diocess of *Lin-*
coln.

Pag. 361. lin. 48.

LIX.

“ This Year, (1540.) *Sampson* Bishop of
“ *Chichester* was put in the *Tower*, upon Suspi-
“ cion of Correspondence with the Pope.

The Historian would have done well to
have produced his Testimony, when he char-
ged the Bishop with this Crime. *Godwin* saith,
that he was imprisoned for relieving with
money the necessities of some poor Prisoners,
who had been imprisoned for denying the
King's Supremacy. The same also *Fabian*, *Hall*,
and *Stow*, affirm in their Histories. Now great
difference is to be made between holding Cor-
respondence

respondence with the Pope, and relieving others imprisoned for it. The first would have been unpardonable Treachery, after so many Pretensions and Engagements to the contrary. But the latter might only have been an effect of his Charity to distressed Persons.

LX.

Addenda. pag. 291. lin. 1.

“*Sanders* had said, that the King (*Henry*)
 “made many write Apologies for what he
 “did ; which some did willingly, being tainted
 “with Heresie ; others unwillingly, and for
 “fear, as *Gardiner*, and *Tonstall*. For this the
 “Historian is angry with *Sanders*, and saith,
 “that indeed *Gardiner* was a man like enough
 “to write any thing that might please the
 “King ; but *Tonstall* was a man of greater
 “probity, than to have done so unworthy
 “a thing upon any Account whatsoever.

When *Sanders* speaks in favour of the Reformation, he is not rashly to be disbelieved. I esteem it no small Honour to our Cause, that so excellent a Person as *Tonstall* once wrote in defence of it. I much desired therefore that it might be true ; and upon search found it to be so. For to omit the Testimony of *Bale*, who reckons amongst *Tonstall's* writings, a Book against the Supremacy of the Pope, I have seen and read a long Sermon of *Tonstall's*, preached before *K. Henry* on *Palm-Sunday*, and Printed London, 1633, in 4to, in which he inveigheth largely against the Primacy of the Pope, and the Treason of *Reginald Pole* then Cardinal. It should seem that this Sermon was published even in
 the

*De Scrip-
 tor. Brit.
 p. 714.*

the time of *Tonstall's* Life. For I find it cited Pag. 193.
 by the Author of the *Defence of Priests Mar-* 214.
riages wrote in the Reign of *Queen Mary*. The
 Author of *Athenæ Oxonienses* saith, that it was
 Printed in *London* 1539. who farther adds,
 that he wrote a Letter to *Cardinal Pole* against
 the Supremacy of the Pope, Printed at *Lon-*
don 1560, and 1579. *Quarto.*

Pag. 316. lin. 15.

“The Abbots writ generally so ill, that it
 is very hard to read their Subscriptions:
 Some of them I could by no means know
 what to make of.”

If the Historian intended hereby to Arraign
 the Abbots of Illiterature; let it be remembred,
 that himself had before said of *King Henry*, Par. 2.
That he was the most learned Prince, that had been in p. 10, 11.
the World for many Ages, and yet that he ne-
ver wrote well, but scrawled so that his hand was
scarce Legible. But not to make Inferences for
 the Historian; let us only consider his own
 Words. He complains that he could not read all
 the Subscriptions of the Abbots by reason of the
 badness of their hands. We are willing to
 allow any excuse to him, unless wherein he
 reflects upon the Memory of others. For
 that is not fair. Any one who compareth
 his Transcript with the Original, would judge,
 that neither could he read the Subscriptions
 of the Secular Clergy of the lower House of
 Convocation. For in his Copy many of their
 Names are miserably corrupted, and mista-
 ken. The truth is, all of them might with-

out

out much difficulty have been read, and exactly transcribed; if the Historian had not read, as well (as others say he wrote) in Post-haft. I will therefore conclude this First Part, with subjoyning the Names of those Abbots and Priors, whose Titles the Historian could not read.

Henricus Abbas de Gratis,
Thomas Abbas de Gerendon,
Johannes Prior de Newenham,
Richardus Abbas de Bruera.

Pars Secunda.

Pag. 10. lin. 36.

" *Alcuinus*, a most learned Countreyman
" of ours.

I.

IF by *Countreyman* is here to be understood a
Scot, the Historian would never have asser-
ted *Alcuinus* to be his Countreyman, had he
not presumed very much upon the ignorance
of the *English* Nation, and supposed that in
knowledge of Antiquity we were got no far-
ther, than we were in the time of *Hector Boe-
thius*, when such Fables as this, (that *Achaius*
King of Scotland sent *Alcuinus*, *Rabanus Mau-
rus*, &c. to *Charles the Great*;) might be secure-
ly vended. *Alcuinus* himself in his Epistle to
the Emperour *Charles*, calleth *York* his Count-
rey; and saith, that he was educated there
under *Egbert the Archbishop*: *Date mihi exqui-
sitioris eruditionis Scholasticæ libellos, quales in*
patriâ habui, per bonam & devotissimam magistri
mei Egberti Archiepiscopi industriam: And in his
Poem concerning the *Archbishops and Saints of*
the Church of York, hath these Verses,

Malmis-
bur. de
gest. Pon-
tif. fol.
153.

Patriæ quoniam mens dicere laudes
Et veteres cunas proferat proferre parumper,
Euboricæ gratis præclaræ versibus urbis.

Pag. 703:
732:

Utpote quæ proprium sibi me nutrit alumnum,
Imbuit & primis utcunque verenter ab annis.

F

When

When equal Evidence shall be produced, that *Alcuinus* was born or bred in *Scotland*; we shall allow him to have been the *Historians Countryman*.

II.

Pag. 24. lin. 35.
 “ By an Act made in King *Henry* the 8th's
 “ time, none might hold two Benefices with-
 “ out a Dispensation; but no Dispensation
 “ could enable one to hold three.

The contrary of this appears from the Register of Faculties granted by Archbishop *Parker*: wherein may be found very many Dispensations of triality of Benefices with cure of Souls, enabling the Grantee to hold any third Living with two, or any two with one, already possessed; or to hold any three, hereafter to be obtained.

III.

Pag. 24. lin. 39.
 “ While the Abbies stood, the Abbots al-
 “ lowed those, whom they appointed to serve
 “ the Cure in the Churches that belonged to
 “ them, a small Stipend, or some little part of
 “ the Vicarage-tithes.

The case of Vicars was not so bad before the Reformation, as after. Before it the Fees of Sacraments, Sacramentals, *Dirigé's*, &c. were very great, since very inconsiderable. Before the Reformation, Bishops could from time to time encrease their Allowance out of the Tithes of the Benefice, in what proportion they pleased, even beyond the first dotation of it. The Bishops indeed have the same right
 still,

still, as Dr. *Ryves* hath fully proved; but the interposition of the Common Law would now hinder the execution of it. The Vicars then were not left to the pleasure of the Abbot or Religious House, to whom the Church belonged. But the Bishops endowed the Vicarages with what proportion of Tithes and Emoluments they thought fit; in many places reserved to the Vicar one half of all manner of Tithes, and the whole Fees of all Sacraments, Sacramentals, &c. in most places reserved to them, not some little part of, but all the Vicarage-tithes, and in other places appointed to them an annual pension of Money. In succeeding times when the first Endowments appeared too slender, they encreased them at their pleasure. Of all which our ancient Registers and Records give abundant testimony. This was the case of all Vicarages. As for those impropriated Livings, which have now no settled Endowment, and are therefore called not Vicarages, but perpetual or sometimes arbitrary Curacies; they are such as belonged formerly to those Orders, who could serve the cure of them in their own persons, as the Canons Regular of the Order of *St. Austin*; which being afterwards devolved into the hands of Laymen, they hired poor Curates to serve them, at the cheapest rate they could, and still continue to doe so.

Vicar's
Plea.

II

Pag. 25. lin. 28.

IV.

"*Ridley* elect of *Rochester*, designed for that
"See by King *Henry*, but not consecrated till
"September this Year 1547.

If King *Henry* designed *Ridley* to be Bishop of *Rocheſter*, he could not do it by any actual Nomination, but only by Prophetical foreſight of *Longland's* Death, and *Holbeach's* Translation. For the King died 1547, *January* 28th. *Longland* of *Lincoln* died 1547. *May* 7th. *Holbeach* of *Rocheſter* waſelected to *Lincoln* 9th. *Auguſt*. So that until *Auguſt* there was no room for *Ridley* at *Rocheſter*.

V.

Pag. 30. lin. 17.

“ The Form of bidding Prayer was uſed in
 “ the times of Popery, as will appear by the
 “ Form of *bidding the Beads* in King *Henry* the
 “ 7th's time ; which will be found in the Col-
 “ lection.

The Form published by the Historian out of the Festival, Printed *Anno* 1509. ſeemeth by the length of it, and comparing it with another undoubtedly true Form, to have been rather a Paraphraſe or Expoſition of the Form of bidding Beads. I have therefore preſented to the Reader a much ſhorter and ancienter Form, taken out of an old written Copy.]

Collect.
 numb. 2.

VI.

Pag. 32. lin. 13.

“ *Tonſtall* ſearching the Registers of his See,
 “ found many Writings of great conſequence
 “ to clear the Subjection of the Crown of *Scot-*
 “ *land* to *England*. — The moſt remarkable
 “ of theſe, was the Homage King *William* of
 “ *Scotland* made to *Henry* the Second, by which
 “ he granted, that all the Nobles of his Realm
 “ ſhould be his Subjects, and do Homage to
 “ him ; and that all the Bishops of *Scotland*
 ſhould

should be under the Archbishop of *York*. —
 It was said, that the Monks in those days,
 who generally kept the Records, were so ac-
 customed to the forging of Stories, and Wri-
 tings; that little Credit was to be given to
 such Records, as lay in their keeping. But
 having so faithfully acknowledged what was
 alledged against the Freedom of *Scotland*, I
 may be allowed to set down a Proof on the
 other side, for my Native Countrey, copied
 from the Original Writing yet extant under
 the Hands and Seals of many of the Nobi-
 lity and Gentry of that Kingdom. It is a
 Letter to the Pope, &c.

The ancient and allowed Laws of History
 exclude Partiality, yet this Historian's great
 Concern for the Honour of his Countrey can-
 not well be called by any other name; which
 hath induced him to publish an Instrument of
 the Nobility and Gentry of *Scotland*, not at all
 relating to the History of our *English* Refor-
 mation. If he thinketh that this Liberty ought
 to be allowed to him in recompence of the
 great Obligation he hath laid upon the *English*
 Nation for having so faithfully acknowledged
 what was alledged against the Freedom of *Scotland*;
 we pretend, that all Persons conversant in the
 History of our Nation, did before this very well
 know all these Allegations, and ten times as
 many of no less weight; and that either he did
 not perfectly understand the Controversie, or
 hath not so faithfully represented the Argu-
 ments of our side. For King *William* did not
 herein make any new Grant to King *Henry*,

but only confirmed and acknowledged the ancient Dependence and Subjection of *Scotland* to *England*; nor did he then first subject the Bishops of *Scotland* to the Archbishop of *York*, but engaged that hereafter they should be subject to him, *as of right they ought to be, and had wont to be in the time of the former Kings of England*. The Bishops of *Scotland* had been all along subject to the Archbishops of *York*; but having about Eleven years before this obtained an Exemption of this Jurisdiction by a Bull of Pope *Alexander*; the King of *Scotland* now undertook, that they should not claim the benefit of that Exemption, but be subject to the Church of *England*, as formerly; and the Bishops of *Scotland* also then present concurred with the King, and promised for themselves: although within a short time after they broke their Faith, and procured a new and fuller Exemption from the Pope; which *Dempster* placeth in the Year 1178. The Charter of King *William* before mentioned was made in 1175. But after all the Bishoprick of *Galloway* continued to be subject unto the Archbishop of *York*, until towards the end of the Fifteenth Century, when it was by the Pope taken from *York*, and subjected to *Glasgow*, then newly erected into an Archbishoprick. Now, whereas the Historian would invalidate the Authority of this Charter, insinuating that it may justly be suspected to have been forged by the Monks, because taken out of their Records, and coming out of their Custody; he may please to know, that this very Charter may be found entire in the Printed History of

Roger de Hoveden; who was no Monk, but a Secular Clergy-man, a Domestick of this King *Henry*, attending him in all his Expeditions. As for the pretence of the Nobility and Gentry of *Scotland*, in their Letter written to the Pope *Anno 1320.* and published by the Historian; it is not to be wondered, if their minds being elated with unusual Success against our unfortunate King *Edward II.* they enlarged their Pretences, and affected an independency from the Crown of *England*, which their Forefathers never pretended to, nor had themselves at any other time dared to arrogate. All the principal Nobility and Gentry of *Scotland*, had in the Year 1291. made as ample and authentick an Instrument of the Subjection of the Crown of *Scotland* to *England*, as could be conceived, before *Edward* had either Conquered, or invaded their Countrey: which Instrument *Tonstall* taketh notice of in his Memorial; and this was indeed the most remarkable of all the Testimonies produced by *Tonstall*; at least accounted by King *Edward* to be of so great moment, that he sent a Copy of it under the Great Seal, to every noted Abbey and Collegiate Church in *England*, that it might be safely preserved, and inserted into their several Annals. It may be seen at length in the Printed History of *Matthew Westminster*. Therein it may be observed, that it was subscribed by some of those very Noblemen of *Scotland*, who subscribed the Letter to the Pope, published by the Historian; who may be thought therein to have done no great Honour to his Countrey, by publish-

ing such an Authentick Testimony of the Infidelity of it.

VII.

Pag. 47, 48, 49.

“ When the Parliament was divided into
 “ two Houses, then the Clergy made likewise
 “ a Body of their own, and sat in
 “ Convocation, which was the third Estate---
 “ Whether ever the Clergy were a part of the
 “ House of Commons, is a just doubt. — Up-
 “ on the whole matter, it is not certain, what
 “ was the Power or Right of these Proctors
 “ of the (inferior) Clergy in former times.
 “ Some are of opinion, that they were only
 “ Assistants to the Bishops, but had no voice
 “ in either House of Parliament. — But as
 “ the Clause *Præmonentes* in the Writ, seems to
 “ make them a part of the Parliament; so
 “ these Petitions suppose that they sat in the
 “ House of Commons anciently. — In a
 “ matter so perplexed and dark, I will presume
 “ to offer a Conjecture, which will not appear
 “ perhaps improbable. In the 129th Page of
 “ the former Part, I gave the Reasons that
 “ made me think the lower House of Con-
 “ vocation consisted at first only of the Pro-
 “ ctors of the Clergy. It is generally believed
 “ that the whole Parliament sat together
 “ in one House before *Edward* the Third’s
 “ time; and then the inferiour Clergy were a
 “ a part of that without question. But when
 “ the Lords and Commons sat apart, the
 “ Clergy likewise sat in two Houses. —
 “ So that it seems to me most probable, that
 “ the Proctors of the Clergy were both
 “ in

“ in *England* and *Ireland*, the lower House of
 “ Convocation.

I will not here enter into an exact Enquiry concerning the ancient Constitution of Parliaments in *England*. A question, which hath already exercised so many Learned Pens, cannot be dispatched in few words. I will only observe, that the Historian hath succeeded very ill in his Conjectures. In the first place it is a wide mistake to affirm, that after the Division of the Houses, and perfect Settlement of the Constitution of Parliament, the Convocation was the third Estate. For it was anciently accounted, and was really the first Estate. Then his Conjecture concerning the ancient Seat of the Proctors of the Clergy in Parliament, deduced with so much Labour, so many previous and concomitant Observations, is unhappily founded upon two false Suppositions. The first is, That formerly the lower House of Convocation consisted only of the Proctors of the Clergy. The contrary of this was fully proved in the preceding Papers; wherein it was shewn, that Deans also, and Archdeacons, did sit in the lower House of Convocation. The second false Supposition is, that until *Edward* the Third's time, the whole Parliament sat together in one House, and consequently that the several Estates of Parliament were then alike summoned by the Kings Writ. Now the contrary of this appears from an ancient Remonstrance of the Clergy in Convocation in the Year 1314. found in an Authentick Register, the sum and occasion of
 which

which I will represent in few words. The King had issued out a Writ to *Walter Archbishop of Canterbury, Die 27. Martii, Anno Regni Septimo*, in this Form.—*Vobis mandamus, quatenus sitis in propria persona vestra apud Westmonasterium in crastino Ascensionis Domini proximo futuro, coram fidelibus nostris ad hoc deputandis, ad tractandum cum eisdem fidelibus nostris super competenti auxilio à Clero Provinciae vestrae Cant. nobis impendendo, pro utilitate Reipublicae, &c. prout in proximo Parlamento apud Westmonasterium habito, tam per Clerum, quam per Communitatem regni nostri extitit concordatum; & prout per praedictos fideles nostros eritis requisiti. Et ad eundem diem venire faciatis coram dictis fidelibus nostris Suffraganeos vestros, Decanos, Abbates, &c. & Clerum cujusque Diocesis ejusdem Provinciae per duos Procuratores sufficientes; ad tractandum & consentiendum una Vobiscum his quae in praemissis ibidem contigerit ordinari.* In obedience to this Writ, (which is Entituled *Litera de Convocatione Cleri apud Westm.*) the Archbishop sent a Mandate to his Suffragans, &c. in such Form, as repeating at length the Kings Writ, he subjoyned: *Quocirca vobis tenore praesentium injungimus & mandamus; quatenus vos dictis die & loco interfitis, &c.* From hence it appears, that the Clergy were even before this called immediately to Convocation by the Archbishops Writ; and that in the preceding Parliament the Clergy and *Communitas Regni* sate apart. But this is not all. When the Clergy met upon this Mandate of the Archbishop, they presented to him a Remonstrance, excepting against the form

form of the King's Summons and his Mandate. *Contra formam hujusmodi citationis Clerus Cant. Provinciae proposuit rationes subscriptas die Lunae in crastino S. Dunstani apud Westm. &c. Impri-*
mis, That whereas the Clergy of the Province of *Canterbury* had not been wont nor ought to be called by the King's Authority : This Mandate of the Archbishop proceeded in virtue of the King's command, as appeared by the Form thereof, which had never before been done. That if this Precedent were allowed without any Contradiction, the King might send out hereafter like Writs, to the great prejudice of the Church and Clergy. That the King might by the same reason summon them to meet at some place out of the Province, which would be prejudicial to the Clergy of the Province, and had been hitherto without Example. That they were herein summoned to meet at *Westminster, locum videlicet exemptum auctoritate Ordinarii, ad quem Clerus Cant. Provinciae ante haec tempora vocari nullatenus consuevissent.* That whereas Laymen had nothing to doe to intermeddle with Ecclesiastical causes and persons, this Writ summoned them to appear *coram dilectis & fidelibus Domini nostri Regis nullâ auctoritate ecclesiasticâ fultis,* contrary to the usage of all former times. For these and many other Reasons, they desired that this Writ should be revoked, and themselves dismissed, and be summoned again in the usual and legal form. Accordingly they were dismissed on the *Wednesday* following, and were summoned by a new Mandate of the Archbishop dated *June 6.* in such Form as was wont to be heretofore used,

Pag. 6.

used, to meet at the Church of St. Pauls London, on the 8th of July. Which Form, *mutatis mutandis*, agreeth exactly with the Form used immediately before the Reformation, and published by the Historian among the Memorials of the first Part. On the first day of December the same year the King summoned another Parliament to meet at Westminster in the Octaves of Hilary, and directed a Writ to the Archbishop to summon the Clergy to meet *dictis die & loco*: which the Archbishop did. When the Clergy were met, they protested against the Form of the Summons, because cited *ad curiam Sæcularem*, *puta Domini Regis Parliamentum*, *quod in camerâ ejusdem Domini fuit inchoatum*; that this was contrary to the ancient Form, and that therefore they would not proceed to act, unless they might be assured, that this should not be drawn into a President, and that for the future the old Form should be observed. Which assurance being given to them, the Clergy granted a Subsidy apart to the King, upon Conditions by them mentioned. From this it should appear, that before the time of Edward III. the Convocations of the Provinces of Canterbury and York were not held out of the several Provinces, and consequently that the Clergy of both did not meet together, and with the Laymen constitute one Body in one House of Parliament; that the Clergy of the Province of Canterbury were then summoned by Writs of the same Form as afterwards; that not the King, but the Archbishop, appointed the time and place; that they never sat at Westminster, where the other

other Estates of Parliament were at that time wont to sit ; that they permitted not Laymen to entermeddle in their Consultations, but sate apart from them, and granted Subsidies apart; and all this, as themselves alledge, had been done, *à tempore cujus memoria non existit.*

Pag. 56. lin. 8.

VIII.

“ The Clerks of Council did not then enter every thing with that Exactness that is since used.

It had been more cautious in the Historian to have said, that he could not find such exact Entries made by them. For I find an Order of Council made 1550. April 19th, and entered in the beginning of a large Original Book containing the Acts of Council for the last four years of King Edward 6th, that *there shall be a Clerk attendant upon the said Council, to Write, Enter, and Register all such Decrees, Determinations, and other things, as he should be appointed to enter, in a Book to remain always as a Leger, as well for the discharge of the said Counsellors, touching such things as they shall pass from time to time, as also for a Memorial unto them of their own proceedings. Unto which Office William Thomas was appointed by the Kings Highness, with the advice of his aforesaid Council, and in Presence of the same Council sworn.* Accordingly all the Acts of Council are therein entred largely and with great exactness, the Original hands of the Privy Councillors then present being added to the Acts and Orders of every several day. This Book I shall often mention hereafter.

Pag.

IX.

Page. 71. lin. 1. & 36.
 "The next thing *Cranmer* set about, was the
 "compiling of a *Catechism*, or institution of
 "young Persons, in the Grounds of the Chri-
 "stian Religion—— a work which was whol-
 "ly his own; without the Concurrence of any
 "others.

In truth *Cranmer* only translated this *Cate-
 chism* out of *Dutch* (at least translated it from
 the *Latin* Translation of *Justus Jonas*, who
 had translated the *Dutch Catechism*) as both
 the Title and the Preface of it might have in-
 formed the Historian. The Title saith, it was
 overseen and corrected by the Archbishop; and
Cranmer himself in another Book speaketh of
 this *Catechism* in these words—— a *Catechism*
 by me translated and set forth. He added indeed
 a large Discourse of his own to the Exposition
 of the Second Commandment, and inserted
 some few Sentences elsewhere.

Treatise of
 the Sacra-
 ment, f.
 100.

X.

Page. 89. lin. 29.
 "The people had been more prejudiced a-
 "gainst the Marriage of the Clergy; if they
 "had not felt greater Inconveniencies by the
 "Debaucheries of Priests; who being restrai-
 "ned from Marriage, had defiled the Beds and
 "deflowred the Daughters of their Neigh-
 "bours, &c.

As for Adulteries and Rapes (which the
 Historian insisteth on) it is charitably to be
 hoped, that they were not so frequent in the
 Clergy before the Reformation. But the great-
 est

test Scandal arose by keeping Women in their Houses under the Name and Notion of Concubines, and being Licensed by their several Bishops to do it: which abuse obtained generally, and was practised openly, throughout the whole Western Church immediately before the Reformation. Yet in any case to cover the faults of the Clergy, and to excuse them where the cause admitteth any excuse, not only the respect due to the sacred Order, but common Justice also requireth. Had all these Women, thus generally entertained by the Clergy, been no other than their Concubines; it would indeed have been inexcusable. But in truth, they were for the most part their Wives; whom they married secretly, and kept under the name of Concubines: since the Laws and Canons then received, forbad them to Marry openly, or to entertain Women under the name of Wives. This the Bishops very well knew: and from time to time gave them Licenses to do it, and tolerated them in it; not allowing them thereby to violate the Divine Laws of Chastity, but only in secret to neglect the Ecclesiastical Laws of Celibacy. Now that this was the case of the Western Clergy, we are assured by *Alvarus Pelagius*,* *† Cassander*, and others. And lest we should imagine the Clergy of *England* in this practise to have Acted, either with less Wit or Conscience than the Clergy of other Nations; we find several Constitutions of our latter Provincial Councils directed against the Clandestine Marriages of the Clergy. These Constitutions were made for shew; but were seldom or never executed.

* *Planet.*
Eccl. l. 2.
 † *Consultat. 23.*

cuted. But the most expresse Testimony, that can be desired herein, is given by Archbishop *Parker*; who publishing a large and accurate *Defence of Priests Marriages*, wrote by an Anonymous Layman in the Reign of *Queen Mary*; hath towards the end of the Book, in some Copies of it, inserted ten Sheets of his own Composition; wherein he giveth a full and learned History of the Marriage and Celibacy of the Clergy of *England*, from the first Reception of Christianity to the Reformation. In this History he affirms the practise of the Clergy in Relation to Concubines before mentioned, to have continued all along in *England*, concluding thus,-- *And so lived secretlye with their Friendes, not openly vouched for Wives, but in affectu sororio, amore uxorio, & fide conjugali, as they use the Tearmes. In which kynde of Lyfe there be no small Argumentes, that some Bishoppes, and the best of the Cleargie, by vyng within the Memorie of man, dyd continue. And in another place: For as many of the Cleargie lyved in Adulteries, and some in Vices Sodomitical; so dyd diverse, whose Consciencess were better, and in knowledge more wise, lyved secretlye with Wives, and provyded for their Children under the Names of Nephews, and other mens Children.----- In which manner lyved Bonifacius Archbishope of Canterbury, and other Bishopes of old dayes; but some also of late days dyd lyve, though all the World did not barke at the matter.*

Before I dismiss this matter, I will add somewhat concerning the Attempt made for the open Restitution of Marriage to the Clergy in the times of *Henry 8th*, of which our Histori-
an

an is altogether silent. The Anonymous Author of the *Defence of Priests Marriages* before mentioned, relateth, that after it had been enacted by Statute 27 H. 8. That all Licenses, Dispensations, and Faculties obtained of the Archbishop of Canterbury, in matters not repugnant or contrary to the Holy Scriptures and Laws of God, should stand in full Authority and Strength, without any repeal to be hereafter had of any such Licenses; divers Priests obtained Dispensations of Marriages; some of which were corroborated by the King's Broad Seal, and some by the Archbishop's Seal only. *Afterwards the King understanding, that certain in his Realm were married, as well Regulars as Seculars, without Authority and Common Laws, did (through the instigation of the Popish party) make an open Proclamation (which may be found in the following Collection) in the 30th Year of his Reign; wherein he did but for afterward charge, that no man should attempt the same again; and did not dissolve those Marriages being so privately contracted. In the following year indeed (the Popish party still prevailing more at Court) the Six Articles were enacted; by which such Marriages were dissolved, and many Persons so married were divorced. But after all the King knew by Information of a good number from time to time; and yet did both tolerate the same, which were used secretly; and such as were openly known did not separate them, but commanded them to be reputed as Lay-Persons, — and would have granted Liberty to all in his days, but for some certain zealous Councillors; as was not unknown*

Pag. 173.
197, 198.

Num. 3.

XI. to divers, who heard him oft speak of that matter. Pag. 90. lin. 13.

“ Many great Bishops in these times (the
 “ fourth and fifth Ages) lived still with their
 “ Wives, and had Children by them ; as name-
 “ ly *Nazianzen's*, and *Basil's* Fathers ; and
 “ *Hilary of Poitiers*, when very old, writing
 “ to his Daughter *Abra*, bid her ask her Mo-
 “ ther, &c.

Nazianzen's Father was certainly a Bishop, and begat him after his Consecration. But that *Basil's* Father was a Bishop, appeareth not. Some later Writers indeed have affirmed it, without any ground from ancient Writers ; but that he still lived with his Wife, and had Children, neither later nor ancient Writers mention. The like may be said of *Hilary*. The Epistle to his Daughter *Abra*, the only foundation of his supposed Marriage, is generally allowed by Critics to be spurious. The Historian may here perhaps defend himself by alledging, that he doth not in this place propose his own arguments, but only the reasons upon which our Reformers proceeded in restoring Marriage to the Clergy. I do acknowledge, that these mistakes are found in most of their Writings concerning the Marriage of the Clergy published at that time. But then we have just reason to complain, that it is injurious to the Honour of our Reformers to choose, from among so many irrefragable arguments and authorities proposed and urged by them in this cause, such as are mistakes, or at least liable to exception.

“ *Heliodorus* Bishop of *Trica* did first move,
 “ that Clergymen should be obliged to live
 “ single.

The Historian is too well conversant in the History of the ancient Church, not to know, that (long before the time of *Heliodorus*) some Bishops moved in the great Council of *Nice*, that Bishops, Priests and Deacons should be obliged to perpetual continence, and had succeeded in it, had not *Paphnutius* vehemently opposed the motion, and shewn the unreasonableness and danger of such an imposition. This is related by all the Ecclesiastical Historians of that time, and is a matter well known, however impudently denied by some Writers of the Church of *Rome*. Even before the Council of *Nice*, *Eustathius* Bishop of *Sebastea* had endeavoured to impose the like necessity of perpetual continence upon the Clergy; which endeavour of his was condemned in the Council of *Gangra*. About fourscore years after the Council of *Nice*, *Heliodorus* introduced a total abstinence of the Clergy from their Wives in the Province of *Thessaly*, where he was Bishop. The Historian seems to have believed, that he first made the motion in the Council of *Nice*. This mistake (as far as I can find) is purely his own. For although I have read all the Treatises in Defence of Priests Marriage, published by our Reformers; I do not remember to have observed this in any of them.

“ It is true, that in (the fourth Age) they
 “ began to make Canons against the Marriage
 “ of those who were in Orders, especially in
 “ the *Roman* and *African* Churches.

It was forbidden to those who were in Orders to contract Marriage, by the Apostolical Canons and Constitutions, received in the Eastern Church long before. It was forbidden also by the Council of *Neocæsarea*, and in part by the Council of *Ancyra*. But if by *Canons made against the Marriage of those in Orders*, the Historian understands the Use or Enjoyment of Marriage, whether contracted before or after Ordination; he hath then committed a great mistake in joyning the *African* to the *Roman* Churches. The Church of *Africa* did all along signally oppose and baffle the Attempts of the Popes of *Rome* for the Establishment of Celibacy therein; and retained to her Bishops the use of Marriage long after it had been generally disused by other Bishops both of the Eastern and Western Churches: insomuch as the *Quinisext* Council in the Year 692. imposing perpetual continence upon all Bishops, in pursuance of the Custom which had long since generally prevailed in the Church, took notice of the different practice of the Bishops of *Africa* herein, and by a particular Clause obliged them to conform themselves to the practice of the rest of the Catholick Church in this matter. This mistake also is peculiar to the Historian; I do not find any Footsteps of it in the Writings of our Reformers.

Can. 12.

“ *Restitutus* Bishop of London lived openly
“ with his Wife.

Whether *Restitutus* were married or not, we know no more, than whether the Wise Men of the East were married. *Bale* indeed affirms it; and from him *Parker*, *Godwin*, *Spelman*, and others have taken it. But *Bale* is scarce to be believed when he relateth a matter upon his own knowledge, much less when he delivereth any thing at 1200 Years distance without any Authority. The like may be said of *Richard* Bishop of *Chicester*, who in this same Page is affirmed to have been married. The false Opinion of his Marriage seemeth to have arose, either from the hasty Inadvertency of that Reformed Writer, who first reported it; or from a double Error of the Press, substituting *Richard* Bishop of *Chicester* instead of *Robert* (*Peche*) Bishop of *Chester*.

“ *Lanfranc* Archbishop of *Canterbury* did
“ not impose Celibate on the Clergy in the
“ Villages, but only on those who lived in
“ Towns and on Prebendaries.

This mistake is wholly the Historians own. Our Reformers understood the History of the *English* Church too well, to lead the way in such an Error. *Lanfranc* imposed Celibacy on Prebendaries; but allowed to the Clergy living in Towns and Villages the use of their Marriage already contracted. His Constitution was conceived in these words. *Nullus Canonicus ux-*

orem habeat. Sacerdotum vero in Castellis & in vicis habitantium habentes uxores non cogantur ut dimittant, non habentes interdicanur ut habeant.

Pag. 279.

Our Reformers who wrote of the Marriage of the Clergy, represented this Constitution a right. So Archbishop Parker, who having related his prohibition of Marriage to Prebendaries, adds, *But yet he moderated so the matter, that he made a Decree that such Priests as dwelt in Towns and Villages, being married, should not be separated, but continue with their Wives in their Ministration Ecclesiastical.*

XVI.

Pag. 92. lin. 13.

“ The Legate, that in King Henry the Second’s time got that severe Decree made, that put all the married Clergy from their Livings, was found the very Night after in Bed with a Whore.

This mistake also is altogether owing to the Historian. Our Reformers, consonantly to the Testimony of all our ancient Histories, relate this misfortune to have happened to *Johannes de Crema*, the Pope’s Legate in the Year 1125. in the Reign of King Henry the First. And the Annals of *Winchester*, lately published, relate another like miscarriage of the same Legate in the same Year.

Angl. Sacr. Vol. I., p. 298.

XVII.

Pag. 93. lin. 13.

“ I have seen no Remains of this Convocation (which restored Marriage to the Clergy in the Year 1548) or of any the other Convocations that came afterwards in this Reign.

Arch-

Archbishop *Parker*, who was a Member of, and present at this Convocation, hath in his Additions to the Anonymous *Defence of Priests Marriages* published by him, given a short Relation of the Transactions and Determination of the Convocation in this Affair; which (because the Book is very scarce) I have transcribed and put into the following Collection. To it the Archbishop subjoyned the Opinion of Dr. *Redman*, which (however published by the Historian in his Collection) I would not disjoyn; especially since the Historian, or his Scribe, hath omitted and changed many words of moment in it.

Pag. 351.

Numb. 4.

Pag. 128. lin. 3.

XVIII.

“ *Bonner* was looked on generally as a Man
 “ of no Principles. All the Obedience he gave
 “ either to the Laws, or to the King’s Injun-
 “ ctions, was thought a Compliance against his
 “ Conscience extorted by Fear.

The Historian perhaps may be able to reconcile these two Periods; although it be generally supposed that where no Principles are, there can be no Conscience; since Conscience ever proceeds upon some Principles, either true or false. But it seems after a strict Enquiry he hath discovered one Principle in *Bonner*, to which he constantly adhered: that was his Love of Pears and Puddings; a matter which will, no doubt, reflect as great Infamy upon the Memory of *Bonner*, as Honour upon the Historian for the Acuteness of the Observation. He was aware that it would be thought

disingenuous to Print such Letters, being the Privacies of Friendship which ought not to be made publick; but forgot that it was beneath the Majesty of History to insert such trifles in it.

XIX.

Pag. 149. l. ult.

“Ridley was pitched on to be the man who should fill the See of London. So on the 21. of February (1550) he was writ for, and on the 24th he was declared Bishop of London and Westminster.

Regist.
Cranmer.

It might then be resolved to make Ridley Bishop of Westminster upon the intended Translation of Thirleby: But he could not then be declared Bishop of that See, since it was not void till April following, in the beginning of which Month Thirleby was translated to Norwich. King Edward's Journal therefore saith, that Ridley was made Bishop of London on the 3d of April, and Thirleby translated the same day from Westminster to Norwich.

XX.

Pag. 150. lin. 35.

“The Lord Treasurer, &c. were sent to Gardiner (Fox saith that this was on the 9th of July, but there must be an Error in that——it must have been in November the former Year.) They brought him a Paper, to which they desired he would set his hand.

In the Original Council-Book of King Edward the Sixth, before-mentioned, all the Orders, Messages, Papers, Articles and Answers relating

relating to Gardiner, are at length inserted. From thence I shall correct the Historians Account. On the 8th of June 1550. it was resolved in Council, Considering the long Imprisonment the Bishop of Winchester hath sustained, that he should be spoken withal; and agreed, that if he repented his former Obstinacy, and would thenceforth apply himself to advance the King's Majesties proceedings, his Highness in this case would be his good Lord, and remit all his Errors passed. Otherwise his Majesty was resolved to proceed against him as his Obstinacy and Contempt required. For the Declaration whereof, the Duke of Somerset, Lord Treasurer, &c. were appointed the next day to repair unto him. June 10th. Report was made by the Duke of Somerset, and the rest sent to the Bishop of Winchester, that he desired to see the King's Book of Proceedings, upon the sight whereof he would make a full Answer; seeming to be willing in all things to conform himself thereunto, and promising that in case any thing offended his Conscience, he would open it to none but the Counsaile. Whereupon it was agreed, that the Book should be sent him, to see his Answer, that his Case may be resolved on. And that for the mean time, he should have the Liberty of the Gallery and Garden in the Tower, when the Duke of Norfolk were absent. June 13th. the Lieutenant of the Tower, who before was appointed to deliver the King's Book to him, declared to the Counsaile, that the Bishop having refused it, said unto him, He could make no direct Answer, unless he were at Liberty; and so being, he would say his Conscience. Whereupon the Lords, and others, that had been with him the other day, were appointed

pointed to go to him again, to receive a direct Answer; that the Counsaile hereupon might determine further Order for him. July 8th the Bishop of Winchester's Case was renewed. Then was the Lord Treasurer, &c. sent to him with the Message, of which the Historian here speaketh. Together with the Articles, the Council sent a Letter to him, blaming his Obstinacy, and persuading him to conform. Fox giveth a true Account of the Articles, and his Answer to them. Only hath erroneously put the 9th for the 8th of July. Although he might mean, that the Commissioners went to him on that day: which seems to have been true. For on the 10th of July the Commissioners reported his Answer in Council, related by Fox, and from him by the Historian. And that these Commissioners went indeed to the Bishop on the 9th of July, King Edward testifyeth in his Journal, published by the Historian himself.

XXI.

Pag. 151. lin. 7.

“ Herbert and Petre came to him some time
 “ after that, but how soon it is not clear, and
 “ pressed him to make the Acknowledgment
 “ without Exception.

The Council-Book fixeth the time of this Message, and cleareth a mistake of the Historian. July 11th. *This day the Bishop of Winchester's Case was debated; and because it appears that he sticketh upon the Submission, which is the principalest Point, considering his offence that he now goeth about to defend, to the intent that he should have no just cause to say that he was not*
mercifully

mercifully handled; it was agreed, that the Master of the Horse, and Mr. Secretary Petre should repair unto him again with the same Submission: exhorting him to look better upon it; and in case the words seem too sore, then to refer unto himself, in what sort, and in what words he should devise to submit him; that upon the acknowledging of his fault, the King's Highness might extend his mercy and liberality towards him, as it was determined. On the 13th of July, his Answer was reported in Council, which was, That he stood precisely in Justification of himself; that he had never offended the King's Majesty: wherefore he utterly refused to make any Submission at all. For the more surety of which Denial, it was agreed, that a new Book of Articles should be devised; wherewith the said Master of the Horse, and Mr. Secretary, should repair to him again; and for the more Authentick proceeding with him, they to have with them a Divine and Temporal Lawyer, which were the Bishop of London and Mr. Gooderick. The Historian nameth only Ridley. Then followeth a Copy of the Articles sent to the Bishop of Winchester; the Summ of which is truly related by Fox and the Historian. July 15th, the Bishops Answer was reported in Council; whereupon it was agreed he should be sent for by the Council, and be examined before them; which being done July 19th, and the Articles read to him, and his Subscription peremptorily required, he made this short Answer: That in all things that his Majesty would lawfully command him, he was willing and most ready to obey. But forasmuch as there were divers things required of him, which his Conscience would

not

not bear, therefore he prayed them to have him excused. Whereupon the Sentence of Sequestration was read, and Denunciation of Deprivation, in case he did not conform within three Months. Nevertheless upon divers good Considerations, and especially in hope he might within this time be yet reconciled, it was agreed, that the said Bishops House and Servants should be maintained in their present Estate, until the time of this intimation should expire; and the matter for the mean time to be kept private. There is some little difference between the Council-Book and King Edward's Journal, in fixing the days of these two Messages.

XXII.

Pag. 152. lin. 32.
 " On the third of July this Year (1550.)
 " Hooper was by Letters Patents appointed to
 " be Bishop of Gloucester.

The Council-Book saith, on the 15th of May, Mr. Hooper was constituted Bishop of Gloucester: King Edward's Journal saith, July 20th, Hooper was made Bishop of Gloucester: The first may relate to his Nomination, the second to the Signing of his Patent.

XXIII.

Pag 153. lin. 19.
 " Crammer wrote about this difference, (raised by Hooper about wearing the Episcopal Vestments) to Bucer, reducing it to these two plain Questions, Whether it was lawful to use those Garments, &c. — And whether he that affirmed that it was unlawful, or on that Account refused to use those Vestments, did not sin against God. The

The latter part of the Question put by *Cranmer* was this, *An is qui affirmaverit nefas esse, aut recusarit, his vestibus uti, peccet in Deum, quia immundum esse dicit quod Deus sanctificavit, & in Magistratus, quod violet ordinem Politicum.* The Historian therefore hath negligently translated it, and in part changed the State of the Question, by adding these words *on that Account*, which make the refusal to proceed wholly upon a Supposition that the Thing commanded was unlawful by the Law of God, whereas *Cranmer* put the Question more generally in those words *aut recusarit*, so as to include a refusal to obey the Command of the Magistrate out of wilfulness, or for any other cause, beside pretence of unlawfulness by the Law of God, which is taken away by the answering to the first part of the Question.

Pag. 154. lin. 29.

“ *Cranmer* wrote back, that he could not
 “ dispense with the use of Episcopal Garments
 “ at the Consecration of *Hooper*, without in-
 “ curring a *Præmunire*. So the King was moved
 “ to write to him, warranting him to do it.
 “ But though this was done on the 4th of *Aug.*
 “ yet he was not consecrated till *March* next
 “ year, and in the mean while he was suspend-
 “ ed from Preaching.

The King and Council rejected the Puri-
 tanical niceness of *Hooper's* Conscience, much
 further than all this amounts to : which Affairs
 I will relate from the Council-Book. In Coun-
 cil 1550. October 6th. A Letter to the Bishop
 of London, that where there hath been some dif-
 ference

XXX

XXIV.

XXX

ference between him and the Elect Bishop of Gloucester, upon certain Ceremonies belonging to the making of a Bishop, wherein their Lordships desire is, because they would in no wise the stirring up of Controversies between men of one Profession, did send for him, willing him to cease the occasions thereof; who humbly desired that he might for Declaration of his doings put in writing such Arguments as moved him to be of the Opinion he held; which thing was granted, and was by their Lordships commanded to be at the Court on Sunday next, bringing with him, that he shall for an Answer have thought convenient 1551. January 13th. Mr. Hooper Bishop Elect of Gloucester, appeared before the Council touching his old Matter, of denying to wear such Apparel as other Bishops wear; and having been before commanded to keep his House, unless it were to go to the Archbishop of Canterbury, Bishops of Ely, London, or Lincoln, for satisfaction or Counsaile of his Conscience in that matter; nor further, neither to Preach, nor Read, until he had further License from the Council: it appeared both that he had not kept his House, and that he had also written and Printed a Book, wherein was contained matter that he should not have written. For the which, and for that also he persevered in his former Opinion of not wearing the Bishops Apparel, he was now committed to the Archbishop of Canterbury's Custody, either there to be reformed, or further to be punished as the Obstinacy of his case required. January 27th. Upon a Letter from the Archbishop of Canterbury, that Mr. Hooper cannot be brought to any Conformity, but rather persevering in his Obstinacy, coveteth to prescribe Orders and necessary Laws of his head,

it

it was agreed, he should be committed to the Fleet upon the occasion aforesaid. A Letter to the Warden of the Fleet, to receive the said Mr. Hooper, and to keep him from Conference of any Person, saving the Ministry of that House. On the 8th of March following he was consecrated. Now all this was done after the King's Letter wrote in his behalf to Cranmer; so that in all appearance he was forced to reconcile his squeamish Conscience to the Episcopal Habit, in order to obtain his Bishoprick.

Pag. 154. lin. 36. & 48.

XXV.

" This Summer *John a Lasco*, with a Con-
 " gregation of Germans, was allowed to hold
 " his Assembly at *St. Austin's* in London—
 " *Polidor Virgil* desired leave to go out of Eng-
 " land, which was granted to him on the 2d
 " of June this Year 1550.

To this I will add, that on the 19th of November 1551. the Council ordered a Reward of an 100 Pounds to be given to *John Alasco*. And that *Polidor Virgil* went not out of England before the end of the Year 1551. For I find an Order of Council 1551. Octob. 14. to deliver to *Polidor Virgil*, in way of the King's reward, the Summ of One hundred Marks, and another Order 1551. Nov. 9. to pay to *Plidor Virgil* in way of the King's Majesties reward the Summ of 300 Crowns, after Five shillings the Crown.

Pag.

XXVI.

Pag. 155. lin. 2.

“ On the 26th of June 1550. Poynet was declared Bishop of Rochester.

The Council-Book saith, that 1550. May 11th, Mr. Poynet was appointed Bishop of Rochester. King Edward's Journal, June 30th. John Poynet made Bishop of Rochester, and received his Oath. This latter is to be understood of the reception of his Temporalties from, and doing Homage to, the King. For he was consecrated June 29th.

XXVII.

Pag. 156. lin. 19.

“ Bucer wrote a Book, Entituled, Concerning the Kingdom of Christ. In it he complains much of Pluralities and Non-Residence, as a Remainder of Popery, so hurtful to the Church, that in many places there were but one or two, or few more, Sermons in a whole Year.

Pag. 12.

The Historians affection to the present Constitution of our Church in relation to Plurality of Benefices is well known. He had before said in his Preface, that the present use of Pluralities of England was a Relique of Popery, a scandal of a crying Nature, which may justly make us blush. But he will never be able to adapt Bucer's words to such Pluralities, as are now allowed and practised in this Church.

Do Regno.
Christi,
l. 1. c. 19.

The words of Bucer are these, *Quot reperias, qui licet manifesto & horrendo Sacrilegio plurium Parochiarum emolumenta absument tamen ne unquam quidem debitum impendere ministerium, vel per suos*

suos mercenarios, taceo per seipfos, dignetur? Si enim hi in locis Splendidis & frequentioribus unam & alteram vel paulo plures in anno conciones habuerint, existimant se suo munere præclare esse defunctos; reliquum omne tempus otio, luxui, pompæ mundanæ impendunt. Wherein he blamed those who received the Profits of many Benefices with Cure of Souls, and yet served not the Cure of any one of them, either by Curates or their own Persons, whereas it is notorious, that at this time none is permitted to hold above two Benefices, and both are constantly supplied by the Beneficiary either personally, or by Curates; and Sermons preached in either every Sunday: whereas also those, whom *Bucer* complaineth of, thought they satisfied their Duty if they preached two, three or more Sermons in a year, in some populous and eminent places, which the Historian by mistake interprets of their own Parishes. I find but one remarkable thing concerning Pluralities during the whole Reign of *Edward VI.* and that is an Order of Council 1550. June 28. *That upon Consideration Mr. Poynt now Elect Bishop of Rochester hath no House to dwell on, and his Living small, it was agreed he should enjoy his Benefice in Commendam. But from henceforth it is decreed, that no Bishop shall keep other Benefice than his Bishoprick only.*

Pag. 160. lin. 18.

“The Duke of *Lünenburg* had offered the King 10000 men to his Assistance, and desired to enter into a Treaty of Marriage for the Lady *Mary.*”

H

The

XXVIII

The Council-Book saith it was the D. of *Brandenburgh* who proposed to treat of a Marriage with the Lady *Mary*, and that the Embassador, who came to propose it, had Two hundred pounds given to him by way of Gratuity. King *Edward's Journal* indeed relateth it of the Duke of *Brunswick*.

XXIX.

Pag. 165. lin. 3.

" *Gardiner* was soon after (*February 1551.*)
 " put out. There was a Commission issued out
 " to the Archbishop, &c. — He put in a
 " Compurgation. — Upon this many Witness
 " ses were Examined. — His Judges on the
 " 18th of *April*, gave Sentence against him, by
 " which they deprived him of his Bishoprick.

I find in the Council-Book, that the Bishop of *Winchester's* Case was first renewed after the Sequestration, 1550. *Nov. 23.* when it was agreed in Council, that the Bishop of *Ely*, Secretary *Petre*, Dr. *May*, and Dr. *Glynn*, should confer on the matter, and on *Tuesday* following should certifie to the Council, what was to be done by the Order of Law in that case. What was their report doth not appear. But *Decemb. 14.* the Council ordered, that the Lieutenant of the *Tower* should carry him to *Lambeth*, before the Archbishop and other Commissioners constituted in his Cause on *Monday* following, and after that, when and as often as he shall be by them required. *Decemb. 16.* The Commissioners having allowed Council to *Gardiner*, this was approved by the King's Council, and the Persons by him named were Licensed to repair

to

to the Tower to him, and that although one of them was the King's Chaplain. *January 19th.* Two of his Servants came to the Privy-Council, and desired that certain of them might be sworn upon certain Articles, as Witnesses in behalf of the Bishop. The Privy Councillors offered to Answer to those Articles upon their Honour, but would not be sworn. *February 15th.* It was ordered in Council, That forasmuch as the Bishop had at all times before the Judges of his cause, used himself unreverently to the King's Majesty, and very slanderously towards his Council, and especially yesterday being the day of his Judgment given against him (so that he was deprived on the 14th of February) he called the Judges Hereticks and Sacramentaries, these being there the Kings Commissioners, and of his Highnesses Counsaill, he should be removed from his present into a meaner Lodging in the Tower, and have but one Servant to wait on him; that his Books and Papers be taken from him, and that from henceforth he have neither Pen, Ink nor Paper, but be sequestred from all Conference, and from all means that may serve him to practise any ways. King Edward's Journal saith, that the Bishop after long Tryal was Deposed, *February 13th.*

XIXX

Pag. 165. lin. 47.

XXX.

Eight days after, (on the 26th of April) Poyner was translated from Rochester to Winchester.

That the See of Winchester was void by the Deprivation of Gardiner, before the 18th of

Pag. 24.

April, the Historian might have learned from King Edward's Journal published by himself; wherein it is said, that April the 5th, Poynt Bishop of Rochester received his Oath for the Bishoprick of Winchester, viz. then he received the Temporalities of Winchester. The Council-Book saith that February 8th. This day by the King's own Appointment Dr. Poynt Bishop of Rochester, was appointed and admitted Bishop of Winchester. And April the 9th, A Letter was writ to the Treasurer of the First fruits in favour of Mr. Skorie appointed Bishop of Rochester.

XXXI.

Pag. 166. lin. 1.

"Veysey Bishop of Exeter did also resign, pre-
 "tending extream old Age; but he had reserved
 "a Pension yearly for himself during Life, out
 "of the Lands of the Bishoprick, and almost
 "all the rest he had basely alienated, taking
 "care only for himself, and ruining his Suc-
 "cessors.

The Memory of Veysey suffers upon this Account on all hands. The case of his Bishoprick indeed was very deplorable, which from one of the richest in his time, became the poorest of all the old English Bishopricks. But had any Bishop of England sat at Exeter at that time, he must have done the same thing, or have been immediately deprived. For Veysey alienated no Possessions of his See, but upon express Command of the King, directed to him under the Privy Seal in favour of certain Noblemen and Courtiers. All the Bishops at that time were subjected to a like Calamity. Even

Cranmer

Cranmer was forced to part with the better half of the Possessions of his See, and *Ridley* soon after his Entry into *London*, was forced to give away the four best Mannors of his See for ever in one day. These two were the greatest Favourites among all the Bishops in that Reign. Others were yet more severely dealt with. The common Pretence was to exchange some Lands of their Bishopricks with others of Religious Houses remaining in the King's hands since their Suppression. Even then it was such an exchange, as *Diomedes* made with *Ajax*. But to *Veysey* no other recompence was made, than the Promise of the Kings Good-will and Favour, assured to him in the conclusion of all those Mandates, in case of Compliance with them; the effect of which Promises was, that after he had complied with them to the ruin of his See, he was forced to resign it, *per metum & terrorem*, as himself afterward alledged. All he could do was to Enregister at length all those Privy-Seals for the Vindication of himself to his Successors for ever; which he hath carefully done.

Pag. 166. lin. 4.

XXXII!

Miles Coverdale was made Bishop of *Exeter* the business of *Hooper* was now also settled; so he was consecrated in *March* 1551.

The Historian hath inverted the true Order of their being made Bishops. For *Hooper* was consecrated 1551. *March* 8th, and *Coverdale* on the 30th of *August* following, being nominated on the 27th of *August*, according to King *Edward's* Journal. *Regist. Cranmer.*

H 3

Pag.

" This Year 1551. there were Six eminent
 " Preachers chosen out to be the Kings Chap-
 " lains in Ordinary, two of these were always
 " to attend the Court, and four to be sent o-
 " ver *England* to Preach in their Courses,
 " — These were *Bill, Harley, Pern, Grindal,*
 " *Bradford*, the Name of the Sixth is so dashed
 " in the King's Journal, that it cannot be
 " read.

It might be guessed from some Passages in
 the Council-Book, that the Sixth Preacher was
Knox. For 1552. October 21. A Letter was
 sent from the Privy-Council to Mr. *Harley, Bill,*
Horn, Grindal, Pern, and *Knox*, to consider, cer-
 tain Articles exhibited to the Kings Majesty, to be
 subscribed by all such as should be admitted to be
 Preachers or Ministers, in any part of the Realm,
 and to make report of their Opinions of the same.
 Shortly after to Mr. *Knox* Preacher in the North,
 Forty pounds were given by way of Gra-
 tuitiy. And 1552. December 9th. A Letter to
 the Lord Wharton in recommendation of
 Mr. *Knox*. And 1553. February 2. A Letter
 to the Archbishop of Canterbury in favour of
 Mr. *Knox*, to be presented by him to the Church of
 All-hallows in Breadstreet London. Lastly 1553.
 June 2. A Letter to the Lord Ruffel, and the
 Justices of the Peace in Buckinghamshire, in fa-
 vour of Mr. *Knox* the Preacher. The Author also
 of the *History of the Church of Scotland* ascri-
 bed to him, relateth, that he was first appoin-
 ted Preacher to *Barwick*, then to *Newcastle*,
 and was at length called to *London*, and to the
 South

South part of *England*. To the Life of *Bernard Gilpin*, wrote by Bishop *Carleton*, is added a Letter from him to his Brother, wherein he saith of himself, that Secretary *Cecil* obtained for him from King *Edward* a License constituting him a general Preacher throughout the Kingdom, so long as the King lived. But after all, I rather think, that the Name of the Sixth Preacher was *Thexton*. For I did near Twenty years since see, in the hands of a worthy Clergyman descended from him, an Original Commission under the King's Seal, given to him, whereby he was Authorized by him to Preach in the North-East parts of *England*. I do not at so great distance of time fully remember the Contents of the Commission, but I think it to have been such, as agreeth well with the Time and Office of these six Preachers.

Pag. 171. &c.

XXXIV.

“ The Business of the Lady *Mary*, was
 “ now taken up with more heat than formerly.
 “ ——— The Council finding that her Chap-
 “ lains had said Mass in one of her Houses, they
 “ ordered them to be proceeded against. Upon
 “ which in *December* the last Year (*viz.* 1550.)
 “ she writ earnestly to the Council to let it
 “ fall. ——— The Council writ her a long
 “ Answer. ——— So the Matter slept till the
 “ beginning of *May* 1551. ——— In *July* the
 “ Council sent for Three of her chief Officers,
 “ and gave them Instructions to signifie the
 “ Kings Pleasure to her, and to return with an
 “ Answer. ——— In *August* they came back
 “ and said, that she charged them not to deli-

“ ver their Message to the rest of the Family,
 “ in which they being her Servants could not
 “ disobey her — Upon this they were sent to
 “ the Tower. The Lord Chancellour, &c.
 “ were next sent to her with a Letter from
 “ the King, &c.

There being some mistakes in this Relation, I will amend them, and add some farther light to the account, out of the Council-Book. The Emperour's Embassadours pressed the Council 1551. *Febr.* 16. to observe their promise made to him for permission to the Lady *Mary* of the exercise of her Religion, till the King should come to age, *March* 18. The King relateth in his Journal, that he sent for her to *Westminster*, and told her he could not any longer bear her practise. Upon this next day the Emperour's Embassadour declared War to the King, if he continued not to her the liberty of her Religion. Thereupon *Mar.* 22. *Cranmer*, *Ridley*, and *Poynt* discoursed with the King about the lawfulness of the permission. And *March* 23. the Council decreed to send *Wotton* to the Emperour (who was not dispatched till the 10th. of *April*) and in the mean time to punish the offenders, first of the King's Servants that heard Mass, next of hers, *March* 24. *Sir Anth. Brown*, and Sergeant *Morgan* were sent to the *Fleet* for hearing Mass. Thus King *Edward's* Journal, which I have observed to be often false in the days, and especially in this place. For in the Council-Book it is said *March* 18th. the Emperour's Embassadour had access to the Council. What was said by him, or answered to him doth not

appear; it being probable that for more secrecy the Clerk was then excluded, *March 19.* Serjeant *Morgan* was committed to the *Fleet*, and *March 22.* Sir *Anth. Brown* for hearing *Mafs* in her company, when by the King's order he attended her from *Essex* to *London.* Now all this, relating to the Emperour's denunciation of War, to the King's Consultation with the Bishops, to the Councils debate thereon, and the sending of *Dr. Wotton*, is erroneously placed by the Historian before *December 1550.* It is also a mistake that the prosecution of the Chaplains kept from *December 1550,* to *May 1551.* For it was not begun till *December 15,* and *March 23.* (according to the King's Journal, I think rather the *18th.*) it was resolved to punish her Servants hearing or saying *Mafs*: Accordingly in the Council-Book, I find that *March 22.* her Comptroller *Mr. Rochester* was examined how many Chaplains she had, who answered, four, viz. *Mallet, Hopton, Barker* and *Ricardes,* *April 29.* (the King's Journal saith falsely the *27th.*) *Dr. Mallet* was brought before the Council, and being examined, what he meant, that after he had been once forgiven, he would again wilfully offend the King's laws in saying of *Mafs,* and other like, could not deny but he had done evil in so doing——He therefore was committed to the Tower. So that *Mallet* was now imprisoned for a second offence, not (as the Historian saith) because he could not be before this apprehended since his first prosecution. *May,* and *Brown,* and *Morgan,* upon their submission were discharged from their imprisonment.

sonment. Nothing further was done in this matter till Aug. 9. when it was resolved in Council to send for the chief Officers of the Lady Mary's House, and to give them in charge not to permit Mass to be said in her House, or to hear it, and to give the same charge to her Chaplains and other Servants. The same day it was resolved not to permit the use of Mass to the Emperour's Ambassadour, since he would not permit the *English* Ambassadour resident in his Dominions the use of our Liturgy. So that now the Council began to be less in fear of the Emperour, not before the End of the last Year, as the Historian hath it. Aug. 11. a Warrant was signed for the appearance of the Lady Mary's Officers. Aug. 14. there appeared Robert Rochester, Edward Malgrave, and Sir Francis Englefield, her three chief Officers, and were strictly charged, not to signify the King's pleasure to her to have the new Service in her Family, and to give the like charge to her Chaplains and all her Servants, (as the Historian relateth) but only to charge the Chaplains not to say Mass in her House, or elsewhere, and the Servants not to hear it, and themselves to conform to the same Order, and to take care that the others did it. Aug. 22. (the King's Journal saith the 23d.) the Officers returning reported to the Council, that having first related their Instructions to her Grace (which they had not been commanded to do) she had absolutely forbidden them to deliver their charge to the Chaplains and Servants. They also brought with them a Letter wrote by her to the King, which I have

have inserted in the following Collection. Upon which the Officers were (not immediately sent to the Tower, as the Historian writeth, but.) called before the Council next day, and reproved for not having executed their former Instructions, but troubling her Grace with the opening their Message to her contrary to the Order and Charge prescribed to them; wherefore each of them by himself, and a part was commanded to return to her Graces House, and execute the said Charge apart, in such sort as the Order was given to them on the 14th. Aug. The which thing they all refused to do; albeit they were enjoined to do the same in vertue of their Allegiance. Thereupon they were commanded to attend continually, till they should know the Councils farther pleasure. It was also decreed that the Lord Chancellour, Secretary Petre, and Sir Anth. Wingfield should repair to the Lady Mary with a Letter from the King, and large Instructions from the Council, which were sent to them being then in Essex. The Letter I have put into the Collection. The Instructions contained a Command, to declare to her the King's peremptory resolution, not to permit to her any longer the use of the Mass, the reasons which induced the Council to send a Charge to her Chaplains and Household by her own Servants (which she had extremely resented) the negligence of her Officers in not executing that Charge, to justify the King's proceedings to her, and lastly calling her Chaplains and Servants before them, to charge them strictly not to say or hear Mass. Aug. 29. the

Numb. 5.

Numb. 6.

Com.

Commissioners being returned, made report in Council of the Execution of their Charge, and of the Lady *Mary's* Answer, whom they had attended on the 28th. The Report is large, the substance of which is rightly given by the Historian. When their Report was ended, an Order was made that *Rocheſter*, *Inglefield* and *Walgrave* should be conveyed from the *Fleet*, (to which they had been committed the day before) to the Tower: Next year on the 14th. of *April* they were set at liberty, and commanded to return to their Lady, and attend her Service as she had requested.

XXXV.

Pag. 177. lin. 32.
 “ The *English* Embassadors in *France* 1551.
 “ moved for the Daughter of *France* (to be
 “ given in marriage to King *Edward*) yet this
 “ never taking effect, it is needless to enlarge
 “ farther about it, of which the Reader will
 “ find all the particulars in King *Edward's*
 “ Journal.

This Treaty of Marriage had a considerable Effect, not mentioned in the King's Journal. For it is said in the Council-Book, that 30. Dec. 1551. *This day the Lord Admiral being returned out of France, delivered to the Lords the Ratification of the Marriage, between the King's Majesty and the Lady Elizabeth, the French Kings Daughter, under the Great Seal of France. And it was accorded that the same Treaty should be delivered to the Lord Treasurer, to be by him reposed in the Treasury of the Exchequer,*

bequer, to remain there of record in safe keeping.

Pag. 194. lin. 43. XXXVI.
 “Tonstall Bishop of Duresm was, upon some
 “complaint brought against him of Misprision
 “of Treason, put into the Tower about the
 “end of December last year, viz. 1551. What
 “the particulars were I do not find.

King Edward's Journal placeth his Imprisonment on the 20th. of December 1551. and so doth the Council-Book, which relateth the Cause of it in these Words. Whereas the Bishop of Duresm, about July in Anno 1550, was charged by Ninian Menvile to have consented to a Conspiracy in the North, for the raising of a Rebellion; as by the same accusation in writing, the Bishop's Answer thereunto, and Menvile's Replication to the same, may at length appear. For as much as for want of a Letter written by the said Bishop to Menvile, whereupon depended a great Trial of this matter, the Determination thereof was hitherto stayed, and the Bishop only commanded to keep his House, untill he should be called to further Answer; which Letter being lately come to light, found in a Cask of the Duke of Somersets after his last apprehension; the Bishop was now sent for, and this day made his appearance before the Lords, by whom being charged with this matter, and his own Letter produced against him, which he could not deny but to be of his own hand, and unable to make any further Answer thereto than he had done before by Writing, he was, for that the same seemed not a sufficient

*sufficient Answer, committed by the King's Com-
mandment to the Tower of London, to abyde
there, &c.* He had been accused by *Menvile*

*Angl. Sacr.
Par. 1. p.
782.*

before 1550. For the History of the Bishops
of *Durham*, lately published, affirmeth, that
Dr. Whitehead Dean of *Durham*, being toge-
ther with the Bishop and his Chancellor *Hind-
marsh* accused by *Menvile*, was forced to goe to
London where he died in 1548. Whosoever suc-
ceeded him in the Deanry, seemeth for some
time to have been an Adversary of the Bishop.
For in the Council-Book it is said 1551. *May 20.*
*The Bishop of Duresm upon hearing the matter be-
tween him and the Dean of Duresm, was commit-
ted to his House. On the 8th. July following, the
Council ordered the Dean of Duresm to Answer
in Writing unto Matters as he was charged with at
his being before the Council, and in such sort as he
will stand to at his peril, Aug. 2. The Bishop had
License granted to him to walk in the Fields.
October 5. A Letter was wrote by the Coun-
cil to the Lord Treasurer, Lord Chamberlain, Se-
cretary Cecil, and Mr. Mason, to hear and exa-
mine the Bishop and Dean of Duresme's Case, and
to make them report of the same; and if they shall
so think convenient, to send for them and their
Accuser, together or apart, as shall seem best un-
to them. So that by this time the Bishop and
Dean were involved in the same Cause.
November 3. The Dean of *Durham* was
bound by the Council in a Recognizance of
Two hundred Pounds to appear before the
Council on the first day of the next Term. He
was then very sick and seemeth to have died
within few days after. For the King granted
the*

*Athen.
Oxon.
Par. 1.*

the Deanry to Dr. Horn 1551. November 20. The name of the Dean intervening between Whitehead and Horn, I cannot recover, and am ready to suspect, that the time of Whitehead's Death is falsely related in the History of Durham; and that the Order of Council of the 20th of May was not well worded by the Clerk. For Horn is by many affirmed, to have succeeded immediately to Whitehead, and to him the Council 1552. February 18th. granted a Letter directed to the Prebendaries of Durham, to conform themselves to such Orders in Religion and Divine Service, standing with the Kings proceeding, as their Dean Mr. Horn shall set forth; whom the Lords require to receive and use well, as being sent to them for the weal of the Country by his Majesty. To return to Tomstall; while he lay in the Tower in the Year 1551. he wrote his Book *De veritate corporis & sanguinis Domini in Eucharistia*, in the 77th. Year of his Age, which was Printed at Paris, 1554.

XXXVII

Pag. 196. lin. 28.

“ On the First of November last Year (viz. 1551.) a Commission was granted to Eight Persons to prepare the Matter (a Reformation of the Ecclesiastical Laws) for the Review of the Two and thirty.

On the 6th of October 1551. the Council had directed a Letter to the Lord Chancellor, To make out Commission to Thirty two Persons, (viz. Eight Bishops, Canterbury, London, Winchester, Ely, Exeter, Gloucester, Bath, Rochester: Eight Divines, Taylor of Lincoln, Cox, Parker, Latimer, Cook,

Cook, Martyr, Cheek, Masco : Eight Civilians, Petre, Cecill, Sir Tho. Smyth, Taylor of Hadley, May, Traheron, Lyell, Skinner : Eight common Lawyers, Justice Hales, Justice Bromley, Goode- rick, Gosnald, Stamford, Carrell, Lucas, Brook,) To authorize them to Assemble together ; and to resolve upon the Reformation of the Canon Law : Eight of these to rough bew the Canon Law, the rest to conclude it afterwards. On the 9th of November 1551. a new Commission was ordered to those Eight Persons mentioned by the Historian, For the first drawing and ordering the Canon Law, for that some of those before appointed are now thought meet by the King to be left out. The Commission was Sealed November 11. as appears by the *Reformatio legum Eccl.* Printed at London 1571, 1640. Next Year, viz. 1552, February 2. it was ordered that the Lord Chancellor make out a Commission to the Archbishop of Canterbury, and other Bishops, Learned men, Civilians and Lawyers of the Realm, for the Establishment of the Ecclesiastical Laws, according to the Act of Parliament made the last Sessions. The granting of this Commission King Edward placeth in the 10th of February, and giveth a List of the Commissioners Names : but among the Civilians hath omitted *Hussey*, principal Registry of the See of Canterbury, whose Name I find added to this List, in some Papers of Archbishop *Parker*, wherein also instead of Mr. *Red* . . . the Name of *Holford* occurs.

Pag. 203. lin. 3.

“ This Year 1552. Day of Chichester, was put
 “ out of his Bishoprick. ——— Whether he re-
 “ fused to submit to the new Book, or fell into
 “ other Transgressions I do not know. ———
 “ His Sentence is something ambiguously ex-
 “ pressed in the Patent that Story had to suc-
 “ ceed him, which bears Date the 24th of
 “ May.

The Council-Book giveth a large account
 of this matter 1550. October 7. The Council
 ordered Dr. Cox to repair into *Sussex*, to ap-
 pease the people by his good Doctrine, which are
 now troubled through the seditious preaching of the
 Bishop of Chichester and others, November 8. The
 Bishop of Chichester appeared before the Coun-
 cil, to Answer the things objected to him for
 Preaching. And because he denied the words of
 his Accusation, he was commanded within two
 days to bring in writing what he preached. No-
 vember 30. The Duke of Somerset declared in
 Council, that the Bishop of Chichester, coming
 to him two days before, had shewed him, that
 whereas he had received Letters from the
 King and Council (a Copy of which may be
 found in the Council-Book) commanding him
 to take down all Altars in the Churches of his
 Diocess, and in lieu of them to set up Tables
 in some convenient place of the Chauncels,
 and to cause the Reasonableness of it to be de-
 clared to the people in Preaching, He could not
 conform his Conscience to do what he was by the
 said Letter commanded, and therefore prayed to be
 excused. Upon this the Bishop was commanded

to appear the day following, which he did, and being asked, what he said to the King's Letter, he answered, that *he could not conform his Conscience to take down the Altars in the Church, and in lieu of them to set up Tables, as the Letter appointed, for that he seemed for his Opinion, the Scripture, and the Consent of the Doctors and Fathers of the Church, and contrariwise did not perceive any strength in the Six Reasons, which were set forth by the Bishop of London, to persuade the taking down of Altars and Erektion of Tables. And then being demanded, what Scriptures he had, he alledged a saying in Esay, which place being considered by the Archbishop of Canterbury, the Bishop of London's, and the Lords in the Council, was found of no purpose to maintain his Opinion.* Then the Archbishop and Bishop of Ely argued the Lawfulness and Reasonableness of the thing, after which he was commanded by the Council to conform, which he still refusing, because contrary to his Conscience, he was ordered to resort to the Archbishop of Canterbury, the Bishops of Ely and London, to confer with them for satisfying his Conscience and to appear again the 4th of December. When he then appeared, being demanded, he stuck to his former Resolution, and entred into a Dispute with the Archbishop about the merits of the Cause, and alledged the former place out of *Esaiab*, and a place out of the last Chapter of the Epistle to the *Hebrews*. Which the Archbishop and Bishop of Ely answered, and shew from *Origen*, that in the Primitive Church *Christians* had no Altars, and urged the necessity of reforming the abuses of Altars:

But

But touching the naming the Table an Altar, it was
 left indifferent to him, so to name it because an-
 cient Writers sometime call that Table an Altar.
 Notwithstanding the Bishop persevering in his
 Resolution, although he was now again com-
 manded on his Allegiance to comply, the
 Council ordered him to appear again on Sun-
 day, and then to give his final Answer. Which
 he did, and answered that plainly he could not
 do it saving his Conscience, and that he determined
 rather to lose all that ever he had. Hereupon
 two days more were given to him to deliberate.
 But on the 11th of December, persisting and
 praying them to do with him what they thought
 convenient, for he would never obey to do this thing,
 thinking it a less evil to suffer the Body to perish,
 than to corrupt the Soul, he was committed to
 the Fleet. On the 9th of June 1551. an Or-
 der was sent to the Warden of the Fleet, to
 suffer the Bishop of Chichester to have such
 number to attend on him, and to be ordered as
 those who attend on the Bishop of Worcester. In
 September a Commission was given to examine
 and judge him. On the 24th of October 1551.
 an Order was made for seizing into the Kings
 hands the Temporalties of the Bishopricks of
 Chichester and Worcester, lately given to his High-
 ness by the Judgment given by the Commissioners,
 lately appointed for the hearing of the said Bishops
 Causes 1552. June 15. A Letter was wrote to
 the Lord Chancellor; Signifying to him, that
 Dr. Day late Bishop of Chichester, is sent to him
 by the Kings Appointment, to be used of his Lord-
 ship, as in Christian Charity shall be most seemly.
 A like Letter was then sent to the Bishop of

London, for the receiving of Dr. *Herbe* late Bishop of *Worcester*, and an Order to the Warden of the *Fleet* to deliver them both to the Bishops appointed to receive them. The Archbishop seized the Spiritualities of the See of *Chichester*, void by the Deprivation of *Day* 1551. November 3. *Stow* saith, that the Sentence of his Deprivation was pronounced 1551. October 10. King *Edward's* Journal placeth it on the 5th of *October*.

XXXIX.

Pag. 203. lin. 3.

“ This Year 1552. *Heath* Bishop of *Worcester*
 “ was put out of his Bishoprick. He had been
 “ put in Prison for refusing to Consent to
 “ the Book of Ordinations. He was after-
 “ wards deprived.

The Council-Book reports, that at a Council held at *Chelsey* 1551. September 22. *Nicholas* Bishop of *Worcester* was sent for, to whom was repeated the Cause of his Imprisonment to be for that he refused to subscribe to the Book devised for the form of making Bishops, Priests and Deacons, being authorized by Parliament. At the time of which refusal, being not only gently required to subscribe, but also being manifestly taught by divers other Learned men, that all things contained in that Book were good and true, and that the Book was expedient and allowable, the said Bishop declared himself to be a very obstinate Man, and for that his doing it was now shewed to him, that he deserved longer Imprisonment. Nevertheless he was now offered to recover the Kings favour, if he would subscribe to the Book. He answered,

answered, *Confessing* he took the Cause of his Imprisonment to be as was alledged, and that also he was very gently used, rather like a Son than a Subject. Nevertheless that he remained in the same mind, not willing to subscribe it, although he would not disobey it: And although he was reasoned withall by every of the said Council (there were present only Six Laymen) in disproving his manner of Answer; being every thing in the said Book true and good, and being devised by Eleven other Learned men, to the which he was joynd as the Twelfth, and received of all the Realm; agreeing also that he would obey it, but not subscribe it, which contained a Contradiction of Reason. Yet he still refused to subscribe it. Whereupon he was offered to have Conference with Learned men, and to have time to consider the matter better: Whereunto he said, That he could have no better Conference than he had heretofore, and well might he have time, but of other mind he thought never to be. Adding, that there be many other things, whereunto he would not Consent, as to take down Altars, and set up Tables. He was then expressly charged to subscribe before Thursday following, before the 24th of September, upon pain of Deprivation. Next follow the Orders of the 24th of October 1551, and 15th of June 1552. related in the preceding Article. King Edward in his Journal noteth, that he was deprived for Contempt 1551. October 5. The Register of Archbishop Crammer, affirmeth him to have been deprived 1551. October 10, which is chiefly to be relied on, as being a Record with which also Stow agreeth, adding that the same day he was committed to the Fleet. He

had been imprisoned in the *Flax* before this Day. For the Council-Book after the Relation of his Examination, and Answer on the 22^d. of September addeth, that *as a man incorrigible he was returned to the Fleet.*

XL.

Pag. 203. lin. 16.

“ This Year the Bishoprick of Gloucester was quite suppressed, and Hooper was made Bishop of Worcester. In December before Worcester and Gloucester had been united. So they were to be ever after one Bishoprick with two Tithes. But now they were put into another method, and the Bishop was to be called only Bishop of Worcester. (So also *Pag. 396. lin. penult.*) Hooper had not two Bishopricks, but one that had been for some years divided into two. He only enjoyed the revenue of Gloucester; for Worcester was entirely suppressed.

The Historian would have obliged us, if he had pleased to acquaint us by what Authority all this was done. It should seem that Hooper had Possession of the Revenues of Worcester (I mean as much of it as the greedy Courtiers thought fit to leave to it) as well as Gloucester. For in the Council-Book is found this Order, made 1552. *May 29.* A Letter to make a Book to the Bishop of Worcester and Gloucester of discharge of the First-fruits, and Tithes to be paid for the same, in Consideration that he hath departed with certain Lands to the Kings Majesty. Now Hooper had been Consecrated Bishop of Gloucester in the beginning of the Year 1551. and therefore could now in

1552. be called Bishop Elect only in respect of Worcester. Nor could he now be charged with First-fruits, and Tenths, on any other Account, than of the Temporalities of Worcester newly received by him. Nor could he have passed away any of the Lands of Worcester to the King, if he had not once Possession of them. But to put the matter past all Dispute: I will alledge an Order of Council fully proving, that Hooper did enjoy the Revenue of Worcester. For 1552. September 24. the Council directed a Letter to the Dean of Worcester, to cause the Rent-Corn of the Bishoprick to be reserved to the Bishop, notwithstanding Hethe's Claim to the same.

had that Pag. 216. lin. 15.

XLI.

“How Tonstall Bishop of Duresm was deprived I cannot understand. It was for Misprision of Treason, and done by Secular men (in the Year 1553.)

What was done in the Case of Tonstall till the end of the Year 1551. was before related out of the Council-Book. I will here add out of the same Book, what afterwards occurs relating to him 1552. September 21. A Letter unto the Chief Justice, signifying unto him, that there is presently sent to him the Commission addressed to him, and others, for the Limitation, and Determination of the Bishop of Duresm's Case; with also eight Letters, and other Writings touching the same, which he is willed to consider, and proceed to the hearing and ordering of the Matter, as soon as he may get the rest of his Collegues to him. By these Commissioners Tonstall

was deprived on the 11th. of October 1552. according to King Edward's Journal. On the 31. of Oct. following it was ordered in Council, that Sir John Mason should deliver to the use of Dr. Tonstall remaining Prisoner in the Tower such Money as should serve for his necessities, untill such time as farther Order shall be taken touching the Goods and Money lately appertaining to him; and that the Lord Wharton cause the Accompts of the Revenues of the Bishoprick of Duresm, as well for the second and third Years of the late Bishops entry into the same, as for two Years last past, to be searched for, and sent hither with speed.

XLII.

Pag. 216. lin. 8.

“ Ridley, as himself writes in one of his Letters, was named to be Bishop of Durham, but the thing never took effect.”

It so far took effect, that Ridley was actually translated from London to Durham. For in the Instrument of the restitution of Bonner to the See of London in the beginning of Queen Mary's Reign, it is alledged that the See of London, was then void by the Removal of Ridley to Durham, made by King Edward after the Deprivation of Tonstall, and Bonner was thereupon re-instated in London without pronouncing Ridley deprived of the See of London; but on the contrary Ridley is in the Register declared to have been deprived of the Bishoprick of Durham, for Heresie and Sedition.

Pag.

XLIII.

... Pag. 242. lin. 39. ...
" June 1553. the Seal was on the 13th. of
" August given to Gardiner, who was decla-
" red Lord Chancellour of England.

Stow, who is very exact in denoting the
times of things falling within the compass of
his own observation, saith that the Seal was
delivered unto Gardiner on the 23d. of Aug.
His Patent for the Office of Lord Chancellour
bears date on the 21st. of September, accord-
ing to Sir William Dugdale's accurate Cata-
logue of the Chancellours, &c. of England.
With Stow agreeth Grafton herein.

Chron. p. 88.

XLIV.

... Pag. 247. lin. 5. Pag. 248. lin. 35.
" The Commission for restoring Bonner,
" bearing date the 22d. of Aug. was dire-
" cted to some Civilians — who pronounced
" his former Sentence of Deprivation void.
" Thus he was restored to his See on the 5th.
" of September 1553.
Stow, and Grafton affirm, that Bonner was
restored to his Bishoprick in the beginning of
August, and that he caused the use of the Mass
and other Roman Ceremonies to be renewed
in his Cathedral Church on the 27th. of Au-
gust.

XLV.

... Pag. 249. lin. 17. P. 314. l. 36. P. 348. l. 38.
" Cranmer protested that the Mass was not
" set up at Canterbury by his Order, but that
" a fawning hypocritical Monk (this was
" Thomson

" Thornton Suffragan of *Dover*) had done it
 " Anno 1553, without his knowledge ———
 " Thornton Suffragan of *Dover* resolved to shew
 " his zeal (for Popery, Anno 1555.) This
 " Thornton had from the first Change made by
 " King *Henry*, been the most officious and for-
 " ward in every turn ——— In the Month of
 " June 1557. Fourteen Protestants were de-
 " stroyed in two days by Thornton and Harps-
 " field.

There was but one Suffragan Bishop in the
 Diocess of *Canterbury*, of the Name of *Thorn-*
ton. He was Suffragan to Archbishop *War-*
ham in the Year 1508. and had his Title not
 from *Dover*, but in *partibus Infidelium*, and
 died long before *Cranmer's* time. The Suffra-
 gan under *Cranmer* and *Pole* was *Richard*
Thornden, sometimes Monk, afterwards upon
 the Suppression of the Priory, first Prebendary
 of the Church of *Canterbury*. He died in the
 end of year 1557, or rather in the beginning
 of 1558.

XLVI.

Pag. 250. lin. 8.

" On the 13th. of *September*, *Latimer* and
 " *Cranmer* were called before the Council, *La-*
 " *timer* was that day committed, but *Cran-*
 " *mer* was respited till next day, and then he
 " was sent to the Tower.

If *Stow* may be believed *Latimer* was sent
 to the Tower on the 14th, and *Cranmer* on
 the 15th. of *September* 1553.

Pag.

“ There was an Order sent to *John a Las-*
 “ *co*, and his Congregation to be gone. *A-*
 “ *lasco* after a long and hard passage arriving
 “ at *Denmark*, was ill received there. From
 “ thence they went first to *Lubeck*, then to
 “ *Wismar* and *Hamburg*, and at last planted
 “ themselves in *Friseland*.

A most exact account of the Foundation and
 Dissolution of this German Congregation in
 England, with their subsequent Removals, was
 written by *Utenbovius* one of the Ministers, at
 the desire of the Congregation, and is prin-
 ted at *Basil* 1560, 86: with this Title. *Sim-*
plex & fidelis Narratio de instituta & demum dis-
sipata Delgarum aliorumq; Peregrinorum in An-
glia Ecclesia, per Johannem Utenbovium Ganda-
vum, being approved by *John a Lasco*, and the
 rest, as a true account. From this Narration
 it appears, that although some of the Compa-
 ny went to *Hamburg*, *Lubeck*, *Wismar*, &c.
 Yet that *Alasco* himself went not thither with
 them. He left *Denmark* on the 19th. of *No-*
vember, passed through *Holsatia*, and arrived at
Embden the 4th. of *December*. He was ac-
 companied with a Servant of the King of *Den-*
mark, by whom he sent back a severe or ra-
 ther unmannerly Letter to the King. In this
 same Relation of *Utenbovius*, is printed at
 large the Charter given by King *Edward* to
John a Lasco and his Congregation; which
 the Historian had before mentioned, and put
 it into his Collection, for the Curiosity of the
 thing,

Pag. 394.

thing, as himself saith : It was also published by Mr. *Prynn* in his Tryal of Archbishop *Laud*. I will further add, that it is more correct in *Utenhovius*, than in the Transcript; which is the Case of all the Instruments and Memorials published by him, which I have had occasion to compare either with the Originals, or with other Copies.

XLVIII.

Pag. 251. lin. 2.

“ *Cox* was without any good colour, turned out both of his Deanry of *Christ-Church*, and his Prebendary at *Westminster*. He was put into the *Marshalsea*, but on the 19th of August 1553. was discharged.

Cox had no Prebendary (the Historian would have said Prebend) at *Westminster*, but besides his Deanry of *Christ-Church Oxford*, was Dean of *Westminster*, and Prebendary of *Windsor*; of all which he was deprived about this time. The cause of his Deprivation, was probably supposed to have been, that he had acted in favour of Queen *Jane*. For being a considerable Person in King *Edward's* Court at the time of his Death, and having been much employed even in State Affairs, he could not well avoid to be concerned in that matter, if he were then present at Court. He was married indeed at this time. But I do not think that was alledged as a Cause of his Deprivation. For they did not yet proceed to deprive the married Clergy, until some Months after this.

Pag.

“ On the Fourth of October 1553. *Holgate*
 “ Archbishop of *York* was put in the *Tower*,
 “ no cause being given, but heinous Offences
 “ only named in General.

I fear that *Holgate* by his imprudent Carriage, if not by worse Actions, had brought a Scandal on the Reformation. Most, if not all the Persons highly instrumental in the Reformation, were eminent for Vertue, but the probity of *Holgate* may justly be suspected. For in the Council-Book of King *Edward*, I find this Order made on the 23d. of *November*, 1551. A Letter to the Archbishop of *York*, to stay his coming up hither till the Parliament. Also a Letter to *Sir Tho. Gargrave*, and *Mr. Chaloner*, and *Dr. Rouksby*, to search and examine the very truth of the matter between the Archbishop of *York*, and one *Norman*, who claimeth the said Archbishop's Wife to be his Wife, to which end the Supplication of the said *Norman* is sent to them enclosed. It is to be lamented indeed, that such occasions of Scandal were given by any eminent Persons of our Church (although to say the truth *Holgate* acted very little in the Reformation) but when they are given, they ought not to be dissembled by an Historian, out of favour or affection to any Party. To represent only the laudable Actions of men, is to write an Elogy, or Apology, or Panegyrick, or whatever other Name it may assume, the name of History it ought not to claim. And after all such Scandals (if indeed this were justly so) are no more prejudicial to the Honour of the

the

the Church of England, at and since the Reformation, than the scandalous Impurities of *Walter Bishop of Hereford, Stanly Bishop of Ely,* and many others, were to the Honour of the same Church before the Reformation. I know, whether the learned Author of the *Defence of Priest-Marriages*, published by Archbishop Parker intends the Case of *Holgate*, when he saith, *I mean not to justify the universal sort of the married Bishops, and Priests in all their light and dissolute Behaviour; whatsoever it hath been in any of them from the highest to the lowest. — I think that I may speak of the Conscience of some married Bishops and Priests in England, that they do as much lament the light Behaviour, shewed and escaped by some of them, in the Libertee that was granted them of Law and Parliament, as they that be most angry and out of patience with them. — and beside forth bewail the dissolute Behaviour of a great many of their best beloved, and wish as hartely all Offenders and Slaunders rooted out both sortes of the Clergie.* It should seem that in the Imprisonment of *Holgate*, this was alledged as one of those *hainous Offences*, which were the pretended cause of it. For in the Instrument of his Deprivation it is said, that he was for his *Marriage committed to the Tower and deprived.*

Pag. 190,
191.

L.

Pag. 257. lin. 16.

“ On the 3d. of November 1553. Arch-
“ shop Crammer, with others, were brought to
“ their Tryal.

He

He was Arraigned and Condemned of Treason at *Guild-Hall London*, on the 13th of *November*, according to *Stow* and *Grafton*.

Pag. 257. lin. 28.

LI.

“ And now, (after his Attainture) *Cranmer* was legally devested of his Archbishoprick, which was hereupon void in Law. —
 “ But it being now designed to restore the Ecclesiastical Exemption and Dignity to what it had been anciently, it was resolved, that he should still be esteemed Archbishop, till he were solemnly degraded according to the Canon Law (which was done in the middle of *February 1556*.) So that all that followed upon this against *Cranmer*, was a Sequestration of all the Fruits of his Archbishoprick; himself was still kept in Prison.

This, if true, would be a matter of great moment, and make a considerable change in the History of our Church. But really it is a meer Fiction. For immediately after his Attainture, the See of *Canterbury* was declared void, and the Dean and Chapter of *Canterbury* thereupon assumed the Administration of the Spiritual Jurisdiction of the Archbishoprick, as in other Cases of Vacancy. The Attainture was compleated in the middle of *November 1553*. and on the 16th of *December* following, the Dean and Chapter of *Canterbury*, gave out Commissions to several Persons for the Exercise of the Archiepiscopal Jurisdiction in their Names, and by their Authorities. The Chapter continued in Possession of

of this Jurisdiction, till the Publication of Cardinal Poles Bulls of Provision to the Archbishoprick; viz. till the beginning of the Year 1556. and during that time gave Commissions to the severall Officers and Judges of the Courts of the Archbishoprick, had the spiritual Jurisdiction of all vacant Bishopricks, gave Institution to all Benefices in them, and in the Diocess of *Cunterbury*, gave Commissions for the Consecration of Bishops, &c. of all which Acts done a peculiar Register was made, Entituled, *Vacatio sedis Metropolitanæ Christi Cantuar. post depositionem Thomæ Cranmer nuper Archiepiscopi Cantuar. primo de crimine læsæ Majestatis Auctoritate Parliamenti convicti, & deinde ob varias hæreses Auctoritate sedis Apostolicæ depositi, degradati, Seculari brachio traditi, & postremò in alma Universitate Oxoniensi igne consumpti, sub anni Domini, 1553, 1554, & 1555. regnorum vero Philippi & Mariæ Regum, &c.* During this time, all Acts and Instruments begin with these words: *Nicholaus Wotton utriusque juris Doctor. Decanus Ecclesiæ Cathedralis, & Metropolitanæ Christi Cantuar. & ejusdem Ecclesiæ Capitulum, ad quem, & quos, omnis & omnino de Jurisdictione Spiritualis & Ecclesiastica, quæ ad Archiepiscopum Canturiensem, sede plenâ, pertinuit, ipsa sede jam per Attincturam Thomæ Cranmer, ultimi Archiepiscopi ejusdem, de altâ prodicione attincti & adjudicati, vacante, notoriæ dinoscitur pertinere.* Thus in particular beginneth the first Instrument of the Register, Dated 1553. December 16. Long before his Degradation also, the Pope had solemnly Excommunicated and Deposed Cranmer for Heresie: for it did not concern him

him to take notice of the Pretence of High-Treason. In the Bull of Provision to Cardinal Pole, to the Archbishoprick of *Canterbury*, dated 1555. December 11. Pope Paul saith, that he had by a solemn Sentence, Excommunicated and Deposed from the See of *Canterbury*, *filium iniquitatis Thomam Cranmer, olim Archiepiscopum Cantuar. ob notorias hæreses.* This Bull sufficiently disproveth the Historians relation. But that which is chiefly to be regarded herein, is the Register of the Vacancy before mentioned, which puts it beyond all doubt, that the See of *Canterbury* became void immediately upon the Attainture of *Cranmer*, and was at least in *England* so accounted.

Pag. 267. lin. 25.

LII.

“ The last thing I find done this Year 1553.
 “ was the restoring *Veysey* to be Bishop
 “ of *Exeter*, which was done on the 28th
 “ of *December*. In his Warrant for it under
 “ the Great Seal it is said, that he for some
 “ just troubles both in Body and Mind, had
 “ resigned his Bishoprick to King *Edward*,
 “ to which the Queen now restored him.

The Register of *Canterbury* before-mentioned recordeth, that *Veysey* was restored to his Bishoprick, because he had been induced by fear to resign it in the time of King *Edward*. The Author of *Athenæ Oxon.* saith, that he was forced to resign *pro corporis metu* 1551. August 14. and was restored by the Queens Patent bearing date 1553, September 28.

Part 1.
 Pag. 582.

" Thus were seven Bishops all at a Dash
 " turned out (in the Year 1554.) It was much
 " censured, that there having been Laws made,
 " allowing Marriage to the Clergy, the Queen
 " should by her own Authority, upon the re-
 " pealing those Laws, turn out Bishops for
 " things that had been so well warranted by
 " Law.——And even the severest Popes,
 " who had pressed the Celibate most, had al-
 " ways before they proceeded to deprive any
 " Priests for Marriage, left it to their Choice,
 " whether they would quit their Wives or
 " their Benefices.

In the Commissions given by the Queen for
 the Deprivation of these Bishops, and related
 by the Historian ; it is ordered to proceed a-
 gainst Four of them only for Marriage (*viz.*
York, St. Davids, Chester, and Bristol) but a-
 gainst the other Three (*viz. Lincoln, Gloucester,*
and Hereford) for other pretended misde-
 meanors. Now in aggravating the Queens
 injustice, in depriving them Summarily for
 their Marriage ; the Historian plainly mista-
 keth the Case. For they were not ordered to
 be deprived simply for their Marriage, but for
 having broken their Vows of perpetual Celi-
 bate, and having married after a solemn Pro-
 fession of Chastity. This the Historian might
 have observed from the very Commission for
 the Deprivation of the Four first (published
 by himself) the words whereof are these.
Quia comperimus Robertum, Archiepiscopum Ebor.
Robertum Menev. Johannem Cester. & Paulum
Bristol.

Bristol. post expressam professione in castitatis, expressa, rite, & legitime emissam, cum quibusdam mulieribus nuptias de facto, cum de jure non deberent, contraxisse.

The Secular Clergy of England had never indeed made any Profession of Chastity at their Ordination. But that all the Regulars did, is notorious. And however the severest Popes had, before they proceeded to deprive any Secular Priests for Marriage, left it to their Choice, whether they would quit their Wives or their Benefices; yet no such favour was ever allowed to the Regular Priests who had contracted Marriage, but their Marriage was accounted an heinous Crime, by reason of the Violation of their Vow included in it. It may be therefore observed, that the Queen giving Commissions at the same time, for the Deprivation of the Four first, and of the Three last Bishops, ordereth the former to be deprived for their Marriage, the later for their pretended misdemeanors, having taken Grants of their Bishopricks from King *Edward the Sixth* with this Clause, *quamdiu bene se gesserint*, although two of the Three later Bishops were married, and all the Four former Bishops had taken Patents from King *Edward* with the like Clause. The reason of this diversity of proceeding was because the first Four were Regulars, and the other Three were Seculars. That the later were Seculars is well known: and of the others *Holgate* of *York* had been Provincial of the Order of *St. Gilbert* of *Sempringham*, *Ferrar* of *St. Davids* had been a Canon Regular of the Order of *St. Augustin*, *Bish* of *Bristol* had been Provincial of the Order

der of *Bon-hommes*, *Bird* of *Chester* had been Provincial of the *Carmelites*. Of the three Secular Bishops (viz. *Lincoln*, *Glocester* and *Hereford*) the two later were indeed married, but of that the Queen taketh no notice in her Commission for their Deprivation; although their Ecclesiastical Judges in depriving them, thought fit to alledge their Marriage, as one Cause of their Deprivation, not in Vertue of the Queens Commission but of the Canon-Law, which upon repeal of the Statutes for the Marriage of the Clergy, recovered its former force in this Case.

LIV.

Pag. 275. lin. 24.
 “ For the Archbishop of *York*, though he
 “ was now (in *March* 1554.) turned out, yet
 “ he was still kept Prisoner, till King *Philip* pro-
 “ cured his Liberry: But his See was not filled
 “ till *February* next; for then *Heath* had his
 “ *Conge d’elire*.

The Historian dateth the Queens Commission, by Authority of which he supposeth *Holgate* to have been deprived, on the 16th of
Rez. Ebor. March 1554. But the See of *York* was void before this. For the Dean and Chapter of *York* assumed to themselves the Archiepiscopal Jurisdiction (void by his Deprivation) on the 8th of *March* 1554.) He was discharged out of the *Tower* 1555. *January* 18. His See was not filled till *June* or *July* of the Year 1555. For however the *Conge d’elire* might issue out in *February*, *Heath* had not Possession of the Archbishoprick, untill his Election was confirmed

at

at Rome, and his Bulls were published in England, which Bulls were not dispatched till the 21st of June 1555.

Pag. 275. lin. 28.

LV.

“ On, or before the 18th of March this Year
 “ (1554) were those other Sees (St. Davids,
 “ Chester, Bristol, Lincoln, Gloucester, Hereford,)
 “ declared Vacant.

The Register of Canterbury, in which all these Deprivations are recorded, testifieth, that on the 20th of March 1554. the Bishops of Winchester, London, Chichester, and Durham, by Vertue of the Queens Commission directed to them, pronounced the Sentence of Deprivation upon John Taylor Bishop of Lincoln, *Ob nullitatem consecrationis ejus & defectum tituli sui quem habuit à Rege Edwardo Sexto per literas patentes cum hac clausulâ dum bene se gesserit*, upon John Hooper Bishop of Worcester and Gloucester, *Propter conjugium, & alia mala merita, & vitiosum titulum, ut supra*, upon John Harlowe Bishop of Hereford, *Propter conjugium & Hæresin, & ut supra*, upon Robert Ferrar Bishop of St. Davids, *Propter causas supradictas*, upon John Bird Bishop of Chester, *Propter conjugium*. No Sentence of Deprivation was pronounced at that time upon Bush Bishop of Bristol. Whether he evaded it by renouncing his Marriage, or by any other Submission, is uncertain. But he was never deprived. However, willingly or unwillingly, he resigned his Bishoprick in June following. For in the same Register, the Dean and Chapter of Canterbury, assumed the spiritual Jurisdiction

ction of the See of Bristol void; per *spontaneam resignationem Pauli Bashe* 1554. *Fulvii* 21.

LVI.

Pag. 275. lin. 32.

“*Gooderick* Bishop of *Ely* died in *April* this
“*Year* 1554.

He died in *May*, either on the 9th, or 10th
day of the Month.

LVII.

Pag. 275. lin. 41.

“*Hopton* was made Bishop of *Norwich*. But
“*Story*, that had been Bishop of *Chichester*,
“though upon *Day*'s being restored he was tur-
“ned out of his Bishoprick, did comply
“merely. He came before *Bonner*, and re-
“nounced his Wife, and did Penance for it,
“and had his Absolution under his Seal, the
“14th of *July* this Year 1554.

Day was restored to the Bishoprick of *Chichester*, before the 16th of *March* 1554, (when the Queens Commission was directed to him and others, in Vertue of which he with his Collegues deprived several Bishops on the 20th of *March*;) whereas *Hopton* of *Norwich* was not consecrated till the 25th of *Octob.* following. Besides it is not certain, that *Story* was turned out of his Bishoprick. The words of the Register are somewhat ambiguous, but seem to insinuate, as if he voluntarily restored to *Day* the Bishoprick of *Chichester*, from which he had been ejected. I will not omit here to add, that his Penance, if he performed any, was
not

not imposed so much for his Marriage contracted after Priests Orders, as for the violation of his Vow. For although it be not known of what Order he was, we are assured from Archbishop *Parker* (in the Catalogue of the Bishops of his time, prefixed to his History of the Archbishops of *Canterbury*) that he was a Regular.

Pag. 276 lin. 1.

LVIII.

“ The Bishop of *Bath and Wells, Barlow*, was also made to resign ; as appears, &c. though elsewhere it is said, that the See was Vacant by his Deprivation. But I incline it truer that he did resign.

It is most certain, that *Barlow* did resign. For in the aforesaid Register is a Commission granted to certain Persons by the Dean and Chapter of *Canterbury*, to Act during the Vacancy of the See of *Bath and Wells*, which is there said to be void, *Per liberam & spontaneam resignationem Domini Willielmi Barlowe ultimi Episcopi & Pastoris ejusdem*. This Commission was giving between 20th. December 1553, and 25th. March 1554.

Pag. 276. lin. 16.

LIX.

“ *Barlow* never Married.

A more unhappy mistake could not possibly have been made. For so remarkable a Marriage never happened to any Clergyman of *England*, as to *Barlow*. He he had Five Daughters, afterwards married to five Bishops.

The first, *Fraunces* was married to *Matthew Parker* Son to *Archbishop Parker*. After his Death, (which was in the end of the Year 1574.) she was married to *Dr. Matthews* *Archbishop of York*. A second Daughter of *Barlow*, was married to *Wickham* Bishop of *Winchester*, a third to *Overton* Bishop of *Lichfield*, a fourth to *Westphaling* Bishop of *Hereford*, a fifth to *Day* Bishop of *Winchester*: All this is declared at length in the Epitaph fixed to the Monument of *Fraunces*, who dying in 1629. Aged 78 years, was buried in the Church of *York*. So that *Fraunces* was born in 1551. in the Reign of King *Edward*, when her Father was Bishop of *Wells*. Besides these Daughters, *Barlow* had a Son of his own name, who was Prebendary of *Wyvelescomb* in the Church of *Wells* in the Year 1571. being then in Deacons Orders. It appeareth farther, that *Barlow's* Wife was alive, after that her Daughter *Fraunces* had married to *Matthew Parker*; so that notwithstanding the Historians reasons it is to be feared, that *Barlow* made some dishonourable compliance in the Reign of Queen *Mary*.

Reg. Faad.
Parker.

LX.

Pag. 276. lin. 31.

“ When this was done (*viz.* after the old Bishops were deprived in the Year 1554.) the Bishops went about the executing the Queens Injunctions. — In this Business none was so hot as *Bonner*. He set up the old Worship at *St. Pauls* on *St. Katherines* day. And the next day being *St. Andrews*, he did officiate himself, and had a solemn Pcession.

Bonner

Bonner had restored the Mass in the Church of St. Pauls on the 27th Aug. 1553. as was before related out of Stow and Grafton. If St. Andrews day be the next day to St. Katherine, our English Calendar indeed wants great Reformation, which placeth it five days after St. Katherine. But it may be presumed, that if the Calendar can retain any Friends to plead its cause, it may in this Case get the better of the Historian.

Pag. 276. lin. 46.

LXI.

"The Clergy were now fallen on for their Marriages. Parker estimates it, that there were now about 16000 Clergymen in England; and of these 12000 were turned out upon this Account. Some, he says, were deprived without Conviction, some were never cited, &c. They were all Summarily deprived.

The Historian would have obliged us, if he had pleased to acquaint us, in what Book or Writing Parker hath delivered this Account. The Testimony of so grave, and so worthy a Person would have excluded all doubt. In the *Defence of Priests Marriages*, wrote by an unknown Layman, and published by Parker; in this Passage may indeed be found. *Is thus the Honour of the Clergy preserved, to drive out so many, twelve of Sixteen thousand (as some Writer maketh his Account) to so great a Peril of getting their Livings, and this just at the Point of Harvest? Here it may be easily observed, that this Author will by no means vouch for the Truth of this Computation. It would in*
truth

truth be a very extraordinary matter, if 12000 Clergymen should have married between the end of the year 1548, and the middle of 1553. I cannot affirm of my own knowledge that the account is extravagantly false, but am very apt to believe it. And in this belief I am confirmed; for that having had the Curiosity to compute how many Clergymen were deprived for Marriage in this Reign, in the Dioecess and Peculiars of the See of *Canterbury*, I found the proportion far short of this account. For whereas there are contained therein about 380 Benefices, and other Ecclesiastical Promotions, no more than 73 Clergymen therein were then deprived for Marriage, or any other Cause; which far from the proportion of 12 to 16, scarce bears the proportion of 3 to 16. Yet *Thornden* and *Harpsfield* were as vigorous in persecuting the married Clergy of that Dioecess, as any Zealots in any part of *England*. As for the severe and unjust proceedings against some of the married Clergy, related by the Historian; the Author before mentioned attesteth the same thing. But when the Historian saith, *they were all summarily deprived*, I fear this is an Addition of his own. For this Author on the contrary saith, that a years time was allowed to the Clergy to *abjure their heresy, and put away their Wives*: although in some places their enemies were so zealous, that they dispossessed many of them before the year expired. The first deprivation, which I find to have been made on this account, was in the Church of *Canterbury*, by *Thornden* then Vice-Dean: who on the 16th of *March 1554*, deprived six Prebendaries

Pag. 13.
269.

Fol. 5.

bendaries (one of them the Archbishops Brother, Archdeacon also,) six Preachers, and two minor Canons of that Church. In the Register of the Vacancy may be found many Processes against, and Deprivations of married Clergymen; from whence it appears plainly, that the usual forms of proceeding were, at least in many Cases observed, and that all were not summarily deprived.

Pag. 277. lin. 2.

LXII.

“ Nor was this all; but after they were
“ deprived, they were also forced to leave
“ their Wives: Which piece of severity was
“ grounded on the Vow, that (as was pre-
“ tended) they had made; though the false-
“ hood of this Charge was formerly demon-
“ strated.

It is true that the Secular Clergymen had made no Vow. But it cannot be denied that as many of the Clergy, as had formerly been Regulars, had made solemn and express Vows. Now the Number of these was very considerable among the beneficed Clergy of that time; by reason that all Priests who had been ejected out of Religious Houses, were enabled to hold Benefices; and that the King also, and other Patrons did more readily give Benefices to them, that so by that means they might discharge themselves from the obligation of paying their Annual Pensions any longer to them. These therefore were all forced to leave their Wives, unless they evaded it by any base compliance, by Connivance, or by the Favour of any

any great Person. But that any of the Seculars were forced to leave their Wives, I do nowhere find. Indeed it was necessary to all, who would continue in their Benefices, to renounce their Wives; but we now speak of those Clergymen, who had been already deprived of their Benefices. Against many of them Processes were formed for their Marriage, which may be found in the Register often made; but therein I cannot find any beside Regulars, to have been deprived by the Sentence of the Court, or their Marriages to have been annulled. And accordingly in the Articles of Enquiry or Interrogatories to be administered to every married Clergyman, formed in *March 1554.* (when the persecution of the married Clergy began in the Diocese of *Canterbury*) the first is, *Whether he had been a Religious, and of what Order, and in what Monastery or House?* A Copy of these Articles I have given in the following Collection.

Num. 8.

LXIII.

Page 292. lin. 6.

“ What Cardinal *Pole's* Instructions were,
 “ I do not know, nor is it falsly understood
 “ by Learned men, what was the Power of a
 “ Legate *a Latere* in those days. But I found
 “ the Original Bull of Cardinal *Beacon's* Lega-
 “ tine Power in *Scotland*, and have given it a
 “ room in the *Collection*, though it be large,
 “ since, no doubt, Cardinal *Pole's* Bull was in
 “ the same form.

We have no such necessity of borrowing
 light from *Scotland*. The Bull of Cardinal
Pole's

Pole's Legatine Power is entred in the beginning of his Register (kept at *Doctors Commons*) which ought in the first place to have been consulted. I have caused it to be thence transcribed, and have put it into the following *Collection*. From thence it will appear, how false the Conjecture of the Historian is, that *Pole's* Bull was in the same form with *Beacon's* Bull, which he pronounceth to be without all doubt. For in truth they differ altogether both in matter and form.

Num. 9.

Page. 292. lin. 39.

LXIV.

“The Queen was falsely believed to be with Child. Notice was given of it to the Council, who that Night wrote a Letter to *Bonner* about it, ordering a *Te Deum* to be sung at *Pauls*, and the other Churches of *London*.”

The Council wrote and sent such Orders not onely to *Bonner*, but to other Bishops of the Nation, on the same day. I have in the *Collection* subjoined the Letter wrote by the Council to the Dean and Chapter of *Canterbury*, who had then the Spiritual Jurisdiction in that Diocess in the Vacancy of the See.

Num. 7.

Page. 297. lin. 33.

LXV.

“Upon Cardinal *Pole's* being called over, there was a Commission sent him by the Great Seal, bearing date 10. Nov. 1554. authorizing him to exercise his Legatine Power in *England*.”

LXVI.

The

This License bears date on the 10th of *Decemb.* that year, as may be seen in the Cardinals own Register, wherein it is enregistred. In like manner *Pole* afterwards obtained a License from the Queen 1555. *Nov.* 2d. to hold a Convocation (as the Historian relateth, pag. 324) in vertue of which License he sent his Mandate to *Bonner* on the 8th. day of the same Month to summon a Convocation. In obedience to which, *Bonner* summoned the Clergy to meet on the 2d. of *December* following. Which I observe, because the Historian in speaking of this Convocation, hath not fixed the time of it.

LXVI.

Pag. 313. lin. 1.

“ *John Kardmaker*, that had been Divinity-Reader at *St. Pauls*, and a Prebendary at *Barth*, was burnt in *Smithfield* on the 30th of *May* 1555.

LXVII.

Pag. 320. lin. 45.

There had been Monks in the Church of *Barth*, until the Dissolution of the Monastery. But since that time, neither Monks nor Prebendaries had any place therein. *Kardmaker* had been really Prebendary of *Wells*, and in *King Edward's* Council-Book I find ordered 1551. *Febr.* 18. A Letter to the Chapter of *Wells*, in favour of *Mr. John Kardmaker*, Chancellor of that Church.

“ *Gardiner* Bishop of *Winchester* was believed to be the base Son of *Richard Woodvil*, that was

“ was brother to Queen Elizabeth, Wife to King
“ Edward IV.

Bishop Godwin delivereth a more probable relation (which he affirmeth to have received from a Kinsman of Gardiner) that he was the base Son of Lionel Woodvil Bishop of Salisbury: which Lionel was the Son of Richard Woodvil mentioned by the Historian. With Godwin a-
greeth Mills in his Genealogical Catalogue of the Nobility of England. Pag. 1117.

Pag. 321. lin. 44.

LXVIII.

“ Heath Archbishop of York had the Seals
“ in Febr. after, viz. in 1556.

He the received the Great Seal on the first day of January 1556. according to Stow. Dugdale also writeth, that he was constituted Chancellor on that day, alledging undoubted authority, Claus. 2. & 3. Phil. & Mar.

LXIX

Orig. Jur.
pag. 90.

Pag. 339. lin. 3.

LXIX.

“ The Chief of these (faithfull Shepherds,
“ who were willing to hazard their Lives in
“ feeding this Flock committed to their care,
“ privately) were Scambler and Dentham, &c.

Had none of the old deprived Bishops then, who were at liberty, courage sufficient to do their duty herein? That would indeed reflect upon their Memory. I doubt not, that some of them performed their duty. At least I am sure, that Harley late Bishop of Hereford did; of whom Dr. Humphreys (sometimes his Scholar,

LXXI

Vita Juelli
lar, pag. 70.

lar, afterward his intimate Friend) relateth, that under the Reign of Queen *Mary*, he instructed his Flock in Woods and secret Places, as a faithfull and holy Shepherd, preaching to them, and administering the Sacraments; and for this purpose lurking up and down in *England*, at last died like an exile in his own Countrey.

LXX.

Pag. 327. lin. 25.

“ It was thought, that *Pole* himself hastned
 “ the Execution of *Cranmer* (who was execu-
 “ ted in *March* 1556.) longing to be invested
 “ with that See: which the only personal ble-
 “ mish I find laid on him.

I am very unwilling to believe, that a Person of such eminent vertue, as Cardinal *Pole* is by all allowed to have been, could be guilty of so base an Action. The truth is, he could have no such design. For it was before shewed, that the See of *Canterbury* had been actually voided immediately upon the Attainture of *Cranmer* in the end of the year 1553. After his Attainture at home, and deposition and excommunication pronounced at *Rome* (of which I spoke before) he was dead to the Canon as well as Common Law. His natural Life could be no obstacle to the advancement of *Pole* to the Archbishoprick. And accordingly that very Pope *Paul* (of whom the Historian maketh *Pole* to have been so much afraid, lest he should defeat his hope of the Archbishoprick, (if *Cranmer's* Life were not quickly taken away) had by a Bull dated 1555. *Decemb.* 11.

Register.
 Pole.

collated

collated or provided *Pole* to the Archbishoprick of *Canterbury*, constituting him Administrator of the Archbishoprick till he should be ordained Priest, and after that, appointing him Archbishop with full Power and Jurisdiction. Upon the reception and publication of these Bulls in *England*, (which was about the beginning of the following Month) *Pole* was to all intents and purposes fully possessed of the Archbishoprick, although he was not consecrated till the 22d of *March* following, the day after *Cranmer's* Martyrdom. The Historian reneweth this Charge against *Pole*, pag. 340, but there urgeth the same argument only, namely, his choosing the next day after *Cranmer's* Death for his Consecration, which is of no moment, since *Cranmer* had in his account, and in Canon and Common Law, ceased long since to be Archbishop of *Canterbury*, and himself had been possessed of the Archbishoprick above two Months.

Pag. 326. lin. 38.

LXXI.

“ Although Cardinal *Pole* had an only Brother
 “ *David*, that had continued all King
 “ *Henry's* time in his Archdeaconry of *Darby*,
 “ he did not advance him till after he had been
 “ two years in *England*; and then he gave
 “ him only the Bishoprick of *Peterborough*, one
 “ of the poorest of the Bishopricks.

Cardinal *Pole* had three Brothers; and this *David* was not his Brother. *Bacatelli* who wrote his Life, had been his Secretary and Domestick Servant, for near twenty Years
 L before

before his Death. He had reason therefore to know the Cardinals Kindred; and he affirmeth, that the Cardinal had three Brothers, *Henry* (Lord *Montacute*, condemned of Treason, and executed in the year 1538.) *Arthur*, (condemned for Treason in 1562.) and *Geofry*, (condemned in 1538, but neither executed) and two Sisters. Then whereas *David Pole* is said by the Historian to have been preferred to *Peterborough*, one of the poorest of the Bishopricks; in truth *Peterborough* was at that time none of the least Bishopricks in *England*, having been endowed by King *Henry*, far above any of the new erected Bishopricks, and made equal in revenue to most of the ancient Bishopricks; and so continued, until *Scambler*, the Successor of this *David Pole*, did by a Simoniackal Contract, convey away the better part of the Possessions of it to a Noble Person of the Neighbourhood; that he might thereby make way for his own Translation to the Bishoprick of *Norwich*, to do the like Mischief there.

LXXII.

Pag. 340. lin. 20.

“ On the 28th of *March*, *Pole* came in State
 “ through *London* to *Bow-Church*; where the
 “ Bishops of *Worcester* and *Ely* put the Pall a-
 “ bout him.

He received, and was solemnly invested with his Pall at *Bow-Church*, on the 25th of *March*; as his own Register testifieth; which is confirmed by *Stow*.

Pag.

“ This was a Device set up by Pope *Paschal*
 “ the second, in the beginning of the twelfth
 “ Century, for the engaging of all Archbishops
 “ to a more immediate dependance on that See ;
 “ they being, after they took the Pall, to act as
 “ the Popes Legates born (as the Phrase was)
 “ of which it was the Ensign. But it was at
 “ first admitted with great Contradiction,
 “ both by the Kings of *Sicily*, and *Poland* ; the
 “ Archbishops of *Palermo* and *Gnesna*, being
 “ the first to whom they were sent, all men
 “ wondring at the Novelty of the thing, and
 “ of the Oath which the Popes required of
 “ them at the Delivery of it.

I cannot sufficiently admire, that any learned
 Man should commit so great a Mistake. None,
 conversant in the History of the Church, can be
 ignorant, that the Custom of sending Palls from
Rome to the Archbishops owning any Depen-
 dance upon that See, or Relation to it, began
 many hundred years before Pope *Paschal* the
 Second. Pope *Gregory* the First had sent a Pall
 to *Augustin*, the first Archbishop of *Canterbury*,
 and all the Archbishops from him to the Re-
 formation did singly receive Palls from *Rome*,
 if sudden Death did not prevent them before
 the Reception. In like manner all the En-
 glish Archbishops of *York* from the beginning
 (if we except two or three, who for that rea-
 son claimed not Archiepiscopal Priviledges)
 received their Palls from thence ; and so also
 all the Archbishops of the Western-Church,

which held any Communication with the See of Rome. When they were first sent to Archbishops, and for several Ages after, no Oath of Obedience to the See of Rome was exacted at the Delivery of them. Thus the Historian is found to have erred in fixing the time of their beginning, and in affixing a constant Oath to them. But farther he hath widely mistaken the Design of them: which was not to constitute those, who received them, *Legati Nati*, to the See of Rome. For if that were true, all the Archbishops of *Canterbury* from the first Foundation of the See, almost all the Archbishops of *York*, and the other Archbishops of the Western Church, would have been *Legati Nati* to the Pope: whereas in truth, the Number of *Legati Nati* in Christendom is very small, not exceeding four or five; the Archbishops of *York* never were *Legati Nati*, nor the Archbishops of *Canterbury*, till about the Year 1200. When Archbishop *Herbert* first obtained that Priviledge to himself and Successors. Lastly, whereas the Historian maketh the Archbishop of *Gnesna* to have been one of the first, to whom the Title and Priviledge of *Legatus Natus* was conferred, and that by Pope *Paschal*: the contrary of it is so far true, that *Andreas Olzowski* Archbishop of *Gnesna* in his Letter wrote to Dr. *Sheldon* Archbishop of *Canterbury* in the Year 1675. (wherein he requests of him to send to him an account of the Priviledges of *Legatio Nata* belonging to the See of *Canterbury*) beginneth to propose his requests in these words. *Concessum olim erat Anno 1515. Privilegium Legationis nata à Leo-*

ne X. Papâ Archiepiscopis Gnesnensibus Primatibus
 Poloniæ tali verborum contextu, Concedentes,
 ut omnibus Privilegiis, &c. quæ ad Legatos
 Natos pertinent, & quæ alii Legati Nati, præ-
 fertim vero Legatus Cantuariensis in suis Pro-
 vinciiis, utuntur, libere & licite valeat uti, &c.

Pag. 360. lin. 17.

LXXIV.

“ The Parliament was opened on the 20th
 “ of January 1558. In the House of Peers the
 “ Abbot of *Westminster*, and the Prior of St.
 “ *John of Jerusalem*, took their places accord-
 “ ing to their Writs. *Tresham* was now made
 “ Prior.

Thomas Tresham had been made Prior of St.
John of Jerusalem by the Queen on the 30th
 of November 1557, as both *Stow* and *Fuller*
 witness.

Pag. 378. lin. 45.

LXXV.!

“ In the beginning of the next year, (*viz.*
 “ 1559.) the Bishops of *Norwich* and *Glocester*
 “ died.

They both died before the end of this year,
 1558. For in the Register of *Pole*, I find that
 the See of *Glocester* was void by the Death of
James Brooks, 1558. Sept. 7. And in the Re-
 gister of *Canterbury*, the Dean and Chapter of
 the Church, are said to have seized into their
 hands, 1558. Decemb. 24. the Spiritualties of
 the See of *Norwich*, void by the Death of *John*
Hopton.

L 3

Pag.

LXXVI

Pag. 278. lin. 44.

“ Those now void, were the Sees of *Canterbury*, *Hereford*, *Bristol*, and *Bangor*. It
 “ was of great importance to find men able
 “ to serve in these Employments, chiefly in
 “ the See of *Canterbury*. For this *Dr. Parker*
 “ was soon thought on. He was writ to on the
 “ 9th of *December*, 1558. to come up to *London*.

From this Relation any Reader would conclude, that the See of *Bristol* was void before the first Designation of *Parker* to the Archbishoprick, *viz.* before the 9th of *December*. But that doth not appear. For the Spiritualities of the See of *Bristol*, void by the Death of *John Holman*, were not seized by the Chapter of *Canterbury*, untill the 18th of *December*.

LXXVII.

Pag. 293. lin. 48.

“ Thus I have given the Substance of their
 “ Speeches (of *Heath* and *Fecknam*, made in
 “ Parliament, in behalf of Popery) being all
 “ that I have seen on that side.

Besides these, I have seen a long Speech of *Scot* Bishop of *Chester*, delivered at the same time in the same cause.

LXXVIII.

Pag. 396. lin. 7.

“ It doth not appear, how soon after the
 “ Dissolution of the Parliament (dissolved 1559,
 “ *May* 8.) the Oath of Supremacy was put
 “ to them (the Clergy and Bishops.) For
 “ the last Collation *Bonner* gave of any Bene-
 “ fice, was on the 6th of *May* this Year.

It

It cannot be imagined, that *Bonner* was deprived before the Dissolution of the Parliament. On what days the several Bishops of the Province of *Canterbury* were deprived, may be determined from the times of the Seizure of the Spiritualities of their Bishopricks made by the Dean and Chapter of *Canterbury*; who then possessed and exercised the Archiepiscopal Jurisdiction in the Vacancy of the See. These I will here present out of the Register of that Church. The Spiritualities of the See of *London*, void by the Deprivation of *Edmund Bonner*, were seized 1559, June 2. The Spiritualities of *Winchester*, void by the Deprivation of *John White*, 1559. July 18. of *Lincoln*, void by the Deprivation of *Thomas Watson*, 1559. July 2. (these two Bishops had been committed to the Tower on the 5th of *April* preceding.) The Spiritualities of *Ely*, void by the Deprivation of *Thomas Thirleby*, 1559. Nov. 23. of *Lichfield*, void by the Deprivation of *Ralph Bayne*, 1559. June 24 (he died before the end of the same Year.) The Spiritualities of *Exeter*, void by the Deprivation of *James Turbervil*, 1559. Nov. 16. Of *Worcester*, void by the Deprivation of *Richard Pates*, 1559. June 30. of *Peterborough*, void by the Deprivation of *David Pool*, 1559. Nov. 11. of *St. Asaph*, void by the Deprivation of *Thomas Goldwell*, 1559. July 15. When the See of *York* was first voided by the Deprivation of *Heath*, I shall relate hereafter. The certain times of the Deprivation of *Tunstall* of *Durham*, of *Oglethorp* of *Carlisle*, and of *Scot* of *Chester*, I cannot find. In all 14 Bishops were deprived ;

to whom may be added one Suffragan, viz. *Purglove of Hull*. The whole Number of the Clergy deprived at this time, is thus described by a Romish Dissenter, Author of *A sincere modest Defence of English Catholiques that suffer*, &c. Published in 1583. He saith that in *England* were deprived 14 Bishops, besides 3 Bishops Elect, the Abbot of *Westminster*, 4 Priors of Religious Houses, 12 Deans, 14 Archdeacons, above 60 Canons of Cathedral Churches, not so few as a 100 Priests of good Preferment, 15 Heads of Colledges in *Oxford* and *Cambridge*, and above 20 Proctours of divers Faculties therein. No great Number, to be deprived at a time of so great a Change in Religion. I am willing to believe the Computation of this Authour to be exact; because I find it to be so in the Number of Bishops and Deans deprived. The 14 Bishops we have named already. The Names of the 12 Deans follow. *Cole of St. Pauls*, *Stuarde of Winchester*, *Robertson of Durham*, *Ramridge of Lichfield*, *Goodman of Wells*, *Reynolds of Exeter*, *Harpsfield of Norwich*, *Holland of Worcester*, *Daniel of Hereford*, *Salkel of Carlisle*, *Foliff of Bristol*, *Boxal of Peterborough*, and *Windsor*. Of the three Bishops Elect, who are said to have been deprived, I can recover the Names but of Two, Viz. *Thomas Rainolds* Elect of *Hereford*, and *Thomas Wood*.

LXXIX.

Pag. 396. lin. 11. Pag. 397. lin. 7.

“ The Oath being offered to *Heath* Arch-
 “ bishop of *York*, *Christopherson* Bishop of *Cbicbe-*
 “ *ster*, they did all refuse to take it. — They
 “ were

“ were upon their refusal deprived and put
 “ in Prison. ——— *Christopherson* chose to live
 “ still in *England*.

This is a fair Story. But what if after all, *Christopherson* died before *Queen Mary*? This is affirmed by *Pitts*. At least it is most certain, that he died within six Weeks after her. In which time, *Queen Elizabeth*, far from depriving any Bishops, had not declared her Resolution in matter of Religion on either side. The Dean and Chapter of *Canterbury* seized the Spiritualties of the See of *Chichester* vacant per mortem naturalem *Johannis Christopherson ultimi Episcopi, & Pastoris ejusdem, 1559. Jan. 2.* Now although he should have died some few days before *Queen Mary* (as *Pitts* saith) it is not to be wondred, if amidst so much Confusion, as attended the Death of the Queen, and Cardinal *Pole*, the Chapter of *Canterbury* neglected for some time to seize the Spiritualties of *Chichester*.

De Scrip-
tor. Angl.
pag. 755.

Registr.
Canto.

Pag. 402. lin. 33.

LXXX.

“ On the 8th Day of *July 1559*. the *Con-*
 “ *ge d'Elire* (for *Matthew Parker*) was sent to
 “ *Canterbury*. On the 22 of *July* a Chapter
 “ was summoned to meet the first of *August* ;
 “ where the Dean and Prebendaries meeting
 “ they all elected him.

The *Conge d'Elire* was sent to the Chapter of *Canterbury*, not on the 8th, but on the 18th of *July*; in vertue of which, *Parker* was elected on the first of *August* by the Dean and four

four Prebendaries, then present in Chapter. The other Canons were either absent, or refused to appear. But the Election was not thereby the less Canonical. For they had been all cited in due form to appear, and give their Votes.

LXXXI.

Pag. 403. lin. 25.

“ Some time after this, in *February 1561*.
 “ *Young* was translated from *St. Davids* to
 “ *York*; there being now no hopes of gaining
 “ *Heath* to continue in it; which it seems had
 “ been long endeavoured, for it was now two
 “ Years that that See had been in Vacancy.

The Historian finding, that the See of *York* lay void from the enacting the Oath of Supremacy two Years (not strictly accounted) and not knowing the Cause of it, hath invented a plausible Reason, and believed it as a matter of equal Certainty with any other Occurrence related by him. To assign proper and plausible Reasons to every Action, may add Beauty to a History; but if liberty be taken to do this without any ground or warrant, little difference will be left between a History and a Romance. *Heibe* was actually deprived long before this. For on the 3d. of *February 1560*. (*viz.* in the beginning of the Year 1560.) the Dean and Chapter of *York* assumed the Exercise of the Spiritual Jurisdiction of that See, void by his Deprivation: On the 12th of *August 1560*. *William May* Dean of *St. Pauls, London*, was elected Archbishop of *York*. But he dying before his Confirmation and Consecration, *Thomas Young*, Bishop of *St. Davids*,
 was

Registr.
Ebor.

was finally elected to that Archbishoprick on the 27th of *January* 1561, and confirmed on the 25th of *February*.

Pag. 403. lin. 23.

LXXXII.

“ Parker being thus Consecrated himself
 “ (1559. *December*. 17.) did afterwards Con-
 “ secrate Bishops for the other Sees, Cox Bi-
 “ shop of *Ely*, &c. and Par Bishop of *Peter-*
 “ *borough*.

There never was any Bishop of *Peterborough* of that Name. To *David Pole* succeeded immediately in that See *Edmond Scambler*; who was consecrated by Archbishop *Parker*, on the 16th of *February*, 1561.

Pag. 404. lin. 35.

LXXXIII.

“ Some excepted against the Canonicalness
 “ of *Parker's* Consecration, because it was
 “ done by all the Bishops of the Province, and
 “ Three of the Bishops had no Sees when they
 “ did it, and the Fourth was only a Suffragan
 “ Bishop: But to all this it was said, That
 “ ——— a Suffragan Bishop being Consecrated
 “ in the same manner that other Bishops were,
 “ tho' he had a limited Jurisdiction, yet was
 “ of the same Order with them.

When I first observed, that in the Arms of Archbishop *Parker* under his Effigies over-against pag. 402. the Keys were inverted (which he ever bore erect) I began almost to fear, that the Historian would deny the Regularity of his Consecration. But since he is pleased

to do Justice to the Archbishop herein ; I will add in Confirmation of what is said concerning the equal Authority, which Suffragan Bishops have to consecrate with others ; that the practice of the Church of *England*, before the Reformation will clear all doubts of this Nature. For the Archbishops in taking other Bishops to their Assistance in the Consecration of Bishops, or in giving Commissions to other Bishops to consecrate in their stead, made no difference between Suffragan and Diocesan Bishops: So that I could produce above twenty Examples of the Consecration of Diocesan Bishops in *England*, within Two hundred years before the Reformation, performed with the Assistance of Suffragan Bishops, and that when the Canonical number of Consecrators was not compleat without them.

LXXXIV.

Appendix ; pag. 386. lin. 3.

“ *Saunders's* faith, that the Heads of Colledges
 “ were turned out (under *Edward* the Sixth)
 “ and the Catholick Doctors were forbid to
 “ Preach. *The Historian answereth.* I do not
 “ find that one Head of a Colledge in either
 “ University was turned out.

I find somewhat relating to the Heads of Houses in King *Edwards* Council-Book, 1550. 13th. October. *A Letter to the Fellows of New Colledge in Oxford, forbidding them to choose a Warden in Mr. Coles stead, without License from the King, 1551. 29th. January, Commissioners appointed to examine and try the Case of Dr. Cole, upon certain Objections made by the Fellows of*
 New

New Colledge in Oxford against him, 1551. March 25th. White Warden of Winchester Colledge committed to the Tower, for receiving Letters and Books from beyond Sea, and particularly from one Martin a Scholar there, who impugneth, &c. 1551. June 15th. Dr. Morwent, President of Corpus Christi Colledge, Oxon, with some of the Fellows of that House, committed to the Fleet, for using upon Corpus Christi Day other Service than that is appointed in the Book of Service. A Letter to the said Colledge signifying the same, and appointing Mr. Juell to govern the said Colledge in the absence of the said President, 1551. December 22. Dr. Tresham committed to the Fleet. Or if express Instances of the Ejection of any Heads be required, I will produce one in each University. In Oxford, Dr. Richard Smith, Regius Professor of Divinity, and Principal of Alban Hall, was ejected in the Reign of King Edward. In Cambridge, Dr. George Day, Bishop of Chichester, and at the same time Provost of Kings Colledge, was deprived about the same time.

Pag. 390. lin. 2.

LXXXV.

“ Day Bishop of Chichester was judged by
 “ Lay Delegates; so it is like his offence was
 “ against the State.

I before gave an Account of the Deprivation of Day out of the Council-Book; from whence it appears that he was deprived for a matter of Religion.

Pag.

LXXXVI.

Pag. 396. lin. 15.

“Coverdale was put in the See of Exeter,
“upon Veyseys free Resignation, he being then
“extream old.

The Record of Veyseys Restitution to Exeter
saith, that *metu olim eidem Episcopatu cesserat.*
His Patent of Restitution alledged, that he had
forced to resign *pro corporis metu.*

LXXXVII.

Pag. 396. lin. 17.

“Ridley and Harley were never married.

The Historian hence hath taken an occasion
to reproach Sanders for his little Exactness,
because he had reckoned these among the mar-
ried Bishops. But himself also is no less mi-
staken. Harley was indeed married. For the
Record of his Deprivation, saith, that he was
destitutus Episcopatu Herefordensi ex conjugio
& heresi. His Marriage is further attested by
Fox.

Vol. 3.
Pag. 19.

LXXXVIII.

Pag. 403. lin. 43.

“The Historian denieth, that the whole Cler-
“gy, who had engaged in, or submitted to the
“Reformation under King Edward were for-
“mally reconciled to the See of Rome under
“Queen Mary.

This is a mistake. The Clergy were singly
reconciled by formal and solemn Acts. To
which purpose Cardinal Pole, the Popes Le-
gate, gave Commissions to the several Ordina-
ries; one of which I have published in the
Collection.

Collection. And not content with this, he *Numb. 10.*
 prescribed to them a form, by which they
 should be reconciled. This also I have sub- *Numb. 11.*
 joyned in the *Collection.*

Pag. 403. lin. 1.

LXXXIX.

“*Sanders* had said, that *William Thomas*,
 “*Clerk of the Council* had conspired to kill
 “the *Queen*; for which he justly suffered.
 “*The Historian answereth*, of this I find nothing
 “on *Record*; so it must depend on our *Au-*
 “*thors credit.*”

If the *Historian* had pleased to have read
 our *English Histories* of these times, composed
 by *Grafton*, *Stow*, and others; he might have
 discovered somewhat of this matter upon *Re-*
cord. I before reported the *Order of Council*,
 constituting *William Thomas Clerk of the*
Council, in the beginning of the *Year 1550.*
King Edward's Journal mentioneth it on the
 same day, *viz. the 19th of April.* Soon af-
 ter, in reward of his *Attendance*, the *Prebend*
 of *Cantleury* in *St. Pauls Church* (lately con-
 veyed to the *Crown*) and the *Parsonage of*
Prestbende in *South-Wales*, were by the *King*
 given to him, when *Queen Mary* came to the
Crown he was stripped of his *Office*, and per-
 haps of his *Rewards* also. In revenge of which
 he designed the *Murder of the Queen*: for
 which he was sent *Prisoner* to the *Tower of*
London, 1554. February, 20. On the *26th of*
February, he endeavoured to murder himself,
 in *Prison* by a *Stab*: but the wound not pro-
 viding *Mortal*, he was *Arraigned* and *Condem-*
 ned

Scriptor.
Brittan.
Par. 2. p.
110.

ned at *Guildhall* on the 9th of *May*, and executed at *Tyburn* on the 18th of *May*. *Bale* endeavouring to extenuate the matter, saith, that he was condemned and executed for designing to kill *Stephen Gardiner*. But all other Historians agree, that it was for conspiring the *Queens Death*.

THese are the Errors and Defects, which I have observed in this History. For my performance herein, I expect not either praise or thanks from the present Age; much less from the Historian: yet I thought it a Duty owing to Posterity, not to permit it to be led into mistakes in any thing, relating to the Reformation of this Church, by Errors contained in an History published in our times, with Pomp, and seeming Authority. I do not suspect any Person to be so disingenuous, as to raise hence an Argument of my disaffection to the Reformation: or if any shall be so base, I shall slight the Calumny. The Reformation of our Church was begun and carried on with so much Piety, Wisdom, and fulness of due Authority; that a faithful and exact Account is the best Vindication, and Defence of it: nor should I ever have taken so much pains to rectifie the History, if I had not been fully persuaded of the Justice of it. If some favourable Passages in this History are by me disproved; the cause of our Reformation will not be really injured thereby, as not needing the Patronage of false or erroneous Relations. We were sufficiently able to defend the Justice of it, before any Forreigner undertook

took to deliver the History of it ; and shall be so still, although the Reputation of his History should suffer any Diminution.

Left it should be imagined, that I have examined this History so curiously, as to have discovered all the Errors and Defects of it, and to have left no room to after diligence, or the Enquiry of others ; I do protest, that I never formed any Design of this nature until about a Month since. I have noted, what my Memory and present Collections suggested to me. But it may be easily observed, that I have considered only that part of the History which is purely Ecclesiastical, and not all that. If any one should take the Pains to examine in like manner, the Civil History intermixed therewith ; it may be feared, that not a few Errors and Defects may be discovered in that part of it.

In the last place, if the Historian, or any for him, shall ask why, in Compliance to his Desire, expressed in the Conclusion of his History, I did not first Communicate the Papers to himself ; I refer him for an Answer to the *Athena Oxonienses*, par. 2. pag. 625.

An Additament to Par. 2. Sect. 14.

In the place referred to I thought it sufficient to observe, that there appeareth no certain ground of the Marriage of *Richard* Bishop of *Chichester* reported by the Historian: But upon revising of the place, I think it not amiss to add, That we have undoubted certainty, that he never was married. For *Ralph de Bocking*, a *Dominican Fryar*, who had been his Confessor, and wrote his *Life* at large, hath these words of him. *Testis est Frater, qui hæc scripsit, cui ante paucos dies transitus sui ex hoc mundo idem sanctas vitam & Commissa sua Denudavit, quod ipsum sic carnis florem repperit custodisse, ut in eorum numero censeatur, qui cum Mulieribus non sunt Coinquinati.* And afterwards passing through the several parts of the Episcopal Office described by the Apostle, *1 Tim. 3. A Bishop must be blameless, &c.* and applying them to Bishop *Richard*, when he cometh to that part of the Apostolick Charge: *The Husband of one Wife*, he saith, *Ipse autem Richardus, Matrimonium Omnino refutavit.* Consonant to this Pope *Urban IV.* in the Bull of his Canonization, among other Arguments of his supposed Sanctity, maketh use of this. *Carnalis Conjugii voluptates, appetentibus anxius, Satiatis plenitudine plenas, abhorruit; ut immaculati thori delicias Desiderantibus suaves & placidas, fruentibus gratas & avidas, obtineret.*

A COLLECTION

Of some few Records, and other Instruments, of which mention is made in the preceding Papers.

I. The Determination of the University of Cambridge, against the Supremacy of the Pope.

Invictissimo ac Potentissimo Principi ac Domino nostro, Clementissimo Henrico Octavo, Angliæ & Franciæ Regi, Domino Hiberniæ, &c.

Quod felix & faustum sit, & huic florentissimo Regno tuo, & universo orbi Christiano, Invictissime Princeps ac Domine Clementissime, en scripto prodimus, ac palam dicimus sententiam nostram in quæstione illâ famosâ de Romani Pontificis potestate; cujus quæstionis veritatem post maturam & sedulam examinationem, ac varias ea de re non uno tempore colloctiones, diligentiam tandem Scripturarum collationem, & perpensionem (ut nobis videmur) eruimus, & erutam, & Syngrapho quodam expressam, quod sententiæ nostræ & facti certissimus testis fuerit, Majestati tuæ unâ cum literis istis nunc mittimus.

Atque hanc sane provinciam, Serenissime Rex, abs tuâ sublimitate nobis impositam, libenter suscepimus, partim ob eam quam Majestati tuæ debimus, fidem & obedientiam, quibus ullo loco aut tempore de esse nefas maximum putamus, partim ipsius veritatis amor ac studio, quam discere ac prædicare, quoties è Christi Gloria, & Republicæ Christianæ salute atque commodo esse videatur, cum omnium intersit qui Christo nomen dederunt atque in illius verba jurarant, tum nostrâ multò magis referre interessetque videtur, qui quotidie in illius Scripturis versamur, quotidie illius verba & voces legimus, qui est ipsa via, veritas & vita; quique veritatem custodit in Sæculum sæculi. Hujus favorem ac gratiam semper tuæ Celsitudini adesse precamur; optamusque ut nos, ut Academiam nostram, quæ tuæ semper voluntati fuerit obsequentissima, vicissim Sublimitatis tuæ favore prosequi, fovere atque ornare digneris. Christus Servator Serenissimam Majestatem tuam Divinissimè servet.

Universis sanctæ Matris Ecclesiæ filiis, ad quos præsentem literæ perventuræ sunt, cæteris omnium Regentium & non Regentium, Academiæ Cantabrigiæ salutem in omnium Salvatore Jesu Christo.

Cum de Romani Pontificis potestate, quam & ex Sacris Scripturis sibi vindicat in omnibus Christianorum provinciis, & in hoc Regno Angliæ longo jam temporis tractu exercuit, hisce nuno diebus quæstio exorta sit, ac nostra eâ de re sententia rogaretur, videlicet, An Romanus Pontifex habeat à Deo in Scripturâ sacrâ concessam sibi Majorem Auctoritatem ac potestatem in hoc Regno Angliæ, quæ quivis alius externus Episcopus: nos equum esse putavimus,

putavimus, ut ad dicta quæstionis veritatem eru-
 endam omni studio incumbereamus, ac nostram
 eâ de re sententiam ac censuram tandem orbi
 proferremus; nempe ad hoc potissimum Academi-
 as à Principibus institutas fuisse persuasi, ut &
 populus Christianus in lege Dei erudiatur, & fal-
 si errores (si qui exorirentur) curâ & sollicitudine
 doctorem Theologorum penitus convelli ac pro-
 fligari possint. Quamobrem de prædictâ quæstio-
 ne deliberaturi more nostro convenientes ac ma-
 tura deliberatione consilia nostra conferentes, quo
 modo & ordine ad investigationem veritatis cer-
 tite procederetur, atque omnium tandem suffragiis
 selectis quibusdam ex Doctissimis Sacræ Theologiæ
 Professoribus, Baccalariis ac aliis Magistris, eâ
 terâ demandatâ, ut scrutatis Diligentissime Sacræ
 Scripturæ locis, illisque collatis, referrent ac re-
 nuntiarent, quid ipsi dictæ quæstioni respondendum
 putarent; quoniam auditis, perpensis, & post publicam
 super dictâ quæstione disputationem Naturâ delibera-
 tionem discussis his quæ in questione prædictâ alteru-
 tram partem statueri aut convellere possent; illa no-
 bis probabiliora, validiora, veriora etiam ac certiora
 etiam, ac genuinum ac Sincerum Scripturæ sensum
 referre visa sunt, quæ negant Romano Pontifici
 talem potestatem à Deo in Scriptura datam esse. Illis
 igitur persuasi, in unam opinionem convenientes, ad
 quæstionem prædictam ita respondendum decrevi-
 mus, ac pro Conclusionem verissimâ asserimus. Quod
 Romanus Pontifex non habet à Deo in Sacra
 Scripturâ concessam sibi majorem auctoritatem aut
 jurisdictionem in hoc Regno Angliæ, quam qui vis
 alius Episcopus externus. Atque in fidem & Te-
 stimonium hujusmodi nostræ Responsionis & Af-
 firmationis, his Literis Sigillum nostrum commune
 auctoritate

curauimus apponi. Datum Cantabrigie in Domo
nostra Regentium secundo die mensis Maii, anno
ab Orbe per Christum redempto Millesimo Quin-
gentesimo Tricesimo Quarto.

II. *The Bedes, or the ancient Form of bidding
Prayer.*

YE shulle stonde up and bydde youre Bedys
in the worshepe of oure Lord *Jhesu Crist*,
and his Moder Seynte Marye, and of al the
holy Companye of Hevene. Ye shulle also
bydde for the Stat of holy Cherche, for the
Pope of Rome and of hys Cardinalis, for the
Patriach of *Jerusalem*, for the holy Lond, and
for the holy Croys, that *Jhesu Crist* sendt it
out of Hedne mennys honde, into Cristin
mennys honde. And ye shulle bydde for the
Erchebischop of *Canterburie*, for the Biscop of
Worffestre our Gostlie Fader, and all odir
Biscopis, ye shulle bidde for Abbotis, for Pri-
ouris, for Monkis, for Chanonnis, for Frieris,
for Ancris, for Heremytis, and for alle the Re-
ligious. Ye shulle bydde for alle the Prestis,
and Cleerkis that hee rinne serit, and haugty
servit. Ye shulle bidde for the Pees of the
Londe, that *Jhesu Crist* holdit that it is, and
sendyt that it nys. Ye shulle bidde for the
Kyng of *Engeland*, for the Queene, and for
alle Childryne; for Prince, for Dukis, for
Yerles, for Barronnis, and for the Knytis of
this Lond, and for alle her good Counsale and
and her trewe Servauntis. Ye shul bidde for
hem, that the Stat of holy Church, and of
this

this Lond be wel meinteined. Ye shull bidde for the wederyng, and for the cornis, and for the frutys, that beet, ikast on herde, and on enthe growynge, and for alle the trewe erthe tylyaris, that God sende swic wederinge fro Hevene to Erthe, that it be hym to conveynge and mankende to helpe of Lif and Savacioun of howre Sawles. Ye shulle bidde for the Persowne of this Church and for all his Parischons that ben heere othere elles war, in Londe othere in watre; that oure Lord *Jhesu Crist* ham shilde and warde from alle Mysowne-
ris, and grauntte hem part of alle the Bedys and good Deedis that ben deed in holy Church. Ye shulle bidde for hem that in gwode way beet iwent, odir wendyt, odir thenkit, to wen the heere sennys to bote, that oure Lord *Jhesu Crist* wold warde and shilde from alle Mysaun-
trys, and gronte han so goon and comen that it be him to worshi-pe, and ham in remissioun of heere Sennys, for ham and for oos and alle Christine folke. *A Pater noster, Deus misereatur nostri, Kyrie eleison, &c.* Also ye shulle bidde for the gwode man and the good wyf, that the Charite hider broche to day, and for ham that it furst voondryn and longift holden. Ye shulle bidde for ham, that this Church honoure with bok, with belle, with vestiment, with twaile, odir with ligt, odir with eny odir ournement to roof odir to grounde, with londe, odir with rente. Ye shulle bidde for alle thilke, that bet in good lyve, that God the reinne ham holde longe, and for thilk that bet in evele lyve, lother in dedliche Sinne ybounde, that oure Lord *Jhesu Crist* ham out brenge,

and given ham Forgevenesse of har Sennes. Ye shulle bidde for thilke that to God and to holi Chirche trewliche tethegeren, that God tham Wite and Warde from al Misfaintre; and for al thilke that evyl tethegeren, that God ham geve Grace of Amendment, that him ne falle nagh in the grete Sentence. Ye shulle bidde for alle the Seeke of this Parische, that our Lord hem gyve sive heele and help of Bodian of Sowle for ham, and for us, and for alle Christmen, and Wymmen for Charite, *Pater Noster, &c.* Ye shulle Knelen adoun, and bidde for Faders Sawle, for Moders Sawle, for Godfaders Sawle, for Godmoders Sawle, for God Childrens Sawles, and for alle the Sawlys of our Bredryn, and Soofers Sawles, and for alle the Sawles, that we bet in Dette for to bidde fore, and for alle the Sawlys that beet in Purgatoree; that God ham brenge the radyr out of Harpeynys thorg the Byseching of our bone. Ye shulle bidde for alle the Sawlys hwos bonys restin in this place; for alle Sawles hwos Mendeday beet yholde in this Churche, other ein other by the Yere. *De Profundis, Kyriei eleison, Pater noster, &c. Amen.*

III. A Proclamation of King Henry the Eight against the Marriage of the Clergy.

THe Kyngs Majestie understanding, that a fewe in nombre of this his Realme, beyng Priests, as well Religous as other, have taken Wives and married themselves, &c. His Highnes in no wise mindyng that the generalitee of
the

the Clergie of this his Realme should with the Example of such a few numbres of light Personns proceede to Marriage without a common Consent of his Highnes and his Realme: doeth therefore straighlye Charge and Commaunde, as well all and singular the said Priestes, as have attempted Mariages, that be openly knawen, as all such as wil presumptuously proceede to the same, that thei, ne any of them shal minister any Sacrament, or other Ministerie mystical; ne have any Office, Dignitee, Cure, Privilege, Profit, or Commoditee heretofore accustomed, and belonging to the Clergie of this Realme; but shall be utterly, after suche Mariages, expelled and deprived from the same. And that such as shall; after this Proclamation, contrary to this Commandment of their presumptuous mind take Wives and be married, shall runne into his Graces Indignation, and suffer further Punishment, and Imprisonment at his Graces Will and Pleasure. Given this 16th Day of November in the Thirteenth Year of our Reign.

IV. *An Account of the Proceedings in Convocation about the Marriage of the Clergy, wrote by Matthew Parker.*

IF ye lyst to understande what was done and subscribed unto by the Cleargie meeting in Synode together, and after debatement concluded, ye shall hear what the Lower House did affirm in this case of Continence, *John Taylor* Doctor of Divinitie, bein then Prolocutor;

locutor, and *William Say* being Register, to accept the Voices and Subscriptions of them that were present, to whose Consciences was this Proposition propounded, either to be freely affirmed, or to be freely denied by them, *Videlicet.*

“ That all such Canons, Laws, Statutes,
 “ Decrees, Ullages, and Customes heretofore
 “ made, had or used, that forbyd any Person
 “ to contract Matrimonie, or condemne Ma-
 “ trimonie, by any Person alredie contracted,
 “ for any Vowe of Priesthood, Chastitie or
 “ Widohood, shal from henceforth be utterly
 “ voyde and of none effect.

The Affirmantes of this Proposition were almost treble so many as were the Negantes. Amongst whiche Affirmantes, divers were then unmarried, and never dyd afterwards take the Libertie of Maryage, as Doctor *Taylor* the Bishop, Doctor *Benson*, Doctor *Redman*, Doctor *Hugh Weston*, Maister *Wotton*, &c. Of them that denyed it (notwithstanding their Supercriptions to the contrary) as few they were, yet some of them took upon them the Libertie of Mariage not long after, as Doctor *Oken*, Maister *Rayner*, Maister *Wilson*. Now yf any Man may fortune doubt of the Judgment of that notable learned Man, and commonly reputed of grave Judgment, I mean, Doctor *Redmayn* Doctor of Divinitie, he shall hear his very Judgment, which he uttered in the self same Convocation, written in a Paper severally by his owne Hande, yet extant to be shewed,
 and

and subscribed with his own Name, and thus he saith.

“ I thynke, that although the word of God
“ do exhort and counsell Priestes to lyve in
“ chastitie, out of the cumber of the fleshe,
“ and the world, that therby they may more
“ wholly attende to their calling; yet the
“ bande of conteynyng from mariage doth
“ only lye upon Priestes of this Realme by rea-
“ sons of Canons and Constitutions of the
“ Church, and not by any precept of Gods
“ worde; as in that they should be bound by
“ reason of any vowe, which, (in as far as
“ my conscience is) Priestes in this Church
“ of *England* do not make. I thynke, that it
“ standeth well with Gods worde, that a man
“ which hath been and is but once maryed,
“ beyng otherwise accordingly qualified, may
“ be made a Prieste. And I thynke that for-
“ asmuch as Canons and Rules made in this
“ behalf, be neither universal nor everlastyng,
“ but upon considerations may be altered and
“ chaunged; therefore the Kinges Majestie
“ and the hygher powers of the Church
“ may upon such reasons as shall move them
“ take away the clogge of perpetual conti-
“ nencie from Priestes, and graunt that it may
“ be lawfull to such as cannot, or wyll not
“ containe, to mary one Wyfe, and yf she
“ dye, then the said Prieste to mary no more,
“ remaynyng styll in his ministracion.

Thus this Learned man, in such credite uni-
versally in decydyng questions of Conscience,

V. *Letter of the Lady Mary, to King Edward the Sixth.*

MY Duty most humbly remembered unto your Majesty, it may please the same to be advertised, that I have received by my Servants your most honourable Letters, the Contents whereof do not a little trouble me, and so much the more, for that any of my said Servants should move or attempt me in matters touching my Soul; which I think the meanest Subject within your Highnesses Realm could evil bear at their Servants hand; having for my part utterly refused heretofore to talk with them in such matters, and of all other persons least regarded them therein; to whom I have declared what I think, as she which trusted that your Majesty would have suffered me your poorest humble Sister and Bedeswoman to have used the accustomed Mass, which the King your Father and mine, with all his Predecessors did ever more use, wherein also I have been brought up from my Youthe, and thereunto my Conscience doth not only bynde me, which by no means will suffer me to think one thing and doe another; but also the promise made to the Emperour by your Majesties Council was an assurance to me, that in so doing I should not offend the Lawes, although they seem now to qualify and deny the thing. And at my last wayting upon your Majesty, I was so bold to declare my mind, and conscience to the same; and desired your Highness,

ness, rather than you should constrayne me to leave the Masse, to take my Life. Whereunto your Majesty made me a very gentle Answer. And now I most humbly beseech your Highnesse to give me leave to write what I think touching your Majesties Letters. Indeed they be signed with your own hand, and nevertheless in my opinion not your Majesties in effect, because it is well known (as heretofore I have declared in the presence of your Highnesse) that although, our Lord be praised, your Majestie hath farr more knowledge and greater gifts than others of your years; yet it is not possible that your Highnesse can at these years be a Judge in matters in Religion. And therefore I take it that the matters in your Letters proceedeth from such as do with those things to take place, which be most agreeable to themselves; by whose doings your Majestie not offended) I intend not to rule my conscience. And thus without molesting your Highnesse any further, I humbly beseech the same even for God's sake to bear with me as you have done, and not to think that by my doings or ensample any inconvenience might grow to your Majestie or your Realm. For I use it not after any such sort. Putting no doubt, but to time to come, whether I live or dye, your Majestie shall perceyve, that myne intent is grownded upon a true love towards you, whose Royal Estate I beseech Almighty God long to continue; which is and shall be my dayly prayer according to my dewty. And after pardon craved of your Majestie for these rude and bold

bold Letters, if neither at my humble suit, nor for regard of the promise made to the Emperour, your Highnesse will suffer and bear with me, as ye have done, till your Majesty may be a Judge herein your self, and right understand their proceedings (of which your goodness yet I despair not) otherwise rather than to offend God and my Conscience, I offer my body at your will; and death shall be more welcome than life with a troubled conscience. Most humbly beseeching your Majestie to pardon my slownesse in answering your Letters. For my olde disease would not suffer me to write any sooner. And thus I pray Almighty God to keep your Majestie in all vertue and honour, with good helth and long life, to his pleasure. From my poor house at *Copped-Hall* the XIX of *August*,

Your Majesties most humble Sister,

MARY.

VI. *A Letter of King Edward the Sixth, to the Lady Mary.*

RYght dear and right entirely beloved Sister, we grete you well, and let you know that it greveth us much to perceave no amendment in you of that which we for Goddes cause, your Soules helth, our conscyence and the common tranqyllytie of our Realm have

o long desired. Assuring you, that our Suffraunce hath much more demonstration of natural love, than contention of our conscyence, and foresight of our savety. Wherefore although you give us occasion, as much almost as in you is, to deminishe our naturall love; yet be we lothe to fele it decay; and mean not to be so careles of you, as we be provoked. And therefore meaning your weale, and therewith joyning a care not to be found in our conscyence to God, having cause to require forgivenessse, that we have so long for respect of love towarde you omitted our bounden dieuty; we do send at this present our right trusty and right well-beloved Counsalour, the Lord *Riche* our Chancellour of *England*, our trusty and right well-beloved Counsailour *Sir Anthony Wingfield* Knight, Comptroler of our Houshold, and *Sir William Peter* Knight oon of our two Pryncipal Secretaries, in message to you, touching the order of your howse, willing you to give them firme credit in those things they shall say to you from us, and doo therein in our name. Geven under our Signet, &c.

VII. *An Order of the Privy-Council for a Thanksgiving for Queen Mary's Great Belly.*

After our hearty commendations unto your good Lordships, Whereas it hath pleased Almighty God among other his infinite
be-

benefits of late most graciously poured upon us, and this whole Realm, to extend his benediction upon the Queen's Majesty in such sort as She is conceived and quick with Child, whereby her Majesty, being our natural Liege Lady Queen, and undoubted inheritour of this Imperial Crown, good hope of certain Succession in the Crown is given unto us, and consequently the great Calamities which for want of such Succession might otherwise have fallen upon us and our posterity, shall by God's grace be well avoyded, if we thankfully acknowledge this benefit of Almighty God endeavouring our selves with earnest repentence to thank, honour and serve him. These be not only to advertise you of this good news to be by you published in all places within your Diocese, but also to pray and require you, that both your selves do give God thanks with us for this special grace, and also give order that thanks be openly given by singing *Te Deum* in all Churches within our Diocese; and that likewise all Priestes and other Ecclesiastical Ministers in their Masses and othar divine Services may continually pray to Almighty God so to extend his holy Hand over her Majesty the King's Highnesse, and the whole Realm, as this thing being by his omnipotent power, graciously thus begun, may by the same be well continued, and brought to good effect to the glory of his Name. Whereunto albeit we doubt not yee would of your selves have had special regard without these our Letters, yet for the earnest desire wee have to have the thing done out of hand, and diligently continued,

nued, we have also written these our Letters to put you in remembrance, and to bid your Lordship most heartily well to fare.

From the Court at *Westminster*, the 27th Day of *November*, 1554. Your Lordships assured loving Friends,

S. Winton. Cancell. Fr. Shewsbury. Tho. Eliens. Tho. Wharton. H. Arundell, H. Suffex, R. Rich, Richard Southwell, Ed. Darby, Jo. Bathon.

To our loving Friends the Dean and Chapter of *Canterbury*, and all other having Ecclesiastical Jurisdiction during the Vacation of that See.

VIII. Articuli ministrati Presbyteris conjugatis, Mense Martio, 1554.

Imprimis an fuerit Religiosus, cuius Ordinis, & in quo Monasterio siue domo ?

Item an fuit promotus ad Sacros Ordines, dum erat in Monasterio ?

Item in quo & quibus sacris, & an ministravit in Altaris ministerio & quot annis ?

Item an citra professionem suam regularem conjunxit se mulieri sub appellatione matrimonii ?

Item cum qua, & in qua Ecclesia fuit matrimonii solemnizatio, & per quem ?

Item quam duxit, erat ^{res}oluta an vidua ?

Item an cohabitavit cum eâ in unâ & eâdem domo, ut vir cum uxore ?

Item an prolem vel proles ex eâ suscitaverit necne ?

Item an post & citra matrimonii huiusmodi solemnizationem assequutus fuit & est beneficium Ecclesiasticum habens curam animarum, & quot annos illud obtinuit ?

Item an officio Sacerdotis post & citra assertum matrimonium huiusmodi contractum in Altaris ministerio se immiscuit, ac Sacramentis, & Sacramentalibus ministrandis se ingessit ?

Item an præmissa omnia & singula fuerunt & sunt vera ?

A Bull

IX. A Bull of Pope Julius constituting Cardinal Pole his Legate in England.

Julius Episcopus, servus servorum Dei, dilecto filio Reginaldo Sanctæ Mariæ in Cosmedin Dinceno Cardinali Polo nuncupato, ad charissimam in Christo filiam nostram Mariam Angliæ Reginam illustrem, & universum Angliæ Regnum, nostro & Apostolicæ sedis Legato de latere, salutem & Apostolicam benedictionem. Si ullo unquam tempore licuit, nunc certe expositissime licet dicere, dextra Domini fecit virtutem. Hanc inquam deitissimam vocem licet omnium piorum gaudiis atque acclamatione celebrare. Quid enim aliud dicamus, quin dextram Domini hanc tam inopinatam rerum conversionem fecisse, ut florentissimum Angliæ Regnum, ab Henrico Octavo in dissidium ab Ecclesiâ Catholicâ secessionemque seductam, ac demum Edwardi ejus nati successione in paterno & hereditario errore corroboratum & firmatum, in eam nunc statim repente devenerit, ut ad sanctum ovile atque ad Ecclesiæ Catholicæ septa revocari facillimè posse videatur. Profectò hoc nihil aliud est quam mutatio dextræ Excelsi. Defuncto enim virâ suprascriptâ Edwardo, admissisque illius sectatoribus qui rerum habenas, qui arces, qui exercitum, qui classem obtinebant Regnum alicui ex suâ sectâ deferre, exclusâ legitimâ hærede, charissimâ in Christo filiâ Mariâ Angliæ Reginâ, illustri tunc Principe, præfati Henrici & Regis natâ, quæ semper in Catholicæ fidei unitate permansit, atque ut eis videbatur, voto jam potitis; Ecce ille Domi-

nator Dominus, & terribilis qui aufert Spiritum Principum, cuncta iniquorum commenta dissecit, & repentinâ animorum totius Regni inclinatione atque motu, eâ quam ipsi constituerant Regiâ potestate dejectâ, ut ipsa Maria unâ omnium voce Regina saluaretur, effecit. Gratia Domino Deo nostro, qui non obliviscitur sub; qui & huic illusterrimum præmium fidei suæ invictæque constantiæ, paternum Regnum, quod jam humanitus amiserat, divinitus detulit & hanc non parvam gregis sui partem, à rectâ semitâ jam pridem ab actam, & per deserta dispersam, respicere dignatus est. Quam & non dubitamus eodem divino favore perseverante, postquam Catholicam Principem nacta est, etiam ipsam in Catholicæ fidei viam facile conversum iri & communioni Ecclesiæ restitutum. Cui quidem spei sanctæque fiduciæ, quam habemus in Domino, nos pro pastorali, quæ nobis est ab illo commissa, universalis Ecclesiæ curâ, & pro eâ charitate qua erga Anglicam gentem propriè debemus affici, tamque hujus sanctæ sedis, cui sine meritis ullis nostris, sed solâ summi Dei Providentiâ præsidemus, peculiarem filiam, procuratâ olim ab ipsius sede divini illic verbi disseminatione generatam deesse nec volumus nec debemus. Cùm igitur super hujusmodi tractandâ re, negotioque divinâ ope consiciendo & potissimum cui hanc provinciam demandare possemus, assiduos nostræ mentis cogitatus effunderemus; Tu semper nobis non tantum primus, sed solus omnium, occurristi, quem omnino præ cæteris huic curæ præficere debemus. Unde habitâ super his cum venerabilibus Fratribus nostris Sanctæ Romanæ Ecclesiæ Cardinalibus, deliberatione maturâ, de illorum unanimi assensu & consensu, te ad eandem Reginam Mari-

am & uniuersum Angliæ Regnum nostrum & A-
 postolice sedis Legatum delegimus. Siue enim nos
 natalis terra tue, & omnium charitatem, que in
 te summa esse debet, & certè est, seu lingue ejus
 gentis & morum sensumque notitiam, siue ob de-
 ductum à sanguine regio genus autoritatem & gra-
 tiam, seu singularem in omni genere prudentiam &
 eloquentiam, seu (quod caput est) flagrantissimum
 tuum erga Deum & Dominum nostrum Jesum
 Christum ejusque sanctam Ecclesiam Catholicam
 amorem atque obseruantiam, multis jam in rebus
 cognitam atque perspectam, spectaremus; Perso-
 nam tuam, quam his quas modo commemorauimus,
 & pluribus aliis, virtutibus, omnium munerum
 largitor Altissimus exornauit, ad hanc Legationem
 aptissimam iudicauimus. Quamobrem Circumspecti-
 oni vestræ per presentes Litteras mandamus, ut me-
 nus istud pro eadem tuâ erga Deum pietate erga nos
 & sanctam banc sedem reuerentiâ, erga Chri-
 stianam Republicanam studio atque amore, suscipi-
 ens, id pro tuâ fide, diligentia, dexteritate exequa-
 ra, nihilque prætermittas, quo minus Deo bene
 iuvante optatum Legationis fructum assequare, in
 eorum lapsos consolando, atque in Dei gratiam
 & sue sanctæ Catholice Ecclesie communionem re-
 stituendo. Cujus rei, maxime scilicet in ipsius Dei
 clementia, secundum Deum, autem cum in studio,
 prudentia & uirtute tuâ, tum ipsius Mariæ Regi-
 næ in Deum pietate, sapientia & deuotione, spem
 ponimus. Dat. Romæ apud sanctum Marcum,
 anno Incarnationis Dominicæ millesimo quingentesi-
 mo quinquagesimo tertio, Nonis Augusti, Pontifi-
 catus nostri anno quarto.

X. A Commission given by Cardinal Pole
for the reconciliation of Clergy and
Lairy.

*Commissio Reginaldi Cardinalis Poli Legati de
Latere.*

Reginaldus miseratione divinâ sanctæ Mariæ in
Cosmedin sanctæ Romanæ Ecclesiæ Diaconus
Cardinalis Polus nuncupatus, sancti Domini nostri
Pape & Sedis Apostolicæ ad serenissimos Philip-
pum & Mariam Angliæ Reges & universum
Angliæ Regnum, de Latere Legatus, venerabili-
bus ac nobis in Christo dilectis Decano & Capitulo
Ecclesiæ Metropolitanæ Christi Cantuar. ad quas
omnis & omnimoda Jurisdictio spiritualis & ec-
clesiastica quæ ad Archiepiscopum Cantuar. sede
plenâ pertinuit, ipsâ sede jam vacante notariè
dinoscitur pertinere, seu eorum in spiritualibus
Vicario Generali, salutem in Domino sempiter-
nam. Cum sanctissimâ in Christo Pater Do-
minus noster Dominus Julius divina providen-
tia Papa tertius, inter alias facultates pro hujus
Regni omniumque personarum in eo existentium
sanctæ Ecclesiæ reconciliatione faciendâ, necessarias
nobis in hac nostra Legatione concessas, hanc spe-
cialiter indulserit, ut quoscunque in heresium
& Schismatis errores lapsos ab eis & à quibus-
cunque censuris & penis propterea incurjis absol-
vere, & cum eis super Irregularitate præmiss. acca-
sione contractâ dispensare, & alia multa ad hæc
necessaria seu quomodolibet opportuna facere, & hoc
idem

idem munus Catholicis locorum Ordinariis & aliis personis Deum timentibus, fide insignibus, & literarum scientiâ præditis, demandare possimus; prout in ejus literis tam sub plumbo quam in formâ Brevis expeditis plenius continetur. Cumque Dei benignitate & Serenissimorum Regum pietate Regnum hoc in universaliter & omnes Domini Spirituales & Temporales, aliæque personæ communitatum in eo quod proxime celebratum est Parlamento congregatæ, singulariter primâ, & deinde universum corpus Cleri Provinciæ Cantuariensis, & omnes fere personæ singulares dictum corpus representates, coram nobis existentes, aliæque pleræque fuerint Sanctæ Ecclesiæ Catholicæ per nos ipsos reconciliatæ; speremusque fore, ut omnes aliæ, quæ reconciliatæ adhuc non sunt, reconciliari debeant, defficileque & potius impossibile sit ut tam numerosa multitudo per manus nostras reconcilietur; ideoque vices nostras in hoc locorum Ordinariis & aliis personis ut supra qualificatis delegandas duximus. Circumspectioni igitur vestræ, de cujus probitate & charitatis zelo plenam in Domino fiduciam obtinemus, auctoritate Apostolica nobis per literas ejusdem Sanctissimi Domini nostri Papæ & per nos vobis nunc impensâ, omnes & singulos utriusque sexûs tam Laicas quam Ecclesiasticas, singulares & quorumvis Ordinum Regulares, vestræ, civitatis & Diocesis personas Saculares, in quibusvis etiam sacris Ordinibus constitutas, cujuscunque status & qualitatibus existant, etiamsi Capitulum, Collegium, Universitas seu Communitas fuerit, quarumvis Hæresum, aut novarum Sectarum Professores, aut in eis culpabiles vel suspectas, ac credentes receptatores atque fautores ipsorum, suas errores agnoscetes, ac de illis dolentes, & ad Orthodoxam fi-

dem recipi humiliter postulantes, cognitâ in ipsis verâ & non fictâ aut non simulata pœnitentia, ab omnibus & singulis Hæresium, Schismatis, & ab orthodoxa fide Apostasiarum & Blasphemiæ & aliorum quorumcunque similium errorum, etiam sub generali sermone non venientium, peccatis, criminibus, excessibus & delictis (de quibus tamen non inquisiti, vel accusati, seu condemnati non fuerint) & quibusvis Excommunicationis, suspensionis & Interdictorum & aliis Ecclesiasticis & temporalibus censuris & pœnis in eas præmissorum ac infra Scriptorum occasione aut jure, vel ab homine latis vel promulgatis, etiamsi eis pluribus annis insorduerint, & earum absolutio dictæ sedi, etiam per literas in die cænæ Domini legi consuetas, reservata existat in utroque, conscientia & contentioso foro; eos vero, qui jam inquisiti vel accusati aut condemnati fuerint, vel ut præfertur, ad cor revertentes, in foro conscientia tantum plenarie absolventes & liberantes, necnon cum eis super irregularitate per eos occasione præmissorum contractâ etiam quia sic Legati Missas & alia divina Officia, etiam contra ritus & caremonias hætenus probatas & usitatas, celebraverint, aut illis aliàs se immiscuerint, contracta; quodque irregularitate & aliis præmissis non obstantibus, in suis Ordinibus, etiamsi ab Hæreticis & Schismaticis Episcopis, etiam minus ritè, dummodo in eorum collatione Ecclesiæ forma & intentio sic servata, per eos susceptis, & in eorum susceptione etiam juramentum contra Papatum Romanum præstiterint, etiam in altaris ministerio ministrare, ac quacunque, quocunque & qualiacunque, etiam curata, invicem tamen se compatiencia, Beneficia Sacularia vel Regularia. (Dignitatibus in Collegiatis Ecclesiis principalibus & in

Cathæ-

Cathedralibus etiam Metropolitanis post Pontificalem Majoribus exceptis etiam Schismaticis Episcopis, seu aliis Collatoribus, etiam laicalis potestatis prætextu habita, auctoritate Apostolica retinera, dummodo alteri jus quæsitum non sit, & non promoti ad omnes, etiam sacros Presbyteratus Ordines, à suis Ordinariis, si digni & idonei reperti fuerint, rite & legitime promoveri, ac Beneficia Ecclesiastica, etiam Curata, si eis aliis canonicè conferantur, recipere & retinere valeant, qualitate temporis, Ministrorum defectu, & Ecclesiæ necessitatibus, utilitatibusque ita poscentibus, dispensandi & indulgendi ac omnem inhabilitatis & infamie maculam, siue notam, ex præmissis quomodolibet insurgentem, penitus & omnino abolendi, necnon in pristinum & eum quo antè præmissa quomodolibet erant, statum, ita ut omnibus & singulis gratiis, privilegiis, favoribus & indultis; quibus cæteri Christi fideles gaudent & gaudere quomodolibet possunt, uti & gaudere valeant in omnibus & per omnia, perinde ac si à fide Catholica nunquam in aliquo defecissent, restituendi reponendi & redintegrandi; ac eis dummodo corde contriti, sua errata & excessus Circumspectioni vestræ; seu alicui alteri, per eos eligendo Catholico Confessori Sacramentaliter confiteantur, ac pœnitentiam salutarem eis pro præmissis injungendam omnino adimpleant) omnem publicam confessionem, abjurationem, renuntiationem, & pœnitentiam, jure debitas, arbitrio vestro moderandi, vel in totum remittendi; Necnon quoscunque Regulares & Religiosos, extra eorum Regularia loca absque sedis Apostolicæ licentiâ vagantes, ab Apostolicæ reatu aliisque censuris & pœnis Ecclesiasticis per eos propterea, etiam juxta suorum Ordinum instituta incurris, injunctis eis pro modo culpæ pœnitentiâ

rentiâ salutarî, pariter absolventi, & super qua-
 cunque irregularitate propterea per eos contractâ,
 aut cum eis, ut alicui Curato Beneficio de illius ob-
 tinentis consensu, etiam in habitu Clerici Sæcula-
 ris, habitum suum Regularem sub honesta toga
 Presbyteri Sæcularis deferentes, deservire & extra
 eadem loca Regularia remanere ad bene placitum
 nostrum libere & licitè possint, eadem auctoritate
 Apostolicâ, ob defectum Ministrorum & alias præ-
 dictas causas, dispensandi, ac quoscunque qui in sa-
 cris Ordinibus constituti, Matrimonia, etiam cum
 viduis & corruptis mulieribus, de facto contraxe-
 rint, postquam mulieres sic copulatas rejecerint il-
 lisque abjuraverint, ab hujusmodi excessibus & Ex-
 communicationis sententiâ, impositâ eis pro modo
 culpæ penitentiâ salutarî, in forma Ecclesiæ con-
 suetâ absolventi, ac cum eis postquam penitentiam
 peregerint & continentar ac laudabiliter vivere
 cogniti fuerint, super bigamiâ propterea per eos con-
 tractâ, ita ut ea non obstante in suscipiendis Or-
 dinibus etiam in Altaris Ministerio, Ministrare,
 ac alicui Beneficio Ecclesiastico, de illius obtinentis
 consensu, deservire, extra tamen Diocesim in qua
 fuerint copulati, eisdem de causis dispensandi, necnon
 Parochialium Ecclesiarum tuæ Diocesis Rectores si-
 ve Curatos, de quorum fide, probitate, Circumspe-
 ctione & Charitatis zelo plena fiducia concipi pos-
 sit, ad quarumcunque utriusque sexûs suâ Parochiæ
 personarum Laicarum tantum Absolutionem & Ec-
 clesiæ Catholicæ reconciliationem (ut præfertur)
 auctoritate Apostolicâ faciendam, & si qui ex Cura-
 tis prædictis ad id idonei non fuerint, in eorum defe-
 ctum alias idoneas & sufficientes personas, quæ eorum
 vicem suppleant, nominandi & deputandi, quos sic per
 vos nominatos & deputatos in locum nostrum in præ-
 missis

missis Absolutionibus, et Reconciliationibus Substituimus, et quæcunque nostras Subdilectissime, plenam et liberam auctoritate Apostolica nobis (ut præmittitur) concessa tenere Reservamus concedimus facultatem; utque in præmissis omnibus in nostrum locum Substituimus præmissis ac Regula de Insuperdescendentibus edita, et quibusvis aliis Constitutionibus et Ordinationibus Apostolicis, et omnibus, illis que in Literis prædictis Sanctissimas sua voluit non obviare, contrariis non obstantibus quibuscunque; præsentibus in præteritis casibus locum habentibus, et ad bene placitum nostrum duraturis. Dat. Lambethi præpe Londinum, Wintoniensis Diocesis, anna à Nativitate Domini Millesimo quingentesimo, quinquagesimo quinto, Idibus Februarii, Pontificatus Sanctissimi in Christo Patris et Domini nostri Julii divina Providentiæ Papa tertii anno quinto.

Reg. Card. Polus Leg.

XI. Instructions subjoyned by Cardinal Pole to the foregoing Commission.

Singuli Domini Episcopi, necnon Officiales Ecclesiarum quæ nunc vacant, pro executione eorum, quæ à Reverendissimo Domino Legato sunt eis demandata, ordinem, qui infra scriptis est, poterunt observare.

Primum, vocatum ad se totum singularum Civitatum, quibus singuli præsent, Cleram de his quæ sequuntur instruere procurabunt.

De paterno amore et charitate, quam Sanctissimus Dominus noster Julius Papa tertius erga Nationem Anglicam

cam declaravit, qui ut primum cognovit serenissimam Mariam Reginam declaratam, Reverendissimum Dominum Reginaldum Cardinalem Polam de suo latere ad has partes Legatum misit, ut Regnum hoc tot jam annos ab Ecclesia Catholica separatam ad ejus unionem reducere, & in errores lapsos consolari, atque in Dei gratiam restituere studeret.

De ejusdem Domini Legati adventu, quantâ lætitiâ & honore is acceptus fuit, tum à serenissimis, tum ab aliis omnibus.

De his quæ in proximo Parlamento acta & conclusa sunt, scilicet de omnibus Dominis de Parlamento & universo Regno à Schismate & censuris incurfis absoluto, & Ecclesiæ Catholicæ reconciliato, de omnibus Legibus, quæ contra auctoritatem sedis Apostolicæ & Romani Pontificis fuerunt per Henricum Octavum & Edwardum sextum latæ & promulgatæ, revocatis & abolitis; de restitutâ sanctissimo Domino nostro Papæ & Ecclesiæ Romanæ eadem obedientiâ, quâ ante hoc perniciosissimum Schisma præstabatur.

De authoritate Episcopis restitutâ, & maxime ut possint contra Hæreticos & Schismaticos procedere, & eos juxta Canonicas sanctiones coercere & punire.

His itaque expositis, veniant ad Facultates sibi ab eodem Reverendiss. Domino Legato concessas, quæ recitentur & hic omnes, qui in Schisma vel alios errores lapsi sunt, invitentur ad absolutionem, & conciliationem humiliter ex toto corde petendam; necnon dispensationes tam super Ordinibus quam super Beneficiis necessarias & opportunas postulandas. Deinde præfigatur dies, intra quem dicti de Clero humiles & pœnitentes compareant ad petendam suppliciter absolutionem, reconciliationem & dis-

dispensationes prædictas. Idem vero Domini Episcopi, postquam illi omnibus suis erroribus renunciant, & promiserint sacramentaliter ipsis aut alteri Sacerdoti Catholico, confessuros esse errores suos, & penitentiam sibi injungendam adimpleturos, eos absolvent & Ecclesiæ reconciliabunt; & cum ipsis juxta formam Facultatum, pro penitentiarum necessitatibus, prout sibi visum fuerit, dispensabunt, adhibendo semper convenientem distinctionem inter eos, qui solum in Schisma & Hæreses inciderunt, & eos qui eas etiam publice dæcuerunt, & alios ad peccandum induxerunt.

Eodem die constituetur dies Festus & sollemnis, in quo, æstente in Ecclesia populi multitudine, Domini Episcopi & omnes Curati in Ecclesiis suis omnia eadem, quæ Clero jam exposita fuerunt, populo quoque insinabunt, & omnes invitabunt paternè & cum omni affectu, ut agnitis erroribus suis ad Ecclesiæ Catholicæ gremium revertantur, promittendo fore, ut omnibus præterita crimina omnia condonentur, & remittantur modo eos ex animo illorum peniteat & illis renuncient. Præfigatur atem terminus, ut puta tota Paschatis Octava; intra quem terminum omnes Ecclesiæ reconcilientur, alioquin eo lapsa contra ipsos & eos etiam qui post reconciliationem ad vomitum reversi fuerint, severissime procedetur. Dixatur de Facultate concessa a Reverendissimo Domino Legato Episcopis & aliis, ut absolvere possint omnes, quicumque ad cor reversi fuerint.

Idem Domini Episcopi & Officiales nominabunt & deputabunt Ecclesiarum Parochialium Rectores, seu alias personas idoneas, quæ Laicos ab Hæresi & Schismate & quibuscunque censuris absolvant, juxta Facultatum formam & tenorem, datâ per
Epis-

Episcopus formulâ, quâ in absolutione & reconcili-
atione uti debeant.

Eadem poterunt cum Clero totius Diocesis obser-
vari, prout commodius visum fuerit.

Domini Episcopi & Officiales præfati, necnon
omnes Curati seu alii ad id deputati habeant li-
brum, in quo nomen & cognomen & parochiam
omnium reconciliatorum inscribantur; ut postea
sciatur, qui fuerint reconciliati & qui non.

Idem Domini Episcopi & Officiales Octavâ Pas-
chatis elapsâ poterunt facere visitationem, Civita-
tis primo, deinde Diocesis, & si qui non fuerint
reconciliati, poterunt ad se eos vocare, & cognoscere
causas propter quas ab erroribus suis nolunt recede-
re, & si in eis obstinate perseveraverint, tum con-
tra eos procedant.

In hac faciendâ visitatione attendant diligenter
quæ in hoc Brevi Compendio sunt notata, & maxime
faciant, ut omnes Ecclesiasticæ personæ ostendant ti-
tulos suorum Ordinum & Beneficiorum; ut si in eis
aliquis alius defectus notetur, illis provideant; &
omni studio procurent, ut errores, quibus Dioceses
eorum sunt infectæ, extirpentur, & veritas fidei
tum in concionibus, tum in Confessionibus doceatur,
deputando personas idoneas ad Conciones faciendas
& Confessiones audiendas: Id etiam curent, ut sa-
crorum Canonum instituta in omnibus observentur, &
nomen Divi Thomæ Martyris, necnon sanctissi-
mi Domini nostri Papæ, ex libris dispunctum, in
illis restituatur, & pro eo secundum morem Eccle-
siæ; ut ante Schisma fiebat, oretur.

In publicationibus hujusmodi erit ante omnia fa-
cienda commemoratio miserrarum & infelicitatis
præteritorum temporum, & magnâ gratiâ quam
nunc Deus pro suâ misericordiâ populo huic exhibuit,
hortando

hortando omnes ad hæc grato animo cognoscenda, & infinitas gratias divina ipsius bonitati assidue agendas.

Hortandi etiam sunt omnes, ut devotè orent Deum pro salute & felici statu horum Serenissimorum, & de hoc Regno optimè meritorum ac merentium, Regum, & specialiter pro felici parte Serenissime & piissime Reginae.

Facultas Curatis & aliis Ecclesiasticis personis per ipsos idoneis cognitis & nominatis per Dominum Legatum concessa est infra Scripta.

U*T ipsi omnes & singulas utriusque sexus Laicas suæ Parochiæ personas, quarumvis Hæresum, aut novarum Sectarum Professores, aut in eis culpabiles vel suspectas, ac credentes, receptatores & fautores eorum, suos errores agnoscentes, & de illis dolentes, & ad Orthodoxam fidem recipi humiliter postulantes; cognita in eis vera & non ficta aut simulata pœnitentia, ab omnibus & singulis Hæresum, Schismatis & ab Orthodoxa fide Apostasiarum & Blasphemiarum, & aliorum quorumcunque errorum, tiam sub generali sermone non venientium, peccatis, criminibus, excessibus & delictis, de quibus inquisiti, vel accusati, seu condemnati non fuerint & cum his etiam in foro Conscientiæ tantùm, & quibusvis Excommunicationis, Suspensionis, & Interdictorum, & aliis Ecclesiasticis & Temporalibus censuris, sententiis & pœnis, in eos Præmissorum occasione à jure vel ab homine latis vel promulgatis, etiamsi in eis pluribus annis infor duissent, & earum absolutio, Apostolicæ Sedi & in die Cænæ Domini per literas legi consuetas, reservata existat, injuncta eis pro modo culpæ pœnitentia*

penitentia salutari, auctoritate Apostolica in forma Ecclesie consueta absolvere, & illos unitati Ecclesie Catholicae restituere; ac omnes Solemnitates, quae in huiusmodi absolutionibus de jure vel consuetudine solent adhiberi, ratione multitudinis, arbitrio suo in partem vel in totum remittere, secumque super quacunque irregularitate praemissorum occasione contracta dispensare possint & valeant: Praemissis ac Regula de Insuperdescendentibus edita, & quibusvis aliis Constitutionibus & Ordinationibus Apostolicis, etiam in die Cane Domini Legi consuetis, ceterisque contrariis quibuscunque non obstantibus.

Formula Absolutionis.

Dominus noster Jesus Christus, summus Pontifex, per suam piissimam Misericordiam & Clementiam, vos cruore suo pretiosissimo redemptos, de ineffabili sua pietate, ab omnibus peccatis per vos commissis misericorditer absolvoat. Et ego auctoritate Apostolorum Divi Petri & Pauli ac Sedis Apostolicae mihi Commissa, vos & vestrum quemlibet ab omnibus peccatis, criminibus, excessibus, & delictis; atque ab omni Heresi, Schismate, Apostasia, irregularitate & quocunque errore vestris, necnon a juramento contra Papatum Romanum per vos praestito, & a quibusvis Excommunicationis, suspensionis, & interdictorum & aliis Sententiis, censuris & poenis Ecclesiasticis, a jure vel ab homine latis, per vos ratione praemissorum incursum & contractis, absolvo, ac communionis fidelium & Sacrosanctae Dei Ecclesiae Sacramentis restituo, reduco, & redintegro; in nomine Patris, & Filii & Spiritus Sancti. Amen.

Addita-

*Additament to Par. I. to be placed between
Sect. 19. and 20.*

“ *Hist. of Reform.* Par. I. pag. 105, 106.
 “ Now the Session of Parliament came on the
 “ 16th. of *January* 1531. and there the King
 “ first brought into the House of Lords the
 “ Determination of the Universities, &c. (touching his Marriage with *Queen Catherine.*)
 “ After they were read and considered there,
 “ the Lord Chancellor on the 20th. of *March*,
 “ did with other Lords go down to the House
 “ of Commons; and shewed the same to
 “ them.—— The Matter was also brought
 “ before the Convocation, and they having
 “ weighed all that was said on both sides,
 “ seemed satisfied, that the Marriage was un-
 “ lawfull, and that the Bull (dispensing with
 “ it) was of no force; more not being requi-
 “ red at that time.

The Historian could not safely conclude, that no more was then required, because he could find no more. Much more was then required of, and done by, the Convocation in this affair. I have seen an authentick Instrument of their whole proceedings herein, drawn up by a Publick Notary at the King's command, and attested by the President and other eminent Members of the Convocation, wherein this account is given. Two Questions were by the King propounded to the Convocation, to be discussed and determined by them: The first, which was to be considered and deter-
 O mined

mined by the Divines of the Convocation, was conceived in these words : *An ducere Uxorem, cognitam à Fratре, decedente sine prole, sit prohibitio juris divini, indispensabilis à Papâ?* At the discussion and determination of this were present personally in the Convocation Divines 75, by Proxies 197, in all 272. The Names of all are inserted at length with great accuracy in the Instrument before mentioned. Of these 253 determined the Question in the Affirmative; and 19 only held the Negative. The second Question, which was to be considered and determined by the Professors of Law; (Canon, or Civil, or both) Members of the Convocation, was conceived thus : *An carnalis copula inter Illustrissimum Principem Arthurum & Serenissimam Dominam Catherinam Reginam, ex propositis, exhibitis, deductis, & allegatis, sit sufficienter probata?* At the Examination and Decision of this Question were present personally Canonists and Civilians 44, by Proxy 3, in all 47. Of these 41 determined the Question in the Affirmative, and only 6 maintained the Negative. I will subjoyn the Names of those who held the Negative in each Question.

Divines.

Divines. Personaliter presentes.

- Johannes Episcopus Roffen.*
- Georgius Episcopus Landaw.*
- Ricardus Abbas de Winchelcomb.*
- Robertus Prior Ecclesie Cath. Eliensis.*
- Ricardus Prior de Walsingham.*
- Willielmus Prior S. Gregorii Cantuar.*
- Hugo Abbas de Reading.*
- Nicolaus Wilson.*
- Robertus Shirton.*
- Ricardus Fetherstone.*
- Edwardus Powell.*
- Nicolaus Metcalfe.*
- Gilbertus Smith.*
- Thomas Wadilowe.*
- Ricardus Duche.*
- Thomas Bough.*

Per Procuratorem suum, Abbatem de Reading.

- Johannes Abbas de Shirbourne.*
- Johannes Rector de Edingdon.*
- Johannes Abbas de Parshore.*

Canonists and Civilians. Personaliter presentes.

- Johannes Episcopus Bath & Wells.*
- Adam Travers.*
- Petrus Ligham.*
- Ricardus Harrison.*
- Robertus Clyff.*
- Laurentius Woodcock.*

of April; on which day (and not before) this Bill was read. It was not immediately debated.

I have there said, that besides the Speeches of *Heath* and *Fecknam*, made in the House of Lords against the Alteration of the Liturgy, (mentioned by the Historian) I had seen a Speech of *Scot* Bishop of *Chester*, made at the same time in the same Cause. Since that, I find, that the Historian hath also seen it, and giveth an Extract of it with the others: which being by his Printers fault joyned to the Extract of *Heath's* Speech in the same continued Section, and only a few Syllables Intervening, I overlooked. But to make amends for this oversight, I will here correct several mistakes committed by the Historian in relating the Transactions of that Sessions of Parliament: In which I am enabled to doe, having carefully perused the Journall of the House of Lords in that Session. The Historian saith, That the Bill concerning the New Service, was sent up by the Commons on the 18th of *April*, and debated in the House of Lords (in which Debate the several Speeches, before mentioned, were made) and at length passed. On the contrary, the Lords Journall testifieth, That on *Monday* the 17th. of *April* the House of Lords sat, and after having read several Bills, was adjourned by the Lord Keeper to *Wednesday* the 19th. *April*. So that on the 18th. the House sat not; and even on the 19th. *nil actum*, to use the words of the Journall, but was then adjourned to *Saturday* the 21d. Then also *nil actum*, but was adjourned to *Tuesday* the 25th.

Par. 2.
p. 393.

of April; on which day (and not before) this Bill was sent up from the Commons, with 8 other Bills. It was not immediately debated; but was read the first time on *Wednesday* the 26th. the second time on the 27. It was read the last time, and concluded, on *Friday* the 28th. It was debated on the two last days. *Scott* spoke his Speech on the last day, and therein undertook to Answer the Speech of a certain Nobleman, made in the House on the day before in favour of the Bill, wherein that Nobleman had reflected on the blindness of our Forefathers. From whence it appears to have been debated on the 27th. on which day I suppose *Pecknam* to have made his Speech. For he was not present in the House on the 28th. when the Bill was concluded. For the Historian mistaketh when he placeth the Abbot of *Westminster* among the Dissenters at the conclusion of the Bill; for the Journall hath not his Name. He hath also farther mistaken herein, in leaving out the Bishops of *Landaff* and *Exeter*: whom the Journall reports to have dissented with the rest there named. A like mistake is committed by him in relating the conclusion of the Act for the Restitution of the First-fruits and Tithes to the Crown. He saith, It was agreed to by the Lords on the 4th. of *February*, the Archbishop of *York*, Bishops of *London*, *Worcester*, *Landaff*, *Litchfield*, *Exeter*, *Chester*, and *Carlisle*, protesting against it; but that the Bishops of *Winchester*, *Ely*, &c. were then absent. Now the Journall of the Lords affirmeth, that the Bill was concluded, Dissidentibus Arch. Ebor. Episcopis London. Winton.

p. 383.

p. 386.

Winton. Wigorn. Landavan. Coven. & Litch. Cestrien. & Carlhol. there being that day no more or other Lords Spiritual there present. So that indeed *Winchester* was there, and *Exeter* was not. But after all, the Bill was not now ultimately concluded; but being sent back from the Commons with an Amendment, was read and agreed to in the Lords House on the 15th. of *March*; when dissented from it, besides the former Prelates, the Bishop of *Exeter*, and Abbot of *Westminster*: but *London* was not then present. In the next place, whereas the Historian relateth, That upon the ultimate reading and conclusion of the Bill for the Supremacy, after it had been sent back by the Commons with an Amendment; it passed in the House of Lords with the same dissent, as before, when it was read on the 18th. of *March*, and sent down to the Commons, it is a mistake; for on the 22d. of *March*, when it was ultimately read and concluded, the Earl of *Sbrewsbury*, the Viscount *Montacute*, and the Bishop of *Worcester*, are not said in the Journall to have dissented; all whom the Historian (therein agreeing with the Journall) maketh to have dissented on the 18th. Lastly, when the Historian, relating that the Bishop of *Ely* was absent at the passing of this Act: For though he would not consent to it, yet having done all that was prescribed by it so often before, he thought it more decent to be absent, than either to consent to it or to oppose it: We cannot but except against his familiar Method of proposing such like conjectures as assured matters of History, and delivering them as peremptorily, as if he had

p. 387.

been

been of Council to the several Persons. If for this reason the Bishop of Ely had absented at this time ; he ought for the same Reason to have absented himself on the 26th. of April, when was read and concluded in the Lords House An Act Restoring to the Crown the Ancient Jurisdiction over the State Ecclesiastical and Spiritual, and abolishing all Foreign Power Repugnant to the same, the Bishop of Ely being then present, and with other Bishops, and Viscount Montague, and Abbot Fecknam, dissenting from it ; as the Journall of the Lords testifieth.

Sept. 28. 93.

March 19. 97/8

FINIS.

The Reader is desired to correct the following
ERRATA of the Press.

PARS I. Page 1. Line 15. ab imo, for the read that. P. 17. l. 14. for Rober r. Robert. In margin, P. 18. l. 8. ab imo, set these words, Apol. adv. Theologos Lovan. cap. 2. In margin, P. 19. l. 3. ab imo, for XIX. r. XX. P. 24. l. 17. & 18. for December r. Decembris. P. 26. l. 4. for the r. these. Ibid. l. 30. dele a. P. 27. l. 18. for Archbishop r. Archbishops. P. 32. l. 26. for Baronies r. Barones. P. 33. l. 3. aft. there add were. P. 34. l. 16. dele that. P. 35. l. 24. for Arch-Episc. r. Archiepiscopal. P. 40. l. 6. ab imo, for times r. time. P. 44. l. 2. ab imo, for Norric. r. Norwic. and place it in the margin of p. 45. over against l. 5. P. 46. l. 5. ab imo, for Farnese r. Furnese. P. 48. l. penult. for probably r. improbably. P. 53. l. 10. for Baronages r. Baronage.

PARS II. P. 68. l. 18. after and add by. In marg. P. 76. l. 5. set Pag. 6. 3 lines lower. P. 90. l. penult. for the r. he. P. 93. l. 17. dele the. P. ibid. l. 4. ab imo, for Affairs r. Affair. P. 96. l. 9. ab imo, for of r. in. Ibid. lin. penult. in marg. for 19. r. 15. P. 97. l. 1. for dignetur r. dignentur. P. 105. l. 13. for kept r. slept. Ibid. l. penult. for May and r. May 4th. P. 106. l. 17. for Malgrave r. Walgrave. P. 107. l. 12. for 14th. Aug. r. 14th. of August. P. 110. l. 14. aft. him add and. . . . Ibid. l. 17. aft. unto add such. P. 112. l. 1. for Malco r. Alasco. P. 114. l. 15. for London and the r. London and other. P. 117. l. 25. for before r. being. P. 121. l. 2. for June r. Anno. In marg. l. 12. for Chron. r. Chron. Ser. P. 123. l. 16. for Delgarum r. Belgarum. P. 124. l. 4. aft. Transcript add of the Historian. Ibid. l. 20. for was r. may. P. 126. l. 6. for I know r. I know not. P. 128. l. 18. for anni r. annis. Ibid. l. 22. for Nicholaus r. Nicholas. Ibid. l. 30. for notoriæ r. notoriè. P. 129. l. 7. for iniquitates r. iniquitatis. P. 130. l. ult. for Cester. r. Cestr. P. 131. l. 1. for professione in r. professionem. P. 135. l. 13. aft. incline add to believe. Ibid. 23. for giving r. given. P. 136. l. 16. in marg. for Faad. r. Facult. P. 139. l. 2. aft. Brother add and. P. 140. l. 24. for falsly r. fully. Ibid. l. 27. for Beacon r. Beaton. P. 141. l. 8. for Beacon r. Beaton. P. 143. l. 23. for Dentham r. Bentham. P. 144. l. 13. for which the r. which is the. P. 148. l. 21. for Herbert r. Hubert. Ibid. l. ult. for nata r. Natus. P. 149. l. 4. ab imo, for the r. that. P. 150. l. 15. for Holman r. Hollman. P. 152. l. 3. aft. sincere add and. Ibid. l. 13. for Proctours r. Doctors. Ibid. l. 25. for Salkel r. Salkeld. P. 154. l. 18. for believed r. delivered. P. 155. l. 18. for was done r. was not done. P. 158. l. 8. aft. had add been. P. 159. l. 22. for Cantleury r. Cantleurs. P. 162. l. 4. ab imo, for anxius r. anxias. P. 164. l. 4. for debimus r. debemus. Ibid. l. 6. for dicere r. dicere. Ibid. l. penult. for qua r. quam. P. 165. l. 14. for Doctissimus r. doctissimis. Ibid. l. 18. for naturâ deliberationem r. naturâ deliberatione. P. 166. l. 10. ab imo, for hee rinne ferit r. heerinne servit. Ibid. l. 5. ab imo, aft. alle add her. Ibid. before Prince add the. P. 167. l. 4. for enthe r. erthe. Ibid. l. 4. ab imo, for the reinne r. thereinne. P. 168. l. 3. for tethegeren r. tethegeven. P. 173. l. 18. for with r. with. Ibid. l. 28. for to time r. in time. P. 175. l. 3. for contenten r. contentation. P. 176. l. 15. for There r. These.

The Author hath not been able to correct the mistakes of the Press committed in the Sheets N. and O. having not yet seen them since they were wrought off.

