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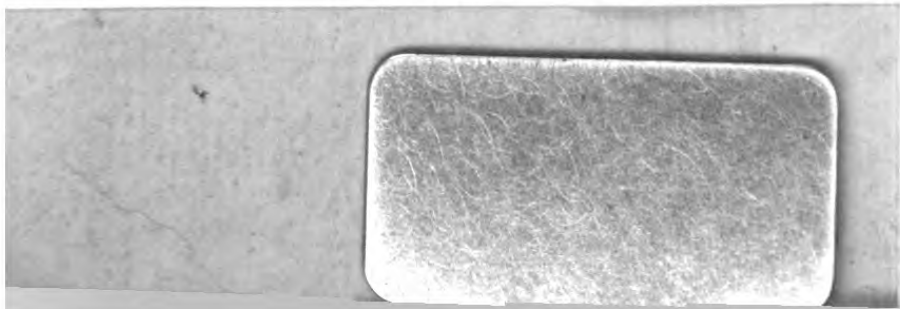
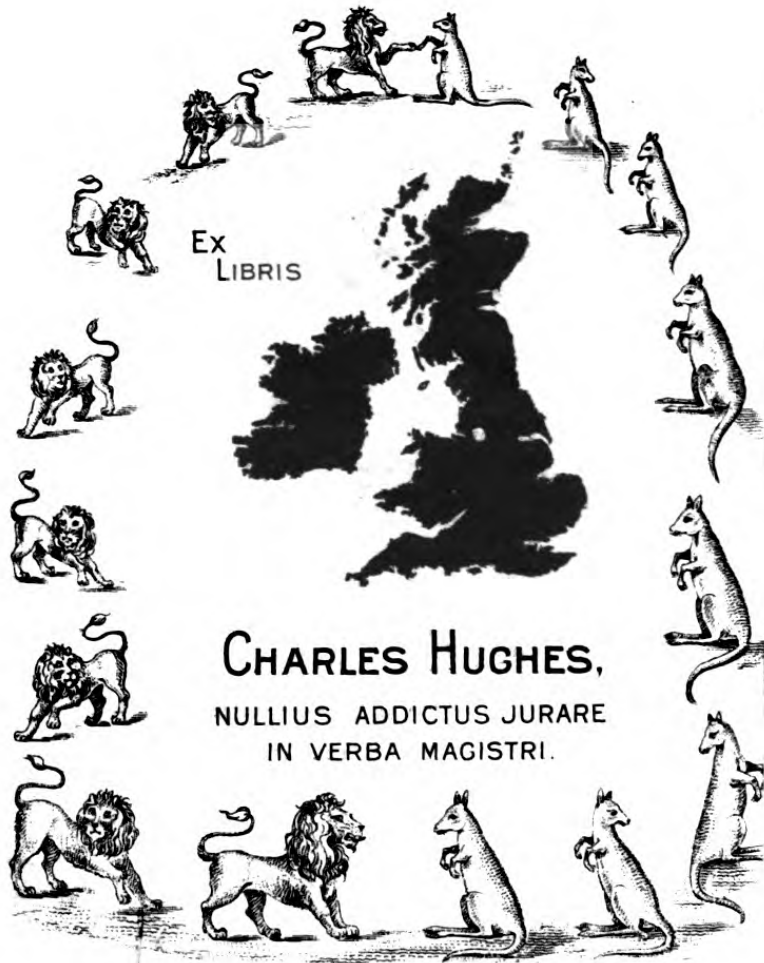
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OXFORD
UNIVERSITY
SCHOOL OF
ENGLISH

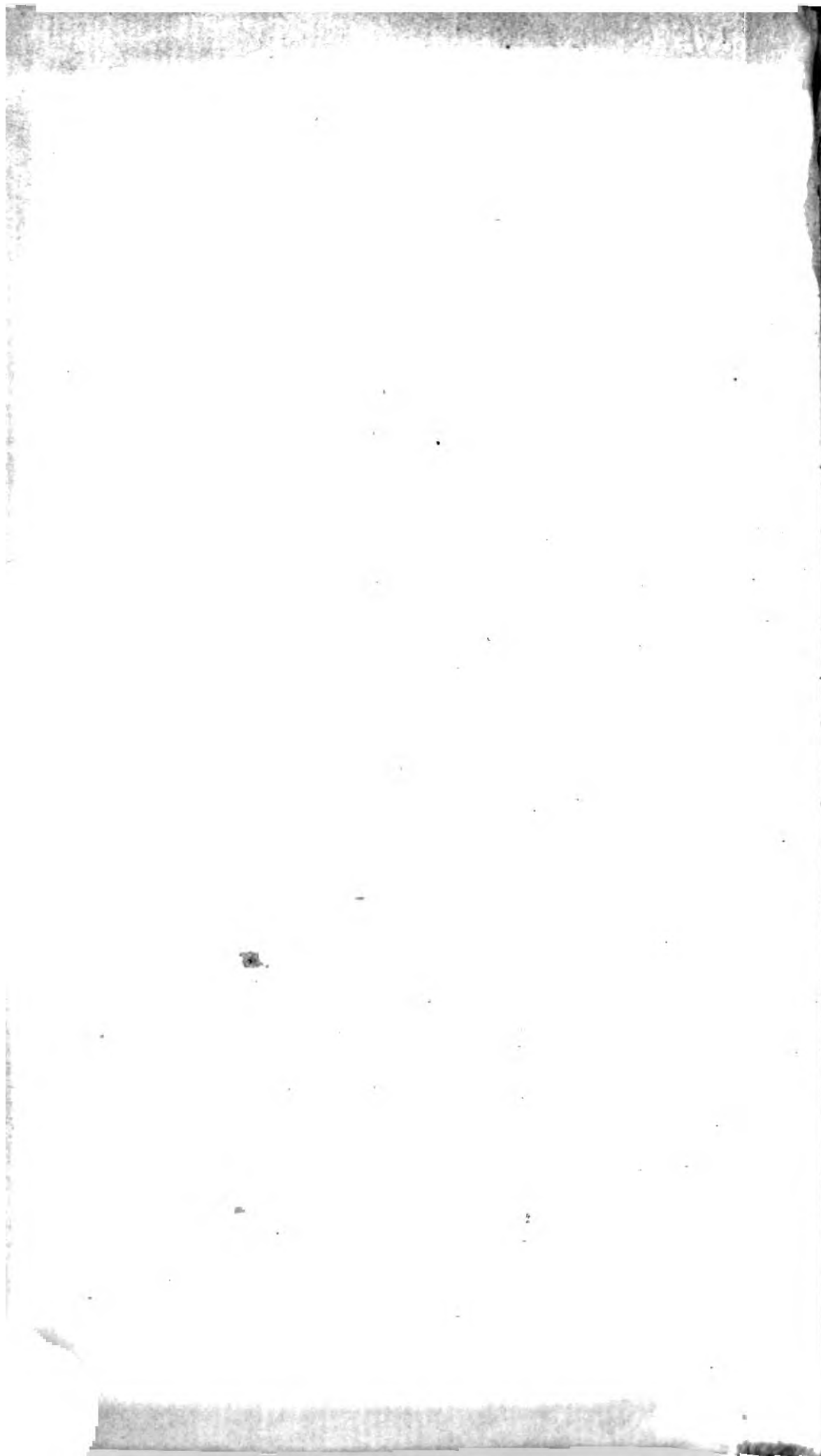
Harington's (Sir John) *Nugæ Antiquæ*, a
Miscellaneous Collection of Original Papers in
Prose and Verse, written in the Reigns of Henry
VIII., Queens Mary and Elizabeth, King
James, &c., edited by the Rev. H. Harington,
3 vols. sm. 8vo, *cf.*, scarce, 8s6d Dodsley, 1779
The late Bp. Jebb's copy, with bookplate.



27585

XH 43.60 [Nug]





NUGÆ ANTIQUÆ:

BEING A

MISCELLANEOUS COLLECTION

OF

ORIGINAL PAPERS

In PROSE and VERSE :

Written in the Reigns of HENRY VIII. Queen
MARY, ELIZABETH, King JAMES, &c.

By SIR JOHN HARINGTON,

The Translator of ARIOSTO, and others who
lived in those Times.

Selected from AUTHENTIC REMAINS

By the Rev. HEN. HARINGTON, A. M.

Of QUEEN'S COLLEGE, OXON.

And Minor Canon of the Cathedral Church of
NORWICH.

A new, corrected, and enlarged Edition, in 3 vols.

V O L. I.

Non Potes in Nugas dicere plura meas

Ipse ego Quam dixi——

—— Novimus esse Nihil.

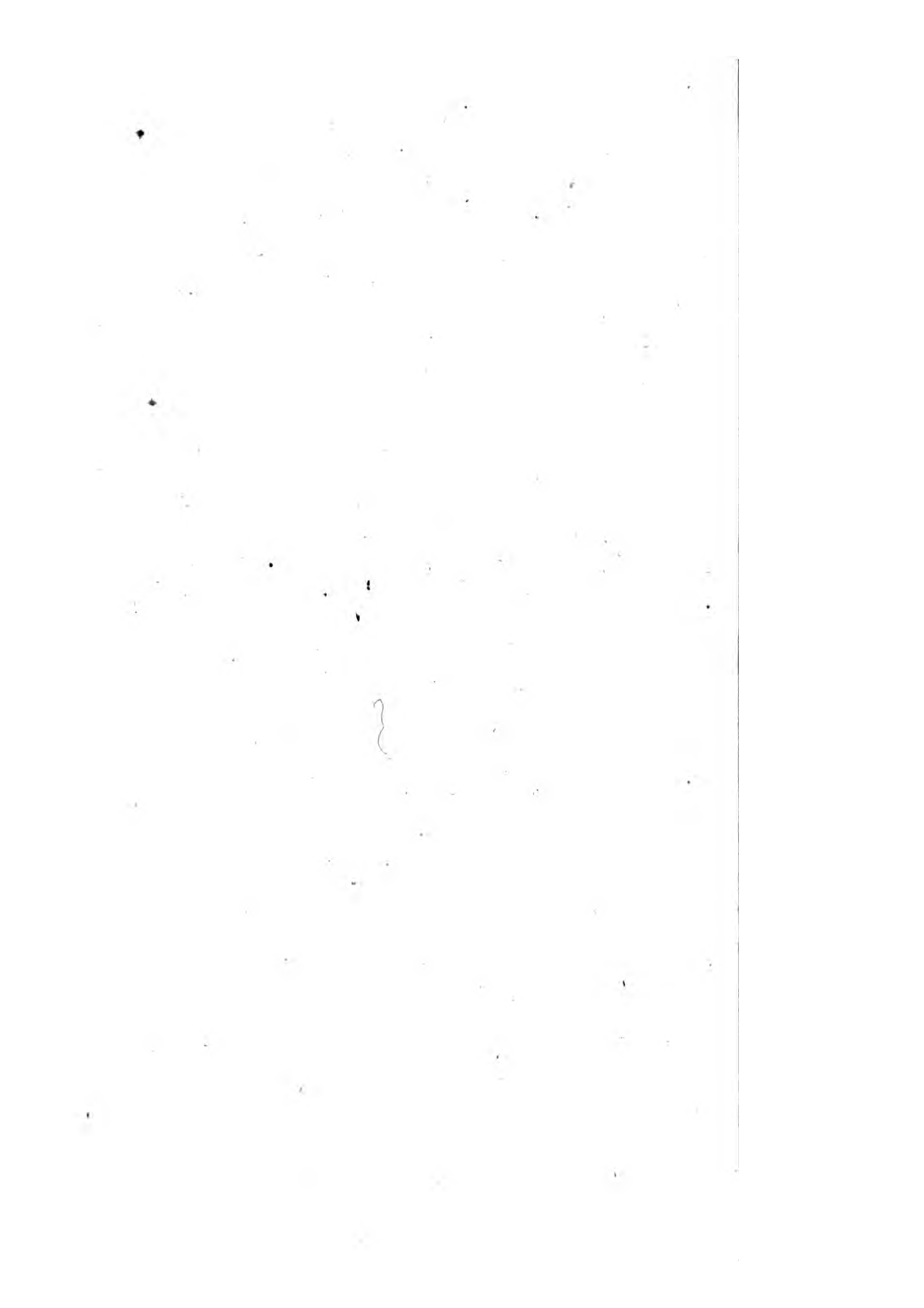
MARTIAL.

L O N D O N :

Printed for J. DODSLEY, PALL-MALL,

And T. SHRIMPTON, BATH.

M. DCC. LXXIX.



Some ACCOUNT of
Sir JOHN HARINGTON,

AUTHOR OF THE
Briefe View of the CHURCH.

THE Author of the following history was descended from a respectable family in Cumberland, whose ancestor, Sir James Harington*, was attainted in the reign of Henry the Seventh, for bearing arms at the battle of Towton, and taking Henry the Sixth prisoner, his estates forfeited to the crown, amounting to five and twenty considerable manors in the north. Notwithstanding

* They originally derived their name from a place called Haverington, in that county, and continued Barons thereof for many generations.

withstanding this attachment to the House of York, his succeeding generations were well received at the Court of Henry the Eighth, where the father of our Author held a considerable office, and in the reign of Queen Mary was imprisoned with his wife, for carrying a letter to the Princess Elizabeth. Their zeal to this Lady during their confinement in the Tower, established them so firmly in her favour, that she retained them in her service when Queen, and stood God-mother to their son, our Author, which was the least mark of her remembrance of their great sufferings on her account. It appears that he was educated at Eaton, and afterwards entered at Christ's-College, or St. John's, in Cambridge, under the care of Doctor Still. The advantages of a good education and an excellent understanding, soon recommended him to the notice of the Queen, who encouraged him in the pursuit of his learning; Doctor Fuller in his *English Worthies*, has celebrated his great proficiency in literature; which, together with the Queen's special regard for his

his

his friends, soon brought him to Court: Here he distinguished himself by the exertions of his wit and learning, and gained the esteem of all ranks, and both sexes. Being well versed in the Italian language, he translated a tale out of Ariostos Orlando Furioso, which was highly pleasing to the Ladies; but the Queen who was not unacquainted with what passed among her own servants, soon got a sight of her godson's poetry, and finding it necessary to affect indignation at some indelicate passages, she forbid our Author the Court, till he had translated the whole work, which he soon accomplished, and dedicated to herself. Another work, which is very scarce, made its appearance at Court; it was called the Metamorphosis of Ajax, otherwise *A-jakes*. —It was occasioned by his having invented a kind of water-closet for his house at Keston, near Bath. In this little work we find great reading, and infinite humour; but the persons alluded to, and intended to be satyrised, are lost to us at this time. It contained so much freedom with great men,

that it produced much displeasure even from the Queen herself; and the poor Author escaped the Star-Chamber rather from the Queen's secret attachment to him, which the Courtiers well knew, than from any lenity in themselves. Several epigrams are found respecting this book and the Queen's pacification, at the end of his translation of *Orlando*.

The indulgence shewn this Author by his Royal Mistress, contributed to the number of his writings, as well as to their poignancy. His reputation for this species of writing, which in that age was not so common as in those since, soon gained him both love and fear. We are told, that at an ordinary at Bath, where our Author was to dine with much company, the servant-maid who attended, was observed to be more particularly attentive to him than to the rest of the guests; this partiality soon occasioned an enquiry why Harington only was to be served, and the rest neglected? To which the simple damsel replied, to the
diversion

diversion of the company, " I fear if I
 " don't serve that gentleman, he will make
 " epigrams on me."

It is not surprizing, that a man of so
 volatile a disposition and gay turn, amidst
 the favours of a Court, and flattery of
 friends, should be profuse in his expences:
 Although his fortune was considerable (for
 Fuller tells us he was a poet in all things
 but in poverty) yet his extravagance was
 still greater, and he was obliged to part with
 his estates, particularly one called Nyland,
 in Somersetsshire, or Dorsetsshire. Soon
 after he was riding over the very spot, and
 with his usual pleasantry, said to his man
 John,

John, John, this Nyland
 Alas! was once my land.

To whom John as merrily and truly re-
 plied,

" If you had had more wit, Sir,
 " It might have been yours yet, Sir."

* a 3

Which

Which answer, to use our Author's own words, makes us feel that there is often "much craft in a clouted shoe."

The brilliancy of genius did not obliterate the virtues of the heart: A laudable spirit of promoting good works, was manifested on many occasions; one instance deserves our relating, and respects the repairing the church of Bath, to which our Author was most zealously inclined, and which he most diligently effected: One day as he was conversing with Bishop Montague, near the church, it happened to rain, which afforded the opportunity of asking the Bishop to shelter himself in the church: Special care was taken to convey the prelate into that isle which had been spoiled of its lead, and was near roofless. As this situation was far from securing his Lordship from the weather, he often remonstrated to his merry companion that it rained; doth it so, my Lord? Then let me sue your bounty towards covering our poor church; for if it keep not us safe from the waters above,
how

how shall it ever save others from the fire beneath? Hereat the Bishop was so well pleased, that he became a most liberal benefactor both of timber and lead; and to this instance of public spirit was owing the complete roofing of the north isle of the Abbey Church, after it had lain in ruins for many years.

The favour of the Queen was not solely grounded on the opinion of his abundant wit and pleasantry. It appears that his general character was such as obtained the esteem of his Sovereign, and occasioned his being employed in private services with the most distinguished characters of his time. On the appointment of the Earl of Essex to be the Lord Lieutenant of Ireland, our Author was appointed a Captain in his service; the history of this expedition is found amongst his papers, with a minute account of each day's transaction, which was delivered to the Queen. The unexpected return of Lord Essex from Ireland, occasioned no small surprize to the Queen,
and

and our Author was one of the few officers whom he chose to accompany him to England. History informs us of what passed with respect to the Earl, and what reception he met with; it is not to be wondered at, if the Queen was alike displeased with those who followed him. By the private letters of our Author, we are informed, that this was his own case, but at another audience he speaks of what he felt at the Queen's being reconciled, and says, he seemed to hear like St. Paul when wrapt up in the third heavens. The negotiation with the Irish rebel Tyrone, is minutely described in one of our Author's letters, at which he says he was present. By what appears, after the return of Essex, the Queen was too much engaged in trouble and embarrassment of various kinds, to take much delight in men of learning, or attend to any affairs which did not immediately concern the public welfare. Our Author absented himself from the Court, retired to his seat at Kellston, near Bath, was principally busied in cultivating his estates, and improving that
 fortune

fortune which was somewhat the worse for wearing so long at Court. But at the accession of James, we find him again brought to view ; his distinguished talents were known to the new King, and he soon became a kind of literary favourite, which is not to be wondered at in a Prince who affected learning and abounded in pedantry. A correspondence commenced, and many interviews passed between them. The brief state of the Church as it stood in K. James's reign, was dedicated to Prince Henry, and was undertaken as a supplement to Godwyn's catalogue : Our Author tells us, that he had respect to an old prophecy among the vulgar, which was, that

Henry the Eighth pull'd down Monks and their
cells,
Henry the Ninth shall pull down Bishops and their
bells.

Our Author's zeal for Church government favoured this undertaking, and induced him to address the work to a Prince
whose

whose name was Henry : So great was the dislike of the writer to the favourers of Puritanism, that it is said he committed his son to the care of one of the most rigid observers of those tenets, from a full persuasion that nothing would be more effectual to make him detest their principles, than to be constantly conversant with them. Whether this was the real case, we cannot say, but this is certain, that the son was rather inclined to favour the puritanical doctrines, and made a considerable figure in the parliaments of Charles and Oliver. So little did the father's care avail in guarding the son from the errors he wished him to avoid. Indeed the expedient was too dangerous to be adopted by a prudent or sensible father, and we have no assurance of the fact but traditional hearsay. Fuller, Collyer, Dryden, and others, have spoken with respect of our Author's abilities as an English writer, considering the age he lived in. He had formed a plan of an history of his own times, but did not live to finish the design, as he died in 1612, aged fifty-one.

His

His translation of Ariosto, his Ajax, Epigrams, and School of Salernum, with the State of the Church, are the only works already published. Many manuscripts, both in prose and verse, are left behind him, containing remarks on the times in which he lived, as well as the persons of all ranks; which could they be well selected, might afford matter of entertainment to the present age.

Note.—Our Author was knighted in the field among some others, by Lord Essex, which history informs us gave much offence to the Queen, who was a great œconomist in such honours; at least was inclined to bestow them with her own hand.

The Author of the Life of Sir JOHN HARRINGTON, having mentioned his stratagem to obtain the Bishops assistance towards repairing the Church of Bath, which so happily succeeded, did not know of the following anecdote, which is found in Sir JOHN'S own handwriting, 1609.

To be rememberde if worthie thoughte of.

NAMELIE,

HAVINGE longe waitede for oure goode Bilhope to visite his poore sheepe and their rotten folde, I rubbede my braines for suche rustie Latine as mighte remaine therein, and was bente to meete him at the place of visitation; and beinge well encouraged to speake roundelye for his service, to helpe us on in restoringe our Church to its olde state, or rather to a new state of bewtie; after all was ended, and his benedictions given, I began with my own, *Sis Nobiscum Domine*, and started up in the Church ille withe my Poetrye,
or

or rather historie, for I soughte not to give it the flower, but lookede more for the goode fruite that mighte come of my spare sowinge. Herein I faylede not, and though some mighte thinke me too bolde, it was to make others somewhate bountyfull; the Bishope seemed not ill pleased, and answered me in suche sorte, as made me thinke verie well of him, and perchance not too ill of myselfe. Here followethe whate I spake to the Bishope whiche I have stylede,

Conditiones variæ Ecclesiæ Sancti Petri et Pauli Bathoniensis, a primis Fundamentis Jactis, A. D. 775, ad Annum decurrentem, 1609, Historico-poetica ἐξήγησις; deque foelicissima Ejusdem Ecclesiæ restauratione, Vaticinium. Ad Reverendissimum *Jacobum* Providentia divinâ dignissimum Ecclesiæ *Bathoniensis* et *Wellensis* Episcopum, Bathoniam primò foeliciter invisentem et visitantem.

T H E

P O E M.

MACTE: bonis avibus, recidivi limina Templi,
In Christo Reverende Pater, gratissimus in-
tras.

Maſte: ſed haud pigeat prius, æqua mente, pa-
rumper

Priſtina Delubri perpendere fata miſelli.

H I S T O R I A.

Temporis Elapſi ſtudio monumenta revolvens
Attento, invenies, hujus fundamina templi
Prima* *Offam*, priſcum regem, jeciſſe: Secunda
†*Elphegum*, regni Primatem; tertia tandem
(Cum duo *Danorum* rabies, ignisque, priora

Vaſtaſſet

* An. 775. † 1010.

Vastasset) Sumptu posuit majore *Johannes* 10
 De villa, natu *Gallus, non infimus artis
 Professor medicæ; *Wellensi* ingrator ædi;
 Qui quùm illic variis viguisset Episcopus annis
 Sedem, Thermopolim, Cathedralem transtulit illinc,
 Urbe hac quingentis Marcis, à Rege coempta.
 Pulchrius antiquis fanum construxit; at ipsum
 Ævo, Combussit pariter Jovis ira, sequente.

Structorum Celebris misit *Normannia*, quartum
 Officio Monachum, † *Rodbertum* nomine, molem
 Subversam toties qui restauravit, & inter 20
 Presbyteros, litem, de Sedis honore, diremit,
 Exornans titulis utramque æqualibus urbem.

Tandem, post seriem numerosam, munificamque,
 Insignis præsul pietate, vicesimus atque
 Tertius, hunc sequitur, qui faustum nominis omen
 Expressit factis, ‡ *Oliver King* dictus; Olivam
 Et Regem vere referebat: adinstar Olivæ
 Pacis erat populo, simul ubertatis & author;
 At magis hoc retulit, regali munere, regem,
 Quippe opus incultum *Rodberti* sustulit: atqui 30
 Illius, éxtemplò, vice fundamenta locavit

* b 2

Ista;

* 1088.

† 1137.

‡ 1495.

Ista ; dedit Solidis speciosa pterômata muris.
 Tecta superstruxit sublimibus alta columnis.
 Areolas Soleis longas substravit & amplas.
 Omnia, ad hanc pulchram, structurus cætera formam,
 Et spoliis, dubio procul, instructurus, opimis,
 Morte immortales, subito est arreptus, ad arces.
 (Tantæ molis erat tam clarum condere Templum !)
 Ne tamen his tantis perfectio debita cœptis
 Deforet, huic operi colophonem attexuit almus 40
 Abbatiaë Rector *Gulielmus Birdus*. At eheu
 Sanctis stare diu, fatis (proh fata) negatum est !
 Horrida de innocuis fertur sententia fanis ;
 Abbatiaë pereunt, spoliantur Tempia, rapinis
 Tecta patent, reditus, fundi, sacraia ; quid non ?
 (Unde nefas tantum Zeli fautoribus ?) una.
 Ipse, vel in cunis, infans discerpitur infans.
 Impete diripitur violento hæc fabrica ; prostant
 Saxa, vitrum, plumbi, Campanæ, ac omnia præter
 Hoc miserum *σκελετόν* Tantæ at quæ causa ruinaë ?
 Num pietatis amor ? vel amor sceleratus habendi ?
 Hic amor exitio est Templis, Templique ministris.
 Hic amor extinxit clarissima lumina regni ;
 Nec finit hic amor hæc extincta resumere lucem.
 Nemo bonum Templi, Templi bona quisq; requirit.
 Hinc hæc, Cimмериis, per tot, tam turpiter, annos,
Maxima

Maxima lux Urbis, latuit suppressa, tenebris.
 Sed pater omni bonus, cui provida cura suorum est,
 Hanc piceam, nuper, cœlesti lampade, noctem
 Dispulit è multis Sanctorum cordibus, unde 60
 Accendere suo nostrum de Lumine lumen.
 Sic tamen ut quivis magis hinc sibi luceat ipsi
 Ut tacito ad præsens reliquo veneremur honore,
 Vivida quos totum celebrabit fama per orbem;
 Hic Bellotus fundavit nosocomium in nostrâ civitate.

Nobile Bellotti Sidus sic emicat, omnes
 Inter nutritios Templorum jure colendos,
 Plena velut Stellis præfulget luna minutis.
 Singula quæ cernis pulchre ornamenta Capellæ,
 Area, porta, solum, subsellia, rostra, fenestræ, 70
 Bellottum unanimi compellant voce parentem.
 Bellottum Sonitu reboat Campana Sonoro,
 Πρωχοτροφεῖα sonant Bellottum, Balnea, Vici,
 Compita, Bellotti jactant ad fidera nomen.
 Quod Christi est cultor, simul excultorq; sacrorum.

V A T I C I N I U M.

Desine plura : sat est veterum : peragenda peractis
 Succedant, meliora bonis, majora minutis.

Auspiciis huc misse sacris (Sanctissime Præsul)
 Sensibus hæc imis superum consulta repone,
 Quæ Tibi fatidico dispandit carmine Vates, 80
 Læta ruinoso proclamans omnia Templo.
 Quo decet hanc spectata, vultu, sine nube, sereno
 Fæcundam laudum segetem sine fine Tuarum.
 Molliter ossa cubent Offæ, ac Elphegi, Oliveri,
 Rodberti, ac Birdi: merito celebrentur honore.
 Debita Bellotto, reddatur palma benigno.
 Perpius extento Bellottus floreat ævo.
 Non equidem invideo, lætor mage: gratulor illi.
 Quod si tam celebrem mereatur guttula laudem,
 Præmia quæ referet, largos qui funditat imbres? 90

Tantum at honorifico cedes, Bellotte, Jacobo,
 Effuso tenuis quantum imbri guttula cedit.
 Bellotti guttis rorata Capella virefcit;
 Imbribus assiduis divi madefacta Jacobi,
 Integra quam lætos diffudent Tempora racemos?

Nec tamen hæc aqueo, vitis cupit, imbre rigari:
 Aureolo hanc Danaem Saturabis, Jupiter, imbre.
 Hinc quæ spreta diu languenti Ecclesia morbo
 Intabuit, vitam, Te, Te medicante, resumit,
 Ut redit infuso flaccescens Vena Lyæo. 100
 Hujus sint alii fautores, fidera, fani:

Cynthia Bellottus; solus Tu φοῖβος *Apollo*.
 Hæc Tu vivifico reparabis membra calore:
 Hæc Tu magnifico decorabis Tecta nitore.

Aspice surgenti lætentur ut omnia Templo?
 Grandævum videor mihi prospicere *Jacobum*,
 Aspectûs Virtute Tui, torpore solutum,
 Atque reornato scandentem climace Cælos.
 Ut renovat vires? Ut concipit æthera mente?
 Insper alatos, ultro citroque meantes 110
 Cœlicolas video, bona climacteribus istis
 Nuncia portantes Superis: ac gaudia divûm
 Inde renarrantes terris de Præsule tanto,
 Teque cohortantès, (propria sat sponte citatum)
 Euge: opus hoc miræ pietatis perfice Præful!

Te nempe ad decus hoc peperit Natura, replevit
 Dotibus eximiis Deus: Ars perfecta polivit:
 In gremio refovet ter magni gratia regis:
 Ditavitque *bonis, tanta ad molimina, natis.
 Huc opulenta Tibi sua fundit viscera Tellus, 120
 Huc Tua Te Virtus, sorte ancillante, propellit.
 Euge; opus hoc miræ pietatis perfice Præful!

Aggredere

* *Plumbi sodinæ in agro Mendipensi.*

Aggredere æternos (servit Tibi tempus) honores.
His petitur Cœlum scalis, hac itur ad astra,

Nec mora: fervet opus. Structor, Lapidida, pe-
ritus

Gypfator, Sculptor, Fufor, Vitrarius: omnes
Artifices instant ardentis. Mœnia furgunt,
Diffita quæ fuerant loca concamerantur Erifmis;
Extima plumbofo velantur tegmine, pulchris 130
Intima cœlantur laquearibus: omnia miris
Sunt decorata modis: respondent omnia votis.
Nec deerunt Myftæ, celebrent qui facra, frequentes:
Sed numerosa brevi totam quæ compleat ædem
Pompa Sacerdotum, Pfalmodorumque decano
Præducente chorum, cantabit grata *Jehovæ*
Cantica. tantorum fantorum fonti, authorique bo-
norum.

Hæc mihi præfagit mens non ignara futuri.

Corpore (quis neget hoc?) speciofo hæc Templâ
Jacobus

Donavit Præful, (pia nam decreta proborum
Æquivalent factis) animum Rex ipse *Jacobus*
(Hoc quoque quis dubitat?) tribuet. Deus alme
Jacobi 140

Decretis benedic factisque utriusque *Jacobi*.

O fortunatam nimium bona fi Tua nôris

Thermopolim,

Thermopolim, tali frueris quæ Præsule, Rege!
Funde Deo summas ex imo pectore grates,
Et cole perpetuo pietatis honore *Jacobos*.

Quo pede cæpisti, Præsul Sanctissime, pergas.

EPISCOPI RESPONSIO.

CUPIVI diu, has ruinas, & hæc rudera videre & contemplari; has vero ruinas & hæc rudera videre, & contemplari jam dolet: Ingrediar tamen, sed hoc animo, ut nunquam, hoc more, sim regressurus, - priusquam isthæc melius tecta videro.



A

BRIEF VIEW

OF THE

State of the Church of England,

AS IT STOOD IN

Q. Elizabeths and King James his Reigne,
to the Yeere 1608.

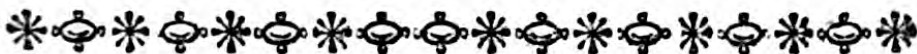
BEING A

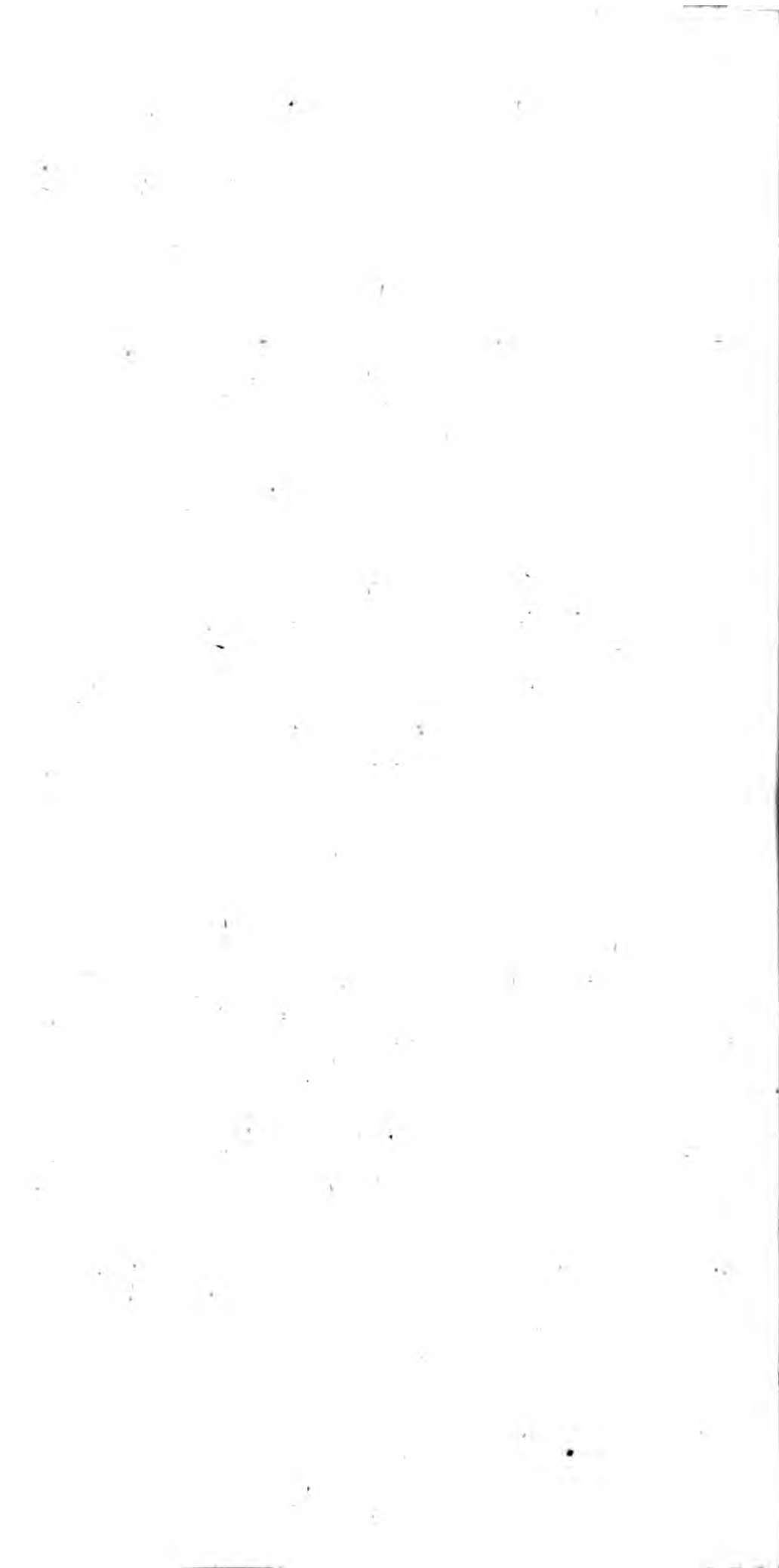
*Character and History of the BISHOPS of those
Times. And may serve as an additional supply to
Dr. Godwin's Catalogue of Bishops.*

Written for the private use of Prince HENRY,
upon Occasion of that Proverb,

*Henry the Eighth pull'd down Monks and their Cells,
Henry the Ninth should pull down Bishops and their
Bells.*

By Sir JOHN HARRINGTON, of KELSTON,
near BATH, Knight.





TO THE
NOBLE LADY,
And his HONOURED FRIEND,
The Lady JANE PILE,

*The sometime vertuous Consort of the late
worthy Baronet Sir FRANCIS PILE,*

Of COLINGBORNE in the County of WILTS,
deceased.

The Publisher of these Relations wisheth all
prosperity in this world, and the world
to come.

Most honoured Madam,

I HAD fully designed another
Discourse, viz. concerning the
Nature and Work of Conscience
for your Ladships Patronage. But
understanding of preparations by

The E P I S T L E

an abler judgement, on that subject, I have for some time suspended the publishing of my own conceptions. And therefore, tho' at present I shall not entitle your Ladiship to my own, yet make bold to prefix your name to the labours of another, viz. This following supply to a former Catalogue of Bishops: A work that calls him Authour, whom my mother called father, and in which I presume, your Ladiship with delight will read the duly merited commendations of that Reverend Prelate *Dr. John Still*, whom your Ladiship's children call Great Grandfather. This Author files his acquaintance, his Friend, his Instructor, his Diocesan, whom the Diocesse of *Wells* once knew their worthy Bishop, and the poore of the Almes-house of *Wells* still remember

DEDICATORY.

member their bountifull benefactor. Now, as this Authour in the following relations hath avoyded the needlesse multiplying of words, and hath industriously studied a compact brevity: So I shall not widen the entrance to them by rarifying these dedicatory lines into any large compasse, either by an importunate craving your Ladiships acceptance, that were to wrong your goodnesse, or else by an ample declaring the reasons that guided my thoughts to the publishing this tract, or entitling your Ladiship to it. Yet that I may somewhat satisfie the Reader, I shall give a brieve account for the one and other. And thereby let the World know, that an equitable gratitude to the dead Authours memory, and a good will that aimes at the pleasure and profit of the

a 3

living

The E P I S T L E

living hath engaged my desires to lend a helping hand to midwife this discourse, which hath layen ready for the birth above forty yeers, now at last unto the publique view; it being the ingenious off-spring of his braine who was a remote instrument of my being. And indeed the discourse it selfe is so full of profit and delight mixed together, as acquainting us with many and choice occurrences of former men and times, that it would have engaged the greatest stranger to greater labour. And therefore prevents a needless commendation from my related pen, since it will abundantly commend it selfe to the ingenious Reader. To whom it likewise will sufficiently be justified even in those passages that seem most likely to offend

DEDICATORY.

offend: Since such that are ingenious are supposed duly to consider,

The nature of the Discourse: A History, the greatest commendation of which is impartial truth.

The quality of the Author: A Courtier, that writes to a Prince, the sonne of that King who held that Prophetick Axiom as a sure truth, and we see it fulfilled, *No Bishop, No King.*

The time when, and the subject of whom this Tract is.

So that if any should take, what is not intended, offence at the honour he gives those, that have been since lesse honoured, or at the zeal he shews against some
whom

The E P I S T L E

whom he supposed their adversaries: The Publisher desires such to consider, that in those daies when this discourse was penned, those principles which now appeare publicquely as the Sun, and have burnt as a flame, were then but a small Candle newly lighted, and that carried in a dark lantern, not to be seen by all, or in all places, and not at all to be seen by the Court, where the Authour lived; which considered, the most displeas'd Reader, if any such be, must impute those heats to the Author's zeale, if not according to truth, yet according to his knowledge, and the then apprehended true principles of Ecclesiasticall Policy.

And as for my prefixing your
Ladiships name to this discourse,
I shall

D E D I C A T O R Y.

I shall onely adde, That as I conceive it not incongruous to entitle one of those Bishops grandchildren to the relation of the lives of those Bishops, so am I exceeding glad by such an opportunity to have the advantage of letting your Ladiship know, That in whatsoever may fall within the compasse of my capacity, to be any ways serviceable to your Ladiship's concernments, your desires or command shall not meet with a readier or more industrious compliance from any, then from him, who craving pardon for this boldness, takes the liberty to write himself, without complement or vanity,

M A D A M,

Your Ladieships

Most humble

and respectfull servant,

WELLS, May 1,
1652.

JOHN CHETWIND.





A

SUPPLY or ADDITION

T O T H E

CATALOGUE of BISHOPS,

To the YEARE 1608.

And FIRST of

Mr. P A R K E R.

WHEN I consider with myself the hard beginning, though more prosperous successe of the reformed Church of *England*, methinks it may be compared to a foughten battell; in which some Captaines and Souldiers, that gave the first charge, either died in the field, or came bleeding home; but such as followed, putting their enemies to flight, remained
quiet

quiet and victorious. Or I may more fitly (without offence) liken that to the successe of them of the Primitive Church, wherein the Apostles and their immediate Successors were one while honoured and magnified, by their followers the Christians; as *St. Peter*, at whose feet the believers layd down all their goods; and *St. Paul*, who was received as an Angel of God; another while tormented, and persecuted, by *Jews* and *Heathen*; as the same Apostles, whipped by *Jews*; hanged and headed by the *Romans*; sometimes (I say) a Centurion, a Lieutenant, a Proconsull, favouring them; straight a Priest, a Scribe, and a Lawyer, promoting against them. A few of *Cæsar's* household willing well unto them, and believing them. But the *Cæsars* themselves for three hundred yeeres (except a very few) detesting and suppressing them. For in such sort *Cranmer*, *Ridley*, *Latimer*, *Hooper*, *Rogers*, *Coverdale*, and many others enduring great conflicts in those variable times of King *Henry* the Eighth, King *Edward*, and Queen *Mary*, suffering by fire, by imprisonment, banishment, losse and deprivation,

tion, with many fights, many flights, and many frights for their conscience sake; those that died had the glory of valiant Souldiers, and worthy Martyrs; such as survived, have since in a long and happy peace, enjoyed the comfort of their victory, and are like still to hold the same, if some mutinous Souldiers of their own camp, doe not by disturbing the peace at home, give heart to the enemy abroad. Among the surveyors of these first Leaders, that past so many pikes, the first in time, and the highest in place, was Dr. *Matthew Parker*, who, (as by this Author is noted) having lost all his Livings for his marriage, now being made Archbishop of *Canterbury*, dissembled not his marriage, as *Cranmer* in King *Henry* the Eighth's time, was found to doe; which, because some have taken occasion to note with too black inke, to exclude him from the reputation of a rubricated Martyr; and have cited the testimony of his sonnes widow, yet living, that she was carried in a trunk, and by misfortune almost stifled, by being set by an ignorant Porter with her head downward; which tale goes very current

rent among the Papists. I can truly affirme, that this is a meere fiction, for I have examined the Gentlewoman her selfe (being of kin to my wife, and a *Rogers* by name) and she hath sworn to me, she never reported, nor ever her self heard, of any such misfortune.

But now though this Archbishop (*Parker*) dissembled not his Marriage, yet Queen *Elizabeth* would not dissemble her dislike of it. For whereas it pleased her often, to come to his house, in respect of her favour to him (that had been her Mothers Chaplain) being once above the rest greatly feasted; at her parting from thence, the Archbishop and his Wife being together, she gave him very speciall thanks, with gracious and honourable termes, and then looking on his Wife, and you (saith she) Madam, I may not call you, and Mrs. I am ashamed to call you, so I know not what to call you, but yet I do thank you.

It is true, she misliked Marriage in Bishops, and was not very forward to allow that,

that, in some of the Layety; for I knew one of good place about her, that had contracted himself to a rich Widdow, and yet would not adventure to marry her, till he had gotten the Queen to write, for that, which he had obtained before, to the intent, that the Queen, reputing that as her benefit, might not dislike with her own act. But for Clergymen, *cæteris paribus*, and sometime *imparibus* too, she preferred the single man, before the married.

Of Archbishop EDMOND GRINDAL.

Of Mr. *Edmond Grindal*, whereas my Authour writes he was blind, I have heard by some (that knew somewhat in those dayes) that he kept his house upon a strange occasion, the secret whereof is known to few, and the certainty is not easie to find out, but thus I was told, that

There was an *Italian* Doctor (as I take that of *Phylick*) that having a known Wife a Lyar, yet bearing himself on the countenance

tenance of some great Lord, did marry another Gentlewoman, (which to do now, is by most godly Laws since made felony) This good Archbishop, not winking at so publick a scandall, convented him for that, and proceeded by Ecclesiasticall censures against him; letters were presently written from this great Lord, to the Archbishop, to stop the proceeding, to tolerate, to dispense, or to mitigate the censure; but the Bishop remained still unmoved and unmoveable; when no subjects intreaty could be found to prevail, they intreat the Sovereign to write in the Doctors behalf; but this *John Baptist* not only persisted in his *Non licet habere eam*, but also in a reverent fashion, required an account of her Majesties faith, in that she would seem to write in a manner that (if she were truly informed) was expressly against the word of God. The Queen in a gracious disposition, was purposed to have yielded an account in writing; but the great Lord not onely dissuaded her from that, as too great an indignity; but incensed her exceedingly against him; whereupon, he was privately com-

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commanded to keep his house; where because he was somewhat troubled with sore eyes, his friends gave out he was blind. But if he were blind, that was like to the fothfayer *Tyresias* that foresaw and told *Pentheus* ruine, as *Ovid* writes,

*Et veniet, nec enim dignabere numen honore,
Meq; sub his tenebris nimium vidisse quereris.*

For that Lord, that so persecuted this Prelate about his Physitians two wives, dying twenty years since, left two wives behind him, that can hardly be yet agreed which was his lawfull wife, and so much for *Arch-Bishop Grindall*.

DOCTOR WHITEGYFTE.

Upon the decease of *Archbishop Grindall*, the State desirous to have a learned and discreet person, in so eminent a place; and the Queen resolved to admit none, but a single man; choyce was made of *Doctor Whitegyfte*, then *Bishop of Worcester*, a man in many respects very happy, and in the

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best judgments very worthy. He was noted for a man of great learning in *Cambridge*, and he was grown to his full ripeness of reading and judgment; even then, when those that they called *Puritans* (and some meerely define to be Protestants scar'd out of their wits) did not begin by the plot of some great ones, but by the Pen of Mr. *Cartwright*, to defend their new discipline.

Their Endeavour as was pretended to reduce all, in show, at least to the purity, but indeed to the poverty, of the primitive Churches.

These Books of Mr. *Cartwright*, not unlearnedly written, were more learnedly answered by Doctor *Whitegyste*. Both had their reward; for Mr. *Cartwright*, was by private favour placed about *Coventry*, where he grew rich, and had great maintenance to live on, and honoured as a Patriarck, by many of that profession. Doctor *Whitegyste* was made Bishop of *Worcester*, and there having a great good report of Houskeeping, and governing the Marches of *Walles*, he
was

was (as my Authour hath told, called unto *Canterbury*. While he was Bishop of *Worcester*, though the revenew of that be not very great, yet his custom was to come to the Parliament very well attended, which was a fashion the Queen liked exceeding well. It happened one day Bishop *Elmer* of *London*, meeting this Bishop with such an orderly troop of Tawny Coats, and demanding of him, how he could keep so many men, he answered, it was by reason, he kept so few women.

Being made Arch-bishop of *Canterbury*, and of the privy Council, he carried himself in that mild, and charitable course, that he was not onely approved greatly, by all the Clergy of *England*, but even some of those, whom with his pen he might seem to have wounded; I mean these called *Puritans*, of whom he won divers by sweet persuasions to conformity. In the Star-Chamber, he used to deliver his sentence in good fashion, ever leaning to the milder censure as best became his Calling. He was

was a great stay in Court and Councel, to all oppreffions of the Church, though that current was some time fo violent, as one mans force could not stop that.

He founded an Hospitall in or nigh *Croyden*, and placed poor men therein, in his own life time, and being grown to a full age, that he might say with St. *Paul*, *Bonum certamen certavi, cursum confeci, &c.* he was fo happy, as to give to his Sovereign and preferrer, the last spirituall comfort she took in this World (I hope to her eternall comfort) and after that, he not onely joynd with the other Lords, for the proclaiming of King *James*, but on St. *James* his day following, did fet the Crown on his head, and anointed him with Oyl, and fo having first seen the Church fetled under a religious King, and the Crown established in a hopefull fucceffion, he fell into a Palsy, to which he had been formerly subject, and with no long or painful sicknefs, he yielded to nature, deferving well this Epitaph, written by a young Scholar of *Oxford*, who was with me at the writing hereof, Can-

*Candida dona tibi Whitegyste, sunt nomen, & omen,
Candidiora tuis munera nemo dedit.
Nomen habes niveis inscriptum nunc ergo lapillis,
Et stola, pro meritis redditur alba tuis.*

DOCTOR RICHARD BANCROFT.

Upon the death of Arch-bishop *Whitegust*, divers worthy men were named in the vacancy. His Majesty not after the manner of some Princes, seeking to keep that vacant, but rather hastning to fill that. The Bishops of *Durham* and *Winchester* were, as it were, *voce populi*, made competitors with the Bishop of *London*, rather by their eminence of merit and learning, then by any known desire, or endeavour of them or their friends. Wherein methinks, by the way, envy it self cannot but gratulate the Church of *England*, that is so furnished with learned Bishops, as if choyce had been to be made, not by a judicious Prince, but by the fortune of a lot among those three, and many more beside, that could not have
fallen

fallen amifs. But his Majesty had long ſince underſtood of his writing againſt the *Geneviſing*, and *Scotizing* Miniſters; and though ſome imagined he had therein given the King ſome diſtaſte, yet finding him, in the diſputations at *Hampton* Court, both learned and ſtout, he did more and more increaſe his liking to him; ſo that although in the common rumour, *Thoby Matthew* then Biſhop of *Durham*, was likeleſt to have carried that; ſo learned a man, and ſo affiduous a Preacher, *qui in concionibus dominatur* as his emulous and enemy wrote of him, yet his Majesty in his learning knowing, and in his wiſdom, weighing, that this ſame ſtrict charge *Pasce oves meſ* feed my ſheep, requires as well a paſtorall courage of driving in the ſtray ſheep, and driving out the infectious, as of feeding the ſound, made eſpeciall choyce of the Biſhop of *London*, as a man more exerciſed in affaires of the State. I will add alſo my own conjecture out of ſome of his Majesties own ſpeeches, that in reſpect he was a ſingle man, he ſuppoſed him the fitter according to *Queen Elizabeths*

Elizabeths principles of state; upon whose wise foundations, his Majesty doth daily erect more glorious buildings.

But I lose labour to repeat these things to your Highnesse better known, then to myselfe. I should onely speak of the former times.

Of his beginning therefore, and rising, I will boldly say that, which I would I might as truly of all that follow in this Treatise, *viz.* that he came to all his preferments very clearly, without prejudice or spoile of his Churches.

He was Tutor in *Cambridge*, to the Lord *Cromwell*, who had cause to wish, and (as I have heard) hath wisht, he had staid with him longer, though he were sharp and austere. My Lord Chancellor *Hatton* made speciall choyce of him, to be his Examiner.

*Est aliquid de tot Graiorum millibus unum a
Diomede legi.*

By

By his means Queen *Elizabeth* came to take knowledge of his wisdom and sufficiency. He both wrote, as I touched before, and laboured earnestly by all good means for the suppressing of the fantastical Novellists. After the strange and frantick attempts of *Hacket* and his fellows; which practice, though the branches thereof were easily cut off, yet was it thought, to have a more dangerous and secret root. But for these his travels, as the Queen and State favoured him, so the seditious secretaries (to use Judge *Pophams* word, that would not have them called Puritanes) they I say, no lesse maligned him in Libels and Rimes, (for they were void of reasons) laying the imputation of Papistry unto him; some of them were punished in the Star-chamber, namely, one *Darling*, the last Star-chamber day in Queen *Elizabeths* time, was sharply censured. And it is no wonder, if they loved him not, for indeed he had stoutly opposed their chiefest darlings. As for the imputation of Papistry, which they lay on all men that crosse their designs, he is
 so

so free from it, that I can truly affirme, the greatest blow the Papists received in all Queen *Elizabeths* time, came from his hand, or at least from his head: For having wisely observed the emulation, ambition, and envy, that lurked in the minds of their secular Priests, and the Jesuits one against another, he found the means by the same policy, and with the like spirit, that St. *Paul* set the Pharisees against the Sadduces, to set the Priests against the Jesuits, *Watson* against *Parsons* (*Impar congressus*) but yet thereby he so divided their languages, as scantly they can understand one another as yet. These things acted, before the King your fathers happy entry, I thought good to touch, tho' more sparingly than my particular affection and his just deserts do give me occasion. Of his late employments of his great care, in setting forward and setting forth all his Majesties godly proceedings, though I know much, yet if I should say all I know, perhaps it is lesse then your Highnesse knowes; therefore I will conclude with that which the truth, rather than my kindness

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enforceth

enforceth me to say, that no Bishop since I can remember hath been counted more vigilant in looking to his charge. *Ne quid Ecclesia detrimenti capiat.*

O F T H E
B I S H O P S of **L O N D O N,**
 And **F I R S T** of
B I S H O P E L M E R.

MY purpose in this work from the beginning, and my promise to your Highness, being to adde to this Author, a supply of some matters that he purposely omitted writing in the latter yeers of *Queen Elizabeth*, and my resolution being to write plainly, without feare or favour of those I doe write, I will proceed confidently, as I have begun; in which, I perswade my selfe I have some advantage of the Author himselfe, for freedome of speech, both in the
 time,

time, and many other circumstances. For he was no foole that gave that rule,

*Mitissima fors est
Regnorum, sub Rege novo.*

Againe, I being a Lay-man, am not so obnoxious to their apprehensions, that may be offended with that I shall say, as he was being a Churchman.

Thirdly, I lived in a place, where I might know many things without enquiry, which had been scarce safe for him, in that time to enquire after.

Lastly, he writes to the world publicquely, and I but privately to your Highnesse. Therefore I will proceed *quo ad sciam, poteroque.*

The first Bishop of *London* I have to write of, is Mr. *John Elmer*, of whom my Author hath spoken too little, and I perhaps, shall seem to say too much; yet once

I thought to have said somewhat of *Bonner*, because I may remember him living in the late Queens time unbishopped, and went sometimes abroad; but I was so young then, as I could judge nothing; and he was so hated, that every ill-favoured fat fellow that went in the street, they would say, that was *Bonner*. But me thinks now, by that I have heard of him, I could liken him to *Dionysius* the Tyrant of *Syracuse*, who being cruell and peremptory in prosperity, was both patient and pleasant in adversity. For example, that Tyrant being expelled his Realm, and living a poore pedant, was one day with men of mean sort, drinking in a Tavern, some *Diogenes* espying him, came to him with reverence, opening, and shaking his upper garment (for so they used in those daies, that came into the Kings chambers, to shew they had no weapons) *Dionysius* perceiving the scorn, was nothing troubled, but bad him come and drink with him, and shake his clothes at the going out, that his host might see he carried nothing with him. So *Bonner* having twice lost his Bishoprick,
walking

walking with his Tippet in the strete, one begg'd it of him (in scoffe) to line a coat; No (saith he) but thou shalt have a fooles head, to line thy cap. And to another, that bad him good morrow Bishop *quondam*, he straight replied, Farewell, Knave *semper*. I have been told also, that one shewed him his own picture in the Book of Martyrs, in the first edition, on purpose to vexe him; at which he laught, saying a vengeance on the foole, how could he get my picture drawn so right? and when one asked him if he were not ashamed to whip a man with a beard, he laught, and told him, his beard was grown since; but (saith he) if thou hadst been in his case, thou wouldst have thought it a good commutation of penance, to have thy bum beaten, to save thy body from burning; but this is too much of this floven.

I come now to Bishop *Elmer*, whom in my own particular I loved very well, and yet performing truly the taske I have undertaken, I shall shew perhaps no great

figne of it. He was a man but mean of stature, yet in his youth very valiant, which he forgot not in his age. When he first became a preacher, following the popular phrase, and fashion of the younger Divines of those times, which was to inveigh against the superfluities of the Churchmen, he is remembred, namely to have used these words in a Sermon, before a great Auditory, *Wherefore away with your Thousands, you Bishops, and come down to your Hundreds, &c.* but this was but a heat of his spirit; of which not long after, by reading and conference, he was throughly cured; in so much as being asked by one of his own rank, after he was Bishop of *London*, what he meant, to preach of the brainsick fashion, he answered with the words of *St. Paul*, *Cum essem parvulus, loquebar ut parvulus, sapiebam ut parvulus.*

But certain it is, no Bishop was more persecuted and taunted by the Puritans of all sorts, then he was, by libels, by scoffes, by open railing, and privy back-biting

biting. It is a vulgar, yet a passage not unworthy remembring, that past between one Mr. *Maddoxe*, and him: For when the Bishop had recovered him about some matter concerning Puritanisme, and he had answered the Bishop somewhat untowerdly and thwartly; the Bishop (as he was ingenious ever) said unto him, thy very name expreffeth thy nature, for *Maddox* is thy name, and thou art as mad a beast as ever I ever talked with. The other not long to seek of an answer, by your favour, Sir, (said he) your deeds answer your name righter then mine: for your name is *Elmar*, and you have marr'd all the Elms in *Fulham*, by lopping them. He used for recreation to bowle in a Garden; and *Marlon Marprelate* thence takes this taunting scoffe, that the Bishop would cry, Rub, rub, rub to his bowle, and when it was gone too farre, say, The divell goe with it; and then, quoth he, the Bishop would follow. Thus they rubb'd one another, till they were all gall'd sometimes; and the Bishop was so weary of the place, that he would gladly
have

have removed to *Ely*, and made great suit for it, and was put in some hope of it. I have seen a Letter or two of his, to his friend, subscribed thus, *Yours in love, but not with London*; yet would he not take it with those hard conditions that were proposed, lest Mr. *Maddox*, and his like, might call him *Elymar*; so as it was noted as an ill fortune of his, to have died Bishop of *London*, which eight before him in an hundred yeers had not done, but been either preferred, or deprived. He was diligent in preaching at his cure, where he was first beneficed; and when his Auditory grew dull, and unattentive, he would with some pretty and unexpected conceit, move them to attention. Among the rest was this: He read a long Text in Hebrew, whereupon all seemed to listen what would come after such strange words, as if they had taken it for some conjuration. Then he shewed their folly, that when he spake English, whereby they might be instructed and edified, they neglected, and harkened not to it; and now he read Hebrew, which
they

they understood no word of, they would seem so carefull and attentive. When there was talk of dangers, rumours of warres, and invasions, then he was commonly chosen to preach in the Court, and he would doe it in so chearfull a fashion, as not onely shewed he had courage, but would put courage into others. Here is much doubt, saith he, of *Malum ab Aquilone*, and our Coleprophets have prophecied that *in exaltatione Lunæ Leo jungetur Leænae*, The Astronomers tell of a watry Trigon.

But as long as *Virgo* is in that Ascendent with us, we need not fear of nothing; *Deus nobiscum, quis contra nos*, and for this, the Queen would much commend him, yet would she not remove him. But though he were stout, and wise and rich, yet had he beside his conflicts with those called Puritans, also some domesticall crosses. He had a Daughter, a modest Gentlewoman, and very well brought up, whom he gave in mariage to one Mr. *Adam Squire*, a Minister and preacher, and learned, but a very fantasticall

fantastick man, as appeared partly the first day; for as I have heard, he would needs preach at his own Mariage, upon this Text, It is not good for *Adam to be alone*. This Text he so pursued, after he had been some years married, that though his Wife were away, yet *Adam* would not be alone. This course bred jealousy, jars and complaints, and the Bishop as he had good cause, reprehended his Son in Law, he thinking to defend, or at least to revenge, himself, by recrimination, accused her to have received a love letter from a Knight (but the Squire himself had indited that) and this was so cunningly handled by him, and with such probability, that her fault was as suspicious, as his was manifest, falsehood will out at last. The Bishop that feared never a Knight, nor Lord in *England*, sends for the Knight (contrary to the Squires expectation) boulds out the whole matter, finds there were treacherous tricks put on his Daughter, but no *Meretrix*, and being too wise to publish his own disgrace, and too stout to indure that; I have credibly heard
(and

(and believe that to be true) that with a good waſter, he ſo mortified this old *Adam* of his Son in Law Squire, that he needed no other penance but this, which was according to the old *Canon per Disciplinam, et verbera*. In his Sons he was more fortunate, than many Biſhops in *England* have been thought to have been; his eldeſt being a civil Gentleman, and well left, another an excellent Preacher, that hath preached oft before the King, and namely one Sermon on this Text out of the 2d. of the *Canticles*, verſe 15. *Take us the Foxes, the little Foxes that deſtroy our Vines: for our Vines, have ſmall Grapes:* which Sermon ſo pleaſed his Ma- jeſty, that beſides other approbations of that, he ſaid to me, that if Mr. *Ellmer* had not had his Fathers collections and notes againſt Puritans, he never could have made ſo good a Sermon, and ſo much of Biſhop *Ellmer*.

Of BISHOP FLETCHER.

There ſucceeded in leſs than one years vacancy, as hath been already told, Mr. *Richard*

Richard Fletcher, a comely and courtly Prelate, but I may say, as *Tully* said, when he had commended King *Dejotarus* to *Cæsar*, by the name of *Rex frugi*, a frugall, or thrifty King, he straight addeth this parenthesis, *quanquam Reges hoc verba laudari non solent*, although said he, Kings are not accustomed to be praised with this word thrifty, so I might say, that comely and courtly, are no fit Epithetons for the true praise of a Prelate. I remembered before how *Ely* had been long vacant, almost 20 years, and *Bristol* and *Oxenford* though both new erected Bishopricks (saved as it were out of the ruins and ashes of the Abbies) were thought in some danger again to be lost, for *Bristol* was held in *Commendam*, and *Oxford* not much to be commended; wherefore about the year 88. that same *annus mirabilis*, some of the zealous Courtiers, whose devotion did serve them to prey more on the Church, than pray in the Church, harkened out for fit supplies to these places, and sent their Agents to find out some men that had great mindes, and small means or merits, that
would

would be glad to leave a small Deanry to make a poor Bishoprick, by new leasing out Lands, that were now almost out of Lease, but to free him from the guilt of it, the poor Bishop must have no part of the fine. There was then a Deane whom I may not name; but to give the story more life, I will name his place for names sake of *Coventry*, a man of great learning, but of no great living. To him was sent one of these *Foxes*, the little *Foxes* that destroy our Vines, and make small grapes with this favourable Message, that his honourable Lord, had sent him to him, to let him know, how much he respected his good gifts (in which word also, there might be some equivocation) and though that was hard in those times, to pleasure men of his worth, according to their merit, yet my Lord in favour of him, hath bethought him of this course, that whereas *Salisbury* was then like to be void by a Remove, if this *Dean* would for the present take the Bishoprick of *Oxford*, which was then in a long vacation also, and make Leases, &c. he should the next year be re-

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moved

moved to *Salisbury*: the honest *Dean* that in his soul detested such sacrilege, made this mannerly and ingenuous answer. Sir, I beseech you commend my humble service to his honourable Lordship; but I pray you tell his Lordship, that in my Conscience, *Oxford* is not my right way, from *Coventry* to *Salisbury*: what became of *Oxford* I shall touch, and but touch hereafter, I come now to Bishop *Fletcher*, that made not so much scruple to take *Bristol* in his way, from *Peterborough* to *Worcester*, though that were wide of the right way, upon the sinister or bow hand many miles; as the Card of a good Conscience, will plainly discover. I fortun'd to be one day at the *Savoy* with Mr. Secretary *Walsingham*, where Mr. *Fletcher* was then upon his dispatch for *Bristol*, a familiar friend of his meeting him there, bad God give him joy, my Lord elect of *Bristol*, which he taking kindly and courtly upon him, answered that it had pleased indeed the higher powers, so to dispose of him; but said his friend in his eare, do you not leave out *tot et tot* to such and such. He clapping

clapping his hand on his heart, in a good gracefull fashion, replied with the words of *Naman the Syrian*. Herein the Lord be mercifull to me, but there was not an *Eli-zeus* to bid him go in peace. What shall I say for him? *Non erat hoc Hominis vitium sed temporis?* I cannot say so, for your Highness knowes I have written otherwise in a Book of mine I gave you *Libri 3. numero 80.*

*Alas a fault confest were half amended,
But sin is double, that is thus defended,
I know a right wise man sayes and believes
Where no receivers are, would be no theeves.*

Wherefore at the most I can but say *Dividatur*. He was a well spoken man, and one that the Queen gave good countenance to, and discovered her favour to him, even in her reprehensions, as *Horace* saith of *Mæcenas*. *Rerum tutela mearum, cum sis, et prave seclam stomacheris ob unguem;* for she found fault with him once for cutting his beard too short, whereas good Lady (if she

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had

had known that) ſhe would have found fault with him for cutting his Biſhoprick ſo ſhort. He could preach well and could ſpeak boldly, and yet keep *decorum*. He knew what would pleaſe the Queen, and would adventure on that though that offended others. Once I remember there had been two Councellers ſworn within compaſs of one year, and neither of them had a gray hair at that time, whereupon he glawnc't in his Sermon at it with a ſentence of *Seneca*.

Which Mr. *Daniel* upon a better occaſion did put into *English* verſe in this fort,

*That we may truly ſay, theſe ſpoil'd the State,
Young Council, privat gain, and partiall hate.*

The Queen as I ſaid, found no fault with his liberall ſpeech, but the friends of theſe Councellers taxing him for that, I have heard he had this pretty ſhift, to tell the friends of either of them, he meant it by the other. Being Biſhop of *London*, and a Widower, he married a gallant Lady and
a Widow,

a Widow, Sister to Sir *George Gifford* the Pensioner, which the Queen seemed to be extremely displeas'd at, not for the by-gain of a Bishop (for she was free from any such superstition) but out of her general dislike of Clergymens Mariage: this being indeed a mariage that was talk'd of at least nine dayes, yet in a while he found means to pacifie her so well, as she promised to come, and I think did come to a house he had at *Chelsey*. For there was a stayre and a doore made on purpose for her, in a bay window, of which pleasant wits discanted diversely, some said that was for joy, to shew he would (as the proverb is) cast the house out at window for her welcome, some more bitingly called it the Impresse or Emblem of his entry first Bishoprick, *viz.* not at the doore, but at the window. But certain it is that (the Queen being pacified, and hee in great jollity, with his faire Lady and her Carpets and cushions in his bed-chamber) he died suddenly, taking Tobacco in his chaire, saying to his man that stood by him, whom he loved very well, *Oh boy, I die;* where-

upon many bolts were roved after him, and some spitefully feather'd, which both for charity sake, as well as brevity, I wil omit; but this blunt one, not knowing out of whose Quiver it first came; but fitting a gray goose wing, I wil produce as his most vulgar Epitaph:

*Here lies the first Prelate made Christendom see,
A Bishop, a husband unto a Ladde,
The cause of his death was secret and hid,
He cry'd out I die, and even so he did.*

He was buried in the Church, the Dean and Chapter of *Pauls* not being so scrupulous, as they of *York* were, the 9. of *Hen.* 1. who because their Archbishop died suddenly, buried him without the Church-parch, notwithstanding he had been their great benefactor.

BISHOP VAUGHAN.

Mr. *Richard Vaughan* is the next I have to speak of, being the last man nam'd in
my

my Authors Book, and of him he hath but two lines, onely declaring him to have been the Bishop of *Chichester*.

Upon the remove of my Lord at *Canterbury* that now is, he succeeded him in *London*, as is not unknown to your Highnesse.

His beginning of preferment was under the Lord Keeper *Puckering*, being his examiner, of such as sued for the benefices in my Lords gift in which, though some complaine he was too precise, yet for my part I ascribe to that one of his greatest praises. For this I know, that a preacher being a Noblemans Chaplaine, and therefore qualified for two Benefices, came to him recommended in good sort, and brought with him a Gentleman of both their acquaintance, that sometime had been an University man, to speak for his approbation. Mr. *Vaughan* examined him of no very deep points, and found him but shallow, and not very ready in the Roman Tongue, his friend having been fain to help him up in
two

two or three foul stumbles; both of language and matter; whereupon he dismiss him, without all hope of the Benefice, and after told the Gentleman seriously, that if he would have it himselfe, he would allow him sufficient, but the suiter by no means. He was in those daies very prompt, and ready in speech, and with all factious; he was an enemy to all supposed miracles, inso-much as one arguing with him in the Closet at *Greenwich*, in defence of them, and alledging the Queens healing of the Evil for an instance, asking him what he could say against it, he answered that he was loth to answer arguments taken from the Topic place of the Cloth of estate; but if they would urge him to answer, he said his opinion was, she did it by vertue of some precious stone in possession of the Crown of *England*, that had such a naturall quality. But had Queen *Elizabeth* been told, that he had ascribed more vertue to her Jewels (though she loved them well) then to her person, she would never have made him Bishop of *Chester*. He grew heavy and corpulent

corpulent of a sudden, not so much with too much ease, as with too little exercise. *Corpus quod corrumpitur aggravat animam*, soon after his remove to *London* he fell into that drowsie disease, of which he after died, growing thereby unfit for the place, that requires a *Vigilantius*, and not a *Dormitantius*. He was held a milde man, and was well spoken of in the City, which sometime hapneth not to them that deserve the best. To conclude being taken with an Apoplexie, he may be properly said to have slept with his forefathers.

DOCTOR RAVIS.

Within a few moneths there succeeded him Doctor *Ravis* Bishop of *Gloucester*, who is not formerly mentioned in this Book, because Mr. *Goldborow* his prediceffor in *Gloucester* was then living. His preferment to *Gloucester* makes me remember a story that some record of *Scipio*, who being made Generall of the Roman Army, was to name his Questor or Treasurer for the wars, whom

whom he thought fit ; being a place in those daies as is now in these, of great importance, one that took himselfe to have a speciall interest in *Scipio's* favour was an earnest suitor for it, but by the delay, mistrusting he should have a deniall, he importuned him one day for an answer. Think not unkindness in me (said *Scipio*) that I delay you thus, for I have been as earnest with a friend of mine to take it, and yet cannot prevaile with him : Noting hereby, that offices of charge and conscience, are fittest for such as shunne them modestly, rather than such as seek them greedily. And even so did my Lords of the Councell deale with Mr. *Ravis*, who being then Dean of *Christ-Church*, which lightly is not held, but by some choice man of the Univerfity, being a place of good valew and reputation, was requested by them to take this Bishoprick, when many that sued to have it, were put by. But as he was not willing to goe thither, so they of *Gloucester*, were more unwilling he should go thence, he was in a short space in so good liking of all forts, infomuch

infomuch as some that can scant well brook the name of a Bishop, yet can be content to give him a good report.

For my part, I have observed a great change in *Gloucester*, from that it seemed nine yeers since, about the Earle of *Essex* going into *Ireland*; for at that time neither their Bishop seemed to care for them, lying at a Prebends in *Worcester*, which me-thought was very inconvenient; nor they seemed much to care for themselves, all their building both publique and private looking old and ruinous: whereas of late yeeres, their Bishop keeping his house neere them, and being daily with them, They have built them a new Market-place, and are now building a faire Hall for justice; which commendable and comfortable disposition of the people, there and elsewhere, though it be principally ascribed to the joy and comfort that all well affected persons took of his Majesties happy entrance, and peaceable government, and of the succession established in his hopefull issue; yet is
not

not the least to be imputed to the discretion and diligence of the Pastors that waken and stirre up their charity, and make them more sensible of Gods good blessings bestowed on them; and the rather by this good Bishops means. The Lord of *Shrewsbury* hath very Nobly, and like himself contributed to this so great and necessary work, giving a large portion of Timber towards it.

Now, as I said, it hath pleased his Majesty to place him in *London*, *Magistratus indicabit virum*. This publique place (for I count the other was almost private to this, will shew what is in the man, I need not prognosticate, but I can wish and hope, that as he is for his person comparable to Mr. *Fletcher*, so he may equall Doctor *Elmar* in courage, Doctor *Bancroft* in carefulnesse, and Doctor *Vaughan* in his milde demeanour, to win the love of the people; and thus much be said concerning the Bishops of *London*.

Of

O F T H E

BISHOPS of WINCHESTER.

HAVING past *Canterbury* and *London*, both Neighbours to the Court, and as it were within the verge; I thought the greatest part of my task passed over. Howbeit *Winchester* I finde also will afford some variety of matter; and as it hath been a place that hath had many learned men, and bred many, both Divines, Philosophers, and Poets, so I shall take occasion in speaking of some of these that ensue, to produce some Poems both Latine and English; some made at *Winchester*, some of *Winchester*, some against *Winchester*; not digressing herein much from the method and manner of my Authour; who, as your Highnesse may see, produceth good old riming verses of Fryers, both in praise and dispraise of some of the Bishops, for my purpose from the beginning, though it were chiefly to inform your High-

E nesse,

ness, with knowledge, and a faithfull report of some things passed in Queen *Elizabeths* time, overpassed by my Authour; yet was it also to sauce it in such sort with some variety of matter, not impertinent, to cheer your spirit, lest a dull relation of the Acts of grave gray-beards to a young Prince might grow fastidious.

First therefore of the first Bishop *Wickham*, whose life my Author hath set out so amply and orderly, as I need adde nothing thereunto; onely, because a man that hath made so many good schollers deserves a better Verse then that on his Tomb.

*Willelmus dictus Wickham jacet hic nece victus;
Fugiter oreis, tumulum quicumque videtis.*

And such like stufte, which a *Winchester* scholler now would be scourged, if he made no better. I having this pretty Poem of his whole life, made by Doctor *Johnson*, thought I could never doe it or him more honour,
then

then to present it to your Princely view, for as Sir *Philip Sidney* curseth all despisers of Poetry, with this Poeticall Anathema: Firft, that they may be in love, and lose their love for lack of a Sonnet; next, that when they die, their memory may die for want of an Epitaph: fo, I would wish fuch as wrong good Poets, no worfe punishment, then to have some vile Verfe written of him, whose reading (as *Martial* faith) might make a mans Phyfick work the better with him; fuch as for the moft part thofe lazie Friers were wont to write; for my part, though *Wickhams* Epitaph be but feven or eight lines, and this Elegie (I think) about twenty times feven lines, yet I muft confesse, it were leffe tedious to me at this present to read the feven fcore, then the feven; and hoping it may feem fo to you, I have here annexed them.

ORTUS ET VITA

GULIELMI DE WICKHAM

Olim Episcopi *Wintoniensis*, & conditoris istius Collegii.

Qua capit australes comitatu Hamptona Britannos,
 Wickhamia est vicus nec nisi parvus ager ;
 Vixit Johannes illic cognomine longus
 Cui fuit in Casti, parte Sibilla tori
 Hanc habuit patriam Gulielmus & hosce parentes
 Wickhamus augurio, nec tamen absque bono.
 Namque loci ut nomen, sic vim matrisque patrisq;
 Haud dubie in vitam transtulit ille suam.
 Longus enim ut Longa duraret tempora caute
 Ut bene prospiceret cuncta Sibilla dedit.
 Ergo sub Edvardo natus regnante secundo
 Tunc ubi ter sceptri, sexta cucurrit Hyems
 Viginti primos studiis & moribus annos
 Wickhamiæ patris cura ea summa dedit.
 Nec tamen hic omnes, nam partem temporis hujus
 Venta & Edingdoni præfulis aula tulit :
 Protinus Edvardi translatus tertius in aulam
 Non fieri nullo cœpit & esse loco.

Namque

Namque bis octo annis recte & feliciter actis
 Rem fidei plenam consilii que subit ;
 Windefora fuit pagus celeberrimus illic
 Rex statuit castri mœnia magna sui :
 Wickhamus huic operi præponitur atque probatus est
 Ingenio quantum polluit arte fide
 Ergo fit Edvardo charus custosque Sigilli
 Non ita post multos incipit esse dies.
 Nec tamen optati meta hæc fuit ultima honoris
 Crevit adhuc regi charior usque suo :
 Usque adeo ut sexto sit factus Episcopus anno
 Jussus ventana pascere in urbe gregem.
 Hic mihi vaniloqui minuenda est fabula vulgi
 Fabula de tanto non bene ficta viro
 Namque nec Estmeonam petiit fallaciter unquam,
 Sed tulit auratum rege sciente pedem
 Nec fuit indoctus doctos facturus ut illum
 Fama refert Regi verba dedisse suo.
 Consule quæ in tanti gessit molimine regni
 Prudentem dices palladiumque virum.
 Consule quæ in sacri scribuntur calce statuti
 An faceret doctos addubitasse scies :
 (Adde quod Chistorici si pagina vera Frosarti)
 Rex Intercessor Præsul ut esset erat.
 Missa igitur vulgi facimus verba prophani
 Quærat & exactam nostra Thalia fidem.:

Wickhamus

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Wickhamus ad summos evectus præsul honores
 Edvardo inque dies charior inque dies
 Jam patriæ Lumen, jam Cancellarius idem
 Summus erat Regi præsidiumque suo;
 Cum subito (sic magna ruunt summisque negatum est
 Stare diu) ex tanto decidit ille gradu:
 Namque per invidiam regi dilatus ab illo
 Pellitur e patria missus ut exul humo.
 Hoc factum est potius regem stimulante sonatu,
 Quam quod erat culpæ conscius ille malæ
 An tamen exiret regno non convenit & sunt
 Qui pænæ summum displicuisse putant.
 Interea moritur Rex hic Edvardus & ejus
 Opportuna Nepos sceptrâ Richardus habet:
 Hic jubet exilio revocetur præsul ab isto
 Utque locum rursus quem tulit ante ferat;
 Quin etiam census cereales reddit ad annos
 Tres minus exilii quod puto tempus erat.
 His opibus dives, mentemque per omnia versans
 Non male quo fervet tam bene parta modo;
 Sed quid agat virtute sua quid præfule dignum
 Quidve Deo tantas cui referebat opes
 Post alia Oxonii (quod longum duret in ævum
 Possit & a memori posteritate coli,)
 Constituit pulchros studiis Phœboque penates
 Atque sacram Musis ædificare domum,

Septima

Septima crevit Hiems post fundamenta locata
 Ingreditur Custos & sua turba larem ;
 Turba atque his pueris famulisque decemque ministri
 Otia discentum qui bene semper alant.
 Magna quidem sunt hæc tamen hæc tam magna placere
 Lector adhuc tanto non potuere viro.
 Namque opere exacto hoc vix proxima fluxerat æstas
 Cum parat alterius tecta locare domûs
 Quæ prope Ventanæ bene cæpta Palatia sedis
 Crevit & in sexto vere parata stetit ;
 Ergo illic totidem studiosos esse jubebat
 Queis & rectores pedonomosque dedit.
 Qui simulac primos compleverint fortiter annos
 Musarum in studiis rhetoricisque tropis,
 Altius inque novas deducta colonia terras
 Oxonium semper lecta juvenus eat :
 Hæc duro Pieriis collegia condita mistis
 Sunt in tutela diva Maria tua ;
 Idcirco nova dicta puto quod nulla vetustas
 Nulla dies morsus tentat in illa suos
 Hic potuit credi finem fecisse struendi
 Wickhamus & sumptus jam tenuisse suos.
 Non tenuit divi nam quicquid in æde Swithini
 Nolari occiduam spectat ab arce plagam ;
 Concio qua festis celebratur sacra diebus
 Quaque suo in tumulo conditus ipse jacet.

Totum

Totam hoc tam vastam molem tantaque columnas

Impensis struxit restituitque suis;

Regis opes dicet propius qui spectat & idem

Vix regum tantas esse putabit opes.

Forfitan & Gallis (nam sic & fama Monastis)

Quos rex a regno jussit abire suo.

Reddidit æquali prætio quæcunque recepit

Parisiis fundos Parisiisque lares.

Non tamen hoc sumptu minor esse domestica cæpit

Cura, sed & famulos pavit ut ante suos.

Pavit, & illius testatur scripta sepulchro:

Littera gustavit dives, inopsque cibum.

Huic ita viventi cum jam longæva senectus

Corporis effæti debilitasset onus,

Grata quies venit vitæ non discolor actæ,

Ultima curarum linea grata quies.

Annus erat vitæ decies octavus & illis

Henrici quarti scepra diebus erant;

Jam testamentum quæris si fecerit ullum,

Fecit; si fuerat quod daret ille? fuit.

Quod fuerit factis reliquum tot sumptibus? Ohe

Inveniet nullam pagina nostra fidem.

Et tamen hoc dicam regales vincere gazas

Quæ dedit in scriptis ultima dona suis

Extat opus Cræsumque putes scripisse vel illum

Cujus facta hæres Roma superba fuit;

Vel

Vel cujus digitis mutatum fertur in aurum
 Quicquid in aurifluas contigit ire manus;
 Nec tamè ignavos bona tanta reliquit in usus
 Successusque bonus propositumque fuit.

Namque dioecesin ditavit templa per omnem
 Multaque cognatis, pauperibusque dedit:
 Multa quoque & regi non fidis pauca ministris
 Sed neque gymnasiis munera pauca suis.
 Hæc sunt ergo viri monumenta perennia tanti
 Cujus dum vixit gloria tanta fuit.
 Nec dubito qui sic vixit sic mortuus idem est,
 Quin sit apud superos nobilis umbra deos.
 Est etenim nam si cælestis clauditur aula
 Tot meritis, nobis illa patere queat?
 Hactenus ire libet de Magni laudibus, Hosce
 Suscipe conatus, Lector Amice meos.

And hereby your Highness may observe how vaine that foolish tradition is which my Author discreetly omitted, as not believing that some will still maintaine that *Wickham* was unlearned, and onely a Surveyer of buildings, and by a kinde of fraud deceived King *Edward 3.* (no likely Prince
 to

to be so deceived) begging the Parsonage of *Eastmeane*, to which by like Authority they will have the Bishoprick of *Winchester* annexed as unseparably as the Earledome of *Arundell* to *Arundell-Castle*, for who could think that such a King as *Edw. 3.* would make *Sir John Laclattin*, first his Secretary, then Privie-Seale, then Master of the Wards, and Treasurer of *France*, and lastly Prelate of the Garter, and Chancellor of *England*, and so much of the first *Wickham*.

Of STEPHEN GARDINER.

Because I will not be alwayes be praying, but sometimes when just cause is given, reprehend mens demerits, as well as magnifie their merits, I will take occasion to speake somewhat of *Stephen Gardiner*, twice Bishop of *Winchester*; and therefore may challenge to be twice remembered, though for some things of him that were to be wisht they were ever forgotten, my Author directs this Reader to Mr. *Foxes* booke of
Martyrs,

Martyrs, for a more full Relation of his doings; but that is so full (though I assure my selfe it is very faithfull) that I doubt your Highnesse will find it over tedious to read; my purpose is therefore but to note some important observations out of this story, and after as I did of *Wickham* in Latin, so to adde some English poetrie written of him, and to him, which is not to be found in Mr. *Fox*, though some of it helps to confirme something concerning him, affirmed by Mr. *Fox*, and called in question by others. Mr. *Fox* therefore first greatly prayseth his naturall gifts of minde, his sharpe wit, his excellent memory, which is indeed the store-house of all learning and knowledge, for *tantum scimus quantum meminimus*. But to these (saith he) he had great vices, as pride, enyie, and cruelty, flattering to his Prince, submisse to his superiours, envious to his equals (namely to *Cromwell*) and haughty to his inferiours, these or the like are Mr. *Foxes* words. It seemes further in relation of his Life and Death, he
was

was a Catholick-Protestant, or a protesting Catholick, for as he shewes at large out of his Books and Sermons, though he received the Popes authority in Queen *Maries* time; Yet his opinion was as his writings before declared, and as the wiser sort I thinke, do still hold of it, that it is but a temporall constitution of Men, and agreement of Princes, to allow the same, which upon just occasions they may restraine or exclude, as they shall find cause; but yet I observe this, that although it was necessary for Queen *Mary*, in respect of her Birth to admit of the Popes Authority, as the contrary was as necessary for her Sister, yet this so Catholicke Queen, and this so popish Prelate could keep out the Popes Legat out of *England* by her royall Prerogative when he would have sent a Legat hither not to her liking; again, he was earnest against Marriage of Ministers, yet he confesseth frankly, that a married man may be a Minister: He defended the reall presence, yet he allowed the Cōmunion under both kinds, he writ
in

in defence of Images, yet he publickly approved their pulling down when they were superstitiously abused. Finally, he said at his Death, that that would marre all, to teach the people, that they are freely justified by the blood of Christ, and yet even then, when hee could not dissemble, he confessed it to be true Doctrine.

Loe how farre this stout Prelate, *Cedere nescius* (as Mr. *Fox* saith of him) did yeeld in those many points of Popery. 1. Supremacy. 2. The marriage of some Ministers. 3. The Sacrament in both kinds. 4. Removing Images. 5. Justification. But now for his sharp persecuting, or rather revenging himselfe on *Cranmer* and *Ridley*, that had in King *Edwards* daies deprived him, his too great cruelty cannot be excused.

Lastly, the plots he laid to entrap the Lady *Elizabeth*, his terrible hard usage of
 F all

all her followers, I cannot yet scarce think of with charity, nor write of with patience.

My father, onely for carrying a Letter to the Lady *Elizabeth*, and professing to wish her well, he kept in the Tower 12 moneths, and made him spend a thousand pounds ere he could be free of that trouble. My mother, that then served the said Lady *Elizabeth*, he caused to be sequestred from her as an heretick, infomuch that her own father durst not take her into his house, but she was glad to sojourne with one Mr. *Topcliff*; so as I may say, in some sort, this Bishop persecuted me before I was born.

Yet, that I speak not at all in passion, I must confesse I have heard some as partially praise his clemency and good conscience, and namely, that he was cause of restoring many honourable houses, overthrowen by King *Henry* the eighth, and in King *Edwards* minority. The Duke of *Norfolke* (though Mr. *Fox* saith, that *Gardiner* made

made him stay long for his dinner one day) yet both he, and those descended of him were beholding to him: with the house of *Stanhops*, and the Lord *Arundell* of *Warder*; and I have heard old Sir *Matthew Arundell* say, that *Bonner* was more faulty than he, and that *Gardiner* would rate at him for it, and call him asse for using poor men so bloodily; and when I would maintain the contrary, he would say, that my father was worthy to have lain in prison a yeer longer, for the saucy sonnet he wrote to him from out of the Tower; which sonnet, both because it was written in defence of Queen *Elizabeth*, and because (if I be not partiall, it is no ill Verse; for those unrefined times, and toucheth the matter I enforce) I will here set down; presupposing that in the eleven moneths before, he had sent him many Letters, and Petitions full of reason, (that could not prevaile) for his liberty. The distressed prisoner writeth this Rime.

1.

At least withdraw your cruelty,
 or force the time to work your will;
 It is too much extremity,
 to keep me pent in prison still.
 Free from all fault, voyd of all cause;
 Without all right, against all lawes.
 How can you doe more cruell spight,
 Then proffer wrong, and promise right?
 Nor can accuse, nor will acquight.

2.

Eleven moneths past, and longer space,
 I have abid your divellish drifts,
 While you have sought both man and place,
 and set your snares, with all your shifts;
 The faultlesse foot to wrap in wile,
 With any guilt, by any guile;
 And now you see that will not be,
 How can you thus for shame agree,
 To keep him bound you can set free?

3.

Your chance was once, as mine is now,
 to keep this hold against your will,

And

And then you sware you know well how,
 Though now you sweare, I know how ill.
 But thus the world his course doth passe,
 The Priest forgets a Clerke he was;
 And you that then cry'd justice still,
 And now have justice at your will,
 Wrest justice wrong, against all skill.

4.

But why doe I thus coldly plaine,
 as if it were my cause alone?
 When cause doth each man so constraine,
 as *England* through hath cause to moane,
 To see your bloody search of such,
 Whom all the Earth can no way touch.
 And better were that all your kind,
 Like hounds in hell with shame were shrind
 Then you add might unto your mind,

5.

But as the stone that strikes the wall,
 sometimes bounds back on th' hurlers head,
 So your foule fetch, to your foule fall,
 may turn and noy the brest that bred.
 And then such measure as you gave,
 Of right and justice look to have;

If good or ill, if short or long;
 If false or true, if right or wrong.
 And thus, till then I end my Song.

But to shew a pattern, what partiality
 can paint in his praise, and what ill will can
 pervert to reproach, I will adde an Elegie
 in English also, written by one Mr. *Prideaux*,
 in commendation, and the same answered
 in execration of the same Bishop.

1.
THE Saints in Heaven rejoyce,
 this earth and we may waile;
 Sith they have won, and we have lost
 the guide of our availe.

2.
 Though death hath loosed life,
 yet death could not deface
 His worthy work, his stayed state,
 nor yet his gifts of grace.

3.
 As *Gardner* was his name,
 So *Gardned* he his life
 With justice, and with mercy both,
 to 'stroy the weeds of strife.

A Steven

4.

A *Steven* in Religion stout,
 a Bishop by his acts,
 A faithfull man most free from fraud,
 as witnesse be his facts;

5.

A judge most just in judgement seat,
 of parties no regard;
 An Eye to see, an Eare to heare,
 a hand that shunn'd reward.

6.

A heart to help, and not to harm;
 his will was wisdomes law,
 A minde that malice could not move,
 such was of God his awe.

7.

A faith in friendship firm and fast,
 a mount the right to raise,
 A Spright not pall'd with slanderous bruits
 nor puffed with pride by praise.

8.

Not light of credit to reports,
 revenge he never sought,
 But would forgive, and did forget
the wrongs that were him wrought,

A truth;

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9.

A truth, so tri'd in trust,
as tongue could never taint,
Nor earst was heard in guilefull wife,
a lie with lips to paint.

10.

Though Natures child by birth,
yet vertues heir by right,
Which held his height so modestly,
as measure master'd might.

11.

Ambitions climbing cliffe,
Could never move his minde,
Nor fortune with her fawning cheer,
his heart did ever blind.

12.

Nor Misery which most he felt,
or prison might him pall,
But bare his minde in levell so,
as change could be no fall.

13.

In all these turns of joy and woe,
he turned to the best;
And held him to the tried truth,
which now hath won him rest.

From

14.

From foes deface, and envies bell,
 his end hath made him free,
 And pluckt him from the wicked world,
 too worthy here to be,

15.

Who can give tears enough to plaine
 the losse and lack we have ;
 So rare a man, so soon bereft,
 when most we did him crave.

16.

When age and yeers had made him ripe,
 And surely had him fet,
 To know himselfe and weeld the world
 and right with mercy met.

17.

And when of envy, and of hate,
 the conquest he had wonne,
 And falsehood forc'd to fly his fort,
 and right his race to run.

18.

And when of glory and of grace,
 He wonne the palm and price,
 And conquered all affections force,
 with wifdoms good advice.

And

19.

And in the office that he bare,
 And service of his Queen,
 So choise a man to serve her call,
 scarce any where was seen.

20.

Then death, that fatall foe,
 the line of life did lose,
 And in the belly of the earth
 as earth shee did him close.

21.

The Prince may plaine his death,
 the Realm his lack may rue;
 All men may say, O *Winchester*,
 most worthy wight adue.

22.

The poor may plaine and pine,
 whose lacks he did relieve;
 His servants may lament their Lord
 which Lordly did them give.

23.

The Bishops may behold
 A Bishop them bereft,
 A perfect *Priest*, a shield of faith,
 a mirrour of them left.

His

24.

His foes if any were,
 that first did with him gone,
 In length of time and lack of life,
 too late his loss will mone.

25.

O Pastor past this *Pilgrims* pain
 in earth thine Acts do live,
 In skies thy vertues written are,
 all pennis thee praise shall give.

26.

Which after all these heaps of hap
 a happy life hast led,
 And in the happiest hap of all
 in fame and love art dead.

The same answered verse for verse by an
 Ill-willer of the said Bishop.

1.

THE Devils in Hell do dance,
 this Realm and we may joy,
 Since they have got and we forgone
 the cause of our Annoy.

Though

2.

Though death hath wipt out life,
 yet death cannot outrace
 His wicked works usurped state
 nor faults of his deface.

3.

A Gardner such he was,
 as spoiled so our plants,
 That Justice withered, mercy dy'd
 and we wrong'd by their wants;

4.

A *Stev'n* in name, a *Fox* in fact,
 a Bishop but in weeds,
 A faithless man full fraught with frauds
 as deem him by his deeds.

5.

A partiall Judge in Judgement seat,
 of parties great respect,
 A blinded eye, a closed eare,
 a hand with bribe infect.

6.

A heart to harm and not to help
 his lust was laid far low,
 A mind with malice over-whelm'd
 of God nor man no awe,

7. A fained

7.

A fained fickle friend and false
 that right could never bid,
 A courage every storm cast down
 and praise putt up with pride.

8.

Of fowle reports and slanderous bruits
 he nourisht up the brood;
 His wrongs to pardon or to passe
 revenge and rage withstood.

9.

A tri'd untruth in trust,
 As tongues well try'd have told,
 A mouth that breath'd more odious lies
 then I t' upbraid am bold.

10.

Scant Natures Child by birth
 sure Satans sonne in right
 Which rule maintain'd with sword and fire,
 and measur'd all by might.

11.

Ambitious clyming Cliffe
 had ravisht so his mind,
 As he was fotted drunk therein,
 and fortune made him blind.

11.

The smell of prisons misery felt
 his pride did greatly pall
 He bare his staffe so staggeringly,
 as each change seem'd a fall.

13.

In all these turns of joy and woe
 he turned with the best,
 And never left the surer side
 till breath did leave his brest.

14.

From Widow curse and Orphans crie
 his end him cannot save,
 Though that have rid him of his raigne
 unworthy rule to have.

15.

Who can give thanks and joye enough
 that we have scapt this fyre,
 This monstrous man this bloody beast,
 when most we did desire.

16.

When yeeres had fram'd him fit for Hell
 and pride so high had set;
 As God nor man nor selfe he knew
 and might with mischief met,

From

17.

And when the envy and the hate
 he wan of every wight,
 And falsehood flourisht in his Fort,
 and wrong had wrong outright;

18.

And when he gloried most in pomp,
 in honour and in health,
 And by affection conquered all,
 and wallowed all in wealth;

19.

And in the office that he bare,
 to rule above the *Queen*,
 So cruel and so mercilefs,
 scarce ever man was seen;

20.

Then God that most just Judge
 lifes line to part was pleas'd,
 The earth his Carrion corps hath caught,
 the Devil his foul hath seiz'd,

21.

The *Prince* his death may please,
 this Realm his life doth rue,
 All men may well his birth-day ban
 this cursed wretch that knew.

22.

The poor may plaine and pive ;
 for none he would relieve,
 His men may joy his death was such
 his Goods were his to give.

23.

Good Bishops may beware
 this Ravener them bereft,
 This popish-priest this shield of wrong,
 a warning for them left.

24.

His friends if any were,
 that wisht him longer raigne
 With length of time might cause have caught
 too late his rule to plaine.

25.

O thou devourer of the good
 thy wrongs in earth do dwell,
 Thy cruel thirst of guiltless blood
 now must thou quench in hell.

26.

Which in the world of deadly hurts
 most hurtfull life didst lead,
 And now with *Englands* common joy
 in shame and hate art dead.

Which

Which of these wrote truest I will not take upon me to judge, lest I should be thought partiall; but that saying appeares true: *Scribit in Marmore læsus.* Therefore I will conclude against all partiall Poets, with two verses of *Horace*,

*Falsus honor juvat et mendax infamia terret
Quem? nisi mendosum & mendacem.*

DOCTOR JOHN WHITE.

He was born of a worshipfull house, and in the Diocess of *Winchester*, and became after Warden of *Winchester*, thence for his great learning, and vertuous life, prefer'd to the Bishoprick of *Lincoln*, and after upon the death of *Stephen Gardiner*, made Bishop of *Winchester*; wherefore of him I may say, his fame did well answer his name, and so would all men say (how contrary soever to him in Religion, but for one black Sermon that he made; yet for the colour it may be said he kept *decorum*, because that was a Funerall Sermon of a great Queen both by

birth and marriage, I mean Q. *Mary*. But the offence taken against him was this. His Text was out of *Eccles. 4. 2. Laudavi mortuos magis quam viventes, & feliciorum utroq; judicavi qui nec dum natus est.* And speaking of Queen *Mary* her high Parentage, Her bountifull disposition, Her great gravity, Her rare devotion, (praying so much as he affirmed that her knees were hard with kneeling, Her Justice and Clemency in restoring Noble houses to her own private losse and hindrance. And lastly her grievous yet patient death: He fell into such an unfaigned weeping, that for a long space he could not speak. Then recovering himself, he said she had left a sifter to succeed her, a Lady of great worth also, whom they were now bound to obey; for saith he *melior est Canis vivus Leone mortuo*, and I hope so shall raigsn well and prosperously over us, but I must say still with my Text, *Laudavi mortuos magis quam viventes*; for certain that is, *Maria optimam partem elegit*: thus he, at which Queen *Elizabeth* taking just indignation, put him in prison, yet would proceed

ceed no further than to his deprivation, though some would have made that a more haynous matter. He was a man of austere life, and much more mortified to the world, than his Predecessor *Gardiner*, who was noted for ambitious, but yet to his Prince very obsequious. But if Doctor *White* had had a true propheticall spirit, he might have urged the second part of his Text, *Sed feliciorem utroque judicavi qui nec dum natus est*; for that may seem verified indeed in the Kings Majesty that now is, who was then unborn, and hath since so happily united these kingdoms; yet least that which I would make in him a Prophecy, others will take in me for flattery; I will proceed to the next, or rather I should say to another, for of the two next I need add nothing, my Authour having testified by both their Epitaphs, that they lived and died well.

Doct^r THOMAS COOPER.

I intend therefore to speak next of Dr.
Cooper,

Cooper, because of Bishop *Herne*, and Bishop *Watson*, I cannot add any thing upon sure ground; for of the former times, I have either Books of stories, or relation of my Fathers that lived in those dayes; but of these that lived in the first twenty yeeres of the Queens Raigh when I was at school, or at the University, I could hear little, yet at my first coming to the Court, I heard this pretty tale, that a Bishop of *Winchester* one day in pleasant talk, comparing his Revenue with the Arch-bishops of *Canterbury*, should say, your Graces will shewe better in the Rack, but mine will be found more in the Manger, upon which a Courtier of good place said, it might be so in *diebus illis*; But saith he, the Rack stands so high in sight, that it is fit to keep it full, but that may be, since that time, some have with a *providetur* swept some provender out of the Manger: and because this Metaphor comes from the Stable, I suspect it was meant by the Mr. of the Horse. To come then to Bishop *Cooper*, of him I can say much, and I should do him great wrong,

wrong, if I should say nothing; for he was indeed a reverent man, very well learned, exceeding industrious, and which was in those days counted a great praise to him, and a chief cause of his preferment, he wrote that great Dictionary that yet bears his name, his Life in *Oxford* was very commendable, and in some sort Saint-like; for if it be Saint-like to live unreprouable, to bear a cross patiently, to forgive great injuries freely: this mans example is sampleless in this age.

He married a Wife in *Oxford*, for that speciall just cause (I had almost said onely cause) why Clergymen should marry, viz. for avoiding of sin. *Melius est enim nubere quam uri*, yet was that his very hard hap that she proved too light for his gravity by many grains, or rather many pounds. At the first he winkt at that with a Socraticall and Philosophicall patience, taking, or rather mistaking the equivocating counsel of *Erasmus Ecchoe*. *Quid si mihi veniat usu quod his qui incidunt in uxores parum pudicas parumq;*

rumq; frugiferas? Feras. Atqui cum talibus morte durior est vita? vita; wherein I observe in the two Ecchos, how in the first *Feras* signifies either the verb, suffer, or that Noun, wild beasts, or shrews. In the latter, *vita* signifieth the Noun life, or the verb *shun* or *eschew*: so he (good man) construed *Feras, Vita*, suffer during life, and I should take that *vita Feras* shun shrews. But this *Fera* whom his *Feras* made *Feram*, committed wickedness even with greediness, more than was in power of flesh and blood to bear: wherewith being much afflicted, having warned his brother privately, and born with him perhaps 70 times seven times. In the end taking him both in place and fashion (not fit to be named) that would have angered a Saint, he drave him thence (not much unlike) as *Tobias* drove away the spirit *Asmodeus*, for that was done with a Roste, and this with a spit. It was high time now to follow the Counsel, *Dic Ecclesiæ*, so (as all *Oxford* knows) her Paramor was bound from her in a bond of one hundred

dred pound, but they should rather have been bolts of an hundred pound.

The whole University in reverence of the man and indignity of the matter, offered him to separate his wife from him by publique authority, and so set him free, being the innocent party. But he would by no means agree thereto, alledging he knew his own infirmity, that he might not live unmarried; and to divorce and marry againe, he would not charge his conscience with so great a scandall.

After he was Bishop, mad *Martin*, or *Marprelate* wrote his booke or rather Libell, which some (playing with *Martin* at his own weapon) answered pleasantly both in Ryme and Prose, as perhaps your Highnesse hath seen, or I wish you should see, for they are short and sharp. But this Bishop with authority and gravity confuted him foundly; whereupon *Martin Madcap*, (for I think his cap and head had like proportion of wit) replying, and anabaptized his bastard book
by

by the name of *Work for the Cooper*; and had not the wisdom of the State prevented him, I think he and his favourers would have made work for the Tinker. And so much of Bishop *Cooper*, though I could adde a report, that a great Lord dying in his time bequeathed him a great Legacy, but because I have not seen his last testament, I cannot precisely affirm it.

WILLIAM WICKHAM.

This Bishop my Authour professeth to reverence for his names sake, and his predecessors sake; and I much more for his own sake, and his vertues sake. About the yeere 1570. he was Vice-provost of *Eaton*, and as the manner was, in the Schoolmasters absence would teach the schoole himselfe; and direct the boyes for their exercises (of which my selfe was one) of whom he shewed as fatherly a care, as if he had been a second Tutor to me. He was reputed there a very milde and good natured man, and esteemed a very good Preacher,
and

and free from that which St. *Paul* calleth Idolatry, I mean covetousnesse; so that one may say probably, that as the first *William Wickham* was one of the richest Prelates that had been in *Winchester* a long time, and bestowed it well; so this was one of the poorest, and endured it well. He preached before the Queen at a Parliament, I think the last time that ever he preached before her; and indeed it was *Cyanea vox*, sweetest, being neerest his end, which if I could set down as he delivered, were well worth the remembering. But the effect was this, that the Temporalities of Bishopricks, and Lands of Colledges, and such like, were from the beginning for the most part the graces, gifts, and Almes of Princes, her Majesties progenitors, that for some excesses and abuses of some of them, they had been and lawfully might be some quite taken away, some altered, some diminished; and that accordingly they were now reduced to a good mediocrity; for though there were some farre greater Bishopricks in *France*, *Spaine*, and *Germany*, yet there were some

H

also

also lesse and meaner even in *Italy*. But yet he most humbly besought her Majesty to make stay of them at least in this mediocrity ; for if they should decay so fast in thirty yeeres to come, as they had for thirty yeeres past, there would hardly be a Cathedral Church found in good repaire within *England* ; which inconvenience (he said) would soon spread from the Clergy to the Temporalty, that would have cause with *Hippocrates* Twins to laugh and weep together. This, as he spake zealously, so the Queen gave eare to it graciously, and some good effect was supposed to follow it, for which they both now feel their reward ; and thus much of *Wickham*.

WILLIAM DAY.

It was said that a pleasant Courtier and Servitor of King *Henry* the eighth, to whom the King had promised some good turn, came and prayed the King to bestow a Living on him, that he had found out, worth 100 li. by the yeere more then enough ;
why,

why, faith the King, we have none such in *England*; yes Sir, said his man, the *Provoftship of Eaton*; for (said he) he is allowed his diet, his lodging, his horse-meat, his servants wages, his riding charge, his appa-
 rell, even to the points of his hofe, at the Colledge charge; and 100 li. *per annum* besides. How true this is, I know not, but this I know, that Mr. *Day* having both this and the Deanry of *Windsor*, was perfwaded to leave them both, to fucceed him (that had been once his Vice-provoft of *Eaton*) in the Church of *Wincheft*er. He was a man of a good nature, affable and courteous, and at his table, and in other conversation pleafant, yet alwaies fufficiently containing his gravity. When he was firft Deane of *Windsor*, there was a finging man in the Quire, one *Woolner*, a pleafant fellow, but famous for his eating, rather than his finging; and for the fwallow of his throat, than for the fweetneffe of his note. Mafter *Deane* fent a man to him to reprove him for not finging with his fellows; the Mef-
 fenger thought all were worfhipfull at leaft

that did then weare white Surplices; and told him Mr. Deane would pray his worship to sing; thank Mr. Deane (quoth *Woolner*) and tell him, I am as merry as they that sing; which answer, though it would have offended some man, yet hearing him to be such as I have described, he was soon pacified. He brake his leg with a fall from his horse, that started under him; whereupon some waggish schollers, of which my selfe was in the *quorum*, would say it was a just punishment, because the horse was given him by a Gentleman to place his sonne in *Eaton*, which at that time was thought had been a kind of sacrilege, but I may also say, *Cum eram parvulus sapiebam ut parvulus*. He had in those daies a good and familiar fashion of preaching not mincing the word, as some doe, with three words to feed 3000 people, that goe away all sometimes as empty as they came; nor as others, that are *Nodosi* drawing their auditory with them into deep questions and dangerous passages, that howsoever they suppose they
come

come of themselves much admired, they leave their auditors many times more than half mired; but this was a good plain fashion, apt to edifie, and easie to remember; I will repeat one lesson of many, that I remember out of Sermons of his, which I can imagine yet I heare him pronouncing, and it was concerning prayer: It is not (saith he) a praying to God, but a tempting of God, to beg his blessings, without doing also our own endeavours; shall a scholler pray to God to make him learned, and never goe to his book? shall a husbandman pray for a good harvest, and let his Plow stand still: the Pagans, and the heathen people would laugh at such devotion. In their fabulous Legion they have a tale of *Hercules*, whom for his strength they counted a God; how a Carter (forsooth had overthrowen his Cart, and fate in the way crying, help *Hercules*, help *Hercules*; at last *Hercules*, or one in his likenesse came to him, and swadled him thriftily with a good cudgell, and said, thou varay lazie felly

fellow (so he used to pronounce) callest thou to me for help; and dost nothing thyself; arise, set to thy shoulder, and heave thy part, and then pray to me to help thee, and I will doe the rest. And thus much of our good old Provost, who being made a Bishop, and of a Register of the Garter becoming now Prelate of the Garter, enjoying this dignity a very short time, turned his day into night, though no night can oppresse them that die in the Lord. By the way, I think this worthy the noting, that whereas in *Anno Dom.* 1486. being the first of King *Henry* the seventh, it was found that three Bishops successively had held this Bishoprick six score yeeres save one, namely, *Wickham*, *Beauford*, and *Wainfleet*. Now in Queen *Elizabeths* raigne, there had been seven Bishops in forty yeeres, five in seventeen yeeres, and three in four yeeres.

DoCTOR THOMAS BILSON.

My Author, following his own resolution
of

of forbearing to speak of men now living, or but lately dead; I holding my purpose to speak frankly and truly, as farre as my understanding will serve me, both of dead and living; I am now comming to speak of the present Bishop of *Winchester*, of whom I finde in this book but foure lines; and if I should give him his due in proportion to the rest, I should spend four leaves. Not that I need make him better known to your Highnesse, being (as on just occasion, as I noted before) one of the most eminent of his ranck, and a man that carried prelature in his very aspect. His rising was meerly by his learning, as true Prelates should rise. *Sint non modo labe mali sed suspicione errantes*, not onely free from the spot, but from the speech of corruption. Hee ascended by all degrees of schooles; first, wherein to win knowledge himselfe, next whereby to impart it to others, having sometime taught the schoole that doth justly boast of the name of *Winchester*; where, if I mistake not, he succeeded the excellent scholler and schoolmaster

schoolmaster Doctor *Johnson*, that wrote that forecited Poem of *Wickham*; and having praised all his predecessors in pretty Disticks, he wrote this at the last in modesty of himselfe.

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

And accordingly his successor gave this judgement,

*Ultimus es ratione loci, re primus Johnson,
Sed quis qui de te judicet aptus erit.
Tam bene quam nullus qui te præcesserit ante
Tam male posteritas ut tua pejus agat.*

Wherein Mr. *Johnson* became truly fortunate, according to the saying, *Laudari a laudato viro, laus est maxima*, Him fame doth raise, whose praifer merits praise.

From Schoolmaster of *Winchester*, he became Warden, and having been infinitely,

ly studious and industrious in Poetry, in Philosophy, in Physick; and lastly, (which his genius chiefly call'd him to) in Divinity, he became so compleat, for skill in Languages, for readinesse in the Fathers, for judgment to make use of his readings, as he was found to be no longer a souldier, but a Commander in chiefe, in our spirituall warfare, being first made Bishop of *Worcester*, and after of *Winchester*. In the mean season a crew of mutinous souldiers (a forlorne hope) undertook to surprize one of the twelve fortresses of our faith, I mean one of the twelve Articles of the Creed, and ere men were aware they had entred by a Postern corrupted a Watchman or two, thrown down a battlement, and set up their Colours of white and black (black and blew had been fitter for them) publishing a book in print, that Christ descended not into hell. The alarum was taken by many faithfull servitors of the Militant Church, but many were not found fit for this enterprize, for that was whispered, (nay rather
 publisht

publisht in the enemies Camp, that some cowardly souldiers of our side had made a motion to have this Fort, or part thereof rased, because there was thought to be perill in defending of it; for so *Campian* writes confidently, that *Cheyney* Bishop of *Gloucester* had affirmed to him, how that it had been moved in a Convocation at *London*, *Quemadmodum sine tumultu penitus eximatur de symbolo*; how without many words it might be taken out of the Creed wholly. But I leave *Erasmus* eccho to answer it, oly. True it is, there was a hot shot one Mr. *Broughton*, no Cannonere, for he loves no Cannons, but that could skill of such fire-works, as might seem to put out hell fire; this hot braine having with a Petard or two broken open some old dore, tooke upon him with like Powder out of some Basilisk (as I think) to shoot *Hades* quite beyond Sunne and Moon; such a Powder-work against all Divinity and Philosophy, as was never heard of, (alwaies excepting the powder-treason.) Then this learned Bishop,
like

like a worthy leader (that I proceed in this Metaphor) with a resolute Troop, not of loose shot, but *gravis armaturæ*, arm'd] to proove out of Christs armorie, the old and new Testament, Fathers, Doctors, Schoolmen, Linguists, encounters these Lanzbez-zadoes, casts down their Colours, repaires up the ruines, beautifies the battlements, rams up the mynes, and makes such ravelings, and counter-scarfes about this Fort, that now none of the Twelve may seem more impregnable. Their great Inginere, before mentioned, upon grieffe of this repulse, is gone (as I heare) to teach the Jewes Hebrew; God fend him to scape *Hades* at the end of his journey. Yet in the heat of these skirmishes there happened an accident worthy to be remembered, and I think by the very devise of the divell. This Bishop preaching at *Pauls Crosse*, upon this Article of the Creed; and there proving by authority irrefragable, that hell is a place prepared for the Divell and his angels; that it is beneath in *corde terræ*, and
that

that Christ descended into it. Satan, that knew all this to be true, and was sorry to remember it, and wisht that none of the Auditory ould believe it, raised a sudden and causelesse feare, by the fraud or folly of some one auditor. This feare so incredibly possest not onely the whole multitude, but the Lord Major and other Lords there; that they verily believed *Pauls Church* was at that instant falling down, whereby such a tumult was raised, as not only disturbed their devotion and attention, but did indeed put some of the gravest, wisest and noblest of that assembly into evident hazard of their lives, as I have heard of some of their own mouthes. The Bishop not so dismayed himselfe, sympathizing in pittie, rather then feare of their causelesse dismay, after the tumult was a little pacified, finished his Sermon; upon which accident, some favourers of that opinion make themselves merry with this story, that at least that which they could not confute they might seem to contemn.

Of

OF E E L Y.

DOCTOR MARTIN HEATON.

OF *Eely* I have not much to say, yet in a little I may be thought by some to say too much; which I will adventure, rather than your Highness shall blame me for saying nothing. I was among others at Bishop *Cox* his funerall, being then either Batcheler, or a very young Master of Arts; but some yeeres after we thought it would have proved the Funerall of the Bishoprick, as well as of the Bishop. Something there was that had distasted the Queen concerning Bishop *Cox*, in his life time; either his much retiredness, or small hospitality, or the spoyl he was said to make of woods and Parks, feeding his family with powdered venison; all which, I know not how truly was suggested to her against him, in his life time, and remembered after his death. For our opinion of him in *Cambridge*, we held him a good scholler, and a better Poet than

Doctör *Haddon*, who called him Master; whether as having been his scholler or servant I know not; but among his Poems, is extant a Distick written to *B. Cox*.

*Vix Caput attollens electo scribere carmen
Qui velit is voluit, scribere plura, vale.*

which Verse being but even a sick Verse, he answered *ex tempore*, as they tell, with this,

*Te magis optarem saluum sine carmine fili,
Quam sine te salvo carmina multa. Vale.*

As for his Church of *Eely*; it seemed he had no great love there, to have his monument defaced within twenty yeeres (as this Authour writes) so as remembering his good beginning, one may say of him, *cæpisti melius quam desinis*.

But to let him rest, I must confesse that it was held for one of the blemishes of Queen *Elizabeths* Virgin raigne. First, to keep this Sea of *Eely* vacant so long after
Bishop

Bishop *Coxes* death, and after to take away so large a portion from it, as is generally spoken; yet that I may both speak my conscience, and shew my charity as well to my deceased Sovereigne, as to the reverend Bishop yet living, I will say this: First, I could wish it had not been so, and that the occasion of such a scandall between the Crown and Miter had been taken away. Secondly, I doe say for the Queen, she did no new thing; and it is held a principle of State, that whatsoever there is a president for, is lawfull for a Prince. I consider further, that *Eely* was a Bishoprick of none of the first erections, but many yeeres after the conquest; so as *England* stood christned without a Bishoprick of *Eely* from *Augustine* the Monk above five hundred yeeres. It was a place also that the Crown had been jealous of for the strength of it, having sometime held out the Conquerour, as our writers affirm; and King *Henry* the third, a wise and fortunate Prince, said it was not fit for a Cloyster man, and of late yeeres *Mooreton* undertook to hold it against

Richard the third, for *Henry* the seventh. Adde hereunto, that though it was vacant in name, yet the profits thereof may seem to have been perhaps more charitably and honourably employed then before, to relieve the poore distressed King of *Portugall*, who was call'd by some schollers Bishop of *Eely*, which is lesse scandalous than for *Jeffrey Plantagenet* to hold the Bishoprick of *Lincoln* for seven yeeres, without consecration, the sea being kept voyd seventeen yeeres; and for *Ethelmare* to hold *Winchester* in like manner nine yeeres in *Henry* the thirds time; to omit how *Stygand* in the Conquerours time, and *Woolsey* in *Henry* the eighth his time, both held *Winchester in commendam*. As for changing or abating the possessions of it, the laws then in force allowed it (though a most godly law since restrained the like) and I would all the Bishopricks in *England* were but so well left. Now to come to Doctor *Heaton*, he was compelled in a sort so to take it (for *potentes cum rogant jubent*) and as long as there was not *quid dabis*, but *hæc auferam*, the more publique it was, and by
 authority

authority then lawfull he may be thought the more free from blame. But were *Eely* as good as ever it was, that could not finde the mouthes bread that finde fault with his taking it in that order.

Before his Majesties comming to *Oxford*, I was in *Oxford* Library, and some of good quality of both the Universities; and one of their chiefe Doctors said merrily to a *Cambridge* man, that *Oxford* had formerly had a good Library, till such time (said he) as a *Cambridge* man became our Chancelour, and so cancell'd or catalog'd and scattered our books (he meant Bishop *Cox* in King *Edwards* time) as from that time to this we could never recover them. The other straight replied, then are you even with us, for one of your *Oxford* men hath seal'd so many good deeds of our good Bishoprick in *Cambridgeshire*, that till they be cancel'd, it will never be so good as it should be. By his christen name also many take occasion to allude to this matter, which

whether for brevity sake he writ *Mar* or *Mart*, or at full length *Martin*, alwaies by adding *Eely* unto it, it sounds to the like sence, that either he did *Marr* it, or *Mart* it, or *Martin* it. But he is too wise to be troubled with these.

Sapientis est nil præstare præter culpam. If any fare the worfe for this now, it is himself. And as for his learning, and other good parts belonging to a Bishop, he is inferiour to few of his ranke, as your Highnesse can tell, that have heard him preach before the Kings Majesty, who said of him, that fat Men were wont to make lean Sermons; but his were not leane, but larded with much good learning. And so much of the Bishoprick and Bishop of *Eely*.

O F L I N C O L N .

O F

D O C T O R C H A T E R T O N ,

N O W L I V I N G .

FOLLOWING my Authors method, I am next to speak of *Lincoln*, a very large Diocesse, yet not so great a Bishoprick as it hath been, which I suspect by the oft removes from it, as *Bullingham*, *Cooper*, and *Wickham* in Queen *Elizabeths* time; and *White* in Queen *Maries* time. I note also, that one of these removed to *Worcester*, namely *Bullingham*, of which I can imagine no reason, except the largeness of the Diocesse make it more painfull, as indeed it would, if the decree made in a Synod held by Saint *Cuthbert* in *England* were duely observed. Of which the third, as Mr. *Fox* hath it is, that every Bishop once every yeere should goe over all the parishes of his Diocesse; with which Decree by what authority

authority men dispence, I know not, but sure few doe keep it.

This Doctor *William Chaterton*, now Bishop of *Lincoln*, and before of *Chester*, I may remember in *Cambridge* a learned and grave Doctor; though for his gravity he could lay it aside when it pleased him, even in the Pulpit, it will not be forgotten in *Cambridge* while he is remember'd, how preaching one day in his younger yeeres, a wedding Sermon (which indeed should be festivall) as the Marchant Royall was at my Lord *Hays* marriage (with which being now in print many a good husband doth endeavour to edifie his wife.) I say, Mr. *Chatterton* is reported to have made this pretty comparison, and to have given this friendly caveat: That the choice of a wife is full of hazzard, not unlike as if one in a barrell full of Serpents should grope for one Fish; if (saith he) he scape harm of the snakes, and light on a fish, he may be thought fortunate, yet let him not boast, for perhaps it may be but an Eele, &c. Howbeit he married

married afterwards himselfe, and I doubt not sped better then his comparifon. He was beloved among the schollers, and the rather for that he did not affect any foure and austere fashon, either in teaching or government, as some use to doe; but well tempered both with courage and courtesie. Being made Bishop of *Chester*, he was a very great friend to the house of *Darby*. Preaching the funerall Sermon of *Henry* Earl of *Darby*, for some passages whereof he was like to be called in question, though perhaps himselfe knew not so much; I was present when one told a great Lord that loved not *Ferdinando* the last Earle, how this Bishop having first magnified the dead Earle for his fidelity, justice, wisdom, and such vertues, as made him the best beloved man of his ranke (which praise was not altogether undeserved) he after used this Apotrophe to the Earle present; and you (saith he) noble Earle, that not onely inherit, but exceed your fathers vertues, learne to keepe the love of your Countrey, as your father did; you give, saith he, in your Arms,

Three

Three Legs ; know you what they signifie ? I tell you, they signifie three shires, *Cheshire*, *Darbishire*, and *Lancashire* ; stand you fast on these three legs, and you shall need feare none of their armes. At which this Earle a little moved, said in some heat, not without an oath : This Priest, I believe, hopes one day to make him three Courtfies. But the two Earles I trust are friends now, both being since departed this world, (though neither as I could wish them) the one dying of a *Yex*, the other of an *Axe*. The Bishop was removed to *Lincoln*, where he now remains in very good state, having one onely daughter married to a Knight of good worship, though now they living asunder, he may be thought to have had no great comfort of that matrimony, yet to her daughter he means to leave a great patrimony ; so as one might not unfitly apply that Epigram written of Pope *Paulus* and his daughter to this Bishop and his grandchild.

*Cum sit filia Paule, cum tibi aurum,
Quantum Pontifices habere raros.*

Vidit

COVENTRY AND LICHFIELD. 97

*Vidit Roma prius, patrem non possum,
Sanctum dicere te sed possum beatum.*

Which I thus translated, when I thought not thus to apply it.

*Thou hast a daughter Paulus, I am told,
and for this daughter thou hast store of gold.
The daughter thou didst get, the gold didst gather
make thee no holy, but a happy father.*

But if the Bishop should fortune to hear that I apply this verse so saucily, and should be offended with it, I would be glad in full satisfaction of this wrong, to give him my sonne for his daughter, which is a manifest token that I am in perfect charity with him.

O F

COVENTRY and LICHFIELD:

DOCTOR WILLIAM OVERTON,
now Living.

OF this Bishoprick may be observed, that which hapned (I think) to no other
in

in all Queen *Elizabeths* raigne, that from the first yeere of her entrance (what time she made them all new) she never after gave this Bishoprick, but once, and that was to Doctor *William Overton*, the one and twentieth yeere of her reigne, he being then of good yeeres ; so as one may probably conjecture, that he honoured his parents well, because he had the blessing promised to such, viz. that his daies have been long in the land. I can make no speciall relation concerning him, but the generall speech as I have heard travelling through the Countrey, which is not to be contemned ; for, *Vox populi, vox dei est.* Two speciall things are commended in him, which very few Bishops are praised for in this age : One, that he keepeth good hospitality for the poore ; the other, that he keepeth his house in good reparation. Both which I have seldome heard a married Bishop commended for ; and I will be bold to adde this further, that if they would doe both those, I think no man would take exceptions either for their marriage or bigamy. The Churches
also

also are very well kept; and for those of *Coventry*, they are (of Parish Churches) the fairest I have seen, (as I partly noted before) they have had sometimes another kind of superintendency, for the Bishops keepe most at *Lichfield*.

The pavement of *Coventry* Church is almost all Tombstones, and some very antient; but there came in a zealous fellow with a counterfeit commiffion, that for avoyding of superstition, hath not left one penny-worth, nor one penny-bredth of brasse upon the Tombes, of all the inscriptions, which had been many, and costly.

Further I note this, that whereas in Bishop *Langtons* time there were many Parks belonging to the Sea, in which the Prince committed some disorder in the time of *Edward* the first, now it is much altered, for he hath not past one, the rest being perhaps turned to pastures, and the Deere into tamer beasts.

O F

S A L I S B U R Y.

BISHOP JEWELL.

OF how great antiquity this Bishoprick had been in former times, two things doe especially declare. One, that ever since the conquest *Ordinale secundum usum Sarum* was received over all *England*; another, that the Clergy of *Salisbury* were able of their owne charge to erect such a goodly Church, and stone steeple, as that is which now stands, which at this day a subsidy were scarce able to performe.

To omit how *Sherborn* Castle, and the *Devizes* were both built by one Bishop of *Salisbury*, and in this State that continued till the yeere 1539. what time Doctor *Capon* was translated from *Bangor* thither, a man for learning and wit worthy to be of *Apollos* crew; but for his spoile and havock he is said to have made of the Church-land,
more

more worthy to be *Apollions* crew, for he is noted to be one of the first that made a Ca-
 pon of his Bishoprick, and so guelded it,
 that it will never be able to build either
 Church or Castle again. The place being
 in this sort much impoverished, Bishop
Jewell was preferr'd unto it the first yeere
 of Queen *Elizabeth*, a Jewel indeed, as in
 name, *Re gemma fuit, nomine gemma fuit.*
 He, though he could not maintaine the
 Port his predecessors did, finding his houses
 decayed, and Lands all leased out, yet kept
 very good hospitality, and gave himselfe
 withall much to writing books, of which
 divers are extant, and in many mens hands,
 viz. *His Apology of the Church of England;*
His challenge, answered by Harding; *His*
Reply to the said Answer; all in English, and
 all in such Estimation, even untill this day,
 that as St. *Osmond* in *William* the Conquer-
 ors time, gave the pattern for form of ser-
 vice to all the Churches of *England*, so Mr.
Jewells writings are a kind of rule to all
 the reformed Churches of *England*, and
 hardly is there any controversie of import-

ance handled at this day, of which in his works is not to be found some learned and probable Resolution. One thing I will specially commend him for, though I shall not be commended for it my selfe of some, and that is, whereas he defended the marriage of Priests, no man better; yet he would never marry himselfe, saying, Christ did not counsell in vain, *Qui potest capere, capiat*. He had a very reverent regard of the ancient fathers writings, and especially *St. Augustine*, out of which books he found many authorities against some superstitions crept into the Roman Church. Why he had such a minde to lie by Bishop *Wyvill*, I cannot guesse, except perhaps of his name he had taken a Caveat, to keep himselfe without a wife. For the whole course of his life from his childhood, of his towardliness from the beginning, and how he was urged to subscribe in *Queen Maries* time, and did so, being required to write his name, saying, they should see he could write; (which shewed it was not *ex animo*)

Doctor

Doct^r *Humphrey* hath written a severall Treatise.

Doct^r JOHN COLDWELL, Doct^r
of Phyfick.

Though Doct^r *Guest* fucceeded Bishop *Fewell*, and my Author makes him a good writer, yet he shall not be my guest in this discourse, having nothing to entertaine him with, or rather your Highnesse with in reading of him. But how his fuccessor Doct^r *Coldwell* of a Phyfician became a Bifhop I have heard by more than a good many (as they fay) and I will briefly handle it, and as tenderly as I can, bearing my self equall between the living and the dead. I touched before how this Church had forfeited of a Capon, which being heavy in her stomacke, it may be thought she had some need of a Phyfician. But this man proved no good Church Phyfician; had she been fick of a Plurifey, too much abounding with bloud as in ages past, then fuch bleeding Phyfick perhaps might have done

it no harm. Now inclining rather to a consumption to let that bleed afresh at so large a veine, almost was enough to draw out the very life blood (your Highnesse will pardon my Phyfick metaphors, because I have lately look't over my *Schola Salerni*) I protest I am free from any desire to deface the dead undeservedly, and as farre from any fancy to insult on the misfortunes of the Living uncivilly, and in my particular the dead man I speake of never hurt me, and the Living man I shall speake of hath done me some kindnesse; yet the manifest judgements of God on both of them I may not pass over with silence. And to speak first of the Knight who carried the *Spolia opima* of this Bishoprick, having gotten *Sherborne* Castle, Park and Parsonage, he was in those dayes in so great favour with the Queen, as I may boldly say, that with lesse suit than he was faine to make to her e'ere he could perfect this his purchase, and with lesse money then he bestowed since in *Sherborne* in building and buying out Leases and in drawing the River through rocks into
his

his garden he might have very justly and without offence of the Church or State have compassed a much better purchase.

Also that I have beene truly informed he had a presage before he first attempted it, that did foreshew it would turne to his ruine, and might have kept him from meddling with it (*Si mens non læva fuisset*) for as he was riding post betweene *Plymouth* and the Court, as many times he did upon no small employments, this Castle being right in the way, he cast such an eye upon it as *Ahab* did upon *Naboths* Vineyard, and once above the rest being talking of it, of the comodiousnesse of the place, of the strength of the feat, and how easily it might be got from the Bishoprick, suddenly over and over came his horse, that his very face, which was then thought a very good face, plowed up the earth where he fell. This fall was ominous I make no question, as the like was observed in the Lord *Hastings*, and before him in others, and himselfe was apt enough to construe it so; but his brother

ther *Adrian* would needs have him interpret that not as a Courtier but as a Conqueror, that it presaged the quiet possession of it. And accordingly for the present that fell out, he got that with much labour and travell and cost, and envy, and obloquy to him and his heires *Habendum et tenendum* but e'ere that came fully to *gaudendum*; see what became of him. In the publick joy and jubile of the whole Realme, when favour and peace and pardon was offer'd even to offenders, he that in wit, in wealth, in courage was inferiour to few, fell suddenly I cannot tell how into such a downfall of despaire, as his greatest enemy would not have wished him so much harme, as he would have done himselfe. Can any man be so wilfully blind, as not to see and to say, *Digitus Dei est hic*, that it is Gods doing and his judgement which appeares? yet also more plaine by the sequel, for by St. *Augustines* rule, when adverfity breeds amendment, then that is a signe it is of Gods sending, who would not have our correction turne to our confusion; so hapned it to this
Knight

Knight being condemned to dye, yet God in whose hand is the heart of the King, put into his mercifull minde against mans expectation to save his life; and since by the suite of his faithfull wife both to preserve his estate and to ease his restraint in such sort as many that are at liberty, tast not greater comforts than he doth in prison, being not barr'd of those companions (I mean bookes) that he may and perhaps doth take more true comfort of then ever he tooke of his courtly companions in his chiefest bravery. Neither is he without hope, that upon his true repentance, God may yet further adde to incline his Majesty e're seven times goe over his head) to a full liberty. Now to returne to the Bishop that was the second party delinquent in this *Pettilarceny*, or rather plaine sacriledge, what was his purpose, to make himselfe rich by making his Sea poore? Attain'd he his purpose herein? Nothing lesse: no Bishop of *Sarum* since the Conquest dyed so notorious a Beggar as this, his friends glad to bury him suddenly and secretly. *Sine Lux,*
sine

sine Crux, sine Clinco, as the old bye word is, being for haſt be-like clapt into Biſhop *Wyvills* grave, that even at the Reſurrection, he may be ready to accuſe him and ſay, I recovered *Sherborne* from a King, when that had been wrongfully detained two hundred yeeres, and thou didſt betray it to a Knight, after that had been quietly poſſeſt other two hundred yeeres. Some might imagine this a preſage that *Sherborne* may one day revert againe to the Biſhoprick. But there is a ſigne in *Hydromanti* againſt it. For in digging your grave (notwithſtanding all the haſt was made) ſo great a ſpring brake into that, as fill'd that all with water, and quite waſh't away the preſage, ſo as that dead Biſhop was drowned before he could be buried, and according to his name laid into a cold well before he was covered with the cold earth.

DOCTOR HENRY COTTON.

This Biſhoprick being now reduced to a Mediocrity more worthy of pittie then envy,
her

her Majesty (as I have heard) made a speciall choyce of this her Chaplain, being a gentleman of a worshipfull house, and her God-sonne when she was Lady *Elizabeth*, whereupon it is reported that she said, that she had blest many of her God-sonnes but now this God-sonne should bleffe her; whether she were the better for his blessing I know not, but I am sure he was the better for hers. The common voyce was Sir *Walter Raleigh* got the best blessing of him (though as I said before) I rather count it a curse to have his estate in *Sherborne* to be confirmed that before was questionable. But it was his wisest way rather then to have a potent enemy and a tedious suite. He married very young; for I was told some yeeres since, he had nineteen children by one woman, which is no ordinary blessing, and most of them sonnes. A man that had three sonnes or more among the Ancient Romans enjoyed thereby no small priviledges, though the later Romans make it not a merit in a Bishop. His wifes name was *Patience*, the name of which I have heard

heard in few wives, the quality in none. He hath one sonne blind (I know not if by birth, or accident) but though his eyes be blind, he hath an understanding so illuminate, as he is like to prove the best scholler of all his brethren. One especiall commendation I may not omit, how by this good Bishops means, and by the assistance of the learned Deane of *Sarum* Doctor *Gourden*, a seminary called Mr. *Carpenter*, a good scholler and in degree a Bachelor of Divinity, was converted and testified his owne conversion publickly in a Sermon upon this Text, *Acts* 9. 18. *There fell as it were Scales from his eyes, saying that three Scales hath bleared his sight, viz. Antiquity, Universality, and Consent*, but now the Scales being fallen away, he saw plainly, their *Antiquity Novelty*, their *Universality* a *Babylonicall Tyranny*, and their *Consent* a *Conspiracy*. And thus much be said of my god-brother, and (be it said) without presumption your Highnesse god-brother, Doctor *Henry Cotton*.

Of

OF THE

BISHOPS of BATH and WELLS,

And FIRST of

Doctor OLIVER KING.

CONCERNING *Bath* I have such plenty of matter to entertaine your Highnesse with (I meane variety of discourse) as I study rather how to abbreviate it, then how to amplifie it: I should have begunne at Bishop *Barlow*, but I respect so much the very name of *King*, as I could not let him passe without some homage; and because the chiefe *Bath* of which the Towne hath the name is called the Kings *Bath*, I shall add somewhat also, either omitted, or but sleightly touched in the Precedent booke by mine Author, but somewhat more largely handled in the Latin Treatise mentioned by him page 307. in the life of *Stil-*

L

lington

lington out of which I will cite a passage or two as occasion shall serve.

First therefore for the City of *Bath*, to omit all the Antiquities noted by Mr. *Cambden* and other good Authors, as also seen by my selfe, I observe this, that amongst all our old Traditions and Legends thereof, that seemeth as it were purposely left in suspense and not yet fully determined, whether the Crowne or the Miter have more claime to the vertue that all men see and say to be in these waters. Some affirme that King *Bladud* a learned King, brought up at *Athens* long before Christs time, either by his cunning in Magick did frame it, or rather by his search did finde it, or at least with his cost did first found it: others believe that King *Arthurs* Uncle St. *David* a Bishop of *Wales*, that lived longer with Leekes then we doe now with Larkes and Quailes, by his Prayer procured this vertue to these Springs, but this is manifest by most credible Histories, that *Offa* King of
Mercia

Iercia built a goodly Abby there, where before had been a Temple of *Minerva* and *Hercules*, whom they feined to be Prefidents of hot Bathes. This Monastery built by *Offa* 775. was destroyed by the *Danes* being then no Christians about the yeere 900. Then it was reedified by *Elphegus* a Bishop of *Canterbury* 1010. and continued in great estimation for a place of holy and strickt life, but had not yet the Title of a Bishoprick, till *John de Villula*, a French man borne and a Physician by profession, being made Bishop of *Wells*, which was in Latin *de Fontibus*, admiring the vertue of these Bathes and the Cures they wrought, for which it had been long before by the *Saxons* surnamed *Akmanchester*, that is sick mans Towne. This *John de Villula* thinking this place *de Fontibus*, more honourable then the other call'd *Wells*, bought this City of *K. William Rufus*, and translated his seat thither. And finding that both that Towne and Abbey had beene late before defaced with fire, he new built both about the yeare

1122 and was the first Bishop was buried there.

Then was that again burned in the yeere 1132 and repaired againe by Bishop *Robert*, and remained still the Bishops seat and inheritance, till that Bankrout Bishop *Savaricus*, for covetousnesse of *Glastenbury*, *In mercedem hujus unionis* (to use my Authors word) for recompence of this Union of *Glastenbury* to *Wells*, gave *Bath* againe to King *Richard* the First, and yet notwithstanding these two so huge Revenues, he spent so prodigally and unprovidently in his many journeys to the Emperour, that it is written he had a Legion of creditors, and for his wandring humours he had this written for an Epitaph, though not set on his Tombe at *Bath*.

*Hospes eras Mundo, per Mundum semper eundo,
Sic suprema dies fit tibi prima quies.*

Thus

Thus *Bath* againe after 100 yeeres, became the Kings, and ever may it be so. But the Church was not so sufficiently repaired as it ought, in so much that in *Henry* the seventh's time it was ready to fall, what time that *Oliver King* about 100. yeeres since built it againe with so goodly a Fabrick as the stone work stands yet so firme, notwithstanding the injuries of men time and tempests upon it. Here I may by no meanes omit, yet I can scarce tell how to relate the pretty Tales that are told of this Bishop *King*, by what visions, predictions he was encouraged and discouraged in the building of this Church, whether some cunning woman had foretold him of the spoyle that followed, as *Paulus Jovius* writes how a witch deceived his next successor *Hadrian* Bishop of *Bath*, or whether his own minde running of it gave him occasion to dreame sleeping of that he thought waking, but this goes so currant and confirmed with pretty probabilities. That lying at *Bath* and musing or meditating one night late after his

L 3 devotions

devotions and prayers for the prosperity of *Henry* the seventh and his children (who were then all or most part living) to which King he was principall Secretary and by him preferred to this Bishoprick; He saw, or supposed he saw a vision of the holy Trinity with Angels ascending and descending by a ladder, neere to the which there was a faire Olive Tree supporting a Crowne, and a voice said let an *Olive* establish the Crowne and let a *King* restore the Church. Of this dreame or vision he took exceeding great comfort, and told it to divers of his friends, applying it to the King his master in part, and some part to himselfe. To his Mr. because the Olive, being the Emblem or Hieroglyphick of peace and plenty, seemed to him to allude to King *Henry* the seventh, who was worthily counted the wisest and most peaceable King in all Europe of that age. To himselfe (for the wisest will flatter themselves sometimes) because he was not onely a chiefe Councillor to this King, and had been his Ambassadour to
conclude

conclude a most honourable peace with *Charles* the eighth, who paid (as *Hollinshed* writeth) 745. Duckets, besides a yearely tribute of 25000 Crownes, but also he carried both the Olive and King in his name; and therefore thought he was specially designed for this Church work, to the advancement of which he had an extraordinary inclination. Thus though (as *St. Thomas of Aquin* well noteth) all dreames be they never so sensible will be found to halt in some part of their coherence; and so perhaps may this: yet most certaine it is, for the time he was so transported with this dreame, that he presently set in hand with this Church (the ruines whereof I rue to behold even in writing these Lines) and at the west end thereof he caused a representation to be graved of this Vision of the Trinity, the Angels and the Ladder, and on the North side the Olive and Crowne with certaine French words (which I could not read) but in English is this verse taken out of the Booke of *Judges*, chap. 9.

Trees

*Trees going to chuse their King,
Said be to us the Olive King.*

All which is so curiously cut and carved, as in the West part of *England* is no better works then in the West part of this poore Church, and to make the credit of all this more authenticke, he added this word to it, *De sursum est*, it is from high. Thus much the stones and walls (though dumb witnesses yet credible) doe plainly testifie. But in the midst of all this Jollity having made so faire a beginning to his owne great content, and no lesse to the Kings, who came into this country at that time, and lay at the Deane of *Wells* his house nine days; I say in all this joy and comfort, that hapned the Kings *Primogenitus*, the Noble Prince *Arthur*, having lately before married a great *Infanta* of *Spaine* to depart this life. This so daunted the heart and hopes of this good Bishop, that he doubted now his Vision would prove but an illusion, that his *Oliva* would be but an *Oleaster*, which melan-

melancholy thoughts were increast in him by the predictions as I touched before of some wizards (to which kind of men that age was much affected) concerning the new Prince who was after *Henry* the eighth, of his incestuous marriage, of the decay of his off-spring, that he should pull down what the Kings had builded, which no marvell if the Bishop being by Sirname a *King* mistrusted to pertaine also to his buildings. I heard by one *Flower* of *Philips Norton*, who said he saw *Henry* the seventh in this country, that the Bishop would wish he had paid above the price of it, so it might have been finished, for if he ended it not, it would be pulled downe e'ere it were perfected. As for the latter predictions or rather postfictions (since this Bishops death) I willingly omit concerning the Successors of this Bishop, as things worthier to be contemned then condemned, written by Cole-prophets, upon whited walls, which the Italian calls the paper of fooles. *Muro bianco charta di matto*, of which fort many have

have beene made as well by our owne Country men as others; but the best I remember was this written by an English gentleman since the three and fortieth yeere of Queen Elizabeth on the Church wall with a Charcole.

*O Church I waile thy wooful plight,
Whom King nor Cardinal, Clark nor Knight
Have yet restored to ancient right.*

Subscribed *Ignoto.*

Whereunto a Captaine of an other Country wrot this for the comfort of this Church, and I wish him to prove a true prophet (though perhaps he dyed rather a Martyr.)

*Be blythe fair Kirk when Hempe is past,
Thine Olive that ill winds did blast
Shall flourish greene for aye to last.*

Subscribed *Cassadore.*

But to proceed in this sad story, and leave this pleasant poetry, to pursue truths
and

and eschue fictions to imbrace reason and refuse rime, it is most apparent that after the death of this *Oliver King*, his Successors Cardinall *Adrian*, Cardinall *Woolsey*, Bishop *Clerke*, and Bishop *Knight*, all succeeded in five and thirty yeeres, of which the first two were supposed to poyson themselves, the third to be poysoned by others, the last survived to see the death, or at least the deadly wound of this Church; for while the builders were ready to have finisht it, the destroyers came to demolish it; yet to give the Devill his right (as the Proverb is) it is said that the Commissioners in reverence and compassion of the place, did so far strain their Commission, that they offered to sell the whole Church to the Town under 500 Marks. But the Townsmen fearing they might be thought to couzen the King, if they bought it so cheap, or that it might after (as many things were) be found conceal'd, utterly refused it; whereupon certain Merchants bought all the glasse, iron, bells, and lead, of which lead alone was accounted for (as I have credibly

(sibly heard) 480 tun, worth at this day 4800*l*. But what became of these spoiles and spoylers,

*Desit in hac mihi parte fides,
neque credite factum ;
Aut si credetis facti quoque
credite pœnam.*

For I may well say, *Non possum quin exclamem*. But in a word, soon after the sellers lost their heads, the buyers lost their goods, being laid up in the great Treasury of *Antichrist*, I mean drowned in the Sea, from whence (as some write) by the Devils power, he shall recover all lost treasures for the maintaining of his unmeasurable gifts. Thus speedily it was pull'd down, but how slow it hath risen again, I may blush to write. Collections have been made all over *England*, with which the Chancel is covered with blew slate, and an Alms-house built *ex abundantia*, but the whole body of the Church stands bare *ex humilitate*. The rest of the money never coming

to the Townsmens hands, is laid up as I suppose with that money collected for *Pauls Steeple*, which I leave to a *melius inquirendum*. And thus the Church lies still like the poore Traveller mentioned in the 10. of *Luke*, spoiled and wounded by theeves. The Priests go by, the *Levites* go by, but do nothing. Onely a good *Samaritan* honest *M. Billet*, (worthy to be billited in the new *Jerusalem*) hath powr'd some Oyl in the wounds, and maintained it in life. In so much as a wealthy Citizen of *London*, hath adventured to set his Tomb there, whom I commend more worthily then the Senate of *Rome* did thank *Varro* at his return from *Cannas*, *quod de salute reipublicæ non desperasset*; for it seems this honest Citizen did not despair of the reedifying this Church that gave order to be richly entomb'd therein, and thus much be said of this last Church of *Bath*.

BISHOP BARLOW.

The next I am to write of is Bishop *Barlow*, of whom my Authour in this Booke

M

faith

saith little in the Latin Treatise: there is somewhat more, and I will add a word to both. *Bath* (as I have noted before) is but a title in this Bishoprick, so as for many yeeres *Bath* had the name, but *Wells* had the game: but yet that one may know they be Sisters, your Highnesse shall understand that this game I speak of which was one of the fairest of *England*, by certain booty play between a Protector and a Bishop (I suppose it was a *Tictak*) was like to have been lost with a why not, and to use rather another mans word then mine own to explain this Metaphor: thus saith the latine Relation of him. He was a man no less godly then learned, but not so remarkable in any thing as in his fortunate off-spring, for which *Niobe* and *Latona* might envy them, happy in his own children, more in their Matches (to let passe his Sonnes, of whom one is now Prebend in *Wells*, and esteemed most worthy of such a Father). He had five Daughters whom he bestowed on five most worthy men, of which three are Bishops at this hour, the other for their
 merit

merit are in mens expectation designed to the like dignity hereafter. Howbeit (saith he) in one thing this Prelate is to be deemed unfortunate, that while he was Bishop his Sea received so great a blow losing at one clap, all the Rents and Revenues belonging to it. Thus he, and soon after he tells that for his Marriage, he was deprived, and lived as a man banisht in *Germany*. Here is his praise, here is his dispraise. If he were deprived for a lawfull Act, no marvel if he be deprived for an unlawful: sith then my Authour compares his felicity with that of *Niobe*, I will also compare his misfortune with *Peleus*, making *Ovids* verse to serve my turn in changing but a word or two.

*Fælix & Natis fælix et conjuge Barlow,
Et cui si demas spoliati crimina templi
Omnia contigerant; hoc tanto crimine fontem
Acceptit profugum patria Germanica tellus.*

But God would not suffer this morsell to be quite swallowed, but that it choaked the feeders; to say nothing in this place, but

how the Protector was foretold by a Poet,
that he should lose his head.

*Æstatis sedes qui sacras diruis ædes,
pro certo credes quod Cephias perdere debes.*

I speak now onely of the spoile made under this Bishop scarce were five yeeres past after *Baths* ruines, but as fast went the Axes and Hammers to work at *Wells*. The goodly Hall covered with Lead (because the Roof might seem too low for so large a Room) was uncovered, and now this Roofe reaches to the skie. The Chapel of our Lady late repaired by *Stillington* a place of great Reverence and antiquity, was likewise defaced, and such was their thirst after Lead (I would they had drunk it scalding) that they took the dead bodies of Bishops out of their leaden Coffins, and cast abroad the Carcases scarce throughly putrified. The Statues of brasse, and all the ancient Monuments of Kings, benefactors to that goodly Cathedrall Church, went all the same way, sold as my Authour writes to an
Alderman

Alderman of *London*, who being then rich, and by this great bargain, thinking to have increast it, found it like *aurum Tholonosum*; for he so decayed after, no man knew how, that he brake in his Majoralty. The Statues for Kings were shipt for *Bristol*, but disdainig to be banisht out of their own Country, chose rather to lie in *St. Georges Channel*, where the Ship was drown'd. Let *Atheists* laugh at such losses, and call them mischances; but all that truly fear God will count them terrible Judgements.

These things were, I will not say done, I will say at least suffered by this Bishop; but I doubt not but he repented hereof, and did penance also in his banishment in *sacco & cinere*. But some will say to me, why did he not sue to be restored to his Bishoprick at his return, finding it vacant, but rather accepted of *Chichester*: I have asked this question, and I have received this answer, by which I am half perswaded, that *Wells* also had their prophecies as well as *Bath*, and that this Bishop was premon-

stated (that I may not say predestinate) to give this great wound to this Bishoprick. There remain yet in the body of *Wells* Church, about 30 foot high, two eminent Images of stone set there as is thought by Bishop *Burnel* that built the great Hall there in the Raigne of *Ed. 1.* but most certainly long before the Raigne of *H. 8.* One of these Images is a King crowned, the other is of a Bishop mitred. This King in all proportions resembling *H. 8.* holdeth in his hand a child falling, the Bishop hath a Woman and Children about him. Now the old men of *Wells* had a tradition, that when there should be such a King, and such a Bishop, then the Church should be in danger of ruine. This falling child they say was King *Edward*, the fruitfull Bishop, they affirmed was Doctor *Barlow*, the first married Bishop of *Wells*, and perhaps of *England*. This talk being rife in *Wells* in Queen *Maries* time, made him rather affect *Chichester* at his return than *Wells*, where not onely the things that were ruined, but those that remained

remained serv'd for records and remembrances of his sacrilege.

Of Bishop THOMAS GODWIN.

Of Bishop *Gilbert Bourn* I can add nothing, and of the other *Gilbert* but a word, that he was a good Justicer, as saith the same Author *nisi quantenus homo uxoris conjugis importunitate impulsus a veri ac recti tramite aberravit*) saying that sometimes being ruled by his Wife, by her importunity he swarved from the rule of justice and sincerity, especially in persecuting the kindred of *Bourn* his predecessor. The same went that he dyed very rich, but the same importunate man caried it all away, that neither Church nor poore were the better for it. But for Doctour *Godwin* of whom I am to speak, I must with my Authors leave add a word of mine own knowledge. He came to the place as well qualified for a Bishop as might be unreprovably without *Simonie*, given to good Hospitality, quiet, kind, affable, a Widdower, and in the Queens
very

very good opinion, *Non minor est virtus quam quærere parta tueri*, if he had held on as clear as he entred, I should have highly extold him: but see his misfortune that first lost him the Queens favour, and after forc't him to another mischief. Being as I said, aged, and diseased, and lame of the Gout, he married (as some thought for opinion of wealth) a Widdow of *London*. A chief favourite of that time (whom I am sory to have occasion to name again in this kind) had labored to get the Mannor of *Banwell* from this Bishoprick, and disdaining the repulse, now hearing this intempestive Marriage, took advantage thereof, caused it to be told the Queen (knowing how much she misliked such matches) and instantly pursued the Bishop with letters and Mandats for the Mannor of *Banwell* for 100 yeeres. The good Bishop not expecting such a sudden tempest, was greatly perplexed, yet a while he held out and indured many sharp messages from the Queen, of which my self carried him one, delivered me by my Lord of *Leicester*, who seemed to favour the *Bi-
shop,*

shop, and mislike with the Knight for molesting him, but they were soon agreed like *Pilat* and *Herod* to condemn Christ. Never was harmless man so traduced to his Sovereign, that he had married a Girl of twenty years old, with a great portion, that he had conveyed half the Bishoprick to her, that (because he had the Gout) he could not stand to his Mariage, with such scoffs to make him ridiculous to the vulgar, and odious to the Queen.

The good Earl of *Bedford* happening to be present when these tales were told, and knowing the *Londoners* Widdow the *Bishop* had married, said merrily to the Queen after his dry manner, *Madam*, I know not how much the Woman is above twenty, but I know a Sonne of hers is but little under forty; but this rather mar'd then mended the matter. One said, *Majus peccatum habet*. Another told of three sorts of Mariage, of Gods making, as when *Adam* and *Eve* two young folks were coupled, of mans making, when one is old, and the other

other young, as *Josephs* Mariage, and of the Devills making, when two old folks marry not for comfort, but for covetousness, and such they said was this. The conclusion to the premisses was this, that to pacifie his persecutors, and to save *Banwell*, he was fain with *Wilscombe* for 99 yeeres (I would it had been 100.) and so purchased his peace. Thus the Bishoprick as well as the *Bishop* were punished, who wished in his heart he had never taken this preferment to soile himselfe in his decrepid age, with that stain, that all his life he had abhorred, and to be made an instrument of another mans sacriledge, and used like a leaden Conduit Pipe to convey waters to others, and drinke nothing but the dreggs and drosse and rust it selfe, wherefore right honesty and modesty and no lesse learnedly writes his owne sonne of him in the forenamed Treatise, *O illum fœlicem si fœlix manere maluisset, quam Regiminis ecclesiastici labores tum suscipere; cum laboribus impar fractus seno necessum illi fuerit aliorum uti auxilio, &c.* O happy he if he would rather have remained happy (where
he

he was) then to undergoe the labours of Ecclesiasticall government when he grew unable to travell. broken with age, constrained to use the help of others, who though their duty required a care of so good a natur'd old man, yet they proving as most do negligent of others good, and too greedy of their owne, overthrew both; For my part, though I loved him well and some of his, yet in this case I can make no other apology for him, nor use no other plea in his defence but such as able debtors doe, that when they are sued upon just occasions plead *per minas*, or rather to liken him to an husbandman, that dwelling neare a Judge that was a great Builder, and comming one day among divers other Neighbours with carriages, some of Stone, some Tin: The Steward, as the manner of the Country was, provided two Tables for their Dinners, for those that came upon request, Powdered Beefe and perhaps Venison for those that came for hire, Poor-John and Apple-Pies, and having invited them to sit downe in his Lordships name, telling them one boord was

was for them that came in Love, the other for those that came for Money, this husbandman and his Hind fate not downe at either, the which the Steward imputing to simplicity repeated his former words againe, praying them to sit downe accordingly, but he answered (for there is craft in the clouted Shoe) he saw no Table for him, for he came neither for love nor mony, but for very feare; and even so I dare answer for this Bishop, he neither gave *Wilfcombe* for love, nor sold it for money, but left it for fear.

How strangely he was entrapt in the unfit marriage I know not if it may called a marriage.

Non Hymenæes adest illi, non gratia lecto.

Himself protested to me with Tears in his eyes, he tooke her but for a guid of his house, and for the rest (they were his owne words) he lived with her as *Joseph* did with our Lady. Setting this one disgrace of his aside, he was a man very well esteemed
in

in the Country, beloved of all men for his great hospitality, of the better sort for his kinde entertainment and pleasant discourse at his Table, his reading had beene much, his Judgement and Doctrin found, his government mild and not violent, his minde charitable, and therefore I doubt not but when he lost this life he wonne heaven according to his word, *Win God, win all.* This I say truly of him which his Sonne was not so fit to say for feare perhaps of the foolish saying, yet wise enough if it be well understood. *Nemo laudat patrem nisi improbus filius.*

DOCTOR JOHN STILL.

But what stile shall I use to set forth this still, whom well nigh thirty yeeres since my reverent Tutor in *Cambridge* stil'd by this name *Divine Still*, who when my selfe came to him to sue for my grace to be Batchelour, first he examined me stricktly, and after answered me kindly, that the grace he granted me was not of grace, but of merit, who was

N often

often content to grace my young exercises with his Venerable presence, who from that time to this hath given me some helps, more hopes, all encouragements in my best studies. To whom I never came but I grew more religious, from whom I never went but I parted better instructed. Of him therefore my acquaintance, my friend, my instructor, and lastly my *Diocæsan*, if I speake much, it were not to be marvelled, if I speake franckly, it is not to be blamed, and though I speake partially, it were to be pardoned, yet to keep within my proportion, custome, and promise, in all these I must say this of him, his breeding was from his childhood in good literature, and partly in Musick, which was counted in those dayes a preparative to Divinity, neither could any be admitted to *primam tonsuram*, except he could first *bene le bene con bene can*, as they called it, which is to read well, to confesse well, and to sing well, in which last he hath good Judgement, and I have heard good musick of voyces in his house. In his full time more full of Learning, he became

came Batchelor of Divinity, and after Doctor, and so famous for a Preacher, and especially a disputer, that the learned'st were even afraid to dispute with him, and he finding his owne strength could not stick to warne them in their Arguments to take heed to their answers, like a perfect Fencer that will tell aforehand in which button he will give the venew, or like a cunning Chesse-player that will appoint aforehand with which pawne and in what place he will give the mate; and not to insist long in a matter so notorious, it may suffice that about twenty yeeres since when the great Dyet or meeting should have beene in *Germany* for composing matters in Religion, Doctor *Still* was chosen for *Cambridge*, and Doctor *Humphrey* for *Oxford*, to oppose all commers for the defence of the *English* Church, for this his knowne sufficiency he was not long unfurnish't of double honour. The Puritans in *Cambridge* wooed him, and would fain have wonne him to their part; and seeing they could not, they forbore not in the Pulpit after their fashion to glaunce at him

among others with their equivocations and epigrams. There was one Mr. *Kay* that offended them, and one said in a Sermon, that of all complexions the worst neare such as were *Kay-cold*, and in the same Sermon and the like veine he said that some could not be contented with a Living worth 100*l.* a year, another worth 120*l.* but *Still* will have more. But howsoever they snarl'd, this *Still* was counted worthy of more, so as in the year 1592. being the 34. of the late Queen, he was prefer'd to this Sea after it had beene vacant well nigh three yeeres; during the vacancy I can well remember there was great enquiring who should have it, and as if all Bishops should now be sworn to follow *usum Sarum*, every man made reckoning that the Mannour house and Park of *Bamwell* should be made a reward of some Courtier, it encreast also this suspicion that Sir *Thomas Hennage* an old Courtier, and a zealous Puritan, was said to have an ore in the matter, whose conscience, if it were such in the Clergy, as that was found in the Dutchy, might well have

have digested a better Booty than *Bamwell*. But when it was notified once who was named to it, I had better conceit, and straight I wrot to him as of old *Cambridge* acquaintance, and in such rusty Latin as I had left, gave him warning of this rumour, which he tooke exceeding kindly at my hands, though some others frowned on me for it many months after. So that for his entry to it I may boldly say that I said before of his Predecessor, that he came cleerly to it without any touch or scandall, that he brought a good report from the places where he had lived, shewed himselfe well natured and courteous to the kindred of his Predecessor, had a farre greater fame of Learning and Merit, and which the Queen liked best of all, was single and a widdower. Nay I may compare them yet further, he married also soone after he was settled, and the Queene was nothing well pleased with his marriage. Howbeit in all indifferent censures this marriage was much more justifiable then the other for age, for use, for end; he being not too old, nor

she too young, being daughter to a worshipful Knight of the same Country and a great House-keeper, and drawing with her a kinde of alliance with Judge *Popham* that swayed all the temporall government of the Country. These respects though I will not strive greatly to praise in a Bishop, yet the common sort will allow no doubt for wise and provident, so as the Queenes displeasure (your times being somewhat more propitious and favourable to Bishopricks since Bishop *Wickhams* Sermon) was the easier pacified without so costly sacrifice as a whole Mannour, and she contented her selfe onely to breake a jest upon the name of the Bishop, saying to Sir *Henry Barckley*, it was a dangerous name for a Bishop to match with a Horner. Since which time he hath preached before her more then once, and hath received good Testimonies of her good opinion, and God hath also blest him many wayes very greatly to see his children well brought up, well bestowed, and to have an unexpected Revenue, out of the entrails of the Earth (I mean the Leaden Mines of

Mendip

Mendip greater then his Predecessor had above ground, so as this Bishop seemes to be blest with *Josephs* blessing, *Benedictionibus caeli sursum, benedictionibus Abyssi jacentis deorsum, benedictionibus uberis & vulvæ,* with blessing from heaven above, blessing from the deepe that lyeth beneath, blessings of the breasts and of the wombe, with fortunate increase of living hapning to a provident Man that was ever *Homo frugi*, it is supposed hath brought him to a great ability. In so much that his Church of *Bath* seemes to conceive some hope that he will have compassion of her ruines at the least (as Sir *Arthur Hopton* a good Knight of the *Bath* was wont between earnest and sport to motion unto him to give toward it, but the Lead to cover it which would cost him nothing, but he would reply againe, well said gentle Sir *Arthur*, you will coffe me as you scoffe me, which is no great token that he liketh the motion. Yet at his being at *Bath* he promised them very faire, which they are bound to remember him of sometime by their friends. One trifling
 accident

accident hapned to his Lordship there that I have thought of more consequence, and I tell him that I never knew him *Non plus* in Argument but there. There was a crafts man of *Bath* a Recusant Puritan who condemning our Church, our Bishops, our Sacraments, our Prayers, was condemned himselfe to dye at the Affizes, but at my request Judge *Adderton* reprieved him, and he was suffered to remain at *Bath* upon Baile. The Bishop confer'd with him in hope to convert him, and first my Lord alledged for the authority of the Church *St. Augustine*; the Shoemaker answered *Austin* was but a man, he produced for antiquity of Bishops the fathers of the Councell of *Nice*, he answered, they were also but men, and might erre; why then said the Bishop thou art but a man and mayest and doest erre. No Sir, saith he, the spirit beares witnesse to my spirit I am the Child of God; Alasse saith the Bishop thy blinde spirit will lead thee to the Gallowes: If I die saith he in the Lords cause I shall be a Martyr. The Bishop turning to me stirr'd as much
to

to pittie as impatience; This man, said he, is not a Sheepe strayed from the fold, for such may be brought in againe on the Shepherds shoulders, but this is like a wild Buck broken out of a Parke, whose pale is throwne downe, that flies the farther off, the more he is hunted. Yet this man that stopt his eares like the Adder, to the charmes of the Bishop, was after perswaded by a Lay-man, and grew comfortable; but to draw to an end (in one question) this Bishop whom I count an oracle for learning, would never yet give me satisfaction, and that was when I askt him his opinion of witches. He saith, he knowes other mens opinions both old and new writers, but could never so digest them, to make them an opinion of his owne. All I can get is this, that the Devill is the old Serpent, our enemy that we pray to be delivered from daily; as willing to have us think he can doe so much as to have us perswaded he doth nothing. To conclude of this Bishop without flattery, I hold him a rare man for preaching, for arguing, for learning, for living;

living; I could onely wish, that in all these he would make lesse use of Logick, and more of Rhetorick.

O F

E X E T E R.

Doct^r WILLIAM COTTON.

WHEN I reflect my thoughts and eye upon that I have written formerly, and see that I am like to equall, or rather exceed my Author in quantity of Volume, taking the proportion of the longest Kings raigne to that of Queen *Elizabeth*, I am the lesse troubled to thinke, that for lack of sufficient intelligence, I shall be constrained to doe as he also hath done with divers of those former Bishops, namely, to obscure and omit the good deserts of some, and to conceale and hide the demerits of others,
which

which if I fortune to doe, yet will I neither crave pardon of the one, nor thanks of the other, being to be excused of both by an invincible ignorance. Howbeit, if in these I have or shall treat of, I have been so plain and liberall, as thereby I may move the spleen of some Bishop to write against me, as Bishop *Jovius* did against *Petro Aretino*, whom notwithstanding some Italians call *Unico & divino*, whose Epitaph *Paulus Jovius* made thus, the man being long after alive.

*Qui giace l' Aretino l' amoro Tosco,
Che besthemia ognivno fuor che dio,
Scusandoi con illi dire non lo cognosco.*

Which one did put thus into English :

*Here lies Aretine, that poysonous Toad,
Whose spightful Tongue and Pen (all Saints
beshrew him,
Did raile on Priest and Prince, and all but God,
And said (for his excuse) I doe not know him.*

I say

I say, if any should follow this humour of *Jovius*, yet shall he not thereby put me into the humour of *Aretine*, that answered him. For I reverence all their places, and many of their persons. I know how high their calling is, that may say, *pro Christo legatione fungimur*. I know that next to Kings, Bishops are most sacred persons, and as it were Gods on earth; howbeit also some of them have the imperfections of men, and those not prejudiciall to the acts of their office. For my part, I would I could speak much good of all, and no ill of any, and say (for mine excuse) *I doe not know them*.

Accordingly of the Bishoprick and Bishop of *Exeter*, I can say but little, namely, that it is since Bishop *Harmans* time (as my Author noted, *pag. 337.*) reduced to a good mediocrity, from one of the best Bishopricks of *England*; so as now it is rather worthy of pittie then envy, having but two Mannors left out of two and twenty; and I will adde thus much to your Highnesse,
that

that as in publique respect, your Highnesse should specially favour this Bishop, in whose Dioceffe your Dutchy of *Cornwall*, and your Stanneries are; so the Duke may uphold the Bishop, and the reverend Bishop may blesse the Duke.

O F

N O R W I C H.

CONCERNING *Norwich*, whether it be the praise of the Bishops, or the people, or both, I know not, or whether I have here a partiall relation. But by that I have heard, I shall judge this city to be another *Utopia*: The people live all so orderly, the streets kept solemnly; the Trades-men, young and old so industrious; the better sort so provident, and withall so charitable: that it is as rare to meet a begger there, as it is common to see them in

O *Westminster.*

Westminster. For the four Bishops that were in Queen *Elizabeths* time, I know nothing in particular, but that they lived as Bishops should doe, *Sine querela*, and were not warriors, like Bishop *Spencer* their predecessor in *Henry* the fourths time; nor had such store of Gold and Silver, as he had that could leavy an Army. But for the present Bishop, I knew him but few yeeres since Vicechancellor of *Cambridge*; and I am sure he had as good Latine as any of his Predecessors had, and accounted there a perfect Divine; in both which respects he is to be thought very fit for the place, being a Maritime Town, and much frequented with strangers, very devoutly given in Religion, and perhaps understands Latine as well as English.

O F

W O R C E S T E R.

Doct^r GERVASE BABINGTON.

WORCESTER hath been fortunate in this last age to many excellent Bishops; of which but two in an hundred yeeres have died Bishops thereof, the rest having been removed. Also in lesse then fourteen yeeres that had one Bishop that became Pope, namely *Clement* the seventh; another that was a Protestant, as *Hugh Latymer*. Of the seven therefore that were in Queen *Elizabeths* time, I shall in this place speak but of one, and that is him now living, who by birth is a Gentleman of a very good house; for Learning inferiour to few of his rank. Hee was sometime Chaplaine to the late Earle of *Pembrooke*, whose Noble Countesse used this her Chaplaines advice, I suppose, for the translation of the Psalmes; for it was more then a womans

skill to expresse the fence so right as she hath done in her verse, and more then the English or Latine translation could give her. They first were means to place him in *Landaffe*, neere them; where he would say merrily his true title should be *Aff*, for all the Land was gone thence. He came back over the Sea to the Sea of *Exeter*, and thence on *terra firma* to *Worcester*; a place where both the Church and Town are at this day in very flourishing estate, and the Church especially in good Reparations, which I take ever for one good argument of a good Bishop; for where the sheep be ragged, and the folds rotten, there I straight suppose is no very good shepheard: yet, as every generall Rule, hath commonly some exceptions, so hath this in some places in *England*, and many more in *Wales*, of which I shall in their due place note somewhat in the insuing Treatise. And thus much of *Worcester*.

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O F

H E R E F O R D .

J O H N S C O R Y .

OF this twice Bishop *Scory* I have heard but little, yet it hath been my fortune to read something that will not be amisse to acquaint your Highnesse with, that you may see how Satan doth sift the lives and doings of English Bishops with the Quills sometimes of Strangers and Foraigners. For whereas this our English modest writer onely reports how he was first Bishop of *Chichester*, being but Batchelour of Divinity, and deprived for no fault but that he continued not a Batchelour, whereupon he fled for Religion (as the phrase was) till comming home in the yeere 1560 he was preferred to *Hereford*: the French writer stayeth not there, though he professed to be a great enemy to Idolatry, yet in ano-

ther fence according to St. *Paul*, he became a worshipper of Images (not Saints but Angels) belike he feared some future tempest, and therefore thought to provide better for himselfe then he had at *Chichester*, so as what with pulling downe houses and selling the Lead, and such loose ends, what with setting up good husbandries, what with Leases to his Tenants, with all manner of *viis et modis*, he heaped together a great masse of wealth. He that hath store of mettle must also have some drosse, and no marvaile if this Bishop then according to his name had much *Scoria* with this treasure. A noble and honourable Councellour and then Lord President of *Wales*, hearing so frequent complaints made of him for oppressions, extortions, symonies, and the like, caused a bill to be preferred into the Star-chamber against him; in which bill was contained such matter as was enough not onely to disgrace him, but to degrade him, if it had been accordingly followed. His Sollicitour of his causes brings him a Copy of the bill, and in reading it with
him

him seemed not a little dismayed in his behalfe, much like to the servant of *Elisha* that came trembling to his Master, and told him how they were beleagred with a huge Army. But this Bishop though not indewed with the spirit of a Prophet, yet having a spirit that could well see into his profit, bids his Sollicitour (who was his kinsman, perhaps his sisters brothers sonne) to be of good comfort; adding it may be the very words of *Elisha*, *for there are more of our side then against us.* But when his *Gehezi* (for the comparison suits better to the man then to the master) could see as yet no comfortable vision. The good Bishop did not open his eyes to let him see as *Elisha* did the Chariots of fire on the tops of the mountains: but he opened his own bags and shewed him some legions or rather chiliads of Angells, who entering all at once, not into a herd of Swine, but into the hoard of a Lady that then was potent with him that was *Dominus fac totum*, cast such a Cloud into the Star-chamber, that the bill was never openly heard of after. This or the like and much more to
the

the like effect writes this French Author of the said Bishop of *Hereford*, though the Treatise it selfe was not specially meant against the Bishop, but against a temporall Lord of a higher ranck that was not a little netled with the fame. In so much as many travelling Gentlemen, and among others this Bishops sonne was called in question for the publishing of this booke, belike because some particularities of this matter were discovered that could come from none but him. But to come againe to this Bishop, I hope it shall be no just scandall to other good Bishops, *Judas* will have Successors as well as *James*, and *Simon Magus* as well as *Simon Peter* (and sometime perhaps both in one chaire. This man indeed had been brought up in the age of the Fryars that made much of themselves, and relinquisht their Cells, that read in the old Testament *lætere & fac*, but left out *bonum*; for so he followed the Text in the new Testament, *Make you friends of the wicked Mammon*, but left out that part that should have brought him to everlasting Tabernacles.

For

For if Gods mercy be not the greater, I feare his friend and he are met in no pleasant mansion, though too durable, if the vision of *Henry Lord Hun/don* were true, as an honest Gentleman hath often reported it. But all this notwithstanding, his posterity may doe well, for God himfelfe forbids men to say, That the fathers eate foure grapes, and the childrens teeth be on edge; and if the worst be, the English Proverb may comfort them, which, lest it want reason, I will cite in rime.

*It is a saying common, more then civill,
The sonne is blest, whose fire is with the devill.*

After his decease a great and long suit was held against him about his dilapidations, which makes the former report to seem the more probable.

Doct^r HERBERT WESTPHALING.

There succeeded him a learned and famous Doct^r indeed, Dr. *Westphaling*, who
after

after he had been a Bishop divers yeeres, yet to shoue that good Bishops doe not quite discontinue their studies, but rather increase their knowledge with their dignity, came to *Oxford* at her Majesties last being there, and made an eloquent and copious Oration before her, for conclusion of the Divinity disputations: among which one speciall question that bred much attention, was this, whether it be lawfull to dissemble in cause of Religion? And one Argument more witty then pithy, produced by an opponent was this, it is lawfull to dispute of Religion; therefore it is lawfull to dissemble, and urging it further, he said thus, I myself now do that which is lawfull, but I do now dissemble. *Ergo*, it is lawfull to dissemble; at which her Majesty and all the Auditory were very merry, I could make a rehearfall of some of the Bishops oration concerning this question, how he allowed a secrecy, but without dissimulation, a policy but not without piety, least men taking too much of the Serpent, have too little of the Dove, but I am sure in all his speech he
allowed

allowed no equivocation. Howbeit, if I should insist long hereon, I might commit the same fault to your Highness, that the Queen at that time found in him, which was that she thought him too tedious. For she had sent twice to him to cut short his Oration, because her self went to make a publique speech that evening, but he would not, or as some told her, he could not put himself out of a set methodicall speech, for fear he should have marr'd it all, and perhaps confounded his memory. Wherefore she forbore her speech that day, and more privately the next morning, sending for the heads of Houses, and a few others she spake to them in Latin, and among others she school'd Doctor *Reynolds*, for his preciseness, willing him to follow her Laws, and not run before them. But it seemed he had forgotten it when he came last to *Hampton Court*, so as there he received a better schooling. I may not forget how the Queen in the midst of her oration, casting her eye aside, and seeing the old Lord *Treasurer Burleigh* standing on his lame feet
for

for want of a stool, she call'd in all haste for a stool for him, nor would she proceed in her speech till she saw him provided of one, then fell she to it again, as if there had been no interruption; upon which one that might be so bold with her, told her after, that she did it of purpose to shewe that she could interrupt her speech, and not be put out, although the Bishop durst not adventure to do a less matter the day before.

But this Bishop was every way a very sufficient man, and for such esteemed while he was of *Christ-Church*. Trifling accidents shewe as good proof of times, as the waigh-tiest occasions. Such a one hapned to this Doctor while he was of the University, as a Scholar of that time hath told me, and it was this. There had been a very sharp frost (such as have been many this yeere, and a sudden rain or sleet falling with it from the South-East) had as it were candied all that side of the steeple at *Christ-Church*, with an ice mixed with snow, which with the
warmth

warmth of the Sun soon after 10. of the clock began to resolve, and Doctor *West-phaling* being in the middle of his Sermon, it fell down altogether upon the Leads of the Church, with such a noyse, as if indeed it would have thrown down the whole Church. The people (as in sudden terrors is usuall) fill'd all with tumult, and each man hasted to be gone so fast that they hindered one another. He first kneeled down, and recommending himself to God, as in the apprehension of a sodain danger, straight rose again, and with so chearfull, both voice and countenance, encouraged them as they all returned, and he quietly finished his Sermon. But his chief praise I reserve for the last, which was this; for all such benefices as either were in his own gift, or fell into his hand by Lapse, which were not few, and some of great value, he neither respected Letters nor commendations of Lords nor Knights, nor Wife nor friends in preferment of any man, but onely their sufficiency and their good conversation, so

as to sue for a benefice unto him, was rather a means to miss then to attain it.

DOCTOR ROBERT BENNET.

This Bishop was preferr'd to this place since my Author wrote his Catalogue, so as he is not therein specified; yet must I not do him that wrong to omit in this relation. This is he (if your Highness do remember it) of whom his Majesty said, if he were to chuse a Bishop by the aspect, he would chuse him of all the men he had seen, for a grave, reverent, and pleasing countenance. Concurring herein in a sort, though by contraries with the judgement of *Henry* the fourth Emperour, who coming from hunting one day (as *Malmesbury* writeth) went for devotion sake into a Church, where a very ill-favoured faced Priest was at service. The Emperour thinking his virtues suted his visage, said to himself, how can God like of so ugly a fellows service. But it fortun'd at that instant, the Priests boy mumbling

mumbling of that versicle in the hundred Psalm, *Ipsē nos fecit & non ipsi nos*, and because he pronounced it not plainly, the Priest reproved him, and repeated it again, aloud, *Ipsē nos fecit & non ipsi nos*, which the Emperour applying to his own Cogitation, thought the Priest to have some propheticall spirit, and from that time forward esteemed him greatly, and made him a Bishop. Thus that Bishop, though he could not set so good a face on it, yet perhaps he got as good a Bishoprick. But to come to our Bishop whom my self knew in *Cambridge*, a Master of Art, and a proper active man, and plaid well at *Tennis*; and after that, when he came to be a Batchellor of Divinity, he would tosse an Argument in the Schools, better then a Ball in the *Tennis-court*. A grave Doctor yet living, and his ancient alluding to his name in their disputation, called him *Erudite Benedicte*, and gave him for his outward as well as inward Ornaments great commendation. He became after Chaplain to the Lord Treasurer *Burleigh*, who

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was

was very curious, and no lesse fortunate in the choyce of his Chaplains, and they no lesse happy in the choyce of their Patron, as Mr. *Day* after Bishop of *Winchester*, the Bishop I now speak of.

Doctor Neale now Dean of Westminster, and divers others.

C H I C H E S T E R.

I FINDE in former ages many unlearned and unfit men, by favour recommended to Bishopricks, but of a man recommended by the King, and refused by the Clergy, onely for his want of Learning, I think there is but one example, and that was one *Robert Paslew*, in the time of *Henry 3.* which Prince is no lesse to be commended for admitting the refusall, then they for refusing; but yet in speaking of learned Bishops, this Church may say their last have been their best. *Doctor Watson* your Highnesse can remember

remember his Majesties Almoner, he was a very good Preacher, preferred by the Queen, first to the Deanry of *Bristol*, where he was well beloved; and after to *Chichester*, where he was more honoured, if not more beloved; for the course of his life, and cause of his death, I might in some sort compare him to Bishop *Vaughan*, late of *London*, he grew somewhat corpulent, and having been sick, and but newly recovered, adventured to travel to wait in his place, and so by recidivation he dyed.

DOCTOR ANDREWS.

His Majesty having a great desire to prefer Doctor *Andrews*, then Dean of *Westminster*, made speciall choyce of him to succeed him as well in the Bishoprick as the Almonership, and I suppose if *Henry* the 3d his Chaplain had been so good a Scholler, he had not been refused for his Learning. This Bishop your Highnesse knoweth so well,

and have heard him so oft, as it may be you think it needles to hear more of him. But I will be bold to say your Highnesse doth but half know him, for the vertues that are not seen in him, are more and greater then those that are seen, I will therefore play the blab so far, that your Highnesse may know him better. He was born in *London*, and trained up in the School of that famous *Mulcaster*, and for the speciall towardnes was found in him in very young yeeres, he was not onely favoured, but had liberall exhibition given him by a great Councillour of those times, as I shall note hereafter. The course of his study was not as most mens are in these times, to get a little superficiall fight in Divinity, by reading two or three of the new writers, and straight take Orders, and up into the Pulpit. Of which kind of men a Reverent Bishop yet living, said as properly as pleasantly, when one told of a young man that preached twice every Lords day, beside some exercising in the Week dayes, it may be (saith he)

he) he doth talk so often, but I doubt he doth not preach. And to the like effect the late Queen said to the same Bishop, when she had on the Fryday heard one of those talking Preachers much commended to her by some body, and the Sunday after heard a well labour'd Sermon that smelt of the Candle, I pray said she, let me have your bosom Sermons, rather than your lip-Sermons; for when the Preacher takes pains, the Auditor takes profit. But to come to Doctor *Andrews* that gathered before he did spend, reading both new Writers and old Writers, not as tasting but as digesting them, and finding according to our Saviours saying. Ο εἰλαίος χρηστέρος the old to be more profitable, at last his sufficiency could be no longer conceal'd. But as an industrious Marchant that secretly and diligently follows his Trade with small shewe, till his wealth being grown so great, it can be no longer hidden, is then call'd on for Subsidies and Loans, and publique Services: so did this mans excellencies

cies suddenly break forth. His Patron that studied projects of policy, as much as precepts of piety, hearing of his fame, and meaning to make use thereof, sent for him (as I have credibly heard) and dealt earnestly with him, to hold up a side that was even then falling, and to maintain certain state points of Puritanisme. But he had too much of the *ἀνδρως* in him to be scar'd with a Councillours frown, or blown aside with his breath, answered him plainly, they were not onely against his Learning, but his Conscience. The Councillour seeing this man would be no Fryer *Pinhie* (to be taught in a Closet what he should say at *Pauls*) dismiss him with some disdain for the time; but afterward did the more reverence his integrity and honesty, and became no hinderer to his ensuing preferments. Of these one was Prebend in *Pauls*, belonging to him, they call the Confessor or Confessioner, a place notoriously abused in time of Popery by their tyranny and superstition; but now of late by a contrary
extream

extream too much forgotten and neglected : while he held this place, his manner was, especially in *Lent* time, to walk duly at certain hours, in one of the Iles of the Church, that if any came to him for spirituall advice and comfort, as some did, though not many, he might impart it to them. This Custom being agreeable to Scripture, and Fathers, expressed and required in a sort in the Communion Book, not repugning the 39 Articles, and no lesse approved by *Calvin* in his Institutions, yet was quarrel'd with by divers (upon occasion of some Sermons of his) as a point of Popery. The like scandall was taken of some, though not given by him, for his reverent speaking of the highest Mystery of our Faith and heavenly food the *Lords Supper*, which some are so stiffe in their knees, or rather in their hearts, that they hold it Idolatry to receive that kneeling. But whatsoever such barked at, he ever kept one tenor of life and Doctrine *Exemplar* and unreproueable.

Two speciall things I have observed in his Preaching, that I may not omit to speak of. One to raise a joynt reverence to God and the Prince, to spirituall and civill Magistrate, by uniting and not severing them.

The other to lead to an amendment of Life, and to good works, the fruits of true repentance.

Of the first kind, he made a Sermon before the Queen long since, which was most famous of this Text. *Thou leddest thy people like Sheep by the hands of Moses and Aaron.* Which Sermon, (though courteous ears are commonly so open, as it goes in at one ear, and out at the other) yet it left an *Aculeus* behind in many of all sorts. And *Henry Noel* one of the greatest Gallants of those times, fware as he was a Gentleman, he never heard man speak with such a spirit. And the like to this was his Sermon before the King, of two silver Trumpets to be

be made of one peece. Of the second kind I may say all his Sermons are, but I will mention but his last, that I heard the fifth of the last *November*, which Sermon I could wish ever to read upon that day. *When the Lord turned the Captivity of Sion, &c.* And I never saw his Majesty more sweetly affected with any Sermon then with that. But to conclude, I perswade myself, that whensoever it shall please God to give the King means, with consent of his confederate Princes to make that great peace which his blessed word *Beati Pacifici* seemeth to promise, I mean the ending of this great Schisme in the Church of God, procured as much by ambition, as by superstition: This reverent Prelate will be found one of the ablest, not of *England* onely, but of *Europe*, to set the course for composing the controversies, which I speak not to add reputation to his sufficiency by my judgement; but rather to win credit to my judgement by his sufficiency. And whereas I know some that have known him
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so long as I have, yet have heard and believe no lesse of his Learning then I speak, find fault that he is not so apt to deliver his resolution upon every question moved as they could wish, who if they be not quickly resolved of that they aske, will quickly resolve not to care for it. I say this Cunctation is the mean between Precipitation and Procrastination, and is speciall commended by the Apostle St. James, as I have heard him alledge it, *Sit omnis homo, Βραδὸς ἢς τὸ λαλῆσαι tardus ad loquendum, tardus ad iram.*

R O C H E S T E R.

DOCTOR BARLOW.

THIS Bishoprick having been noted in Henry the 3d his time, to have been one of the poorest of *England*, hath I suppose the less been impoverished in the spoyling

spoiling times. The grand spoylers being of the minde of some Taylors, that when their allowance of stufte was most scant, they would make the Garment the Larger. This City in these last 100 yeeres, hath had 14 Bishops, of which one was a Cardinall, two were Arch-Bishops, and I take it but one hath dyed *Bishop*, and that was the last before this whose Name was *Young*, but lived to be very old, and desired not to remove. His Successour Doctor *Barlow* is one of the youngest in age, but one of the ripest in Learning of all his Predecessors, since Bishop *Fisher* that had ill luck with his Learning, to die upon *Tower-Hill*. There are so many printed testimonies of his sufficiency, as I need say the lesse of it; but it is like he shall not abide there long. Of all his Sermons he preached before Queen *Elizabeth*, which were many, and very good. One that she liked exceedingly was of the Plough, of which she said, *Barlows* Text might seem taken from the Cart, but his talk may teach you all in the Court. He made a Sermon not long after

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that

that at *Pauls*, which men, especially Puritans, did much mislike, and for that cause call it (alleging to his name) the Barley Loaf, not marking how much honour they give it in their scorn, by example, both of the old Testament and new. In the old Testament, the Barley Loaf signified *Gedeons* sword, ordained to destroy the wicked. In the new by the blessing of our Saviour, that fed more thousands of honest men than this offended.

O F

O X E N F O R D.

DOCTOR UNDERHILL.

FROM *Rocheſter* I ſhould go a long pilgrimage to *St. Davids* in *Wales*, ſave I muſt bait a little out of my way at four new *Biſhopricks* erected by King *Henry* the eighth

eighth of famous memory, and therefore I hope not ordained to be dissolved of a *Henry* the ninth of future and fortunate expectation; I say I will but bait especially at *Oxford*, lest I be baited, if I stay too long, for I know this discourse is to some as *Unguis in ulcere*. This Bishoprick being but 66 yeeres since erected, had two Bishops in 26 yeeres, and then continued voyd 21. yeeres, what time of pure devotion to the Leases that would yield good Fines, a great person recommended Doctor *Underhill* to this place, perswading him to take it, as in the way to a better; but God knowes it was out of his way every way. For ere his First Fruits were paid, he died (as I heard at *Greenwich*) in much discontent and poverty; yet his preferrer to seem to doe some favour to the University of *Oxford*, for recompence of the spoyle done on the Bishoprick of *Oxford*, erected a new solemne lecture there at his own charge, which Doctor *Reynolds* did read, at which Lecture I hapned once to be present with the Founder, where we were taught, *Nihil & non*, as

elsewhere I have at large shewed to your Highnesse. But though the many-headed beast, the multitude was bleared with this bounty; yet the Schollers that were more *Nasuti oculati & Cordati*, did smell, and see, and say, that this was but to steale a goose, and stick a feather. And indeed this was the true Theorique and Practique of Puritanisme. One impugning the authority of Bishops secretly, by such Lectures; the other impoverishing their Livings openly by such Leases.

After the Bishop *Underhill* was laid under the earth, I think the Sea of *Oxford* would have been drowned in the Sea of Oblivion, if his Majesty, whose soule abhors all sacrilege had not supplied it with the good Father that now holdeth it, Doctor *John Bridges*, a man whose Volumes in Prose and Verse give sufficient testimony of his industry, though for mine own part I am grown an unfit praiser of Poetry, having taken such a surfeit of it in my youth, that I think now, a gray head and a verse doe not agree together,

gether, and much lesse a grave matter, and a verse. For the reputation of Poetry is so altered by the iniquity of the times, that whereas it was wont to make simple folke believe some things that were false, now it makes our great wise men to doubt of things that be true. When the Creed was first put into English verse, as it is now sung in the Church, the descending of Christ into Hell, was never questioned, but since it hath been sung 50 yeere or more.

*His Spirit did after this descend into the lower parts
To them that long in darknesse were, the true light of our hearts.*

The doubt that was made of the latter of these two verses, hath caused the truth of the former to be called in question.

Wherefore though I grant that Psalms and Hymns may, and perhaps ought to be in verse, as good Linguists affirme *Moses* and *Dauids* Psalms to be originally, yet I am

almost of opinion that one ought to abjure all Poetry when he comes to Divinity. But not derogating herein from the travels of my betters, and the judgement of mine Elders I proceed or rather pass to my next stage.

~~For when we are at the end of our journey~~

O F

G L O C E S T E R.

DOCTOR THOMSON.

AT *Glocester* I shall at this time make a very short bait, the last Bishop thereof being but lately removed to *London*, and the present Bishop scant yet warme in his seat; yet this I must say, that I have heard some students of good judgement that knew him in *Oxford* affirme, that in his very young yeeres he gave a great hope and good preface of his future excellency, having a rare gift *ex tempore* in all his Schoole exercises,

exercises, and such a happy wit to make use of all occurrents to his purpose, as if he had not taken the occasions, as they fell out by accident, but rather bespoke such pretty accidents to fall out to give him the occasions. I have often heard him before Queen *Elizabeth*, and it was not possible to deliver sounder matter nor with better method, for which cause he was greatly respected and revered at the Court, But for his latter Sermon before the two most magnificent Kings, your Highness Father and Uncle, I cannot praise him; no, for I am a *Cambridge* man, but I can envy him, that in two judgements, *omni exceptione majoribus*, did carry the commendation of the pure Latine Language (peculiar as I thought unto *Cambridge*) to her younger sister of *Oxford*; and thus much for him whose vertues no doubt will give matter for some further Relation under some other title hereafter.

Of

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P E T E R B O R O U G H.

Doctör, T H O M A S D O V E.

I Should doe both this worthy Prelate and my selfe much wrong, if I should not commend him for many good parts, being one whom I have long known to have been greatly respected and favoured by the late Queen; and no lesse liked and approved in the more learned judgement of his Majesty. Howbeit the ground on which I would build his chiefe praise (to some of the *Aristarchy* and sower censures of these daies, requires first an Apologie. For I remember, that even in *Cambridge*, about twenty five yeeres since, and I am sure he remembers it too) a question arose among the Divines scarce fit for the Schooles, lesse fit for the Pulpit, yet was it both handled and determined in the Pulpit, whether Rhetoricall Figures and Tropes, and other
artificiall

artificiall ornaments of speech taken from prophane authors. as sentences, adages, and such like, might be used in Sermons, and not rather the plaine naked truth delivered out of the word of God. The precise fort, that would have the Word, and Church and all goe naked, saving some Apron perhaps of Fig-leaves, were not onely earnest but bitter against the use of all such humane, or (as they call them) prophane helps, calling them paintings fitter for Strumpets, then for chaste Matrons. But the graver and more Orthodox were of the other opinion, and namely my learned Tutor Doctor *Flemming*, by appointment of the heads of the Colledges in an excellent Sermon determined the controverſie. That ſeeing now the extraordinary gift, firſt of tongues, then of miracles was ceaſed, and that knowledge is not now *Infuſa* but *Acquiſita*, we ſhould not deſpiſe the helpe of any humane learning, as neither St. *Paul* did, who uſed the ſentences of Poets, and hath many excellent Tropes, with exaggerations in his Epistles; for chaſtity

tity doth not abhor all ornaments, for *Judeth* did attire her head as curiously as *Jefabel*, &c.

About twelve yeeres after this, the very fame question in the fame manner was canvased at *Oxford*, and determined in the Pulpit by Dr. *House* against Doctor *Reynolds*, who held the other opinion. But upon occasion of this Sermon, at which my brother (that had been his scholler) and my selfe hapned both to be present; he retracted to us his opinion, or rather disclaimed, as my Lord of *Duresme* that now is (but then Dean of *Christ-Church*) doth well remember. This opinion then being found, that eloquence may serve as an handmaid, and Tropes and Figures, as Jewels and Ornaments to this chaste Matron, Divinity; I must say as I began, that his Sermons are as well attended and adorned in this kind, and as plentifully as any of his predecessors have been, or his successors are like to be; and that they were wont so to be long since sufficeth this testimony, that her Majesty
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that last rained when she first heard him, said she thought the Holy Ghost was descended again in this Dove.

O F

B R I S T O L.

Doct^r JOHN THORNBURY.

BRISTOL being a Bishoprick of the later erection, namely but 66 yeeres since, no marvaile it never had any Bishop thereof Cannonized for a Saint, yet it cannot be denyed since to have had one *Holy Man*; and if copulation with a Bishop might make them holy, it hath had also in his short time more than one holy woman. I spent a roving shaft on *Fletchers* second *Marriage*, I would I could as well plucke out the Thorne of Doct^r *Thornburies* first *Marriage* out of every mans conscience that

that have taken a scandall of his second. For my part whatsoever I think in my private, it becomes us not to judge our Judges, the Customes and Lawes of some Countries differ from other, and sometimes are changed and mended in the same, as this case of divorce is most godly reformed in ours, and as *Vincentius Lirinensis* saith well of St. *Cyprian* who had before the Councell of *Carthage* defended rebaptizing. The Author of this errour, saith he, is no doubt in heaven, the followers and practisers of it now goe to hell, so I may say of this Bishop, his remarriage may be pardoned, *Et in hoc sæculo et-in futuro*, but he that shall so do, again may be met with in *hoc sæculo*. But it was the Bishop of *Limbrick* in *Ireland* and not the Bishop of *Bristol* in *England* that thus married; what? Doth this lessen the scandall? I suppose it doth. For I dare affirme, that most of that Diocesse are so well catechised, as they thinke it as great a scandall for their Bishop (yea rather greater) to have one wife as to have two, and though for Laymens Marriage, their Priests tell them

them it is a holy Sacrament in them (which they count a Sacrilege in a Bishop) and they conferre to them out of St. *Paul*, τὸ μυστήριον τὸ μέγα δεῖν, there is a great Sacrament, yet their people, and some of their Peers also regard it as flightly, and dissolve it more uncivilly then if it were but a civill contract, for which they draw not onely by their bastardies and bigamies many apparent scourges of God the heavenly Father, but also a peculiar penance unto their Nation of one fasting day extraordinary from their holy father the Pope. But setting aside this misfortune rather then fault, which if God and the King pardon him for, who shall impute to him? for other matters, I have reason to think him and his in Gods and the Kings favour. He and his whole family had a miraculous escape in *Ireland*, which I would all our Bishops did know, that they might remember to keep their houses in better reparations. Lying in an old Castle in *Ireland* in a large room, partitioned but with sheets or curtens,

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his

his wife, children, and servants, in effect a whole family; In the dead time of the night, the floore over head being earth and plaster, as in many places is used, overcharged with weight, fell wholly downe together, and crushing all to pieces that was above two foot high as cupbords, tables, formes, stooles, rested at last upon certain chests, as God would have it, and hurt no living creature. He did many good services in *Ireland* for our Queen and State, for which he was thought worthy of a better aboade, then in that Purgatory.

He hath very good understanding of that Countrey, and if some others, who are since gone out of this world, had been as willing as he to have reported to his Majesty the diseases of that Countrey and the fittest cures, it may be it would not in long time have needed those desperate remedies of *Secandum* and *Urendum*, as sharp to the Surgeons oftentimes as to the Patients. But to conclude of this Bishop, whom I
love

love more then I praise, he is not unfurnisht of Learning, of Wisdome, of Courage and other as well Episcopall as temporall *panoplia* or furniture beseeming a Gentleman, a Dean, and a Bishop.

O F

St. D A V I D S,

And the present BISHOP

Doct̄or ANTHONY RUDD.

OF this ancient Bishoprick or rather Archbishoprick of St. *Davids* (as the old true Brittans doe call it) in latter called *Menevia*, and the Bishop *Menevensis*, I was told of an old indulgence granted by *Calixtus* the second, of a very speciall note, ascribing thereby great holinesse to this place, *viz.* that two pilgrimages to St. *Davids* should

be equal in merit to one to *Rome*, expressed since for brevities sake by some Fryer in a ryming verse, *Roma semel quantum, Bis dat Menevia tantum*. This place hath yielded many excellent Bishops, as well for good Learning as good Life, and for abstinence miraculous, if we believe stories that 33 Bishops successively did eat no flesh. I can adde little of the Bishops save of him that now lives whom if I knew not, yet by his Looke I should guesse to be a grave and austere man, even like St. *David* himselfe, but knowing him as I doe, he was in more possibility to have proved like to St. *John Baptist* in my opinion. There is almost none that waited in Queen *Elizabeths* Court and observed any thing, but can tell, that it pleased her very much to seeme, to be thought, and to be told that shee looked young. The Majesty and gravity of a Scepter borne 44. yeeres could not alter that nature of a woman in her: This notwithstanding this good Bishop being appointed to preach before her in the Lent
of

of the yeere 1596, the Court then lying at *Richmond*, wishing in a godly zeale as well became him, that she should think sometime of Mortality, being then 63. yeeres of age, he tooke this text fit for that purpose out of the Psalms, Psalm. 90. ver. 12. *O teach us to number our dayes, that we may incline our heart unto wisedome*, which Text he handled so well, so learnedly, and so respectfully, as I dare undertake and so should I if I had not been somewhat better acquainted with the humour, that it would have well pleased her, or at least no way offended her. But when he had spoken a while of some sacred and mysticall numbers, as three for the Trinity, three times three for the heavenly Hierarchy, seven for the Sabbath, and seven times seven for a Jubile; and lastly (I doe not deliver it so handsomely as he brought it in) seven times nine for the grand Climactericall yeere; she perceiving whereto it tended began to be troubled with it. The Bishop discovering all was not well, for the Pulpit stands

there *Vis a vis* to the Clofet, he fell to Treat of some more plausible numbers, as of the number 666. making *Latinus* with which he said he could prove the Pope to be Antichrist also, of the fatall number of 88. which being so long before spoken of for a dangerous yeere, yet it hath pleased God that yeere not only to preserve her but to give her a famous victory, against the united Forces of *Rome* and *Spaine*; and so he said there was no doubt but she should passe this yeere also and many more, if she would in her Meditations and Soliloquies with God, as he doubted not she often did, and would say thus and thus. So making indeed an excellent prayer by way of *Prosopopeia* in her Majesties person acknowledging Gods great graces and benefits and praying devoutly for the continuance of them, but withall interlarding it with some passages of Scripture that touch the infirmities of age; as that of *Ecclesiastes* 12. *When the Grynders shall be few in number, and they wax darke that looke out of the windows, &c. and the Daughters*

Daughters of singing shall be abased: and more to like purpose, he concluded his Sermon. The Queen as the manner was opened the window, but she was so farre from giving him thanks or good countenance, that she said plainly he should have kept his Arithmetick for himselfe, but I see, said she, the greatest Clerks are not the wisest men, and so went away for the time discontented. The Lord Keeper *Puckering* though reverencing the man much in his particular, yet for the present to asswage the Queens displeasure, commanded him to keep his house for a time, which he did. But of a truth her Majesty shewed no ill nature in this, for within three days after she was not onely displeas'd at his restraint, but in my hearing rebuked a Lady yet living for speaking scornefully of him and his Sermon. Onely to shew how the good Bishop was deceived in supposing she was so decayed in her limbes and senses as himself perhaps and other of that age were wont to be; she said she thank't God that neither her stomack nor strength

strength, nor her voyce for finging nor fingring Instruments; nor lastly, her sight was any whit decayed, and to prove the last before us all, she produced a little Jewell that had an inscription of very small Letters, and offered it first to my Lord of *Worcester*, and then to Sir *James Crofts* to read, and both protested *bona fide* that they could not, yet the Queen her selfe did find out the Poesie, and made her selfe merry with the standers by upon it; and thus much for *St. Davids*. Yet I have been told of a strange story of a huge waight and bigness that hath a pretty quality, namely, that with one finger you may stir it, yet twenty yoke of Oxen cannot remove it; but I rather think it is mistaken, for the stone Mr. *Cambden* writes of is neere *Pensance* in your Country of *Cornwall*, called *Mam amber*, of which he writes page 136. hath the very like quality.

L A N D A F F. 191

O F

L A N D A F F.

Doct^r FRANCIS GODWIN.

IT is doubtlesse a wonderfull antiquity that my Authour produceth of *Landaff*, that it professed Christianity, and had a Church for Christian Religion in the yeere of our Lord 180. But alas, for a man to boast of great Nobility, and goe in ragged clothes, and a Church to be praised for great antiquity, and make ruinous shoves, is in mine opinion according to the vulgar proverbe, *a great boast, and a small roast*. But by this Authors relation it appeares, this roast was so marred by an ill Cooke, as by a worse Kitchen; for in the yeere 1545. being the 37 yeere of *Henry* the eighth, Doct^r *Kitchen* being made of an idle Abbot, a busie Bishop, and wading through those hazardous times that ensued
till

till the first yeere of Queen *Elizabeth*, to save him selfe was content to spoile his Bishoprick; Satan having in those dayes more care to sift the Bishopricks then the Bishops, else how was it possible for a man of that rancke to sing, *Cantate domino canticum novum* four times in fourteen yeeres, and never sing out of tune, if he had not lov'd the Kitchen better then the Church. Howbeit, though he might seeme for name sake to favour the Kitchen, yet in spoyling that Sea hee was as little friend to the Kitchen as the rest, spoyling the woods and good provisions that should have warm'd it, which gave occasion to Doctor *Babbington*, now Bishop of *Worcester*, to call it *Aph* without Land, and Doctor *Morgan* after to remove to Saint *Assaph*, from thence not for name sake, but for his owne name sake, that is *More-gaine*: At what time the present Bishop I now speake of, being then Sub-Deane of *Exeter*, Doctor *Francis Godwin*, having that yeere newly published this worke, she gave him presently this Bishoprick,

rick, not full two moneths vacant, and would as willingly have given him a much better in her own disposition, as may well appeare in that she gave Doctor *Cooper* the Bishoprick of *Lincolne*, onely for making a Dictionary, or rather but for mending that which Sir *Thomas Eliot* had made before. Of this Bishop therefore I may speake sparingly, yea, rather spare all speech, considering that every leafe of his worthy worke, is a sufficient testimony of his vertuous minde, unfatigable industry, and infinite reading; for even as we see commonly, those gentlemen that are well descended, and better bred, are most careful to preserve the true memory and pedigree of their Ancestors, which the base and ignorant, because they could not conserve, will seeme to condemne: So this worthy Bishop, collecting so diligently, and relating so faithfully the succession and lives of so many of our Christian most reverend Bishops in former ages, doth prove himselfe more by spirituall, then carnall birth, to
 come

come of those Ancestors, of whom it was long before prophecyed by the princely Prophet, *Instead of thy Fathers, thou shalt have Children whom thou shalt make Princes in all places.* Though the policy of these latter times hath sought to make our Fathers all but Children, and younger brothers (as they say) and to disinherit them of their patrimonie; he deserveth therefore a pen much better then mine, and equall to his own, to doe that for him he hath done for others. Before his going to *Exeter*, I had some acquaintance with him, and have heard him preach more then once at our Affizes and else where, his manner was to be sharpe against the Vices most abounding in that time, Sacriledge, Symony, contempt of God in his Ministers, and want of Charity. Amongst other of his Sermons, preaching once of *Dives* and *Lazarus*, he said that though the Scriptures had not expressed plainly who *Dives* was, yet by his clothes and his face he might be bold to affirme, he was at the least a Justice of Peace, and perhaps

perhaps of *Oyer* and *Terminer* too. This speech was so ill taken by some guilty conscience, that a great matter was inforc'd to be made of it, that it was a dangerous and seditious speech; and why? forsooth because it was a deare yeere; but see how a mans enemies sometimes doe him as much good as his friends: their fond accusation and his discreet justification made him both better known, and more respected by them that were able to doe him most good. Since this he hath lived in so remote places from my occasions, first at *Exeter*, and then beyond sea in *Wales*, that I am become almost a stranger to his person, but yet I am growne better acquainted with his writings both in Latine and English, and namely by this his Catalogue, which having read first with great contentment to my self; I have since for your Highnesse pleasure perused again, and presumed to adde some notes, and a table, by way of Alphabet, for the more readie finding of most memorable matters, beside a supply of such as were in his edition wanting; of whom find-

S ing

ing himsele to be one, that comming in so worthily was unworthy to be left out. I give him here in his due place his more due commendation, which if I should fortune upon some envie to have forborn, or upon judgement to have omitted, as a praise needlesse where the whole worke is his praise, he might worthily have said as much of me, as I wrote of a certaine Poetafter some yeeres past, who left me out of the bead-roul of some riming paper blotters that he call'd Poets.

*Of Poets Balbus reckoning up a rable,
doth boast he makes their names more honour-
able,
And nere vouchsafing me to name at all,
he saies he knowes he grieved me to the gall.
I galled? simple soule; no, thou art gulled
To think I prize the praise of such a dull-head,
Whose verse is guilty of some bodge or blame,
Let them seek testimonialls of their fame.
Then learn untaught, then learn ye envious
Elves,
No Books are prais'd, that praise not most
themselves. And*

And thus much be said for the Province of *Canterbury* and the Bishops of the several Diocesses thereof. There follows now to say somewhat also of the Province of *Yorke*, which I shall endeavour to accomplish with like brevity and fidelity.

OF THE
ARCH-BISHOPS of YORKE,

And FIRST of

Doct^r THOMAS YOUNG.

CONCERNING the Arch-bishops of *Yorke* that have been in the former ages, whose lives are particularly related by this Author, it seemes to me a matter worthy some note, that there have beene of them, for devotion and pietie, as holy, for blood and nobilitie, as high, of wealth and ability as huge, as any not

onely of *England* but of *Europe*. Now that every age may have his excellency, I will say this of our age, I meane for some fifty yeeres past, in which there hath beene seven Arch-bishops of *Yorke*, that these have beene as excellent in courage, in learning, and eloquence; for Doctor *Nicholas Heath* whom her late Majesty found both Arch-bishop and Chancellor (though she did take or rather receive both from him) yet did she ever gratefully acknowledge both his courage and fidelity shew'd in her cause, and used no man of his religion so graciously. Of Arch-bishop *Grindall* I have spoken before, and in his due place given him his due praise; now I am to adde a word or two of Arch-bishop *Young*, that in the third yeere of Queen *Elizabeth* was made Arch-bishop. He was first Bishop of *Saint Davids*, and either next or very soon after Bishop *Farrar*, who among other articles that were alleaged against him, had one that I thinke was never alleaged against Clergy-man or Lay-man before, and that was for riding on a Scottish saddle; but this
Bishop

Bishop walked more warily then that Bishop did ride, so as this came to live in a state when t'other died at a stake: and how great foever his honour was in being both Archbishop and President, he left one president that too many are apt to follow, which was the pulling downe of a goodly Hall, for the greedineffe of the Lead that covered it. *Plumbi fæda fames.* A droffie desire and unworthy part, with which he stained the reputation of learning and religion, that was before ascribed to him, and although by meanes of some great friend this was lesse spoken of in his life time then after, yet if I have beene rightly informed, even by that he was made no great gainer. True it is, he purchas'd great things of the Earle of *Arundell*, and how his heires thrive with it, I doe not heare, but there is a perilous verse, *De male quæfitis vix gaudet tertius hæres.* For my owne part I must confesse, that where I finde that same destroying and re-viving spirit, that in the Apocalyps is named in Hebrew *Abaddon*, and sounds in my English eare and heart, *a bad one*, I suspect

there is little true vertue or godlineffe harbour'd in that breast. But if he were finely beguiled of all this Lead by his great friend that would be bold with him, I imagine that none that heares it will much lament it ; at a venture, I will tell your Highnesse the tale that I heard, from as good a man as I tell it of, onely because he named not the parties, I cannot precisely affirme it was this man, but I dare affirme this man was as worthy of it. A great Lord in the Court in those daies sent to a great Prelate in the North to borrow 1000*li.* of him : The Prelate protested on his faith (I think not a justifying faith) that he was not able to doe it, but if he were he would be very willing, acknowledging great favours of the said Lord, and sending some present enough perhaps to pay for the use of 1000*li.* The noble man that had a good espyall both North and South, hearing of a certaine Ship loaden with lead, belonging to this Prelate, that came to be sold at *London*, even as it came to land, sends for the Prelates Agent, shows him his Lords Letter
and

and Protestation under his hand, proves the ability demonstrable by the Lead, and so by treaty or terrour, or treachery of the servant, made him betray his Master for 1000*li*.

DOCTOR EDWIN SANDS.

As those that faile from *Flanders* or *Ireland*, to *London* or *Bristol*, being past the tempestuous and broken seas, and now in sight of the Harbour, yet even their fear to miscarry sometime by mistaking the Channell, are oft so perplexed, as one bids to set faile againe, another advises to cast Anchor; so is it now with me, drawing toward the end of this my short and voluntary voyage: I remember a ship of *London* once that having past the *Goodwin Sands* very safe, and sayling on this side *Black-wall* to come up to *Ratcliffe*, struck on the black Rock at the point below *Greenwich*, and was almost cast away. I have, as your Highnesse sees, past already the *Godwins*, if I can as well passe over this *Edwin Sands*,
I will

I will goe roamer of *Greenwich* Rock, not forgetting to vaile as becomes me in passing by, and if the spring Tide serue, come to Anchor about *Richmond*. For I am entring now to write of an Arch-bishop, who though he dyed twenty yeeres since in that *Anno mirabili* of 88. yet he lives still in his offspring, having a sonne of his name that both speakes and writes admirably, whose profession, though it be not of Religion as his fathers was, yet never did his fathers preaching shew better what to follow, then his writings shew what to shun; if my pen therefore should wrong his father, his pen no lesse might wrong me. I must appeale therefore for my justification in this point to the most indifferent censurers, and to yours especially sweet Prince, for whose sake I write; for if I should let passe a matter so notorious as that of this Archbishop of *Yorke* and Sir *Robert Stapleton*, it were so willfull an omission as every one might accuse me of; and if I should speake of either partially and against my owne conscience and knowledge, I should much more accuse my
my

my selfe. Here then is the *Scylla* and *Carybdis* that I faile betweene, and if I faile of my right course, I shall be driven to say as a filly preacher did upon an unlike occasion, and much lesse to his purpose when he hapned unawares to have a more learned Auditory then he expected.

Incidi in ancillam cupiens vitare Caribdem.

But the Story that I make this long introduction unto is shortly this. About 25. yeeres since there was great kindnesse, and had long continued between Archbishop *Sands* and Sir *Robert Stapleton* a Knight of *Yorke-shire*, whom your Highnesse hath often seen, who in those dayes for a man well spoken, properly seen in Languages, a comely and goodly Personage, had scant an equall, and (except Sir *Philip Sidney*) no superiour in *England*: for which Reasons the Archbishop of all his Neighbours and Countrey-men, did make a speciall account of him. About the yeere 83. also he was High-Sheriffe of *Yorke-shire*, and met the Judges with
seven

seven score men in futable Liveries, and being at this time likewise a Widdower, he wooed and won, and wedded soon after, one of the best reputed Widdows in the *West of England*. In this felicity he sailed with full sails, but somewhat too high, and no lesse the Arch-bishop in like prosperity of wealth, and friends and Children, yet seeming above all, to joy in the friendship of this Knight, who answered in all good correspondence, not onely of outward complement, but inward comfort; but well said the *Spanish Poet*,

*Nulli te facias nimis sodalem,
Gaudebis minus & minus dolebis.*

*Too much Companion
make yourself to none,
Your joy will be the lesse,
and lesse your mone.*

These two so friendly Neighbours and Consorts swimming in this Calm of content, at last hapned to fall foul one on another

ther by this occasion. The Knight in his great good fortunes, having as great designs among other things, had laid the foundation of a fair house, or rather Palace, the model whereof he had brought out of *Italy*, which house he intended to name *Stapletons Stay*; and for that cause he invited the Arch-bishop in good kindness to see it, and requested him for the more credit, and as it were, blessing to the house, that his grace would give it the foresaid name. But when the Arch-bishop had fully beheld it, and in his Judgement found it fitter for a Lord Treasurer of *England*, then for a Knight of *Yorkeshire*. He said to him, would you have me call this intended House *Stapletons Stay*. Nay rather let me say to you, stay *Stapleton*; for if you go forward to set up this House, it will pull you down. How often a man loses a friend with a jest, and how grievous it is for a mans vanity to be crost in the humour. This speech of my Lords that I should think, intended friendly, uttered faithfully, and applyed even fatherly unto him, he took in so deep disdain and despite

despite, that howsoever he smothered it for the present, from that time forward he sought a mean to revenge it. And wanting neither wit to devise, nor courage to execute his design, he found out, or at least he supposed he had found a stratagem, not onely to wreak this scorn on the good Bishop that mistrusted nothing, but also to make the old mans purse pay for the finishing of the new house. He acquaints him with an Officer in my Lords house, some malecontent that had been denyed a Lease. These two devise, that when my Lord should lie next at *Doncaster*, where the Hostess of the house having been (formerly I suppose) Mistres *Sands* Maid, was bold sometimes to bring his Lordship a Cawdle to his Beds side (for in charity I may surmise no worfe) Sir *Robert* should also by chance come and host at the same house. This bad wife and her good man are made partakers and parties of this stratagem, her part was but a naked part, *viz.* to slip into my Lords bed in her smock, mine Hoast must sodainly be jealous, and swear that he holds his reputation, though

though he be but a poore man, more dear then that he can indure such an indignity, and thereupon calls Sir *Robert Stapleton*, brings him to the Bishops Chamber in his Night-gown, takes them in bed together with no small exclamation. The Knight that acted his part with most art, and least suspicion, takes great pains to pacifie the Hoast, conjures all that were admitted to secrecie and silence, and sending all to their Lodgings without tumult, asketh of my Lord how this came to passe. The Bishop tells him with a great Protestation, that he was betrayed by his man and his Hoast, little suspecting the Knight to be of the *Quorum*. The Knight soothes him in all he said, condoles the great mischance, is sorrowfull for the danger, and carefull for the honour of the Bishop, and specially the Church.

*Proh superi quantum mortalia pectora cæcæ
Noctis habent? ipso sceleris molimine (Miles)
Creditur esse pius.*

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The distressed Arch-bishop distrusting no fraud in him, asketh his advise in this distemper, and following his counsel from time to time, gave the Hoast a peece of money, the false Officer a Farm, and the Knight for his travail in this manner many friendly recompences. But when he found after all this smoothing and soothing, that he grew so bold at last to presse him beyond all good manner, for the good Mannour of *Soothwell*, then he found that in sooth all was not well, and was even compell'd too late, to that he might much better have done much sooner, *viz.* To complain to the Lords of the Council, and to his ancient and dear friend, the Earle of *Leicester* (for whose Father he had almost lost his life) by whose help, he got them call'd to the Star-chamber. *Ore tenus*, where they were for this conspiracy convicted, fined and imprisoned. The fame, or rather the infamy of this matter specially before their conviction was far and diversly spread, according as the Reporters favoured or disfavoured either:
and

and the friends of each side had learned their tale so perfect, that many long time after held the first impresson they had received, notwithstanding the censure and sentence in the Star-chamber. Part whereof being, that the Knight should publicly acknowledge how he had slandered the Arch-bishop, which he did in words conceived to that purpose accordingly, yet his friends gave out, that all the while he carried a long Whetstone hanging out at the Pocket of his sleeve, so conspicuous, as men understood his meaning was to give him selfe the lie, which he would not in another matter have taken of any man. But thus the Bishop had a Conquest which he had no great comfort of, and lived but few years after it, and the Knight had a foile that he would not seem much daunted with, and lived to have part of his fine releast by his Majesties clemency; but yet he tost up and down all his life without any great contentment, from *Wiltshire* into *Wales*, and thence to the Isle of *Man*, a while to

Chelſey, but little to *Yorkeſhire* where his ſtay ſhould have been, ſo that of this ſtory I could collect many documents, both for Biſhops and Knights, but that I ſhun prolixity in a matter no way pleaſing. Howbeit becauſe one *P. R.* or *R. P.* for he can turn his name as *Mountebank* turns his *Capp*, in his *Epistle* before the *Reſolution* (a *Booke* much praized by *Sir Edwin Sands*) hath a ſcoffe after his manner at this *Hoateſs* of *Doncaſter*; I would pray him but to peruſe the *Life* of *St. Bernard*, not that of their lying *Legend*, but that which unworthily perhaps goeth among his moſt worthy workes, written by *William Abbot* in five *Bookes*. There he ſhall find in the third *Chapter* of his firſt *Booke*, how that ſame maidenly *Saint* was ſubject to the like manner of ſcandall: firſt of a young woman lying by him naked in bed, half a night when himſelf was not 30 yeere old, and yet we muſt believe he toucht her not; and next of his *Hoateſs* alſo offering three times in one night to come to his *Bed*, and he
crying

crying out each time, *Latrones, Latrones,* Theeves, Theeves, which our Bishop had much more cause to have cryed, and had he but remembered it, as I doubt not but he had read it, he might peradventure have dissolved the pack with it. To utter mine own conceit franckly, if *Parsons* conjecture were true, that by humane frailty this Prelate had in his younger dayes been too familiar with this woman, which is said to passe but as a veniall sin among those of his profession, yet was the Knights practise very foul, and the Lords censure very just that condemned him: for I heard Judge *Ander-son*, a learned and stout Judge, condemn one for a Rape, upon the Oath of a Woman (notwithstanding, the man affirmed, and the Woman denyed not, but shee had often in former times yielded her selfe to his lust) because it seemed she had repented that course of life, in betaking her to a Husband. So my Lord, if he had once such a fault, yet now that the fault had left him, as well as he the fault, had just cause to complain,

and the Knights practise was blame-worthy to seek to entrap him thereby to the spoile of the Church and disgrace of his calling. And the Arch-bishop did much nobler to hazard this obloquie of some idle tongues then to have incurred the greater scandall of betraying his Church. To conclude therefore, I wish all Squires and all Knights to be fuller of reverence toward Bishops and Arch-bishops, and not to oppose or contest with them. The play at Chess, a Game not devised for or by fooles may teach, that the Bishops due place is neerest the King, and though some Knight can leap better over the pawns heads, yet oft-times he leaps short, where the Bishops power, if you crosse it, reacheth the length of the whole Province.

Doctör JOHN PIERS.

Of this Doctör *John Piers*, who lived and dyed a most reverent Prelate, I must, to give him the greater commendation, do
like

like those, that when they will enforce them to leap their farthest, go back the contrary way some part of the ground, and by little and little amending their pace, at last over-leap the mark themselves had designed, so shall I look back into some part of his life, and shewe first how unlikely he was to come to such high honour and place as he dyed in. For although he was a Scholar towardsly enough in his youth, of good wit, and not the meanest birth, having a Gentleman of good fort to his Brother: yet hasting to a competent stay of life, he accepted of a small Benefice in the Countrey, as I take it near *Oxford*; and there was in great hazard to have drowned all those excellent gifts that came after to be so well esteemed and rewarded in him: there first he was enforced to keep mean and rusticall Company, that Company enticed him to the German fashion, even then grown too common in *England*, to sit whole nights in a Tipling house at Ale and Cakes, as *Ennius* & *Cato* are noted, of the former
of

of whom *Horace* saith, *Ennius ipse pater nunquam nisi potus ad arma profuit dicenda*, and of the latter *Martial* saith,

*Quod nimio gaudes noctem producere vino
Ignosco vitium forte Catonis habes.*

Howbeit this gentleman never met with such a disgrace by such company as the Parson of *Limmington* had, whom our Countryman *Sir Amias Pawlet* about a drunken fray set in the Stocks, and yet after he proved both Arch-bishop of *Yorke*, and one of the greatest Cardinals of Christendom. Neither do I bring these examples to lessen this fault, as if I were to leave some aspersion hereof upon him, my purpose is nothing lesse, for I am rather of that Gentlemans mind, that having by Fatherly indulgence tolerated the humour of gaming and wenching in his Sonne, disinherited him for drinking, saying of the first, if he had wit he would not lose much by it: of the second, that in time for his own ease he would

would leave it; but of the third he said, he would prove the elder the viler, and hardly ever amend it. Now therefore that I have shew'd you how this Bishop was in danger by this fault, let me also shewe how he was freed from it. Being once against preparing, as well himselfe as others for receiving the holy Communion, and making choice of a discreet Confessor, before whom he might powre out his soul, a custom as pittingly abused in those dayes, as disused in these, he declared to him by the way this disposition of his to company and drinking. The Preacher like a true spirituall Father indeed, no lesse learnedly then zealously, laying before him the enormity of such a Custom, did earnestly dehort him from it, affirming to him, that though every particular excess in that kind, did not reach to a habit, or height of mortall sin, as one act of Adultery, murder, or false witness doth, yet if it should grow to a habit, it were not onely an ugly scandall in that profession, but would draw also as bad sins as
it

it selfe with it. Behold a comfortable example, how where nature is weak, grace can strengthen it; upon this grave admonition, he left first the vice, and after the Company, and following his study more industriously then before at the University, he ascended worthily the degrees of Doctor and Deane, and Bishop and Arch-bishop, and lived all his life not onely continent, but abstinent: of his continence, my Author hath said sufficient, of his abstinency this may be one prooffe, that being sickly toward his end, he was so fearfull to drinke Wine though his stomacke required it, that his Physician being a pleasant man, and loving a cup of Wine himselfe very well, was wont to say to him sometimes, now if your Grace will call for a cup of Wine and drink to me, I warrant it will never hurt you.

DOCTOR MATTHEW HUTTON.

I no sooner remember this famous and worthy Prelate, but me thinks I see him in
the

the Chappell at White-hall, Queen *Elizabeth* at the window in the Cloffet, all the Lords of the Parliament spirituall and temporall about them, and then after his three courties that I heare him out of the Pulpit thundring this Text: *The Kingdomes of the Earth are mine, and I doe give them to whom I will, and I have given them to Nebuchodonozor and his sonne, and his sonnes sonne*: which Text, when he had thus produced, taking the sense rather then words of the Prophet, there followed first so generall a murmur of one friend whispering to another, then such an erected countenance in those that had none to speake to, lastly, so quiet a silence and attention in expectance of some strange Doctrine, where Text it selfe gave away Kingdomes and Scepters, as I have never observed either before or since. But he, as if he had been a *Jeremiah* himselfe, and not an expounder of him, shewed how there were two speciall causes of translating of Kingdomes, the fulnesse of time and the ripenesse of sinne, that by either of these,
and

and fometime by both, God in secret and just judgements transferred Scepters from kindred to kindred, from Nation to Nation at his good will and pleasure, and running over historically the great Monarchies of the world, as the Kingdome of *Egypt* and after of *Israel* swallowed up by the *Affirians*, and the golden head of *Nebuchodoncor*, the same head cut off by the silver breast and armes of the *Medes* and *Persians*, *Cyrus* and *Darius* this silver consumed by the brazen belly, and this of the *Græcians* and *Alexander*, and that brasse stamped to powder by the iron legges of the *Romans* and *Cæsar*. Then coming neerer home, he shewed how oft our Nation had been a prey to forreiners, as first when we were all *Brittans* subdued by these *Romans*, then, when the fulnesse of time and ripenesse of our sinne required it, subdued by the *Saxons*, after this a long time profecuted and spoyled by the *Danes*, finally conquered and reduced to perfect subjection by the *Normans* whose posterity continued in great prosperity till

will the days of her Majesty, who for peace, for plenty, for glory, for continuance, had exceeded them all, that had lived to change all her Councillours but one, all Officers twice or thrice, some Bishops foure times, onely the uncertainty of succession gave hopes to Forreiners to attempt fresh invasions and breed feares in many of her Subjects of a new Conquest, the onely way then said he that is in pollicy left to quale those hopes and to asswage these feares were to establish the succession. He noted that *Nero* was specially hated for wishing to have no Successor, that even *Augustus* was the worse beloved for appointing an ill man to his Successor, and at last insinuating as farre as he durst the nearnesse of blood of our present Sovereigne, he said plainly, that the expectations and presages of all writers went Northward, naming without any circumlocution *Scotland*, which said he, if it prove an error, yet will it be found a learned error. When he had finished this Sermon there was no man that knew *Queen Elizabeths* disposition, but imagined that

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such

such a speech was as welcome as salt to the eyes, or to use her own word to pin up her winding sheet before her face, so to point out her Successour and urge her to declare him, wherefore we all expected that she would not onely have been highly offended, but in some present speech have shewed her displeasure. It is a principle not to be despised, *Qui nescit dissimulare nescit regnare*, she considered perhaps the extraordinary auditory, she supposed many of them were of his opinion, she might suspect some of them had perswaded him to this motion, finally she ascribed so much to his yeeres, to his place, to his learning, that when she opened the window we found ourselves all deceived; for very kindly and calmly without shew of offence (as if she had but waked out of some sleepe) she gave him thanks for his very learned Sermon. Yet when she had better considered the matter, and recollected her selfe in private, she sent two Councillours to him with a sharp message, to which he was glad to give a patient answer. But in this time that the Lords and
Knights

Knights of Parliament and others were full of this Sermon, a greate Peere of the Realme that was then newly recovered of an impediment in his hearing (I would he did heare no worse now) being in great liking of the Archbishop for this Sermon, prayed me to prove my credit with his Grace to get a Copy thereof, and to use his name if need were, alledging that impediment which caused though he were present, that he carried away little of it, I did so and withall told how my selfe had stood so incommodiously by meanes of the great presse, as I heard it not well, but was faine to take much of it on trust on other mens reports, who varied so, as some I was sure did him wrong. The Arch-bishop welcom'd me very kindly, and made me sit with him a pretty while in his Lodging, but in fine he told me plainly, he durst give no copy. for that Sir *John Fortescue* and Sir *John Wolley* (as I remember) had beene with him before from the Queen with such a greeting as he scant knew if he were a prisoner or a free man, and that

the speech being already ill taken, the writing might exasperate that which already was exulcerate, so he denyed my suite, but in so loving a fashion as from that time to his end I did greatly honour him, and laid up in my heart many good lessons I learned of him, and it was not long ere the Queen was so well pacified, that he went downe with the Presidency of *Yorke* in the vacancy (halfe against his will) committed to him. Till afterward the Lord *Burleigh* now Earle of *Exeter*, of whose courage, fidelity, and religious heart the Queen had great assurance, was made the Lord President.

But to returne to this Arch-bishop; as he was in place, so was he in learning, and especially in reading, not second to any in his time, infomuch as in *Cambridge* long since, he was one of the chosen disputants before the Queen, and a Jesuit 26 yeeres since disgracing our English students, as neglecting and not reading the fathers, excepts this *Matthew Hutton*, and one famous
Matthew

Matthew more, and of this *Hutton* he saith, *Qui unus in paucis versare patres dicitur*, who is one of those few that searcheth the fathers: for matters of the world I can say but that that is known to the world; his eldest sonne is a Knight of faire living, and now or lately Sheriffe of *Yorke-shire*, and a man of very good reputation. One other sonne he had, that had an ill life, brought to a worse end, his name was *Luke Hutton*, so valiant that he feared not men nor Laws, and for a robbery done on St. *Lukes* day, for names sake he died as bad a death, I hope with a better mind then the Theef, of whom St. *Luke* writes, that he bad our Saviour, if he were Christ to save himself and him. The Arch-bishop herein shew'd the constancy and severity worthy of his place; for he would not endeavour to save him (as the world thought he easily might) deserving herein the praise of Justice, which *Eli* wanted, that was too indulgent of his sonnes vices, and having hereby no blot, but such as may fort him with the great Monarch of this last age, King *Philip*, with two famous war-

riours of the old *Romans*, *Manlius* and *Brutus*, and with the highest Priest even *Aaron*. His own death was more happy then his life, to die *Satur annorum*, full of yeeres, and to see and leave peace upon *Israel*.

DOCTOR THOBY MATTHEWS.

The praises of a friend are partiall or suspicious, of strangers uncertain and not indidious, of courtly persons complementall and mannerly, of learned and wise men more pretious, of a Prince most cordiall and comfortable; but of an adversary, though often dangerous, yet never undeserved: what exceptions then can be taken to his just prayses, whom friends commend, strangers admire, Nobles imbrace, the Learned affect and imitate, his Sovereigns have advanced, and even his enemy and emulous cannot chuse but extoll and approve. For *Edmond Campion* in his Pamphlet of the ten reasons, which the Catholiques count an Epitome of all their Doctrine, labouring to prove, that the Fathers were all Papists, to give the uttermost credit he can

to his assertion, saith, that *Thoby Matthews* confest to him so much. *Pertentavimus* (saith he) *aliquando familiariter Thobiam Mattheum, qui nunc in concionibus dominatur, quem propter bonas artes & virtutum semina dileximus.* We did once in familiar sort sound *Thoby Matthews* opinion, he that now domineers in your Pulpits, whom for his good learning and seeds of vertue, we esteemed, &c. This then is the testimoniall of their Champion concerning his excellent gifts 27 yeeres since; if this commendation were then due, as indeed except it had been very due, that pen would never have given it, what may we think of him now, that for preaching may say with *St. Paul*, I have laboured more then ye all, for reading lets no Booke passe, which for Authour, matter, or wit, hath any fame, who hath so happy a memory that no occasion slips him, whether premeditate or sudden, either in publick or private, to make use of that he hath read. But it is worth the hearing, which he answers to this calumination, as well as commendation, which answer being
in

in a long and learned Latine Sermon, *Ad Clerum*, I will not wrong so much to abbreviate in this place, but only for that same point. *Qui in concionibus dominatur*, his sharp and modest return, I could not let passe being but a line. *Neque enim nostrum Ministerium est dominatio, neque dominatio ministerium*. For neither is our Ministry any Lordly Authority, nor your Lordly command a true Ministry. But his Reading, Learning, and Preaching is so well known to his Highnesse, as I do but lose labour in recounting either generall or particular prayes thereof. I will descend now to some personall matters, which though commonly they are more captious for the writer, yet they are withall more pleasing and acceptable to the Reader. He was born of honest rather then honourable parents in the City of *Bristol*, which City, standing in two Counties, *Somerset* and *Gloucester*, might move both Counties hereafter to challenge him for their Countreyman, as divers Cities of *Greece* did *Homer*, if him selfe would not sometime clear it, by saying that
 he

he is a *Somerſetſhire* man, or to write as he ſpake ſportingly, a *Zomerſetſhire* man, ſhowing a towardlineſs in his very infancy to Learning, he was ſet very young to ſchool at *Wells*; but over-running his Schoolmaſters Doctrines with his docility, he went quickly to *Oxford*, yet ere he went, he had a marvellous miſfortune; for even as if Satan had foreſeen that he ſhould one day prove ſome excellent inſtrument of his ſervice that muſt bruise the Serpents head, he forgot not to attempt his part, *Infidiari calcaneo*, procuring him in a plain eaſie way ſo terrible a fall, as brake his foot, and ſmall of his legge and ankle almoſt to pieces. But if the ſtrong man procured this harm, a ſtronger granted the remedy; for he was ſoon after ſo ſoundly cured, as there remained after, no ſign or ſcar, no effect or defect, either for ſight or uſe of this rupture. After his coming to *Oxford*, he took all his degrees ſo ripe in learning, and ſo young in age, as was halfe a miracle. There it ſeemes alſo the Colledges ſtrove for him, he removed ſo oft, till he reſted
in

in that for which he was ordained a principall Vessel, *Christs Church*; during his abode, there being Dean of *Christs Church*, it was hard to say, whether he was more respected for his great Learning, Eloquence, Authority, countenance given by the Queen, and the great Ones: or beloved for his sweet conversation, friendly disposition, bounty, that even then shewd itself, and above all a chearfull sharpness of wit, that so sawced all his words and behaviour, that well was he in the University, that could be in the company of *Thoby Matthew*, and this name grew so popular and plausible, that they thought it a derogation to their love, to adde any title of Doctor or Deane to it; but if they spake of one of his men. as he was ever very well attended, they would say Mr. *Matthew*, or Mr. *Thoby Matthews* man, yea even since he was Bishop and Arch-bishop, some cannot leave that custom yet. Among some speciall men that enjoyed, and joyed most in his friendship and company in *Oxford*, and in remembrance of it, since they were sundred, was Doctor *Eedes*, late Dean
of

of *Worcester*, one whose company I loved, as well as he loved his *Thoby Matthew*. He for their farewell, upon his remove to *Durham*, intending first to go with him from *Oxford*, but one dayes Journey, was so betrayed by the sweetness of his Company, and their old friendship, that he not onely brought him to *Durham*, but for a pleasant penance wrote their whole Journey in Latine verse, which Poem himselfe gave to me, and told me so many pretty Apophthegmes of theirs in their younger yeeres, as might make a Booke almost by it selfe. And because I wrote onely for your Highnesse pleasure, I will hazard my Lords displeasure to repeat one or two of his, of one or two hundred, that Doctor *Eedes* when he lived could remember, being Vice-chancellor in *Oxford*, some slight matters and men coming before him, one was very importunate to have them stay for his Council: who is of your Council saith the Vice-chancellor, (saith he) Mr. *Leasfeed*, alas saith the Vice-chancellor, no man can stand you in less stead, no remedy saith the other,
necessity

necessity hath no Law. Indeed quoth he, no more I think hath your Councillour. In a like matter another was to be bound in a bond very like to be forfeited, and came in haste to offer it, saying he would be bound if he might be taken, yes saith he, I think you will be taken, what's your name, Cox saith the party, and so prest as the manner is to come into the Court, make him more room there said he, let Cox come in. Such facetious passages as these, that are as delightfull to the hearer, as a fair course at tilt is to the beholders, where the staffe breaks both at the point, and counterbuffe even to the hand, such I say a man might collect a volume of, not at the second hand but at the first, that had been so much in his company, and so oft at his board as I have been, but that I must keep good manners, remembering the Greek Proverb, *μισω μέμνονα σύμποτον*, *Odi memorem compotorem*. And if your Highnesse had a fancy to hear more of them, Mr. Doctor *Dromond* can as well relate them as my self, both of us having met in his Graces disa
sometimes,

sometimes, and tasted of this sawce. Yet this kind of pleafantness that I repeat as one of his prayfes, himfelfe will most feriously check in himfelfe, fometime as his fault and infirmity, which he confesses he is inforced to use, fometime as a recreation of his wearied fpirits, after more painfull and ferious ftudies, and though in these conceits, the wit might seem to labour, as much as in these graveft, and had need to carry as it were, a good bent to fend them fo smartly as they come from him ordinarily: yet methinks it may be fitly compared to a bow that will endure bending the contrary way, and thereby come to cast the better in his right bent, or by a more homely comparifon, to a true and tough Labourer in our Countrey, that having sweat at hard labour all the week, asketh no better refreshing, then to sweat as fast with dancing about the May-pole, or running at **Bafe**, or wrestling upon the Holiday. Wherefore let himfelf call it his fault, as I have heard him oft, and say he knows such nugacity

X

gacity becomes not his place, and lament that nature and custome have so fram'd him, that when he ceases to be pleasant at his meat, he must cease to be ; for my part, I speak frankly, I will love this fault in him, if it be a fault, and be glad if I can follow it, having learnt an old rule of my mother in law, *At meat be glad, for sin be sad* ; and I will say hereafter for my selfe,

*Haud metuam si jam nequeo defendere crimen
Cum tanto commune viro.*

Or, as upon no like occasion, I wrote ten yeeres since to Dr. *Eedes*.

*Though Momus love mens lines and lives to scanne,
He saith he thinks me no dishonest man ;
Yet one great fault of mine he oft rehearses,
Which is, I am too full of Toyes and Verses:
True Momus true it is, my fault I grant ;
Yet when thou shalt thy greatest vertues vaunt,
I know some worthy spirits one might entice
To leave that greatest vertue for this Vice.*

But

But if any will be so Stoicall as to make this confession of my Lords grace (which is indeed of grace) to serve them for an accusation, to give him thereby the nick-name of *Nugax*, given 500 yeeres past to *Radulphus* Arch-bishop of *Canterbury*, and successeur of the great *Anselme*, as is noted in the Catalogue p. 38. I should think them unjust and undiscreeet to stir up new emulation between *Canterbury* and *Yorke*; but rather I might compare him with one of his own predeceffors in *Durham*, *Cuthbert Tunstall*, p. 532 of the same booke, well worth the reading and remembring. In the meantime let me lay their censorious mood with this verse.

*Qui sic nugatur tractantem ut seria vincat,
Hic tractaturus seria quantus erat.*

But to draw to an end, I will tell one act of his of double piety, donne not long since. He made a journey, accompanied with a Troop, fit for his calling, to *Bristol*,

to see his mother, who was then living, but not able to travel to him; after much kindnesse shewed to her, and much bounty to the City, he went to visit his other mother of *Oxford*, and comming neer the Town with that troop of his retinue, and friends to the water, it came into his mind how that time 40 yeere, or more, he past the same water, as a young poor scholler, going to *Oxford*, remembring *Jacobs* words, *In baculo meo transivi Jordanem istum, &c.* with my staffe I passed over this *Jordan*, and now I passe over again with these troops, he was so moved therewith, that he alighted from his horse, and going apart, with devout tears of joy and thankfulness, he kneeled down, and used some like words.

It may seem pity that a man of so sweet and milde disposition should have any crosse, but he that sends them knowes what is best for his. He hath had one great domesticall crosse, though he beares it wisely, not in his wife, for she is the best reported and reputed

puted of her fort I thinke in *England*, and they live together by *St. Pauls* rule. *Utantes hoc seculo.*

But I mean such a crosse as *David* had in his sonne *Absalom*, for though he gave both consent and commiffion to profecute him, yet nature overcame displeasure, and forced him to cry, *Absalom my sonne, my sonne, I would I might suffer for thee or in thy stead my sonne, my sonne.* For indeed this sonne of his whom he and his friends gave over for loft, yea worfe then loft, was likely for learning, for memory, for sharpnesse of wit, and sweetnesse of behaviour to have proved another *Thoby Matthew*, neither is his case so desperate, but that if he would belief *Matthew* better then *Thoby*, I would thinke yet there were hope to reclaime him.

236 D U R H A M.

O F

D U R H A M.

And the present BISHOP thereof,

D O C T O R J A M E S.

IT is noted of *Dionysius* of *Sicily* that he had no care of any religion that was professed in his country, as neither had his father before him, making but a sport to robbe their Gods, taking away *Æsculapius* Beard of Gold, because his father *Apollo* had no Beard, and *Jupiters* golden Cloake saying that it was too heavy for Sommer and too cold for Winter, yet used he to conferre sometimes with Philosophers, and have the choyfest of them and give them honourable entertainment, which honour at last bred him this commodity, that losing his Crowne hee learned to beare poverty not onely without dismay but with some disport.

port. The like I may say of a late great Earle of this Realme, Sonne of a great Duke, who though he made no great conscience to spoyle the Church livings no more then did his father, yet for his reputation and perhaps for his recreation, he would have some choyce and excellent men for his Chaplaines of both Univerfities, as Doctour *Thoby Matthew*, now Arch-bifhop of *Yorke*, Doctour *John Still* Bifhop of *Bath* and *Wells*, and this Prelate that I am now to fpeake of Doctour *James* then Deane of *Chrift-Chnrch*, and this hope of comfort came to his Lordfhip thereby, that if it pleased God to impart any mercy to him (as his mercy endureth for ever) it was by the fpeciall Miniftery of this man, who was the laft of his Coat that was with him in his fickneffe. Concerning this Bifhoprick it is formerly noted by mine Authour, that it was once diffolved by Act of Parliament in the Minority of King *Edward* the fixth, what time the two new Dukes of *Sommerfet* and *Northumberland*, like the Souldiers that
 caft

cast lots for Christs garment divided between them *Patrimonium Crucifixi*, namely, the two good Bishopricks of *Bath* and *Durham*, one being designed as a seat for the Western Duke, the other for the Northern; and whereas by an old Metamorphosis, the Bishop of *Durham* had beene Earle of *Northumberland*, now by a new *Apotheosis* the Duke of *Northumberland* would have beene Bishop of *Durham*: But *qui despexit de cælo deridebat eos*. That visible hand that wrote in the wall while *Balthasar* was quaffing in the holy Vessels, that hand though invisible weighed these petty Monarchs In the balance of Gods Judgements, found them too light; and because they should not grow too long, they were both cut shorter by the head: the Bishopricks restored to what they now are by *Queen Mary*, one being in substance, the other by accident of leaden Mines, two of the best Bishopricks of *England*, and as worthy Bishops they have had, especially these two of them, namely two *Matthews* are spoken of in the

Title

Title of *Yorke*. There remaines now this third, who having had yet scant a yeere and a day as they say, I have the lesse to speake of as of a Bishop. But that examining by the infallible square set downe by *St. Paul* to *Timothy* chap. 3. for choyce of a Bishop he will be found as worthily chosen as any : For his Learning it may be sufficient to say he was Deane of *Christ-Church*, which as I have said formerly attaines not to but choyce men, and there are sermons of his extant in print that testifie no lesse. For hospitality which is a speciall praise of a Bishop, he shewed in *Oxford* his disposition thereto in that lesse hability, and for both at once at the coming of divers great States, and lastly fifteen yeeres past of the Queen her selfe before whom he preached, and to whom he gave so good entertainment, as her Majesty commended the order and manner of it long after ; which commendation of well setting out and ordering a feast, I should have thought of the lesse moment,

if

if I did not finde in *Plutarke* in the life of *Paulus Æmylius* a great Captain and Conqueror. and otherwise a man of much vertue and temperance the well ordering of a feast to be esteemed not one of his least commendations. But I will conclude with a greater and more worthy commendation; and which I could wish, as it is examplar, so it might be followed by all ensuing Bishops. For whereas *Durham* house had been granted to Queen *Elizabeth* onely during her life, when few thought that such a house would have proved too little for her estate. It fortun'd after she was Queen this house to be neglected according to the proverbe not unfit to be applyed to his Learning that first built it. *Præstat esse caput asini quam cauda leonis.* Among other roomes the Chappell was not onely prophaned but even defaced. The good Bishop the first thing he doth at his comming repaires this Chappell, and furnisheth it within in comely and costly fort; for which good mind and act,

aēt, I doubt not but God will build him a house, toward which he shall ever have my best wishes.

O F

C A R L I L E.

And the BISHOP,

Doct̄or HENRY ROBINSON.

THIS Bishoprick, as my Authour hath touched page 540, and 543. hath beene so fortunate to have yeilded too singular examples of fidelity and loyalty of Prelates to their Sovereigne, one of especiall marke worthy to be cannonized with the Patron of *Venice*. *St. Marke* was also named *Merks* commended here by my Authour, and no lesse worthily extolled by Mr. *Samuel Daniel*, in his excellent Poem of the
 civill

civill Warres of *Lancaster* and *Yorke*. The other was Bishop *Oglethorpe*, who when all the Bishops of *England* refused to Crowne *Elizabeth* because of her Religion, yet he being him selfe of a contrary Religion performed it, neither of these received their reward in this world that they were worthy. *Merks* being removed from *Carlisle* to *Samos* in *Greece*, viz. out of Gods blessing into a warme funne as the saying is, *Oglethorpe* enduring deprivation because even at the Coronation he would not omit the ceremony of elevation, howbeit it is supposed if he had not so suddenly after dyed of the griefe, her Majesty would have had some speciall respect of him above all fellowes, which I speake not upon meere conjecture, but upon some speech of her Majesty used to the present Bishop that now is, for when shee received his homage, she gave many gracious words to him of her good opinion, for his learning, integrity, and sufficiency to the place, concluding that she must ever have a care to furnish that place with a
worthy

worthy man ; for his sake said she that set my Crowne first on my head, and many words to like effect, as the Bishop himselfe hath partly told me. He seemes a man of great gravity, and temperance, very mild in his speech, but not of so strong a constitution of body as his countenance doth promise ; but having seen his Sea never, and himselfe but seldome, I must content me of him with this short relation.

O F

C H E S T E R.

And the present BISHOP,

D O C T O R F L O O D.

OF this new Bishopricke, and new Lord Bishop also I have very little to say, and I need say the lesse, because your
 Y Highnesse

Highnesse hath heard him preach often, and very well; I call him a new Lord Bishop, because though he were a Bishop before, yet was he not thereby a Lord of the Parliament House; howbeit his Title before founded to the vulgar ears more universall then either *Rome* or *Constantinople*, namely Bishop of *Man*: but from thence he was translated to *Chester* the chiefe City of that Shire, that some call chiefe of men, which Shire having a speciall temporall blessing (to abound) not with milke and honey, as the Land of *Promise*, but with milke and salt, a matter more necessary in sacrifice; I wish it may also flow in spirituall blessings, and doubt not but that by the irrigation rather then inundation of this Floud they shall encrease in them, and as our Saviour commands to joyne peace with salt, and especially I wish that blessing to their Neighbours beyond the salt water, I meane in *Ireland*, who though they have milke, and are so weake in faith they cannot yet digest hard meat, yet for want of this salt and peace, they make many goe of
Pilgrimage

Pilgrimage to *Westchester* against their wills from both Realmes, some of whom the Bishop of *Chester* was wont to entertaine in kinde sort, as my selfe can testifie, and this Bishop I heare doth herein succeed also his worthy Predecessor Doctor *Vaughan*.

“ **T**HUS have you, most highly esteemed
 “ and most entirely beloved Prince,
 “ this unworthy supply of mine to the wor-
 “ thy worke of a more worthy man. It is
 “ growne into a greater length then I ex-
 “ pected, by reason I tooke some kinde of
 “ pleasure with the paine of writing hereof,
 “ supposing I was all the while telling a story
 “ as it were in your Highnesse presence and
 “ hearing. Now if any that favour not the
 “ persons I write of, nor the purpose I
 “ write for, happen to sport at this my fa-
 “ shion of writing to your Highnesse, as
 “ *Tigranes* jested at *Lucullus* Army, saying,
 “ if he came as an Embassadour his Train
 “ was too great, if as a Warriour, his Troop
 “ was too small. So if they say this Trea-
 “ tise for an Epistle is too long, for a His-
 “ tory

“ tory too little, I will also hope that this
“ whether long Epistle or short Relation,
“ shall have like successe in your High-
“ nesse approbation, as that contemptible
“ Army had to conquer their contemners.”



A N

ALPHABETICALL TABLE,

ACCORDING TO THE

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A

DISCOURSE

SHEWING

That ELYAS must personally come,
before the *Day of Judgment*.

Wrytten by Sir JOHN HARYNGTON, 1590.

THE most learned and right reverent Father, Doctor Still, Byshop of Bath and Wells, propounded, one day at his one table, a question to certayne learned dyvines which wear thear present, Whether the grace of God (or as wee commonly now doe call yt) whether iustifying fayth once had may bee lost or noe? And to the entent men showld the boldlyer deliver theyr opinions, hee added, that this

Y 3

was

was no question of beleefe, nor a question between Papists and Protestants only, but even among Protestants themselves, and those the most learned that are at this day in this realme. The lyke, yea the verry same, I may trewly say of this question now in hand, of which many learned men wryte dowtfully in this age, some thinke hee was past longe since, some that hee came of late, some that his cominge is to bee vnderstood by allegory, and some that he shall come indeed really and in parson; of which opinions as I will not say but any may be defended, without breach of charitye, so I must confes I take the last to bee trewest, and the most probable, and that I will now goe about to proove these fowr ways :

Fyrst, by the word and letter of the Skrypture.

Secondly, by the naturall and ryght interpretation and meaning of the same, as others haue expounded yt.

Thirdly,

Thirdly, by a generall tradycion.

Fowerthly, by the opinions of the Fathers, and the reason that lead them so to thinke; and for the conclusion, I will set downe at some length, St. Awstin's own words out of two severall and excellent tretyses of his to this purpose.

1. For the Skriptures then I finde fower speciall places that, without any wringing or wresting, doe affirme and imply as moche; or to say as I thinke, without muche strayinge and turninge, cannot other-wyse yn the playn and naturall sence bee understood.

1. The fyrst is the fowrth of *Malachy*, in these words, speaking vnto the Jews, *Mal. iv. 5. Beholde I will sende to you Etyas the Prophet, before the great and horrible day of the Lord (dies magnus et horribilis) shall come, and hee shall turn that hart of the fathers to the children, and the harts of the children to the fathers,*

fathers, least haply when I come I should smyte the whole earth with a curse.

2. The second place is in the booke of *Ecclesiasticus*, *Eccl.* xlviij. 9. *Which was taken up in a whirlwynd of fyre, in a charret of fyery horses; 'Qui inscriptus es indcijs temporum lenire iracundiam Dei, etc.'* for so it is in the Latten. 'Thow that art wrytten of in the recordes of tymes to pacyfie the wrath of God,' *to reconcytle the harte of the father to the sonne, and to restore the trybes of Jacob;* though owre common Englysh agreeth not fully with it. No more doth it with that of Enoke, which in the Latten text is playne, *Eccl.* xlv. 16. *Enoke placuit Deo et translatus est ie paradysum ut det gentibus pœnitentiam, or sapientiam.* That is, *Enoch pleased God and was taken up to paradyse to geeve penitence to the Gentiles;* our English sayth, *therefore was hee translated, for an example of repentance to the generations:* of which tranflacion (under reformacion) I see no good reason.

The

The thirde place ys in the xviith of *Matthew* (which wee could not fynde laft Son-day when wee fowght it fo earnestly.) The words be theafe; ovr Saviour fayth, *Certaynly Elyas must first come and restore all thinges. But I say unto you, Elyas ys come, etc.*

The fowerth place is in the xith of the *Apocalipse*, 3 v. *I will geeve power to my two witnesses, and they shall prophecye 1260 dayes, clothed in sackclothe; theafe are two olyve trees, etc.*

The fyrst of these places (as the principall and vppon wich all the rest seem to be grownded) Peeter Martir, in his *Common-places*, obiects agaynst his own opinion, and then answers yt, but indeede so sleightly, as no man of indifferent iudgment, and not blinded with preiudyce, but will soon satisfy himselfe in yt. For hee fayth that this great and horrible day of the Lord is the day of his natyvytie or incarnation, or the tyme of his being heer, which (fayth hee

hee) to all infidells and vnbeleeuers may bee sayd well to bee terrible, becawfeyt is the cawfe of theyr greater damnation. Now, admitte this bee trew in some fort, yet (vnder favor of fo great a clarke) I cannot beleeeve but thofe woords of Malachy geve vs to vnderftande a far more dreddfull day. For terror and horror is more in the fhew and exspectawnce, then in the prooffe and effecte of dawnger, as daylie experyence teacheth us, of many that are moch terryfyed and litle hurt, and many that were flayne and maymed and yet but litle terryfyed. Allfo wee fee fomtymes a good penytent Chryftian, heeringe some good fermon of the wrath of God, and paines of hell, goes from it with great terror and concuffyon of fpirit, when the carelefse Chryftian, or the open Atheyft (whose part ys greateft thearin) goeth thence not only voyd of terror, but oft tymes full of fkorne. Further, I fay this tyme of the fyrft coming of owr Savyowr is fo far, in the common phrafe of the Skripture,

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from being called *the great and horrible day*, that it hath contrary denominacions in all places theareof. Yet it is called *the acceptable tyme, the tyme of safety, the peaseable tyme, the ioyfull tyme, the glad tydinges*; nothing but sweet, mylde, humble, marcyfull; from his conceptyon, when his mother sayd, *Ecce ancilla Domini*; from his natiuytie, when the Angell told the sheppardes, *Ecce evangelizo vobis*: At what tyme they fownde the Sauour of the world layde in a mawnger; till his very passyon, when himselfe sayde, *Ecce homo*, and was after nayled on the crosse: I say, hee passed all this time in all meeknes, in prayer, in peace, in pacience, in poverty, helping, healing, teaching, the lame, the needy, the ygnorant; of which tyme it was longe before prophecied by Esayas: *Non contendet neque clamabit. Arundinem quassatum non confringet, etc.* 'A brused reed shall hee not breake, and smoking flax shall hee not quench till hee bring foorth iudgment vnto victory.' Who then can say, or who will beleeeve them that will say, that his fyrst commynge.

commynge could be ment in those wordes, *Magnus dies et horribilis*? Beside, this phraze, *dies Domini*, is ever distinguishd by the learned from all other dayes to signify (καὶ αἰετοχρον) the speciall day of Iudgment. St. Paul sayth, *Dies Domini declarabit, quia in igne reuelabitur: The daye of the Lord shall declare (every mans worke) for in the fyer it shall be revealed.* Thys daye and thys fyer Peeter Martir (who I am seure will admitte no Purgatory fyer between this and the last day) must needes confesse to be the daye of Iudgement. Now, how properly that daye may bee called great and horrible, when the trumpets shall sounnd, the earthquake and burne, the heauens vanysh, the the sunne be darkned, the ded ryse to Iudgment: I trwst I need not moche dylate, syth no Christen that hiers it but beleeves it, and none can thinke of it but trembles at it; of which it is said, *Vix iustus.* Skarce the iust can stand vnterryfied at that dreadfull day. Let that day therefore be cownted and called worthily, trewly,

Z 2

properly,

properly, and onely *Dies Domini magnus et horribilis.*

Yet thear remayns, in apparawnce rather then in substawnce, one small obiection about this place of *Malachy*, becawse in the beginning of the same chapter he doth playnely prophecy of the comming of Chrifte, and of the rayfing of the Sonne of Iustice, which is interpreted of the Natyvitie; and then that of Elyas folowing so immediately may seem only to be promised and performed in Iohn Baptist. But the learned know that it is vsvall in the hollye Skrip-ture not only for one place to haue more meanings then one, but also for one prophycye to fignifye more tymes than one; so this, not excluding the fyrst comming of Chryst, as a mylde Savyor, with Iohn Baptist, his forerunner, yet doth most evydently and especially note the second comming of the same Chryst as a terrible Iudge with Elyas before him. We haue many exawmples of the like, but lett one serue. Chryst
himselſe

himselfe prophycieth of the destruccion of Ierusalem and of the end of the world all in one place, at one tyme, with one and the same wordes; yet wee all know that one of thease is past 1400 yeer since, and the other is to come, God knoweth what hundreds of yeeres hence; and so moch for this first and cheefe place of *Mallachy*. The second place of *Ecclesiastycus* I shall not need stand long on, for I thinke no man will say thear canne bee any fygure in eyther of the places, but that needs hee must mean that Enoke that was taken vp (as Sa^t Pawle also speaketh.) and that Elyas that was taken up in the charret, which must come to restore the tribes of Iacob; who wear never yet restored, as themselues and all the world will confesse. Yf obiection bee made against the booke, let those that haue awtorytie defyne whether yt bee cannyonycall; a wyse and a reverent booke yt is, and thearefore I regard yt.

3. The third place of the xviith of *Matthew*, as one way it seemes to make most

playne for that by saying *Elyas shall indeed come*, so an other way it seems to move all the dowbt by adding that he *is come allredy*; thearefore this place wold aske to bee discreetly handled; and both the wordes, the tyme, the place, and other circumstances wold bee well confydered. The wordes have been before recyted; the tyme was vj dayes after his promis in the former chapter, that some thear *shold not taste death till they shall see the Sonne of man coming in his kingdome*. The place was on the top of a hygh hill, playn and open; the company was only 3 of the cheefe Apostles, Peter, Iames, and Iohn. The fyght they saw was so marvelows as they weare so ravisht with it they knew not what they sayd: the charge they had was to say nothinge of it before Christs ascensyon; then they asked this question vpon yt. *Elyas they saw before (for no man maketh dowbt but they saw very Elyas) How is it that the Scribes say Elyas must first come?* The awnswer is playn, *Elyas indeed shall come, and restore all thinges*; and, for more playnes, the worde in the
 Greeke

Greeke ys ἐρχέσθαι, which ys not *must first haue come*, but as I said afore, and as Beza translates yt, *ueniet, shall come*, and more playn in the old Latten, *uenturus, est ys to come*; this answer being made by the Trewth itselfe to his cheefe desciples to enstruēt them, not further to entangle them, must without all exception bee most trewe. Now, whear ovr Savyor added, *But I say unto yow Elyas is allredy come, etc.* which the desciples vnderstood of Iohn Baptist, this is also trew; but yet marke well the manner of speakinge, and then wee need not erre, for of force one of thease two (as St. Augustin noteth) must be vnderstood in figure, the other in letter. And to make yt short thus it must bee vnderstood: Elyas shall come indeed, that is, in parson; but, if they looke for an Elyas allredy to bee come, let them thinke it to bee Iohn Baptist. But lett vs follow the rule of the new schoole men, and expownd Skriptide only by Skriptide, the hard place by the easye. Lett this be the hard place, becawse of *ueniet* and *uenit*. Beholde an easye place to expound

expound it by, in the first of *Luke*; heere you shall finde whear to vse the figure, heere you shall learne how to beleewe the letter. Iohn Baptist sayth, *Hee shall goe before our Savyour εν πνευματι και δυναμει, in the spirit and virtue of Elyas*; then whear it is sayd hee *is come*, thear look for the spirit and virtew of Elyas; but, when it is sayd *hee shall come*, then looke for ! lyas himselfe. Marke also in the xi of *Matthew*, where Christ sayd that Iohn was Elyas, yet is it with this mittigacion, *et si vultis recipere, if yee will so vnderstand it*; yet is it with this addycion, (whereby the learned haue ever observed some mistery) *Hee that hathe eares to heer, lett him heer*. Which vnderstanding, that you may know not to bee myne, that is, a yowng mans, ygnorant and unskillfull, but St. Awgustins, a graue man, a learned Byshop, and an excellent Docter, I will as I promised, in the end hereof, fet downe his owne wordes. But heer I might by the waye take iust occasyon, havinge so playnly distinguisht theyr parsons, I mean Iohn and Elyas, to compare togeather theyr spirits, the

the lykenes wherof hath cawfed, for lacke of good vnderstanding, theyr parsons to bee confounded; wich I will runne ouer very breiefely to avoyd moch prolixitye. Fyrst, bothe of them weare excellent prophets, bothe of them lyved lyke ermits in a desert, bothe ware a gerdle of a skinne about their loyns, bothe of them vsed extraordinarye food, bothe of them reproved the wickednes of theyr Princes, both of them weare persecuted by the same Princes with all extremytie: Why should wee not then beleeue, that bothe of them should serue one God; own Chryste as forerunners one of this first comminge, the other of his second comming? And why should wee then beleeue that, that if one bee come in sperit, the other may not come in parson? for sperit and parson are two things; the sperit of Elyas rested doble on Elyzeus (or, as our common Englyshe well noteth, two partes of it on him, devidinge it in three, which is more lyke) yet no man will say but they weare distincte parsons. But, to conclude
 this

this 3 prooffe by Skriptures, I will ad only this one testimony of Iohn Babtist himfelfe, who is well to be beleued; and hee beyng asked of the Iews, *Art thou Elyas?* (a queftyon very apt to difcyde this controverfy) he fayd playnly, *I am not.*

4. The fowarth and laft place of Skripture is that of the two witneffes in the 11th of the *Apocalipfe*; which being vnderftood of Elyas and Enocke receavs a playne, a familiar, an eafye, and a probable vnderftanding; being taken other wyfe is fubieft to 100 cavells: Of which place I wyll fay more in the reafon following.

2. The fecond reafon I vndertooke to prove this my pofycion by is the naturall and true fence of the Skriptures as learned men vnderftand them, who as they are dewly to be refpected in all tymes. yet thofe are moft withowt exception that are moft awncyent, and confequently furtheft of from the wofull fchifmes of this tyme,
and

and freeſt from all parciallityes; Lett vs then breefly examine the meaning of this laſt text of the *Apocalipſe*, that hath been ſo often commented vppon, and with indifferencye way what the trew vnderſtanding thearof is, or, as neer as wee can iudg, who haue come neereſt to it; whether they that ſay it ſhal bee Elyas and Enocke, or they that ſay otherwyſe; for learned men wryte very diuerſly of it. St. Auſten is brought of each ſyde:

Magno ſe iudice quiſq; tuetur.

But to begin with that I take to bee moſt probable. Read well, I pray you, but the whole text, and you will ſoone I hope bee of my opinion. To bee *two witneſſes* (the Greek word is μαρτυρες) eyther in teaching or ſuffering; *two candleſticks*, in carrying of lyght; *two olyue trees*, in bearyng good fruyt; *two prophets*, in preachin 3 yeer and haulf; then to bee clothed in ſackloth; to kill theyr enymyes with fyer; to ſhut heaven, that
it

it shall not rayn (as Elyas did) to turn water into blood; to stryke the earth with plags; to bee slayn; to ly ded and vnburyed 3 dayes and haulfe; to ryse agayne to convert the Iewes, and so to assend vp to heaven in the fyght of theyr enymyes: All these thinges, I say, may fewt with two soch great prophets; and so doth our cowntry man the venerable Beda; so doth Hypolytus the martyr; so doth Gregory vnderstand this place. Whearas, on the other syde, indeed it pittiyeth mee to see how some of the late wryters weery themselves to strayn but som few of these to theyr fanfyes, and God wot they goe not 3 stepps but they are quite myred. One wold haue Luther to bee Elyas, and the other reformers to bee Enocke; as if a fertayn number of two wear put for an vncertayn, as is somtyme vsed, by a fygure called (). But that is esely confuted. For neyther did Luther convert the Iewes, neyther did hee call fyre from heaven: Indeed hee excommunicated Pope Leo the Xth. (wich myfelfe haue red in his works.)

And

And he vowtsafed to confer with one Iew, afteer moche fiewt, rather for the witt of the man, then for the will hee had to convert him. Thus the tale is told: That the Iew fent to Luther (who had fyrft refused to talke with him) to afke him, Whether was worfe, of a Iew or the Devyll? Luther fayd, The Devyll. Then he afkt Who was better, Chrifte or Luther? Hee awnswered, Chrifte. Then fayd the Iew, If that Chrifte vowtsafed to talke with the Devyll, why not M. Luther with a Iew? Vpon which, as the talke goes, hee was admitted.

As for the other later Doctors, though I wold bee glad to give them all thyr dew, yet I know one obiection, that in the Papiftes opinion excludes them from this place, wick is, That they loue fylke better than sackcloth; and indeed it is far the fyner wearing.

Owr honest and not futtle bvt fimple Fox
(and, as one may fay, the fecond Beda of
A a England)

England) spends many leaues in his comment on the *Revelacion*, to enforse, as hee takes it, a strong coniecture, that Iohn Hus and Ierom of Prage weare those two witnesses; the three yeers and haulfe, the tyme of the cownsell that condemned them; the place, the cytie of Constance. But how vnprobable, yea, how vnpossible that is, is to to manyeste. For thease wear so far from consuming theyr enemyes with heauenly fyer, that them selues, poor men, were woefully consumed with earthly fyer. They haue lyen ded, not 3 days and $\frac{1}{2}$, but allmoſte 200 yeer; so far from being soch prophets and wittnesſes as should er in nothing, that they, by his confession, erred in diuers thinges. No-body lookes for theyr ryſing till Doomes-day.

Perhapes theyr ashes myght fly vp into the ayr, but no noyse was herd to call them vp to heauen, No earthquake was felt in Constance at theyr death. Fynally, no man can imagine that cytie to bee the place whear our Lord was crucyfied.

Now

Now thear is a thyrd man, and that a very new wryter, that thinkes he goeth beyond all the world in expownding the *Apocalypse*, but in my opinion goeth moch farther beyond himselfe: Hee, having new fur-busht vp an old coment, supposed to bee St. Awstens, flies in a hie pitch, lyke a falcon with those fethers, that if they wear pluckt, wold proove him but a woodcocke; and hee, forfooth, will haue the two witnesses to bee the Old and New Testament. But how straungly hee apparells, or rather disguyfeth them in sackcloth; how hee teacheth them to fet fyer and make want of water; how one of them hath been ded longer than alyue, namely, 1260 yeers; how the great earthquake fell only in Abbyes and Monestaryes. Lastly, how Roome is come to bee the cytye whear our Lord was crucyfied (for I ame sewr none of his pure stamp beleue that Christe sayd to Peeter at Roome-gate, *Vado iterum crucifigi*). All thease thinges, I saye, passe my capacitye, and must admitt many tropes and al-

legoryes ere they can be conceyued of, moch lesse consented vnto.

To omit how St. Awguſtin, in his nobleſt worke, *De Civitate Dei*, ſeems to yeeld to that other opinion, that Elyas muſt convert the Iewes; of wich opinion hee ſayth thus, as is more at large ſet down hereafter: *Celeberrimum eſt in ſermonibus cordibuſq; fidelium.* 'A famous, a common, a known matter in the mouths and harts of the faythfull.'

Now wich ſence is moſt probable, wich men bee moſt credible, I leaue to the vnpartiall and vnpaſſionate reader.

3. My third grownd is tradycion; a weake piller yf it ſtand alone, but a ſtrong ſtay whear it is thus ſupported. Thear was an old tradycion, taken from ſome Rabbyns of the Iewes, That the world ſhowld laſt but 6000 yeer, 2000 before the law, 2000 in the law, and 2000 after the law: Or ellſe, that, as the world was created in ſix dayes, and the ſeaventh ſanctefyed, ſo
it

it should last for every day 1000 year, and the seventh the eternall sabbath. Yt is but a poor prooffe that men haue of this in the Skripture, because David sayth, in one of the Salmes, *1000 year is with God but as a day*; howbeyt, the wryters of all sydes reject not this tradycion.

Thear was a common tradycion of old tyme, that the world should bee burned; Ouid had receaued yt, as appeares by his verses that wee learned in Eaton: *Esse quoq; in fatis reminiscitur affore tempus,*

*Quo mare, quo tellus, correptaq; regia caeli
Ardeant, et mundi moles operosa laboret.*

This hee could not fynde in the Old Testament, and no part of the New was then wryten. Now, since the Word hath approued this tradycion, What should I speake of the Assumpcion of our Lady? of which I know no awtor but the Almanak, or some old leases that appoynt mony to bee payd at the Assumpcion; and yet to deny it

would be counted great presumfyon in St. Awgustin's opinion, who wrytes a pithye discowrse, though short, to proove it ought to bee beleaved. For, as for the opinion of St Iohn the Evangelyst, whome some afyrme to bee yet lyving, I will say no more then you shall fynde in Ariosto :

That holly Iohn, whome Christe did hold so deere,
That the rest thought hee deathe shoulde never
see,

Though in the Skripture it appers not cleer.

But thus hee sayd, What if it pleafeth mee,
O Peeter, that thy fellow tarry heere

Vntill my comming, What is that to thee?
So, though our Saviowr not directly spake it,
Yet fewr it is so every one did take it.

These and such-lyke tradycions, though I will not say they bynd our beleefe as infallible trewths, yet they lead it as strong preiudyces, and, as it is fondnes to affirm them to earnestly, so it is rashenes to reiect them to contemtuowly.

Now,

Now, that this of a second coming of the prophet Elyas was a tradycion among the Iewes appears by the Descyples question: *How is it that the Iewes say, Elyas must fyrst come?* And that it is an old tradycion of the Chrystians appears by the testimony of Arethus, an old wryter, who sayth, *Invariabiliter a tota ecclesia credi.* ‘ Yt is beleeved vnvaryably of the whole church.’ How great a presumfyon is it for one man to vary from that the whole church hath held vnvaryably? St. Awgustin, in the viiiith chapter of his 2d booke *De Civitate Dei*, sayth, ‘ That hee that will not beleeve those miraculows and prodigiows works to haue been donne, that all the world beleeus to haue been donne, ys himself a prodygiows monster and miracle: So mee thinke I may say, that he reiects that opinion which the whole church hath receaved is hymselfe worthy to bee reiected.

4. The fowrth and last reason is the opinions of the fathers; which in the second reason I had cause to towche for the expofycion

fyction of the xjth of the *Apocalipse*, that hygh and mistycall booke ; and it wear half ridyculows for me to be curyous or copyous in cyting theyr awtorytie whom skarce my yeers and moch lesf my professyon haue giuen mee leyfure to reed ; so, as for them I doe reed ; I must say as owr Vedantius in Cambridge did, *Vt ait Aristoteles, quemadmodum accipi ab aliis* ; so I may say on other mens credyt, that St. Hillary, Orygen, Chrysofome, Hierom, and all that expownd St. *Mathew's* Gospell, vnderstand, and beleeue, and teach, that Elyas himselfe shall come.

That all that wryte on the epistle to the *Ebrews*, interpret the Apostles speech in the xjth chapter litterally ; that both Elyas and Enoke are yet lyving is the opinion of Irenus, Tertullyan, Ierom, and Epiphanius.

And the reason, that some wryters alledge for theyr soch opinion, is this, That it is most probable that these two are so longe and so myraculowfly preserved in the fleshe,

fleshe, to doe some such worthy exploit as to confownd the great Antichrist, *the man of sinne*; to cunvert the Iews, and make *ut sit unus pastor, unum ovile*; 'one shepard one fold;' and to conform the world to God, *ne Deus veniens percutiat terram anathemate*, 'least the Lord at his comming shold stryke the whole earth with a curse.'

But now, for a full conclusion of this question, and to doe as our Saviour did, in so sober a banquet as this, keep the best wyne for the last, I will finish this discowrse with St. Awgustins own words, owt of two his best and best allowd treetyses; whose only awtoryty (I know not by what speciall pryveledge) ys held awthentyke of all fydes. Thus hee sayth, in his 29th chapter of the xxth booke, *De Civitate Dei*;

' When he had warned them to remember the lawe of Moses, foreseeing that they of long tyme should not spiritually vnderstand it as they ought, hee added incontinently, *Behold, I will send vnto Elyas the Thesbite*.

ite before the great and notable day of the Lord come, who shall turne the harte of the father to the sonne, and of a man to his neighbor, least happily I comminge should destroy.

Now it is a common and receaved oppinion in the hartes and mowthes of the saythfull, that the Iewes shall beleeve in the trew Christe, that is, in our Christe, in the last day before the generall Iudgment, the lawe being expownded unto them by this great and wonderfull Prophett Elyas; for hee himselfe not unworthely is expected to come before the comminge of our Savyour Christe, who now also not unworthely is thought to live: for the Skripture dothe playnly shoue, that hee was taken up in a fyery charyott from the earth. When hee therefore shall come to expownd the lawe spirituallly, with the Iews.—*Defunt Cætera.*

PSALMES,

P S A L M E S

TRANSLATED BY THE

C O U N T E S S

O F

P E M B R O K E.

P S A L M E LI.

I.

O LORDE, whose grace no lymitts comprehend;

Sweet Lorde, whose mearcyces stand from measure free,

To me that grace, to me that mearcy fend;

And wype (O Lorde) my finnes from sinfull me;

O cleanse (ô washe) my fowle iniquity:

Clenfe still my spotts, still washe away my staynings,

Till staynes and spotts, in me, leaue no remaynings.

II. Fer

II.

For I, alas, acknowledging, do knowe
 My fillthy fault, my faulty filthynes
 To my foules eye vncessantly doth shoue ;
 Which donne, to thee, to thee, I-doe confes,
 Iust Iudg, trew witnes ; that for righteoufnes
 Thy doome may passe, against my guilt awarded ;
 Thy evydence for trewth may be regarded.

III.

My mother, loe, when I beganne to bee,
 Conceaving me, with me did sinne conceive ;
 And, as with lyvinge hett she cherisht me,
 Corruption did lyke cherishing receive :
 But, loe, thy loue to purest good doth cleave ;
 And inward trewth, which, hardly ells discerned,
 My trewant sowle in thy hid schoole hath learned.

IV.

Then (as thy selfe to leapers hast assigned)
 With hysope, Lorde, with hysope purge me soe,
 And that shall clense the leapyry of my mynde :
 Make over me thy mearcyces streames to flow :
 So shall my whitenes scorne the whytest snow :
 To care and harte sende sownds and thowghts of
 gladnes,
 That bruised bones may leave away theyr sadnes.

V. Thy

V.

Thy ill-pleas'd eye from my misdeeds avert;
 Cancell the registers my finnes contayne;
 Create in me a cleane, pure, spottles hart;
 Inspire a spiritt whear loue of right may raigne,
 And cast me not from thee; take not agayne
 Thy breathing grace; agayne thy comfort send me,
 And lett the guard of thy free Spirit atend me.

VI.

So I to them a guiding hand wilbee,
 Whose faulty feete haue wandred from thy way,
 And, turnd from sinne, will make returne to thee,
 Whome, turnd from thee, sinne erst had turnd
 astray.

O God, God of my helth, O doe away
 My bloody cryme; so shall my tounge bee rayfed
 To prayse thy trewth, enough cannot bee prayed.

VII.

Vnlocke my lipps, shutt vp with sinfull shame;
 Then shall my mowth (O Lorde) thy honor singe,
 For bleeding fewell for thy altars flame,
 To gaine thy grace, what boots it me to bringe?
 Burnt-offerings are to thee no plesant thinge;
 The sacryfice, that God will houlde respected,
 Is th' hart-broken soule, the sperit deiected.

VIII.

Lastly (O Lorde) how so I stand, or fall,
 Leaue not thy loved Syon to embrace ;
 But with thy favor build vp Salems wall,
 And still in peace maintayne that peaceful place ;
 Then shalt thou turne a well-accepted face
 To sacred fyers, with offered gifts perfumed,
 Till even whole calves on altars bee consumed.

P S A L. CIV.

I.

MAKE, Oh my soule, the subiect of my songe
 Th' Eternall Lorde ; O Lorde, O God of
 myght,
 To thee, to thee all Royall pomps belong ;
 Clothed art thou in state and glory bright :
 For what is ells this eye-delyghting lyght,
 But vnto thee a garment wide and longe ?
 The vawted heauen, but a curteyne right,
 A canapy thou ouer thee hast hounge ?

II.

The rafters, that his parlors rooffe sustayne,
 In cheveron he on christall waters byndes ;

Hee

Hee on the winde, hee on the clowde doth raygne,
 Ryding on clowdes, and walkinge on the wyndes;
 Whose wynged blastes his word as redy fyndes
 To poste for him, as Angells of his trayne;
 And, to effect the purposes hee myndes,
 Hee makes no lesse the flamy fyer fayne.

III.

By him the earth a stedfast base doth beare,
 And stedfast so, as tyme, nor force, can shake;
 Which once rownd waters garmentlyke did weare;
 And hills in seas did lowly lodging take;
 But seas from hills a swift discent did make,
 When swelling hills by thee their children wear;
 Thy thunders rore did cause their conduits quake,
 Hastening their hast with spurr of hasty feare.

IV.

So waters fledd, so mowntaynes high did ryse;
 So humble vallys deeply did discend,
 All to the place thow didst for them devyse;
 Where boundinge seas with vnremoued end,
 Thow baddst they should no more themselues extend
 To hide this earth, which now vnhidden lyes:
 Yet, from the mowntaynes rocky fyde, didst send
 Springes-whispring murmurs, riuers-roring cryes.

V.

Of these the beastes, which on the playnes doe feed,
 All drinke their fill; with these their thirst allay
 The asses wyld; and all that wildly breed
 By these in their selfe-chosen stations stay :
 The free-borne fowles, that in the region play
 Of yealding ayer, wasted with winged speede,
 To artlyke notes of Natures tuned lay,
 Make earles bushes giue attentyue heede.

VI.

Thow, thow, of heavns the windoes dost valose,
 Dewing the mowntaynes with thy bowntys rayne;
 Earth great with young her longing doth not lose;
 The hopefull plowman hopeth not in vayne:
 The rarer herbe man for himselfe hath chose;
 The vulgar gras wherof the beast is fayne;
 All thinges, in breese, that life in life mantayne,
 From earths owld bowells fresh and younger grows.

VII.

Then wyne, the counterpoyson vnto care;
 Then oyle, whose ioye vnpleats the foulded brow;
 Then bread, owr best, I say not dayntiest fare,
 Prop yet of harts, which ells wold weakly bow.
 Then, Lorde, thy loued people budd and blow;
 Whose Princes thow (thy cedars) dost not spare
 A fuller

A fuller draught of thy cupp to allow,
That highly rayfed about the rest they are.

VIII.

Yet, highly rayfed, they doe not proudly skorne,
To giue small birdes an humble entertayne,
Whose brittle neasts are in their branches borne,
Whiles in the firrs the storckes a lodging gayne:
So higheft hills, rockes, loving goates sustayne,
And haue their heads with climbing traces worne,
That safe in rockes the cunnies may remayne;
To yeald them caues, their rocky ribbs are torne.

IX.

Thow makest the moone (the Emprefs) of the nyght
Holde constant course, with most inconstant face;
Thou makest the sunne (the charret man of lyght)
Well know the start and stopp of dayly race:
When hee doth sett, and nyght his beames deface,
To rove abroad wood-bvrgesses delight,
(Lyons I meane) who, roaringe all that space,
Seeme then, of thee, to craue their food by
right.

X.

When hee returnes, they all from feild retyre,
And lay them down in caue (their home) to rest;
B b 3 They

They rest; man workes, to winne a workmans
 hyre,
 And workes, till sonne hath wrought his way to
 rest.

Eternall Lorde! who greatest art, and best;
 How I, amazed, thy mighty works admire!
 Wisedome, in thee, hath every worke possist,
 Where to, in me, no wisedome can aspire.

XI.

Beholde the earth, how thear thy bountys flow;
 Looke on the sea, extended hugely wyde;
 What watry troopes there swimme, creepe, craule,
 and goe,
 Of great, of small, on this, that, euery side.
 Thear the sale-wynged shippes on waves doe glide;
 Sea monsters there their playes and pastymes shoue;
 And all at once, in seasonable tyde,
 Their hungry eyes on thee theyr feeder throue.

XII.

Thow giust, they take; thy hand it selfe displays,
 They filled full with plenties of thy hand;
 All darkned ly, de pryved of thy rayes;
 Thow takst theyr breath, not one can longer stand;
 They dye, they turne to former dust and sand,
 Till thy life-geving Sperit doth mustering rayse,
 New

New companyes to reenforce eache band,
Which, still supplied, neuer whole decayes.

XIII.

So may it, Oh! so may it ever goe;
Iehouahs workes his glorious gladnes bee;
Who touching mountaynes, mountaynes smoking
groe;
Who eying earth, earth quaks with quivering
knee.
As for my selfe, my feely selfe in mee,
Whilst life shall last, in songe his works to shew,
I framed haue a resolute decree,
Thankfull to bee, till beeing I foregoe.

XIV.

Oh that my song might good acceptance finde!
How should my hart in great Iehouah ioye!
Oh that some plague this irreligious kynde,
Ingrate to God, would from the world destroy!
Meane whilest, my soule, vncessantly employ,
To high Iehouahs prayse, thy mowth and mynd;
Nay all, sith all his benefits enioye,
Prayse him, whome bowndes of tyme nor age can
bynde!

P S A L M E CXXXVII.

I.

NYGH seated whear the Tyger was,
 That watereth Babells thankfull playne,
 Wich then our teares, in pearled roes,
 Did help to water with their raine :
 The thought of Syon bred such woes,
 That, though our harpes wee did retayne,
 Yet, vfeles and vntowched thear,
 On willowes only hanged they wear.

II.

Now whilst our harps wear hanged soe,
 The men, whose captives then wee lay,
 Did on our greifs insulting grow,
 And more to greive vs, then did say :
 You, that of musick make such shooe,
 Come, singe vs now a Syon lay.
 O no we haue nor voyce, nor hand,
 For such a song, in such a land.

III.

Though farr I bee, sweet Syon hill,
 In forraigne foyle exile from thee,
 Yet lett my hand forgett her skill,
 If euer thou forgotten bee :

Yea

Yea, lett my tounge, fast glewed still,
 Vnto my rooffe, lye mvte in mee,
 If thy neglect in me doe springe,
 Or ought I doe, but Salem sing.

IV.

But thow, O Lorde, wilt not forgett
 To quitt the paines of Edomes race,
 Who caueslessly, yet hottly, sett
 Thy holly citty to deface;
 Did thus the bloody victors whett,
 What tyme they entred first the place:
 ' Downe, downe with it at any hand;
 Make all flatt, playne, let nothing stand.'

V.

And, Babilon, which didst vs wast,
 Thy selfe shalt one day wasted bee,
 And happy hee, who what thow hast
 To others donne shall doe to thee:
 Lyke miseryes shall make thee tast,
 Lyke woefull obiects make thee see;
 Yea, blessed who thy litle ones
 Shall take and dash against the stones.

P S A L M E LXIX.

I.

TROUBLOUS seas doe mee furrownde;
 Saue, O Lord, my sinking soule,
 Sinking where it feeles no grounde,
 In this gulfe, this whirling hole;
 Wayghting ayde with earnest eying,
 Calling God with bootles crying:
 Dymme and drye in mee are fownde
 Eyes to see, and throate to founde.

II.

Wrongly sett to worke mee woe,
 Haters haue I more then haire;
 Force in my afflicting foe,
 Bettring still in me ympaires,
 Thus to pay, and last constrayned,
 What I never owght or gayned:
 Yet, saide I, Thou, God, doste knowe
 How my faultes and follyes growe.

III.

Myghtie Lorde, lett not my case
 Blanke the reste that trust in thee;
 Nor lett Iacobs God deface
 All thy friends, in blushe of mee.

Thine

Thine it is, 'tis thine owne quarrell
 Delyghts me thus in shames apparell;
 Mote nor spott, nor lesse disgrace,
 But for thee, could tainte my face.

IV.

To my freindes a stranger quite,
 Quite an alien am I growne;
 In my very brethrens sight
 Most vncared, most vnkowne.
 With thy Temples zeal out-eaten,
 With thy slanders scourges beaten,
 Whilst the shott of pearcinge spite,
 Bent at thee, on mee doe light.

V.

If I weepe, and weeping fast;
 If in sackcloth sadd I mourne,
 In my teeth that first they cast,
 All to ieste the laste they turne.
 Now the streetes with publique prating,
 Pouring forth their inward hating;
 Private now, at banquetts plaist,
 Singing songes of wyny taste.

VI.

As for mee, to thee I pray,
 Lorde, in tyme for grace assigned.

Graciou

Gracious God, my kindest staye,
 In my ayde be truly kinde;
 Keepe me fast, vnfunke and myred,
 Saufe from flow in foes retired;
 Calme theise waves, theise waters lay,
 Leaue not mee this whirlpooles play.

VII.

In that goodnes of thy grace,
 Lorde, make answere to my mone;
 Eye my ill, and rue my case,
 In those mearcies tolde by noue;
 Lett not, by thy absence, languishe
 Thy trewe seruant, drownd in anguishe;
 Harke and heare; come, come apace;
 Free my soule from foemans chace.

VIII.

Vnto thee what deeds be tould
 My reproche, my blott, my blame?
 Sith both this thow didst behold,
 And canst all my haters name;
 Whilst afflicted, whilst harte-broken,
 Waighting still some freindships token;
 Still I looke that some man woulde
 Looke, but founde all comforte colde.

IX. Com-

IX.

Comforte nay (not seene before)
 Needinge meate, they gaue me gall,
 Vineger they filde me store,
 When for drinke my thirst did call.
O then snare them in their pleasure,
 Make them trapt even in their treasure;
 Gladly sad, and richly poore;
 Sightles most, yet mightles moore.

X.

Soone vpon them fury rayne,
 Light thy indignation downe;
 Turne to wast and desert plaine
 Howse and pallace, field and towne.
 Lett not one bee abidinge,
 Where such rancor had residinge;
 Whom thow painest more they payne;
 Hurte by thee to them is stayne.

XI.

Causing synn to synn to grow,
 Add such ciphers to their sum
 Never lett them righter goo,
 Never to thy iustice come;
 But from out of thy booke bee crossed,
 Wherin good men been engrossed;
 Whilst my God mee poore and loe
 High shall mounte from need and woe.

XII.

Then, by me, his name with praife
Gladfome prayers shall adorne ;
For that more Iehouah wayes,
Then the beaft with hoofe and horne,
With what ioye, how gladly greved,
Shall their hartes bee then releived,
When Iehouah taks fuch wayes
Bounde to lofe, and falne to rife ?

XIII.

Laude him, then, O heavenly fkyes,
Earth with thine, and feas with yowrs ;
For by him shall Syon rife ;
He shall buyld vp Salems towers ;
There his fervants, and their race,
Shall, in fee, poffefs their place,
There his name who lawd and prize
Stable ftaye shall eternize.

P S A L M CXII.

I.

O, In how blessed state hee standeth,
 Who lo Jehoua feareth ;
 That in the things the Lord commandeth,
 His most delight appeareth.

II.

The branches from that body springing,
 On the earth shall freshly florish ;
 Their pedigree, from good men bringing,
 The Lord with blifs will nourish.

III.

The happy howse wherein he dwelleth,
 Well stored shall persever ;
 The treasures iustly yott hee telleth,
 Shall bide his owne for ever.

IV.

For hee, when woe them ouerclowdeth,
 The darkned hart enlightneth ;
 His mildnes them, and mercy shrowdeth,
 His iustice for them fighteth.

V.

Hee is both good, and goodnes loveth,
Most liberall and lending;
All busineses wherein he moueth,
With sounð advife attending.

VI.

Hee firmly propt for euer falling,
His name exempt from dying ;
Can heare ill news, without appalling,
His heart on God relying.

VII.

His hart, I say, wich strongly stayd,
Is free from feare preserved,
Till on his foes, he view displayd,
The plagues by them deserued.

VIII.

Hee gives where needs, nay, rather straweth,
His justice neuer ending ;
To honors hand, him higher draweth,
With gladd applawfe attendind.

IX.

Oh ! good I meane, for wicked wretches,
Shall seeing, fume, and fuming,
Consumme to nought their fruteless fetches,
To nought with them consuming.

PSALM

P S A L M CXVII.

PRaise him that ay,
 remains the fame,
 All tongues display,
 Jehovahs fame.
 Sing all that share,
 this earthly ball;
 His mercies are,
 exposd to all,
 Like to the word
 out he doth give;
 Rolld in record,
 doth tyme outlive.

P S A L M CXX.

ALL happines shall thee betide,
 That dost Jehoua feare;
 And walking in the paths abide,
 By him fixt trodden were,
 The labours of thine hands,
 Desired fruit shall beare;
 And where thy dwelling stande,
 All blifs, all plenty there.

II.

Thy wife a vine, a fruitfull vine,
Shall in thy parlor spring ;
Thy table compass children thyne,
As olive plants in ring,
On thee, I say, on thee,
That fear'ft the heavnly king,
Such happines shall bee ;
Hee shall from Sion bring.

III.

Yea, while to thee, thy breth shall hold,
Though running longest race ;
Thow Salem euer shalt behold,
In welth and wished case :
And childrends children view,
While Jacobs dwelling place,
No plagues of warr pursfew,
But giftes of peace shall grace.



