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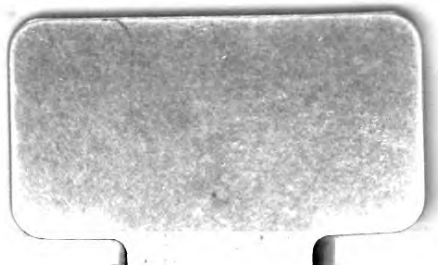
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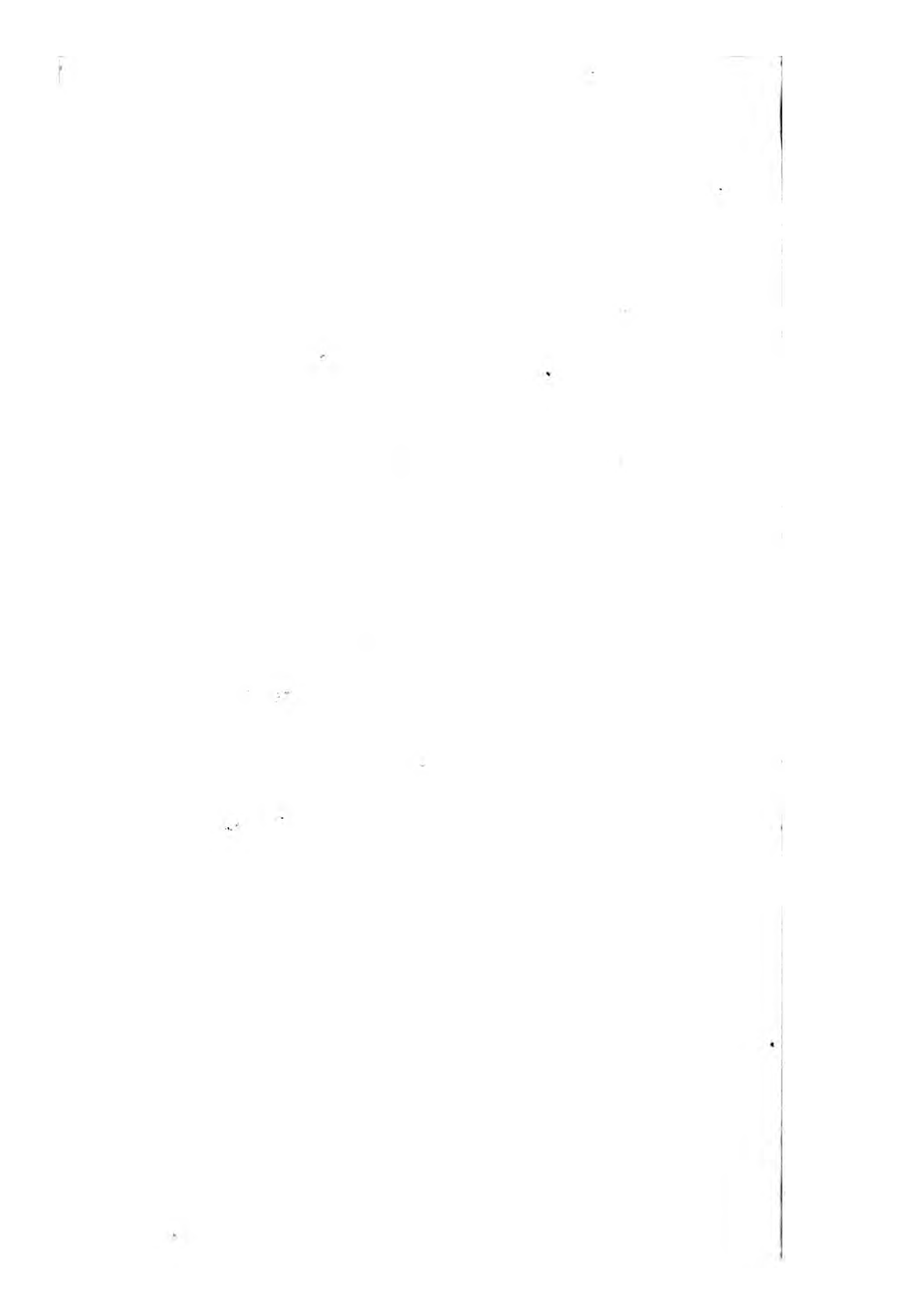












THE  
**Funeral Sermon**

OF

MARGARET

COUNTESS OF RICHMOND AND DERBY,

MOTHER TO KING HENRY VII,

AND

FOUNDRESS OF CHRIST'S AND ST JOHN'S  
COLLEGE IN CAMBRIDGE,

PREACHED BY BISHOP FISHER IN 1509.

WITH

BAKER'S PREFACE TO THE SAME,  
CONTAINING SOME FURTHER ACCOUNT OF HER CHARITIES AND  
FOUNDATIONS, TOGETHER WITH A CATALOGUE OF HER  
PROFESSORS BOTH AT CAMBRIDGE AND  
OXFORD, AND OF HER PREACHERS  
AT CAMBRIDGE.



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EDITED BY

J. HYMERS, B.D.,

FELLOW OF ST JOHN'S COLLEGE.

WITH ILLUSTRATIVE NOTES, ADDITIONS, AND AN APPENDIX.

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M.DCCC.XL.

510.

FUNDATRICI VOTA.

Accipe Fundatrix grati pia vota nepotis,  
Æqua tuis meritis sors inimica negat.  
O si! quas cupio, vires mihi fata dedissent,  
Clarior elogiis Fœmina nulla foret.  
At tua progenies vivet, nascentur alumni,  
Hi tibi plaudentes carmina digna ferent.

THO. BAKER.

## ADVERTISEMENT.

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THE former edition of this Sermon, to which Baker says he was prompted by a sense of duty owing that excellent person described in it, having become very scarce, the present Editor was induced to reprint it partly from a similar regard to the memory of the Foundress, and partly on account of his having recently obtained the perusal of Baker's own copy of the edition of 1708, which affords materials of the greatest value for such an undertaking. That copy was kindly lent to the Editor by W. F. Beadon, Esq., it having been long in the possession of his grandfather the late Bishop of Bath and Wells, formerly Fellow of St John's College, who probably had it from Dr Newcome, Master of the College at the time of Baker's decease. In the present edition, therefore, the Reader is presented with all Baker's manuscript notes—the fruits of his researches in the long interval between the publication of the Book and his death; and from that circumstance it will derive its chief value. But it is hoped that the additions likewise will not be thought unimportant, the chief of which are, Bishop Fisher's Sermon at the funeral of

Henry the Seventh reprinted, for the first time it is believed, from the edition of 1509 by Wynkyn de Worde; a continuation to the present time of the Catalogues of Professors and Preachers, with further notices of the lives and publications of several of them; and a variety of Documents including the Foundress's Will, several of them never before published, tending to illustrate her munificent patronage of Religion and Learning, and the eminent services of Bishop Fisher as a faithful Executor and liberal Benefactor. Besides Baker's notes, a few others have been added from sources that have only become accessible since his time; and quotations from various authors have been given to illustrate or confirm the statements in the Preface, the text of which is exactly reprinted from the original edition with the exception of modernized spelling in a few instances, and such slight alterations and insertions as were made by the Author in his own copy. The text of the Sermons is an exact reprint of that of Wynkyn de Worde.

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## P R E F A C E.

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THE following <sup>1</sup> Sermon having now lain two hundred years without an edition, and thereby become as scarce as Manuscripts, I thought it a duty owing that excellent person described in it, to give it a second edition: and I have often wondered, that amongst so many hundreds, I may say thousands, as have eat her bread, no grateful hand has been yet found to do her right, especially, since the task has been made so easy by Bishop Fisher, by so well describing her virtues in this Sermon. But lest any deserved or seeming obloquy should fall upon her Foundations by such neglect, I shall endeavour to remove or obviate the objection, by renewing her exequies at this distance; and though enough has been said upon the occasion already, yet I shall take the liberty, to add somewhat of my own<sup>2</sup>, especially concerning her Foundations: and

<sup>1</sup> It was 'compyled by y<sup>e</sup> reuerent fader in god Johan Fysshher bysshop of Rochestre,' an. 1509 (see the Lady Margaret's Epitaph); and soon after 'Enprynted at London in Flete strete at the sygne of the sonne by Wynkyn de Worde,' without date, quarto. Baker's reprint appeared in 1708.

<sup>2</sup> Baker has incorporated this Preface with his History of St John's College; and it there forms very nearly the whole of his account of the College, under the two first

if in speaking of her, I reflect some right upon her Confessor, that excellent Bishop, so deeply concerned in most of her charities, I suppose, it will be thought no more than justice done him, by that which follows.

Margaret Countess of Richmond was daughter of <sup>1</sup> John Beaufort Duke of Somerset, grandson of John of Gaunt, and so descended from Edward the Third; consort of <sup>2</sup> Edmund Tudor Earl of Rich-

Masters. The History is nearly, word for word, the same as the Preface, from the account of the Lady Margaret, p. 2. to that of Dr Shorton, p. 49.

<sup>1</sup> John Beaufort, son of John Earl of Somerset (by Margaret daughter of Thomas Holland Earl of Kent) the eldest son of John of Gaunt by Catherine Swinford. He succeeded his elder brother Henry, who died young, in the Earldom, 6 Hen. V.; was created Duke of Somerset and Earl of Kendal, 21 Hen. VI.; and died May 27, 1444. He is generally supposed to have destroyed himself, being accused of treason and forbid the court, which his great spirit could not brook. The mother of the Lady Margaret was Margaret Beauchamp, daughter of Sir John Beauchamp of Bletsoe Knt. and sister and heir to John Beauchamp; the relict of Sir Oliver St John Knt. [Sandford's Geneal. Hist. p. 317. and Dugdale's Baronage, Vol. II. p. 123.]

<sup>2</sup> Edmund de Hadham, eldest son of Owen Tudor, by Catherine Queen of England Dowager to Hen. V., and daughter to Charles VI. of France; created, an. 31 Hen. VI., Earl of Richmond, and to have place in Parliament next after Dukes. He died, an. 35 Hen. VI., and was buried in the Grey Fryers Church at Carmarthen; from whence his remains, upon the suppression of that abbey, were removed to the middle of the choir of St David's Cathedral; and deposited under an alter tomb, with this Epitaph on the verge: 'Under this Marble-stone here

mond, son of Catharine of France, and so allied to the crown of France; and mother of Henry the Seventh king of England, from whom all our kings of England, as from his elder daughter Margaret, who bore her name, all the kings of Scotland, are ever since descended. And though she herself was never a queen, yet her son, if he had any lineal title to the crown, as he derived it from her, so at her death, she had thirty \*kings and queens allied to her, within the fourth degree, either of blood or affinity; and since her death, she has been allied in her posterity, to thirty more. \*Fun. Serm.

But titles, as they were things she did not value, so I shall make them no part of her character; I shall confine myself to her private virtues and public charities, which were the only crowns, she affected to wear.

Her first design was, of a perpetual public Lecture in divinity; this she instituted in the eighteenth year of her son's reign <sup>a</sup> on the <sup>3</sup> feast of the nativity of the blessed Virgin, and by the original foundation, appointed John Fisher, S.T.P. her first Reader, who was succeeded therein by Dr Cosin Master of Benet, as he was by William <sup>b</sup> Burgoign afterwards Master of Peter-House, and he by Eras- <sup>a</sup> Cart. Fun-dat. inter archiva Coll. Jo. <sup>b</sup> Regr. Acad.

inclosed resteth the Bones of the Noble Lord, Edmund Earl of Richmund, Father and Brother to Kings; the which departed out of this World in the year of our Lord God, 1456. the third of the month of November; on whose soul Almighty Jesu have mercy, Amen.' [See Sandford's Geneal. Hist. p. 284. and Dugdale, Vol. II. p. 237.]

<sup>3</sup> i. e. Sept. 8, 1502.

mus, a name that needeth no titles. She likewise gave rules and statutes for the choice of her Reader, and for the discharge and performance of the duties of his place, and endowed her Lecture with twenty marks per ann. payable by the Abbot and Convent of Westminster, which House she had endowed with revenues, to the value of 87 lib. per ann.<sup>1</sup>.

Cart. Fundat.

The same day and year, she instituted the like Reader at Oxford, with allowance of the same salary, and almost under the same rules, with that at Cambridge; and nominated and appointed one John Roper, S.T.P. to be her first Reader there.

Cart. Fundat.

In the twentieth year of the same reign, Oct. 30, she founded a perpetual public Preacher at Cambridge, with stipend of 10 lib. per ann. payable by the Abbot and Convent of Westminster, whose duty was to preach, at least six sermons every year, at several churches (specified in the foundation) in the dioceses of London, Ely, and Lincoln; and one John Fawn, S.T.B. is appointed her first Preacher, by the original foundation.

• Regr. Acad.

This is that John Fawn, who has been styled President of the University, a title that has been wondered at, but not explained. The meaning, I suppose, was this; This John Fawn was Vice-Chancellor <sup>c</sup> ann. 1514, (for Fuller and the tables he follows are mistaken) the same year Bishop Fisher resigned the Chancellorship, and at the Bishop's desire, and with his advice, Wolsey Bishop of Lincoln

<sup>1</sup> See her Will in the Appendix.

was chosen Chancellor : during the vacancy, and till Wolsey should accept, Fawn did rather preside, than properly could be styled Vice-Chancellor of the University, and therefore in their <sup>d</sup> letters<sup>2</sup> to Wol-  
<sup>d</sup> Regr.  
Liter.

<sup>2</sup> The following is the commencement, and a part of the letters:—Honorificentissimo D'no Thomæ Lincoln' Præsuli, Regis nostri Eleemosinario Dignissimo, Joannes Fawne, Universitatis Cant. Presidens, cum toto Regentium et Non-Regentium contubernio S. in D. Semp. Quantum gaudii ex his tuis honoribus dignitatibusque, cepere Docti omnes, Pater ornatissime, non possumus literis explicare ; nec quidem ab re ; quandoquidem et literatissimus, et bonarum literarum studiosissimus, uno omnium consensu prædicaris. .... Quis prudentiam et Doctrinam tuam, quis justitiam et liberalitatem, quis reliquas virtutes ignorat ? Quibus gratissimus jucundissimusque es summis, privatis, et infimis ; quibus nos quoque allecti, te nostrum Cancellarium, nostrum Patronum, nostrum denique decus et Ornamentum delegimus ; sub quo bonæ Artes, et ingenua studia floreat niteantque ; in quo maxime celebrando omnes Literati suos labores, suasque vigilias ponere debeant..... Cantabrig: nono. Cal. Jun. Anno 1514.

Wolsey, in his answer dated the 2nd of June, and addressed 'venerabili cætui et Congregationi Regentium et Non-Regentium Universitatis Cantabrig.' says,..... Detulistis mihi ultro eos Honores, qui apud vos sunt supremi et honorificentissimi, cum nondum quicquam tale de vestra universitate meruerim.

Sed Reverendissimus (sunt verba Roffensis in altera Epistola) noluit accipere.

The letters may be seen at length in Fiddes's *Life of Wolsey*, Collect. p. 50.

mean application, that was made to him, refused to accept, by a letter, which under some shew of humility, sufficiently discovers a secret latent pride, though he had not yet arrived near the height of his greatness; and so the University the same year, with indignation as well as gratitude, chose Bishop Fisher<sup>e</sup> their perpetual Chancellor, or for term of his life, being the first instance of such a choice; and Dr Fawn might resume his title of Vice-Chancellor, if he continued so long, for he did not continue out the whole year, having been in office some part of the last.

• Regr.  
Liter.

This foundation of a public Preacher, was peculiar to Cambridge; for though Mr Wood<sup>1</sup> <sup>f</sup> seems to suspect, she had done somewhat of the same kind at Oxford, yet there could be no ground for that suspicion: for neither in her Will (where she enumerates all her charities) does she say any thing of such a Preacher, nor in the original foundations, which are all lodged by Bishop Fisher, amongst the archives of St John's College, together with the

f Antiq.  
Oxon. l. 2.  
p. 33.

<sup>1</sup> Wood quotes the following extract from the Tables of tenths and first fruits of all Colleges and Monasteries, an. 26 Hen. VIII.—‘Item prædictus Abbas Westmonaster. petit sibi allocari pro pensione unius Prædicatoris in Universitate Cantabrig. per an. x libr.; et consimili Prædicatori in Universitate Oxon. x libr.’—and remarks upon it, ‘Thus the said Record; therefore either the Lady Margaret founded a Public Preacher in this University, or else, in the accompts of the said Monastery from whence the said salary did issue, the Abbot did onerate his Monastery and himself more than was just.’ [Wood’s Hist. and Antiq. of Oxford, by Gutch, 1796.]

king's several licences for the several foundations, is there any mention of a Preacher at Oxford.

It is probable, she might have had such intentions, but was prevented by a greater design, undertaken about this time, in the foundation of Christ's College, by the advice and persuasion of Bishop Fisher, who, after the Foundress, by her statutes was appointed Visitor for his life. This Foundation has been placed in the year 1505; the statutes were not given, nor the foundation perfected, till the year following. The original <sup>g</sup> obligation of John Syclyng <sup>g</sup> (last Master of God's House, and first Master of Christ's College) is yet extant under his hand and seal, for the observing of the Foundresses statutes, by "not procuring, or causing to be procured, or not using being procured, any dispensations from the Apostolic See, or (as much as in him was) not suffering his fellows to make use of them," bearing date Sept. 5, Ann. 22. Hen. VII. from which day and year, I suppose, and not sooner, the government and statutes of that College, took place and begun to be in force.

<sup>g</sup> Inter Archiva Col. Jo.

And because the Bishops of Ely had yet kept up some claim or shew of power, there was a grant <sup>h</sup> obtained from James Bishop of Ely, whereby he gives leave to the Master, Fellows, and Scholars,

<sup>h</sup> Dat. Dec. 12, an. 1506.

<sup>g</sup> In Regr. Alcock we find—'Institutio Johannis Syclyng A.M. ad ecclesiam de Fendreyton, ad presentat: M<sup>ri</sup> sive Custodis Collegii de Goddishowse Cant. et Sociorum, dat: Febr. 15, 1495.' This he held till his death, June 9, 1509.



to celebrate Divine Offices in their College Chapel, which had been already consecrated, and to change the parish feast, from St Andrew's day, to the day of the feast of the Resurrection of our Lord. And by another grant of the same date, <sup>1</sup> at the instance of the Foundress, he exempts the College from episcopal and ordinary visitation, for himself and successors for ever.

Reg. Stanley, an. 1506.

The endowments of this College need not be rehearsed, being all specified in the Foundress's Will; and though it appears from thence, that she herself was very liberal, having bestowed good lands and manors of her own, yet the Abbey of Creyke<sup>1</sup>, given her by Henry VII. and God's House, which was the foundation of Henry VI. did go a good way and pretty deep in this foundation: and therefore the Master and three Fellows of the old foundation, John Scot, Edward Fowke, and Thomas Nunne were continued members of the new College, and Henry VI. is, I suppose, yet commemorated, as a founder or benefactor in that Society; as William Bingham, first founder of God's House, near the

<sup>1</sup> 22 Hen. VII. Rex omnibus ad quos etc. *Damus et concedimus præchariss. Matri nostræ Margaretæ Com. Rich. et Derb. Monasterium sive Abbatiam S. Mariæ de Pratis juxta Creke in Com. Norf., ac omnia illa domus ædificia—et possessiones—et quod ipsa Monasterium sive Abbat. predict. cum suis pertinen. M<sup>ro</sup> sive Custodi et Scholaribus Collegii Christi in universitate Cantabr.—dare et concedere possit—in liberam puram et perpetuam eleemos. T. R. apud Westmon. xiv. Julii. (MSS. M<sup>ri</sup> Rymer, describente D<sup>re</sup> Kennett, Epo. Petr-burg.)*

place where King's College Old Buildings now stand, either is or ought to be<sup>2</sup>.

Having done thus much for the Schools of <sup>Regr. Col.</sup> Learning, she had some reason to think, she had done enough, and therefore her other charities were intended at the Religious House at Westminster, where her son had projected a sumptuous chapel for his own interment, and where she herself intended to lie.

This, according to the genius of the age, was intended for the health and good of her soul, by having masses and dirges said there, for its rest and

<sup>2</sup> In the Statutes of Christ's College, the Foundress, after ordering herself, her son, and his children, to be prayed for, adds, "Defunctos tamen aliquos nobis adjungi volumus, quorum Nomina subsequuntur. Edmundus, Comes Richmondiaë, vir meus, et pater Regis filii mei. Joannes, Dux Somerset, et Margareta Uxor ejus, parentes mei, cæterique omnes progenitores nostri. Elizabetha, uxor Regis filii mei. Henricus VI. quondam Rex Angliæ, Margareta ipsius consors, Edwardus filius eorum, Wills Bingham sacerdos, Johannes Brocklee.

William Bingham is commonly reputed the founder of God's House; yet in Baker's Collections, a document, dated June 18, an. 26 Hen. VI. sets forth,—'We have now late founded a College called Goddes House, for drawing forth of Scholars into Maisters of Grammar, 16 April last; and have made our well-beloved William Bingham, Parson of St John Zacaras, Proctour thereof. And amongst other things have given to the endowment of the said College, the Priory alien of Chipstowe in Wales;' so that the King seems to have taken the foundation upon himself; and accordingly it was transferred to the Lady Margaret, who 'accounted herself, as of the Lancaster line, heir to all K. Henry's godly intentions.'

Lib. Rub. happiness : but having communicated her design to Bishop Fisher, the great director of her charity<sup>1</sup>, he suggested to her (what indeed had been suggested by him before the foundation of Christ's College) that the Religious House at Westminster, was already wealthy enough (as it was the richest in England) and did not want support or maintenance ; that the <sup>2</sup>Schools of Learning were meanly endowed, that the provisions for Scholars were very few and small, and that Colleges were yet wanting towards their maintenance ; that by such Foundations she might have two ends and designs at once, that she might thereby double her charity, and double her reward, by affording as well supports to learning, as encouragements to virtue.

<sup>1</sup> See Appendix, 'A recitall of the Bishop of Rochester's love, and care, &c.' At the dissolution, the annual revenue of St Peter's Westminster was 3977*lib.* 6*s.* 1*d.*

<sup>2</sup> She states in her Will that she had procured a licence for founding a Grammar School at Wimborne Minster, the burial place of her parents ;

'Item, I have licence to found a perpetuall chauntre in the church of Wynborn of oon perpetuall Preest, there to teche Gramer freely, to all them that will come thereunto, perpetually ;—to the said chauntry Preest—10 *lib.* per an.'

See the said licence, first from Henry VII. to the Foundress, and after by Henry VIII. to her executors, in Cistâ Fundatricis ; and in Baker's MSS. Vol. XII. pp. 13, 14.

The design was carried into effect by the Executors ; for Leland (Itiner. fol. 54) under the name Winburne, says, 'Erle John of Somerset, or, as I rather think, John Duke of Somerset his Son, lyith buried in a goodly Tumble with his wife, in the south side of the Presbyterie sub arcu. There Lady Margarete, Mother to Henry VII. founded and endowed a Grammar Schoole in Winburne.'

The good lady, who had all reverence for her Confessor, and was all obedience to her guide, was easily prevailed with to alter her purpose ; but being under some ties and engagements to her son, in their common designs at Westminster, nothing could be done without his consent, which she was nice in asking. The same person that gave the advice, undertook this nice and invidious employment; and being guarded with the Princess's letters, he applied to the King with so much prudence and dexterity, that he obtained his consent for altering her design. The King's \* letter is yet extant to that purpose, and it is a very tender and affectionate one, dated, Grenewiche, July 17 ; the year is not mentioned, but it must have been towards the conclusion of his reign, for he was then declining, and "his sight so much appayred," or he so unfit for such business, that he protests, "on his faith, he had been three days, or he could make an end of his letter," and yet it is not over-long. This as it gave occasion to Christ's College, so it was the first step towards the foundation of St John's.

\* Archiv.  
Col. Jo.  
See Append.

*'Margareta Comitissa Richmond. habet quandam Cantariam, nomine Jhesus, ac Annunciationis B. Mariæ Virg., in ecclesia de Wymburne'. T. 7. die Augusti, An. Reg. primo.*

On the dissolution of the College at Wimborne, the School shared the same fate, but was refounded by Queen Elizabeth, an. reg. 5. [Hutchins' Hist. of Dorset, Vol. II. p. 540.]

About 1492, the Lady Margaret is mentioned as maintaining certain well-born youths at their studies, under the auspices of one Maurice Westbury, an Oxford Academician. See Wood Antiq. Oxon. Lib. I. p. 237.

Lib. Rub.

She had been solicited by some men of character of the other University, to place her remaining charities upon Oxford, who pointed out to her St Frideswide's Priory, as an easy way, and large field for such a foundation, and had gone so far with their constant importunity and unwearied persuasions, that she had been determined to that place, had not the same good <sup>1</sup>Bishop, who influenced her devotion most, intervened, and by more powerful arguments, and particularly by pointing out the melancholy state and dissolute lives of the brethren of Old St John's House, turned her thoughts back upon Cambridge; and so St Frideswide's was reserved for the like or greater purposes, soon after undertaken by Cardinal Wolsey, upon the ruins of that Priory.

Surely the Brethren of this House, must have been under some fatal blindness, or given up by Providence to infatuation for their sins; otherwise, they could not have rusht thus blindly upon their own ruin. Could they have seen, they had the fate

<sup>1</sup> 'Reverendus Episcopus Roffensis, vir non solum mirabili integritate vitæ, verum etiam alta et recondita doctrina, tum morum quoque incredibili comitate commendatus maximis pariter ac minimis. Atque his nominibus aliquando Regis Henrici, qui nunc Angliam moderatur, aviæ paternæ Margaretæ egregie charus, et a confessionum secretis. Cui Margaretæ auctor fuit ut in Academia Cantabrigiensi Collegia duo construxerit, et amplis possessionibus dotaverit. Quorum alterum Christo Servatori, alterum S. Joanni Evangelistæ consecravit. Solebat etiam ipse, pro sua facultate, bonæ spei adolescentes, maxime pauperiores, liberaliter ad studia nutrire.' Erasmus in Epist. Vide etiam Baleum de Script. Britan. fol. 654.

of a Religious House, brought home to their own doors, in the Nuns of St Rhadegund, who for the like crimes, that they were now guilty of, were suppressed and dissolved, and a College erected upon their fall: this was yet of recent<sup>2</sup> memory, and an instance almost glaring before their eyes. These loose Votaries or their children might be yet living, and could have told them, what had befallen that House, for their dissolute living; and to be guilty of such looseness, after so late a caution, was to provoke or defy their own ruin, and was certainly the utmost height of infatuation.

And yet so it was; great excesses were charged upon them, whereof they were too guilty; and

Cart. Fund.  
Lib. Rub.

<sup>2</sup> The licence of King Henry VII. for suppressing the Nunnery and erecting the College, is dated June 12, 1496. It sets forth,—‘*Quod Domus sive Prioratus Religiosarum Mulierum Sanctæ Radegundis, ac terræ, tenementa....per negligentiam, atque improvidam et dissolutam dispositionem, et incontinentiam (occasione vicinitatis Universitati Cantebriagiæ) Priorissarum et Religiosarum Mulierum Domus antedictæ, in tantum dilapidata,.....et subtracta existunt; ipsæque ad tantam inopiam et paupertatem sunt redactæ, quod Divina Obsequia, Hospitalitatem....manutenere et supportare, seu seipsas, quæ duæ tantum numero existunt (quarum una alibi professa, alteraque infans existit), aliquantulum sustentare seu relevare non valeant;*... and then empowers the Bishop of Ely—‘*quod Ipse de Domo prædicto quoddam Collegium de uno Magistro, et Sex Sociis, et certo numero Scholarium in Grammatica erudiendorum, et ad exorandum, et Divina singulis diebus, infra Collegium prædictum, pro prospero statu nostro, et Elizabethæ Regi-næ Angliæ, Consortis nostræ charissimæ, charissimæque Matris nostræ Margaretæ—imperpetuum celebrandum—facere, fundare, et stabilire possit.*’ [Stevens, Vol. II. App.]

though I cannot doubt, but their guilt was aggravated, yet they were certainly very dissolute in their lives, and prodigal in their expences, not in charity or hospitality, which they were obliged to by their rule and order, but in excess and riot, and in gratifying their own sinful lusts. When these expences could not be maintained by their ordinary revenues and annual income, the moveables of their House were sold or pawned, nor were their sacred vessels spared, or indeed longer sacred, but were sold and prostituted with their other furniture; and when these would not satisfy (as nothing is enough for lust and riot) their lands and settled estates were at last alienated or engaged for large sums of money, as the College account \*says, for more than all their lands being sold<sup>1</sup>, were really worth; which for a good reason I cannot believe, because they had not then been worth their taking.

\* Lib. Rub.

So far they had gone, and so deep they were involved, that they seem to have been at a stand, and did not well know how to make further advances; but their last stores and funds being exhausted, and their credit sunk, the Master and Brethren were dispersed, hospitality and the service of God (the two great ends of their institution) were equally neglected, and in effect the House was abandoned.

This being the condition of the old House, in a manner dissolved already by its own crimes, the best thing that could be done for it, was to dissolve it by

<sup>1</sup> See Append. 'A Recitall of the Bishop of Rochester's love and care, &c.'

authority, and to ingraft a College upon the old stock, that might bring forth better fruit. The first thing to be had towards this, was, the consent of the Bishop of Ely, both as reputed founder and undoubted diocesan: the present bishop was James Stanley, son of the late Earl of Derby; who being son-in-law to the Foundress, and probably promoted by her interest to that See, (the worst thing she ever did) his consent was easily had. The next thing to be procured was, the King's licence, and this from her own son, was as easily obtained. But before these could be had in due and legal form, the King dies, and ere much more could be done to purpose, the <sup>2</sup>Foundress (if she may be so styled before the foundation) likewise dies; and had she not lodged this trust in faithful hands, this great and good design must have died with her.

She died, where she was buried, at Westminster, on the 29th of June, as noted in the College register, and in her epitaph composed by Erasmus, for which he had a reward of twenty shillings, as it is entered in a 'computus', or old book of accounts. Anno 1509.

Her Funeral Sermon was preached by Bishop Fisher, containing an ample character of that excellent person, with a large narrative of her charities and virtues: to that Sermon, being printed, I shall refer for her further character, or let her own works praise her in the gates.

One instance of her piety has been omitted by that worthy prelate: she was admitted into the fra-

<sup>2</sup> She survived her son about three months.



\* Extat Li-  
tera Frater-  
nitatis sive  
Sororitatis,  
dat. an. 1502,  
Regr. Du-  
nelm. Hist.  
Croyland.  
continuat.  
p. 519, 540.  
&c.

ternity of five several Religious Houses (if not<sup>1</sup> more), Westminster, Crowland, \* Durham<sup>2</sup>, Wynburne, and the Charter-House at London; which in the strain of that age, as it entitled her to the prayers, so it gave her a share in the merits and good works of all these Societies. And for her chastity, as it was unspotted in her marriage, so some years before her death, she took upon her the vow of celibacy (not otherwise to be commended, than as an efflux of the purity of her mind) from Bishop Fisher's hands, in a form yet extant upon our registers; the reason, I suppose, that her portraiture is usually taken and depicted with a veil, and in the habit of a Nun.

But she is gone, and we are now to turn our eyes and hopes upon her Executors; she did indeed leave

<sup>1</sup> Thorney, Depyng. V. Weever Fun. Mon. Discourse, p. 157.

<sup>2</sup> The following is an extract from the grant of the Monks of Durham.

'Quocirca vestram Insignissimam et Honorabilissimam, si placeat, Personam, in spiritualem Sororem nostri Dunelmensis Capituli admittimus per Præsentes; ac quantum in nobis est, et divinis credimus convenire beneplacitis, omnium Missarum, Jejuniarum, orationum, prædicationum, et divinorum officiorum, cæterorumque pietatis operum, quæ per nos et successores nostros tam in præfato Monasterio nostro, quam in cunctis Cellis ad idem spectantibus, impræsentiarum, similiter aut in futurum fient, realem et integram concedimus participationem in perpetuum.'

In 1464, Margaret Dutchess Dowager of Somerset, who resided at her Manor of Maxey, was received into the Sisterhood of Croyland, with her daughter and heir Margaret Countess of Richmond.

See Hist. and Ant. of Croyland, by Gough. p. 71.

a Will<sup>3</sup>, and lands in feoffment for the performance thereof, and these very sufficient, had they been sufficiently secured against the next heir at law, the King her grandson : and though her Will (as far as appears) was undoubtedly good, and duly attested, yet that part of it, which concerned her foundation of a new College, having been done by way of codicil, before it could be sealed, the good lady departed this life, and left thereby some ground for cavil.

This might have been borne with, had they been sure of the old House, but that (as I have said) was yet standing undissolved, so that all that had been done towards it, was to begin anew, with less power, and under greater disadvantages. King Henry VII. was now wanting ; the King reigning, as he had not the same ties of duty and affection, so he was under no obligation to make good his father's promises, and having an eye upon the estate, he had no very strong inclination to favor a design, that must swallow up a part of his inheritance. <sup>4</sup> The Bishop of Ely, who was easy and complying enough, whilst Lib. Rub. the Foundress was living, she being gone, begun to show his nature, and was full of difficulties, and withheld his consent for half a year, for reasons not to be named.

The truth of it is, his first business ought to have been, to have visited and reformed the House, and to have prevented those enormities, that occa-

<sup>3</sup> See her Will in the Appendix.

<sup>4</sup> See Appendix, ' Many suites, &c. which the Bishop of Rochester did undergoe in the behalfe of the Colledge.'

sioned its dissolution; not having done this, but having rather countenanced their looseness, <sup>1</sup>by his ill example, it is no wonder, if he had some tenderness and feeling of the infirmities of his brethren, or were unwilling to consent to a thing, that so plainly reproached him with his own great neglect and worse example.

Great application was to be made both at Court and at Ely; and (because the Pope's Bulls were thought necessary) the affair was likewise to be solicited at Rome, where delays are usual, and where Julius II. being then Pope, nothing was to be done without address and management, and all the other requisites to expedite such an affair. The expences\* of the Bulls are put down upon the Executors' accounts (signed and allowed by <sup>2</sup>Polydore Vergil), which are very high, for a thing so much in course, and of no greater consequence, than the dissolving an old ruinous House, that might have been done without asking his leave, had it been thought expe-

\* Computus expeditionis Bullæ pro erectione Col. Jo. In toto 148l. 12s. 4d. It. pro Bulla rescripta de novo bis emendata, 13l. 1s. It. pro duobus Brevibus Apostol. &c.

<sup>1</sup> 'Syr John Standely, Bastard to Standely Bp. of Helye.' v. Leland Itin. Vol. VII. p. 42. v. Angl. Sacr. Vol. I. p. 676. 'Apud Somersham—luxuriose cum quadam fæmina victitabat—erat armis quam libris peritior.' He was Prebendary of St Paul's as early as 1458, Bishop of Ely 1506, and died at Manchester, where he was Warden, Mar. 22, 1515; and was buried in a chapel which he had built there, with a monument erected by his son above mentioned. See Bentham's Ely, p. 187.

<sup>2</sup> Pol. Vergil admissus Archidiaconus Wellensis, Febr. 6. an. 1507, obiit 1554.

Jo. Cotterell Archid. Wellen. 1554, decessore suo adhuc superstite.

dient : and yet when the Bull came, it was found defective, and was to be renewed at a new trouble and expence ; though the expence was not lost, for when the Decretory \* Bull was sent, it was a very powerful one (for this Pope was a son of thunder), it struck the old House at one blow ; it dissolves as well as builds by his sole pontifical authority, without consent either of the King or of the Bishop of Ely.

\* Dat. Octavo Cal. Jul. Ann. 1510.

For after he had set forth the desolation of the House, in a manner more dismal and melancholy, than it really was, he dissolves and extinguishes the old House, and erects and institutes a new College, “pro Magistro et quinquaginta Clericis,” and annexes and unites to the College so erected, all the lands, &c. of the House, “Diocesani loci, et cujusvis alterius licentia, super hoc minime requisita ;” and he empowers the Bishops of Lincoln and Norwich, or either of them, to execute his decree, and to coerce with censures, all such as should contradict it, “Invocato etiam, si opus fuerit, brachio seculari ;” and he grants his new College the same privileges, with any other College ; and reserves a convenient pension to two Brethren of the House, for by his account, there was no Master, and only two Brethren left.

Ex Archivis Col. Jo.

Whatever other faults, this Pope or his Bull might be guilty of, it was certainly of great use to the affairs of the College ; for the King’s licence having been granted before (though the Pope takes no notice of it, nor thought it necessary), the Bishop of Ely, who as yet had only given his consent by

halves, if he opposed or contradicted in any thing, was subjected to the censures of the Bishops of Lincoln and Norwich, by the Pope's authority.

\* Inter Ar-  
chiva Col.  
Jo.

The King's \*licence was granted Aug. 7. Ann. Reg. primo. It likewise sets forth the desolate state and condition of the House, though not in so dismal a manner; gives leave to the Executors, upon its suppression, to convert it into a College, "*unius Magistri ac Sociorum et Scholarium, ad numerum 50 vel circa, in scientiis liberalibus, jure civili et canonico, et theologia studentium,*" to be stiled St John's College; to unite, incorporate, and annex all the lands of the old House, to the College so erected; and further grants leave to the College, when erected, to hold 50*l.* per ann. over and above the lands of the House, the statute of mortmain notwithstanding.

Archiva Col.  
Jo.

To do all right to the Foundress, this licence was granted at her request (though now deceased) as well as of her Executors; for there is an old draught or original of the King's licence, signed Henry, but not sealed, whereto is prefixed the petition of his "humble graunt dame," in a form there put down: so it seems, her petition was either preferred, or left to be preferred after her death, and the King's licence under seal, refers to her petition.

The King's licence having past, the Bishop of Ely had reason to be more complying. There are three grants of that Bishop, at three different times, which, had he been well inclined to the design, might, I suppose, have been done in one. And

therefore, what might have been done by him, I shall so far take leave to do for him, as to lay two of them together. His first grant \*is dated March 7, 1509, (after the King's licence, and before the Papal Bull came) whereby he first makes conditions for himself and successors, by reserving to himself a power of naming three persons during his life, and to his successors a power of naming one, to be elected Fellows of the College, "si habiles et idonei sint," a clog that yet remains upon the Society; and then grants, that the College when erected, shall enjoy the jewels, goods, &c. belonging to the House; and obliges himself, that the Papal Bulls first had, he would give leave and allow the House to be incorporated to the College. (This was confirmed by the Prior and Convent, March 12.) And he empowered Richard Wiot, S.T.P. Master of Christ's College, John Fotehede, B.D., and William Thornborough, to take a full and perfect inventory of all the jewels, muniments, and other moveables of the House, and to have them in safe custody, till the College should be erected.

We see, nothing could be done effectually, without the Pope's Bulls; when these came, the Bishop of Ely passes another †grant, dated December 31, Ann. Reg. secundo (confirmed by the Prior and Convent, January 5, Ann. 1510) whereby he conveys over to the Executors, all the site and mansion, and all the houses, churches, chapels, and edifices belonging to the House, together with all manors, lands, rents, tenements, and other posses-

\* Inter Ar-  
chiva.

† Inter Ar-  
chiva Col.  
Jo.

sions appertaining thereunto, and all his right, as Founder, in the same; which House, being suppressed, dissolved, and extinguished by Apostolical authority, by the King's licence, and by his consent, devolving to him as Founder, being of the foundation of him and his predecessors, he grants to them, to the end and intention, that they might change, found, create, and erect it into a College of Secular Students, to endure for ever; ordinary jurisdiction always reserved to him and his successors. And he appoints and constitutes Richard Henrison, Clerk, and others, his proctors or attorneys, to enter and take seizin and possession of the House, and being seized, to deliver full, plenary, and peaceable possession thereof, to the Foundress's Executors.

\* Inter Ar-  
chiva.

By virtue of this grant, on the 20th of January, the same year (as it is entered in the College \*register), full and peaceable possession of the House, &c. was delivered by Richard Henrison, the Bishop's Commissary (no man contradicting) to Henry Hornby, S.T.P. one of the Executors, in the name and stead of the rest; in the presence of William Woderove, S.T.P. Master of Clare Hall, and Deputy Vice-Chancellor, William Burgoign, S.T.P., John Fotehede, S.T.B., Master of Michael House, Oliver Scalis, public notary, and many other students of the University and burgesses of the Town.

And so the old House, after much solicitation and long delay, after a tedious process at Rome, at Court, and at Ely, under an imperious Pope, a forbidding Prince, and a mercenary Prelate, with great

application and industry, and at an equal expence, was at last dissolved and utterly extinguished, on the 20th day of January, Ann. 1510; and falls a lasting monument to all future ages, and to all charitable and religious foundations, not to neglect the rules, or abuse the institutions of their Founders, lest they fall under the same fate.

Though all this were transacted and carried on in the name of the Executors, yet it ought never to be forgot, that the Bishop of Rochester, Bishop Fisher, was the sole or principal agent; the men of quality amongst the Executors, as they had little concern for Foundations of Learning, so I scarce meet with any footsteps of their agency herein. <sup>1</sup>Bishop Fox, who had a great interest in the last reign, begun to decline in this; and besides, he begun now to have designs of his own, and to turn his thoughts towards Oxford, and his Foundation there. The two other Executors of the Clergy, Dr Hornby, and <sup>2</sup>Mr Hugh Ashton, as they had a true zeal for

<sup>1</sup> Richard Fox, Master of Pembroke Hall, Cambridge, from 1507 to 1519; and successively Bishop of Exeter, 1487, Bath and Wells, 1491, Durham, 1494, and at length of Winchester from 1501 to 1528; a Prelate much trusted and employed in state affairs by Hen. VII. and VIII., and the Founder of Corpus Christi College, Oxford. He was born at Ropesley, near Grantham, in Lincolnshire; and educated at Boston School, and Magdalene College, Oxford. See Bp. Wren de Custod. Pemb. (Leland's Collec. App. 1770,) who mentions several reasons for his founding a College at Oxford rather than at Cambridge; also Wood's Athen. Oxon. and Surtees's Hist. of Durham.

<sup>2</sup> Hugh Ashton, one of the earliest benefactors to St John's College, was born in Lancashire, where the Found-



the design, so they wanted power, and though they were very useful instruments, yet what they acted, was chiefly in subordination to Bishop Fisher. Almost the whole weight of this affair leaned upon this good Bishop, whose interest was yet good, de-

ress, then Countess of Derby, having met with him, she took him into her family, and made him Comptroller of her household. According to Wood, he commenced M.A. at Oxford, Oct. 13, 1507; and in our University Register, an. 1507, 8, there is a grace for him 'ad intrandum in Jure Canonico.' He appears to have been preferred in the churches of Exeter, Litchfield and Winchester. He was presented by the King to a Canonry in St Stephen's, Westminster, an. 1, Hen. VIII.; and collated by Wolsey, ult. Maii. 1515, to the prebend of Strensall in the church of York, where he was Archdeacon, and where he was buried; 'upon whose tombe lyeth one great marble stone whereupon is graven in romaine letters, and that in brasse, these words followyng; that is to say, 'Hic situs est Hugo Ashton, Archidiaconus Ebor: qui ad Christianæ Religionis augmentum, Socios duo ex Lancastria totidemque Scholares, Socium et Scholarem Eboracensis, Socium et Scholarem Dunelmensis Diocesis oriundos, suis impensis pie instituit; atque singulis a se institutis sociis consuetum sociorum stipendium solidis quadrag. adauxit; obiit nono Cal. Decemb. anno Dni. 1522.' The above inscription was entered in the College Register upon occasion of the Master and some of the Fellows and Scholars solemnly repairing to the tomb at York, and viewing it, in Queen Mary's reign; and it is the same as the inscription upon the well known tomb in the College Chapel; except that in the latter, the propriety is given to the county of York, instead of the Diocese.

In a window of the dissolved hospital of St Leonard, York, was the following inscription: 'Orate pro anima Magistri Hugonis de Asheton, quondam Canonici residentiarii Ecclesiæ Cathedralis Ebor. cujus devotione hæc fenestra vitriata fuit anno dni. millesimo quingentesimo.'

servedly esteemed at Rome, valued by the King, and revered by all good men.

He was never guilty of assuming more to himself, than was justly his due, and yet he has left such \*an<sup>1</sup> account of his agency herein, upon the † College Registers, as whoever reads, must needs be convinced, that as this design was first projected and undertaken by his advice, so the execution of it, was wholly owing to his activity and endeavours: and therefore, though I have not always named him, yet in whatever I have said, or shall say hereafter, I desire, he may be always understood.

\* Regr. Col.  
† Lib. Rub.

The House being thus dissolved, the next thing the Executors were to think of, was to set about their new Foundation; which, having the King's licence, the Pope's Bulls, and the consent of the Bishop of Ely, they were empowered to do, by a full authority. Somewhat they were now sure of, and we have a College in view, but as yet a very poor one: for the revenues of the old House were small, according to an authentic account, amounting only to 80*l.* 1*s.* 10*d.* per an. or according to another more accurate account, to 80*l.* 1*s.* 10*d.* ob. And it is pretty plain, from the King's licence of mortmain, he did not intend the Foundation should be over large, it being thereby limited to 50*l.* per an., besides the revenues of the old House.

<sup>1</sup> See Appendix, 'Many suites and greate troubles which the Bishop of Rochester did undergoe in the behalfe of the Colledge.'

It is true, the Foundress had done her part, having left the issues, \*profits, and revenues of her estate and lands, to the value of 400*l.* per an. and upward, to that purpose, and for the uses of her Will: but sure, the King when he granted such a mortmain, did not intend, the Executors should enjoy them long. However being unwilling to understand his meaning, or being willing to push things as far as they would go, or presaging already the future growth of the College though from unhopeful beginnings, they went on with good assurance, and having cleared the debts of the old House, according to the direction of the Foundress in her Will, as well as the rubbish of the old buildings, which in great part were very ruinous, they proceeded to the foundation, both of the fabric, and body politic of the College.

\* Codicil to her Will. See App.  
 † Inter Archiva Col.

The Charter† of the Foundation was given April 9, ann. 1511, in the name and by the authority of all the Executors, viz. Richard, Bishop of Winchester, John, Bishop of Rochester, <sup>1</sup> Charles

<sup>1</sup> Charles Somerset, Privy Councillor and Lord Chamberlain to Hen. VII. and VIII., Lord Herbert of Gower and Chepstow, and created Earl of Worcester, 5 Hen. VIII. He was natural son of Henry Beaufort, Duke of Somerset, son of Edmund, Duke of Somerset, uncle to the Lady Margaret. He died Ap. 15, 1526, and was buried, and has a monument in St George's Chapel, Windsor, by the side of his first wife Elizabeth, sole daughter and heir of William Herbert, Earl of Huntingdon, by reason whereof he bore the title of Lord Herbert. [See Dug. Bar. Vol. II. p. 293.]

Somerset Lord Herbert, <sup>1</sup> Thomas Lovel, <sup>2</sup> Henry Marney, and John St John, Knights, and Henry Hornby, and Hugh Ashton, Clerks; whereby (the desolate state of the old House first premised) is set forth, the grant or consent of the King, the Pope, and the Bishop and Convent of Ely, together with the intention of the Foundress, for dissolving the House, and annexing it to the College to be erected. By virtue of which grants, they being lawfully seized and possessed of the lands, &c. of the House, did convert the said House, with the possessions thereof, into a College, and did thereby erect, ordain and establish a perpetual College, “Unius Magistri, Sociorum et Scholarium ad numerum quinquaginta secularium personarum, vel circa, in scientiis liberalibus, et sacra theologia studentium et oratorum:”—and ordain, that the College so erected, should be stiled and called St John’s College for ever, should be a body corporate, should have a common seal, might plead and be impleaded, and purchase or receive lands, &c. by the same name. And they appoint and constitute Robert Shorton first Master, and James Spooner, John West, and

<sup>1</sup> Sir Thomas Lovell, Knt. of the Garter. In 1502, Treasurer of the Household and President of the Council, and one of Henry the VII’s executors.

<sup>2</sup> Henry Marney, Privy Councillor to Henry VII. and VIII., Knt. of the Garter, created Lord Marney, 14 Hen. VIII. viz. 1523. He died an. 1523, and was buried in the chancel of Layer Marney Church, Essex, where he has a monument. [See his Will in Dugdale, Vol. II. p. 301.]

Thomas Barker, nominated by the Bishop of Ely, and taken and elected by them, to be Fellows and Scholars of the said College; and that they (the Executors) or the survivor of them, might ordain and constitute other Scholars, to the number above-said; or if that number were not completed during their lives, the Master and Fellows, or major part of them, might fill up that number. And they give and ordain Statutes, for the government of the College, some part whereof is there recited. The charter is dated April 9, 1511, and the seals of all the Executors are affixed to the charter, on pendent labels, with their several names, viz. Ri. Wynton, Jo. Roffs, C. Somerset, Thomas Lovell, Harry Marny, <sup>1</sup> John Seyntjohn, Henry Hornby, Hugh Assheton, all in their own hands, and, as here, according to their own orthography.

<sup>1</sup> John Seyntjohn, eldest son of Sir Oliver St John, half brother to the Lady Margaret, and son of her mother by her second husband Sir Oliver St John of Bletsoe; he died an. 1525. The son of the Lady Margaret's Executor, Sir John St John, was made, by Hen. VIII. guardian to the Princesses Mary and Elizabeth; and died in the office of Chamberlain to the latter when Queen. It appears from his epitaph in Bletsoe Church, Beds. (in which, *matertera* must be taken to mean great aunt,) that he was brought up by the Lady Margaret, with the young Princes her grandsons;

Infans, vir, senior, semper clarissimus heros;  
Principibus puerum primis eduxit ab annis  
Richmundie Comitissa, sui matertera alumni.

The Lady Margaret's Executor was the grandfather of the first Lord St John of Bletsoe, created 1559. (Lysons' Bedfordshire.)

In all this charter, and it is a very long one, there is no mention made of the large revenues left by the Foundress, for the uses of her Will ; but the King's licence of mortmain is there recited, whereby the College is limited to 50*l.* per ann. besides the lands and revenues of the House. The Executors might be censured, for having settled a Foundation of fifty Fellows and Scholars, without any sure prospect of maintenance for half that number : but they were certainly wise, as well as true to the trust and confidence reposed in them, in doing their part, by pursuing the Foundress's intention ; the rest was to be left to Providence, and the bounty of the King. Had they gone lower, they might have pleased the King better, but he never would have been prevailed with, to have advanced the number, by augmenting the Foundation ; but having placed it upon its true bottom, and at its just height, he was bound in honour, to make good his grandmother's foundation, either out of her revenues, which he begun to look upon as his own, or by compensating that loss or failure, some other way.

The fabric of the House was undertaken about the same time, which was made <sup>2</sup>equal to the design, and capacious enough to receive the number intended, and was another trial upon the King, or

<sup>2</sup> The old House was a poor building, as well as poorly endowed ; as appears by our old books—' Incumbit (Fundatrix) ut ex paupere, si liceat dicere, Tugurio, insigne, quale nunc est, Collegium erigatur.' Lib. Rub. (See Appendix.)

invitation to him, to make it good. The first payment towards it, was made at Christmas, in the second year of Henry VIII. (though it could not well be begun \* till the spring, which falls in with the date of the Foundation) and the last payment towards it, was made in the seventh year of the same King<sup>1</sup>; the expence of the whole building, amounting in all (some deductions made for other uses) to betwixt four and five thousand pounds (a round sum in that age); for so much was paid by the Execu-

\* Quintononas April. as noted in an old register, a mistake I suppose, for quinto Id. Apr. Feb. 4. an. 1511, 5*l.* is placed to account given to the brickmen, for beginning the foundation.

<sup>1</sup> In the History of the College, the following passage is inserted here.

‘The chapel, I suppose, was first undertaken, both with regard to the sacred use, and religion of the thing, and because the rest of the building was to be adjoined upon it; that was leaded, the stalls finished, and the vestry built, in the fifth year of that reign. For that it was the old chapel is surely a great mistake; nor can there be any reason for it that I know of, unless some old marbles and brazen monuments, which seem to be older than the present chapel; but wherever the old chapel was situated, these stones would be removed upon the building of the new one. And whoever considers the state of the old house, will hardly imagine that such a chapel was intended for a Master and four or five brethren, for they were usually no more. The expence and charge of the whole building shews that the chapel is to be taken into account; for it amounted, &c.’ Baker seems afterwards to have changed his opinion by the following note which he has subjoined. ‘Upon a further enquiry, only the antechapel, with the chambers above it, seem to have been new built; the rest old; and yet the lead, stalls, glass, vestry, &c. were all certainly new. That old chapel, now converted into chambers, at the north-east corner of the present chapel, was St John Baptist’s; whereof mention is made both in Bp. Alcock’s Register, and Caius. I have not room to shew my reasons.’

tors towards the building, to Robert \*Shorton Master of the College, and so much was paid by him, to Oliver Scalis, clerk of the works, at several payments, as appears by their several accounts.

\* Computus  
Roberti  
Shorton.  
Computus  
Oliveri Sca-  
lis.

This Robert Shorton was a man of business as well as learning, and indeed a very extraordinary person, and afterwards deservedly advanced to wealthy preferments; for his Mastership here was not considerable, only 20*l.* per ann. which he earned very dearly. It was under his care and conduct, that the buildings rose, and the College revenues were advanced and improved; and it is very strange, that a man who built the College should be so much forgot<sup>1</sup>, or placed after another Master who was no way concerned in its affairs, till the buildings were finished.

Indeed, the structure of the House, and management of its revenues, was his only province; and we are not to imagine, as some have dreamed, that there was any settled society or school of learning, under this period, whilst the building was going up, and the noise of axes and hammers banished more peaceable studies. During this † period, there were only four or five Fellows maintained by the College (and no Scholars), Spooner, Edmund, West, and Greynwode, for Barker went off the second year, and these as they were lodged abroad, and had pensions allowed them for their chambers, so they kept

† Computus  
Rob. Shorton.  
Mag. Col.

<sup>1</sup> In Fuller, Parker, and all the writers on the University, previous to Baker, Shorton is erroneously placed second in the list of the Masters of St John's College, after Alan Percy.



up no exercise, or discipline in the College, nor were further obliged, than to attend the Publick Exercise of the University. Part of the two latter years of this Master, another Fellow, one Kyffin, was added to the number; and the Master having occasion to be absent, one Richard Sharpe, Chaplain to the Bishop of Rochester, was appointed President, and received salary 5*l.* per ann. In the latter year, one Mr Smith received stipend as Fellow instead of Kyffin.

The old Brethren were likewise maintained, and had their pensions duly paid them; but two of them, Sir John Kensham, and Sir William Chandler, either did not live long, or were otherwise provided for; (in a letter to the Bishop of Rochester, they are said to be removed to Ely, probably to their old friends at St John's, Hospital there). Sir Christopher Wright survived the other two, and had not only his pension, but likewise the Curacy of Horningsey, which he enjoyed several years, and maintained a good port upon his Curacy. William Tomlyn, the old Master, seems to have been an obstinate man, <sup>1</sup>[he did indeed resign, or promise a resignation, ann. 1505; and so early, the Brethren were treating with \* “My Lady's Grace, the Bishops of Canterbury and Ely;” but his resignation not being in form, it seems, he retracted his consent,] and did not actually quit his claim, till <sup>2</sup> Feb. 27, in

\* Computus  
veteris Hos-  
pitii.

<sup>1</sup> This passage is left out in the History of the College.

<sup>2</sup> v. Instrument. Original. dat. Febr. 27. an. quinto Hen. 8vi.

the fifth year of Henry VIII ; when, being pinched, or seeing the thing would be done without him, he was prevailed with to resign, and received ten Marks from Robert Shorton Master of the College, in regard “resignationis officii sui,” as it is entered in an ancient computus. This was a poor reward, and yet it does not appear, he ever received more ; whether his heart was broken, and he might not live much longer, or whether his former obstinacy had not deserved a more ample reward, or whether he might be thought to have sufficiently rewarded himself already by pawning and devouring the revenues of his Convent, I will not say.

There seems to have been a good understanding betwixt this last Master and the Bishop of Ely ; for William Tomlyn’s resignation, and the Bishop’s last grant or confirmation, are dated the same month and year. The Bishop had expressed a tenderness for the Master and the House, by not reflecting upon their dissolute lives, as the Pope, the King, and the Executors had all done pretty freely : and when it was to be dissolved, though he had the fullest right both as reputed Founder and Diocesan, and ought to have had the greatest interest in that affair, yet he rather consents to the thing as done already, than dissolves it by his own authority. When his last \* Grant was made (which was now done), though it be a very large one, containing three large sheets of parchment, yet he does little more than recite his two former Grants, together with the Charter of the Foundation, which he there confirms ; and in con-

\* Inter Ar-  
chiva Col.

Jo.

clusion, reserves to himself and Successors ordinary jurisdiction, and 20s. for every Visitation, “tam pro procuracione, quam pro esculentis et poculentis—quibuscunque.” This was dated Feb. 1. ann. quinto Hen. Octavi, confirmed by the Prior and Convent of Ely, Feb. 20, and by William Tomlyn’s resignation Feb. 27, the same year : and so we have done with this Bishop of Ely.

All this while, the Executors had to do with a greater man, the King, as heir at law to the Foundress’s estate. All due care had been taken to secure their interest therein, by proving her Will both in the Prerogative, and in the Court of Chancery, by advice of the Judges ; wherein Archbishop Warham was very useful and favourable, both as Archbishop, and Chancellor of England ; who, after a long, tedious, and expensive hearing, witnesses examined, the King’s Council heard, and Judges consulted (all which was necessary to guard him against the King), at last approved and allowed the Will as good. Upon this ground the profits of her Lands were received for some years, first by Bishop Fisher, and afterwards by \*Dr Hornby ; but this was not to continue long ; for what by the clamours of My Lady’s Officers and Servants, who, because they could not have all themselves, were willing to give all to the King ; what by the advice of some potent Courtiers, of which number Wolsey is said to be one ; and what by the fresh suit of the King’s Auditors and Council, who are usually ready to second the Courtiers in such designs, the Executors were

\* Computus  
D. Hornby.  
Lib. Rub.

“so hard prest, and so straitly handled<sup>1</sup>”, that they were forced to let go the Lands, notwithstanding all the claim they had to them.

The Lands being gone, they were to look out and sue for a compensation, otherwise all was at a stand ; somewhat of that kind was easily obtained ; but that at first granted, as it was small in itself, so it was soon defeated by unexpected accidents, and an untimely death<sup>1</sup>. Somewhat more durable was to be had ; and there being an old decayed Maison Dieu or Hospital at Ospring in Kent worth having, this falling under the Bishop of Rochester’s view, was quickly thought of ; and being by devolution in the King, by the Bishop’s application at Court, with the mediation of the Queen, Wolsey, and other Courtiers, it was at last obtained.

Since this House fell before the general Dissolu-  
tion, and is not much known, it will not be improper  
to give some short account of it. It was founded  
by King Henry III. ; and consisted of a Master and

Ex Archivis  
Col. Jo.

Circa 1235.

<sup>1</sup> See Append. ‘Many suites and greate troubles which the Bishop of Rochester did undergoe in the behalfe of the Colledge.’

‘Diva Margareta, proavia Edvardi Regis nostri, hoc Collegium fundavit; optimis legibus ad doctrinam, commodissimis prædiis ad usum munivit.... Certi quidem homines regii ministri, qui divitias Regis in acervis pecuniarum ponunt, cum benevolentia populi, salus reipublicæ, vera religio, et optima doctrina, optimi Regis certissimæ divitiæ existant; hoc beneficium Divæ Margaretæ magnam partem nobis abstulerunt; quadringintæ enim minæ annuæ ex nostris prædiolis concisæ et amputatæ sunt.’ Aschami Commendat. Epist. I.

three Regular Brethren, professed according to the Order of the Holy Cross, and of two Secular Clerks, to celebrate for the good Estate of the King their Founder<sup>1</sup>. Upon the death of a Master, the Brethren were to choose one of their own Body, to be presented to the King for his consent, and afterwards to be instituted by the Archbishop. In process of time, one Robert Darrell was chosen Master, two of the Brethren die, afterwards Robert Darrell the Master dies on the 20th of May in the 20th year of Edward IV.; and the third Brother likewise dying soon after, and the two Seculars departing from the House, it became desolate and dissolved on the sixth of June, in the 22d of that King (and so continued to the seventh of Henry VIII.); and the several Kings in succession, by their Letters Patent, committed the custody of it to secular persons. King Henry VIII. in the sixth year of his reign<sup>2</sup>, Feb.

<sup>1</sup> They were also to be hospitable, and give entertainment to poor and needy passengers and pilgrims; and there was a chamber wherein the King used to repose himself when he passed that way. Their lands lay at Elverland in Ospringe and other places of that parish; in Feversham, Boughton Blean, Preston, Stone, and Ore; at Lorenden in the parish of Challock, at Hokeling, Rydemarsh, Ryde, and other places in Sheppy. Part of their possessions were likewise the appropriations of the Parsonages of Hedcorn and Ospringe, with the advowson of the vicarage of the latter. There are some remains still left of this Hospital. [See Hasted's History of Kent, Vol. II. p. 801.]

<sup>2</sup> Rex 16. die Febr. [an. sexto H. 8.] concessit Johi Underhill clerico custodiam Hospitalis B. Marie de Hospring in Com. Kancii. [Privata Sigilla de an. 6. H. 8.]

16, committed the custody of it to <sup>3</sup>John Underhill, Clerk, for term of his life; but in the seventh year of his reign, March 10, that King having been prevailed with to make a Grant of it to St John's College for ever, the same day and year John Underhill resigns all his claim to the Master, Fellows, and Scholars of that College, receiving in hand 40*l.* and a yearly pension of 30*l.* for his life. This Grant was afterwards renewed by the King, in the eleventh year of his reign; and confirmed by the Archbishop, the Prior and Convent, and Archdeacon of Canterbury, for their several parts and interests; and having brought with it several good estates in Kent to the value of 70*l.* per ann. was a good addition to the College; without which it could not have subsisted according to the Foundation, as was deposed upon oath before the Archbishop, by Nicholas Metcalfe, D.D. and Richard Sharpe, B.D. and their allegation allowed; and upon this, the College Mortmain was enlarged.

This, with the Lands of the old House, together with the Foundress's estate at Fordham which was charged with debts by her Will, with some other little things (specified elsewhere) purchased with her monies, was the original Foundation, upon which the College was first opened; and whoever dreams of vast revenues, or larger endowments, will be mightily mistaken. Her Lands put in Feoffment for the

<sup>3</sup> One John Underhill was Master of Northill College Com. Bedf. at or before the year 1513. [Willis's Hist. of Abbies Append. p. 3.]

\* Archiva  
Col.

performance of her \* Will, lay in the Counties of Devon, Somerset, and Northampton; and though I should be very glad to meet with Lands of the Foundation in any of these three Counties, yet I despair much of such a discovery. But whoever now enjoys the Manors of <sup>1</sup> Maxey and Torpell in the County of Northampton; or the Manors of Martock, Currey-Ryvell, Kynsbury, and Queen-Camel, with the Hundreds of Bulston, Abdike, and Horethorne in the County of Somerset; or the Manor of <sup>2</sup> Sandford-Peverell with the Hundred of Alberton in the county of Devon; though they may have a very

<sup>1</sup> The Foundress's grandfather, who died in 1409, was then seized, among others, of the Manors of Makeseye and Torpell in Com. Northampt.; of Sampford-Peverel, with the Hundred of Halberton in Com. Devon; and of Cory-Rivel and Mertoock, with the Hundreds of Abbedyk and Bulston, and the Borough of Langport, in Com. Somerset. (Dugdale's Baron. Vol. II. p. 122.)

In Gunton's History of the Church of Peterborough, p. 56, it is stated that 'Abbot Kirton maintained a long suit in Law against Margaret Countess of Richmond and Darby, about Knight's service for lands in Torpell, Thorpe Water-vile, and Achirche, wherein at last he prevailed.' Maxey, in 1708, was Lord Fitzwilliam's estate, and Torpell Sir Thomas Trollop's.

<sup>2</sup> See Risdon's Survey of Devonshire, Vol. I. p. 37, 86; Vol. II. p. 107.

'Samforde. Sir Wm. Ashthorpe granted this Mannor unto John, Duke of Somerset, and Margaret his wife, and their heirs; there Margaret, Countess of Richmond, sometime lived; fame saith that this Countess built an isle of the Church.' She is also said to have lived some time at Torrington, where, 'pitying the long path the pastor had from home to church, she gave to him and his successors the Manor-house there, with lands thereunto.'

good title to them, which I will not question, yet whenever they shall be piously and charitably disposed, they cannot bestow them more equitably, than by leaving them to St John's.

It will, no doubt, be thought strange, how so great a number of Fellows (for at first there were few Scholars) could be maintained out of so small a revenue; but the maintenance, we may imagine, was suited to the revenue; only 12*d.* per week was allowed in Commons to a Fellow, and only 7*d.* to a Scholar. These were times, when 12*l.* was sufficient to found a Fellowship (for the private Founda- Archiva. tions usually run thereabouts), and when six pounds per ann. was enough to maintain a Fellow; for whoever offered so much in Lands towards a Fellowship, by Bishop Fisher's second Statutes, (afterwards altered upon the price of things growing higher) such a Benefactor could not be refused.

The College thus built and endowed, the Executors' next care was, to give rules and statutes to their new Foundation, to stock it with Fellows and Scholars as far as the endowments would reach, and to make it, as intended, a Seat of Learning. This requiring attendance, and more skill than most of them were masters of, they delegate their authority to the Bishop of Rochester, by \*a Commission dated March 20, anno 1515; only if any of their number happened to be present with him, they were to have equal power. \* Archiva. Statuta vet.

It was happy for the College that Bishop Fisher was then in England, for he had been ordered by the



King to repair to the General Council at Rome, (for it is so styled, though it had nothing general but the name) ; but though the Bishop\* of Sarum, and Mr Wharton, who differ in other things, have agreed to send him thither, and the University had recommended their affairs to him, as ready to go, by a letter† dated February, 1514; and though he had drawn up and sealed Procuratorial Powers to William Fresel Prior of Rochester, and Richard Chettham Prior of Ledes, during his absence, dated March 10, the same year<sup>1</sup>; yet he never went; he says himself, his journey was ||stopt; and these Procuratorial Powers, together with other Letters, recommending him to some men of note at Rome, are yet lodged amongst our Archives, and show they were never delivered. Had he gone, as our hopes of Ospring must needs have miscarried, which was procured wholly by his interest and endeavours, so the affairs of the House might have been at a stand, till his return; for without him nothing was done.

\* Hist. Ref.  
Vol. I. p. 19.  
Angl. Sacra.  
Vol. I. p. 382.

† Regr.  
Liter.

‡ Lib. Rub.

In the <sup>s</sup>year 1516, he came to Cambridge, to the Opening of the College, which was performed with all due solemnity, and suitably to so great an occasion. I cannot fix the day when the Chapel was consecrated, but the Bishop of Ely's§ licence to that

§ Regr.  
Elien. an.  
1516.

<sup>1</sup> Erasmus, in March 1515, speaking of his longings to revisit Rome, says—'Ante biennium igitur adornaram iter, comes futurus R. Patri D. Joanni Episcopo Roffensi, ..... verum Is ex itinere subito revocatus est.' [Epist. p. 142.]

<sup>2</sup> Io. Roffensis Erasmo—'Paro enim me Cantabrigiam iturum pro Collegio nunc tandem instituendo.' [Vide Erasmi Epist. Edit. novæ Pag. 1587.] dat. ex Roffa anno 1516.

purpose to the Bishop of Rochester, is dated July 26, 1516; empowering him to perform that sacred office<sup>3</sup> [by consecrating altars, vestments, and other ornaments, and administering other Ecclesiastical Offices pertaining thereunto,] as if he himself were there present, which probably was done a day or two after the date; for I will not suppose the College to be opened, till that sacred Office was first performed.

This done, the 'Bishop of Rochester (then Chancellor of the University) made his solemn entrance, accompanied by Dr Hornby who, being Master of Peter-House, was present at Cambridge. After the

*Ex Archivis.*

<sup>3</sup> The Chapel was not fully finished, till towards this year; for the expences of paving, glazing, and leading the Chapel and the Master's Chambers, and building the vestry, are placed to account about this year. (*Ex Archivis.*) The wainscot and stalls of the Chapel were not finished till the year 1516, at soonest. See the Indenture betwixt Robt. Shorton, Master, and the Undertaker, Baker's MS. Vol. XII. pp. 44, 45.

In the History of the College, the sentence within brackets is replaced by the words 'and every thing thereunto necessary in St John's Chapel'; and Baker observes in a note, —'And yet only the Antichapel, which was undoubtedly new, wanted consecration.'

<sup>4</sup> He reserved to himself the right of lodging in the College, —'Cameras quæ pro Magistro ædificatæ sunt, mihi ipse reservo occupandas, quoties ipse ad dictum Collegium accedere voluero, atque ibidem residere.' 'Magister vero Collegii Cubicula quæ pro Magistro constructa sunt in suos usus possideat.' These are the words of the last Statutes, as the other are of the first. These words [the reserve for the Bp. being omitted] are in all the following Statutes. Two of these chambers are part of the Chapel, and shew that both were built at the same time. This, Baker says, he mentions, because he has heard it doubted of.

usual ceremonies, a Public Notary and other witnesses being called in, first the King's Licence was produced in the presence of them all, sealed with green wax ; then the Charter of the Foundation was laid open and read in part, together with the Bull of Julius the Second, sealed after the manner of the Court of Rome ; and lastly, the Bishop of Rochester's Procuratorial Powers or Letters from the rest of the Executors, empowering him, or such other of them as should be present, to act in the name of the rest.

' By virtue of these Powers, the Bishop and Dr Hornby named, elected, ordained, and constituted the venerable person Mr <sup>1</sup>Alan Percy, Master or

<sup>1</sup> His quality appears from Dugdale, Baron. Vol. I. p. 282 ; speaking of Henry Earl of Northumberland who was killed by the the rabble near Thirsk in Yorkshire, an. 4. Hen. VII. Dugdale says, ' By Maud his wife, daughter to Wm. Herbert the first Earl of Pembroke of that name, he left issue four Sons ; viz. Henry his successor in the Honor, Sir Wm. Percy Knt., Alan a Clerk, and Josceline from whom Percy of Beverley in Com. Ebor. is descended ; and three daughters, Eleanor wife of Edward Stafford Duke of Buckingham, Anne married to William Fitzalan Earl of Arundel, and Elizabeth who died young'. Alan Percy only held the Mastership about two years and a half ; for, on All Saints' day, an. 1518, he resigned his office to Bp. Fisher as Executor to the Foundress, and by Bond from the College, dated Nov. 21 following, he was to enjoy the low Parlour in the College belonging to the Master with the two inner chambers there, together with his Commons, as a Fellow, during life, at all such times as it should please him to resort to and abide in the College, without paying any thing for the same ; and was besides to receive an annuity or yearly Pension of 10 Lib., till such time as he should otherwise be preferred ; which annuity was

Governor of the College (Robert Shorton having before receded), and thirty one other persons, Fellows of the same College, whose names are there rehearsed, and are printed in the Appendix. Then the Master took an oath for the observation of the Statutes; and twenty four of the Fellows took an oath of obedience to the Master, as well as for observing the Statutes; and the other seven absent Fellows were required to do the like, before the Master, whenever they should enter upon their Fellowships: and three of these Fellows, viz., Will. Paye, Clement Erryngton, and

duly paid till Feb. 4, an. 12 H. VIII, when he releases the College of all the room, profit, &c., that he had, or ought to have, therein, under his hand and seal; the cause of his quitting his annuity being a small estate given to him by the King. For, 'an. 11<sup>mo</sup>. Hen. VIII<sup>vi</sup>. April 2<sup>do</sup>. Rex concessit Alano Percy Clerico, Fratri præclarissimi Henrici Comitis Northumb. quoddam Messuagium et unum Gardinum cum pertinent. in Stepenheath in Comitatu Middlesex, habend. præfato Alano in perpetuum, tenend. de Rege per fidelitatem, et Reditum unius Rosæ Rubeæ.' [Privata Sigilla p. 333.]

Doubtless this Grant came very seasonably, his circumstances before having been too strait and narrow for a person of his Rank; for, in a letter from Nicholas Daryngton one of the Fellows to Dr Metcalfe the succeeding Master, he signifies that he had contented Mr Percy with 5 lib. (his half-year's Pension) which he had sent for divers times because of his need. He was sometime Rector of St Ann's Aldersgate London; and in 1521, Oct. 25, he was admitted Rector of St Mary Hill, and held that preferment till his death, almost 40 years; for that Living was not filled again till an. 1560, when it was presented to, as void by the death of Mr Alan Percy. (See Newcourt.) He was also Master or Keeper of Trinity College at Arundel Com. Sussex, which College he and his Fellows surrendered to Hen. VIII. Dec. 12, an. R. 36, viz. 1545. (See Rymer, Tom. XV. p. 68.)

Nicholas Daryngton, being Principals of Hostels in the University, with regard to that character, seniority was reserved to them, notwithstanding the former oaths of some of the rest. Of all this an \* Act was made, attested by a Public Notary; and being engrossed in parchment, is yet preserved (though somewhat torn) amongst our Archives.

\* Dat. July 29, ann. 1516. See Append.

This was the last service done the College by <sup>1</sup>Dr Hornby, who died the year after, succeeded in his preferment by William Burgoign, S. T. P., who was invested in that Mastership by the Bishop of

<sup>1</sup> Dr Hornby's merits and preferments are recounted in the following Address, subjoined to the 'Tractatus Egidii Romani de formatione corporis humani &c.; impress. Parisiis an. 1515.'—of which there is a copy in the University Library at Cambridge. 'Ad eminentissimum, integerrimum, illustrissimum, ac sempiternum virtutum omnium exemplar, atque uberrimum Narthecium, Dominum Henricum de Hornhby, Anglicanæ nationis Jubar ac sydus fulgentissimum, sacreque literature Professorem eximium, Margarete Richmondie Ducis Henrici Septimi Anglorum Regis Matris (a qua etiam munus construendi ac edificandi Collegia litteraria duo in universitate Cantibrigien. Christi scilicet, ac Divi Joannis suscepit) Archigrammateum (Cancellarium vocant) quondam fidelissimum; nunc vero Ecclesie Majoris Wimburhnen. Decanum promeritissimum, atque Collegii Tatheshalle Provisorem sedulissimum; necnon et Apicis Litterarii apud Sanctum Petrum Cantibrigie conegrati Magistrum primum, vigilantissimum, prudentissimum, dignissimum; insuper et Litterarum et Litteratorum omnium refugium, ac singulare præsidium, Mecenatemque faventissimum, Fr. Lodoici Silvii Mauri Philologi Sartani Cenobite quidem Culturi ordinis autem Benedictini tumultuarium Panegyricum Carmen.

Parrhisiæ celebris volitat tua fama per urbem,  
Et recto ad superos tramite cepit iter.' &c.

Ely\*, February 19, 1517, being then void by the death of Henry Hornby. Dr Burgoign dying, ann. 1522, was succeeded therein by <sup>2</sup>Dr John Edmunds, probably the same that stands first in the Catalogue of our Fellows; though he must have been removed from hence to Jesus, which might easily happen, whilst the Fellowships here were so small and so uncertain.

\* Regr.  
Elien. ann.  
1517.

<sup>3</sup>Dr Hornby was likewise Rector of Over and Orwell in the Diocese of Ely, which became\* void

\* Regr.  
Elien.

<sup>2</sup> He leaves by Will, to Jesus Coll. 4 lib. and 20s. to St John's. This is that Dr Edmunds whom Bp. Burnet mistakes for Edmund Bonner. (Hist. Ref. Vol. I. p. 86.)

<sup>3</sup> An. 1490,1. Conceditur M. Henrico Hornbe, ut 4 anni post ejus admissionem ad intrand. Libros Sentent., cum unica Responsione, &c., possit stare sibi pro completa forma ad incipiend. in Theologia, &c. [e veteri Libro Proc.]

He was presented to Orwell by John Fothed, Master of Mich. House, &c. an. 1508. [Baker's MS. p. 152.]

He was Dean of Winburn, as appears from Leland's Collect. Vol. I. p. 82; from the Archives of St John's Coll. Cambr.; and Hist. of Abbies, p. 71; and had Cardinal Pole for his Successor. He was also Preb. of Nassington in the Church of Linc. and Custos Collegii de Tateshall Com. Linc. an. 1513. [Regr. Linc.] Item an. 1502, Febr. 13. By his Will, he seems to have been Canon of Tateshall and of Lincoln. He founded a School at Boston. [MS. M. Wren.]

'Mr Henr. Horneby, S.T.P. Custos Coll. dedit multa, quæ Ministerio serviebant in Capella M<sup>ri</sup> Horneby in Cimiterio S. Mariæ extra Trumpington Gates, an. 1516'. [MS. M. W.] So it seems he either was, or intended to be buried there, In a Chamber of the old court of St John's College, next the Bell, formerly part of the old library, there was a picture of Dr Hornby (upon a glass window), as seemed to appear by an Escutcheon, the Arms or Bearing, three Bewgle Horns betwixt a Cheveron Sable, the whole encompassed with a Bordure, as a Mark of Distinction.

the same year by his death ; and the latter of these having been in the gift and patronage of Michael-House, we may probably suppose him to have been a member of that House. <sup>1</sup> He was Chancellor in the Foundress's Court or Family, and seems to have been much in her confidence ; for the fourth day before her decease, she appointed Bishop Fox and him, supervisors of her Will, to alter, add, and diminish such articles, "as in their sadness and good discretions they thought most convenient and according to her Will." When the Bishop of Rochester was to have gone to Rome, the main business of the College was to have devolved upon Dr Hornby, who was very equal to the business, had his power and interest been answerable to his conduct. The trust of Executor he discharged very faithfully ; and both by his accounts exactly stated, as well as by several of his \* letters, it appears, that he was very useful and serviceable to the College ; to the which he was a Benefactor, by giving 10*l.* towards the glazing of the Chapel windows, and some copes or vestments to the Chapel ; though having been Master of another House, it was to be expected that the course of his charity should run most another way.

\* Inter Archiva.

<sup>1</sup> Henricus Horneby, ex patria Lincolnensi natus, Cantabrig. Academiæ Theologus—ad hanc Illustr. Fœminam (Margaretam) Hornbeius edidisse fertur ;

Historiam nominis Jesu, Lib. 1. 'A Solis ortu usque ad occasum laud.'

Historiam visitationis Mariæ, Lib. 1. 'Aeterni Patris filius, Mariam com.'—

Baleus de Script. Britan. Cent. XI. pag. 72, (where he quotes, as usual, the commencement of each Treatise.)

Nor can Robert Shorton be pardonably omitted, having been the first Master; to whom so much is owing for the structure of the House, which was so much his employment, that the year after he was Master, ann. 1512, commencing D.D. he was dispensed with by \*grace, from certain duties incident to his Degree, for the great and various trouble he had in the business of his College. And the year after, 1513, he is dispensed with from his attendance at Masses, Exequies, and Congregations, till he should have executed the Foundress's Will, in perfecting her Foundation: which being finished in 1515, he has another dispensation granted him, having occasion to be absent. The same year, his accounts were finished, which alone show the trouble he had; and how much is owing to his care. The <sup>1</sup> precise time of his resignation I cannot fix; but most of this year and part of the next, the College was under the inspection of a President (as I have said before); and Alan Percy is named as Master some short time before he was solemnly invested.

\* Propter ejus labores multiplices et diversa negotia, quæ habet circa Col. S. Jo. Evang. Reg. Acad. An. 1512. Ib. An. 1513. Ib. An. 1515.

He was found so well qualified for such business, that upon quitting his interest here, he was (upon Bishop Fox's resignation of his Charge at Pembroke Hall) preferred to be Master of that House; where how well he acquitted himself, may be seen at large in Bishop\* Wren's accurate Account of those Masters. Whilst he was Master here, he held his Fel-

\* De Custodibus Pembroch.

<sup>1</sup> He is said by Bp. Wren to be first mentioned in the Archives of the University as Master of Pembroke Hall, June 4, 1519; and to have left that College in the beginning of 1534. Vid. Leland's Collect. 1770. Vol. V. p. 390.



lowship at Pembroke (at least some part of the time), which was no new thing; for John Sickling, last Master of God's House, and first of Christ's College\*, held that Preferment with a Fellowship of Benet. When Cardinal Wolsey was projecting his great design at Oxford, he was<sup>1</sup> employed by that great man in stocking and cultivating his new Foundation; and was so much valued by that Cardinal, as to be appointed Dean of his Chapel.

\* Hist. Col. Corp. Chr.

De Custodi- bus Pem.

† MS. Col. Corp. Chr.

‡ Reg. Du- nelm.

§ MS. Col. Corp. Chr. Miscellan.O

<sup>2</sup> He was † Archdeacon of Bath, and Master of the Hospital at Newport, and held, besides, the Rectory|| of Sedgfield in the County of Durham, a Prebend of Windsor, and the Deanery of Stoke near Clare in Suffolk; which three last preferments, upon his death, became void the same year. He died§ Oct. 17, an. 1535, and was buried at Stoke, to which Church he had been a considerable Benefactor. He was promoted thereunto by Queen Catharine, whose Almoner he was, and to whose interest he adhered; having been one of those few in Convocation that opposed her divorce, with Nicholas Metcalfe and

<sup>1</sup> 'Internuncius Cardinalis de evocandis viris doctis Cantabrigia Oxoniam, ad Collegium ibidem suum, Aedes Christi dictum, replendum et exornandum.' Parker Σκελ. Cant.

<sup>2</sup> He was succeeded at Stoke by Matthew Parker, the last Dean, that College being dissolved an. 1547. He was also Prebend. of Louth in the Church of Lincoln; and Canon and Prebend. of York, as appears by Hugh Ashton's Will, whereof he was an Executor, an. 1522.

Card. Wolsey gave him the Prebend of Fridaythorp, York, wherein he was installed May 7, 1523; and was succeeded in that prebend (then vacant by his death) by Hen. Williams, Nov. 8, 1535. (Regr. Ebor.)

<sup>a</sup> Nicholas Wilson, two other dependents of Bishop Fisher, names well known in St John's College.

To Pembroke Hall he was a considerable Benefactor, the particulars may be seen in Bishop \* Wren. Somewhat he did for Peter-House, and <sup>\* De Custod. Pemb.</sup> Catharine Hall, for dirges to be observed in those Houses. The same † year and month he died, foreseeing his dissolution, <sup>† Lib. Rub.</sup> he left 100 marks to St John's College, for

<sup>3</sup> Dr Nicholas Wilson of Christ's College, Master of Michael House 1533, chosen Master of St John's College an. 1537, but did not venture to accept, being under the frowns of the Court on account of his connection with Bishop Fisher. He was the last Dean of Wimborne, that Deanery being suppressed an. 1547, and died in 1549.

<sup>4</sup> 'Exequiæ Doctoris Shyrton 18<sup>o</sup>. die Octobris'—viz. in Aula S. Cath. Cantabr. uti notatur in Regro ejusdem Aulæ. [v. Exequias ibid.] His Exequies by settlement are to be held on the day of his death, or two days before or after.

<sup>5</sup> The agreement is in the following terms ;—

'This indenture made the first day off Octobre in the xxvii yeare off the Reign off King Henry the viii betweene the Right worshipful nicholas metcalf Clark Mr off the Colledg of Saynt Jhon the Evangelist in the universite off Cambrig the fellows and scolers of the same Colledg on the one party, and the Right worshipfull Maister Robert Swinborne Clerk Mr or Kepar of the Colleg or Hall called Mary Valaunce commonly called Pembrok Hall in Cambridg and the Fellows of the same place on the other party, wittnissith, that where the right worshipful Maister Robert Shurton Doctor in Divinite and Deane of Stoke by Clare in the County of Suffolk hath dylyvered unto the said Maister and Fellows of Jhon's aforsaid one hundred marks of good and lawful money of Ynglond to the entent ..... to kepe yearly for ever more in their College Church onse in the yeare an obiit or years mynd on suche a day as it shall fortien the said Mr Robert Shurton to depart out of this transitory world or within two days before or after, &c.'

an Obit to be observed on such a day as it should fortune the said Rob. Shorton to depart out of this transitory world, or within two days before or after. That Dirge or Commemoration is yet observed; but the day\* of his death having been forgot, I have put it down, that if it be afterwards neglected, this may not happen for want of knowing the day. Whilst he was yet Master, and the House in building, he gave 10*l.* towards paving the hall<sup>1</sup>.

\* Octob. 17.  
Ann. 1535.  
MS. C. C. C.  
Miscel. O.

I should now proceed to the Constitution of the House, by giving an account of the Statutes and Ordinances, at this time given by Bishop Fisher, for the government thereof; afterwards enlarged proportionably to the growth of the Foundation, in two

† The first of these volumes in a fair and ancient character, after various turns and different owners, is now in my custody, and after me, shall return to its proper repository in the College. The last volume under Seal, dated Jul. 11, ann. 1530, is in very worthy<sup>2</sup> hands, and will be preserved with equal care. The other volume roughly drawn, is yet lodged in the College Treasury.

other Bodies of Statutes†, all of them yet preserved, in so many different volumes; which, though now antiquated, yet bating the Popery, were very wisely drawn; and are yet of great use, in conveying down to us the Foundress's intention, and in explaining the present constitution, at Christ's College,

<sup>1</sup> His Will is dated Oct. 8, an. 27 Hen. VIII. proved Nov. 8, 1535. He leaves to his poor Parish<sup>rs</sup> of Segefeld 4 lib., to the poor at Newport 3 lib., to his poor tenants at Wells, 40sh., &c. (Vid. Test. in Curia Prærog.)

<sup>2</sup> Mr Verdon, whom I here mention, least he should be forgot; since another has been named as Donor of that valuable Book, who yet held it only in trust (as I did for sometime) from Mr Verdon.

Thomas Verdon, B.D. Fellow of St John's College, elected Ap. 11, 1671; and a fellow-sufferer with Baker in his ejection, Jan. 21, 171<sup>6</sup>/<sub>7</sub>.

as well as at St John's. But having opened the Foundation, I shall reserve the account of its growth and progress to a \* larger design, which possibly may one day see the light; or if it should not (as there are some 'Arcana Collegii' in every Society, not so proper to be made publick), I will either leave it to the Society, or in such hands, as being above mean and little ends, I am well assured, will never prostitute it to mercenary designs. From thence will appear how, from such small beginnings, in a few years, by good conduct and prudent management of a faithful Executor and liberal Benefactor, as well as of a careful; active <sup>2</sup> Master (I do not mean Mr Percy), it grew, or rather run up, almost to the present height wherein it stands; and it will afford a different view of things, from what we have hitherto had. And

\* History of St John's College, from the foundation of old St John's House to the present time; with some occasional and incidental account of the affairs of the University, and of such private Colleges, as held communication or intercourse, with the old House or College, collected principally from MSS.

<sup>2</sup> Dr Nicholas Metcalfe, third Master, from 1518 to 1537, The Good Master of a College of Fuller, in his Holy State.—'He found the College spending scarce two hundred marks by the year, he left it spending a thousand and more.' (Ascham's Schoolmaster.) He was Chaplain to John Bishop of Rochester for twenty-four years or more, and Archdeacon of Rochester. In the treatment which he received from the Society after all his services to them, he resembled Dr Caius; who, being Founder and Master, had Articles drawn up against him by his Fellows, accusing him of atheism; which made Archbishop Parker say that 'he liked not the stones builded by such impiety.' Upon which Baker observes—'Dictum nollem; mihi satis compertum est ex scriptis ejus ineditis Jo. Caium fuisse pium, sociosque ejus ingratos, quod novum non est, nec ante hunc diem inauditum.' See Strype's Parker, p. 200.

either I am much deceived, or, from the short specimen I have given already in this one Society, it will appear that our common accounts are full of mistake; and so, no doubt, they are in other Societies; in those that have held an intercourse with the old House, and particularly at Peter House that was originally founded upon it, I can be pretty positive; and this I mention, to excite those of other Houses to look into their Foundations, and not to sit down under common mistakes and vulgar opinions.

I have no fondness or partiality for the present College, nor do I enjoy such advantages from it as to tempt me to deviate from the truth; and I do here declare that I have more regard to our Founders and Benefactors that are dead and gone, than I have to the present College now living. But one thing I have to say for it (elsewhere shewn more at large) before I take my leave of it, that as no House has undergone greater turns and varieties of fortune, so no one has been more true to orthodox principles, than this has been. To pass by King Henry VIII's reign when things were fluctuating, and it was hard to know what was truth; under King Edward VI. they were no where more warm for the Reformation, under two reforming Masters, <sup>1</sup>Dr Bill and <sup>2</sup>Mr Leaver, than

<sup>1</sup> William Bill, Fellow, and in 1546 Master of St John's College; afterwards Master of Trinity College 1551, ejected under Q. Mary but restored by Q. Elizabeth. His other preferments may be learnt from his epitaph in Westminster Abbey;—'Hic jacet Gul. Bill T.D. Decanus Westm. Primarius Collegii Eton, et Coll. Trinitatis apud Cantabrigiam

they were at St John's; and, as in pursuance hereof, more <sup>3</sup> Fellows were ejected in Queen Mary's Reign, than perhaps from any other Society in either University, so upon their return under Queen Elizabeth, they brought back with them the same principles (only with a Tincture of Geneva), and were no where more noted for their zeal. Witness the <sup>4</sup> Pilkingtons,

*Præfectus, et sereniss. Reginæ Eliz. summus Elemosinarius. Obiit 15 Julii anno salutis 1561.'*

<sup>2</sup> Thomas Leaver, Master of St John's College 1551, an exile at Arau in Switzerland during Q. Mary's reign, where he imbibed opinions which prevented him from being restored to his Mastership by Q. Eliz. He was however preferred by Bp. Pilkington to a Stall in Durham, and to the Mastership of Sherburn Hospital near Durham; and holding the latter till his death, he was buried in the Chapel there, with the epitaph,—'Thomas Leaver Preacher to King Edward the Sixte, he dy'd in July 1577.' He had a Brother, Leaver the younger, also Fellow of St John's College, and equally disaffected to the discipline of the Church with himself. See Thos. Leaver's famous Sermons, especially those at Paul's Cross, and in the Shroudes in Poules; and that before the King, preached an. 1550, against the waste of Church revenues.

<sup>3</sup> 'In Cambridge were 24 places void at one time, in St John's College'. Fox's Acts and Mons. [Vol. III. p. 107.] sub an. 1554.

<sup>4</sup> James Pilkington, Fellow of St John's 1539, an exile during Queen Mary's reign, admitted Master 1559; afterwards the first Protestant Bishop of Durham 1561; He died an. 1575, and was buried in Durham Cathedral, where he has a monument. He was the author of a Commentary upon Aggeus, and Abdias, and other parts of Scripture; also of a Tract against the Papists on The Burnynge of Paule's Church in London an. 1561, as warm as the subject. See the account of him in Surtees's Durham. He was succeeded in the Mastership of St John's, an. 1561, by his brother, Leonard Pil-

the Leavers, Cartwrights, and <sup>1</sup> Fulks, names well known in the history of the Reformation. That Tincture wore off. Under King Charles I. they were orthodox and regular, and suffered very deeply for their principles of loyalty and religion; but though the <sup>2</sup> Master and better half of the Fellows were then kington, who resigned in 1564, became prebendary of Durham 1567, and died about 1598.

<sup>1</sup> William Fulke, a disciple of Cartwright's, admitted to a Fellowship in St John's College 1564, which he resigned 1568, being then B.D., to prevent an expulsion; his friend Dr Longeworth, the Master of the College, being then ejected by the Visitor on account of his laxity in maintaining discipline and conformity. From the College he went to the Falcon Inn, and there read lectures, having his pupils chiefly for auditors; but soon after, coming to a better mind, he was honourably admitted D.D. May 25, 1572; and by the Earl of Leicester was made Rector of Warley, Essex, and of Dennington, Suffolk. In 1573 he was admitted Master of Pembroke Hall, and dying in 1589, was buried at Dennington, where he has an epitaph. He published a Book of Meteors, with the motto—'Praise the Lord upon earth, dragons, and all deeps; Fire, Hail, &c.'; which shews the sort of Physics then read in Cambridge, and a Confutation of the Rhemish translation of the Bible, and various other learned works. [Vid. Strype's Annals, Vol. III. p. 199, and Wren de Custod. Pemb. and Neal's Hist. of the Puritans.]

<sup>2</sup> When the University sent a supply to the King, an. 1642, from St John's was sent 150lib. in moneys, and 2065 ounces and a half of plate; and for their activity in that business, the Master, Dr Beale, and 29 of his Fellows were ejected, the College plundered, and its walls turned into a prison for the Royalists. See Querela Cantab. A.D. 1647, written by J. Barwick one of the ejected Fellows, who thus remonstrates upon the wrongs of the University;—'Who thrust out one of the eyes of the kingdom? Who made Eloquence dumb, Philosophy sottish, widowed the Arts, and drove the Muses from their ancient habitation? Who plucked the re-

ejected, and the College was under force and violence almost twenty years, yet that force was no sooner removed, but the principles returned with the return of their professors, and they were the same men they were before. In one word, when the Nation was again alarmed with the fears of Popery, no <sup>3</sup>College

verend and orthodox Professors out of their chairs, and silenced them in prison or their graves? Who turned Religion into rebellion, and changed the Apostolical Chair into a desk for blasphemy, and tore the garland from off the head of Learning to place it on the dull brows of disloyal Ignorance? Who made those ancient and beautiful Chapels, the sweet remembrancers and monuments of our Forefathers' charity, and kind fomentors of their childrens devotion, to become ruinous heaps of dust and stones? or who unhived those numerous swarms of labouring bees who used to drop honey-dews over all this kingdom, to place in their rooms swarms of senseless drones?' p. 26.

<sup>3</sup> Of the Seven Bishops in 1688, four had been members of St John's College, and one of them Master. They are mentioned by Baker as—'Carceres passi in causa Ecclesiæ, dein a sedibus suis detrusi in causa Regiæ, fidi utrique.' He has collected the following notices of them from the College Register;—

Thomas White, Cantianus, Filius Petri White de Allington in Comitatu prædicto plebeii nuper defuncti, natus ibid., educatus in Schola publica de Wye in com. prædicto, annos natus 14 admissus est Subsizator, Oct. 29, 1642. Artium Bac. an. 1646.

Joannes Lake, Eboracensis, filius Thomæ Lake de Halifax, natus atque literis institutus in Schola publica Halifaxiæ per triennium; annos natus 13 admissus est in Collegium D. Joh. sub Tutore M<sup>ro</sup> Cleiveland, Dec. 4, 1637; ibique per alterum triennium Artium et Philosophiæ prima rudimenta percepit.

Gulielmus Lloyd, Wallus, filius Eduardi Lloyd de Bala in agro Merioneth. Clerici, literis grammaticis institutus in



expressed a greater abhorrence of that religion, or more readiness to suffer, had there been occasion. Of that number I was one; and had I not then been under a noble <sup>1</sup> Patron, whose humanity and goodness were equal to his birth, I must have been an immediate sufferer; and this declaration I make, that if it be not true, it may be contradicted; especially by such, as having then been tame and silent enough when the danger threatened, are since very loud and wonderfully brave when they have nothing to fear.

Having now done with the Foundation, it may be expected I should say somewhat of the following Sermon, as well as of its Author. The Author is well known; he will need no apology for his private virtues, and I can be no advocate for his opinions. It

Schola de Ruthin, annos natus 18 admissus est in Collegium D. Joh. Cantabr., Febr. 23, 1654.

Franciscus Turner, filius natu maximus Thomæ Turner S. T. P. Decani Cantuar., Scholæ Winton. alumnus prius, dein Coll. Novi Oxon: Socius, M.A. 1662; quo gradu suscepto, commigravit ad nos, admissus ad eundem gradum in Academia Cantabr., ac Pensionarius Major in Collegio D. Joh. Maii 8, 1666; et tandem electus et admissus est Præfectus ejusdem Collegii Apr. 11, 1670.

<sup>1</sup> Who the Patron was that thus protected Baker in the enjoyment of his Fellowship and his Living of Long Newton, after his refusal to read King James' Declaration for Liberty of Conscience, does not appear. Of the latter, as is well known, he was deprived Aug. 1, 1690, for refusing the oaths to William and Mary; but the former he continued to hold till the accession of George the 1st; when, the tender of the oath of allegiance to every person holding preferment being rigidly enforced, he, together with twenty-two fellow-sufferers in the same College, was formally ejected, June 20, 1716.

is very true, he died for a mistaken principle, which I could heartily wish had been otherwise, as well for his own sake, as for the sake of the College that suffered with him. But if he could not digest the Oath of Supremacy, or if he denied it, thus much may be said in abatement of his crime, that the thing was then new to him, till it had been better looked into; and the doctrine was proposed in such a sense, at least in such terms, as Queen Elizabeth's Clergy, I am sure Mr \*Calvin, could hardly allow<sup>2</sup>. And therefore I cannot but hope better of him, than of many of the complying Popish Clergy, who, under that reign of perjury, in all appearance<sup>3</sup> prostituted their

\* In Amos  
cap. 7. v. 13.

<sup>2</sup> 'Qui initio tantopere extulerunt Henricum Regem Angliæ, certe fuerunt inconsiderati homines; dederunt illi summam rerum omnium potestatem, et hoc me semper graviter vulneravit; erant enim blasphemi quum vocarent ipsum summum caput Ecclesiæ sub Christo. Hoc certe fuit nimium; sed tamen sepultum hoc maneat, quia peccarunt inconsiderato zelo.' [Calvini Prælec. in XII Prophetas Minores, p. 282. Gen. 1610.]

<sup>3</sup> Bp. Pilkington, in shewing that 'the Papistes tourne with the world,' has this passage.—'As long as kinge Henry lived, and all the time of blessed kinge Edwarde, they taught, they preached, they subscribed, they sware, and beveled all thys that they now deny. As oft as they had anye livinge in any College of the universities, as oft as they tooke degree in the scholes, as oft as they tooke any benefice, and whan they were made Priests or Byshoppes, so ofte they sweare and forswere all that nowe they denye. Perjurye in other menne is punished with bearinge papers, losse of their eares, and other worldlye shame; but these menne, abusinge the gentilnes of the Prince, beyng thus oft forsworne, are counted holye in the worlde.' [See The Burnynge of Paule's church, an. 1561.]

consciences to save their preferments. And yet some of them did not do that, but were sent to wander to seek their bread; and were as very mendicants by necessity, as they could have been under a vow.

As to the Sermon, could I suspect any danger from making it public, though it be printed already, yet I should not have been prevailed with to give it a second edition. But I think there is none; for though there be some few Popish mixtures interwoven with the Lady's character, yet these are rites and usages of that Church fitted to expose its professors, rather than any thing of argument to endanger the reader. I will suppose there is no danger (for it is no secret) to acquaint the World, that the Church of Rome prays for the dead; nor can I apprehend, that the good Lady's<sup>1</sup> praying to St Nicho-

<sup>1</sup> To this *Ld. Bacon* refers in his *Historie of the Raigne of King Henry the Seventh.*

'His worth may beare a Tale or two, that may put upon him somewhat that may seeme divine. When the *Ladie Margaret* his Mother had divers great *Sutors* for marriage, she dreamed one night, that one in the likenesse of a *Bishop* in pontificall habit did tender her *Edmund Earle of Richmond*, the king's Father, for her husband. Neither had she ever any child but the King, though she had three husbands. One day when king *Henry the Sixth* (whose *Innocencie* gave him *Holiness*) was washing his hands at a great feast, and cast his eye upon *King Henry* then a young Youth, he said, This is the Lad that shall possesse quietly that, that we now strive for.' So, *Shakespeare* makes *Hen. VI.* say,—

'This pretty lad will prove our country's bliss.  
His looks are full of peaceful majesty;  
His head by nature framed to wear a crown,  
His hand to wield a sceptre; and himself

las, will encourage any of our young ladies in this age to follow her example. The hardest thing here said, is concerning the Sacrament, and yet the words seem capable of meaning no more than a real presence; or if more be meant, it is well known already what the Church of Rome believes concerning the Sacrament; nor needs it be a secret; for it is as well known, that no man can believe as they do, without disbelieving his senses. Whatever is said in this, or any other particular, it is only said; and is not supported here with any argument.

As it is, I trust it with the Reader; if what has been said by way of apology, do not satisfy towards obtaining his favour, the next thing I am to tell him is, that I do not value his censure. I have no little ends or interest to serve; I have no patron whom I either study to please or am afraid to offend, no preferment that I either seek, or would accept if offered without seeking; I sit very loose to the world, and have a very<sup>2</sup> few years to live; I have always had an inclination to speak the truth, and to do right, especially where it is most depressed and wanted, and in that opinion I hope to die.

Likely, in time, to bless a regal throne.  
Make much of him, my lords; for this is he  
Must help you more than you are hurt by me.'

<sup>2</sup> This was written in 1708, Baker being then about 52 years of age; but he lived till 1740.

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## POSTSCRIPT.

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ONE thing I have to add, that the following Sermon is printed from the old <sup>1</sup>edition of Wynkyn de Worde, sometime printer to the Lady Margaret: the various readings in the margin are taken from an ancient manuscript, amongst the archives of St John's College, probably lodged there by Bishop Fisher, with several other things of greatest moment. More of these readings I might have added, but being not very material, I would not clog the margin to no purpose. The notes of distinction have been added by me, being usually very oddly placed in old editions; I think I have not mistaken the author's meaning in any thing, but if in any particular the sense should be thereby altered, I must take that fault upon myself: and if in this preface any mistakes of my own may have happened, no one shall be more willing to see them corrected, than I shall be; I have produced my vouchers for every thing material, and by these vouchers I am willing to stand or fall.

<sup>1</sup> There is also a manuscript copy of this Sermon in St John's College Library, noted as follows,

'Transcribi curavit Gulielmus Beale, et Bibliothecæ applicari, in memoriam Regiæ Fundatricis, et Præsulis Optimi.' [Wm. Beale Mr 1633.]

I should likewise have made some apology for the style, were I inclined to ask favours of the reader ; but they who know what it is to collect from dry and musty registers, and to put together loose and broken materials, will hardly expect that the style should be equal, or indeed tolerably uniform ; nor have I studied to give it beauty at the expence of truth.

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To the Sermon on Lady Margaret, is now added that at the funeral of her son, Henry VII. ; as being the production of the same venerable author, preached only a few weeks previously, upon one so nearly connected with the Foundress, and so helpful to her and others in all undertakings for the promotion of learning ; and who combined, far above all his predecessors, the qualities, moral and political, of a great King ; and was, as Lord Bacon says, ‘one of the best sort of wonders, a wonder for wise men.’

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A Catalogue of the Lady Margaret's Professors at Cambridge; which, being very new, and differing from our received accounts, I submit to further enquiry and examination. To such Professors as have been added by me, I have placed my vouchers; it were too long to add my reasons for every minute particular.

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John Fisher, D.D. sometime Master of Michael House, after of Queens' College, first Professor by the Charter of the Foundation, an. 1502.

Thomas Cosyn, D.D. Master of Corpus Christi College 1487, and Chancellor of the University 1490, succeeded Bp. Fisher in this Professorship, circa an. 1504.

\*Reg. Acad.  
An. 1507, 8.

<sup>1</sup> William \*Burgoyn, D.D. 1507; afterwards Master of Peter House, Feb. 12, 1517, and Rector

<sup>1</sup> Upon Dr Burgoyn, Baker has the following note.

An. 1517. Recepimus de D<sup>re</sup> Burgoyn pro Decimis Lecturæ suæ 6s. 8d. [Regr. Coll. S. Petri.]

An. 1506. Decimæ de D<sup>re</sup> Burgoyn et M<sup>ro</sup> Robinson pro Lecturis [MS. M.W. ex Archiv. Coll. Pet.]

An. 1519. Decimæ de M<sup>ro</sup> nostro pro Lectura 6s. 8d. Ibid.

An. 1520. Decimæ de M<sup>ro</sup> nostro pro Lectura sua 6s. 8d. Ibid.

An. 1526. De M<sup>ro</sup> Stafford pro Decimis Lecturæ 7s. Ibid.

And so of other officers of Peter House or Pembroke Hall (within the Parish as I presume) Tithes are collected; otherwise, I do not understand it.

of Hildersham, Com. Cantab.; admitted Professor circa an. 1506.

<sup>2</sup>Desiderius Erasmus. He had his Grace at Cambridge, an. 1506, to commence B.D. and D.D. at the same time, performing his Exercises and satisfying the Bedels. Admitted Professor circa an. 1511.

John Fawn, D.D. Fellow of Queens' College, admitted Professor, circa an. 1515.

Thomas Ashley, Fellow of King's College, a very learned man; B.D. at Louvain, and Doctor at Cambridge, an. 1517, either in Divinity or Canon Law.

William Buckmaster, D.D. Professor an. 1532, and again an. 1534. [v. Reagr. vetus sive Lib. Procur.]

John Redmayn, D.D. admitted Fellow of St John's College, Nov. 3, 22 Hen. VIII., viz. 1532; afterwards Master of King's Hall, and, upon the suppression of that House, First Master of Trinity College; receives the stipend for reading the Lady Margaret's Divinity Lecture, Dec. 27, ann. 30 Hen. VIII. He was also nominated in the Charter of the Foundation, one of the first Prebendaries of Westminster; at which place he died, and was buried in the north aisle of the abbey-church there, Nov. 1551, aged 52. (See Hist. of Ref. App. p. 248.) The following

Archiva  
Coll. Joh.

<sup>2</sup> Ann. 1506. Conceditur Des. Erasmo, ut unicum, vel si exigantur, duo responsa, una cum duobus sermonibus ad Clerum, sermoneque examinatorio, et lectura publica in Epistolam ad Romanos, vel quævis alia, sufficiant sibi ad incipiendum in Theologia; sic, quod prius admittatur Baccalaureus in eadem, et intret libros sententiarum, Bedellisque satisfaciatur. (Grace Book of the University.)



notice of his Lectures occurs in Strype's Life of Smith, p. 13 :—' This correct way of reading Greek, introduced by Smith, prevailed all the University over ; and, which was more remarkable, it was consented to by John Redman, Public Professor and Reader of Divinity, of great honour and deference in the University for his learning, integrity of life, and gravity of manners ; who, when at any time in his readings he alledged a text in Greek, used to read it after the correct pronounciation.' [v. Tho. Smith de Linguæ Græcæ pronunt. p. 42, et Aschami Epist. Lib. I. Ep. 5.]

William Skete, D.D. 1544, Fellow of King's College, admitted Professor circa an. 1542.

MS. Col.  
Corp. Chr.  
Miscel. P.

William Glynn, D.D. afterwards Master of Queens' College, and Bishop of Bangor in 1555 ; admitted Professor circa an. 1544. Under Edward VI. he was inhibited, and in June 1549 resigned his Lecture. He died in 1558. He took a leading part in the disputation on the Eucharist held at Cambridge in 1549, before Bp. Ridley and others, the King's Commissioners<sup>1</sup>, so fully reported by Fox ;

<sup>1</sup> Of this Visitation, Baker quotes a very interesting account from a MS. in the Library of Corpus Christi College ; ' when those controversies that had been so eagerly debated by private men, were openly disputed by the king's authority ; and Dr Madew, who, as Vice-Chancellor, had forbid those questions to be brought into the Schools, did now maintain them publicly, when he was called upon by authority, being then the king's Professor. The Questions then maintained by him were—*Transubstantiatio non potest probari Scripturæ verbis, neque inde necessario colligi, neque*

and he is thus mentioned in Langdale's Confutation of Ridley in the Epistle Dedicatory, where an account of the management of that disputation is given; [v. Albani Langdaili Catholic. Confutat. D. Nic. Ridlæi, in Epistola nuncupatoria, Fol. 7.]—'Tota itaque concione alto silentio persistente, ecce tibi virum, qualem vis dicam? certe, vel illorum omnium iudicio, et gravitate maturum, et pietate doctum; qui jam cognitione linguarum peritus, et sacræ theologiæ lectionem publicam, professor, magna cum veterum ante mille annos Orthodoxorum consensu confirmari. In Cæna nulla est alia Christi Oblatio, nisi mortis ejus commemoratio, et gratiarum actio.

The opponents were Dr Glynn, Mr Langdail, Segiswick, Young, and Parker of Trin. Coll., who opposed in their silk hoods. Dr Madew answered in his cope, and, as it is said, 'My Ld of Rochester holp'd Dr Madew, and as he saw cause so he made answer unto every one of the Replyers, and soluted their arguments, shewing very much learning to the great comfort of the auditors. And lastly the sayd Ld of Rochester determined the Questions, Scholastico more.'

The same Questions were afterwards maintained in the affirmative by Dr Glynn, opposed by Mr Perne, Grindall, Guest, and Pilkington; and again in the negative by Mr Perne. 'The whole was concluded by my Ld of Rochester, appointed by the rest of the Visitors and the Noblemen to determine the truth of the sayd Questions; every man of them standing bareheaded all the time of the determination, which was a whole hour; which the forsayd Ld did, by manifest Scriptures, and conference of the same with the authority of the most antient Doctors; both wisely, learnedly, and godly concluding that there was not Transubstantiation to be proved nor gathered by Scripture or ancient Doctors in the Sacrament, as touching the first; nor yet that there was any other oblation in the Sacrament of the Supper of our Lord, but a commemoration of his death, and thanksgiving, as touching the second.'

laude diu perlegerat. Is se murum æreum (ut prophetæ verbis dicam) pro vero Israele opponere non dubitavit.' D. Glynnum indicat nunc (1556) Bangoriensem Episcopum, ut notatur in margine. (See Strype's Mem. Eccles. Vol. II. p. 210.)

MS. Col.  
Corp. Chr.  
Miscel. P.

John Redmayn seems to have been chosen again; for, Thursday July 12, an. 1549, was appointed for a new election; and Monday after, Dr Redmayn began his Lecture in the Common Schools. He was a great light of the Reformation, although he seems to have held some particular opinions. He assisted in compiling the first edition of the Book of Common Prayer, 1549. Redmayn applied his matured judgment and learning for the space of 20 years to the study of the Scriptures, and the early writers of the Church; wherein having discovered no foundation for transubstantiation, he relinquished that, and other errors of the Romish creed; and with 'constant judgment and unfeigned conscience descended into that manner of belief,' which he held when he assisted in compiling the first Liturgy of Edward VI., published in 1549. And so far was he from dying in the Romish Communion, as Mr Strype has erroneously stated, that very shortly before his death, he sent for Nowell, afterwards Dean of St Paul's, Rd. Wilks, Master of Christ's College, and Dr Young of Trinity College (originally of St John's, Fellow 1536, and Ridley's successor at Pembroke), and in order to prevent misrepresentations, declared before them his unshaken rejection of the Romish errors. (See Churton's Life of Nowell, and

Downes' Life of Redmayn.) He wrote 'De Justificatione, cum hymno ejusdem argumenti, Librum unum,' printed at Antwerp, 1555; and 'De Gratia, Librum unum, quem Joannes Yongus in Anglicum vertit.' (Vid. Pits. de illus. Ang. Scrip. p. 741.)

Thomas Segiswyke, D.D. Fellow of Trinity College; admitted Professor 1554; and resigned his Lecture, Jan. 1556. Tho. Segeswick, S. T. B. was admitted to the vicarage of Enfield, at the presentation of Trinity College, Mar. 12, 1555; resigns the next year. He succeeded Chr. Downes, S. T. D. upon his death. [v. Newcourt.] He was sometime Fellow of Peter House,—'nominatus a Collegio, una cum Andrea Perne, Ep<sup>o</sup> Eliensi, ad officium Magistri, an. 1553; sed Ep<sup>us</sup> maluit Andream Perne, hominem versutum et versipellem.' He also took part in the disputation at Cambridge, 1549, on the side of the Papists. His name occurs in the list of Popish Recusants at the beginning of Queen Elizabeth's reign, where he is noticed as being—'learned but not very wise.' (v. Strype's Annals, p. 241.)

George Bullock, D.D. 1557; admitted Master of St John's College, May 12, an. 1554; and Margaret Professor 1556, for which he received the usual stipend, the last year of Queen Mary's reign. (Comput. Acad.) Pits says he was Regius Professor; that, in a stranger, was an easy mistake. In the visitation under Queen Mary, Jan. 1556, when Bucer's Body was to be tried and burnt for Heresy, Dr Bullock appeared as an evidence against the body, for which folly it may be alledged in excuse that he

MS. Col.  
Corp. Chr.  
Comput.  
Acad. 1556.

Comput.  
Acad. an.  
1559.

had been Proctor, 1550, when Bucor acted as Professor at Cambridge. He was instituted, Feb. 11, 1554, Vicar of St Sepulchre, London, then void by the deprivation of John Rogers; and on May 9, following, was presented by Queen Mary to a Prebend of Durham. He was also Rector of Munden Magna, Com. Hunt. of which he was deprived an. 1559. (See Regr. Tunstal, Fo. 47; Regr. Cant. Parker; and Newcourt.) He was put out of his Mastership, at the Visitation under Queen Elizabeth, 1559, and retired to Antwerp, where he composed a large Concordance, printed there an. 1572, under the title—‘*Oeconomia Methodica Concordantiarum Sacrae Scripturae* ;’ and died there about 1580, aged 59, and was buried in the Monastery of St Michael. (Vid. Pits. de illus. Angliæ Scrip. p. 773.)

Robert Beaumont, Fellow of Peter House, afterwards Master of Trinity College, 1561; D.D. 1564, and Prebendary of Ely the same year; a learned good man, but deeply tintured. Admitted Professor 1559. ‘*Dr Beaumont obiit Jun. 6, 1567; tunc Vicecancellarius.*’ [Regr. Acad.]

Matthew Hutton, B.D. admitted Professor 1561, then Fellow of Trinity College; afterwards Master of Pembroke Hall, 1562, Bishop of Durham, 1589, and Archbishop of York, 1594. He kept the Act before Queen Elizabeth 1564, being then Regius Professor, to the admiration of all that heard him. Sir J. Harington, in his Brief View, says of this Archbishop—‘*As he was in place, so he was in learning, and especially in reading, not second to any in his*

time ; insomuch as in Cambridge long since, he was one of the chosen disputants before the Queen ; and a Jesuit, 26 years since, disgracing our English students as neglecting and not reading the Fathers, excepts this Matthew Hutton, and one famous Matthew more ; and of this Hutton he saith,—‘*Qui unus in paucis versare patres dicitur.*’ He preached much, but published little ; according to Rd. Parker,—‘*commentatiunculam emisit de electione et reprobatione.*’ (See Strype’s *Whitgift*, p. 477.) He died in 1605, aged 80 years ; and was buried in the south aisle of York Minster, where he has a monument.

John Whitgift, B.D. 1563, succeeded the same year, upon Dr Hutton becoming Regius Professor of Divinity. The subject of his readings was the Book of Revelations, and the whole Epistle to the Hebrews, which he expounded through. He was successively Fellow of Peter House, Master of Pembroke Hall, and at length Master of Trinity College July 4, 1567 ; and commenced D.D. the same year, the Thesis when he kept his Act, being,—That the Pope is that Antichrist. (v. Strype’s *Life of Archbishop Whitgift*, pp. 8, 9.) He was the great restorer of order and discipline in the University, then deeply wounded and almost sunk ; he is so well known that his preferments need not be named. In his time, July 5, 1566, and for his sake, the salary was augmented by the University from 20 marks to 20 lib.

William Chaderton, B.D. admitted Professor 1567 ; Fellow of Christ’s College, afterwards Master of Queens’, and successively Bishop of Chester and

Lincoln. By a letter from the Vice-Chancellor Dr Mey, and other Heads of Houses, to Sir William Cecil, the Chancellor, dated in November, an. 1569, it appears that Dr Chaderton had then read the Lecture almost three years, and was recommended by the Heads to succeed Dr Whitgift then about to resign the Queen's Lecture. Of this Prelate, and his two immediate predecessors in the Chair, there are considerable notices in Sir J. Harington's Brief View<sup>1</sup>.

Thomas Cartwright, B.D. the noted Puritan, sometime <sup>2</sup>Fellow of St John's College, and then of Trinity College; admitted Professor, an. 1569; deprived Dec. 11, 1570, for maintaining dangerous tenets concerning the government and discipline of

<sup>1</sup> '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, hee could lay it aside when it pleased him, even in the pulpit. Preaching one day in his younger years a Wedding Sermon, he is reported to have made this pretty comparison; that the choice of a wife was full of hazard, not unlike as if one, in a barrel 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 eel. Howbeit he married afterwards himself, and I doubt not sped better than his comparison.' p. 80.

<sup>2</sup> Ego Thomas Cartwright, Hertford: admissus Socius pro Dna Fundatrice sexto die Aprilis, 1560. [Reg. Col. Joh.]

Tho. Cartwright electus Decanus Jun. Col. Joh. Jan. 10, 1562; Jo. Winter electus Decanus Jun. Col. Joh. April. 18, 1562, quo anno Tho. Cartwright translatus videtur ad Coll. Trin. Tho. Cartwright Socius Minor Coll. Trin. 1560, Major 1562. [Ex Regis. Coll. Joh. et Coll. Trin.]

the Church. (See the proceedings in App. to Strype's Whitgift, p. 10.) How it happened I do not know, whether by Mr Cartwright's suspension or otherwise, but Dr Chaderton read this Lecture in Nov. 1570, before Cartwright's deprivation. Cartwright, after years of controversy, retired to Warwick, where he was made Master of a Hospital, lived quietly, grew rich, and died in 1602, a few months before his friendly adversary Archbishop Whitgift. He is said to have inclined to the Church of England in his latter days. (Strype's Whitgift, p. 554.)

John Still, B.D. Fellow of Christ's College, admitted Professor 1570; afterwards successively Master of St John's, July 21, 1574, and of Trinity College, May 30, 1577; and at length Bishop of Bath and Wells, an. 1592; a man of very different principles from Mr Cartwright, being of unshaken affection to the Church, and a bitter enemy to the Non-conformists<sup>3</sup>. The other preferments which he held

<sup>3</sup> Sir John Harington, in his Brief View, speaks of Bishop Still as—'his reverend tutor in Cambridge well nigh thirty years ago, to whom he never came but he grew more religious, from whom he never went but he parted better instructed;' and says of him,—'his breeding was from his childhood in good literature, and partly in Music which was counted in those days a preparative to Divinity; neither could any be admitted *ad primam tonsuram* except he could first *bene le, bene con, bene can*, as they called it; which is, to read well, to construe well, and to sing well; in which last he hath good judgment, and I have heard good music of voices in his house. In his full time, more full of learning, he became Batchelor of Divinity, and after Doctor; and so famous for a Preacher, and especially for a disputer, that the learnedest were even afraid of him; and he, finding his own



were a Prebend of Westminster, the Rectory of Hadleigh, Suffolk, and the Archdeaconry of Sudbury. He died Feb. 26, 1607; and was buried in his own Cathedral with an epitaph by Camden.

John Handson, Senior Fellow of Trinity College, admitted Professor 1573, and B.D. the same year. By a common mistake, he is usually placed before Dr Still.

Peter Baro, 'Stempanus, et licentiatus in Jure Civili in Acad. Bituriensi,' D.D. at Camb. 1576; admitted Professor 1574, for in a letter to Lord Burleigh, dated Nov. 1580, he says that he had been Professor—'jam totos sex hosce annos;' a person well known by his books as well as by his opinions. He resigned his Lecture an. 1596, foreseeing that he could not hold it much longer. His and Barret's Case may be seen at large, in a MS. of Archbishop Whitgift, now lodged in Trinity College. (See Strype's Life of Whitgift, p. 93, and 464.) He was born at Etampes about 1534, studied at Bourges, and was ordained a Minister by Calvin at Geneva. He died in London about three or four years after resigning his Professorship, and was buried in St Olave's Church, Hart Street.

strength, would not stick to warn them in their Arguments to take heed to their answers;—and not to insist long in a matter so notorious, it may suffice that about twenty years since, when the great Diet or meeting should have been in Germany for composing matters in religion, Dr Still was chosen for Cambridge, and Dr Humphrey for Oxford, to oppose all comers for the defence of the English Church.' p. 118.

Thomas Playfere, D.D. admitted Fellow of St John's College April 10, 1584, being a native of London, and Professor 1596; a man, who, had his<sup>1</sup> Sermons never been printed, had left a great name behind him. I shall not attempt his character; but if it may be taken from his Epitaph, he was the greatest man that ever filled the Chair.—‘He that was then the Pinnacle of the College, far higher than the low-rooft building of the rest, was Dr Playfere, one of

<sup>1</sup> The title of one of them is as follows:—‘*Cæsaris Super-scriptio, sive conciuncula coram duobus potentissimis Regibus, Jacobo Britanniae, et Christiano Daniae, in superiori atrio Splendidæ illius Domus Honoratiss. Comitum Sarisburiensis, quæ vocatur Theobaldus, a Doctore Thoma Playfero S. Th. Cantabrigiensi Professore pro Dna Margareta, anno 1606 habita Julii 27. Londini impensis Johis. Bell anno 1606, Julii 30, 4to.*’ His English Sermons were collected and reprinted at Cambridge an. 1621. The following specimen is taken from A Funeral Sermon for Mr Edward Lively one of the Translators of the Bible, preached at St Mary's, May 10, 1605.—‘Wherefore no reason we should lament his departure out of this world. He lived blessedly, he died blessedly in the Lord. Rather you Reverend and Learned University men, lament for this, that you have lost so famous a Professor, and so worthy a writer. Lament you Translators, being now deprived of him who, no less by his own merit and desert, than by the privilege of his place, was to order and oversee all your travels. Lament you poor orphans, eleven poor children of you, which he left behind him, as Christ ascending left eleven disciples, bereaved of your kind and dear Father, destitute of necessaries for your maintenance, to seek of all help and means, but only, as poor folk use to speak, such as God and good friends shall provide. Lament, lament, all of you of the Town, as well as of the University, because our School hath lost such a singular ornament of this age, because our Church hath lost such a faithful and sincere servant of Christ.’ p. 222.

the Public Professors of Divinity, and of most celebrated eloquence; it was he that opened the stiff soil, and planted this young Sprig (Williams) in his Fellowship, and lead him in his hand out of the throng of contradiction.—On Candlemas-day, anno 1608, his reverend friend Dr Playfere departed out of this world, in the 46th year of his life, in his Flower and Prime; whose greatest well-wishers did not wish him alive again, because his rarely beautified wits, with which he had even enchanted his hearers in so many *estivat* commencements, were now more and more distempered.’ (See Life of Bishop Williams by Bishop Hacket, pp. 10, 18.) He was buried in St Botolph’s Church, Cambridge, where there is a monument for him; Dr Jegon the Vice-Chancellor preached, and Mr Williams gave him a farewell of due praise in St John’s College Chapel.

John Davenant, B.D. admitted Professor 1609, then Fellow, afterwards Master of Queens’ College; sent by King James to the Synod of Dort, from which he returned, *re infecta* as regards the reconciliation of the Protestant Churches, in May 1619; and in 1621 was nominated Bishop of Sarum. He died in 1641, and was buried in his own Cathedral. ‘*In publici Professoris munere totos tredecim annos, in florentis Collegii Præfectura fere sesquilustrum, docte, sedulo, amabiliter, et integre versatus est.*’ (v. Caleb. Delechamp. *Vindic. Salomonis in Epist. Dedic.*) From the following letter from Robert Cecil to the Vice-Chancellor, dated July 1608, it appears that Davenant had stood for the office before.—‘Where

I understand you purpose to proceed to the election of the Divinity Reader of the Lady Margaret, though I have no purpose to prevent Mr Playfayer formerly interested in the same, yet I have thought good to recommend unto you one Mr Davenant, B.D. and Fellow of Queens' College, well known among you ; and do request that if the reputation of his parts and learning be equal with his competitor, you would acknowledge my inclination and suffrage with him, and make choice of him to the Readership.' [Paper Office.]

Samuel Ward, D.D. a native of the County of Durham, sometime Fellow of Emmanuel College, then Master of Sidney 1609 ; another of our Representatives at the Synod of Dort, where he is described as—' *literarum abyssus, taciturnus et profundus, qui quot verba tot expressit e sulco pectoris oracula.*' He was elected Professor Feb. 23, 1622, as appears in a letter of Joseph Mead to Sir Martin Stutevill, with that date—' To-day we Bachelors of Divinity are to choose Dr Ward Margaret Professor in Dr Davenant's room.' [MS. Harley.] *Oratio Inauguralis habita fuit* Apr. 11, an. 1622. [MS. Dr Sam. Ward.] He was the first Professor that enjoyed that noble augmentation (granted by King James, Aug. 26, in the third of his reign) of the Rectory of Terrington, to which he was presented, Nov. 5, an. 1638. He died Sept. 6, 1643<sup>1</sup>, and

<sup>1</sup> See Dr Dillingham's Diary ; 'Sept. 7, 1643 ; Dr Ward of Sid. Coll. departed this life, about one o'clock in the morning. Nov. 30 was Dr Ward's Funerall. Bp. Brownrig

was buried in his College Chapel; having, for his loyalty, been deprived of his Mastership, his Professor's Chair, and all his emoluments, and kept close prisoner in St John's College for several weeks. (See Fuller's History of the University of Cambridge, p. 168.) After the Restoration, some of his Determinations and Prælections were published by his pupil Seth Ward, afterwards Bishop of Sarum. He is also said to have assisted in the translation of the Apocrypha.

Richard Holdsworth, D.D. born at Newcastle-upon-Tyne, 'admitted Fellow of St John's College March 26, 1613; afterwards Master of Emmanuel College April 26, 1637. He was elected Professor Sept. 13, 1643, but not admitted<sup>2</sup>; being under durance and confinement for his loyalty, as signal as his piety and learning; with regard whereto he was nominated to the Deanery of Worcester, and had the offer of the See of Bristol. He died Aug. 22, 1649, aged 58, and was buried in St Peter-le-Poor,

preached on Job xix. 25, 6, 7; Mr Mole, public orator, made the Speech in St Maries, Mr Hodges in the College. The Earl of Manchester was present. After all was done, a banquet.'

<sup>1</sup> Martii 26, an. 1613. Ego Ric. Houldsworth, Northumbr. admissus in perp. Soc. pro Dna Fundatrice. (Reg. Col. Joh.)

<sup>2</sup> 'Erat et alius honos quo lubens eum, etiam absentem, et cum in hostium manibus et carcere versaretur, summo omnium consensu Academia mactaverat, Theologiæ Margaretana Professio, quæ ad usque supremum ei diem intacta cuivis et illibata permansit; at non muneris item stipendia et emolumenta.' [See his life by R. Pearson.]

London. He was Gresham Professor of Divinity, Archdeacon of Huntingdon, and Prebendary of Buckden in the Church of Lincoln; and was chosen Master of St John's College by a clear majority on the death of Dr Gwynne, an. 1633; but another candidate, Dr Lane, having procured the King's letters, was admitted by the Seniors; so the College enjoyed two Masters during a struggle of eight or nine months; till the King, both parties having submitted themselves to his determination, in order to prevent further divisions, sent his Letters Mandatory for a third man, Dr Beale. 'Unicam Concionem edidit, eamque non nisi tertio Regis optimi monitu;' but his 'Prælectiones Theologicæ habitæ in Collegio Greshamensi,' begun about 1630, and continued for the next eight years, were published at London 1661, Fo. by Dr Richard Pearson, who has prefixed a Life of the Author.

Richard Love, D.D. sometime Fellow of Clare Hall, then Master of Corpus Christi College 1632, a man well esteemed in those times; elected Professor Aug. 30, 1649, admitted and sworn in, Sept. 3. His Presentation to the Rectory of Terrington is dated Sept. 3, 1649. At the Restoration he became Dean of Ely Sept. 6, 1660, and died in January following, and was buried in his College Chapel<sup>3</sup>.

<sup>3</sup> During the Usurpation he was, as Fuller observes, one of those four Heads of Colleges in Cambridge who, at the general turning out of the Loyal Clergy from their benefices, 'by the special favour of their friends, and their own wary compliance, continued in their places.'

Peter Gunning, D.D. sometime Fellow of Clare Hall, and successively Master of Corpus Christi Feb. 3, 1660, and of St John's College, June 25, 1661; afterwards Bishop of Chichester 1669, and at length of Ely 1674; admitted Professor by virtue of the King's letters grounded upon his sufferings and other deserts, an. 1660. His presentation to the Rectory of Terrington is dated Feb. 7, 1660. He says in his Diary,—‘In the year of our Lord 1660, I was made, by His Majesty's command, Master of Bennet College in Cambridge, and the Lady Margaret's Professor; and within a quarter of a year after, about the Commencement time, chosen by the University, Regius Professor of Divinity, and by an unanimous consent of the Fellows of St John's College, Master of St John's College.’ His principal publication was,—‘The Paschal or Lent-Fast Apostolical and perpetual,’ London, 1662. He died at Ely July 6, 1684, and was buried in his own Cathedral;—‘as much beloved, as justly admired, revered, and deservedly lamented, as ever any Bishop was there.’ He left his Books entire to the Library of St John's College. [See his character, in Dr Gower's two Sermons, Cambridge, 1685, 4to.]

<sup>1</sup> John Pearson, D.D. admitted Professor 1661,

<sup>1</sup> ‘Joannes Pearson, natus apud Snoring in Com. Norfolk., patre Dre Pearson Archidiacono Norfolk., in Schola Etonensi institutus, in Collegii Regalis scholarem electus et admissus, et ex scholari in socium cooptatus, et ex sodalitia in Præbend. Sarisbur. et Elien., in Archidiaconatum Surrien., et Vicariam Sti Christopheri Lond. inductus; Reverendi (Ric. Sterne) Episcopi Carleol. succedaneus, hujus Collegii (Jesu) Custos

being then Master of Jesus College, after of Trinity College 1662, and Bishop of Chester in 1672; a singular ornament of the Chair; author of—*Vindiciæ Epistolarum S. Ignatii*, An Exposition of the Creed, and other works. His presentation to the Rectory of Terrington is dated June 28, 1661. He died about the middle of July, 1686.

Ralph Widdrington, D.D. Fellow of Christ's College, elected Professor March 4, 1672. He was appointed Orator by the Committee for reformation of the University in October, 1650, (upon the ejection of Mr Molle for not subscribing to the engagement;) and was more remarkable for his birth than sufferings.

Humphrey Gower, D.D. an. 1676, successively Master of Jesus, and St John's College 1679; elected Professor 1688; the present (i. e. in 1708) learned and worthy Professor, chosen into the preferment in a year of Trial; being then noted for his Firmness, integrity, and prudent conduct in the government of his College, as he has since been for his extraordinary abilities in the Chair. He was also Prebendary of Ely, and Rector of Ditton near Cambridge. He died March 27, 1711, aged 74, and was buried in his College Chapel. His only publication was,—‘A Discourse delivered in two Sermons in the Cathedral

*constitutus erat Non. Decembr. 1660, S. T. Dr; beneficio et Præbenda Sarisbur. dimissis. Sequenti anno, S. T. Professor ex fundatione Dominæ Margaretæ communi calculo electus erat; omnibus, nimirum, ex ipsius commentario in Symbolum Apostolicum recens edito, facilem conjecturam capientibus, qualis deinceps futurus erat Theologus, et quam Cathedra dignus.* [Sherman Hist. Col. Jes.]



of Ely, in September 1684.' Cambridge 1685. 4to,—dedicated to the memory of his Patron, Bishop Gunning.

Robert Jenkin, D.D. 1709, succeeded Dr Gower as Margaret Professor, being elected April 4, 1711, and sworn in April 20 following; he also succeeded to the Mastership of St John's College, April 13, 1711. He died at Runcton in Norfolk, April 7, 1727, aged 70; and was buried in the Church there. He was the author of several publications, the principal one being—'The reasonableness and certainty of the Christian Religion,' of which a fifth edition, corrected, appeared in 1721.

John Newcome, D.D. was elected Professor, April 14, 1727, in the place of Dr Jenkin; and afterwards, Master of St John's College, 1734; he was also Rector of Offord Cluny, and at length Dean of Rochester, 1744. He died Jan. 10, 1765, at an advanced age, and was buried in his College Chapel. His only publications were two or three sermons. He<sup>1</sup> left 500*l.* to the University for the purchase of Theological Books for the Public Library, at the discretion of the two Professors of Divinity, having in his life time given 200*l.* for the same purpose.

Zachary Brooke, D.D. 1753, sometime Fellow of St John's College, and Rector of Forncett, Nor-

<sup>1</sup> 'Johannes Newcome S. Theol. pro Domina Margareta Professor et Coll. Div. Johan. Præfectus, pro summo suo in Academiam et Ecclesiam amore, Bibliothecæ Cantabr. ad Libros Theologicos coemendos, ducentas minas vivus dedit, et quingentas præterea testamento legavit.' (Inscription in the Books of his gift.)

folk, became Professor, Jan. 19, 1765, on the death of Dr Newcome; having carried the election against Dr Law, Bishop of Carlisle. He was also Vicar of Ickleton near Cambridge, which, together with the Forncetts, he held till his death in 1788 at the age of 72. He published, against Dr Middleton,—‘*Defensio Miraculorum quæ in Ecclesia Christiana facta esse perhibentur post tempora Apostolorum,*’ being his Thesis when he kept his Act for B.D., Jan. 21, 1747; also,—‘*An Examination of Dr Middleton’s Free Inquiry into the miraculous powers of the early Church,*’ Cambridge, 8vo., 1750; and in 1763 a volume of Sermons preached before the University, and before George the II. and III., to whom he was Chaplain in Ordinary for many years.

John Mainwaring, D.D. Fellow of St John’s College, and Rector of Aberdaron, elected Professor Aug. 22, 1788. He published in 1780, in 8vo.,—‘*Sermons preached before the University of Cambridge, to which is prefixed a Dissertation on that species of Composition.*’

Herbert Marsh, B.D. Fellow of St John’s College, elected Professor April 23, 1807; successively Bishop of Llandaff 1816, and Peterborough 1819. His Father was the Rev. Richard Marsh, Vicar of Feversham in Kent. He was born Dec. 10, 1757, and died May the 1st, 1839, in his 82nd year; and was buried in his own Cathedral. Of Bishop Marsh’s numerous and important publications, a tolerably complete list may be seen in the Biog. Dict. of Living Authors, London, 1816; amongst these may

be especially mentioned,—‘The Introduction to the New Testament by J. D. Michaelis, translated from the German, and considerably augmented with Notes explanatory and supplemental.’ ‘Lectures on the Criticism and Interpretation of the Bible.’ ‘A comparative View of the Churches of England and Rome;’ and ‘The History of the Politicks of Great Britain and France,’ first published in German in 1799.

John James Blunt, B.D., sometime Fellow of St John’s College, and Rector of Great Oakley, Essex, the present Professor, elected May, 9, 1839.

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A Catalogue of the Lady Margaret's Professors at Oxford, which being taken from Mr Wood, I must refer the Reader to that accurate Author for a larger Account, being out of my Province. [The continuation of this list, and the additional particulars relative to several of the Professors, are taken from Wood's History and Antiquities of the University of Oxford, by Gutch; Oxford, 1796, p. 828.]

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Edmund Wylsford, Bach. (afterwards Doctor) of Divinity, read her Lecture before the Settlement Ann. 1497. He was Fellow of Oriel College, and having been her Confessor, as appears by her Will, was probably one of those Learned Men that would have determined her Foundation of a College to Oxford, at the place where Christ Church now stands. He began to read this Lecture on the morrow after the Trinity, an. 1497, at what time the Lady Margaret was disposed to have it read at her own charges.

John Roper, B.D., Fellow of Magdalen College, 1483, and Reader of the Sentences there, appointed her first Professor by the Charter of the Foundation, dated Sept. 8, an. 18 Hen. VII., viz. 1502. The Academicians made choice of him, an. 1500, as by their Epistle to the said Lady it appears; wherein,

and in another to a certain Bishop, they give him very honourable commendations. He was about that time Vicar of St Mary's Church, and Principal of Salesury Hall, afterwards of George Hall, Dr of Divinity, Rector of Witney in Oxfordshire, and at length one of the Canons of King Hen. VIII. his College. He died in the month of May, 1534.

John Kynton, D.D., a Franciscan Friar, succeeded Dr Roper, but at what time is uncertain. He had previously been Reader in Divinity at Magdalen College. He resigned Oct. 5, 1530; and died Jan. 20, 1535, and was buried in Durham College Chapel which stood on the site of Trinity College.

William Mortimer, D.D., succeeded by election, Oct. 10, 1530.

Hugh Weston, D.D. Rector of Lincoln College, 1538, succeeded Dr Mortimer circa an. 1540. In his time, by the instinct of Dr Longland Bishop of Lincoln, the Salary of this Lecture, which was almost lost (the Abbey from whence it did issue being dissolved), was recovered, and by the Diploma of King Hen. VIII. an. 1543, confirmed. (See Ath. Ox. Vol. I. c. 295.) He was Archdeacon of Colchester, and Rector of St Botolph's Bishopsgate, and of Cliff in Kent; and in the first year of Q. Mary he had the Deanery of Westminster bestowed upon him, but was soon after forced to resign it in favour of the former Abbot, Fekenham, and was indemnified with the Deanery of Windsor. In 1557 he was deprived of this last Deanery, for adultery, by Cardinal Pole; and appealing to Rome, was com-

mitted to the Tower, whence being discharged on bail in the beginning of Q. Elizabeth's reign, he died in Dec. 1558. He is chiefly notorious for having been Prolocutor in the Disputations that several Doctors held with Cranmer, Ridley, and Latimer, in the Divinity School at Oxford, an. 1554. [See Fox's Acts and Mons.]

Christopher Goodman, Master of Arts of four years standing, and one of the Senior Students of Christ Church, but sometime of Brasenose College, and admitted B.A. there, is the next that appears to have read this Lecture. He is said by Fox, in his Acts and Monuments, and by others, to be Divinity Reader of the University in the reign of King Edw. VI. about 1548; but whether they mean of this Lecture, Wood cannot determine, not having found any thing thereof in the University Registers for that time, which are very imperfect. He was an Exile under Q. Mary's persecution, and well known by his writings; he died at Chester, June 4, 1603, aged 85<sup>1</sup>.

John Smyth, B.D. Provost of Oriel College, was designed Reader of this Lecture about the latter end of the year 1553. The next year on the 12th of April it was proposed to the Congregation, that the Salary of this Lecture for the half-year past should be converted for the reparation of the new Schools, and use of the University; but with this

<sup>1</sup> Bale, writing in 1558, says of him,—‘nunc autem apud Genevenses Anglorum Ecclesiæ pastor, insignis eruditionis homo.’ [Script. Brit. pars post. p. 113.]

condition that the said Mr Smyth, the designed Professor, would not read the next part of the year; and that forty shillings should be paid to him from the said salary, in recompence of the pains that he had taken in this Lecture already. Three days after, the Chancellor, Sir John Mason, sending letters to the University, complaineth that the said Lecture had been unread a good while, for lack of a fit person to be assigned thereunto; and counselleth the University to choose and name a fit man for the office, &c. By which it appears that either Mr Goodman read but a little while, or else was but a Deputy. Howsoever it is, I am sure (says Wood) that Mr Smyth was about that time elected and settled in this Lecture.

Francis Babington, D.D., Rector of Lincoln College, succeeded about the latter end of the year 1560, he being then Vice-Chancellor of the University.

Herbert Westphaling, Bach. (afterwards Doctor) of Divinity, and Canon of Christ Church, succeeded upon the resignation of Dr Babington, Dec. 16, 1562. The 16th of Jan. following, the salary of this Lecture was, by a public decree, augmented with that of the Chaplain of the University, called Queen Mary's Chaplain, amounting yearly to 13*l.* 13*s.* 4*d.*, by which addition the said salary was increased to 20*l.* per an. He afterwards became Bishop of Hereford, consecrated Dec. 12, 1582; and was esteemed a person of great gravity and integrity, and most worthy of his function. Sir J.

Harington states in commendation of him that —‘ after he had been a Bishop divers yeeres, yet to shew that good Bishops do not quite discontinue their studies but rather increase their knowledge with their dignity, he came to Oxford at her Majesty’s (Q. Elizabeth’s) last being there, and made an eloquent and copious oration before her, for conclusion of the divinity disputations ; also,—‘ that he neither respected letters nor commendations of Lords nor Knights, nor wife nor friends in preferment of any man, but onely their sufficiency and good conversation.’ [Briefe View, p. 134.] He died in 1601, and was buried in his own Cathedral. He was a benefactor to Jesus College, Oxford.

James Calfhill, B.D. first a Student, afterwards Canon of Christ Church, elected Feb. 18, 1563. Subsequently he became D.D., Dean of Bocking, and Archdeacon of Colchester ; and was by Queen Eliz. nominated to be Bishop of Worcester in 1570, but died before his consecration the same year. [See Athen. Oxon. Vol. I. c. 377.]

Edward Craddocke, A.M. some time Student of Christ Church, succeeded Dr Calfhill, Oct. 24, 1565 ; and took the Degree both of B.D. and D.D. the same year. In his time, viz. 1567, it was decreed that because the Salary belonging to the Chaplain of the University was granted to the Lady Margaret Reader, that he therefore, the said Reader, should be bound to celebrate divine Service and public Prayers in St Mary’s Church, as often as need required ; which celebration, Wood supposes, was only



at the beginning of every Term ; and that this injunction was, at this particular time, laid upon the Reader, because of the paucity of Theologians then in the University. He was by birth of Staffordshire, became Student of Christ Church about 1552, conformed to the times of Queen Mary, entered into holy orders at the beginning of Q. Elizabeth's reign, and was, as Wood thinks, a Writer and Publisher of Theological Books ; but those productions of his which remain in MS. in the Ashmolean Museum, are all upon the Philosopher's Stone. (See Ath. Ox. Vol. I. c. 632.)

John Williams, B.D. Fellow of All Souls, elected upon the resignation of Dr Craddock, July 19, 1594; afterwards D.D., Principal of Jesus College, 1602, and Dean of Bangor, 1605. He died Sept. 4, 1613, and was buried in St Michael's Church, Oxford.

Sebastian Benefield, D.D., Fellow of Corpus Christi College, elected Sep. 6, 1613. He executed the office with commendation for about 14 years ; and resigning it in 1626, he retired to his rectory of Meysey Hampton, where he died Aug. 24, 1630. For a list of his works see Athen. Oxon. Vol. II. c. 488. In his time, viz. 1617, the Salary of the Reader of this Lecture was augmented by a yearly rent charge of 26*l.* 13*s.* 4*d.*, issuing out of divers messuages in St Dunstan's parish in the West, London; which rent charge was granted by the Lady Anne Paget, widow of the first Lord Paget, to William Lord Paget, of Beaudesert in Staffordshire, her grandson, and other F'coffees, in trust to be bestowed

on certain students in Divinity that intend to take Holy Orders. The Feoffees having made over to Dr Goodwin Dean of Christ Church, and others, all their trust of the said rent charge; it was by the latter parties made over to Lady Margaret's Reader, to be enjoyed by him and his successors; and was constantly paid by the family of Paget, from the year 1617 till 1719, since which time it does not appear to have been continued.

Samuel Fell, D.D. Canon of Christ Church, elected Aug. 8, 1626, upon the resignation of Dr Benefield made five days before. In his time, King Charles I., by his Letters Patent, 5 Jul. an. reg. 3, endowed this Lecture with a Prebend in the Cathedral Church of Worcester, and granted licence of Mortmain without any stint or limitation whatsoever; by which the University Mortmain, as to this Lecture, was discharged, and the Reader himself enabled to hold all, in and by his own name; which before he could not do. Dr Fell was installed, in the year 1628 on the death of Eustache Moor, into the Sixth Prebend, since held by the Margaret Lecturers on their election, without any collation whatsoever. He resigned the Lecture March 10, 1637, being then Dean of Litchfield; the next year he was made Dean of Christ Church. In 1647 he was ejected from his Deanery and Vice-Chancellorship, after he had suffered much for his loyalty, and for preserving of the statutes and liberties of the University; and soon after died at his Rectory of Sunningwell, Feb. 1, 1648.

Thomas Lawrence, D.D. Master of Baliol College, elected Mar. 13, 1637, and became Prebendary of Worcester. He retired from all his preferments in the times of the Usurpation; and died in 1657, and was buried in Colne Chapel, Com. Hunting. on the 10th of December of that year. [MS. Cotton.]

Francis Cheynell, Bach. (afterwards Dr) of Divinity, sometime Fellow of Merton College, elected Professor Aug. 4, 1648. He had lately been put into possession of the Presidentship of St John's College. He resigned this Lectureship, July 16, 1652.

Henry Wilkinson (Senior) D.D. Canon of Christ Church, and about this time one of the Senior Fellows of Magdalen College; elected July 20, 1652; ejected from this Lecture, and his Canonry, by his Majesty's Commissioners an. 1660. He died June 1675, at Clapham, where he had his meetings. [See Athen. Oxon. Vol. III. c. 1039.]

Thomas Barlow, D.D. Provost of Queen's College; elected Professor Sept. 21, 1660, and became Prebendary of Worcester. He resigned this Lecture upon his being made Bishop of Lincoln, in 1675. He died at Buckden Octob. 8, 1691, aged 85, and was buried in the chancel of the Church there. [See Athen. Oxon. Vol. IV. c. 333.]

John Hall, D.D. Master of Pembroke College 1664; elected Professor May 24, and installed Prebendary of Worcester June 16, 1676. He was elevated to the See of Bristol in 1691; but held his Mastership in commendam till his death at Oxford in 1709, and was buried at Broomsgrove.

Henry Maurice, D.D. sometime Fellow of Jesus College ; elected Jul. 18, 1691, and became Prebendary of Worcester. He died suddenly at Newington, near Dorchester, in Oxfordshire, of which place he was Rector, on Friday, Oct. 30, 1691, aged 44 ; and was buried in the Church there. There is an inscription to his memory in Jesus College Chapel.

Thomas Sykes, B.D. Fellow of Trinity College ; elected Nov. 6, 1691, and installed Prebendary of Worcester, Nov. 18 following. He was afterwards D.D. ; elected President of his College, 1704, and died Dec. 14, 1705.

John Wynne, D.D. Fellow of Jesus College ; elected Professor Dec. 20, 1705 ; and installed Prebendary of Worcester Mar. 16 following. He became Principal of his College 1712, and Bishop of St Asaph 1714. He resigned this Professorship Feb. 10, 1715.

William Delaune, D.D. President of St John's College 1698, Rector of Chilbolton, Hants, and Prebendary of Winchester, was elected Professor Feb. 18, 1715, and installed Prebendary of Worcester Mar. 14 following. He died May 23, 1728, and was buried in his College Chapel.

Thomas Jenner, B.D. Fellow of Magdalen College, was elected Professor May 28, 1728, and became Prebendary of Worcester. He proceeded D.D. July 11, 1729, became President of his College in 1745 ; and dying Jan. 12, 1768, was buried in his College Chapel.

Thomas Randolph, D.D. President of Corpus Christi College, was elected Professor 1768, and became Prebendary of Worcester. In the preceding year he had been appointed Archdeacon of Oxford. He died Mar. 24, 1783, and was buried in the Cloister of his College.

Timothy Neve, D.D. sometime Fellow of Corpus Christi College, afterwards Rector of Goddington and Middleton Stoney, both in Oxfordshire, and Chaplain of Merton College, was elected Professor Mar. 31, 1783, and installed Prebendary of Worcester Apr. 24 following.

Septimus Collison, D.D. Provost of Queen's College, elected Professor 1798.

Godfrey Fausset, D.D. sometime Fellow of Magdalen College, the present Professor, elected 1827.

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A Catalogue of The 'Lady Margaret's Preachers at Cambridge, collected from the public Registers and other MMS. ; now first published in pious memory of the Foundress, and of such worthy men as have been useful in their generations.

John Fawn, B. D. the first Preacher by the Charter of the Foundation, dated Oct. 30, An. 20 Henry VII. viz. 1504. \* He was yet Preacher, An. 1509, when by Grace his absence was dispensed with, in discharge of his duty of Preaching. \* Regr. Acad. An. 1508, 9.

Thomas Ashley, Fellow of King's College, admitted Preacher 1519.

John Edmunds, D. D. the first named of the original Fellows of St John's College, afterwards Fellow of Jesus College, and Master of Peter House an. 1527, and Preacher 1521 ; an active daring Man ;

<sup>1</sup> 19 Henry VII. Rex omnibus &c. Licentiam damus—Margaretæ Comitissæ Richmond. Matri nostræ præcharissimæ, quod ipsa Mater nostra, vel executores sui—quandam Cantariam perpetuam unius Predicatoris verbi Dei, ad laudem et honorem nominis Jhesu ac Annuntiationis B. Mariæ Virginis, divinique cultus augmentum verbum Dei, ob salutem animæ dictæ Matris nostræ—in universitate Cantabr. Lincoln. Dioc., juxta ordinationes et statuta ipsius Matris nostræ, vel executorum suorum fundatorum hujusmodi Cantariæ in perpetuum predicatūr. fundare, creare, erigere, et stabilire possit.—T. R. apud Westm. vii. Febr. (MSS. M<sup>ri</sup> Rymer, describente Dre Kennett Epo. Petr-burg.)

\* Repr.  
Acad. MS.  
Coll. C. C.  
Miscel. P.

when he was Vice-Chancellor, an. 1528, 9, \* Robert Clyff, LL. D. the Bishop of Ely's Chancellor (then a Member of the University) was excommunicated; and after much debate, was at last dismissed, "upon his submission on his knees before the Vice-Chancellor, meekly taking his absolution;" and has left a caution to pride and insolence. (See Fiddes's Life of Wolsey, Collec. p. 46.)

<sup>1</sup> Walter Preston, D. D. Fellow of Christ's College, elected Preacher, April 20, 1524, in St Mary's Church.

William Harvey, B. D. Fellow of Queens' College, admitted Preacher 1525.

<sup>2</sup> William Buckmaster, D. D. successively Fellow of Peter House and King's Hall; admitted Preacher, Dec. 15, 1528. He was Vice-Chancellor when the case of the King's Divorce was debated, and has left some account of that affair in a long letter to Dr Edmunds. Also see Strype's Mem. Eccles. Vol. I. App. pp. 243, 4.

<sup>1</sup> Walterus Preston Soc. Coll. Chr. et S. T. P. electus—Apr. 20, 1524, in ecclesiâ S. Mariæ, &c. [Repr. Acad.]

<sup>2</sup> Gul. Buckmaster Socius Coll. Sti Petri prius, admissus Apr. 27, an. 1517; dein Socius Aulæ Regiæ, admissus circa an. 1532; eo enim anno Dûs Jo. Blanke admissus est Socius Coll. Sti Petri loco Mri Dris Buckmayster.

'An. 1528, Dec. 15. W<sup>mas</sup> Buckmaister, S. Th. Professor, electus, admissus, et juratus ad officium Prædicatoris in Universitate, juxta ordinationes Dnæ Margaretæ Fundatricis ejusdem officii. Perlegit illico Statuta Foundationis, coram Dno Vicecan., Mris Collegiorum, et eorum Præsidentibus, ad quos spectabat electio. Propriâ manu hoc hic scripsit.' (Transcript. ex veteri Libro Procuratoris in Archiv.)

John Wyot, B. D. Preacher 1530 ; who was again elected ann. 1532, 1535.

Edward Alenson, B. D. Fellow of Pembroke Hall, Preacher 1538.

Richard Wilks, B. D. Preacher 1539 ; elected Master of Christ's College 1548, Master of St John's Hospital, Ely, 1547, and Prebendary of Ely 1550. He was one of those with whom Dr Redmayn, just before his death, held a conference, Nov. 2, 1551, and in their presence declared his unshaken rejection of the Romish errors. (See Fox's Acts and Mons.) In the first year of Queen Mary, 1553, he was thrust out of all his preferments, and dying at Ely in 1556, was buried in St Mary's Church there.

Henry Pauley, B. D. Preacher 1540 ; elected again 1542.

Richard Atkinson, D. D. Preacher 1545 ; then Fellow, after, Provost of King's College, an. 1553.

Godfrey Gilpin, B. D. elected Preacher Nov. 11, 1547, Fellow of Trinity College ;—'nominatus Socius in Charta Foundationis Coll. Trin. dat. Dec. 24, an. 38. Henry VIII. viz. 1546.

Edmund Grendall, B. D. Fellow of Pembroke Hall, admitted Preacher March 24, 1549. Under Q. Mary he was an exile ; but returning at the accession of Elizabeth, an. 1559, he was elected Master of Pembroke Hall (but was never in the College during the time of his Mastership, which lasted till 1562) and the same year was consecrated Bishop of London. In 1570 he was translated to the Archbishoprick of York, and in 1575 to that of Canter-



bury; and died in 1583, aged 64 years, and was buried at Croydon. The only publication ascribed to him is—‘A Dialogue between Custom and Truth,’ printed in Fox’s Acts and Mons. (See Strype’s Life of Grindal.)

\* Regr.  
Acad.

Edmund Perpoynte, B. D. Fellow of Christ’s College; afterwards Master of Jesus College, an. 1551; elected Preacher May 25, an. 1549, and his election confirmed by the King’s Visitors, viz. the Bishops of Ely and Rochester, Mr Cheke, Provost of King’s College, Dr Maye Dean of St Paul’s, and Dr Wendey the King’s Physician, then at Cambridge. He was put out of his Mastership in the first year of Queen Mary.

John Thompson, B. D. Fellow of St John’s College, admitted Preacher, March 4, 1551. ‘Ioan. Tomson, de villa Pocklington, Com. Ebor. admissus Socius Coll. Ioh. Mar. 17, an. 1539,’ (Ex Archivis Coll. Ioh.)—an election brought about, it may be supposed, by those pressing letters which Roger Ascham, his Tutor, addressed for him to the Master and some of the Seniors, as may be seen in Aschami Epistolæ, Lib. II. 12, 13, 14.

Nicholas Ashton, B. D. Fellow of Christ’s College; admitted Preacher, Sept. 17, 1551.

William Tayler, admitted Preacher, July 5, 1554; then Fellow, afterwards Master of Christ’s College, Dec. 9, 1556.

Thomas Parker, B. D. Fellow of Trinity College, a very learned Man, admitted Preacher, Feb. 26, 1555; elected the second time 1558. Tho. Parker,

**nominatus Socius in Charta Fund. Coll. Trin. ; erat Vicarius de Milvall Com. Suff.**

Rogery Kelke, M.A., Fellow of St John's College, an Exile under Queen Mary's persecution, and elected Preacher Aug. 14, 1559, upon his return, by dispensation from the Visitors.

Gregory Garth, B.D., Fellow of Pembroke Hall, admitted Preacher August 21, 1562.

Rogery Kelke<sup>1</sup>, B.D., elected the second time Octob. 1, 1562; then Master of Magdalen College, where he will be remembered whilst Magdalen College Case<sup>2</sup> stands in the Reports. [Coke's Rep. unz.

<sup>1</sup> Rog. Kelke erat Magister Coll. Magd. Nov. 18, an. 1561, uti patet ex Litera in Chartaphul. Reg.; Magister etiam aliquant. maturius, viz. Jul. 25, 1560. Rogery Kelke admissus Socius Col. Joh. circa an. 1545; A. B. an. 1543,4.

<sup>2</sup> 'Which tendeth (says Sir Edw. Coke one of the judges who decided it) to the maintenance of God's true religion, the advancement of liberal arts and sciences, the supportation of the ecclesiastical state, the preservation and prosperity of those two famous sisters the Universities of Cambridge and Oxford, and of all Colleges within the realm'. But, unfortunately, this decision, by which the College would have recovered possession of a very valuable estate in London that had been illegally alienated in 1574 during Dr Kelke's Mastership, upon the Case being removed into Chancery, was set aside by a decree of Ld. Chancellor Egerton's in 1615;—a decree afterwards confirmed by succeeding judges, and finally ratified by a decree of the privy seal; but never acquiesced in by the College, who in later times have made many attempts to recover their rights. According to Fuller—'at one time well nigh ten thousand pounds was tendered in composition; but Dr Gooche the Master, being a man of an high spirit, well skilled in the laws, and confident of the goodness of his cause, would listen to no composition;'

Part. Fol. 66. Also v. Rymer Acta Pub. Tom. XV. p. 737.]

William Hewes, B.D., Fellow of Christ's College, admitted Preacher Nov. 2, 1565. Quidam Will. Hewghes erat Rector de Denyngton Dioc. Norv., quam ecclesiam resignat Wilmō Fulke an. 1573. [v. Rymer p. 728. v. Baker's MMS. Vol. XXIX. p. 339, 340, 362, de concione apud Leycestr.]

<sup>1</sup> Edward Derynge, B.D., Fellow of Christ's College, a person well known; admitted Preacher Oct. 31, 1567. Of this noted Puritan, see some account in Strype's life of Archbp. Parker, p. 380.

William Tabor, B.D., Fellow of Christ's College, admitted Preacher Nov. 3, 1568.

John Styll, B.D., Fellow of Christ's College, admitted Preacher Octob. 27, 1570; afterwards Bishop of Bath and Wells.

Laurence Barnwell, B.D., Fellow of Jesus College, admitted Preacher March 29, 1571.

Roger Goad, Provost of King's College; admitted Preacher Novem. 3, 1572; elected again 1575. Rog. Goad Cancellarius Wellen. Mar. 6, 1576.

Robert Cooney, B.D., [which is all I know of him,] admitted Preacher Octob. 31, 1577; Col. Regal. Socius, an. 1561 Discip.

and even after the College was cast—'he lay long in prison for refusing to obey the Lord Egerton's order.'

<sup>1</sup> Edw. Deringe S. T. B. presentatur a Reginâ ad Præbendum de Cherdstoke in Ecclesiâ Cath. Sarum Dec. 20, an. 1571. [v. Rymer, Tom. XV. p. 695.]

John Ireton, B.D., Fellow of Christ's College, admitted Preacher Octob. 29, 1579.

William Ireton, B.D., Fellow of Christ's College, admitted Preacher Octob. 29, 1582.

John Brownyng, D.D., Fellow of Trinity College, admitted Preacher May 8, 1583. He was Chaplain to the Earl of Bedford, and being a Senior Fellow, commenced Doctor<sup>2</sup> at Oxford two years before his time; for which he was deprived of his Fellowship by Dr Still the Master, in the year 1584. [See Strype's Parker, p. 390.]

Martin Kaye, B.D., Fellow of Christ's College, admitted Preacher May 13, 1586.

Simon Robson, B.D. <sup>3</sup>Fellow of St John's College, admitted Preacher Nov. 8, 1587.

Thomas Osberne, B.D., Fellow of Christ's College, admitted Preacher Octob. 19, 1588.

<sup>4</sup>D. Church was Preacher about the year 1595. Comput.  
Acad.

Mr Clarke, Fellow of Christ's College, Preacher 1596.

Simon Robson, D.D., Fellow of St John's College, elected the second time, 1597, and the year after, Dean of Bristol.

<sup>2</sup> An. 1581, Dec. 8. Conceditur M<sup>ro</sup> Jo. Brownyng, ut sit hic (Cant.) apud vos, eisdem loco, ordine, et gradu, quibus est apud Oxonienses. (Regr. Acad. Cant.)

<sup>3</sup> An. 157 $\frac{3}{4}$ , Mar. 12, Simon Robson, Dunelmensis, electus Socius pro Doctore Ashton. [Regr. Coll. Jo.]

<sup>4</sup> Rob. Church was Fellow of Caius College and B.D. an. 1579 [Regr. Acad.] He was then aged 30, as he there deposes.

William Branthwayte, D.D., Fellow of Emmanuel College, admitted Preacher 1598; afterwards Master of Caius College 1607. He assisted in K. James's Translation of the Bible.

Cuthbert Bainbrigge, B.D., Fellow of Christ's College, admitted Preacher Aug. 25, 1601; chosen again September 5, 1607<sup>1</sup>.

Jacob Harrison, B.D., of Christ's College, admitted Preacher 1610.

William Power, B.D., Fellow of Christ's College, admitted Preacher 1613. He seems to have been continued, either by connivance or new Elections, till the year 1646; for though he was ejected from his Fellowship for his loyalty, yet he receives the salary as Preacher, till that year.

<sup>2</sup> James Duport, B. D. Fellow of Trinity College, admitted Preacher 1646; afterwards Master of Magdalen College, and Dean of Peterborough.

Ralph Widdrington, Fellow of Christ's College as before; admitted Preacher 1664.

<sup>1</sup> In this list of Preachers, as it was first published by Baker in 1708, there occurred here—

John Davenant, B.D. Fellow of Queens' College, and afterwards Bishop of Sarum, admitted Preacher 1608; said to be chosen again, an. 1612; upon which Baker remarks— 'I herein follow Dr C.'s MS. account of these Preachers; sed quære.' His further enquiries seem to have led him to the conclusion that Bp. Davenant's name ought to be left out; for he writes opposite to the sentence above quoted,— 'delend'.

<sup>2</sup> Jac. Duport S. T. D. Coll. Magd. Præf. et Decanus Petr. an. 1669, quo anno scripsit carmina in obitum Henr. Mariæ.

Thomas Stephens, D.D. 1661, of Jesus College, admitted Preacher 1676; a very useful person in his station. He had the King's dispensation to be elected notwithstanding his being possessed of a benefice, and for not preaching twelve sermons yearly as required by the Foundation, &c.; which dispensation is dated April 19, 1676, and published by the Vice-Chancellor in St Mary's church, the fifth of May 1676; being, I presume, the year and day of the election. (See Collection of Mandats.)

John Covell, D.D. 1679, and the same year elected Preacher; and Master of Christ's College, July 7, 1688; a Person, says Baker, noted for polite and curious Learning, singular humanity, and knowledge of the world. He died Dec. 19, 1722, and was buried in Christ's College Chapel, where he has a monument. The other preferments which he held were the Sinecure Rectory of Littlebury in Essex, the Rectory of Kegworth, and the Chancellorship of York. He resided seven years at Constantinople, as Chaplain to the English Ambassador there; and so was enabled to compose the work by which he is chiefly known, entitled,—'Some account of the present Greek Church,' &c. Cambridge, 1722, Fol.

Robert Lambert, S. T. P. Fellow of St John's College, elected Preacher, Dec. 31, 1722. Afterwards Master of St John's College, from 1727 to 1735.

Fra. Aylmer, B.D. Fellow of Corpus Christi Coll. elected Preacher in 1734; afterwards Rector

of Fulmodeston cum Croxton in Norfolk. He died in 1758.

Joh. Garnett, B.D. Sidney Coll. elected Preacher July 4, 1744.

H. Hubbard, B.D. Fellow of Emman. Coll. elected Preacher Dec. 29, 1752. Afterwards Registry of the University from 1758 to 1778; in which latter year he died, and was buried in the cloister of his College, where he has a monument.

Richard Farmer, B.D. Fellow of Emmanuel College, elected Preacher, Oct. 18, 1774; afterwards Librarian to the University, Master of Emmanuel, and Canon Residentiary of St Paul's; well known as a Critic and Antiquary. He died an. 1797.

Thos. Kipling, B.D. Fellow of St John's College, elected Preacher, April 8, 1782. He was afterwards Deputy Regius Professor of Divinity, Vicar of Holme in Spalding Moor, Yorkshire, and Dean of Peterborough, and died in 1822. His principal publications were—'Codex Theodori Bezae Cantabrigiensis, Evangelia et Apostolorum acta complectens quadratis literis Græco-Latinis, 2 vols. fol. 1793'; and 'The Articles of the Church of England proved not to be Calvinistic, 1802.'

James Fawcett, B.D. Fellow of St John's College, elected Preacher, Mar. 31, 1782; afterwards Norrisian Professor of Divinity, and Rector of Thursford cum Snoring, in Norfolk. He died in 1831. He published Sermons preached before the University of Cambridge, 1794.

Tho. Calvert, B.D. Fellow of St John's Coll.

elected Preacher Jan. 25, 1819; the present Warden of Christ's College, Manchester, and vicar of Holme in Spalding Moor, Yorkshire.

A. J. Carrighan, B. D. Fellow of St John's Coll. elected Preacher Dec. 16, 1824; now Rector of Barrow in Suffolk.

W. Jones, B. D. Fellow of St John's Coll. elected Preacher, Jan. 30, 1833; died April 22, 1834.

R. N. Adams, D. D. Fellow of Sidney Coll. the present Preacher, elected May 13, 1834; and Rector of Rempstone, Notts.

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Having done with the Preachers, I have only to add, That the Foundation is now altered by \*Royal Dispensation; from so many Sermons *ad Populum* in the several Diocesses, to one Sermon *ad Clerum* in the University, at the Beginning of *Easter* Term; and so this Excellent Lady having taught the ignorant, whilst such Instruction was wanted, the World being now wiser, She instructs the Learned both in the Pulpit and the Chair.

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\* Black  
Book of the  
University,  
p. 118.



The Following Epitaph is inscribed upon the Tomb of  
MARGARET Countess of Richmond and Derby, who  
lies interred in Henry the Seventh's Chapel in West-  
minster Abbey.

MARGARETAE. RICHEMONDIAE. SEPTIMI.  
HENRICI. MATRI. OCTAVI. AVIAE. QVAE. STI-  
PENDIA. CONSTITVIT. TRIB. HOC. COENOBIO.  
MONACHIS. ET. DOCTORI. GRAMMATICES. APVD.  
WYMBORN. PERQ: ANGLIAM. TOTAM. DIVINI.  
VERBI. PRAECONI. DVOB. ITEM. INTERPRAE-  
TIB: LITTERAR: SACRAR: ALTERI. OXONIIS.  
ALTERI. CANTABRIGIAE. VBI. ET. COLLEGIA.  
DVO. CHRISTO. ET. IOANNI. DISCIPVLO. EIVS.  
STRVXIT. MORITVR. AN. DOMINI M, D. IX. III.  
KAL. IVLII.

Hereafter followeth

**A Mornynge Remembraunce,**

**Had at the Moneth Minde of the Noble  
Prynces Margarete Countesse of Rich-  
monde and Darbye, Mother unto  
Kynge Henry the Seventh, and  
Grandame to Our Sove-  
raign Lorde that now  
is. Upon whose  
Soul Almightye  
GOD have  
Mercy.**

---

**Compyled by the Reuerent Fader in God,  
Johan Fysher Bysshop of Rochester.**

---

**Imprynted at London, in Fleetestrete  
at the Sygne of the Sonne, by Wynkyn  
de Worde.**

**Moneth Minde.** See **Strype's Memorials Ecclesiastical,** Vol. II. p. 281 ;—' the Months Mind for the two Dukes of Suffolk (who died at Buckden of the sweating sickness, July 16, 1551, being then students of St John's College) was kept Sept. 22. So the more solemn Celebration of the Funerals of great persons, about a month more or less after their interments, used to be called.'

*Dixit Martha ad Jhesum.*

THIS holy Gospel late red contayneth in it a Dyalogue, that is to say a Commynication betwixt the Woman of blessyd Memory, called Martha, and our Savyour Jhesu. Which Dyalogue I would apply unto this noble Prynces late deceasyd, in whose remembrance this office and observances be done at this time. And thre thyngs by the leave of God I will entende. First, to shew wherein this noble Prynces may well be lykned and compared unto the blessyd Woman Martha. Second, how she may complain unto our Savyour Jhesu for the paynful dethe of her body, like as Martha dyd for the dethe of her Brother Lazarus. Thyrd, the comfortable Answer of our Savyour Jhesu unto her again. In the first shall stond her prayse and commendation; In the secounde, our mournynge for the loss of hyrr; In the thyrd, our comfort again.

Fyrst I say, the comparyson of them two may be made in four thyngs; In nobleness of Person, In discipline of their Bodys, In orderung of their Souls to God, In Hospytalytyes keepyng, and charytable dealyng to their Neighbours. In which four, the noble Woman Martha (as say the Doctors, entreatynge this Gospel and hyr Lyfe) was singularly to be commended and praysed: wherefore let us con-

sider lykewise, whether in this noble Countesse may ony thyng like be founde.

Firste, the blessyd Martha was a Woman of noble blode, to whom by inherytance belonged the Castle of Bethany; and this nobleness of blode they have, which descended of noble Lyngage. Beside this, there is a nobleness of maners, withouten which, the nobleness of blode is moche defaced; for, as Boecius sayth, if oughte be good in the nobleness of blode, it is for that thereby the noble men and women sholde be ashamed to go out of kynde, from the vertuous maners of their auncetrye before. Yet also there is another noblesse, which aryseth in every Person by the goodnesse of nature; whereby full often suche as come of ryghte pore and unnoble Fader and Moder, have grete abletees of nature to noble dedes. Above <sup>1</sup>[all these same,] there is a foure maner of noblesse, which may be called an encreased noblesse; as by marryage and affynyte of more noble persons, such as were of lesse condycyon may encrease in hygher degree of noblesse.

In every of these, I suppose, this Countesse was noble. Fyrst, she came of noble blode, lyneally descendyng of Kyng Edward the 3d. within the foure degree of the same. Her Fader was Johan Duke of Somerset, her Moder was called Margarete, <sup>2</sup>[ryghte noble as well in maners, as in blode,] to whom she was a veray Doughter in all <sup>3</sup>[noble

<sup>1</sup> All these MS. Col. Joh.      <sup>2</sup> Desunt MS. Col. Joh.

<sup>3</sup> Nobilnes MS. Col. Joh.

maners,] for she was bounteous and lyberal to every Person of her Knowledge or acquaintance. Avarice and Covetyse she most hated, and sorowed it full moche in all persons, but specially in ony that belong'd unto her. She was also of syngular Easyness to be spoken unto, and full curtayse answere she would make to all that came unto her. Of mer-vayllous gentyleness she was unto all folks, but specially unto her owne whom she trusted and loved ryghte tenderly. Unkynde she wolde not be unto no creature, ne forgetfull of ony kyndness or servyce done to her before, which is no lytel part of veray nobleness. She was not vengeable, ne cruell; but redy anone to forgete and to forgyve injuryes done unto her, at the leest desyre or mocyon made unto her for the same. Mercyfull also and pyteous she was unto such as was grevyed and wrongfully troubled, and to them that were in Poverty, or sekeness, or ony other mysery.

To God and to the Chirche full obedient and tractable, \* Serchyng his honour and plesure full besyly. A wareness of her self she had alway to eschewe every thyng that myght dishonest ony noble Woman, or distayne her honour in ony condycyon. Tryfelous thyngs that were lytell to be regarded, she wold let pass by; but the other that were of weyght and substance wherein she myght proufyte, she wolde not let for ony payne or labour to take upon hande. These and many other such noble condycyons left unto her by her <sup>1</sup>Auncetres,

\* Seching  
MS. Col. Jo.

<sup>1</sup> Auncetre MS. Col. Joh.

she kept and encreased them with a greate dylygence.

The third nobleness also she wanted not, which I sayd was the nobleness of Nature. She had in maner all that was praysable in a Woman, either in Soul or in Body. Fyrst, she was of singular Wisdom, ferre passyng the comyn rate of women. She was good in remembraunce, and of holdyng memorye; a redye wytte she had also to conceive all thyngs, albeit they were ryghte derke. Right studious she was in 'Bokes, which she had in grete number, both in Englysh \* and in Frenshe; and for her exercise, and for the profyte of other, she did translate divers maters of Devocyon out of Frensh into Englysh. Full often she complayned that in her youthe she had not given her to the understanding of Latin, wherein she had a lytell perceyvyng; specyally of the Rubryshe of the Ordynall for the saying of her Servyce, which she did well understand. Hereunto, in favour, in words, in gesture, in every demeanour of her self, so grete nobleness did appear, that what she spake or dyde, it mervayllously became her.

\* and in  
Latin, and  
MS. Col. Jo.

The foure Nobleness, which we named a nobleness gotten or encreased, she had alsoe; For albeit she of her lynage were right noble, yet nevertheless

<sup>1</sup> 'To her Daughter Richmond a Book of English being a Legend of Saints, a Book of French called Lucun, another Book of French of the Epistles and Gospels, and a Primmer with clasps of silver gilt covered with purple velvet.' Dutchess of Buckingham's Will, who died 20 Ed. IV., quoted by Dugdale, Vol. I. p. 167.

by maryage and adjoyning of other blode, it toke some encreasement. For in her tender Age, she being endued with so grete towardness of Nature and lykelyhode of Enherytance, many sued to have had her to maryage. The Duke of \*Suthfolk, which then was a Man of grete experyence, moost dylygently procured to have had her for his Son and Heyre. Of the contrary part, Kyng Henry the Sixth did make meanes for Edmunde his Brother, then the Erle of Rychemonde. She which as then was not fully <sup>2</sup>nine years old, doubtfull in her mynde what she were best to do, asked counsayle of an old Gentlewoman whom she moche loved and trusted, which dyde advyse her to commend her self to St Nicholas the Patron and helper of all true maydens, and to beseche him to put in her mynde what she were best to do. This counsayle she follow'd, and made her Prayer so, full often ; but specyally that nyghte when she sholde the morrowe after make answeere of

\* Duke of  
Bokingham.  
MS. Col. Jo.

<sup>2</sup> 'Natus es [Hen.VII.], atque in lucem editus a nobilissima Principe genetrice tua, nunc presenti, quæ tum annum non implevit quartum decimum. Rarus profecto partus et insolitus, ipsaque (ut cernimus) non magnæ staturæ femina est at multo tunc (ut asseritur) minoris fuit, adeo ut miraculum cunctis videbatur in illis annis et in illa corporis parvitate gnatum aliquem maxime tam procerum tam elegantem edidisse.....Et dum in utero portaret te mater, vix discrimen pestis evasisti quæ teneriores fœtus facile consuevit interimere, de qua et pater tuus Princeps illustris interiit. Mater deinde viro orbata te peperit orphanum.' V. orationem habitam coram Henrico Septimo, Cantabrigiæ ; printed at the end of the 2nd Vol. of Leland's Itiner ; and supposed by Baker to have been delivered by Bp. Fisher before the King anno 1507.



her mynde determynately. A mervaylous thyng ! that same nyght, as I have herde her tell many a tyme, as she lay in Prayer, calling upon St Nycho- las, whether slepyng or wakeyng she could not assure, but about four of the clocke in the mornynge, one appered unto her arrayed like a Byshop, and naming unto her Edmonde, bad take hyme unto her Husbnde. And so by this meane she did encline her mynde unto Edmonde the Kyng's Broder, and Erle of Rychemonde ; by whom she was made Morder of the Kyng that deed is (whose Soule God pardon), and Grandame to our Sovereign Lord Kynge Henry the 8th, which now by the Grace of God governeth the Realm. So what by lynage, what by affinite, she had thirty Kings and Queens, within the four Degree of marryage unto her ; besydes Erles, Markyses, Dukes, and Princes. And thus much we have spoken of her nobleness.

Seconde, the blessyd Martha is prayed in chastyng her Body by Christen discyplyne, as in abstynence, fastyng, sharpe Clothes wereing, Chastite, with other : which thyng, albeit necessary to every Chrysten Person wyllynge <sup>1</sup>[to be saved,] yet it is moche more to be prayed in the nobles, havynge this Worldly lybertye ; as it was in this noble Princes late deceased ; whome my purpose is not vaynly to extol or to magnifye above her merytes, but to the edifyng of other by the example of her.

I wolde reherce somewhat of her demeanyng in this behalve ; her sober temperance in metes and

<sup>1</sup> To entre into y<sup>e</sup> joyes of Heven, MS. Col. Joh.

drynkes was known to all them that were conversant with her, wherein she lay in as grete wayte of her self as any Person myghte, kepygne alway her strayte mesure, and offendynge as lytell as any creature myghte: Eschewynge banketts, Reresoupers, joncryes betwixt meles. As for fastynge, for aege and feebleness albeit she were not bounde, yet those days that by the Chirche were appointed she kept them diligently and seriously, and in especyall the holy Lent; throughout that, she restrayned her appetyte tyl one mele and tyl one Fyshe on the day; besydes her other peculer fastes of Devocyon, as St. Anthony, Mary Maudelyn, St. Katheryne, with other; and theroweout all the Yere, the Friday and Saturday she full truely observed. As to harde clothes wearynge, she had her shertes and gyrdyls of heere, which, when she was in helthe, everi weke she fayled not certayn days to weare, sometyme the one, sometyme the other, that full often her skynne, as I heard her say, was perced therewith. As for chastite, though she alway contynued not in her vergynyte, yet in her husband's dayes, long time before that he deyede, she opteyned of him lycence, and promysed to lyve chaste, in the hands of the Reverend Fader, my Lorde of London; which promise she renewed, after her husband's dethe, into my hands agayne. Whereby it may appere the Dyscyplyne of her body.

Thirdly, the blessyd Martha is commended in orderynge of her Soul to God, by often knelynges, by sorrowful wepynges, and by continuall prayers and medytatyons, wherein this noble Prynces somewhat

toke her part. First in Prayer every daye at her upringsyng, which comynly was not long after five of the clok, she began certain Devocions, and so after them with one of her Gentlewomen the Matynes of our Lady, which kept her to then she came into her Closet, where then with her Chaplayne she said also Matyns of the Daye; and after that, dayly herde four or fyve Masses upon her knees, so continuing in her Prayers and Devocions unto the hour of dyner, which of the etyng day was ten of the Clocke, and upon the fastyng day, Eleven. After dyner full truly she wolde goe her statyons to thre Aulters dayly; dayly her Dyriges and Commendacions she wolde saye, and her Even Songs before souper, both of the day and of our Lady, besyde many other Prayers and Psalters of Davyde throughtout the yeare; and at nyghte before she went to bedde she fayled not to resort unto her Chappell, and there a large quarter of an houre to occupye her [in] <sup>1</sup> Devocions. No mervayle, though all this long time her knelyng was to her paynful, and so paynful that many tymes it caused in her <sup>2</sup>backe payne and dysease. And yet nevertheless dayly, when she was in helthe, she fayled not to say the Crowne of our Lady, which, after the maner of Rome, conteyneth sixty and thre Aves; and at every Ave to make a knelyng. As for Meditacyon, she had divers bokes in Frenshe, wherewith she wolde occupye her self when she was weary of Prayer. <sup>3</sup> Wherefore dyvers she did trans-

<sup>1</sup> MS. Col. Jo.

<sup>2</sup> Blake, MS. Col. Jo.    <sup>3</sup> Whereof MS. Col. Jo.

late \*out of Frenshe into Englyshe. Her mer-  
 vaylous wepyngge they can bere wytness of, which  
 here before have herde her confession, which be di-  
 vers and many and at many seasons in the yere,  
 lyghtly every thyrde day : Can also recorde the same,  
 tho' that were present at any time when she was  
 housylde, which was full nye a dosen tymes every  
 yere ; what flodes of teeres there yssued forth of her  
 eyes ! She might well say, *exitus aquarum dedux-  
 erunt oculi mei*. And moreover to th'entente all her  
 werkes myghte be more acceptable and of greter  
 meryte in the syghte of God, such godly things she  
 wolde take by obedyence ; which obedyence she  
 promised to the forenamed Fader, My Lorde of  
 London, for the tyme of his being with her, and af-  
 terwards in likewyse unto me ; whereby it may ap-  
 pere the dylygent ordre of her soul to God.

Fourthe, the holy Martha is magnified for her  
 godly hospytalyte and charytable dealyngge to her  
 neybour. Moche besyness there is in kepyngge hos-  
 pitalyte, and therefore our Lorde sayde unto her,  
*Martha, Martha, sollicita es et turbaris erga plurima*.  
 The Householde Servants must be put in some good  
 ordre ; the straungers of honeste which of their cur-  
 tesy resorteth for to vysyte the Soverayne, must be  
 considered ; and the suters also, which cometh com-

<sup>4</sup> Imprynted at London in Fletestrete at the sygne of the  
 Sone by Wynkyn de Worde an. 1522. 8vo.

<sup>5</sup> Enprynted at London in Fletestrete at the Signe of  
 Saynt George by Richarde Pynson 4to. (no date, but in the  
 Preface Henry the VII. is styled our Soverain Lorde &c.)  
 Vid. Append.

\* The Myr-  
 roure of  
 golde.<sup>4</sup>  
 with  
 \* The forthe  
 Boke of the  
 followinge  
 Jesu Chryst.  
 by Rich.  
 Pynson.  
 1504, 4to.<sup>5</sup>

pelled by necessity to seche helpe and socoure in their cause, must be herde ; and the poor and nedy specyally wolde be releved and comforted.

First, her owne housholde with mervaylous dylygence and wysedome this noble Prynces ordered, provydyng reasonable statutes and ordynances for them, which by her Officers she commanded to be rede four tymes a Year. And often tymes by her self she wolde so lovyngly courage every of them to do well, and some tyme by other meane Persons.

\* Bonds MS.  
Col. Jo.

Yf ony faccyons or \*bendes were made secretly amongst her hede Officers, she with grete polycye dyde boulte it oute ; and lykewyse if ony stryfe or controversy, she wolde with grete discrecyon study the reformacyon thereof. For the straungers, O mervaylous God ! what payn, what labour, she of her veray gentleness wolde take with them, to bere them maner and Company, and intrete every Person, and entertayne them, according to their degree and havour ; and provyde, by her own commandement, that nothyng sholde lacke that myghte be convenyent for them, wherein she had a wonderful redy remembrance and perfyte knowledge.

For the Suters, it is not unknowen, how studiously she procured Justyce to be admynystred by a longe Season, so longe as she was suffered ; and of her owne charges provyded men lerned for the same purpose, evenly and indyfferently to here all causes and admynyster ryght and justyce to every party, which were in no small nombre ; and yet mete and drynke was denyed to none of them.

For the poore Creatures, albeit she did not receive into her House our Savyour in his own Person, as the blessyd Martha dyde, she nevertheless receyved them that doth represent his person, of whome he sayth himself, *Quod uni ex minimis meis fecistis, mihi fecistis.* Poore folkes to the nombre of twelve she dayly and nyghtly kepte in her House, gyvyng them lodgyng, mete and drynke and clothynge, vysytyng theme as often as she conveniently myghte; and in their sykeness, vysyntynge them and comfortynge them, and mynstryng unto them with her owne hands: and when it pleased God to call ony of them out of this wretched worlde, she wolde be present, to see them departe, and to lerne to deye, and lykewyse bring them unto the erthe; which, as Bonaventure affermeth, is of gretter meryte, than if she had done all this to the selfe persone of our Saviour Jhesu. And the other Servants and Mynysters of our Lord, whom she herde were of ony devocyon and vertu, full glad she was at all tymes when she myghte gete theyme; to whome she wolde lykewyse shew the comforte that she coude. Suppose not ye, that yf she myghte have gotten our Savyour Jhesu in his owne Person, but she wolde as desyrously and as fervently have mynystred unto him, as ever dyde Martha, when thus moche she dyde untill his servaunts for his sake?

Thus it may appere some comparison of the blessyd Martha and of this noble Prynces, which was the fyrste promysed.

For the seconde, that is to saye, for the com-

playning and lamentation that the Soule of this noble Prynces myghte make for the dethe of her only body. It is to be consydered, that often tymes in Scripture, the vertuous and holy Faders maketh lamentable exclamatyons against Almyghtye God, for that he seemeth to be more indulgent and favorable unto the wycked persone, than unto the good lyver. The Prophete Davyde sayth in this maner. *Zelavi super iniquos, pacem peccatorum videns, quia non est respectus morti eorum, nec firmamentum in plaga eorum*; that is to say, It perceth my Stomache, to see the rest and ease that Synners often have, it is not loked for the dethe of them, nor none abydyng stroke or punyshmente falleth upon theme. The Prophete Jheremy sayth also complayning upon God; *Quare via impiorum prosperatur? bene est omnibus qui prevaricantur et inique agunt*. Why dothe the wicked persones prospere in theyr way? wele it is with all theme that breke the Lawes, and do wyckedly. The Prophet Abacuc sayth lykewyse, crying upon God; *Quare respicis contemptores, et taces, \* conculante impio justiore se?* Why lookest thou favourably upon theyme that despyse the, and sufferest a Synner to bere down him that is more ryghtwyse than he is? And the holy man Job; *Quare ergo impii vivunt? Sublevati sunt, confortatiq; divitiis*. Why then be the wycked persones suffred for to lyve? they be set alofte, and they be comforted with rychesse. The reason that moveth theym thus to murmure and complayn, may be this. There is in Almyghty God two vertues

Respicis  
consultante  
\* MS. Col.  
Jo.

specyally commended and magnyfyed thoroweout al Scrypture, that is to saye, Mercy and Ryghtewysness ; and both these sholde move him rather to be favorable to the good, than unto the badde. Fyrste, his mercy sholde move hym there to have pyte and compassyon, where is the gretter cause of pyte ; but the greyvance, trouble, and vexacyon of the good persone hath gretter cause of pyte and is moche more pyteous, than of the evyll persone ; wherefore it may be thought that Almyghtye God, which of his own property is mercyful and redy to \*gyve mercy, *Deus cui proprium est misereri*, he sholde rather shewe his mercy upon the good, than upon the badde. And hereunto his ryghtwysness also sholde encline hym ; for of hys ryghtwysness he sholde gyve unto every persone accordyng to his deserte ; But the goode deserveth rather by theyr goodness to have favour shewed unto theym, than the badde. Wherefore the holy Faders, seying in this World the Wycked in prosperyty and the good in trouble and adversyte, make these complayntes and exclamacyons above rehersed, against Almyghtye God ; and some crye upon him as tho' he were asleep ; *Exurge, quare obdormis Domine ?* Some other threpe that he hath forgotten theym ; *Quare oblivisceris inopiæ nostræ, et tribulationis nostræ ?* Some thinke there is no God at all ; *Dixit insipiens in corde suo, non est Deus.* Some weneth at the leest he is absent, and asketh, where he is. *Ubi est Deus tuus ?*

\* Have  
mercy, MS.  
Col. Jo.

In this condycyon was the blessyd Woman Martha. She knew that our Savyour Jhesu was so good



and mercyfull, and shewed his goodness generally to all persones, she bylyeved faythfully that yf he had be present at the dethe of Lazarus her Brother, whome for his goodness he loved so moche, he wolde not have suffered hym to deye; and therefore she sayde unto hym, *Domine si fuisses hic, frater meus non fuisset mortuus*; that is to say, Syr, yf thou had ben presente, my Brother had not ben dede. And in lyke maner, the Soul of this noble Prynces, which had the Body adjoynded unto it in favour and love, as Syster and Brother, It myghte complayn for the dethe of the body, sythe every part of the same body had ben so occupied in the servyce of God before. Her eyes in wepynges and teares, sometyme of devocyon, sometyme of repentance; her eares herynge the worde of God and the Devyne Servyce, which dayly was kept in her Chappel with grete nombre of Preests, Clerckes, and Chyldren, to her grete charge and cost; her tongue occupied in Prayer moche parte of the daye; her legges and fete in vusytynge the Aulters and other holy places, going her statyons customably whan she were not let; her handes in gyvyng almes to the poore and nedye, and dressyng them also whan they were syke, and mynstryng unto them mete and drynke. These mercyfull and lyberall hands to endure the moost paynful cramps, so greveously vexyng her and compellyng her to crye, O Blessyd Jhesu helpe me! O blessyd Lady socoure me! It was a mater of grete pyte. Lyke a spere it perced the hertes of all her true Servaunts that was about her, and made them crye alsoe of

Jhesu for helpe and socoure, with grete haboundance of teares. But speycially when they saw the dethe so hast upon her, and that she must nedes depart from them, and they sholde forgoe so gentyll a Maistris, so tender a Lady, then wept they mervaylously; wept her Ladys and Kyneswomen to whome she was full kinde; wept her poore Gentylwomen whome she had loved so tenderly before; wept her Chamberers to whome she was full deare; wept her Chaplayns and Preests; wept her other true and faythfull Servants. And who wolde not have wept, that there had bene presente? All Englonde for her dethe had cause of wepyng. The poore Creatures that were wonte to receyve her Almes, to whome she was always pyteous and mercyfull; the Studyentes of both the Unyversytees, to whom she was as a Moder; all the Learned Men of Englonde, to whome she was a veray Patroness; all the vertuous and devoute persones, to whome she was as a lovyng Syster; all the good relygyous Men and Women, whome she so often was wonte to vysyte and comferte; all good Preests and Clercks, to whome she was a true defendresse; all the Noblemen and Women, to whome she was a Myrroure and Exempler of honoure; all the comyn people of this Realme, for whome she was in theyr causes a comyn Medyatryce, and toke right grete displeasure for them; and generally the hole Realm hathe cause to complayne and to morne her dethe. And all we, consyderynge her gracyous and charytable mynde so unyversally, and consydering the redyness of mercy and pyte in our Savyour Jhe-

su, may say, by lamentable complaynt of our unwyse-  
dom, unto hym ; *Ah Domine ! si fuisses hic*—Ah my  
Lorde ! yf thou had ben presente, and had herde  
this sorrowfull cryes of her thy Servaunte, with the  
other lamentable mornynge of her Frenedes and Ser-  
vaunts, thou for thy goodness wolde not have suf-  
fred her to dye : But thou wolde have taken pyte and  
compassion upon her.

It followeth in the Gospell, by the mouthe of  
Martha, *Sed et nunc scio, quia quaecunque poposce-  
ris a Deo, dabit tibi Deus* : That is to say, whatso-  
ever thou wilt ask of God thy Fader, I know well  
he will graunte it unto the. Who may doubtte, but  
the Son of God, of whome St. Poule sayth, *In die-  
bus carnis suce, preces et supplicationes offerens, ex-  
auditus est pro sua reverentia* : That is to say, in the  
dayes of his mortalyte when he was mortall here in  
erthe, yet nevertheless he was herde of Almyghtye  
God in his prayer and askynge his Fader, for his  
reverente behavioure : Who may doubtte, but much  
rather now he shall be herde, when he is in so glo-  
ryous maner above in Heven ; and there present be-  
fore the face of his Fader for our cause, as sayth  
St. Poule, *Introivit \*ipse Caelum, ut appareat vultui  
Dei pro nobis* : He hath entred the Heven, to appere  
before the vysage of his Fader for us, to shew the  
wounds which he dyd suffer for the delyverance of  
us from Syn ? Yf in his mortall Body, he prayed  
and asked forgyveness for his Enemyes that crucy-  
fyed hym and cruelly put him unto the dethe, and yet  
nevertheless he opteyned his petycion for them ;

\* In ipsum,  
MS. Col. Jo.

moche rather it is to suppose that he shall opteyne his askynge for her, that had so often compassyon of his blessyd passyon and dyd bere it so often in her remembrance, as dyd this noble Prynces, than for his mortal Enemyes which were many and but vylaynes. He prayed undesyred of ony, he let not so to do by the grevous payns of dethe which he there suffered; now therefore he beyng in so grete glory above and at all lyberte, yf all we call and crye upon hym by prayer for this one Soule of this moost noble Prynces, which was his faythfull \*and true Ser-  
 vaunt, who may thinke, but that he for his infynyte goodness will have mercy thereupon? We wyll not crave upon hym that he shall restore the Body agayn to lyfe, as he dyd the body of Lazarus; we must be content with the dethe of it, and lerne thereby to prepare our owne Bodyes to the same poynt wythyn short tyme. But we shall with moost entyer mindes beseche hym to accept that sweete soule to his grete mercy, to be parteyner of the everlastyng life with hym and with his blessyd Sayntes above in Heven: which I pray you all nowe <sup>1</sup> affectually to praye, and for her nowe at this tyme moost devoutly to say one *Pater-Noster*.

\* True lov-  
 ing MS. Col.  
 Jo.

Fyrst ye have herde the goodly condycyons of this noble Prynces, whome we dyd resemble unto the blessyd Woman Martha. Ye have herde also in the second place a pyteous complaynt of the parte of her Soule for the dethe of her body, made unto our Savyour Jhesu. Now will I remember the comfort-

<sup>1</sup> Effectuell MS. Col. Jo.

able answer of our Mercyfull Savyour agayne unto her, whereof we all may be gretely comforted and take cause and matere of grete rejoysynge. It followeth in the Gospel, *Dixit ei Jhesus, resurget frater tuus*, that is to saye in Englyshe; Jhesu sayd unto her, thy Broder shall ryse agayne. I sayd before that, consyderynge the love and amyte that is betwix the Soule and the Body, they may be thoughte to be as Broder and Syster. A trouth it is, the Soules that be hens departed out of theyr Bodyes, have nevertheless a natural desyre and appetyte to be knytte and joynd with theym agayn; which thyng not onely the Theologyens wytnesse, but the Phylosophers also. A grete comfort then it is unto the Soule that hath so longynge desire unto the Body, to here that the Body shall ryse agayn; and specially in the maner and forme of rysynge, whereof St. Poule speketh in this wyse; *Seminatur in corruptione, surget in incorruptione, seminatur in ignobilitate, surget in gloria, seminatur in infirmitate, surget in virtute, seminatur corpus animale, surget corpus spirituale*. Foure condycyons the Body hathe whan it dyeth and is put into the grounde. Fyrste, it anone begynneth to putrefye, and resolve into foule corruptyon; the ayre dothe aulter it, the grounde dothe moyste it, the wormes doth brede of it, and fede also. Second, It is vyle, and lothely to beholde, and ryghte ungoodly to the syghte. Thyrde, It is unweldy, and not of power to styre it selfe, or to be conveyed from place to place. Fourth, It is so grosse that it occupyeth a rowme and kepeth a place,

and letteth other Bodyes to be presente in the same place. Agaynst these foure, the Bodyes<sup>1</sup> [of them that shall be saved,] shall take at theyr rysynge agayn foure other excellent gyftes.

Agaynst the fyrst, It shall be in the condycyon that neyther the ayre, ne the water, ne fyre, ne knyfe, nor wepen, nor stroke, nor sekeness shall anoy it. Agaynst the second, It shall ryse bryght and glorious, and in the moost goodly and beauteous manere. Agaynst the thyrde, It shall be more nymble and more redy to be convayed to ony place where the Soule wolde have it, then is any swalowe. Agaynst the fourthe, It shall be subtyle that it shall perce thorowe the stone walles, without ony anoyance of them. This shall be a farre dyfference, and a grete dyversyte of her body as she had it before, and as she shall in conclusion receyve it agayn. But yet me thynke I se what the Soule of this noble Pryncesse may answer agayn, somewhat to lesse and to mynyshe this discomfort, after the same maner that Martha dyde answer unto our Savyour Jhesu, *Scio quod resurget in resurrectione in novissimo die.* That is to say, I know well that it shall ryse agayn in the last daye of the generall resurrectyon; but that is farre hens, that is long to come; *Et spes quæ differtur, affligit animam,* and the hope of a thyng delayed tormenteth the Soule in the meane tyme. Therefore our Savyour more comfortable answereth to her agayn, and sayth in this maner; *Ego sum resurrectio et vita,* that is, I am, sayth he, the veray

<sup>1</sup> Desunt MS. Col. Joh.

cause of raysynge of the Body, and I am also the veray cause of lyfe unto the Soule ; as who say, tho' the rysynge of the Body be delayed for a season, the Soule nevertheless shall for the meane tyme have a pleasaunte and a sweet lyfe ; a lyfe full of comforte, a lyfe full of joye and pleasure, a lyfe voyde of all sorrow and encombrance ; a lyfe not lyke unto the lyfe of this wretched Worlde which is alway enter-melled with moche bitterness, either with sorows, eyther with dredes, or elles with perylles. *In hoc mundo non dolere, non timere, non periclitari impossibile est*, sayth St. Austyn. It is impossible to lyve in this worlde, and not to sorowe, not to drede, not to be in peryl. This same noble Pryncest, yf she had contynued in this world, she sholde dayly have herde and sene mater and cause of sorow, as well in her self as in her Frenedes peraventure. Her body dayly sholde have waxen more unweldy, her syghte sholde have be derked, and her herynge sholde have dulled more and more, her legges sholde have fayled her by and by, and all the other partys of her body waxe more crased every daye ; which thynges sholde have ben mater to her of grete discomforte. And albeyt these thynges had not fallen to her forthwith, yet she sholde have lyved alwaye in a drede and a fere of theym.

Dare I saye of her, she never yet was in that prosperity, but the greter it was, the more alwaye she dredde the adversyte. For when the Kynge her Son was Crowned, in all that grete tryumphe and glorye she wept mervaylously ; and lykewyse at the

grete tryumphe of the marryage of Prynce Arthur, and at the last Coronacyon, whereyn she had full grete joy, she let not to saye that some adversyte wolde followe. So that eyther she was in sorowe by reason of the present adversytes; or else whan she was in prosperyte, she was in drede of the adversyte for to come. I pass over the perylles and daungers innumerable which dayly and hourly myghte have happed unto her, whereof this lyfe is full, and therefore St. Gregory sayth, *Vita hæc terrena, æternæ vitæ comparata, mors est potius dicenda, quam vita*; and for that cause, who that ones hath tasted the pleasures of that lyfe, this is unto them a veraye dethe for ever after. Example of Lazarus, which after that he was restored to the myseryes of this lyfe agayn, he never lough, but was in contynuall hevyness and pensyfness.

Now therefore wolde I aske you this one questyon; were it not suppose ye, all thys consydered, a metely thyng for us to desyre to have this noble Prynces here amongst us agayn? To forgo the joyous lyfe above, to wante the presence of the glorious Trynyte whome she so longe hath soughte and honoured, to leve that moost noble Kyngdome, to be absente from the moost blessyd company of Saintes and <sup>1</sup>Saintesses; and hether to come agayn, to be wrapped and endaungered with the myseryes of this wretched Worlde, with the paynfull Dyseases of her Aege, with the other encomberaunces that dayly happeth in this myserable lyfe. Were this a reason-

<sup>1</sup> Deest MS. Col. Jo.



able request of our partye? Were thys a kynde desyre? were this a gentle wyshe? that where she hath bene so kynde and lovyng a Maystresse unto us, all we sholde more regard our own proffytes then her more syngular wele and comforte. The Moder that hath so grete affectyon unto her Sone, that she wyll not suffer hym to departe from her to his promocyon and furtheraunce, but alway kepe him at home, more regardynge her owne pleasure than his wele, were not she an unkynde and ungentyle Moder? Yes verayly. Let us therefore thynke our moost lovyng Maystresse is gone hens for her promocyon, for her grete furtheraunce, for her moost wele and proufyte; and herein comforte us, herein rejoyse our self, and thanke Almyghtye God which of his infynnyte mercy so gracyously hath dysposed for her.

But ye will say unto me, Syr, yf we were sure of this, we wolde not be sory, but be ryght hertely glad and joyous therefore. As for suerte, veray suerte cannot be had but only by the revelacyon of God Almyghty; nevertheless as far as by Scrypture this thyng can be assured, in the end of thys Gospell followingly is made by our Savyour a stronge Argument, almost demonstratyve of this samethyng. The Argument is thys, every persone that putteth theyr full truste in Cryst Jhesu, albeit they be deed in theyr Bodyes, yet shall they nevertheless have lyfe in theyr Soules; and that lyfe that never shall have ende. But thys noble Prynces she put her full truste in Cryste Jhesu, verayly beleyvyng that he was the Son of God and came into thys worlde for the re-

dempeyon of Synners ; wherefor it must necessarily folowe that, albeit her Body be deed, her Soule is in the joyous lyfe that never shall cease. The fyrst parte of thys Argument foloweth in the Gospel, *Qui credit in me, etiamsi mortuus fuerit, vivet.* That is to say, who that fully trusteth in Cryste Jhesu, albeit they be deed in theyr bodyes, they nevertheless shall lyve in theyr Soules. But yet we wante a lytell. I sayd more than thys ; I sayd, that lyfe shall never have ende ; and for thys also it foloweth, *Et omnis qui vivit et credit in me, non morietur in eternum.* That is to say, every Person that hathe thys lyfe and thys full truste in Jhesu, shall never dye : So here appereth well the fyrst part of our Argument. For the seconde parte nowe, that this noble Prynces had full fayth in Jhesu Cryste, It may appere, yf ony wyll demande thys questyon of her that our Savyour demanded of Martha ; he sayd to her, *Credis hæc ?* Bylevist thou this ? what is that, that this Gentlewoman wolde not byleve ? she that ordeyned two contynuall Reders in both the Unyversytyes to teche the holy Dyvynyte of Jhesu ; she that ordeyned Prechers perpetuall to publysh the Doctrine and faythe of Chryste Jhesu ; she that buylded a College Royall to the honour of the name of Cryste Jhesu, and left tyll her Executours another to be buylded, to mayntayn his fayth and doctrine. Besyde all thys, founded in the Monastery of Westmynster, where her body lyeth, thre Prestes to pray for her perpetually. She whome I have many tymes herde saye that yf the Crysten Prynces wolde

have warred upon the Enemyes of his fayth, she wolde be glad yet to go folowe the Hoost and helpe to washe theyr clothes, for the love of Jhesu. She that openly dyd wytness this same thyng at the houre of her dethe, which sayinge divers here presente can recorde; How hertly she answered, whan the holy Sacrament contaynyng the Blessyd Jhesu in it was holden before her, and the questyon made untill her, whether she byleved that there was verayly the Son of God that suffered his blessyd passyon for her and for all Mankynde upon the Crosse? Many here can bere recorde, how with all her herte and soule she raysed her body to make answeere thereunto, and confessed assuredly that in that Sacrament was conteyned Chryst Jhesu, the Sone of God, that dyed for wretched Synners upon the Crosse, in whome holly she putte her truste and confydence. These same wordes almoost, that Martha confessed in the end of thys Gospell. *Ego credidi, quia tu es Christus filius Dei, qui in mundum venisti*, that is to saye, I have byleved that thou art Cryste the Son of God which came into thys worlde. And so sone after that she was aneled, she departed, and yelded up her Spyryte into the handes of our Lorde.

Who may not now take evydent lykelyhode and conjecture upon thys, that the soule of thys noble woman which so studyously in her lyfe was occupied in good werkes, and with a faste fayth of Cryste and the Sacraments of his Chirche, was defended in that houre of \*departynge out from the bodye;

\* Hir death  
and MS. Col.  
Jo.

was borne up into the Country above with the blessyd Aungells deputed and ordeyned to that holy Mystery? For yf the herty prayer of many persones, yf her owne contynuall prayer in her lyfe tyme, yf the Sacraments of the Chirche orderly taken, yf \*Indulgences and pardons graunted by divers Popes, yf true repentaunce and teeres, yf fayth and devocyon in Cryste Jhesu, yf charyte to her neygbours, yf pyte upon the poore, yf forgyvenesse of injuryes, or yf good werkes be avaylable as doubtless they be, grete lyklyhode and almost certayn conjecture we may take by them, and all these, that so it is in dede.

\* Grete Indulgences,  
MS. Col. Jo.

Therefore put we asyde all wepyng and teeres, and be not sad, ne hevy as Men withouten hope; but rather be we gladde and joyous, and eche of us herein comfort other; alwaye praysynge and magnifyenge the name of our Lorde, to whome be laude and honoure endlesly. Amen.

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Thus endeth this lamentable Mornyng, Enprynted at London in Fletestrete, at the Sygne of the Sonne, by Wynkyn de Worde.

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**This Sermon folowynge**

**was compyled and sayd in the Cathedrall  
Chyrche of Saynt Poule within the  
cyte of London, by the ryght  
reuerende Fader in God**

**John Bysshop of Rochester;**

**the body beyng present of the moost  
famouse prynce**

**Kynge Henry the VII.**

**the x. day of Maye the yere of our Lord God  
M. CCCC. IX.**

**Which Sermon was enprynted at the  
specyall request of the Ryght  
excellent pryncess**

**Margaret,**

**Moder unto the sayd noble prynce, and  
Countesse of Rychemonde and Derby.**

‘But that that was truly divine in him, was, that he had the fortune of a True Christian, as well as of a great King, in living exercised, and dying repentant. So as he had an happie warrefare in both conflicts, both of sinne, and the crosse. Hee was borne at Pembroke Castle, and lyeth buried at Westminster, in one of the statelyest and daintiest Monuments of Europe, both for the Chappell, and for the Sepulcher. So that he dwelleth more richly Dead, in the monument of his Tombe, then hee did Alive in Richmond, or any of his Palaces. I could wish he did the like, in this Monument of his Fame.’

Conclusion of Lord Bacon’s Historie of the Raigne of King Henry the Seventh.

*Dilexi, &c.*


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For as moche as this honorable audyence now is here assembled to prosecute the funeral observaunces and ceremonyes aboute this most noble prynce, late our kynge and soverayne, kynge Henry the seventh; and all be it I knowe well myne unworthynes and unhabylytees to this so grete a mater, yet for my most bounden duty, and for his gracyous favour and synguler benefeytes exhybyte unto me in this lyfe, I woulde now, after his deth, ryght affectuously some thyng saye, wherby your charytees the rather myght have his soule recommended. And to that purpose I wyll entreate the fyrst psalme of the dirige; which psalme was wryten of the holy kynge and prophete, kynge Davyd, comfortynge hym after his grete falles and trespasses agenst almighty God; and redde in the chyrche in the funerall obsequyes of every crysten persone whan that he dyeth. And specially it may be redde in the persone of this moost noble prynce; for in it is comprysed all that is to be sayd in this mater; and in the same ordre, that the seculer orators have in theyr funerall oracyons moost dyligently observed, whiche resteth in iii poyntes. Fyrst, in the commendacyon of hym that deed is. Seconde, in a styrynge of the herers to have compassyon upon hym. And Thyrde, in a comfortynge of them agayne.



Whiche three be done by ordre in this same psalme, as by the grace of our Lorde it may here after appere.

Fyrst, as touchynge his laude and commendacyon, let no man thynke that myn entent is for to prayse hym for ony vayne transytory thynges of this lyfe; whiche, by the example of hym, all kynges and prynces may lerne how slydyng, how slyppery, how faylyng they be. All be it he had as moche of them, as was possyble in maner for ony kyng to have. His polytyque Wysedome in governaunce it was syn-guler; his Wytte alway quycke and redy; his reason pyththy and substancyall; his memory fresshe and holdyng; his experyence notable; his counseylls fortunate and taken by wyse delyberacyon; his speche gracyous in dyverse languages; his persone goodly and amyable; his naturall compleccyon of the purest myxture; his yssue fayre and in good nombre. Leages and confyderyes he hadde with all crysten prynces; his mighty power was dredde every where, not onely within his realme, but without also; his people were to hym in as humble subjeccyon, as ever they were to kyng; his lande many a daye in peas and tranquyllyte; his prosperyte in batayle agenst his enemyes was mervaylous; his delyng in tyme of perylles and daungers was colde and sobre, with grete hardyness. If ony treason were conspyred agenst hym, it came out wonderfully; his treasour and rychesse incomparable; his buyldynges mooste goodly, and after the newest castall of pleasure.

But what is all this now as unto hym? All be but *fumus et umbra*; a smoke that soone vanyssheth, and a shadowe soone passynge awaye. Shall I prayse hym than for theym? Nay forsothe. The grete wyse man Solon, whan that the kynge Cresus hadde shewed unto hym all his gloryous state and condycyon that he was in, as touchynge the thynges above rehersed, he wolde not afferme that he was blessyd for all that, but sayd *expectandus est finis*, the ende is to be abyded and loked upon. Wherein he sayd full trowth, all be it peraventure not as he entended. But verely a trowth it is, in the ende is all togyder; a good ende and a gracyous conclusyon of the lyf maketh all; and therefore Senec in his epystles sayth *bonum vite clausulam impone*, in ony wyse make a good conclusyon of thy lyfe; whiche thyng I may conferme by holy letters. In the prophete Ezechiel, it is wryten and spoken by the mouth of God in this maner, *justicia justi non liberabit eum in quacunque die peccaverit, et impietas impii non nocebit ei in quacunque die conversus fuerit ab impietate sua*; that is to say, yf the ryghtwyse man have lyved never soo vertuously, and in the ende of his lyf commytte one deedly synne, and so departe, all his ryghtwyse delynge before shal not defende hym from everlastynge dampnacyon; and in contrary wyse, yf the synfull man have lyved never soo wretchedly in tymes paste, yet in the ende of his lyfe, yf he retourne from his wyckednes unto God, all his wyckednes before shall not let hym to be saved. Let noo synner presume of this to doo amysse, or to conty-

nue the longer in his synne ; for of suche presumers, scante one amonges a thousande cometh unto this grace, but the deth taketh them or they be ware. Let noo man also murmure agenst this, for this is the grete treasour of the mercy of almyghty God ; and agenst suche murmures is suffycyently answered in the same place. For what sholde become of ony of usne, were not this grete mercy ? *Quis potest dicere mundum est cor meum, innocens ego sum a peccato ?* who maye saye (sayth Ecclesiasticus) myn herte is clene, I am innocent and gyltles of synne ? As who sayth, noo man may speke this worde. Whan than all men have in theyr lyfe trespassed agenst almyghty God, I may well saye that he is gracyous that maketh a blessyd ende. And to that purpose saynt John in the appocalyps sayth, *beati mortui qui in domino moriuntur*, blessyd are tho whiche have made vertuous ende and conclusyon of theyr lyfe in our Lorde ; whiche verily I suppose this moost noble prynce hath done, the profe wherof shall stande in foure poyntes. The fyrst is a true tournynge of his soule from this wretched worlde unto the love of almyghty God. Seconde is a fast hope and confydence that he had in prayer. Thyrde a stedfast byleve of God, and of the sacramentes of the chyrche. Fourth in a dylygent askynge of mercy in the tyme of mercy ; which four poyntes by ordre be expressed in the fyrst parte of this psalme. As to the fyrst, at the begynnyng of Lent last passed he called unto hym his confessour, a man of synguler wysdome, lernynge, and vertue, by whose assured in-

struccyon I speke this that I shall saye. This noble prynce, after his confessyon made with all dylygence and grete repentaunce, he promysed thre thynges ; that is to saye, a true reformacyon of al them that were offycers and mynystres of his lawes, to the entent that justyce from hensforwarde truly and indyferently myght be executed in all causes. An other, that the promocyons of the chyrche that were of his dysposycyon, sholde from hens forth be dysposed to able men suche as were vertuous and well lerned. Thyrde, that as touchynge the daungers and jeoparddyes of his lawes, for thynges done in tymes passed, he wolde graunte a pardon generally unto all his people. Which three thynges he let not openly to speke to dyverse as dyd resorte unto hym. And many a tyme unto his secrete servauntes he sayd that, yf it pleased God to sende hym lyfe, they sholde se hym a newe chaunged man. Ferthermore, with all humblenes he recognysed the synguler and many benefeytes that he had receyved of almyghty God, and with grete repentaunce and mer-vaylous sorowe accused hymselfe of his unkyndnes towardes hym ; specyally that he no more fervently had procured the honoure of God, and that he had no more dylygently performed the wyll and pleasure of hym ; wherin he promysed by the grace of God an assured amendement. Who may suppose but that this man had veryly set his herte and love upon God ; or who may thynke that in his persone may not be sayd *Dilexi*, that is to saye, I have set my love on my Lorde God ? Kynge David that wrote

this psalme, all be it he had ben an avoutrer and murdrer also, yet with one worde spekyng his herte was chaunged, sayenge *Peccavi*. This kynge sayd and confessed it many tymes with grete sorowe and grete repentaunce, promisyng fully a true amende-ment of all his lyf. Wherefore in his persone it may also be sayd *Dilexi*, that is to say, I have turned myn herte and love unto God. The cause of this love was the fast hope that he alway had before in prayer. It is not unknowen the studyous and desyrous mynde that he had unto prayer, whiche he procured of relygyous and seculers chyrche throughout his realme. In all the chirches of Englonde dayly his collecte was sayd for hym. Besydes that diverse yeres aboute Lent, he sente money to be dystributed for x. M. masses peculeer to be sayd for hym. Over this, was in his realme noo vertuous man that he might be credyble enfourmed of, but he gave hym a contynuall remembraunce yerely to praye for hym, some x. marke, some x. li.; besydes his yerely and dayly almes to the prysoners and the other poore and nedy. For the whiche it may be thought undoutedly that he had grete hope and confydence in prayer; whiche prayer and confydence therin, no doubte of, was cause of the very tournynge of his soule to the faste love of God.

And for that he sayth, *Dilexi quoniam exaudiet dominus*, I love bycause I had an hope that my Lorde sholde graciously here me; but what shall he here? *Vocem deprecationis mee*. The voyce of a prayer maketh it more audyble. A softe brest

may not be herde ferre of ; his prayer therefore was holpen with all theyrs that prayed with hym and for hym ; and theyr prayer was as the voyce of hym, whiche was soo grete that it muste nedes be herde. *Impossibile est multorum preces non exaudiri*, sayth Saynt Austyn ; that is to saye, the prayer of many can not be but herde. One of the kynges of Juda whose name was Menasses, after many grete abhomynacyons and outrages agenst almyghty God, as it appereth in the fourth boke of the kynges, and in the seconde of Paralipomenon, he prayed unto hym for mercy with true repentaunce, and mercy was gyven unto hym. If this soo grete a synner for his owne prayer were herde of God, how may we doubtte but where so grete a nombre prayeth for one as dyd for our late Kynge and Souerayne, but that all the nombre shall be herde ? *Quin exaudiet Dominus vocem deprecationis mee*. The cause of this hope was true byleve that he had in God, in his chirche, and in the sacramentes therof, whiche he receyued all with mervaylous devocion ; namely in the sacrament of penaunce, the sacrament of the auter, and the sacrament of anelynge. The sacrament of penaunce, with a mervaylous compassyon and flowe of teres, that at some tyme he wepte and sobbed by the space of thre quarters of an houre. The sacrament of the auter he receyved at Mydlent, and agayne upon Eesterday, with so grete reverence that all that were present were astonyed therat ; for at his first entre in to the closet where the sacrament was, he toke of his bonet, and kneled downe upon

his knees, and so crept forth devoutly tyl he came unto the place selfe where he receyved the sacrament. Two dayes nexte before his departynge, he was of that feblenes that he myght not receyve it agayn ; yet nevertheless he desyred to se the monstraunt wherin it was conteyned. The good fader, his confessour, in goodly maner as was convenyent, brought it unto hym ; he with suche a reverence, with so many knockynges and betynges of his brest, with so quycke and lyfely a countenance, with so desyrous an harte, made his humble obeysaunce therunto ; with soo grete humblenes and devocyon kyssed, not the selfe place where the blessed body of our Lorde was conteyned, but the lowest parte of the fote of the monstraunt, that all that stode aboute hym scarsly myght conteyne them from teres and wepyng. The Sacrament of anelynge, whan he wel perceyved that he began utterly to fayle, he desyrously asked therefore, and hertely prayed that it myght be admynystred unto hym ; wherein he made redy and offred every parte of his body by ordre, and as he myght for weykenes turned himselfe at every tyme, and answered in the suffrages therof. That same day of his departynge, he herde masse of the glorious virgin the moder of Cryste, to whome alwaye in his lyfe he had a synguler and specyal devocyon. The ymage of the crucyfyxe many a tyme that daye full devoutly he dyd beholde with grete reverence, lyftyng up his heed as he myght, holdyng up his handes before it, and often enbrasyng it in his arnes, and with grete devocion kyss-

ynge it, and betynge ofte his brest. Who may thynke that in this maner was not perfyte fayth? Who may suppose that by this maner of delynge, he faythfully beleved not that the eere of almighty God was open unto hym, and redy to here hym crye for mercy ; and assystent unto these same sacramentes whiche he soo devoutly receyved? And therfore in his persone it may be sayd, *Quia inclinavit aurem suam michi*. For the fourth poynt, whiche was a dylygent askynge of mercy in the tyme of mercy, it foloweth, *Et in diebus meis invocavi* ; that is to saye, and in my dayes I have called for mercy. Whiche were his dayes? verily all the tyme of his lyfe. As longe as a man lyveth in this mortall lyfe, and truly calleth upon almyghty God for mercy, he may trust assuredly to have it. So it appereth by Saynt John in the Appocalyps, sayenge, *Ecce dedi illi tempus ut poenitentiam ageret*, I have gyven hym tyme to repente hym. And all this tyme Almyghty God mercyfully abydeth the retourne of the synner, to the entent he may have mercy upon hym ; as it is wryten in the prophete Esaye, *Expectat vos deus, ut misereatur vestri*. There is no parte of his lyfe but a synner, yf he truly call for mercy, he may have it, wytnessynge the prophete Ezechiel, *Impietas impii non nocebit ei in quacunque die aversus fuerit ab impietate sua*. In what daye soever the synner tourneth hym from his synne, his synne shall not noye hym ; moche rather than, yf he do it many dayes, and specyally those dayes that be to almyghty God moost acceptable, as be the dayes of Lent ; of



whome the chyrche redeth, *Ecce nunc tempus acceptabile, ecce nunc dies salutis*. This is the tyme acceptable, these be the dayes of helth and mercy; than for all penytentes the hole chyrche maketh specyall prayer. Wherefore it is veryly to be trusted that so true a turnyng to the love of God, despysynge this worlde; so fast an hope in prayer, so ferme a byleve in the sacramentes of the chyrche, and so devoute a receyvynge of them; so many lyftyng up of his eyen, so many betynges and knockynges of his brest, so many syghes, so many teres, so many callynges for mercy, by all that gracyous tyme, by all the hole lente, with the helpe of the hole chyrche than prayenge for hym, coude not be in vayne; for the whiche, as I sayd before, he thus departynge made, I doubte not, a gracyous ende and conclusyon of his lyf, whiche was the fyrst parte promysed.

The seconde parte of this psalme I sayd sholde styre us to have compassyon and pyte upon this moost noble kynge; and that for a lamentable and pyteous complaynt folowynge, whiche resteth in foure poyntes. Fyrste, touchynge the sorowes of deth in his body. Seconde, touchynge the dredes of his Jugement in his soule. Thyrde, touchynge the miseryes of this worlde, full of labour and grevaunce. Fourth, touchynge his sorowfull crye to God for helpe and socour. As to the fyrst, it is sayd, *Circumdederunt me dolores mortis*, The sorowes of deth hath envyrouned me. When we here a lamentable complaynt of ony persone that is in sorowe or hevynesse, yf there be in our hertes ony gentylnes or pyte, it wyll move us to

compassyon, though he were ryght symple and of poore and lowe degree; moche rather yf it were some noble man, whiche of late had ben in grete prosperyte, but moost of all our Lord and souerayne; that shold perse our hertes with sorowe, to here hym lamentably complayne of ony of his sorrowfull grevaunces. And what can be more sorrowful and more paynful than be the payne, and sorowes of deth? *Mors omnium terribilissima*, sayth Arysotle. And why is deth so ferefull, but for the grevous paynes that are in it? There is so grete an amyte bytwene the soule and the body, and so surely a joynd knotte and bonde, that dysseverance of them is to paynfull; which thyng appered well in our savyour cryst Jhesu, where he, remembrynge the nyghnesse of his deth, complayned hym unto his apstoles, sayenge, *Tristis est anima mea usque ad mortem*. And after, for the very drede of the paynes, was in so grete agony of body and soule, that he swette water and blode for the only remembrance. He then that is wrapped in dede in the very sorowes and paynes of deth, he feleth moche grevaunce; specyally yf his body be delycate, and he of tender and sensyble nature, as was this noble kynge. Let us therefore tender his complaynt sayenge in this maner, *Circumdederunt me dolores mortis*, that is to say, the bytter sorowes of deth have envyroned me on every parte; not onely one sorowe, but many sorowes, *dolores*; and many sorowes of deth whiche is moost paynfull, *dolores mortis*; not touched hym or pynched hym, but on every parte

hath assayed and oppressed him, *circumdederunt me*. And that no shorte whyle, but by longe contynuaunce, by the space of xxvii houres togyder ; so longe I understonde he laye contynually abidyng the sharpe assautes of deth ; and therefore he sayth pteously complaynyng, *circumdederunt me dolores mortis*. Secondly, as touchinge his soule, in what agony suppose ye that was, not for the drede of deth onely, but for the drede of the jugement of almighty God ? For all be it he myght have grete confydence, by the reason of his true conversyon unto God, and by the sacramentes of Cryste's Chyrche whiche he with full grete devocyon had receyved before, yet was not he without a drede ; *Nemo novit an sit odio an amore dignus*, there is no man be he never so perfyte, oneles he have it by revelacyon, that knoweth certaynly wheder he be in the state of grace or no ; for of an other maner be the jugementes of God, than of men. And the holy abbot Hely sayd lykewyse, Thre things, said he, there be that I moche drede ; one is, what tyme my soule shall departe out of my body ; an other is, when I shall be presented before my juge ; the thyrde is, what sentence he shal gyve, wheder with me, or ayenst me. If these holy faders, whiche had forsaken this worlde, and had lyved so vertuously, were in this fere, no mervayle though this grete man, which had so moche worldly besynes and dayly occupied in the causes therof, noo mervayle though he were in grete fere ; and therof he complayneth, sayenge, *Et pericula inferni invenerunt me*, that is to saye, and the pe-

rylles of hell dyd fynde me. Who<sup>1</sup> that wyl not make his remembraunce famuler with them before, and often set them before the eye of his soule, they shall, at the houre of deth, in more terryble maner offre theymselve unto his mynde; even as ye se these wood dogges, these grete mastyves that be tyed in chaynes, unto suche as often vusyte theym they be more gentyll and easy, but to the straungers whiche have none acquayntaunce of theym, they ragously and furiously gape and ryse ayenst them as they wolde devoure them. *Et pericula inferni invenerunt me.* Thyrdeley, touchyng these worldly pleasures wherin men set grete parte of theyr comforte bothe in body and soule, he had than full lytell comforte or pleasure in them, but rather dyscomforte and sorowe; al his goodly houses so rychely dekete and appareyled, his walles and galaryes of grete pleasure, his gardynes large and wyde with knottes curyously wrought, his orcheyardes set with vines and trees moost dilicate, his mervaylous rychesse and treasoure; his metes and drynkes, were they never so dilycately prepared, might not than helpe hym, but rather were paynfull to hym; so

<sup>1</sup> Whoso him bethoft  
 Inwardly and oft,  
 How hard it were to flit  
 From bed unto the pit,  
 From pit unto pain  
 That nere shall cease again,  
 He would not do one sin  
 All the world to win.

Quoted in a note to Bp. Jeremy Taylor's Holy Dying.

moche, that longe before his deth, his mete was to hym so lothsome (were it never so dilycately prepayred,) that many a time he sayd, but onely to folowe counseyle, he wold not for all this world receyve it. Wherin he well perceyved the myseryes of this wretched worlde. Than lo he had experience of that, that, longe tyme before, the grete and wyse Salamon reported in his boke Ecclesiastes; *Quumque me vertissem ad universa opera que fecerunt manus mee, et ad labores in quibus frustra sudaveram, vidi in omnibus vanitatem et afflictionem animi.* That is to saye, whan I had tourned my remembrance to all that I had ordeyned, and to the labours wherin I swette in vayne, I founde in them all but vanyte, and tourmentry of soule. This conclusyon our late kynge and soverayne full truly than had lerned, and the vayne troubles and laboures whiche many take for this wretched worlde; wherin, as I sayd, full lytell pleasure than he had, but moche displeasure and sorowe; wherfore it foloweth in his complaynt, *tribulationem et dolorem inveni.*

The fourth percell of his complaynt, is a lamentable crye unto almyghty God for helpe and socoure; for whan he sawe playnly that noo where elles was ony socoure or comforte, the cruell assautes of deth was fyers and sharpe ayenst hym, the daungerous perylles whether he sholde become was importunely grevous, all this worlde and worldly pleasures were to hym unswete and full dyspleasaunt; therfore with al his myght and power he cryed upon the name of our Lord, for the whiche name is promysed by saynt

Poule, *Omnis quicumque invocaverit nomen domini, salvus erit*, That is, who soever call upon the name of our Lorde, he shall be safe. He therefore full besyly, full studyously, full earnestly called upon that blessyd name for socour and helpe; and so it foloweth in the psalme, *Et nomen domini invocavi*. O my blessyd Jhesu! O my moost mercyfull Jhesu! O my Lorde and Creatour Jhesu! *O Domine libera animam meam!* O my Lorde delyver my soule, delyver my soule from the myseryes of this worlde, delyver my soule from these deedly paynes, delyver my soule from this corruptyble body, delyver my soule from the bondes of synne, delyver my soule from my mortall enemyes, delyver my soule from the daungers of everlastynge deth! *O Domine libera animam meam!* A my lordes and Maysters, let this pyteous and lamentable complaynt of hym that of late was your kynge and souerayne, let it entre and synke into your brestes. Scrypture there unto dooth move you, sayenge this wyse, *Fili in mortuum produc lachrimas, et quasi dira passus incipe plorare*. And in another place, thus, *Supra mortuum plora, defecit enim lux ejus*. Example herof we have of the gentyles. The cruell warryour Hanyball he pyteed the deth of his enemyes Paulus Emilius, Tiberius Gracchus, Marcus Marcellus, whan he sawe theyr bodyes lye deed before hym. And in holy letters also, kynge Davyd, whan it was tolde unto hym the deth of his enemyes at dyverse tymes, he wepte ryght pyteously, as at the deth of Saul, Absolon, and Abner. If they so grete and noble

men soo moche pyteed the deth of theyr mortall enemyes, we sholde moche rather tender and pyte the deth of our own kynge and souerayne. But wherto reherse I them, whan he that was the Lorde of all this worlde, our Savyour Cryste Jhesu, wepte at the monument of Lazarus, whan he had ben buried the space of foure dayes; gyvyng unto us all therby example of pyte? If he that was the kynge of all kynges, wepte for the deth of his subgecte soo longe after his buryall, what sholde we that be subgetes do for the deth of our kynge and soverayne, havynge yet the presence of his body unburyed amonges us? forsothe it sholde move us to have pyte and compassyon the rather upon hym. A kynge Henry! kynge Henry! yf thou were on lyve agayne, many one that is here present now wolde pretende a full grete pyte and tendernesse upon the. It is remembred in the boke of the kynges, how a servaunt of kyng David whose name was Ethay, whan his Lorde and soverayne was in trouble, he wolde not forsake him, but answered hym playnly in this maner, saynge, *In quocunque loco fueris Domine mi Rex, sive in morte sive in vita, ibi erit servus tuus.* That is to say, in what place soever thou shalt be my Lorde, my kynge, in the same place shall thy servaunt be. A squyer also of kynge Saul, when he sawe his lorde and mayster deed, his sorowe was so grete that he slewe hymselfe incontynent. Alas where is the true pyte and very comassyon become, that shold be in the hertes of men? These two persones had so grete ruthe and

compassyon of theyr maysters, that they refused not to suffre the deth with them. How harde are our hertes, how stony, how flynty, if we relent not with pyte and compassyon, herynge so lamentable a complaynt of our late souerayne, and herynge him so pyteously crye, sayenge, *O Domine libera animam meam*, O my lorde delyver my soule ! Let us help hym at the lest with our prayers, besechyng almyghty God, for his infynyte mercy, to delyver his soule and to pardon it. And, or we procede ony ferder of our psalme, let us here devoutly and affectually saye for his soule, and all crysten soules, every of us one paternoster.

The thyrde parte of this psalme entreateth, of comforte, which is conteyned in iv poyntes ; fyrst that almyghty God is mercyfull ; seconde, that he hath taken hym into his custody ; thyrde, that he hath delyvered hym from al evylles ; fourth, that hens forward he shall contynue in the gracious favoure of Almyghty God. For the fyrst, it foloweth *Misericors dominus et justus, et deus noster miseretur* ; That is to saye, the Lorde is mercyfull and ryghtwyse, and our god wyll have pyte. Who is this lorde that is mercyfull and ryghtwyse ? Who but our Savyour cryst Jhesu, whiche of his infynyte mercy came into this worlde to dye for synners ? *Christus Jesus venit in hunc mundum salvos facere peccatores*. Why than sayth he *Et justus*, that he is ryghtwyse also ; that rather sholde make agenst the synner, than for hym. Nay forsothe. The prophete and kynge Davyd brought in this worde, for



hymselfe, and not agenst hym. Two ways it maketh for the synner; one, by reason of promyse made through out all scrypture, unto the penytent that wyll utterly forsak his synne. Our Lorde that is moost faste of his promyse, wyll pardon the synner soo repentyng hymselfe, and soo truly retournynge; whiche thyng saynt John playnly wytnesseth in his fyrst epystle, *Si confiteamur peccata nostra, fidelis et justus est ut remittat nobis peccata nostra, et emundet nos ab omni iniquitate.* That is to saye, If we wyll knowlege our synnes, the Lorde is faythfull and juste in his promyse to forgyve all our synnes, and make us clene from all wyckednes. This is one waye. An other waye also it may make, and that is this. Our Savyour Jhesu is *justus*, for he is innocent and gyltles; and therefore he is a conveyent means, a sufficyent vocate for us, before the face of his fader; accordynge to the wordes of the same saynt John, *Si quis peccaverit, advocatum habemus apud patrem, Jesum Christum justum, et ipse est propiciatio pro peccatis, non pro nostris tantum, sed et totius mundi.* That is to saye, If ony of us have synned, let us not dispayre; for we have an advocate for us before God, our Savyour, whiche is juste, and without synne; and he shall be a meane for our synnes, not for ours all onely, but for all the worlde's. Who may be thought a more conveyent vocate for synners than he that never dyd synne; than he that sufficyently hath payed for the raunsome of synne, his owne moost precyous blode and paynfull and bytter deth; than he that is the sone of Almyghty

God ; and that before his owne fader ? But peradventure his fader is harde, and straunge, and wyll not be moved. Nay forsothe ; for rather the contrary he is full pyteous, and full redy to have mercy. And therefore it followeth, *Et Deus noster miseretur*, and our God wyll have pyte and mercy. For the whiche, Saynt Austyn sayth in his boke de penitentia. *Quæcunque necessitas peccatorem ad penitentiam cogit, neque quantitas criminis, nec brevitatis temporis, nec enormitas sceleris, nec hore extremitas, si pura fuerit voluntatis mutatio, excludit a venia.* That is to saye, what necessaryte soever compell the synner to repentaunce, neyther the gretnes of his synne, nor yet the shortnesse of tyme, nor the enormyte of his trespasse, ne yet the uttermost houre of his lyfe shall exclude hym from pardon, yf so be that his wyll be clearly chaunged and tourned to God. This is then one grete comferte that our late kyng and soverayne maye have, and all tho that bere hym true fayth and servyce. The seconde comferte, that he was taken into the custodye of our Lorde, foloweth in the next verse ; *Custodiens parvulos dominus ; humiliatus sum, et liberavit me.* Who that is in thraldome of synne, is in full shrewed custody ; and yf he wolde be at liberte, he must do as these prysoners doo that som tyme undermyne the walles, and crepe under them out at a strayte and narowe hole. And so they escape out of the custody of pryson, and come to theyr lyberte. In lyke wyse the synner must doo ; he must undermyne the stronge walles of synne by true humblynge and low-

ynge of hymselfe, and make hymselfe lytell, to the entent he may crepe out at the narowe hole from the daunger of synne, and soo come unto the lyberte of grace. For the whiche our Savyour sayd, *Nisi conversi fueritis, et efficiamini sicut parvuli*. One lesse ye be chaunged, and be made lytell, ye can not enter to lyberte. Saynt Anthony sawe by revelacyon that all the worlde was full of snares, and he asked this questyon. Blessyd Lorde, sayd he, who shall passe these daungers? It was answered hym, *Sola humilitas*, Onely humbleness and lowlynesse. The kynge Achab of whome scrypture sayth that he dyde more dyspleasure unto God than all the kynges of Israhell that were before his tyme, he dyde so grete ydolatry, he slewe so many prophetes, notwithstondynge so many wonderfull tokens and myracles that were shewed unto hym, yet at the last when the prophete Hely came to hym in message, and thretened hym sore in the name of God, he began to repente hym, and to humble hymselfe in the syght of God; for the whiche, incontynent almighty God sayd unto the prophete Hely, *Nonne vidisti humiliatum Achab coram me? quoniam igitur humiliatus est mei causa, non inducam malum in diebus ejus*. That is to say, Dyde thou not se Achab humbled before me? I tell the for that he by cause of me dyde so humble hymselfe, I shall not doo that evyll that I purposed in his tyme to have done. O synguler goodnesse and gentylnes of almyghty God! O mervaylous redynesse of hym unto pyte and mercy! Soo soone as the synner can humble and make lytell

hymselfe, soo soone he setteth hym at liberte and taketh hym into his custodye and tuicyon. Therefore gretely we may be gretely comforted in our late kyng and soverayne, whiche soo moche humbled hymselfe before his deth ; humbled hym unto God ; humbled hym unto his confessour ; humbled hym unto penaunce ; humbled hym unto the sacrament of the auter, and to the other sacramentes ; humbled hym unto the crucifyxe ; and with a more humblenes and pacyence toke this sekenesse and every thyng in it, than ever he dyd before, to the mervayle of all that were aboute hym. Wherefore he now may saye to our and his comforte, *Custodiens parvulos Dominus, humiliatus sum, et liberavit me*, That is to saye, our Lord taketh into his custodye the lytell and humble persones, I was humbled and he set me at lyberte. The thyrde comforte is, that he is now at rest, and the myseryes of this worlde hath escaped. What is in this lyfe but miserable vanyte ? So he dooth wytnesse that therof had experyence at the full, he that had moost haboundaunce of all worldly pleasures, I ment the kyng Salomon, whiche sayd, *Vanitas vanitatum, et omnia vanitas ; quid habet hoc amplius de labore suo, qui laborat sub sole ?* that is to saye, vanyte of vanytees, and all is but vanyte ! what hath ony man more of all his labour and besynes under the sonne ? A my Lordes and maysters ! that have this worldly wysdome, that study and employ your wyttes to cast and compasse this world, what have ye of all this besynes at the last, but a lytell vanyte ? The spyder craftely spynneth her

thredes, and curiously weveth and joyneth her webbe, but cometh a lytell blast of wynde, and dysapoynteth all togyder; to the whiche purpose, Cicero, in his thyrde boke de oratore, maketh this exclamacyon, *O fallacem hominum spem fragilemque fortunam, et inanes nostras contentiones; quæ medio in spacio sepe franguntur, et corruunt.* That is to saye, O deceytfull hope of men, and bryttell fortune, and vayne enforcements, whiche often breke and come to noughte, or ever they have entred halfe theyr course. Whiche thyng wysely consyderynge, this noble prynce ordered hymselfe thereafter<sup>1</sup>; let call for his sone, the kynge that now is our governour and souerayne, endued with all graces of God and nature, and with as grete habyltees and lykelyhodes of well doynge as ever was in kynge; whose begynnyng is now so gracyous and so comfortable unto all his people, that the rejoyssynge in hym in maner shadoweth the sorowe that elles wolde have be taken for the deth of his fader. He called, I saye, unto hym, and gave hym faderly and godly exhortacion, commyttyng unto hym the laborous gouernaunce of this realme; and gaderinge his owne soule into

<sup>1</sup> Something similar is recorded of the Lady Margaret,— ‘She was a person of great prudence, who was aware of the dangers of Royalty, when it falls to the lot of youth; and being about to leave the world, she, with many tears, entreated the Bishop (Fisher), though several excellent men were also present, to assist the King by his instructions and advice; and desired her grandson to have a deference for him, preferably to all others, as what would most contribute to his felicity both here and hereafter.’ Card. Poli Apol. ad Carolum V. Cæs.

the true reste, comfortyng it and sayinge unto it, *Convertere anima mea in requiem tuam, quia dominus benefecit tibi*; Be tourned my soule into thy rest, for thy Lorde hath been benefycyall unto the; benefycyall at every tyme before, but now specyally by this moost gentyll and mercyfull callynge, by so longe respyte and space gyvyng of repentaunce; wherby he hath escaped so many daungers, daungers of everlastinge deth, daungers of everlastyng teres and wepyng, and daungers of fallyng agayne to synne. For the fyrst, it is sayd, *Quia eripuit animam meam a morte*, That is, for he hath delyvered my soule from deth, bothe temporall and everlastyng daungers of everlastyng wepyng and sorowe; for the whiche, the good fader Arsenius sayd unto his brethren, Brethren, sayd he, eyther we must nedes wepe here with teres that wyll wasshe our soules, or elles after this, with teres that wyll brenne bothe bodyes and soules. From these teres also he is delyvered, and therefore it foloweth, *Oculos meos a lachrymis*, And myne eyen from teres. Thyrdly, from the daungers of fallyng to synne agayne. Noo man that lyveth here can be assured not to fall. And therefore Saynt Poule sayth, *Qui stat, videat ne cadat*. He that standeth, let him beware that he slydeth not; for the waye is slyppery; but tho that be hens departed in the state of grace, be assured never to fall agayne. And for that, it foloweth, *Et pedes meos a lapsu*. The fourth, and the last porcyon of his comforte, whiche is, to be assured of contynuaunce in the favour of almighty God, passeth

all the other. A grete comforte it is unto the sorowfull penytent that he hath a mercyfull Lorde and God. A grete comforte also that he is taken in his tuicyon and custodye. A greater yet that he is delyvered from soo many evylles and perylles. But the gretest, whiche surmounteth all other, is to have the presence of that moost blessyd countenance, and to be assured ever to contynue in that gracious favour; no tonge can expresse, no speche can declare, no herte can thynke, how grete how farre passynge this comforte is. *Si decem mille gehennas quis dixerit*, sayth Crysostome, *nihil tale est, quale est ab illa beata visione excidere, et exosum esse a Christo*. If one wold thynke the greef of x. M. helles, all that is yet no thyng lyke to be excluded from that blessyd countenance, and to be hated of Cryst. If this greef be so excessyfe and ferre passynge, the contrary therof must nedes be of as extreme comforte and joy agayne; that is to saye, to have the continuall presence of that blessyd syght, and to knowe the assured favoure and grace that he standeth in; for the whiche is sayd, *placebo domino in regione vivorum*, That is to saye, I shall please my Lorde God in the regyon and countre of lyvyng persones, where as is the very lyfe ever contynued, with out any interuptyon of deth.

Thus accordynge to my promyse at the begynnyng, I have perused this psalme in the persone of this noble man; devydyng it in thre partes, in a commendacyon of hym, in a movynge of you to have compassyon upon hym, and in a comfort-

ynge of you agayne. The commendacyon stode in foure poyntes; fyrste, in a very tournyge of his love to God; seconde, in a fast hope and confydence of prayer; thyrde, in a stedfast byleve of the sacramentes and a devoute receyvynge of them; fourth, in a dylygent callynge for grace. The moving to compassyon stode also in iv. poyntes; fyrst, for the paynfull grevaunces of deth that he felte in his body; seconde, for the ferefull remembraunce in his soule of the jugement of God; thyrde, for the miserable vanytees of this lyfe wherin he founde but payne and travayle; fourth, for the lamentable crye to God for helpe and socour. The comfortynge agayne was lyke wyse in iv. poyntes; fyrst, for that he hath soo mercyfull a Lorde and God; seconde, for that he is taken into his tuicyon and custody; thyrde, for that he is now delyvered from so many perylles; fourth, for that he shall from hens forward continue in the gracyous favour of almyghty God, the whiche comforte He graunte hym, that for us all dyed upon the crosse, our Savyour Cryst Jhesu. Amen.

¶ Thus endeth this notable sermon. Enprinted at London in fletestrete at the sygne of the sonne by Wynkyn de Worde, prynter unto the moost excellent prynesse my lady the kynges graundame. The fyrst yere of the raygne of our soverayne lorde kynge Henry the viii.

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# A P P E N D I X.

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## No. I.

A Letter from the King to his Mother, referr'd to  
in the Preface.

*Ex Archivis Coll. Jo.*

Madame, My most enterely wilbeloved Lady and  
Moder.

I Recommende me unto you, in the most humble and lauly wise that I can, beseeching you of your dayly and continuall blessings. By your Confessour the Berrer, I have reseived your good and moost loving wryting, and by the same have herde at good leisure, such credense as he woulde shewe unto me on your behalf; and thereupon have spedde him in every behalve withowte delai, according to your noble Petition and desire which restith in two principall poynts. The one for a general pardon for all Manner causes; the other is for to altre and chaunge parte of a Lycence, which I had gyven unto you before, for to be put into Mortmain at Westmynster, and now to be converted into the University of Cambridge for your Soule helthe &c. All which things, according to your desire and plesure, I have

with all my herte and goode wille giffen and graunted unto you. And my Dame, not only in this, but in all other thyngs that I may knowe shoulde be to youre honour and plesure, and weale of your salle, I shall be as glad to plesse you as youre herte can desire hit; and I knowe welle that I am as much bounden so to doe as any Creture lyvyng, for the grete and singular Moderly love and affection that hit hath pleased you at all tymes to ber towards me; wherefore myne owen Most Lovynge Moder in my most herty manner I thank you, beseeching you of your goode contynuaunce in the same.

And Madame, Your said Confessour hath more-over shewne unto me, on your behalve, that ye of youre goodnesse and kynde disposition have gyven and graunted unto me, such title and intereste as ye have or ought to have in such debts and duties which is oweing and dew unto you in Fraunce by the Frenche Kynge and others; wherefore Madame in my most herty and humble wise I thanke you. Howbeit I verrayly [thynke] hit will be righte harde to recover hit, without hit be dryven by compulsion and force, rather than by any true justice, which is not yet as we thynke any convenient tyme to be put in execution. Nevertheless it hath pleased you to give us a good interest and meane, if they woule not conforme thayme to rayson and good justice, to diffende or offende at a conveyent tyme when the caas shall so require hereafter; for such a chaunce may fall that this youre Graunte might stande in grete stead for the recovery of our right, and to

make us free, whereas we be nowe bounde. And verrayly Madame and I myht recover hit at thys tyme or any other, ye be sure ye shulde have youre plesure therein, as I and all that Gode has given me is and shall ever be at your will and commaundment, as I have instructed Master Fysher more largely herein, as I doubt not but he wolle declare unto you. And I beseeche you to send me your mynde and plesure in the same, which I shall be full glad to followe with Goddis grace, which sende and gyve unto you the full accomplishment of all your noble and vertuous desyrs. Written at Grenewiche the 17th day of July, with the hande of Your most humble and Lovynge Sonne.

H. R.

After the wryting of this Letter, youre Confessor delyvered unto me such Letters and wrytings obligatory of youre<sup>1</sup> duties in Fraunce, which hit hath pleased you to send unto me, which I have received by an Indenture of every parcell of the same. Wherefore eftsoons in my most humble wise I thanke you, and purpose hereafter at better leisure to knowe youre mynde and plesure farther therin.

<sup>1</sup> For money borrowed of her by the D. of Orleans when Prisoner in England. These were demanded of Louis by her Grandson H. 8. (See Rymer Acta pub. Tom. 13. p.279.) who gives authority to Thos. Docwra and Nic. West—'quascunque pecuniarum summas Serenissimæ Principi et Dominæ D. Margaretæ Richmondiaë et Darbiaë Comitissæ, Aviaë nostræ, et jam nobis ejusdem Comitissæ Nepoti jure hæreditario per præfatum Francorum Regem, ratione quarumcunque literarum obligatoriarum, debitas, petendi, levandi, &c.'...vicesimo die Junii 1510.

Madame, I have encombred you now with thys my longe wrytings, but me thynke that I can doo no less, considering that yt is so selden that I do write. Wherefore I beseche you to pardon me, for verrayly Madame my syghte is nothing so perfit as it has ben, and I know well hit will appayre dayly; wherefore I trust that you will not be displeased though I wryte not so often with myne owne hand, for on my fayth I have ben three dayes or I colde make an ende of this Letter.

To my Lady.

\* \* Note, that this Letter first regards Christ's College and afterwards St. John's.

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A Letter from King *Henry VII.* To my Lady Grace his Moder.

*Ex Regist. Col. Jo.*

Madam,

And I thought I shoulde not offend you, which I will never do willfully, I am well myndit to promote Master Fisher youre Confessor to a Busshopric; and I assure you Madam, for non other cause, but for the grete and singular vertue that I know and se in hym, as well in conyng and natural wisdom, and specially for his good and vertuose lyving and conversation. And by the promotyon of suche a man, I know well it should corage many others to lyve vertuosely, and to take suche wayes as he dothe, which shulde be a good example to many others hereafter. Howebeit without your pleasure knowen I woll not move hym, nor tempt hym therein. And

therefor I beseche you that I may knowe your mynde and pleasure in that behalf, which shall be followed as muche as God will give me grace. I have in my days promoted mony a man unavisedly, and I wolde now make some recompencion to promote some good and vertuose men, which I doubt note shulde best please God, who ever preserve you in good helth and long lyve.

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To the preceding letters, may be added, as a supplement, the three following of Lady Margaret.

A letter from the Lady Margaret to her Son, which was first printed in Dr Howard's Miscellaneous Collection of Letters, from the original in her own hand writing.

My derest and only desyred Joy yn thys World,  
 With my moste herty Blessyngs, and humble Commendations —y pray oure Lord to reward and thancke your Grace, for thatt yt plesyd your Hyghnes soo kyndly and lovyngly to be content to wryte your Lettyrs of Thancks to the Frenshe Kyng, for my great mater, that soo longe hath been yn Suede, as Mastyr Welby hath shewed me your bounteous Goodness is plesed<sup>1</sup>. I wish my der Hert, and my Fortune be to recover yt, y trust ye shall well perseyve y shall delle towards you as a kynd lovyng Modyr ; and if y shuld nevyr have yt, yet your kynd delyng ys to me a thousand tymes more than all that

<sup>1</sup> Concerning the Payment of a certain Sum of Money she lent to the Duke of Orleans, when Prisoner in England See Act. Reg. V. III. p. 129.

Good y can recover, and all the Frenshe Kyng's mygt be mine wyth all. My der Hert, and yt may plese your Hyghnes to lycense Mastyr Whytstongs for thys time to present your honorabyll Lettyrs, and begyn the Process of my Cause ; for that he so well knoweth the Mater, and also brought me the Wrytyngs from the seyde Frenshe Kyng, with hys odyr Lettyrs to hys Parlyement at Paryse ; yt shold be gretlye to my helpe, as y thynke, but all wyll y remyte to your plesyr ; and yf y be too bold in this, or eny of my Desires, y humbly beseche your Grace of pardon, and that your Highnes take no displesyr.

My good Kyng, y have now sent a Servant of myn ynto <sup>2</sup> Kendall, to ressyve syche Anueietys as be yet hangynge upon the Accounte of Sir Wylliam Wall, my Lord's Chapeleyn, whom y have clerly dyscharged ; and if yt will plese your Majesty's oune Herte, at your loyser to sende me a Lettyr, and command me, that y suffyr none of my Tenants be reteyned with no man, but that they be kepte for my Lord of Yorke, your faire swete Son, for whom they be most mete ; it shall be a good excuse for me to my Lord and Hosbond ; and then y may well and wythoute dysplesyr cause them all to be sworne, the

<sup>2</sup> Lady Margaret's Father was created Earl of Kendal, an. 21 Hen. VI. ; and died in 1444, being then seized—'of two parts of the towns of Gresmere, Logaryg, Langeden, Casterton, Kirkby in Kendale, Hamelset, Troutbeck ; with the reversion of two parts of the Manours of Helsington, Crostwayte, Hoton, Frothwayte, and Syhkland-Ketel, in Com. Westmer. ; leaving Margaret his sole daughter and heir three years of age.' [Dugdale's Bar. Vol. II. p. 123.]

wyche shall not aftyr be long undon. And wher your Grace shewed your plesyr for <sup>1</sup>—the Bastard of Kyng Edwards, Syr, there is neither that, or any other thyng I may do to your Commandment, but y shall be glad to fullfill my lyttyll power, with God's Grace. And, my swete Kyng, Feldyng this berer hath preyed me to beseche you to be his good Lord yn a matter he seweth for to the Bishop of Ely, now, as we here, electe <sup>2</sup>, for a lyttyll Offiyse nyghe to Lond: Verily, my Kynge, he ys a geud and a wyse well rewled Gentyلمان, and full truely hathe served you well accompanied, as well at your fyrst, as all odyr occasions; and that cawsethe us to be the more bold and gladder also to speke for hyme; how be yt, my Lord Marquis hath ben very low to hym yn Tymes past, by cause he wuld not be re-teyned with him; and trewly, my good Kynge, he helpythe me ryght well yn seche Matters as y have besynes wythyn thys partyes. And, my der hert, y now beseche you of pardon of my long and tedyous Wryting, and pray almighty God gyve you as long, good and prosperous Lyfe as ever had Prynce, and as herty Blessyngs as y can axe of God.

At Calais Town, thys day of Seint Annes, that y did bryng yn to thys World my good and gracyous Prynce, Kynge, and only beloved Son. By

Your humble Servant, Bede-woman, and Modyer,  
To the Kyngs Grace. Margaret R——

<sup>1</sup> Arthur, by Lady Elizabeth Lucy. See Sandford's Genealog. Hist. p. 421.

<sup>2</sup> Probably Richard Redman, Bp. in 1501, which points out the Date of the Letter.

A letter from Lady Margaret, to Thomas Boteler  
Earl of Ormond, Chamberlain to the Queen ;  
probably during his embassy to France 1495 or  
the following year.

[Printed in the Excerpta Historica, London 1831,  
from the original in the Tower.]

My lord Chambyrlayn, y thanke yow hertyly that  
ye lyste soo sone remembyr me with my glovys, the  
whyche wer ryght good, save they wer to myche for  
my hand. y thynke the ladyes yn that partyes be gret  
ladyes all, and accordyng to ther gret astate they  
have gret personages. As for newes her, y ame  
seure ye shall have more seurte then y can send yow ;  
blessed be god, the kyng, the quene, and all owre  
suet chyldryn be yn good hele. The quen hathe be  
a lytyll crased, but now she ys well, god be thankyd ;  
her sykenes ys soo good as y wuld but y truste has-  
tyly yt shall, with godds grasse ; whom y pray gyve  
yow good sped yn your gret maters, and bryng yow  
well and soone home. wretyn at Shene the xxv. day  
of aprell.

To my lord M. Rychemond  
The quenys chambyrlayn.

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A letter from Lady Margaret to the Mayor of Co-  
ventry.

[Ex. Archivis Civ. Coventr.]

By the Kinges Moder

Trusty and welbeloved, we grete you wel. And  
wher we of late, upon the compleint of oon Owen,



Burchis of the Cite ther, addressed o<sup>r</sup> other lettres unto you, and willed you by the same and in o<sup>r</sup> name, to call afor you the parties comprised in the same compleint. And therefore to order the Variaunce depending betwixt them according to good conscience. Albeit as it is said, the said Owen can or may have no reasonable aunswer of you in that behalve to o<sup>r</sup> mervall. Wherfor We wol and in the Kinges name commaunde you efsoones to call befor you the said parties, and roundely texamyn them. And therupon to order and determyne the premisses, as may stande w<sup>t</sup> good reson, and thequytie of the Kinges laws. So as no compleint be made unto us hereafter in that behalve. Indevoyring you thus to do, as ye tendre the kings pleas<sup>r</sup> and o<sup>rs</sup>, and the due ministracion of Justice. Yeven under o<sup>r</sup> signett at our Manoir of Colyweston, the last day of September.

To oure trusty and welbeloued, the Maior of the Citie of Coventr, and his brethern of the same, and to eny of them.

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Grant of the wardship of Margaret, daughter and heiress of John Beaufort Duke of Somerset to William de la Pole Earl of Suffolk, in the 22nd Hen. VI. 1443.

[Printed in the Excerpta Historica, London 1831, from Miscellaneous Records in the Tower.]

By the King.

Right Reverend fader in God, Right trusty and Right welbeloued, we grete you wel. And for as-

moche as oure Cousin the Duc of Somerset is nowe late passed to God's mercy, the whiche hath a doughter and heir to succede after hym of ful tender age, called Margarete. We, considering the notable services that oure <sup>1</sup>Cousin therl of Suffolk hath doon unto us, and tendering hym therfore the more specially as reson wol, have of oure grace and especialle propre mocion and mere deliberacion graunted unto hym to have the warde and mariage of the said Margarete, withouten eny thing therfore unto us or oure heires yelding. Wherefore we wol and charge you that unto oure said Cousin of Suffolk ye do make, upon this oure graunte, lettres patents souffisant in lawe and in deue forme; and that ye faille not hereof, As we specially truste you, and as ye desire to do unto us singuleir plesir, and that ye sende unto us oure said lettres patents seeled by the berer of thees. Lating you wite that ye shal hereafter, at suche tyme as ye come unto oure presence, have suche warrant for youre discharge in this behalve As shall be souffisant unto you, and as the cas requireth. Yeven under oure signet, at oure Castel of Berkhamstede, the laste day of May.

To the Right Reverend fader in God, oure Right trusty and Right welbeloved th' archebisshop of Caunterbury, oure Chancellour of Englande.

<sup>1</sup> He was created the next year Marquis, and soon afterwards Duke of Suffolk; but eventually, after having been Chancellor of England, and Lord High Admiral, was lawlessly beheaded in a boat near Dover in 1450. See Fenn's Original letters.

## No. II.

An account of those ‘maters of Devocyon which, for her exercise, and for the profyte of others, the Lady Margaret did translate out of the Frensh into Englysh.’

The first is—‘The Myrroure of golde, Imprynted at london in fletestrete at the sygne of the Sone by Wynkyn de Worde. In the .xxix. day of Marche the year of oure Lorde a M.D. and XXII, Quarto;’ from an imperfect copy of which, in the Library of St. John’s College, the specimen given below, of Lady Margaret’s composition, is reprinted.

There is also, in the University Library, a copy of an Edition printed the same year as the above, at London by John Skott. Another edition by Wink. de Worde, an. 1526, is described in the *Typog. Antiq.*; as also an earlier edition than any of these,—‘Emprynted at London in Fletestrete at the signe of Saint George by Richard Pynson’, 4to, without date, but prior to 1509, the year of the death of Henry the seventh, as appears by the Preface.

The original is a small tract in Latin, of which there is a Copy in the University Library at Cambridge, without name or date, and entitled—‘*Opusculum quod speculum aureum anime peccatricis inscribitur.*’ The proëm to the translation states that—‘This presente boke is called the Mirroure of golde to the sinfull soule, the whiche hath ben translated at Parice oute of Laten into Frenche, and after the trans-

lacion seen and corrected at length of many clarkis, doctours, and maisters in divinity, and nowe of late translatede out of the Frenche into Englishe by the right excellent Princesse Margarete moder to our soverain Lorde Kinge Henry the VII. and Countesse of Richemond and Derby . . . And for to know the order and maner howe to procede in this lytell boke. It is to knowe it shall be divided in VII chaptours after the seven dayes of the weke. To thentent that the synfull soule, solyed and defowlyd by synne, maye in every chapitoure have a new mirrour, wherein he may beholde and consider the face of his soule.'

The fourth Chapter commences as follows.

¶ 'Howe we ought to dispise and hate the worlde.

'Saint John in his first Canonyque shewyth us that we ought not to love the worlde ne the thingis that be in the worlde, and saithe in this maner, love ye not the worlde ne thingys that be therin, yf there be any that loveth the worlde the charite of God is not with hym. Also the concupiscence of the world passeth and vanysshith awaye. And Saynt Augustyne, treatinge upon the same wordes, demaundeth in this maner: O thou pore cheatour whiche woldest thou chese of thies tow; wolde thou love the worlde and the temporall things and passe the tyme with them, or dispise the world and lyve eternaly with God; yf thou love the worlde it wyll desceyve the, for the world calleth and draweth

swetely to hym who that loveth and foloweth him, but in their nede he fayleth them and maye not supporte ne socour them. And certainly the world is as one excummunicate ; for so as the excommuni- cate in the church is not prayed for, so oure Lorde Ihesu Criste prayeth not for the worlde, the whiche all tymes prayed for his persecutours and theym that crucified hym. Alas to moche is he a fole that serveth suche a maister and hath suche a lord that in the ende chaseth and kesteth his servaunte naked and poure and withoute hyre, for so the worlde doth. We rede of the Saulden of Babilion the whiche, beyng seke in the cyte of Damasens of a mortall desease, confessynge hymselfe of the shortnes of his lyf and of nighnes of his deth, piteously and in great lamentacions called to oon of his servauntis and sayde to him in this manere : Thou were wounte to bere in my batayllis the banner and the sygne of myne Armes by tryumphant victory, Nowe anoon take and bere the signe of my sorowful deth, that is to know, this pore cloth and miserable shete, and crye with an hyghe voyce by alle the Cytie these wordes : See the Kynge of alle the Orientall parties the whiche, dyinge and fynysshynge his dayes, bereth with hym noon of alle the riches of this worlde, but oonly this olde and poore clothe or shete. And semblably we rede of a yonge prince king of Loreyn beyng in infirmitie of sekenes, consideryng his dayes were shorte and his deth nigh, beholdyng his palaces houses and great edifiynges, cryed, in castyng many sighes and pyteous teares, O my god my creatour

Jhesus at this houre I see and maye knowe that the worlde ought well to be dispised. Alas I have hadde in this worlde many sumptuous palacis houses and lodges with greate Ryches, and nowe knowe I not whether to goo, nother eny creature that wyll take and receyve me this nyght into his house. Consider thies thinges poore and miserable synner and leve thy god and thy felicite, that is to knowe, this diceyvable worlde, before that by hym and of hym thou be left in soo greate and miserable poverte. Herken what Saynt James saythe : he that is frende of thys worlde is Enmye of god. And saynt Gregory saythe : soo moche more as the man is nyghe the love of the worlde, soo moche farther is he fro the love of god. For the whyche thyng manifestlyoure Lorde Jhesu criste, at the houre of his passyon, wente oute of the Cytye of Jherusalem alle naked to be crusified and suffer dethe, wyllynge to shewe that they oughte to flee the worlde and his communitie ; yevenge ensample that he that wolde folowe the fruyte and meryte of his passyon, ought to Issue out of the worlde ; atte the leest by affeccyon, in fleyng the worldly conversacion, and desyringe the spiritual.'

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Lady Margaret's other translation is the Fourth Book of the Imitation of Christ.

There is a copy of it in the University Library at Cambridge, A.B. 4. 56, entitled—' Here beginethe the forthe boke of the folowyng Jesu Cryst and of

the contempnyng of the world. Inprynted at the comandement of the most excellent princes Margarete, moder unto our soveraine lorde kinge Henry the VII. Countes of Richemont and Darby and by the same Prynces it was translated out of frenche into Englishe in fourme and manner ensuinge.' At the end—' Thus endeth the fourthe boke folowinge Jesu Cryst and the contempnyng of the world. This boke inprynted at london in Fletestrete at the signe of the George by Richard Pynson Prynter unto the kynges noble grace.'

The above is subjoined to—' A full devoute and gostely treatyse of the Imytacyon and folowyng of the blessed lyfe of our moste mercyfull Savyour cryste: compyled in Latin by the right worshypful Doctor Mayster John Gerson: and translate into Englishe the yere of our Lorde MDII. By Maister William Atkynson Doctor of divinitie at the special request and comaundement of the full excellent Pryncesse Margarete, moder to oure souerayne lorde kynge Henry VII. and Countesse of Rychemont and Derby.' At the end—' Here endeth the thyrde booke of Jhon Gerson, &c. Emprynted in London by Richarde Pynson, &c. The yere of our lorde god M,CCCCC, and XVII. The vii day of October.' Quarto.

An earlier edition of this Book is described in the *Typog. Antiq.*—' Emprynted in London by Rycharde Pynson, &c. The yere of our lorde M.D.III. The xxvii day of June.' Quarto. The impression of the *De Imit. Xti* by Gunther Zainer, without

place or date, folio, is supposed to be the earliest one, and not later than 1475.

Atkinson, in his translation of the first three books, has omitted many passages, and in others deviated from the literal sense; these only have been frequently reprinted in English; the fourth book being omitted, as treating of the Holy Communion in a manner peculiar to the Romish Church.

The author of this celebrated Treatise is by some supposed to have been Jean Gersen abbot of Verceil; and that he composed it between the years 1231 and 1240. But Baker inclines to the opinion that it was the work of John Gerson, Chancellor of the University of Paris, who died 1419; and says that—‘its being left out of his works is the great objection against his being the author. It was printed at Nuremberg an. 1494, under the name of Thomas de Kempis, and at London by Pynson in English an. 1503, 4, under the name of John Gerson. The controversy about the author of the Book was so warm betwixt the contending Parties, that, though it was printed at the Louvre (the King’s Press) and under the direction of the great Cardinal Richelieu, they were forced to print it without the name of the author.’

In a volume of early-printed Tracts given by Baker to the Library of St John’s College, and which he remarks were originally, in the same way as at present, bound together in one volume, there is a copy of the *De Imitatione Christi* not noticed by Brunet, which he thinks the first edition. At the beginning of the volume, he has entered the follow-



ing note.—‘ De auctore gravis lis est inter Canonicos Regulares, et Benedictinos, necnon et Doctores Parisienses, singulis ut suum vindicantibus, argumentis hinc inde petitis, tam a Manuscriptis Codicibus, quam ab Editionibus antiquis. Quod si hæc sit prima Editio, valde militat pro Parisiensibus, confirmatque opinionem clarissimi Du Pin qui Joannem Gerson Cancellar. Parisien. auctorem vult, modeste tamen et, ut in re dubia, nihil temere asserendo. Ego controversiæ memet non immisceo, nec nostrum est tantas componere lites; videatur Du Pin (Bibliotheque Siecle 15 :) qui argumentum istud fere exhaustit.

‘ Liber hic excusus est a Joanne de Westfalia, Lovanii (ut videtur) loco, et homine libero a studio partium. Exercebat autem ille artem impressoriam, an. 1475, aut aliquanto maturius; <sup>1</sup>penes me est Liber ab eodem excusus, an. 1475. Incipit liber pagina versa, quæ est una nota antiquitatis; caret numeris in fronte, et literis directionis ad calcem cujusque folii (habet signaturas quas vocant Galli), compingitur autem in unum volumen cum reliquis Tractatibus diversæ naturæ, more in MSS. Codicibus observari solito. In duobus Tractatibus hujus voluminis designatur annus 1485; fac hunc libellum non esse superioris ætatis, vel hoc modesto calculo erit antiquus. Certe tamen antiquior est;

<sup>1</sup> ‘ Penes me est Codex alter impressus per Joannem de Westfalia Paderbornen. Dyoc. in alma ac florentissima Universitate Lovanien. resident. anno 1474. N.B. In hoc Volumine continentur duo alii Tractatus, sub Titulo et nomine Johis Gerson uterque.’

vel ipse annus non designatus designat esse antiquiorem. Tho. de Kempis obiit an. 1471. Liber hic de Imitatione Christi sub nomine Johannis Gerson impressus erat per Johannem de Westfalia, Impressorem Lovanii an. 1473, aut forte maturius; proinde hæc Editio prope accedit, aut forsitan attingit, ætatem Thomæ de Kempis; nec facile potuit ejus opus (si tamen ejus erat) excudi sub alieno nomine, vero auctore adhuc superstite, aut proxime defuncto. Mirum est hanc Editionem fugisse D. Du Pin, cujus opinionem adstruere videtur; neque enim comperi alicubi ab eo citatam.'

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Another performance of the Lady Margaret's was,—'The ordinance and reformation of apparell for greate Estates, or Princesses, with other Ladyes and Gentlewomen, for the time of mourninge; made by the right highe mighty and excellent Princesse Margaret Countesse of Richmont, Da: and sole Heir to the noble prince John Duke of Somerset, and mother to the prudent and mighty Prince Kinge Henry the Seventh, in the eight yeir of his Raigne;' [Harl. MS.] relative to which, Sandford (Geneal. Hist. p. 320), observes,—'the Countess Margaret (an. 23 H. 7.) by the commandment and authority of King Henry VII. her son, made the orders, yet extant, for great Estates of Ladies and noble Women, for their precedence, attires, and wearing of Barbes at Funerals over the chin, upon the chin, and under the same; which noble and good order hath been and is much abused, by every mean and

common Woman, to the great wrong and dishonour of Persons of quality.'

She also drew up ordinances for the etiquette to be observed at the accouchement of the Queen of England, and the christening of the royal infants. (Leland's Collect.)

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No. III.

An Account of certain works, which were undertaken and executed at the 'command, exhortation, or enticement,' of the Lady Margaret; and which afford evidence of her zealous patronage of literature in small matters, as well as in those of the greatest moment.

1.

The Hystorye of Kynge Blanchardyne and Queen Eglantyne his Wyfe. Printed by Caxton, fol. The dedication, in modern orthography, is—'Unto the right noble puissant and excellent princess, my redoubted lady, my Lady Margaret <sup>1</sup>Duchess of Somerset, mother unto our natural and sovereign Lord and most christian King Henry the Seventh, &c. I, William Caxton, his most indign humble subject and little servant, present this little book I late received in French from her good grace, and her commandment withal for to reduce and translate it into our maternal and English tongue; which book I had long tofore sold to my said lady, and knew well that the story of it was honest and joyful

<sup>1</sup> This title seems to be only a compliment of Caxton's.

to all virtuous young noble gentlemen and women, for to read therein as for their pastime . . . . . Wherefore, at the instance and request of my said lady, which I repute as for a commandment, I have reduced this said book out of French into English; which book specifieth of the noble acts and feats of war atchieved by a noble and victorious prince named Blanchardin, son unto the king of Ffryse, for the love of a noble princess called Eglantine, otherwise named in French Lorguyllouse Damours, which is as much to say in English, as the proud lady of love—Queen of Tormaday; and of the great adventures, labourous anguishes, and many other great diseases of them both tofore they might attain for to come to the final conclusion of their desired love; as a long, by the grace of God, it shall be shewed in the history of this present book. Beseeching my said lady's bounteous grace to receive this little book in gree of me her humble servant; and to pardon me of the rude and common English, where as shall be found fault; for I confess me not learned, ne knowing the art of rhetorick, ne of such gay terms as now be said in these days and used. But I hope that it shall be understonden of the readers and hearers, and that shall suffice.' [See the description of the Roxburgh Copy, supposed to be unique, in the Typog. Antiq.]

## 2.

'Scala Perfeccionis: Englyshed: the Ladder of Perfection.' Impressus anno salutis MCCCCLXXXIII.

Folio ; of which there is a copy in St John's College Library, bequeathed by Tho. Baker 'in memoriam Pientissimæ Fundatricis.'

The Colophon is as follows, with the subjoined verses ;—

'Thus finyssith this present boke whiche expowneth many notable doctrynes in contemplacyon, whiche as me semyth right exspedyent to those that setten theyr felicyte in occupyenge theimself specyally for their soule helthe.

' Infynite laude, wyth thankynges manyfolde,  
I yelde to God, me socouryng wyth his grace  
This boke to finysse, whiche that ye beholde,  
Scale of perfection calde in euery place ;  
Wereof thauctor <sup>1</sup>Walter Hilton was,  
And Wynkyn de Worde this hath sett in print,  
In William Caxston's hows so fyll the case,  
God rest his soul. In joy ther mot it stynt.

This heuenly boke, more precyous than golde,  
Was late dyrect, wyth great humylyte,  
For godly plesur thereon to beholde,  
Unto the right noble Margaret, as ye see,  
The kyngis moder, of excellent bounte,  
Herry the seventh, that Jhesu hym preserue.  
This myghty pryncesse hath commaunded me  
Temprynt this boke, her grace for to deserve.

finit feliciter liber intitulus Scala perfeccionis inpressus  
ano salutis. m.cccc.lxxxxiiii.'

### 3.

The Grete Shyppe of Fooles of this Worlde  
Imprynted at Londod in flete strete by wynkyn de

<sup>1</sup> Supposed to have been a Carthusian Monk of Shene, who flourished about the end of the fourteenth century.

worde. y<sup>e</sup> yere of our lorde M.CCCCC. and xvii. The nynthe yere of y<sup>e</sup> reygne of our souerayne lorde kyng Henry y<sup>e</sup> viii. The xx. daye of June. Quarto.

This translation is in prose, and the prologue contains the following paragraph,—

‘Considering also, that the prose is more familiar unto every man than the ryhme, I Henry Watson, indygne and simple of understanding, have reduced the present book into our maternal tongue of English, out of French, at the request of my worshipful master Wynkyn de Worde, through the enticement and exhortation of the excellent Princess Margaret, Countess of Richmond and Derby, and Grandame unto our most natural sovereign King Henry the viii; whom Jesu preserve from all incumbrance.’

The parent English impression of the Ship of Fools is that of Pynson 1509, in metre, ‘translated in the Colledge of saynt mary Otery in the counte of Deounshyre, out of Laten, Frenche, and Doche into Englysshe tonge by Alexander Barclay Preste: and at that tyme Chaplen in the sayde Colledge.’ The author of the original work was Sebastian Brandt, who composed it in the German language. [Typog. Antiq.]

4.

The seuen penytencyall Psalmes of Dauyd the kyng and prophete &c. by Johan fyssher doctoure of dyuynyte and bysshop of Rochester, &c. Enprinted &c. In the yere of our lorde MCCCC ix.

¶ ‘This treatyse concernynge the fruytful saynges of Dauyd the kynge and prophete in the seuen penyencyall psalmes. Deuyded in seuen sermons was made and compyled by the ryght reuerente fader in God Johan Fyssher doctoure of dyvynyte and bysshop of Rochester at the exortacion and sterynge of the moost excellent princesse Margarete countesse of Rychemount and Derby, and moder to our souerayne lorde kynge Henry the VII.’

The Bishop says in the prologue—‘for as moche as I of late, before the moost excellent pryncesse Margarete Countesse of Rychemount and Derby, publysshed the saynges of the holy kynge and prophete Davyd of the vii penyencyall psalmes, in the whiche my sayd good and synguler lady moche delyted, at whose hygh commaundement and grayous exhortacyon I have put the sayd sermons in wrytynge for to be impressed.’ The Colophon is—

‘Here endeth the exposycyon of the vij psalmes. Enprynted at London in the fletestrete at the sygne of the sonne, by Wynkyn de Worde prynter vnto the moost excellent pryncesse my lady the kynges graundame. In the yere of our lorde god M.CCCCC and ix the xij daye of the moneth of Juyn.’

St John’s College Library posseses two copies of the above, and also the Edition of 1525 by Wynk. de Worde. In the Library of King’s College, there is the first Edition, printed by Wynkyn de Worde in 1508. Bishop Fisher’s Funeral Sermon on Hen. VII. was, as we have seen, ‘enprynted at the specyall request of the ryght excellent pryncesse Margarete, moder unto the sayd noble prynce.’

## No. IV.

Documents relating to Bishop Fisher, several of which are referred to in the Preface.

*Ex Regr. Coll. Joh.*

## 1.

Many suites and greate troubles which the Bishop of Rochester did undergoe in the behalfe of the Colledge.

The Bishop off Ely.

The Licence of the Pope.

The Licence of Mortmayne.

The provyng off my Lady's will in the Chancery.

The besones of my Lady servaunts which wolde have hadde all hir goods among them.

The taking awaie of mych off Lande.

The agreement with my Lady of Devonshire.

The stoppyng of that paiment.

The service for Ospring.

The service for Higham.

The service for Brommehall.

Ffirst, my Lorde of Ely wiche thene was, albeit that he hadde promysede my lady his assent for the dissolvynge of Saynte Johns housse, wiche then was a religious housse, into a Colledge of students, yett because he hadde not sealide, he wolde not performe his promyse; and so delaide the mattere a long season, till at the last we were fayne to agree with hym by the advyce of my Lord of Winchestre to our grete charge. This was the first sore brounte



that we hadde, and like to have quailed all the matere, if it hadde not ben wiselie handelide ; for upon this hong all the reste. Yff this hadde ben clerelie revoikede by hyme, we cudde not have done any thing for that College, according to my Ladys entente and wyll. And surelie this was a long tyme or that we cudde have the writyngis surelie maide, and sealide with his seale and his convent seale upon the same ; for he purposlie delayde yt for causes wiche I will not here rehearse.

Seconde, where we hadde sente for the pope's licence to extincte the religiouse housse, and to change it into a college of Students. When the graunte came home, it was found of no vailew ; and all by the negligence off our counsell wiche devised it. For the wiche we weare fayne to make anew writinge, and to have better counsell, and to sende agayne to the courte off Rome ; wiche was a grete hinderance, and a greate tracte of tyme.

Thirde, where my lady in hir tyme hadde opteynede the kyngs licence for this change to be mayde ; but she dyede or ever that it was sealyd ; so that we were fayne to make anew suyte. And where allso she optenyde by the kyngs licence for mortassing off fyfty ponde lounde only and no more. Heare I hadde nött a littyll besones to opteyne a new graunte for licence of CC<sup>li</sup> to be put in mortmayne ; and coste me grete suyte and labor, both by myself, and by my frends, or that I cudde opteyne it. And iff this hadde not ben optenyde, heare wolde have beyne butt a poure college. Heare we ware so sore

ploungide in amaner in a dispayre to have brought the college in that condicione that, lovide be our lorde, it is now in.

Fforthe, it was thought expediente by the juges that for a suyrtye off the lands wiche my lady hadde putt in ffeoffament for the performance of hir will, and hadde thereof licence so to do by king Edwarde under his brode seale, and by the kyng hir son under his seale ; likewise unto than all hir will and testament war performyde ; I say, it was thought necessarie by the juges that my ladys will shulde be provyde in the Chauncery, over and beside the profe off ytt in my lorde of Canterbury's courte. And her was myche tyme and labore taken, more then I can tell in a few words, of attendance and ofte resortyng to the Chanceler of Englonde, often having our lernyde counsell together, often having the chef juges advises, so many writs, so many dedimus potestatem to them that war absente that shulde beare witnes in this mattere. So herde it was to gett them to bere this witnes, and to be sworne that were then present. So many suyts to the king Solicitor, the kings attorney, the king's sergeants, withouten whose assents my lorde chauncelore wolde nothing do ; oonlie as thei war all presant at every act to beare recorde. This mattere, or it cudde be concludede, was a yere and a half ; in doyng forsoth it was sore laboreos and paynfull unto me that many tymes I was right sorry that ever I toke that besones upone me.

Ffyft, after this rose a grete storme, the wiche was sturryde by my lady servaunts ; the occasion was

this. When my lady was at the poynte to departe out off this worlde unto the mercy off God, I hadde pety off hir poure servaunts, and movide hir that suche as hadde done hir goode service, and was but littill recompenside, that it wolde please hir thei might furst be consideride after the wisdom and descrecion of my lorde of Winchestre and me ; and she was well contentyde. Upon this occasion thei mayde unto the king greate surewyses that thei shulde have my lady goods dividede amogst them. Wiche putt us to a grete trobill. Ffor all that thei cudde ymagen off evyll agaynst me, thai gave informacion unto the kyng, and made him werray hevvy lorde agaynst me ; for the wiche was moche attendance gyvyn, and moche suyte I made for my self or ever that I might be declarede.

Sixt, after this I was movide by the king to prepayre myself to go unto the generall cownsaill for the Realme, with my lorde of Saynt Johns and others ; and because I shulde thene departe, y<sup>e</sup> recevor of those lands wiche was in feoffment made grete besones for his discharge, because that I hadde recevide parte off that money ; so was I fayne to delivre out off my hands all suche obligacions as I hadde in keping unto Mr Asheton and Mr Hornby, and to declare my self of all rekenings concerning the receyts of the money off that lands or any other. And Mr Hornby receevyde after that as myche as was recevede off the sayde moneye.

Seventh, when I was disapointyde of that jorney, my Lady servants made anew besones ; thai saw

that thus thai couthe not prevail, therefore thei cause us to be callide to accompts off all my ladys goods, and to shew a cause whi we shulde keape the kings inheritance frome hyme to the valow off cccc<sup>li</sup> yerly. And here we brought in our accompts, ffirst before Mr Sothewell wiche was the kings cheaf auditor. And ther I was compellide along tyme to gif attendance upon hym a sundrie places and many tymes, and there straitly our accompts war examyne, and he well pleaside with them, and thought it resonable that tyll all things wer performyde, the profets of the sayde lands shulde remane unto the Colledge. Butt he diede or ever he myght gyff sufficiently informacion herof unto the Kyng, and sett us at a rest, as, after long examinacion of the compte and triall therof made, he thoughtt to bring aboute.

Eyghtt, after this his deathe, by the importune clamor and crye off my sayde Lady servants we were callede off a fresshe before Mr Belknape, wiche then succedide in the rowme of Mr Southewell; and ther we warre more straitelie handelide; and so long delaide, and weriede, and fatigate, that we must neds lett the londe go; notwithstanding all the right that we hadde thereunto, by the graunts off King Edward and off King Henry the vii, and the declaracion off my ladys wyll, and the putting off the sayme londs in feoffement, and also the profe of the sayde will in the chancery as strong as cowthe be mayde by any lernyde counsell; butt all this wolde not serve us; there was no remedy, butt the kyng's counsell wolde take the profets of these londs for the

kyng. Nevertheless with greate and long suyte we optenyde at the last, that some recompense might be hadde unto the College for the performing off it ; and so finallie my lady Katyrine, wiche bowght for hir soone the yong lady Lyell, for certayne summys of money was bounden as stronglie as lernyde counsell cowthe dyvise the bonds, to paie for the behave of the same College.

Nynght, considering that this londe thus was taken from us, we made farther suyt to have some hospitall, or some religious housse, or benefice, to be approporde by the kyngs graunte unto the College ; and when after long suyte that was grauntide, we divisede a byll to be signede of the king for the hospitall of Ospringe, and so finally gatt that same. Butt what labor then I hadde with hyme that was encomment, and how long or we cudde establishe and make it sure both by temporall counsell and spirituall, and how often for this matter ther I roode both to Ospringe, and to London, and to my lorde of Canterbury, or that I cowthe performe all things for the suyrtly thereof, it war to long to reherse.

Tenethe, after all this, the lady Lyell dyede ; and so my <sup>1</sup> Lady of Devonshire and hir sone lost the profits of hir lands ; for the wiche he and she bothe

<sup>1</sup> Katherine seventh daughter of Edward IV, wife of William Courtney Earl of Devonshire, deceased an. 3 Hen. VIII, by whom she had an only son Henry Courtney, afterwards created Marquis of Exeter an. 17 Hen. VIII, who married for his first wife Elizabeth Grey daughter and heir of John Viscount Lisle, but had no issue by her. [Sandford, Geneal. Hist. p. 398.]

was comfortide and counselide to paie unto us no more money, according to their obligacione. Thei maide it a materie of conscience because of the death of that young lady. After many resonyngs and many metyngs, our cownsell avisede us to make suyte to gett some religious housse ; and so finallie, with much labore and payne, we optenyde too Non-ryes where was dissolute lyving, and never coude by their ordynaries be broughtt to goode order ; and for the assuring off the same, moche payne and labor was taken bothe by my self, and allso by the M<sup>r</sup>. of the Colledge M<sup>r</sup>. Metcalf, who I sent aboute that besones ; specially for the Nunrey off Bromehall, wiche was far frome me. He made many jorneyes theder, and allso to my Lorde of Salsebury, wiche was ordinary off a benefice to them approporde ; wiche things he dyde with muche lease charge that I cowde have done ; and therefor I dide commyt it unto his wisdome.

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2.

A Letter sent by King Hen. VIII. to Bishop Fisher for the removeinge of the Prioress and Nunnes out of Higham to other places of their religion.

Right Reverende in God, right trusty and wel-belovede, we grete you well. And whereas we not longe tyme passide, by our other letters to you addresside, willed you by your ordynary power to se the enormytise and misgovernaunces longe tyme heretofore hade, usede, and continuade by the Prioresses and their Susters for their tymes beinge in

the religiouse house of Higham of our foundation within your Diocese, to be redressed ; and that ye by due processe of the spirituall lawe shulde procede to remove theyme to other places of their religion, where they might be reduced and brought unto vertuouse levynge, accordynge to their Rules of their Religion. In which matter we cannot perceyve that ye have done any thyng therein accordynge to our request and desire, and your owne dutie. At the whyche your delynge herein usede, we do nott a littill mervaile. We therefore by these our letters eftsones desire you and nevertheles commande you with celeritie and diligens, all delays utterly set apart, ye, or your offycers for you havynge your auctoritie, do repayre unto the sayde religiouse house, and by due and ordinarie processes to amove the Susters of that place there nowe beinge, to other religious monasteries within your diocese, if ye conveniently maye soo doo ; and alls ye by your letters to advertise us where ye shall thinke other places for them more convenient. We fully myndede and in manner determynede to send twoo of the sayde Susters to our dere and wel belovide in God the Prioressse of <sup>1</sup>Sofeham, with our speciall letters for their furtheraunce, there to be incorporated ; trusting that they at our request shall be ther well entertained, and live accordynge to the rules of their professions. Fayll ye not thereof thus to do, as ye tender our pleasure, and mynde the preservation of good religion to be observede and kept.

<sup>1</sup> Swaffham.

## 3.

A Letter sent by King Hen. VIII. to some person unknown, requiring him to assist the Bishop, or his officers, at such time as they shall repaire to Higham for the amovinge of the said Prioress and her sisters.

Right trusty and welbeloved, we grete you well; signifying unto you, that we at this tyme by our letters have commanded the right reverend father in god, the Busshope of Rochester, that he himselfe, or his officers by hym auctorisede, (considerynge the grete enormitese of living in tyme passede hade, usede, and contynuede within the religiouse house of Higham of our foundation, by the prioresses and their susters in the same for their tymes beinge,) by due order of the lawes spirituall, to procede agenst the susters in the sayde howse now beinge, and to remove them to some other place of that religion; we be credibly informede that the susters in the same place, through the supportacion and mayntenaunce of symple persons their fautouris, be obstinate, disobedient, and not mynded to be ordred by the sayde Rt. Rev. Father in God, their Ordinary, and his sayde officers; expressly agaynst our mynde and pleasure, and against the dutyse of their religione. We therefore woll and desire you, at suche tyme as the sd. Rt. Rev. Father in God, or his Officers in his name by him auctorisid, shall repare unto the sayde religious howse, there to procede by the due order of the lawes spiritual to amove the sayde susters, according to our mynde; that ye, at thisoure



speciall request, doo geve unto them your good and favourable assestence from tyme to tyme, as the case shall require. And in your thus doinge, ye shall be well assuryd to have our harty thanks for the same. Geven under our signet, at our Castell of WyndSOR, the xxvith day of September.

## 4.

A Letter sent by King Hen. VIII. to the Bishop of Sarum, commanding him to deliver all the evidences belonging to the Monastery of Bromehall to the bringer thereof.

Right Reverend Father in God, we grete you well. And for the effectuall diligens ye take at our desire, in executing your Pastorall auctoritie, touchynge the excludynge and puttynge owte of the Piores and Nones late of oure Monastery of Bromhall, for such Ennormyties as was by them uside, contrary to their Religion, and for the bestowyng of them in other vertuous Howses of Religion, we give unto you our especiall and harty thanks. And inasmuche as we understonde, that you have in your kepyng certeyne Evidences belongynge to the same Monastery of Bromehall, whiche rightfully belonge unto us by reson of the vacation of the said place, and there be noo Nonnes restant within the same; We therefore woll and command you further, upon the syght hereof, to delyver all the said Evidences unto the Bringer hereof; whome we have appoynted to order that same accordynge to our pleasure. And these our Letters shall be your sufficient warrant and discharge

in this behalfe, at all tymes hereafter. Geven under our signet, at oure Mannor of Richemonde, the xiii<sup>th</sup> day of December, the xiii<sup>th</sup> yere of our Reygne.

## 5.

A Letter sent by Cardinal Wolsey to the Bishop of Sarum, concerning the removinge of the Nunnes out of Bromehall and placing them in some other religious howses, where they may best and most conveniently be bestowed.

Right interelie well beloved Brother in God, we commende us unto you. And for as moche as of late the Kyngs grace did addresse unto you his Letters missyve, Wyllynge you in the same, by your ordinary power, to procede agenyst the enormyties, mysgovernaunces, and slaunderous levynge, longe tyme heretofore hade, usede, and contynuede by the Piores and the Nones for their tymes beyng in the religius house of Bromhall, beyng of his foundacion, within your Diocese ; which we dowte not, but that accordynge to the tenor of his sayde letters, ye have done, as apperteynithe. Herefore efetsone we do signifye unto you by these our presente letters, that for sundry lawfull and resonable considerations, it is the kyng's pleasure, and also ours, by our power of legation, which in the execution of these present, we be contented that ye use as our Depute : and upon sight hereof with all diligens and celerity, ye shall, as well by youre sayde powere and auctorite ordinary, provide and see, as also by oure sayde powere of legacion, that all the sayde nonnes now beyng there

presente be removed unto other places of their religion, where ye can best and most conveniently bestow them. Specially where they may be brought and inducete into better and more religious levynge, seing them and every of them incorporated in the same place for their suerties.

Not faillynge thus to doo in any wise as ye intende the Kyngs pleasure, and the execution of our sayde auctorite of legacion, by vertue whereof, we not only praye, but also charge you effectually to execute the premisses accordingly. In the doing whereof we shall assist you from tyme to tyme, as nede and case shall require. So fare ye hartily well ; from Calise the xx<sup>th</sup> day of October<sup>1</sup>.

<sup>1</sup> In reference to the preceding Letters, Baker observes, in his History of the College,—‘ The King’s zeal, and the Cardinal’s, is very remarkable in the whole proceeding ; their Letters are yet preserved upon our Books, expressing it in so vehement a manner as if it were their own concern ; the two Bishops were too slow for them, and these letters are designed to quicken them in their paces.—It can hardly be doubted but the King and Cardinal had different views from our Bishop, otherwise their zeal and diligence can hardly be accounted for. The Cardinal’s great design was now brooding, which ended in the dissolution of a crowd of Houses at once ; which he was willing to make way for by a reputable and leading example ; and though the King might not yet have a general dissolution in view, yet as this led to the Cardinal’s design, so the Cardinal’s paved the way and led to the King’s. And might not the same views that quickened them in their proceedings, retard the Bishop in his good design, and make him slow in prosecuting what he at first desired ? For could he have foreseen the consequences that probably attended his undertaking, he would never have entered into these measures. But men and Providence have different ends ; and God is wise in effecting his own purposes by our blindness.’

## 6.

A recitall and acknowledgment of the Bishop of Rochester's love and care and diligence in the procuringe the foundation of St. John's Colledge.

[*Ex Regr. Col. Joh.*]

Quum mortalium memoria, ut Seneca scribit, ex omnibus animi partibus res maxime delicata et fragilis sit, in quam senectus primum incurrens tyrannidem exercet gravem, tum ætate quassans, tum longâ desidiâ enervans et dissolvens; ut, si maxime vellet, antiquum robur et vim præstare non poterit; operæ pretium fore duximus, illi modis omnibus subveniendum, remedio, ut unico, ita præsentissimo, nempe litterarum testimoniis; quorum beneficio factum videmus, ut præclarissima majorum nostrorum facta, recenti hominum memoriâ passim celebrentur, et hodie vivant, ceu heri acta; quorum alioqui dignitates, dies, tempus, et rerum omnium edax vetustas, non modo obfuscassent indigne, sed et perpetuis oblivii tenebris demersissent. Quod si nullum sit ingratitude genus, vel odiosum magis vel modis omnibus execrandum, quam acceptorum beneficiorum inciviliter oblivisci, quanto execrabilius videri poterit, si nos, homines studiosi, et linguâ quam manu meliores, in illud vitii incideremus, a quo quam maxime abesse oporteat. Hoc est, si beneficia libenter accepta, vel non agnosceremus, vel non libenter; quorum

utrumque, cum in aliis ne tolerandum quidem existimemus, in nobis abominandum prorsus non censebimus? Hinc est, ut posteris testata esse voverimus, maximorum beneficiorum insignem magnitudinem quæ magnus ille et incomparabilis in bonis literis heros, Reverendus Pater Ioannes, non sine numine Roffensis Episcopus, in celeberrima duo Cantabrigiæ Academia Collegia feliciter contulit; Christi, inquam, servatoris nostri, optimi, maximi; et ejus castissimi mystæ Ioannis. Cujus unius præsulis munificentia et industria acceptum referamus oportet, quod hæc duo clarissima studiosorum musea hodie conspiciuntur, non minus sumptuosis ædificiis decorata, quam opibus prædiisque magnis ditata, ad Dei omnipotentis cultum et honorem, ad rei litterariæ et virtutis incrementum, et demum ad totius Academiae singulare decus et ornamentum. Cæterum, hinc rem paulo altius recenseamus oportet, oratione magis verâ quam venustâ, ut ostendamus quam magno labore et negotio hoc tam pulchrum et memorabile facinus tandem effectum sit. Atque hoc lubentius, quo posteris testatissima relinquamus, non magis debere nos hæc collegia ipsi optimæ fundatrici, quam ornatissimo huic præsuli. Et ut ab initio exordiamur, versabatur per id tempus eximius iste Præsul Roffensis in nobilissimæ principis Dominae Margaretæ, Richmondia et Darbia Comitissæ, familiaritio. Qui, quum apud omnes illius celebratissimæ aulae proceres omnia potuit (tanta erat

virtutis quæ in eo lucebat et morum auctoritas), tum principi longe charissimus habebatur; cui et a confessionibus erat, et a secretioribus consiliis intimus; cujus semper sano sanctoque consilio in rebus omnibus obsecuta est pientissima princeps, ceu Greci olim prudentissimo Nestori. Atque ut ad rem propius accedamus, impetraverat jam prius princeps hæc inclitissima, a rege, illius ætatis omnium illustrissimo, Henrico 7<sup>o</sup>, et filio suo quam charissimo, facultatem, ut liceret in Londoniensi Monasterio occidentali (vulgus Westmonasterium vocat), magna quædam, et tantâ principe digna, pro arbitrato suo facere; nam illum sibi sepulturæ locum elegerat. Hanc rem insignissimus præsul Roffensis secum dispiciens, et luce clarius videns tantum bonorum acervum in meliores usus converti posse, nactâ opportunitate, principis animum ab incepto instituto revocare adgreditur; suadet ut tanta pietatis opera (omisso loco satis superque opulento) in Cantabrigiensem Academiam convertat; ita futurum, ut Christi doctrina et bonæ litteræ indies augescant, et virtus in pretio magis habeatur. Quid multa? persuadet facile viragini sanctissimæ, quam ceu mollissimam ceram ad meliora semper inflectere potuit. Illa, Christi optimi maximi gloriam suæ præferens, tam piis consiliis mox annuit; verum huic rei nonnihil obstare asserens votum quod a Rege prius obtinuerat; et si ille Regis animum et huc inflectat, id quod vix fieri posse putabat quum Rex ipse item illic esset

humandus, se libentissime hortatui obtemperaturam. Et hic sane plusquam herculanus erat nodus. Verum enimvero non recusavit hanc provinciam, quantumvis arduam, benignissimus præsul Roffensis. Quæ sua erat semper in litterarum studia et studiosos mira charitas, nactus est a principe pietissimâ ad Regem litteras, quarum summa erat ut, mutato instituto, præclarum quidpiam Cantabrigiæ agat. Rex ut erat ingenio admodum felici, et prudentiâ vere regiâ, acceptis benignissime matris litteris, et rem omnem a præsule Roffensi vivâ voce edoctus (nam is negotium hoc apud regem obibat), delectatus supra modum rarâ præsulis prudentiâ, et facundiâ plusquam Ulysseâ, maternis precibus acquievit. Dedit Episcopo ad illam litteras suâ ipsius manu exaratas, ad septimum Idûs Augusti et imperii sui anno primo; laudat pietissimæ matris in bonas literas pietatem; gratulatur animo pro tam provido et benigno; breviter quidvis obundi summam illi copiam fecit; nimirum ex hoc tam præclaro facinore cernens et magnum Christianæ ecclesiæ fructum oriturum, et suo regno immortale decus. Jam princeps Margareta, initium rei successisse gaudens, nullâ morâ Christi Collegium adgreditur, extruit, neque prius ab incepto destitit, quam et opibus et prædiis illud absolvisset; in qua quidem re, quamvis fortiter et industriâ summâ elaboravit Roffensis Præsul, priusquam ad periodum deduceretur, tamen hinc occasio divinitus (non dubito) data est, in qua ejus virtus clarius

omnibus elucesceret. Nempe Christi Collegio consummato, Oxonienses Doctores aliquot, qui in principis familiaritio id temporis agebant, et inter hos præcipue quidam vir magnæ autoritatis, neque minoris famæ, principem in sua vota pellicere student; hortanturque ut tale quidpiam Oxonii ageret, quale jam fecerat Cantabrigiæ. Ostendunt Monasterium Divæ Frideswidæ, impensius orant, ut illud in Studiosorum Collegium mutare dignaretur; id illi facillimum esse, quæ nihil non et opibus et potentiâ potuit; quo beneficio affirmant, nomen illius in utrâque academiâ perpetuo celebratum iri. Neque vero hoc negocium vel segniter vel oscitanter egerunt Oxonienses illi; sed magnis et continuis precibus nunquam non inculcabant, ut parum abfuerit, quod non eorum votis assentiretur princeps inclitissima, si non mature intervenisset Præsul Roffensis. Is importunas eorum conspicatus preces, simulque Hospitalis Divi Joannis Evangelistæ in Cantabrigiâ ruinam dolens, quod jam ad summam miseriam et inopiam, incolarum luxu et intemperantiâ, devenerat; Christo benignissimo gratius futurum credens, hoc in loco pietatis opera exhibere, quam illic, ubi aut parum, aut nihil erat opus, (noverat enim quos fautores jam tum habebat Oxonium) munificentissimam principem ocus compellat. Exponit miseræ domus miseram ruinam; ostendit (ut re vera erat) prædia divendita, terras luxu gulâque absumptas, ornamenta exposita, suppellectilem prorsus corrosam, et ne sacris quidem



parcitur, Divina officia intermissa, hospitalitatem celebrari nullam, Præpositum domus creditoris metu latitare, Confratres paucos, plus minus quatuor, modo per urbem, modo per rura divagari, in maximam suæ religionis infamiam atque scandalum; hospitale ipsum prope desertum, sed ita alieno ære oppressum, ut ne omnia quidem prædia, si integra mansissent, debita illius magnitudinis vendita persolvissent; breviter adeo dilapsa et deploranda omnia, ut nulla esset salutis vel tenuissima spes, nisi numen aliquod præsentius aspiraret. Hæc ut audivit Benignissima princeps ab eo cui semper fidebat maxime, deploratæ domus sorti miserata, etsi habuit in diversa instigantes plurimos, ab Episcopo tamen Roffensi id persuasa, quod ipsa per se probe intelligebat, nullum beneficium vel melius vel utilius collocatum iri posse, quam tam pestiferas et steriles herbas e fertili solo ocius extirpare, et quasi jacto novo semine, uberrimam messem Christo parare, unde nova subinde et fertilissima repullularet seges, in maximum Christianæ fidei incrementum evasura; convertit se totam ad præclarum, sed difficilium et magis arduum pietatis opus; huic omnibus nervis incumbit, ut ex paupere (si liceat dicere) tugurio, insigne (quale nunc est) collegium erigatur. Obtinuit, ad hoc negotium capessendum, a pontifice maximo auctoritatem, pariter et a filio suo Henrico septimo; neque vero dissimilem ab Eliensi tunc temporis Episcopo, et antiquæ domus fundatore, impetrarat facultatem,

idque decimo idus Martii, Rege Henrico septimo annum jam agente imperii sui vicesimum quartum. Sed heu præmaturam mortem! quæ tantum bonum mortalibus diutius invidebas. Ægrotabat nobilissima hæc princeps satis quidem periculose, digna certe quæ nunquam nec ægrotaret, nec moreretur. Quæ quum finem vitæ sibi instare intelligebat, neque \* \* promittebant medici, optimi hujus præsulis hortatu et consilio, qui nunquam hoc illi inculcare desinebat, arcitis ad se proceribus iis quos a consiliis intimos magis habuit, syngraphum protinus confici curat, quo inceptum opus absolveretur. Verum priusquam illud obsignatum sit, sanctissima princeps animam cælo reddidit, ubi ob beatissime transactam vitam non dicendis gaudiis cum cælicolis fruitur. Expiravit vero tertio calendas Julias, ipsissimo die quo mortalibus sanctum colitur festum apostolorum Petri atque Pauli. Sepulta magnifice, ubi et obiit, Westmonasterii. Instabat jam totis viribus huic operi Roffensis Episcopus; et reliquos huc omnes urgebat executores, ne nobilissimæ principis nuper sublatae voluntatem irritam fieri sinerent. Convenit Eliensem Episcopum, qui viventi principi assentiebat ut desolata domus in Collegium mutaretur. At ille jam sententiam mutarat suam, neque jampridem promissis stetit; hac contentione annus elapsus est; tandem, quid precibus, quid pretio flexus, omnem sui juris et vim et robur Roffensi præsuli concessit, ut ille omnia pro suo arbitrato ageret. Neque tamen adhuc fa-

cultas erat collegium aggrediendi. Verum tot subinde restiterunt mala, et quasi hydræ capita, absoluto uno, decem protinus oriebantur; ut nunquam crediderim hoc opus aliquando absolvi potuisse, citra præsentissimum Dei numen, et hujus Præsulis herculeos labores. Quid enim loquar sudores et negotiorum undas, quas annos plus novem in Regio consilio passus est, orando, ambiendo, et nihil non agendo quod hoc negotium promoveret? Quid dicam quot pericula subivit, quæ discrimina etiam vitæ pertulit ab iis proceribus qui olim principi famulabantur? qui pientissimæ principis bona omnia sibi, et vi et potentiâ, vindicassent; quorum profecto cupiditatem et furorem cohibere hominis erat plusquam mortalis; qui et eo insaniam devenerunt, ut regis (qui nunc est) florentissimi animum modis omnibus sollicitarent, ne hoc collegium ædificaretur. Quid multis? nunquam adducar ut credam Trojanum illum Æneam per tot maria tempestate et errore vectum, majore cum labore, haud discrimine, urbem Lanuvinam condidisse, quam laudatissimus præsul iste Divi Ioannis Collegium. Cæteris devictis tandem monstris omnibus, non parum adjuvante Rever<sup>do</sup> Patre Gulielmo Cantuariensi Archiepiscopo ut principis testamentum robur haberet, a Rege, ab Eliensi, ab omnibus, prius <sup>1</sup> concessum opus, sed hactenus dilatum, tandem bonis avibus aggreditur quinto nonas Aprilis, regnante item Henrico octavo et

<sup>1</sup> i. e. 1<sup>o</sup> Idus Mart. Hen. VII. 24.

ejus imperii anno secundo. Huc accessit R. P. Thomæ Eboracensis Archiepiscopi, Cardinalis, auctoritas, quæ in hoc negotio multum valuit. Erecto igitur hoc Collegio, et antiquæ domus prædiis redemptis, quum neque illa, neque fundatricis bona satis essent ut numeris omnibus absolveretur, rursus ad Henricum ejus appellationis octavum, Regem florentissimum, confugit; cujus favore simul, et Reginæ nobilissimæ, Hospitale de Ospringe huic collegio est adjectum; una cum duobus monialium monasteriis, quæ, ob perditissima incolarum scelera et mores corruptissimos, in magnum et Christicolarum dedecus mox erant ruitura; quæ, quantâ cum sollicitudine, quantis precibus et obsequiis, apud regem, apud Cardinalem, et horum proceres, ægre tandem obtinuit, vix unquam (ita me Christus servet) credidissem, si non hisce vidissem oculis. His utrumque acquisitis, dignissimus iste præsul cætera adjecit; leges condidit, quas statuta vocamus, virtutis morumque optumas tutrices; postremo, et veluti generosissimus Vermis, se ipsum enervans hoc collegium refersit, seipsum spolians has ædes ditavit, seipsum deprimens hoc \* \* \* ornavit, breviter et de suo diripiens huc congeffit quicquid vel ornamentis vel suppellectilibus habemus; et novissime, ut e tantâ multitudine pauca recensamus, hæc quæ singulatim subscribuntur e bonis suis collegio dedit.

[Partly printed in the Collections to Fiddes' Life of Wolsey.]

*In Plate, Juells, and Moneys.*

Ffyrst the Reuerende Ffather in God John Bysshoppe of Rochester hathe gevyn to thys college of Sanct John the euangeliste in Cambrege, for the <sup>1</sup>ffowndacyon of iv ffellowys and ii dyscipylls

<sup>1</sup> He first gave 500 lib., with which lands were purchased to the yearly value of 25 lib. Afterwards he gave lands, lying, with the others, in Holbeche, Ramrick, Ridgwell, Weston, &c., to the value of 60 lib. per an., in all 85 lib. per an., equal to, or exceeding the revenues of the old House: Besides his jewells, and all his other furniture, whereof he made a deed of gift, which with a large Inventory is yet lodged in the Treasury; though the things themselves never came there, for reasons too well known to need to be related. Out of these estates he founded four Fellowships and two Scholarships. Three of the Fellows and two of the Scholars were to be chosen out of the county of York; the other Fellow out of the diocese of Rochester. All his Fellows, if priests, to receive a mark per quarter beyond the usual stipend. He founded besides, Four Examinators, with two Lecturers for the Greek and Hebrew Tongue; his Examinators to receive 40s., the Greek Lecturer 3 lib., and the Hebrew Reader 5 lib. per annum; With 12 lib. per an. for Trentals, usually enjoyed by six of the Fellows, to each one 40s.; and moneys to be distributed at his Exequies to the Master, Fellows, and Scholars, upon the day of his death, varying in the sum, according to the number then present. All these foundations still exist in the College, but under the Foundress's name, instead of Bishop Fisher's. For in the Statutes given by Hen. VIII. an. 1545, after the Bishop's fall, it was ordered that whereas the original establishment was for 28 Fellows and 22 Scholars (50 persons in all), and 4 Fellows and 2 Scholars for Bp. Fisher, being of his own private foundation; it should in future consist of 32 Fellows and 24 Scholars (besides 3 for other uses) for the Foundress only. The mark per quarter was to be paid to the four Seniors of the Foun-

for ever in the sayd College, and for the mortemaing of Ospryng to the sayd College, 600 lib.

Item payd for the mortemanyng of Higham and Bromehall 200 lib.

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Item the sayd Reuerende Ffather in God hathe geuyn these percells followyng.

Ffyrst a chales wyth a paten, gylte, ponderyng 27 unc.

Item ii Chalessys, percell gylte, weying together 26 unc.

Item a pix of sylver and gylte, gravyn wythe roseys with a lydd pertenyng to the same havyng in the toppe a crosse and crusyfyx ponderyng 28 unc.

Item a standyng Cuppe, gylt, with a Couer ponderyng 14 unc.

Item iij Rector stavys twayn of thame cappyd wythe sylver ponderyng 16 unc.

Item ij grett Saltts wythe a couer all gylte ponderyng 52 unc: (In toto, 163 unc: whereof 147 were gilt.)

dition, and the 12 lib. per annum to be divided amongst six or more of the Fellows to pray for the Foundress; and the four examiners at 40s. a year each, and two Readers at 4 lib. per annum each, were continued; but all with an entire suppression of the Bishop. These regulations were interrupted for a short time under Q. Mary, but came again into force in the next reign; and they form part of the last Body of Statutes given by Q. Elizabeth an. 1580, by which the College is now governed.

*In vestments and aulterclothes.**li. s. d.*

Ffyrst a swett of Vestyments of rede clothe of gold wythe spangs and crossys in the myddyst enbrotherd wythe Ihūs Xryste and portcolis to the value of.....	26	0	0
Item y <sup>e</sup> copys of the same clothe of gold wyth lyke velvett and enbrothered to the value of .....	34	6	8
Item a vestment of clene clothe of golde wythe y <sup>e</sup> bake of enbrothered warke of y <sup>e</sup> value of .....	7	13	4
Item a vestment of Grene velvett enbrothered with rede rosys with a crose of gold of stole warke wrought with daysys to the value of .....	13	6	8
Item two pawlys for the hye Alter paned with greyn velvett and blewe wrought with rede rosys of golde and rosys of sylver to the value of .....	15	0	0
Item two other pawlys for the hye Alter paned with clothe of golde and cremesyn velvett to the value of ....	6	13	4
Item four casys of clothe of golde with fynne corporalls pertenyng to the same to the value of .....	1	6	8
Item two Spanyshe napkyns wrought with sylke and gold			
Money payd for thes by y <sup>e</sup> sayd Reuerende Ffather in God .....	128	10	0

*In Books.*

Hic sequuntur nomina Librorum receptorum per me Robertum Shortonum, pro Libraria Dicti Collegii.

In primis recepi a Reverendo in Christo Patre Domino Roffensi Episcopo, ultimo die Septembris, anno Regis Hen. VIII. tertio.

Duo Missalia in pergamena impressa.

Item ab eodem, Symon de Cassia de gestis Christi.

Item ab eod. opera Floreti in duob. vol.

Item ab eod. Alexander de Hales in trib. vol.

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Obligacio Joye.

Item ab eod. Rev<sup>o</sup> in Christo Patre D<sup>no</sup> Roffensi Ep<sup>o</sup>, primo die Octob<sup>s</sup> anno quinto Regis Hen. VIII.

In primis Novella <sup>1</sup>Joannis Andreae super decretalibus in duob. vol. 1 lib.

Item ab eod. Archidiaconus super decret. 9s.

It. ab eod. Corpus Juris Canonici in trib. vol. 1 lib. 6s. 8d.

It. ab eod. Sabavella super clemet. 6s. 8d.

It. ab eod. Albertus sup. Evangelia in trib. vol. 15s.

It. ab eod. Albertus sup. sententias in trib. vol. 15s.

It. ab eod. Dominicus sup. sext. decret. 9s.

Summa 5 lib. 1s. 4d.

<sup>1</sup> Joannes Andreae, jus Bononiae docuit A.C. 1345; scripsit in Novellas; obiit peste A. C. 1348.



It. de Joye in parte solutionis suæ obligationis  
anno quinto Regis Hen. VIII. ultimo die Sept<sup>s</sup>:  
Albertus de mirabili scientia Dei in duob. vol. 10s.

Obligacio Wynkyn pro octo libris.

In primis recepi ab eod. Wynkyn, primo die  
Sept<sup>s</sup> anno quinto Regis Hen. VIII.

Opera Jeronimi in duob. vol. 18s.

It. ab eod. <sup>1</sup>Ricardus de media villa in duob. vol. 1 li.

It. ab eod. Ordinalia duo impressa in papiro, 1 li. 6s. 8d.

It. ab eod. Missale 3s. 4d.

It. Manuale in pergamena, 1 lib. 6s. 8d.

It. ab eod. opera Chrysostomi in duob. vol. 12s.

It. ab eod. Chronica \* \* 12s.

It. ab eod. Faber sup. Epistolas Pauli 5s.

It. ab eod. opera Bernardi 8s.

It. ab eod. opera Origenis in duob. vol. 18s.

It. ab eod. opera Cypriani 3s. 4d.

It. <sup>2</sup>Holcott sup. Sapientia 5s.

Summa 7 lib. 18s.

<sup>1</sup> Richardus Middletonus, Franciscanus Anglus, scripsit in Evangelia, in epistolas Paulinas, Magistrum Sententiarum, &c. obiit A. C. 1300.

<sup>2</sup> Robertus Holcotus, Dominicanus Anglus, Theologiam Oxonii docuit. Commentariis in S. Scripturam, &c. inclutus. Obiit peste A. C. 1349. The Treatises of these two Writers, viz. Ric. de media villa, Venet. 1509, and Holcot sup. sapientia, Hag. 1497, together with the Treatises of Albertus Magnus viz.—sup. Evangelia, Hag. 1504,—sup. Sententias, Bas. 1506, and—de mirabili Scientia Dei, Bas. 1507, which still remain in St John's College Library, are probably the identical Books given by Bishop Fisher.

## Obligacio Pynson pro 2li. 6s. 8d.

Pro qua summâ recepi ab eod. xvi processionalia, viz. duodecim in pergamenâ, et quatuor in papiro.

## 7.

A letter sent to the College by my Lo. of Rochester, on the behalf of <sup>1</sup>Mr. Wakefield beinge to travell beyond the seas, that he might have the benefit of his fellowship for two years.

After my ryght hartty recommendacions, wher master Wakfeld this bearer ys mynded to goo by-yonde the sea, to thentent thatt he may be the more expolite and perfite in the tonge of Hebrew; I have graunted hyme the emolumente of his College duryng the space of two years next ensewyng; trustyng that at his return he shall be more able to perfite others in the sayme learning, and to doo honour both to your College and to the hoole reame. Thus fare ye weale, at Rochester by your old assured frend

Jo. Roff<sup>s</sup>.

<sup>1</sup> He was the first Professor of Hebrew on the foundation of Hen. VIII. as appears from Ascham,—‘De Cantabrigia, si quid aves audire, en jam nova tibi videri potest; tam divinis et immortalibus literarum præsiidiis et ornamentis auxit eam optimi principis nostri munificentia. Wigginus Theologiæ, Smithus Jurisprudentiæ, Checus Linguæ Grecæ, Wakfeldus Hebraicæ, Blitus, qui sororem D. Checi duxit, Medicinæ, Publici Professores sunt instituti. Salarium quadraginta librarum singuli quotannis sunt accepturi.’ (Epist. Fam. Lib. ii. 9.)

## A Letter of Bishop Fisher to Richard Croke.

Baker, after having mentioned the University's decreeing Bishop Fisher annual Exequies, in acknowledgment of the great services done by him to the University, as well in his own private foundations and in private Colleges, as in his more public character as their Chancellor, instances Fisher's singular virtue and moderation in so far declining the welcome offer, as to desire that Lady Margaret might have the first place in their prayers; and Baker observes that it is an 'answer to the objections of one Richard Croke, an ambitious, envious, and discontented wretch, who had been preferred by him, and had eat his bread; and yet had the impudence to charge him with setting up for Founder, and with other such calumnies as his malice could invent. His objections are best answered by the Bishop himself in a letter he vouchsafed to write to that wretch; and it is very well worth reading to any one that has an honour for the Bishop's memory, or that can take pleasure in seeing right done to innocence against calumny and detraction.'

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*Epistola Joannis Roffensis ad Crocum.*

MIROR profecto <sup>1</sup>Croce quod in his negotiis tempus conteris tuum, quum nec hac, aut mundi

<sup>1</sup> Richard Croke, or Crocus as he writes himself, was admitted Scholar of King's College Apr. 4, 1506; studied Greek

aut Dei gratiam comparabis unquam. Et si forte pusillam aliquando conquires, mihi crede, non diu durabit; lædes etiam existimationem tuam apud omnes. Si me velis audire, consulerem ut, istiusmodi studiis omissis, ad solidiora te conferres. De calumpniis illis quas ad me scripseras, non ego primus sum qui calumpnias injustas sum perpessus. Sed quum locus et tempus id postulabunt, in promptu est quod respondeam. Extant ratiocinia de cunctis quæcumque ad meas manus venerunt de bonis Dominae. Et miraris unde mihi tantum patrimonii; putas Executores adeo stupidos fuisse et negligentes, ut non illis rationem redderim unde istud mihi superieret? Illis abunde constitit unde mihi tanta pecunia; cujus rei (securus sis) mihi non deest solida comprobatio. Sed interim stolidus eram, qui in tam ingratos pecuniam expendi, qui nunc mecum expostulent unde mihi tan-

at Oxford under Grocyn and others; then went beyond seas, and was the first that taught Greek at Leipsic; afterwards, at the request of Bp. Fisher, he returned to Cambridge where he was made Orator about 1522, D.D. 1524, and Greek Professor next after Erasmus, upon which occasion Erasmus writes to him,—‘Gratulor, mi Croce, Professionem istam tam splendidam, non minus honorificam tibi quam frugiferam Academiae Cantabrigiensi; cujus commodis equidem, pro veteris hospitii consuetudine, peculiari quodam studio faveo.’ Afterwards he was employed to go to several places in Italy to agitate about the unlawfulness of the King’s marriage. In the beginning of 1532, he was made by Hen. VIII. Canon of his College at Oxford; and in 1545, when that College was turned into a Cathedral, he had a pension in recompence for his Canonry, and retired to Exeter College, ‘ubi hospes consenuit,’ and died in 1558.

tum patrimonii. Habeo fratres et nepotes non parvo numero, in quos, si quemadmodum vos prædicatis affectus essem, locassem justius. Nullus profecto non angulus esset Collegii vestri per cognatos et consanguineos meos oppletus, si sic afficerer quemadmodum vos obloquimini. Prodeat qui dicat unus in faciem, tu consanguineum unum aut alterum habes in Collegio. Sed quid de <sup>1</sup>consanguineis dico, qui nihil audio mihi sæpius opprobratum, quam eis adeo tenuiter provideam ?

Dicat et probet me quempiam e conterraneis, qui non esset pari cum cæteris, imo non supra cæteros, et eruditione et probitate vitæ, et corruat mea caussa. Et ego qui sum ? qui non possum ex meâ pecuniâ prospicere conterraneis meis ad profectum eorum ; quandoquidem id sacræ præcipiunt litteræ, et contrarium omnino damnent affectum. Non prohibeo quominus vel tu, vel quivis alius, Collegium ædificet pro quoto velit numero conterraneorum suorum, modo spes fuerit eruditionis et bonæ vitæ. Tantumque abest ut illud damnem, ut

<sup>1</sup> In his foundation in St John's College, he made provision for his relations during their lives—'Moreover it is convenanted and agrede betwene the saide parties, for them and their successors for ever, that the saide Maister or his Depute for the tyme beyng shall pay, or cause to be paide, to the Bretherne and servants of the said Reverende Father in God, whose naymes be written in a schedule, and the summes dew to every parson be likewise written by thame on subscripcion of the saide reverend Father, xx lib. sterlyng yerely, duryng ther naturall liffe ; that is to say, to every man his porcyon as long as he shall liffe.'

etiam in statutis cavi quod si quis (cujuscumque fuerit comitatus) pacisci velit cum M<sup>ro</sup> et Sociis (salvâ Collegii indemnitate) de quoto velit numero Sodalium aut discipulorum, intra summam concessionis ad manum mortuam factæ, bene licebit eidem, et valde cuperem ut talis inveniretur. Sed bona pars hominum id quærit (quemadmodum est in proverbio) ut citra sementem citraque arandi laborem, omnibus fruantur.

Ego de meâ pecuniâ, quum adhuc Hornbyus et Aschtonus essent superstites, quingentas exposui libras pro sustentandis quatuor sodalibus et duobus discipulis; faciat alius tantundem, ego non invidebo.

Quod ad pecuniam attinet Dominæ, mundas (non dubita) servavi manus, et servabo; relinquamque post me dilucidum ratiocinium omnium quæ ad illam pertinuerant, quantum venerit ad custodiam meam. <sup>2</sup> Sed ego pro conterraneis meis nullum non

<sup>2</sup> Ascham, in his Schoolmaster, speaking of the Benefactors to St. John's College under Dr. Metcalfe, third Master 1518, says—'And that which is worthy of memory, all these Givers were almost Northern Men; who, being liberally rewarded in the service of their prince, bestowed it as liberally for the good of their country. Some men thought therefore that Dr. Metcalfe was partial to Northern Men; but sure I am of this, that Northern Men were partial in doing more good, and giving more lands to the furtherance of learning, than any other country men in those days did; which deed should have been rather an example of goodness for others to follow, than matter of malice for any to envy, as some there were that did.' Fuller likewise, speaking of Dr. Metcalfe being put out of the Mastership of St. John's College, says—'Others conceive it was for his partiality in preferring Northern men, as if in his compasse there were no points but

moveo lapidem. Si conterraneos meos Eboracenses appellas, certum est me non plures ex eo comitatu (quanquam amplissimus sit,) quam ex minimo comitatu totius regni deputasse; quod (quantum opinor) nemo fecisset alius, si tantum ei licuisset, quantum et mihi. Sin eos vocas conterraneos omnes qui trans Trentam incolunt, hos Fundatrix ipsa jussit præferendos. Sed ego sancivi quod semper ex Eboracensibus quatuor sint in Collegio Seniores. Falsum est. At non inficior statuisse quod pars major septem seniorum ex novem illis comitatibus esset semper, quos Fundatrix ipsa jussit præferendos. Nec velim expectet quisque a me, quod ego non securiorem illorum partem faciam, quibus illa favendum duxerit. At ego fundatricis nomen obscuravi, mihi ipsi gloriam totius operis aucupans. O miseri! Ego Fundatricis nomen obscuravi, qui nihil ubique studui et studeo magis, quam ut illius gloria fulgeat, et nomen passim illustretur. Ego inter gregarios benefactores repositus sum ubique; illa (ut par est) fundatricis nomen nullo non teneat loco. Sed de iis aliquando copiosius ad sodales scribam, ex quonam ceperim, ut non desit calumpniatoribus istis quod masticent. Velint, nolint, Deo

such only as looked to the North, advancing alone his own countrymen, and more respecting their need than deserts. But herein Metcalfe is sufficiently justified; for he found charity hottest in the cold countrey; Northern men were most partial (saith one) in giving lands to the College, for the furtherance of learning. Good reason therefore Northern Scholars should be most watered there, where Northern benefactors rained most.'

bene favente, Collegium et stabit, et florescet, ut et illi magis invideant.

De stipendio tuo et Vuakfeldi, Deum testor, nec nummus quidem ex bonis Dominæ fuerat. Sed video jam quod fuerat male collocatum. Ego speravi te Collegio futurum magis frugiferum quam sis. Nam, ut audio, nec prælegis, nec ad communem accedis mensam, et habes etiam e sodalibus convivas tecum in cubiculo, contra statuta Collegii, quod ego non patiar. Offenduntur enim ex eâ re complures. Si paratus fueris ad communem mensam cum cæteris accedere, et fructum aliquem doctrinæ communicaveris aliis, non gravabor ad tempus victum tibi pristinum concedere, quoad alias providere licebit tibi. Sed cave passurum me credas tantum offensionis et exempli mali, cujuslibet hominis causâ intra Collegium. Quando putor in hac re gloriosus, nemo gloriam istam preripiet mihi. Bene vale, et si quasi amicus ista monueris, gratiam habeo. Sin quasi factionis princeps et antesignanus quispiam, res ipsa seipsam prodet.

Sed nunc ad priores tuas litteras venio, quibus nec respondiissem, nisi me secundis excitasses. Nam parum illud me movet quod de Cancellariatu scripseras. Nunquam non oneri mihi fuit magistratus ipse. Notum est quod libenter alteri cesserim, nihilque non molitus sum ut ille dignaretur admittere. At repudiavit ceu rem indignam suâ præcellentîâ.

Repudiatum vero munus (ne viderentur omnino contemni) me supplices exorabant suis litteris ut denuo magistratum non spernerem; extant adhuc



eorum litteræ penes me. Nunc autem si rursus abdicent, invenient aliquem fortasse cui gratum erit munus, quod ipsi, more puerorum, nunc tribuunt nunc auferunt ut libet. Ego certe perparum ex eâ re cœpi voluptatis. Alius accipiet fortasse cui Lutherana placeant. At istud abs me nolim unquam expectent, ut scilicet ego faveam quos Ecclesia orthodoxorum hostes esse decrevit. Neque tamen ipse velut hæreseos ream Academiam accusavi, imo defendi magis quum accusaretur. Neque me crimen hæreseos eis impegisse Reverendissimus ad eos scripsit; quod et sat scio testaturus est ipse, quam primum occassio dabitur. Non dubito quin patribus et senioribus Academiae plurimum hæresis ista displiceat; quanquam sunt e vobis suspecti complures, et nonnulli notati digitis. Veh degeneribus filiis! qui matrem hactenus inviolatam etiam publicis, ut audio, concionibus passim in vehiculis denigrant, et tetrâ respergunt infamiâ; melius fuisset illis si nati non fuissent.

De obligationibus quod omiserim, quid Legales senserint minime mihi curæ est. Scio Reverendum Patrem ac Dominum mihi charissimum, Dominum Wintoniensem, id genus obligationum, summis peritorum conciliis non ecclesiasticarum solum verum etiam patriarum legum, excogitasse. Cujus factum si revocare queant aut eludere, non gravabor cum tanto Patre concidere.

Bene vale

ex Roffa

Jo. Roff.

*Epistola ad Roffensem Episcopum ab Academiâ  
Cantabrigiensi.*

Quantum tibi debet æternumque debebit hæc nostra, quanquam non magis nostra quam tua, amplissime Presul, respublica, quippe cujus tu et caput et gloria prima es, quamque multis tibi nominibus obstrinxisti, consilio, auxilio, beneficiâ, favore, quamvis nec epistolari brevitate complecti, nec verbis explicari, satis, et pro rei dignitate queat, tamen silentio præterire, præterquam quod injustissimum fuerit et facinus nullis victimis expiabile, etiam summo justoque dolore nos afficeret, plus conspici humanitatis in literis atque studiis nostris, quam in factis moribusque. Quorum illud nimirum ingratos esse, hominum nullorum esse putamus (si modo homines esse velint), nedum Christianæ philosophiæ ac persuasionis candidatorum, quibus cum sanctissimo servatoris nostri et præsidis Christi ore præcipiatur, ut et nos devoventibus bene imprecemur, ac malefacientibus beneficiamus, et pro iis oremus qui nos lædunt insectanturque; quanto magis nos benevolos exhibere gratosque iis esse oportebit, qui multis nos magnisque beneficiis demerentur? Istud monstri simile profecto fuerit, homines humaniori litteraturâ imbutos et Musarum Gratiarumque studiis excultos ab ineunte ætate, moribus tamen esse ita barbaris et efferatis, ut nullum nec humanitatis vestigium retinere, nec grati benevolive animi signum præferre, vel possint

vel velint ; præsertim Dominationi tuæ obceratos tot tuis in nos tamque magnificis nullo non tempore et loco collatis beneficiis. Quorum quædam nobiscum dum cogitamus, vel illa quæ oculis quotidie nostris observantur, præclara Academiæ nostræ duo lumina, Collegia Christi et Joannis (quæ magno nobis ornamento esse foreque nemo tam impudens est qui negaverit,) statim cogimur te summis patronis nostris connumerare ; et locum dare proximum inclitissimæ juxta, atque sanctissimæ heroinæ, Margaretae Richmondiaë Comiti, quæ tuis (quis enim vera prohibebit dicere?) devicta precibus, persuasa sermone, obsecuta consilio, et hortatu animata, cum tanto, sed alibi destinato, nos adfecerit beneficio, quanto pares esse poterimus nunquam ; quid aliud, quam ceu digito demonstravit vel primum te, vel a primo proximum esse, beneficii hujus authorem, cui hæc duo Musæa debeamus nihil hercule minus, quam Stagiraë olim Cives suam urbem Aristoteli, quam ut condidit Alexander, ut rex ædificavit, at persuasit Philosophus alioqui non condituro. Jam vero ecquis illud vulgare dixerit beneficium, quod tuæ Dominationi referimus acceptum, istorum nomine quorum alter Academiæ a concionibus, alter est a prælectionibus sacris ; uterque sane quam utilis nobis ac populo Christiano ; quorum munia, ut plurimum nobis honorifica et necessaria fatemur, ita tuæ Dominationis operâ factum scimus, ut tanto bono potiremur. Quibus tuis, Colendissime Pater, beneficiis, quæ tu, ne non essent ex omni parte

splendida, vestibus preciosis aureisque exornasti, quippe illis quibus inter sacris operandum solemus uti, quoniam nihil habemus quod reponamus non indigne præter animi gratitudinem et quam maximas gratias; tamen tam regaliter apparatis et tam splendide vestitis beneficiis tuis ne nudas totum gratias remittamus, visum est illis tuo exemplo circumdare amictum aliquem, vestem funebrem illam quidem et mundo pullam, sed tibi Presuli sanctissimo et candidam et mire gratam futuram, et qualem nemo vir Christianus, qui cum Paulo sese novit quotidie morti tradi propter Christum Jesum, non...præferatque omni purpuræ atque auro; hoc est, ut citra metaphoram loquamur, Exequias annuas, annuaque parentalia, quæ tuis manibus perpetuo et quotannis celebranda in Divi Joannis Collegio (ubi multa variaque benignitatis tua monumenta visuntur,) illis omnibus et ritibus et cæremoniis, quibus præcipuorum nobis benefactorum exequiæ peraguntur, et sanximus et presenti senatusconsulto statuimus, decernimusque. Quod munus nostrum, dignissime Presul,...videlicet quem habemus thesaurum, si tuæ Dominationi gratum esse intellexerimus, et eâ quâ offertur alacritate acceptum, vehementer sane gaudebimus, et gratulabimur nobis potuisse nos id tuæ Dominationi præstare quod tuorum erga nos et rempublicam universam officiorum magnitudinem, quamvis non vincere aut superare, tamen attingere posset. Felicissime valeas Opt. doctissime Pater, magnum

hujus nostræ litterariæ reipublicæ et caput et decus. Ex nostro Senatu, pridie Cal. Feb.

## 10.

*Epistola ab Episcopo Roffensi ad Academiam  
Cantabrigiensem.*

D. Vicecancellario, Universoque Senatui regentium et non-regentium Cantabrigiæ, S. P.

Etsi negotiis variis fuerim impeditus quominus, ut par erat, digne quum pro vestris amantissimis litteris tum pro immenso quo me jam donastis beneficio gratias agerem, non potui tamen citra summam inhumanitatis notam omnino silere, nihilque tantis et tam amplissimis erga me vestris respondere meritis. Optima certe illa et vestri hujus Academiæ studiosissima virago, Domina Margareta Richmondia comes, vere digna cujus nomen semper vestris inhæreat pectoribus, mihi laudem omnem harum rerum præripuit, quas nunc mihi tribuit vestrum erga me singulare studium. Ego tantum in his negotiis minister eram, id solum agens et suppeditans ad quod omni tam humano quam divino jure fueram astrictissimus. Quid enim ipse, quem illustris illa Matrona sibi a confessionibus ascivit, consulerem aliud, quam quod ad illius animæ salutem mihi potissimum conducere videbatur? Nec erat quicquam in quo, me iudice, cumulatiori suo merito collocasse tantum censum potuit, quam ut multitudo juvenum suis sumptibus educaretur, qui postea, quum in viros eruditione

virtuteque præstantes adoleverint, Christi evangelium per totius hujus Britanniae fines, haud citra fructum et eundem sane quam uberrimum, essent sparsuri. Nihil igitur in hac re feci præter officium, ad quod omni jure tenebar. At licuit hoc ipsum in alio quovis gymnasio fuisse procuratum; licuit certe, verum ita jurijurando, quod olim apud vos ipse prestiti, non fecissem satis. Nam hoc devinctus eram, uti vestro commodo, vestroque honori, quoad potuerim in cunctis prospicerem. Quocirca non est cur agnoscam usque adeo cumulatissimas a vobis mihi deberi gratias, quum ipse nihil nisi quod ex debito incumberebat in his rebus egerim. Habeat igitur illa, illa, inquam, incomparabilis foemina, patronaque vestra, quæ vere de vobis merita est, suas laudes et gloriam integerrime sibi. Mihi certe satis est hæc summa vestra benevolentia, quâ propensitatem animi mei erga vos tam benigne respicitis. Animus iste revera, sicut nec defuit unquam, ita nec in posterum deerit, quibus valebit modis, vestris prodesse negotiis. Beneficium vero quod contulistis tantum est, ut regibus conveniat magis quam pauperulo pontifici. Cui enim in hoc mundo potest illustrior a morte contingere gloria, quam splendidissimum tot eruditissimorum hominum cœtum astare corpusculo suo, tantamque reverentiam eiidem exhibere? <sup>1</sup> Horrui profecto, con-

<sup>1</sup> It was his fate however to be buried in an obscure grave. This has likewise happened to our three earliest Founders. Hugh de Balsham has no stone to mark his last resting-place

tremuique totus, dum cineribus meis tantum honoris impertiendum cogitarem. Quid enim aliud ipse quam pulvis et cinis ero? Cæterum absit ut devotas preces tanti et tam eruditissimi cœtus non amplectar, non exosculer, non summis denique votis exoptem. Neque enim cum illis sentio qui purgatorium negant. Egent enimvero complures animæ, postquam hinc exierint, purgatione multâ diuturnâque. Divus Bernardus misericorditer agi secum putavit, si purgatoriis æstibus adusque iudicii diem relinqueretur expiandus. Si tantus vir, tantum elimationis spatium præscripserit sibi, quid ego miserculus non toto pectore affectem, vestris orationibus quotannis apud divinam clementiam commendari, quo facilius ab illis ignibus eximar? Desunt itaque mihi verba quibus pro maximo isto beneficio jam a vobis impenso, et a posteris vestris impendendo, gratias agam. Hoc tamen a vobis impetrare cupio, quatenus Exequiæ, quas mihi nunc singulis annis estis polliciti, nomini illius optimæ feminæ communisque patronæ ascribantur; nimirum, ut illa, sicut in Collegio Christi memoriam obtinuit precumstrarum, ita et in Collegio Divi Ioannis pariter assequatur. Communionem autem precum si cum illâ mihi impertieritis, abunde, et supra quam ipse de vobis meruerim, estis elargiti.

in the choir of Ely Cathedral; and the noble Foundresses of Clare Hall and Pembroke Hall lie in undistinguished graves, the former at Ware, and the latter amongst the ruins of Denney Abbey.

Nam quicquid est gloriæ quam et sola meruit, soli ipsi deferendum censeo ; precationis tamen vestræ subsidium quam nunc mihi tam ingenue spon-distis, ambabus (ut aiunt) manibus excipio lubens, gratiasque proinde vobis agens immortales. Va-lete. Ex. Roffa. 5<sup>o</sup>. Cal. Martii.

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11.

Grant to J. Fisher Bishop of Rochester, of a perpetual dirge or obit to be observed for him in Christ's College, dated Feb. 22, an. 1525.

Omnibus Christi fidelibus, ad quos presens scriptum indentatum et tripartitum pervenerit, Joannes Watson, Magister sive Custos Collegii Christi in Cantabrigiâ, et omnes ac singuli ejusdem Collegii tam scholares socii quam scholares discipuli, salutem plurimam. Cum venerandus in Christo Pater ac Dominus D<sup>us</sup> Joannes Ffisher, divinâ benignitate Roffensis Episcopus, de suo vero motu et piâ animi liberalitate, imo potius divino instinctu ac charitate paternâ, Collegium hoc Christi suis consiliis et hortationibus curavit ut institueretur ab optimâ fundatrice nostrâ, nobilissimâ felicis memoriæ Dominâ Margaretâ, dudum comitissâ Richmondiaë et Derbiæ ; illudque suis auxiliis et opibus juvit ut erigeretur, consummareturque ; ac modis omnibus quibus poterat, provexit, ornavit, ac illustravit, tum in condendis legibus et institutis recte vivendi, tum in perquirendis ac stabiliendis prædiis ; adeo ut, post fundatricem nostram, videamur, non nos so-



lum, sed tota successura posteritas nostra, maxime illi debere hoc compendium victus et hæc commoda quibus gaudemus ac deinceps gavisuri sumus et successores nostri; igitur nos præfati Joannes, M<sup>r</sup> sive Custos prædicti Collegii Christi, et omnes ac singuli ejus Collegii tum scholares socii quum scholares discipuli, ne tantæ munificentiae simus immemores, tantisque beneficiis ingrati, unanimi omnium ac singulorum assensu et consensu, communibusque votis, ultro ac libenter promittimus et concedimus, ultra perpetuam communionem et participationem omnium quotidianarum precum et suffragiorum nostrorum, donec steterit hoc Collegium, etiam anniversarium officium mortuorum de placebo et dirige cum missâ de requie, solenniter et decenter<sup>1</sup> celebrandum singulis posthac futuris annis, per nos, præfatos magistrum et omnes ac singulos tam scholares socios quam scholares discipulos hujus nostri Collegii et successores nostros in perpetuum, pro animâ specialiter præfati reverendi patris et domini D<sup>ni</sup> Joannis Fisher, Roffensis Episcopi, et

<sup>1</sup> On the 3rd of February, during the Bishop's lifetime, and afterwards, on the anniversary of his death, or within five days next ensuing; and in consideration of the Bishop, when made acquainted with this grant, having given them 43*l.* they oblige themselves to purchase therewith lands of the annual value of 40*s.* to be distributed in part to those members of the Society who should be present at the obit; and five shillings and four pence to be expended the same day,—‘in prandio et accubitu faciendò.’ For the performance whereof, they bind themselves to the Bishop, and to the Masters of St. John's College and Michael-House.

pro animabus parentum ac benefactorum ejusdem,  
et omnium fidelium defunctorum, &c.

## 12.

*Epistola ad Wintoniensem Episcopum.*

Reverendo in Christo Patri ac Domino, D. Ricardo  
Wintoniensi Episcopo ornatissimo, virtutis et  
bonarum litterarum fautori maximo.

Quanquam major sit tibi apud omnes jamdudum  
parta gloria, Presul ornatissime, quam quæ ullâ  
temporis vetustate aboleri queat, (extant enim  
semperque extabunt æterna tui nominis monu-  
menta, quæ te intermori sinent nunquam); tamen  
quum nihil dubitamus hunc animum quo tam præ-  
clare egeris, tibi a superis immortalibus eo datum,  
quo de omnibus quantum fieri potest bene merea-  
ris; operæ pretium sane facturi videbamus, si nos-  
tris litteris Amplitudinem tuam sollicitarem ad  
præclari quidpiam apud nos agendum; non quod  
te jam nunc aut otiosum putamus, aut partâ gloriâ  
indormiscere; verum quum quid cui facias refert  
plurimum, et accipientium conditione commendan-  
tur beneficia, existimavimus certe nihil majus ad  
tuæ gloriæ cumulum accedere posse, quam si (quo-  
modo Oxoniæ nuper feceras) Cantabrigiæ quoque  
quasi tropheum aliquod sive statuum erexeris mag-  
nitudinis tuæ. Præclara sunt fatemur quæ Oxoniæ  
feceris, et immortalitate digna, quibus vel magni  
Reges invidere possunt. At cum te ipso indies ma-  
jor evadis, et quam plurimis benefecisse prima laus

sit, testetur, precamur, et Cantabrigia Wintoniensem Episcopum aliquando vixisse; neque vixisse modo, sed virtutis etiam atque bonarum litterarum fautorem fuisse munificentissimum. Habes tu quidem, felicissime Presul, hic magnam exercendæ tuæ virtutis materiam. Habes hic Collegium cui benefacias, non quodlibet, sed Ioannis; quod si esset tam opibus suppellectilique instructum, quam est litteris (ut speramus) et studiosâ multitudine, non esset cur magnopere alienam peteremus opem. Verum ut urbes et civitates a parvis olim initiis ortæ ad summum tandem rerum evectæ sunt fastigium, ita speramus et collegium nostrum una cum ætate auctius evasurum; quum bonorum hominum liberalitate, tum tuâ Presul optime virtute et benignitate; quibus nos nunc maxime persequaris oramus. Laboramus namque, cum aliarum rerum inopiâ, tum librorum maxime, quibus divina officia cani solent, miro defectu; ut in numerosissimo, quem superno favore habemus, choro, vix parti tertiæ sufficiant codices. Tua Paternitas, sive huic malo mederi velit, sive discipulos aliquot (quod dicimus) fundare, qui litteris et virtute per te invigilent, seu quidvis aliud apud nos agere, quod tibi gloriam pariat immortalem, nostris vero litteris utilitatem afferat, libenter amplectemur munificentiam tuam; curabimusque sedulo ne te aliquando collati beneficii poeniteat. Jam vero non miraberis amplissime Pater quod te unum præ cæteris libentius sollicitamus, quippe qui videmus nomen tuum nostris omnibus

libellis, codicibus, schedisque inscriptum, nunquam non conspectui nostro occurrere, nunquam non oculis esse obvium. Existimavimus nullius opem nobis rectius inorandam, quam illius, cujus jam diu nostris auribus tam familiare nomen fuit. Quare quum tantum apud omnes gloriæ, apud Deum vero, cujus amore ut omnia et istud feceris, premii et mercedis tantillo beneficio tibi lucraberis, aggredere ocuis, colendissime Pater, provinciam nec gravem nec difficilem. Adde hoc tuis virtutibus quasi colophonem; et quod apud Oxonienses magnifice præstitisti, apud nos utrumque præsta. Celebrabitur in utraque Academiâ tanti Presulis virtus tanta. Florebit in omne ævum tui nominis splendor atque gloria. Denique, quod maximum reputabis, vives apud homines, vives et apud superos, clarus et immortalis. Bene valeat Dominatio tua, diu felix atque fausta. E D. Ioannis Collegio 6<sup>o</sup>. Calendas Octobr<sup>1</sup>.

<sup>1</sup> 'His attention was fixed in his latter years on the foundation of some religious or academic institution, and being offended with the conduct of his own House of Pembroke, of which he resigned the headship in 1518, he became the munificent founder of the College of Corpus Christi in Oxford. Bishop Fox was afflicted with blindness for many years before his death, but under the pressure of age and infirmity his spirit remained unbroken; and he replied to Wolsey, who wished him to resign his Bishoprick of Winchester for a pension, 'that though he could no longer distinguish white from black, yet could he distinguish right from wrong, truth from falsehood, and could well discern the malice of an ungrateful man'; he warned the proud favourite to beware lest ambition should render him blind to his approaching ruin, bade him

Dabis veniam ornatissime Pater nobis magnâ rerum mole laborantibus, qui illius ferme obliti sumus, quod vel primo loco dictum oportuit; nimirum ut dignetur Dominatio tua nos Reverendo Patri Norvicensi, tuo suffragio commendare. Nos vicissim nostris precibus te Christo benignissimo commendabimus.

Tuæ Dominationis scolastici deditissimi  
M<sup>r</sup>. et Soc. Coll. D. Joannis Cantabrig.

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13.

Letters Testimonial made by the College, at the request of Sampson Wyvell, Gentleman, concerning their repaireinge to the tombe of Hugh Ashton, sometime Archdeacon of the Cathedrall Church of York, and reading of the words ingraven upon the sayd tombe; the 12<sup>th</sup> day of Julye, 1522.

To all Christian people to whom these presents shall come to be sene, hard, or redde; know you that we, M<sup>r</sup> George Bullock, Doctor of Divynytye, and M<sup>r</sup> of the colledge of St John the Evangelist in the University of Cambridge, the Fellows and Scholars of the same colledge, at the attend closer to the King's business, and leave Winchester to the care of her Bishop. The aged Prelate died in 1528, and was interred in his own Chapel in Winchester Cathedral, where his tomb still exhibits an exquisite specimen of the richest style of Gothic sepulchral architecture. A small oratory within the Chapel retains the name of Bishop Fox's Study'. (Surtees' Durham, Vol. I. p. lxiii.)

request of Sampson Wyvell gentleman of the paryshynge of Martham in the county of York, do testify and declare that, the xii day of July in the third and fourth yere of our Souerayne lord and lady the Kyngs and Queens majesty es most godly reygnes, we, the said M<sup>r</sup>, Fellows, and Scholars before named, do go and repaire to the tombe of one Heugh Ashton, somtyme archedeacon of the cathedrall church of York; upon whose tombe lyeth one great marble stone, whereupon is graven in romaine letters, and that in brasse, these words followyng; that is to say,—*Hic situs est Hugo Ashton archidiaconus Eboracensis qui ad Christianæ religionis augmentum socios ii e Lancastria totidemque scolares, sociumque et scolarem Eboracensis, sociumque et scolarem Dunelmiensis diocesis oriundos, suis impensis pie instituit, atque singulis a se institutis sociis supra consuetum sociorum stipendium solidis quadraginta adauxit; obiit nono Calend. decembris anno Domini 1522.*—which words all we, the day and yere aforesaid, did reade in the presence of the said Sampson Wyvell, and do testifye that the said words do remain ther in maner and forme aforesaid; and that the said towmbe is ane auncyent tombe; and neither the said words nor the said tombe hath not been altered changed or removed sythens it was fyrst laid ther. In witness whereof we have to these presents putte the common seale of our Colledge the day and year above wrytten.

No. V.

THE WILL OF  
MARGARET COUNTESS OF RICHMOND.

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IN the name of ALMIGHTY GOD, Amen. We Margarete Countes of Richmond and Derby, Moder to the most excellent Prince King Henry the VIIth, by the g'ce of GOD King of Englund and of Fraunce, and Lorde of Irlande, our most dere Son, have called to our remembrance the unstabilnesse of this transitory worlde, and that ev'ry creatur here lyving is mortall, and the tyme and place of deth to ev'y creatur uncerteyn. And also calling to o'r remembrance the great rewards of eternall lif that ev'y Cristen creatur' in stedfast faith of holy church shal have for their goode deeds doon by theym in their present lif, We therefore beyng of hole and goode mynde, &c. the vi day of Juyn, the yere of our LORD GOD a thousand five hundreth and eight, and in the xxiii yere of the reigne of our saide most dere son the King, make, ordeyn, and declare our testament and last will, in man' and forme folowing, that is to saye, First, we gif and bequeth our soule to Almighty GOD, to o'r blissed Lady Seynt Mary the Virgyn, and to all the holy company in heven. And our body to be buried in the monastery of Seynt Peter of Westm', in suche convenable place as we in o'r lif, or our executors aftir our decesse, shall provide for the same within the Chapell of o'r Lady which is nowe begon by the said o'r most deer son. It'm, we woll, that placebo and dirige w't lauds and w't all divine s'vices, prayers, and observants belongyng thereunto be solely and devoutly songen and said in the daye of o'r decesse, by all the preests, mynisters, and children, of o'r chapell; and mass of requiem w't note, in the

mornyng nexte ensuyng, with all divine s'vice, prayers, and observants belonging thereunto, in as solempe and devoute wise as they can doo or devise : and so to contynue to synge and say daily ev'y day fro daye, as long as o'r body shall reste there unremoeved toward the said place of our interment ; and that ev'y preest and leyman of o'r said chapell have for his labor in that behalf for ev'y daye for ev'y such placebo, dirige, and lauds, w't masse of requiem, xiiid. and ev'y child of the chapell iiiiid. It'm, we will that like placebo and dirige, with lawdes, and masse of requiem, be solemply and devoutly said and songen daiely ev'y day during all the saide tyme in the parisshe church of the place where it shall please Almighty God to call us owte of this transitory lif to his infynite m'cy and grace by all the preests and clerks of the same church ; and by other preests to the nowmber of LX or under, and clerks to the nowmbre of xxx or under, resortyng to the said church. And that ev'y of the same preests beyng p'sent, and helping to suche placebo and dirige w't lawdes and masse of requiem, and saying also ther' masse for our soule, have for his labor and reward in that behalf for ev'y suche time xiiid. And ev'y of the said clerks beyng present and helping at suche s'vice of ev'y such placebo and lawdes with high masse of requiem, have for his reward iiiiid. and soo to contynue daiely till o'r body be remoeved, and to have like reward for ev'y daye. It'm, we will that o'r executors assone as they conveyently may aftir our decesse, cause solemply and dovoutly to be songen or said for our soule in ev'y of xv parisshe churches next adjoyning to the place of our decesse, by all the preests, clerks, and mynisters, of ev'y such church, placebo, dirige, with lawdes and masse of requiem with all divine prayers and observ'nces belonging thereunto. And our executors



cause to be geven and deliv'ed therefore to the church-wardeyns of ev'y suche church x s. to be distributed, that is to saye, to ev'y prest beyng p'sent, and helping all divine s'vice of the same, and also ther saying masse of requiem, XII d. and to ev'y clerk IIII d. and the residew of the same, if any remayn, to be disposed to the reparacions or ornaments of the said church. It', we will, that ev'y preest, to the nowmbre of LX, beyng present in the parissh church where our body shall reste eny nyght betwene the place of o'r decesse and the place of our interment, that shal be helping at all divine s'vices of placebo and dirige with lawdes and masse of requiem, with note, and there saye placebo, dirige with lawdes, and masse of requiem, shall have for his labor VIII d. And ev'y clerk, to the nowmbr' of xxx clerks, beyng p'sent, and helping to sing and say placebo and dirige, with lawdes and masse of requiem, or seyng there placebo and dirige, with lawdes, IIII d. It', we bequeth to the curate of ev'y church where our body shall reste at nyght III s. IIII d. And to the wardeyns and parisshoners of ev'y suche church to th' use of the same church x s. in money, and II torches. And to the ryngars of the bells of ev'y suche church III s. IIII d. And we will that ev'y preest, laymen and children of our chapell have for their reward for the same daie like somez as is ap-poynted to be gefen to theym in our chapell, as is before said. And we will that all the said masses and other masses that shalbe said for our soule aft' our decesse unto the tyme of o'r enterment, excepte the high masse of requiem, shalbe orderd and said as can be aft' the forme and order of a trantall. It'm, we will that o'r executors geve and deliver to the church-wardeyns of ev'y other parissh that our body shall passe through toward the said place of our enterment, other then in the said cite of London, XVI s. VIII d. and a torche,

to cause placebo and dirige with lawdes, and messe of requiem, to be solemply and devoutely songen or said in ev'y suche church by the preests and clerks of the same. And to geve therof to ev'y preest for his labor vi d. and to ev'y clerk iiii d. and the residew therof to be disposed for the reparacion of the ornament and church of the same parisshe. It'm, we will that in like wise our executours yeve and deliver to the church-wardeyns of ev'y church that our body shall passe through within the said citie of London x s. and a torche to cause like placebo and dirige with lawds, and masse of requiem, to be solemply and devoutly said and songen by the preests, ministres, and clerks, of ev'y suche church, and to geve to ev'y prest for his labor vi d. and to ev'y clerk iiii d. and the residew thereof to dispose to the reparacions of the ornaments and church of the same parisshe. It'm, we will that our executors yeve and deliver to the freres of ev'y of the iiii orders of freers in the said citie of London, for their labour to geve their attendaunce upon the comyng of our body through the same citie and for placebo and dirige, with lawds and masse of requiem, to be solemply songen and said in ev'y of the churches of the said fréers, xl s. It', to the prior and covents of Crist's church in London, Seynt Mary Spittel, Seynt Barthilmewes, and to the abbotts and covents of Tower-hill and Bermondsey, for a solempne dirige, and masse to be hadde and kepte in ev'y of the same place to ev'y of them, xx s. It'm, to the Crowche Freers, and to the prior and covent of Elsyngspittel for a like dirige and masse, to either of them xiii s. iiii d.

It'm, we bequeth to th'abbot and covent of the monastery of Seynt Peter of Westmynster, for placebo and dirige, with lawds and masse of requiem, and other divine service and observances to be had and doon in the same monastery at the daie and in the

tyme of our enterment, as followeth, that is to saye, to the abbott of the same monastery, if he be there present, xx s. to the prior if he be present, x s. to ev' y monke present there, beyng a preest, ii s. to ev' y monke beyng professed and noo preest, xii d. to ev' y monke beyng novice and not profeste, viii d. And at our moneths daye to every of the persones of the same monastery above rehersed for like placebo and dirige, with lawds and masse of requiem, with all divine service and observaunce belongyng therunto, the like somes of money as above is specified. And to the bells ryngars the tyme of our enterment, xvi s. viii d. And at our monethes daie vi s. viii d. And to the Deane and Chanons of the College of Seynt Stephen, for a like solempne dirige, with lawdes and masse of requiem, there by theym to be said and songen in the tyme, and in the daie of our saide enterment, lx s. to be distributed by the discrecion of the deane and treasurer of the same place for the tyme beyng for al maner of charges to be doon aboute our saide enterment. And to the deane and chapiter of the college of Wynburn, for a like solempne dirige, with lawdes, and masse there to be said and songen at the tyme and in the daie of our enterment, xl s. It, we will that our executours geve and deliver to the churchwardeyns of the parisshe church of Seynt Margarets of Westm' xl s. and a torche, to cause a like solempne dirige, with lawdes and masse of requiem, there to be solemply and devoutly said and songen, in the same church, by the prests, ministres, and clerks, of the same church, at the tyme and in the daie of the enterment of our body. And to geve to every preest therof for his labor xii d. and to ev' y clerk vi d. and the residew of the same xl s. to be disposed to the reparacions of the ornaments and church of the same parisshe.

It'm, we will that in the daye that it shall please

Almighty God to call us from this p'sent and transitory lif to his infynite mercy and grace, and in the daie of o'r enterment there to be distributed in almes amongs poore people by the discrecion of our executour, cxxxiii li. vis. viii d. or more, as shall be thought convenyent by their discrecions. And cc li. to be disposed in bying of clothe for our executours and servants, men and women, or other persones, by the discrecions of our executours that shall give their attendance upon the conveyance of our body, and our said enterment, and at our moneths daie.

It', we will, that o'r executours provide and ordeyne a convenyent herse, by their discrecion to be sett and occupied in the place where we shall decesse, in our chapell, during all the tyme that our body shall reste there. It', we will that our executours provide and ordeyn by their discrecion another convenyent herse in the parisshe church where we shall decesse, there to be sett and occupied during all the said tyme. It', we will that our executours provide and ordeyn a convenyent herse by there discrecion in the said monastery of Seynt Peter of Westm', where our body, with Godd's grace, shalbe interred. It'm, we will that o'r executours provide and ordeyn by their discrecion torches convenyent to be occupied and spent in the place where we shall decesse; and in the parisshe church of the same, till our body shalbe removed; and also to be occupied and geven by the way in conveying of our body unto the citie of London, and through the same citie unto the same monastery at the tyme of our enterment. It'm, to the torches holders in the said chapell and parisshe church for ev'y day till the body be removed, to ev'y of them iiii d. It', for the wages of the torche bearers from the place of our decesse unto the said monastery of Westm', and in the same monastery, to ev'y of theym,

by the day<sup>v</sup>xii d. It'm, we will that our executours content and paye the costs and charges of our household servants and officers, and of suche other conveyent and necessary persones that shall geve their attendance in conveying of our bodye from the place where we shall decesse unto the said monastery of Westm', and geve to every persone for his costs for every daye viii d. It'm, we will that our executors content and paye to every of the same p'sones for their costs for ii daies lying at Westm', and in the citie of London, the tyme of our interment, for every of them xii d. by the daye. It'm, we will that our executors geve to every of our household servaunts viii d. for every day, for their costs, to bringe them fro' Westm' unto the place where our household shall be kepte aftir our decesse, by the space of a quarter of a yere. It'm, we will that our executors cause placebo and dirige, with lawdes, and masse of requiem, with divine services, prayers, and observaunces, belonging thereunto, to be solemply and devoutly said and songen by the prests, ministres, and children of our chapell in the place where our chapell shal be kepte at the tyme of our decesse bifore the enterment of the same, and in some other conveyent place, by the discrecion of our executors, by the terme of xxx daies nexte ensuyng our said enterment ; and to geve to every preest and layman of our chapell beyng present and helping thereunto for his labour for every day that he shalbe so present and helping thereinto iiii d. and to every child of the chapell id.

It'm, we will that our executors, in as goodly haste and breff tyme as they can or maye aftir our decesse, content and paye all our detts. And we will that our said executors cause all our household servants to be kepte togider, and household kepte in all things conveyent for theym at and in suche conveyent place

as shalbe thought by o'r executors most necessarye for the same from the tyme of our decesse by the space of oon quarter of a yere at the leste. And that our executors, by all the same time, shall provide and ordeyn, or cause to be provided and ordeyned for all our said household servaunts ; that is to saye, for as many of theym as will there soo tarrey and abide by all the said tyme, mete, drynke, and other thing convenient for household, as they have used and accustomed to have had heretofore in oure householde. And also to content and pay to every of our household servaunts, bothe man and woman, their wages for oon halfe yere next after our decesse, as well to them that will departe within the quarter of oon yere aftir our decesse, as to theym that will tarry and abide togider in household during all the same quarter.

It', we will that our executors, aftir our funerals and detts contented and paid, shall truely deliver, content, and paye, all other legacies conteyned and specified in a scedull to this our present testament and last will annexed. All whiche legacies conteyned in the same scedull we will and ordeyn that they shalbe had, reputed, and taken as parcell of this our present testament and last will, according to the true entent and meanyng of the same. Nev'thesse we will, that if at any time hereaftir we for any cause reasonable doo alterate or change any thing conteyned, or specified in this our present testament and last will, or in the said scedull thereunto annexed, or ellys adde any thing in writting scedull or codicell, the whiche shalbe heraftir in this our present testament and last will annexed, we will and declare, that the same writting, scedull, or codicell, and every thing in them, and in ev'y of theym conteyned and written, shalbe taken, reputed, executed, and fulfilled as par-

cell of our present testament and last will, according to the true entente and effecte of the same.

And of this p'sent our testament and last will, we make and ordeyn our executors Richard Bisshop of Wynchester, John Bisshop of Rochester, my Lord Herbert the King's Chamberlayn, Sir Thomas Lovell Tresuror of the King's household, Sir Henry Marney Chauncellar of the Duchie of Lancaster, Sir John Seynt John our Chamberlayn, Henry Horneby our Chauncellor, Sir Hugh Ashton Comptroller of our household. And we, in our most humble wise, hartly pray and beseche the King our soveraigne Lord and moost deere son, that it wold please his highnes to be sup'visors of this our p'sent testament and last will, and to be goode and gracious Lord, and to shewe his speciall favor, helpe, and assistance, to our said executors, and to ev'y of them, in executing and performing of this our present testament and last will. And also that it would please his Highness to see and cause as well all the premisses afore rehersed, as all that hereafter is specified in this our present testament and last will, or in the said scedull therunto annexed, or that shalbe conteyned in any other writting or codicill to be hereafter herunto annexed, to be well and truely executed and performed in every behalf for the singular love that we bare and ever have borne unto his Highness, as he will have our blessing, and be discharged before God, and for the singular trust we have in the same. And also we specially will and desire the most Reverend Fader in God William Archbisshop of Canterbury to be and cause as moche as in hym is or may be, all our said testament and last will, and every article therof, to be truly executed and performed, according to the true entent and effect of the same, as we putt in hym our singular trust.

*Ultima voluntas ejusdem d'ne Margarete.*

And forasmuche as the singular lawde, praise, and pleasur of Almighty God restith most, in this transitory world, in admynistracion of sacrifice and divine services by the ministres of holy churche for remysion of our synnes, and in the encreas of vertue, cunnyng, and of all cristen faith, and in doying of goode almes-deeds and werks caritatifs; therefore we, entending with the grace of Almighty God to cause hym to be the more honored and served with sacrifice and divine services by the mynistres of holy churche, as well within the said monastery where we intende, with Godd's grace, our body to be enterred, as in the univarsitees of Oxenford and Cambrigge, and other places where the lawes of God be more specially lernyd, taught, and prechid, and scolers to the same entent to be brought up in vertue and cunnyng for the increase of Crist's faith, have provided, ordeyned, and establisshed, as followith; that is to say, three perpetuall daiely massez, with divine services and observaunts, to be daiely said by three sadde and discrete monks of the said monastery, and oon perpetuall anniversary to be yerely, solemply, and devoutly, holden and kepte, with LXX lights, and with the distribucion of x li. in almes at every suche anniversary in the same monastery, for the helthe of our soule perpetually while the world shall endure; and oon perpetuall brother called a converse to be perpetually kepte in the same monastery, specially to serve the same monks at their masses, and all other preests that shall say their masses at the aulters whereat II of the said III chauntries massez shall be said. And also have provided, established, and founden, by the Kyng's licence II perpetuall reders in holy theologie, oon off them in the universitie of Cambrigge, and another of them in the universitie of Oxforde, and oon perpetuall precher of the worde of God in the said uni-



versitie of Cambrigge. And have licence to founde a perpetuall chauntry in the church of Wynburn off oon perpetuall prest to teche gramer frely to all theym that will come thereunto perpetually while the world shall endure; and licence to geve to either of the said II reders and their successors, lands and tenements to the yerely value of xx li., and to the said precheor and his successors x li.; and to the saide chauntry prest of Wynburn x. li. And also whereas King Henry the VIth of blessed memory was in mynde and purpose to have provided and ordeyned, in a place in Cambrigge called than Godd's-house, scolers to the nowmbre of LX, there to lerne and study in all libe-  
 rall science, in which place was never scholars, fel-  
 lowes of the same place above the nombr' of IIII, for  
 lakk of exhibicion and fynding; we have nowe of  
 late purchaced and obteyned licence of the said King  
 our most deere son, and by reason thereof have  
 founded and established in the same place a college,  
 called Crist's college, of a maister, XII scolers felowes,  
 and XLVII scolers disciples there, to be perpetually  
 founden and brought up in lernyng, vertue, and con-  
 nyng, according to such statuts and ordynnaunces as  
 we have made, and shall make, for the same.

And for the fynding of one of the said three chaun-  
 tery masses to be saide in the saide monastery of  
 Westm', we have purchased and obteyned a graunte of  
 the abbot, prior, and co'vent, of the saide monastery, by  
 whiche they have bounden theym and their successors  
 to us, our heirs and executors, by their deed sealed  
 with their covent seale, to cause oon daiely masse to  
 be said by a monke of the said monastery at the aul-  
 ter of the shryne of Seynt Edward in the same mo-  
 nastery perpetually while the world shall endure.  
 And we the saide Princesse, for the singuler love,  
 favor, confidence, and trust that we do bere, and of

long tyme have born to the said monastery and to the governors and mynisters of the same ; and trusting that the abbot, prior, and the governors and mynistres of the same monastery for the tyme beyng, of their true, substanciall, and vertuouse disposicion, will well and truely kepe and performe in their behalf, the will, mynde, and entent of us the said Princesse, in keeping of the other twoo of the said three chaunteryes masses, and of our said anniversary with the said LXX lights and distribucion of x li. in almes at every such anniversary, and of the saide converse ; and also content and paye yerely to every off the said reders and their successors, XIII li. VI s. VIII d, and to the said prechor and his successors, x li. perpetually while the worlde shall endure : Therefore we, by reason of letters patents of licence of the said King our Soverain Lorde and moost deere son, beryng date the xth day of Maye the XIIIth yere of his reigne, have geven and graunted to the abbott, prior, and convent of the said monastery, the advowsons of the church of Swynneshede in the county of Lincoln, and of the church of Cheshunt in the countie of Hertf', than of our patronage ; and also caused the same churches to be lawfully appropriated to the abbot, prior, and convent of the same monastery and their successors, at our propre costs and charges ; whiche personages, th'abbot, prior, and convent of the same monastery, at their speciall desire and by their entire assents and consents, have accepted and taken at the yerely value of LIII li. VI s. VIII d. over all charges ; that is to saye, either of the same churches at the yerely value of XXVI li. XIII s. IIId. over all charges, whiche be in deede at this day of gretter valowe. And also by reason of the said licence geven unto us by the King our Soverain Lord and most dere Son, we have geven and graunted

unto the said abbot, prior, and convent and their successors, the manors of Drayton, with the appertenaunces, in the county of Midd'x, and divers londs and tenements in West Drayton, Hillyngdon, Colham, Woxbrig, and Drayton ; and also divers londs and tenements in Willesdon, Paddington, Westburn, and Kensyngton, in the county of Midd'x ; which the said abbot, prior, and convent, at their owne desire and by their entire assents and consents, have accepted and taken of us, for and at the yerely valow of xxvii li. xiiii s. iiii d. and all charges. And also by reason of the same licence, we have geven and graunted to the said now abbot, prior, and convent and their successors, divers londs and tenements in grete Chesterford in the countie of Essex, which the same abbot, prior, and convent, of their owne assent and consents, have accepted and taken at the yerely valow of vi li. over all charges ; all which manors, londs, and tenements, so geven and graunted by us to the abbot, prior, and convent and their successors, and the said churches and benefices of Swynneshede and Chestehunte now appropriated, as is aforesaid, amounten all to the yerely valow of lxxxvii li. over all charges. And all the yerely charges of the said ii chauntry masses perpetually to be kepte in the said monastery, and the said yerely charges of the said anniversary with the said lights of lxx tapers and distribucion of almes of x li., yerely be assessed by the assent and consent of the said abbot, prior, and convent, at xxx li. ; And the yerely charges for the fynding of the said converse at c s. ; which xxx li. and c s. yerely for all the same charges, we the said Princesse have geven and graunted to the same abbot, prior, and convent and their successors, for the same fynding of the same ii chauntry masses and perpetuall anniversary, with the said lights, almes, and converse, perpetually

while the world shall endure. And for the exhibicion and perpetuall fynding of the said II perpetuall reders in the said universities of Oxenford and Cambrig, the saide abbot, prior, and covent, at our desire and request and according to the said confidence and trust, have geven and graunted by these several deeds, bering the date the first day of July the yere of our LORD M<sup>l</sup>v<sup>c</sup> and three, and of my said Soverain Lord and Son xviii, to either of the same II reders an annuytie of xiiii li. vi s. viii d. yerely. And also by another deede, beryng the date the sixte day of November the yere of our LORD GOD M<sup>l</sup>v<sup>c</sup>. v. and of my said Soverain Lord and Son xxi, to the said perpetuall prechor an annuytie of xli. for his exhibicion and perpetuall fynding, in suche manor and forme as in the same deeds more playnly apperith. All which costs and charges for the perpetuall fynding of the said II chauntery masses, and of the said perpetuall anniversary with the said lights and yerely almes, and of the said oon converse, and of the said II perpetuall reders, and of the said perpetuall prechar, as is afore rehersed, extende to the yerely some of lxxi. li. xiiii s. iii d. And soo the said yerely value of the said churches geven and appropriated, and of the said temporall lond geven and graunted by us to the saide monastery, extende and amount yerely over the said yerely charge to the some of xv li. vi s. viii d.; whiche xv li. vi s. viii d. we have geven and graunted to the said abbot, prior, and covent and their successours, in reward, and to and for the entent that they shall the more surely, truely, and devoutly observe, kepe, and performe, our said devout will, mynde, and entent, in the premissez, in keping of the said perpetuall chauntry masses, and of the said perpetuall anniversary and converse; and content and paye the said annuyties to the said II reders and pre-

chors and their successors; and for the charge of wyn, wax, vestments, and ornaments, to be daiely occupied at the said three chauntery masses, or any other masse there to be saide; and for suche casuelties and charge as may fortune to fall by reason of the said londs and tenements, by aydes, subsidees, or otherwise.

And also we have, bifor this tyme, yeven to the said abbot, prior, and convent, divers books, chalices, and vestyments, and other ornaments, to be used and occupied oonly aboute the aulters where the said III chauntery masses shalbe said. And over that, we att our greate costs and charge have purchased and obteyned bulls of greate indulgencies and pardon of holy faders popes of Rome unto the said monastery, for all persons saying or hering any of the said II chauntery masses, or any other masse to be said by any preest, at the aulter provided, or the aulters to be provided by us or our executors, in the saide monastery there as the same II daiely masses shalbe said; as grete as be in the place called Scala celi without the walls of the citie of Rome, which is daiely, as is supposed, playn remission, to the grete comferte and relief of the said monastery, and of all Christen people resorting thereunto, as in the same bulles more playnly at large apperith of record. And where the foresaid abbot, prior, and covent, have bounden theym and their successours to us the said Princes, our heyres and executors, by indentur sealed with the common seale, beryng date the secunde day of March in the yere of our LORD GOD M<sup>l</sup>. v<sup>o</sup>. v. and of my said Soverain Lord and Son the XXI., enrolled in the Kyng's Court of Chauncery, to cause the said three masses daiely to be said by three monks preests of the saide monastery beyng of goode and honest conversacion well and sufficiently lernyd and of goode and vertuose disposition, with all suche speciall collects, divine services,

prayers, and observances ; and also to kepe and holde our said anniversary solemply, with divine services, prayers, and observances, and with the said lights and distribucion of almes of x li. yerely ; and also fynde and kepe oon converse for us in the said monastery perpetually while the world shall endure, in suche maner and forme as in the same indenture is conteyned and specified : and also have, by their severall dedes, sealed with their common seale, and graunted to either of the said II reders and their successors, an annuytie of XIII li. VI s. VIII d ; and to the said prechor and his successors, x li. We will and specially requyre the said abbot, prior, and convent and their successours, in speciall confidence and truste, and as they will therefore aunswere afore Almighty God at the dredfull daie of fynall jugeament, to see and cause the said three daiely masses with the prayers, observances, and serymonyes, to be daily saide ; and the said anniversary with the said lights and distribucion of almes yerely to be truly holden and kepte ; and to provide, have, and kepe, oon converse for us in the saide monastery perpetually while the world shall endure according to the true entent of the said indenture ; and also to content and paye to either of the said II reders and their successours, yerely, XIII li. VI s. VIII d. and to the said prechor and his successors, yerely, x li. according to the said graunts.

And whereas we the said Princesse, by reason and vertue of lettres patents made to us by the said King our Sovrain Lord and most deere Son, beryng date the first daye of Maye the xx yere of his reigne last paste, have established and founded the said college called Crist's College, in the said universitie of Cambridge, to the hole nowmbre of LX persons, with servants to theym convenyent and necessary ; and, by reason of the same licence, have geven

and graunted to the maister and scolers of the same college and their successours, for their exhibicion and sustentacion, the manors of Malketon, Melreth, and Beache, with dyvers londs, tenements, rents, reversions, and services, in Malton, Melreth, Beache, Whaddon, Knesworth, Hogyngton, Orwell, and Baryngton, in the countie of Cambrigge; the maner of Ditesworth with th'appurtenaunces, with divers londs and tenements in Ditesworth, Kegworth, Hathern, and Watton, with the advousons of the churches of Malketon, Kegworth, and Sutton de Bonyngton, in the countie of Leycester, and the manor of Roydon in the countie of Essex, to have to theym and their successours for evermore; and also obteyned license to the same maister and scolers and their successors, to appropre to them and their successours the saide church of Malketon, and also the churches of Fendrayton, Helpeston, and Navenby, as in the same lettres patents more playnly apperith; which churches of Malketon, Fendrayton, and Helpeston, we have causid actually to be improprid, by assent and consent of the ordynaries and of all other havynge therein interest, unto the same maister and scolers and their successours, aftir due forme and processe of the lawe in that parte requisite: also we have, by the Kyng's licence, and by auctoritie, assent, and consent, of the ordinary and of all other having interest, united, annexed, and appropriated for ever the parisshe church of Manberer in Wales, within the diocese of Seynt David, to the said maister, scolers, and their successors. Item, we have, by the Pope's auctoritie and the King's special graunte and licence, yeven unto the same maister, scolers, and their successors, the abbey of Creyke in the diocese of Norwich, with the purtenances, which was in the King's hands as dissolv'd and extincte. All which maners, londs, and

tenements, and other the premisses, we late purchased and provided to the same entent: and will therfore and specially desir and requyre the said maister and scolars and their successours, to cause and see our foundation of our said college to be truely observed and kepte, according to the statuts and ordynances by us therof made, and to be made, and according to our will, mynde, and entent, as they will therfore answeere bifore Almighty God at the dredefull daye of fynall jugeament. And also we specially desire and requyre our executors and every of them, that they, according to the confidence and truste that we have putt in them and in every of them, to see and cause, as ferr as in theym is or shalbe, saide III daily masses to be said and doon, and the anniversary, with the said lights, distribucion of almes, to be holden and kepte, and the said converse to be provided and kepte in the said monastery, and the said annuities to be truely content and paid to every of the said reders and prechars, according to our will, mynde, and entent, aforesaid; and also to see and cause the maister and scolars of the said college called Crist's College, to be orderid, rewlid, and governed according to our saide will, mynde, and entent, and according to the said statuts and ordinaunces; and also to see and cause all our testament and last will to be truely executed and performyd in every behalf, as they will answer before Almighty God at the dredfull daie of finall jugement. And also we, in moost humble and hertie wise, praye and beseche the said King our Soverain Lord and moost deere Son, for the most tendre and singular love that we bear, and would have born to hym, to see and cause our said will therein, and in all other things, to be truely executed and performed.

And whereas we the said Princesse, by our deede bering date the first day of Aprill last past the xx



yere of the reigne of our most dere Sonne King  
 Henry the VIIth, have enfeoffed the right reverend  
 Fader in God John Bisshop of Rochester, Hugh  
 Bisshop of Excester, and other, of and in our maners  
 of Maxey and Torpell in the countie of North',  
 to have to theym and their heyres, upon confidence  
 thereof to performe our last will ; and whereas the  
 said Bisshoppes and their cofeoffez sithen that, at our  
 speciall request and desire, have divised and graunted  
 to William Ratcliff, David Cecile, and Thomas Wil-  
 liams of Stamford a felde, and a close by side Crake-  
 lolme late in the tenure of James Mandesley, within  
 the Lordship of Maxey, to have and to holde to  
 theym and to their assignes, during the lif of Marga-  
 ret White, anchores in the House of Nones beside  
 Stamford ; to th'use and entent that the same William  
 Ratcliff, David, and Thomas, and their assignes, shall  
 take and dispose th'issues and profitts therof to and  
 for the exhibucion and fynding of the said anchores,  
 and of a honest woman to attende upon hir during  
 her lif. And also we have geven and graunted to  
 our servant Edithe Fowler late the wif of Thomas  
 Fowler, widow, certyn parcells of the said manors,  
 londs, and tenements, to the yerely valow by estima-  
 cion of xli. And also we have geven and graunted  
 to our servant Elizabeth Massey divers other parcells  
 of the said maners, londs, and tenements, to the yerely  
 valow, by estimacion, of vi li. xiiii s. iiii d. And also  
 to our servant Richard Stukley and Margarete his  
 wif, to the lenger lyver of theym, certeyn other par-  
 cells of the saide maners, londs, and tenements, to the  
 yerely valow, by estimacion, of iiii li. And also have  
 geven and graunted to our servant Henry Ludley cer-  
 teyn other parcels of the said maners, londs, and te-  
 nements, to the yerely valow, by estimacion, of iiii li.  
 as by their severall graunts therof more playnly ap-  
 peritli. All which dimises and graunts made by the

said Bisshopps and other their co-feoffez to all the said persones, we the saide Princesse, by our severall deeds sealed with the seale of our armes, have ratified, approved, and confermed, as in the same deeds more playnely apperith. And for the further suertie of the parties to whom the saide graunts and confirmacions be made, we will and declare, by this our present testament and last will, that all and every of the same persones have and enjoye severally all the said londs and tenements conteyned and specified in the same graunts and confirmacions, according to the tenors and effects of the same. And we in most humble wise praye and beseche the King our Soverain Lorde and most deere Son to give his gracious assente to the same ; and to suffre them, and every of them, to have and enjoye the same, according to our saide will, mynde, and entent. Item, we will, that our executors, assone as they convenyently maye aftir our decesse, doo make, or cause to be made, in the chapell there as our body shalbe interred, a convenyent tombe by their discrecions ; and oon aulter, or II, in the same chapell, for the said II chauntery masses there perpetually to be said at the howres and tymes and with all suche prayers and observaunces as is afore rehersed.

Item, where we have licence of the said King our most deere Son, by his lettres patents graunten unto us and our executors, to establishe and founde a perpetuall chauntery of oon preest in the college of Wymborn, and to geve to hym and to his successors londs and tenements to the yerely [value] of xli ; We will, that if we founde not the said chauntery in our lif, that then our executors, assone as they convenyently maye aftir our decesse, shall establish and founde the same chauntery of oon perpetual preest in the same college, there to kepe contynuall residence and to teche frely gramer. And we will, that all the

londs and tenements called Fosters, which be purchased in Currey-Revell, which be of the yerely valow of viii li., be sold by our executors to pay our detts or last will, and to be disposid in charitable works of pitie and mercy for the wele of our soule.

And whereas we the said Princesse, in the tyme of the reigne of King Edward the IIIIth, obteyned his Lettres Patents of licence to put in feoffament, and by reason of the same licence dide put in feoffament, our maners of Martok, Currey-Ryvell, Kyngesbury, and Quene-Camell, in the same countie of Somerset, with the hundred of Bulston, Abdike, and Horethorn, in the same countie, and our bourghes of Samford Peve-rell, and the hundreth of Allerton, with th'appurtenances, in the countie of Devon, to Robert bisshop of Bathe, Sir Raynold Bray knyght, and others, to have to theym and their heyres, to th'use and entent therof to performe our last will ; which Bisshop and his co-foffes, by reason of the licence which the said King our Soverain Lord and most deere Son graunted unto theym at our desire by his lettres patents the viith yere of his reigne, made astate of all the said maners and other the premisses to Richard bisshop of London, and Richard Skipton clerke, to have to theym and their heyres in fee ; which bisshop and Richard Skipton, by reason of the same lettres patents, made astate of all the same maners and other the premisses to the right reverend fader in God Richard than bisshop of Excester now Bisshop of Wynchester, Elies Daubene-y of Dawbeney knyght, William Smyth than deane of Seynt Stephens nowe bisshop of Lincoln, Thomas Lovell knyght, William Hodie knyght, and Richard Emson, yet lyving, and other decessed, in fee, to th'entent therof to performe our last will ; by vertue wherof the said bisshop of Wynchester and his co-foffez be thereof seasid in fee to the same use and entent : We the said Princesse will and declare by

thies presents, that where our moevable goods, which we shall have at our decesse, be not sufficient, aftir our funerall had and don, to content and paye all our detts and legacies, and to performe our testament and last will in every behalfe; that therefore our executors and assignes shall have and take all th'yssues and profitts and revenues of all the same maners and other the premisses, unto the tyme that they with the same yssues, profitts, and revenues, have contented and paid our said detts and legacies, and throughly and perfectly performed our testament and last will; and that the said bisshop of Wynchester and his co-feoffes, their heyres and assignes, shall stand and be feoffed of the same maners and other the premisses to the same use and entent, and suffer and not lett our said executors and assignes so to doo. And we, in our moost humble wise, also praye the said King our most deere Son to geve his gracious assent thereto to suffer and assiste our executors and assignes so to do, as we putt our singuler trust in his Highness. And we the said Princesse, aftir our detts paid, and aftir our legacies and bequests specified in this our present testament and last will, and in the scedulles therunto annexed, fully and truly in every thinge executed and performed, will, that our executors, calling into their inward myndes and remembraunce Almighty God, and the dutie of executors for distribucion of goods to them in suche caas committed, do distribute the residue of all our said goods for the welth of our soule, in suchewise as by their discrecion shal be thought moost best, meritorious, and convenyent. In witness wherof, to thies presents we have set to our signe manuell and seale of arms, the daie and yere abovesaid.

*Ultima voluntas ejusdem D. Marg'.*

Be it remembred, That it was also the last will of the saide Princesse to dissolve th'ospitall of Seynt Joh'nis in Cambrigge, and to alter and to founde

therof a college of seculer persones; that is to say, a maister and fifty scolers, with divers servants; and newe to bielede the said college, and sufficiently to endowe the same with londs and tenements, aftir the maner and forme of other colleges in Cambridge; and to furnyssh the same, as well in the chapell, library, pantre, and kechen, with books and all other things necessary for the same. And to the performans whereof the saide Princesse willed, among other things, that hir executors shuld take the yffues, revenues, and profitts of hir londs and tenements put in feoffament in the counties of Devonshire, Somersetshire, and Northamptonshire, &c. Also the saide Princesse willed, that with the revenues comyng of the said londs putt in feoffament that the said late hospitall shulde be made clere of all olde detts dewly provid, and also that the londs and tenements to the same late hospitall belonging, shuld be sufficiently repayred and maynteyned. Also the said Princesse willed, that hir householde servants whiche had long contynued and done to hir goode servyce shoulde be rewarded with parte of hir goods, by the discrecion of the Reverend Fader in God Richard Bisshop of Wynchester, upon informacion geven unto him of their goode service and merits; and in likewise she wold, that by his discrecion hir executors shuld be rewarded. Also the said Princesse willed, that the nowmbre of xii poore men and women that hir grace kepte and founded at Hatfeld in her lifyme shulde be kepte and maynteyned, at hir costs, during all the lyves of the saide poore men and women. Also the saide Princesse willed, that over and above x li. londs by yere which she wold shuld be purchased and geven unto hir chauntry and free scole of gramer in Wynborn Mynster, she wold, that other vi li. shuld be purchased, and the King's licence to be obteigned for the same. Also the saide Princesse willed, that the maister and

felowes of Crist's Colledge of Cambridge should have provided for them and their successours londs and tenements to the yerely value of xvi li. over and besids other londs that the said colledge hath in possession. Also the said Princesse willed, that the said Crist's Colledge shuld, at hir costs and charge, be perflytly fynished in all reparacions, biolding, and garnysing of the same. Also the said Princesse willed, that saide maner of Malton, in the shire of Cambrige, whiche belongeth to the said Crist's Colledge should be sufficiently biolded and repayred, at hir coste and charge; soo that the said maister and scolers may resort thidder, and there to tary in tyme of contagiouse seknes at Cambrige, and exercise their lernyng and studies. Also the said Princesse willed, that a strong coffer should be provyded in the said Crist's Colledge, at hir costs and charge. Also that hir said executors shulde putt in the same a c li. of money, or more, to the use of the said colledge, to be spended as they shall nede. Also the said Princesse willed, that all hir plate, juells, vestments, aulterclothes, books, hangyngs, and other necessarys belonging to hir chapell in the tyme of hir decesse, and not otherwise bequethed, shuld be divided betwene hir said colleges of Criste and Seynt John, by the discrecion of hir executors. Also the saide Princesse willed, the iiii daye before hir decesse, that the Reverend Fader in God Richard bishop of Wynchester and maister Henry Hornby, hir Chauncellor, shuld the same day have the oversight of hir said will and testament; and by their sadnesse and goode discrecions shulde have full auctoritie and power to alter, adde to, and demynishe, suche articles in her said will and testament, as they thought most conveyent, and according to the will of the said Princesse.

Probat' dict' testamenti apud Lamhith, xvii die  
Mensis Octobris, Anno Domini Mill'imo Quin-  
gentissimo xii<sup>o</sup>.

The following Verses (says Baker) composed, as I presume, by a Monk of Westminster, having been thought worthy to be lodged in the Foundresses Chest, I have put them down as I there found them; not so much for the Elegancy of the Composure, as because they contain a very accurate Account of her Foundations.

CARMEN PHALÆCIUM HENDECASYLLABUM.

Hic illa est sita Margareta Gnato  
 Henrico inclyta septimo, nepote  
 Octavo, { Comitissa Richmondæ  
           { Comes alta Richmondæ  
           { Richmondiana Rectrix.  
 Censum contulit annum duobus  
 Qui docti sophiam sacram explicarent,  
 Ille Oxonibus, Ille Cantabrigis:  
 His Collegia bina struxit, ambo  
 Quæ\* centum foveant decemq; alumnos.  
 Doctorem instituit rudi popello,  
 Qui Christum sine fine buccinetur.  
 Roynborni ære suo novam tenellæ  
 Pubi Grammatices Scholam paravit.  
 Demum† hic tres Monachos alit benigna.  
 His ac talibus illa viva factis,  
 Fortunam superavit eminentem.

\* Sixty at  
 Christ's  
 College and  
 fifty at St  
 John's.

† At West-  
 minster.

The following Elegy, written by John Skelton, was upon a tablet near to Lady Margaret's tomb; it falls however far short of his reputation, owing perhaps to the misfortunes which he then laboured under, for he had been forced to take sanctuary at Westminster.

## ELEGIA.

In serenissimæ principis et Dominæ, Dominæ Margaretæ nuper Comitissæ de Derby, strenuissimi Regis Henrici VII Matris, funebre ministerium ; per Skeltonida laureatum oratorem Regium, 16 die mensis Augusti, Anno salutis 1516.

Aspirate meis elegis pia turma sororum,  
 Et Margaretam collacrymate piam.  
 Hac sub mole latet Regis celeberrima Mater  
 Henrici magni, quam locus iste fovet.  
 Quem locus iste sacer celebri celebrat Polyandrio,  
 Illius, en ! genetrix hac tumulatur humo.  
 Cui cedat Tanaquil, (Titus hanc super astra reportet)  
 Cedat Penelope carus Ulyssis amor.  
 Hæc Abigail vel ut Hester erat pietate secunda,  
 En tres jam proceres nobilitate pares.  
 Pro domina precor implora, pro principe tanta  
 Flecte deum precibus, qui legis hos Apices.  
 Plura referre piget, calamus torpore rigescit,  
 Dormit Mæcenas, negligitur probitas :  
 Nec juvat, aut modicum prodest nunc ultima versu  
 Fata recensere ; (mortua, mors, reor, est.)  
 Quæris quid decus est ? Decus est modo dicier hircus :  
 Cedit honos hirco, cedit honorque capro.  
 Falleris, ipse Charon, iterum surrexit Abyron,  
 Et Stygios remos, despicit ille tuos.  
 Vivitur ex voto, mentis præcordia tangunt  
 Nulla sepulchra ducum, nec monumenta patrum ;  
 Non regum, non ulla hominum labantia fato  
 Tempora, nec totiens mortua turba ruens.  
 Hinc statuo certe perituræ parcere chartæ,  
 Ceu Juvenalis ovet eximius Satyrus.

## Distichon execrationis in fagoliodoros.

Qui lacerat, violatve, rapit, presens epitoma,  
 Hunc laceretque voret, Cerberus absque mora.  
 Hanc tecum statuas dominam, precor, O sator orbis,  
 Qui regnas rutilans Rex sine fine manens.



The Act or Instrument of opening St. John's College, referred to in the Preface.

Desumptum  
Ex Instru-  
mento Ori-  
ginali inter  
Archiva Col.  
Jo.

IN Dei Nomine Amen. Per presens publicum Instrumentum, cunctis appareat evidenter, quod Ann. Dom. Millesimo, quingentesimo, sexto decimo, Indictione quartâ, Pontificatus Sanctissimi in Christo Patris et Domini nostri, Domini Leonis Divinâ providentiâ hujus nominis Papæ decimi, anno quarto, die vero mensis Julii 29<sup>o</sup>; in quadam altâ camerâ infra Collegium S<sup>ti</sup> Joh. Evang. Cant. exhibita fuerunt, coram Rev. in Christo Patre et Domino, Domino Johanne permissione divinâ Roffensi Episcopo, et Cancellario almæ et immaculatæ Universitatis Cant., nec non coram venerabili viro Magistro Henrico Hornby S. T. P. ac Magistro Collegii B. Petri in predictâ Universitate Cant., Executoribus in Testamento nominatis Illustrissimæ Fæminæ D. Margaretæ Richmond. et Derbiæ Comitissæ, Matrisq; et Aviæ duorum Regum Henrici septimi atque octavi, etiamque in presentiâ mei Thomæ Stacy notarii publici, ac testium inferius nominatorum; primo et ante omnia, quædam Licentia in Scriptis inserta et Sigillata cerâ viridi Sigillo magno Excellent. Principis Domini nostri Regis Angliæ et Franciæ Henrici octavi, ad instruend. ædificand. et fundand. Collegium S<sup>ti</sup> Johannis Evang. prædict. Quæ quidem Licentia erat ibi ostensa et aperta per præli-

batum Rev. Patrem et M. Henricum Hornby, Executores prædictæ D. Margaretæ, in presentîâ Magistri Alani Perce, Magistri Collégii S<sup>ti</sup> Joh. prædicti nominati, et diversorum Magistrorum Artium et aliorum Baccalaureorum ejusdem Scientiæ ad Numerum 31, Sociorum prædicti Collégii nominatorum.

Postea Fundatio dicti Collégii fuit ostensa, et per prælibatum Rev. Patrem in duabus clausulis, viz. in medio et in fine ipsius foundationis, palam et publice coram omnibus erat lecta, in quibus potestas Executorum specificabatur; ac etiam Bulla confirmationis Sanctissimi in Christo Patris et Domini nostri, Domini Julii divinâ providentiâ hujus nominis Papæ Secundi, more Romanæ Curiæ Bullat. de et super fundatione prædictâ. Præterea certæ Literæ testimoniales, de consensu et assensu aliorum executorum nominatorum in Testamento prædictæ D. Margaretæ erant exhibitæ, quas antedictus Rev. Pater lectitavit; in quibus Literis apparet qualiter cæteri executores nominati in Testamento dictæ excellent. D. Margaretæ Comitissæ dederint consensum, assensum, et potestatem ad eligend. Socios dicti Collégii S<sup>ti</sup> Joh. præfato Rev. Patri, et aliis executoribus si qui affuerunt; atq; ad majorem evidentiam et notitiam, sigillaverunt hujusmodi Literas suis propriis Sigillis, et subscripserunt nomina sua propriis manibus, in fidem et testimonium prædictarum. Quarum tenor Literarum sequitur, et est talis:

Vniversis Christi fidelibus, presentes Literas inspecturis, Richardus Winton. Episcopus, Carolus Somerset Miles, Dominus Herbert, Thomas Lovel Miles, Henricus Marney Miles, Joh. St. John Miles, Henricus Hornby, et Hugo Ashton, Clerici, Executores Testamenti et ultimæ voluntatis nuper excellen. Principissæ Margaretæ Comitissæ Richmond. et Derbiæ, Matrisq; et Avia duorum Regum Hen. septimi atque octavi, salutem in Domino, et fidem indubiam presentibus adhibere. Quum sit optandum potius ut non erigerentur Collegia, quam ut erecta male gubernarentur, nos executores antedicti, qui sumptibus et impensis præfatæ Principissæ Collegium S<sup>ti</sup> Joh. in Cant. extrui curavimus, simul et dotari, magno affectu cupimus id ipsum justis legibus, sanctisq; administrari sanctionibus. Verum quoniam omnes nos una adesse commode non possumus, ut vel novam Electionem Sociorum in Collegio prædicto faciamus, vel Sociis ita electis Leges et Sanctiones justas et sanctas demus, juramentaque ab eis exigamus pro eisdem Legibus inviolabiliter observandis, Idcirco nostras vices committimus Rev. Patri Johanni Rof. Epo. qui et unus præfatæ Comitissæ Executorum fuit, atq; aliis, si qui tunc ex nobis presentes fuerint: Sin minus, ut ille tam nostrâ, quam suâ auctoritate posset numerum Sociorum ibidem augere, Magistroque et Sociis omnibus Statuta salubria nostro nomine exhibere, atque ab eisdem juramenta exigere pro eorundem inviolabili observatione;

recusantes vero, si qui fuerint, amovere, violantes corrigere, ac cætera omnia et singula peragere, quæ pro salubri gubernatione ejusdem Collegii sibi oportuna visa fuerint, æque ac si omnes nos illic pariter adessemus. Quæ omnia et singula universitati vestræ significamus per presentes. In quorum omnium et singulorum fidem et testimonium Sigilla nostra presentibus apposuimus. Dat. 20<sup>o</sup> die Mensis Martii, Ann. D. Millesimo, quingentesimo, quinto decimo.

Post quarum literarum exhibitionem, inspectionem, et lectionem hujusmodi, per auctoritatem aliorum Executorum eis concessam, Idem Rev. Pater Rof. Episcopus et Mr. Henr. Hornby nominaverunt, eligerunt, ordinaverunt, fecerunt, et constituerunt ven. virum Magistrum Alanum Perce, in Magistrum sive Gubernatorem prædicti Collegii S<sup>ti</sup> Joh. Evang. Cant.; necnon cæteros Magistros Artium et Baccalaureos ejusdem facultatis ad Numerum 31, eligerunt in Socios dicti Collegii, quorum nomina sequuntur; Magistros Johannem Edmunds, Jacobum Sponer<sup>1</sup>, Johannem West, Will. Paye, Tho. Grenewode, Clementem Eryngton<sup>2</sup>, Rich. Packer, Rogerum Ashe, Nich. Daryng-

<sup>1</sup> Jac. Spooner S. T. B. admissus fuit ad Vicariam de Stansted Com. Essex. Dec. 19. 1520. Vacavit per mortem Spooner. Nov. 2. 1551.

<sup>2</sup> Clem. Eryngton erat Vicarius S<sup>ti</sup> Joh. in Walbroke Dioc. Lond. an. 1556.

An. 8. Hen. 8, one Rob. Calton subscribes last to the confirmation of Dr. Hen. Edyall's Foundation.

ton, Jo. Smith, et Tho. Werisdale, Artium Magistros ; etiamq; Dominos Rogerum Herman, Ric. Leigh, Will. Collier, Rob. Shaw, Jo. Shawe, Jo. Ramsey, Hen. Golde<sup>1</sup>, Ric. Smithe, Will. Longforthe<sup>2</sup>, Ninianum Shaftoo, Jo. Benet, Jo. Stringer, Tho. Grove, Will. Whittinge, Jo. Briganden, Sim. Giggis, Nic. Glynton, Jo. Bradbery, Henr. Ogill, Rob. Dent, in Artibus Baccalaureos. Qui quidem Mr. Alanus Perce, coram præfatis Rev. Patre et Magistro Henrico Hornby, personaliter et incontinen-ter post hujusmodi nominationem et Electionem, præstitit juramentum quod fideliter observabit omnia et singula Statuta dicti Collegii S. Jo. Evang. etiamq; quod diligentiam suam adhibebit circa utilitatem dicti Collegii, in quantum potest. Et confestim 24 hujusmodi Socii præstiterunt juramentum obedientiæ Magistro dicti Collegii, et præterea juraverunt quod observabunt omnia et singula Statuta dicti Collegii. Pro reliquis vero septem qui non erant jurati, Prælibatus Rev. Pater et Mr. Henricus Hornby hortati sunt

<sup>1</sup> 17. Jun. 1525. Magr. Hen. Gold A.M. ad vic. de Ospringe Cant. Dioc. per mort. ult. Incumb. ex pres. Magistri et Sociorum Collegii S. Johis Evang. Cant. ratione appropriationis Domus Dei de Ospringe dicto Collegio [Regr. Cant. Warham.]

<sup>2</sup> 17. Sept. 1527. Magr. Willus Longforth A.M. ad Vic. de Osprynge, per resign. Henrici Gold A.M. ex pres. Magistri et Sociorum Coll. Joh. &c. [Ibid.]

Joh. Smith S.T.B. admissus erat ad Rectoriam de Thurington Feb. 19, 1521 ; presentatus a Joh. Roffensi Epo. et Hugone Ashton, dominis sive Proprietariis Manerii, eâ ratione Patronis.

Magistrum Collegii, Magistrum Alanum Perce, ut quamprimum alicui illorum placuerit Societatem Collegii intrare, deferet eis tale juramentum quale prædicti Socii præstiterunt. Insuper ex certis causis moventibus, Antedicti Rev. Pater et Mr. Hen. Hornby, præfatis Magistris Willelmo Paye, Clementi Eryngton, et Nicholao Daryngton, Principalibus quorundam Hospitiorum intra Universitatem Cant. Senioritates eis reservaverunt in prædicto Collegio S<sup>ti</sup> Joh. Evang. Cant. non obstantibus prioribus juramentis quæ cæteri præstiterunt.

Acta fuerunt hæc omnia et singula, prout supra scribuntur et recitantur, sub Ann. Dom. Indict. Pontificat, Mense, die et loco supra-scriptis : presentibus tunc ibidem egregio et circumspecto viro Magistro Nicholao Metcaufe S. T. P. ac Archidiacono Roffensi, et Magistro Marmaduco Waldby A. M. ac præfato Rev. Patri, Capellano, testibus ad præmissa vocatis specialiter atq; rogatis.

Attestatio Notarii publici, nempe *Thomæ Stacy*, est lacera.

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A Letter written by Card. Wolsey's own hand to K. Hen. VIII concerning the suppressed Monasteries ; from a transcript by Archbp. Abbot, indorsed in his hand-writing thus—' The original I sent back to the office of the King's Papers. Ita est G. Cant. April 17, 1616.'

(*E Biblioth. Coll. Joh.*)

To the King's most noble Grace, Defensor of the Faith. Sir, after my most humble and lowly recommendations, it may like your Highnesse to understand that it hath been and is much to my rejoyce and comfort to perceive by the relation of S<sup>r</sup>. Tho. More how the discourses and communications which I have had with the Chancellour of Alanson sent from my Lady the Fr. King's mother for treaty of peace with your Highnesse, have ben to your contentation and pleasure. Wherein, Sir, as in all other your affairs, I have not, ne shall prætermit any labour, diligence, study or travail which may be to the conducing of the same to such end as shall be to your Highnesses honour, exaltation and benefit. And where it hath pleased your Highnesse of your excellent goodnesse and gracious favour to advertise me, by the said S<sup>r</sup>. Tho. More, of such reports as have ben made unto your Highnesse, consisting in two things : the one concerning the office of Clerk of the market within the liberties of the Monastery of St. Alban's ; and the other touching certain disorder supposed

to be used by Dr. Allen and other my officers in the suppression of certain exile and small Monasteries wherein neither God is served ne Religion kept; which, with your gracious ayd and assistance converting the same to a far better use, I purpose to annexe unto your intended College of Oxford for the increase of good letters and virtue. I most humbly thank your Highnesse for that it hath pleased the same, so like a good and gracious master, to give unto me knowledge and admonition thereof; ascertaining your Grace that as to the office of Clerk of the Market within the liberties of your said Monastery, I never was minded either to extend or to diminish, but in such manner to use the same as I found the said Monastery possessed aforetime. For at your last being there, the graunts made by your noble progenitours, confirmed also by the late king of famous memory your noble Father, whose soule Jesus pardon, and also by your Highnesse, were shewed unto your Council; whereby they evidently perceived that neither the Marshall of England, ne the Steward of your most honourable Household, ne also the office of Clerk of your markets shall be exercised within the said Liberties by other than the officers of your said Monastery, as by the graunts and confirmations, ready at your good pleasure to be eftsoone shewed, doth right largely appear. Neverthelesse, whereas the Inquest and officers there have not justly, discreetly and indifferently assessed and



taxed the prices of the market, as to right, equity and the good commodity of your Grace's Servants hath appertayned; I who knew nothing thereof am not only discontented with them for their misdemeanour in that behalfe, and shall with God's grace see them ordered accordingly, but also have no small cause most humbly to thank your Highnesse, whom it hath pleased to see the said prices reformed unto the due order and direct course. And God forbid that I should, or suffer any man to encroach upon any part of your jurisdiction Royall; trusting verily, in consideration of my poor service, that your Highnesse will be as good a Lord to that your Monastery as your noble Progenitours have been, as I most humbly on my knees beseech your Highnesse to be.

And albeit, Sir, some folks, which be alwaies more prone to speak evill and report the worst without knowledge of the truth, have percase informed your Highnesse of some disorders that should be used by my Commissaries in suppressing of the said Monasteries, yet most humbly I shall beseech your Highnesse, after your noble and accustomed manner, to give no credence unto them, unto such time as your Grace may hear my declaration in that behalf. For, Sir, Almighty God I take to my record, I have not meant, intended, or gone about, ne also have willed mine Officers to do any think concerning the said suppressions, but under such form and manner as is, and hath largely

been to the full satisfaction, recompence, and joyous contentation of any person which hath had, or could pretend to have, right or interest in the same; in such wise that many of them, giving thanks and laud to God for the good chaunce succeeded unto them, would for nothing, if they might, return or be restored and put again into their former state; as your Highnesse shall abundantly and largely perceive, at my next repaire unto the same.

Verily, Sir, I would be loath to be noted that I should intend such a vertuous foundation for the increase of your Highnesses merit, profit of your subjects, the advancement of good learning, and for the weale of my poor Soule, to be established or adquired *ex rapinis*; but, God willing, shall in such wise procede to the perfection thereof, without prejudice or derogation of any man's right or interest, that it shall appear to all the world that I am minded to set forthe that acte sincerely, purely, and without injury, wrong, or damage to any person. Howbeit, Sir, I account myself most bounden unto your Highnesse in that it hath pleased the same so favourably and benignly to advertise me of the reports contrived in that behalf; which I trust in such wyse to avoyd that your Highnesse shall not only be therewith contented, but also they shall peradventure be the more circumspect to make any such like reports hereafter.

Finally, Sir, I send herewith unto your Highnesse a copy of certain Articles and clauses excerpt-

ed and taken out of the Pope's Letters now sent unto his Oratour here resident, declaring in what terms he doth stand with the French King; alledging that he hath nothing done, nor intendeth to do, to the prejudice of your Highnesse and the Emperour. And albeit his Holynesse's demeanour in this behalfe is not so laudable, ne of such sort as I would it were, yet it is not so evill as it hath ben bruted and reported; trusting that after the arrivall of my last letters, wherein I have ben round and plain, his sayd Holynesse shall alter his copie, and percase shew himselfe according to such expectation as your Highnesse and I have had of him. And thus Jesus preserve your most noble and royall estate. At my howse besides Westminster, the fifth day of February, by your

Most humble Chapleyn,

T. Card<sup>lis</sup> Ebor.

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A Letter of Lady Margaret to her Son; (omitted to be inserted in its proper place).

My oune suet and most deere Kynge and all my worldly joy, yn as humble maner as y can thynke y recommand me to your Grace, and moste hertely beseche our lord to blesse you; and my good herte wher that you sa that the Frenshe Kyng hathe at thys tyme gevyn me courteyse answer and wretyn . . . lettyre of favour to hys corte of Parlyment for the treve expedicyon of my mater

whyche soo long hathe hangyd, the whyche y well  
 know he dothe especially for your sake, for the  
 whyche my . . . . .ly beseche your Grace yt  
 . . . . . to gyve hym your favourabyll . . . . .  
 thanks and to desyr hym to conteneu hys . . . yn .  
 e . me . And, yeve yt soo myght leke your Grace,  
 to do the same to the Cardynall, whyche as I un-  
 derstond ys your feythfull trew and lovyng servant.  
 Y wysse my very joy, as y efte have shewed, and  
 y fortune to gete thys or eny parte therof, ther  
 shall nedyr be that or eny good y have but yt  
 shalbe yours, and at your comaundement as seurly  
 and with as good a wyll as eny ye have yn your  
 cofyrs, as wuld God ye cowd know yt as veryly as  
 y thynke yt. But my der herte, y wull no more  
 encombyr your Grace with ferder wrytyng yn thys  
 matter, for y ame seure your chapeleyn and ser-  
 vante Doctour Whytston hathe shewed your Hygh-  
 nes the cyrcomstance of the same. And yeve yt  
 soo may plese your Grace, y humbly beseche the  
 same to yeve ferdyr credense also to thys berer.  
 And Our Lord gyve you as longe good lyfe, helthe,  
 and joy, as your moste nobyll herte can dessyre,  
 with as herty blessyngs as our Lord hathe gevyn  
 me power to gyve you. At Colynweston the xiiij<sup>th</sup>  
 day of January, by your feythfull trewe bedwoman,  
 and humble modyr,

MARGARET R.

This letter and the preceding are printed in  
 Ellis's Collection of Original Letters.

## No. VI.

Of the following copies of verses, the first three are entered upon the fly-leaf of Baker's own Copy of his Reprint of the Funeral Sermon of Lady Margaret, in his own hand-writing; and the fourth is prefixed to his History of St. John's College.

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 TO MY FOUNDER, UPON HIS PICTURE.

Accept this Offering, from th' unenvy'd Store,  
 Of him that wants the Power, but wishes more.  
 Had I improv'd the Hours that thou dost give,  
 Vain were faint Colours, thou in Verse should'st live.  
 Had thy large Bounty been deserv'dly mine,  
 Thy Name should flourish bright in every Line.  
 Ah! how thy Seed lyes waste in barren Soil,  
 That wants true Vigor, tho' it wants not Oil.  
 Ah! how unequal are my best Returns,  
 And yet my breast with zeal and flaming burns.

For if my Heart is known, a gratefull Mind  
 I bear, with strong Desires and unconfin'd.  
 To thee I dare appeal, if thou dost know,  
 Or now concernst thyself with Things below.  
 Oft had I sent my fervent Vows to Heaven,  
 Were this the Time, or ought were now forgiv'n.  
 Oft had I pray'd for thee, as thou desires,  
 Could I believe thee hurt by purging Fires.  
 Thy past Desires they were, nor are they so,  
 'Twas thy mistaken wish whilst here below.  
 Thy Joys compleated, useless Prayers may cease,  
 And end in Praise to him that gives thee Peace.

And yet thy Bounty may I either sing,  
 Or may the Fountain stop, whence it should spring.

Januar: quarto, die Fundatori meo sacro, eique commemorando destinato.

UPON THE BISHOP OF ROCHESTER'S PICTURE,  
WHEN SENT TO THE COLLEGE BY MY  
L<sup>D</sup>. WEYMOUTH.

Welcome from Exile, happy Soule, to me,  
And to these Walls, that owe their Rise to thee.  
Too long thou'rt banisht hence, with Shame disgrac't,  
Thy Arms thrown down, thy Monument defac't.  
Thy Bounties, great like thee, involv'd in Night,  
Till some bold Hand shall bravely give them Light.  
Too long oppress't by Force, and Power unjust,  
Thy Blood a Sacrifice to serve a Lust.  
In vain proud Herod bids thee be forgot,  
Thy Name shall brightly shine, whilst his shall rot.

UPON TWO DESERVING MASTERS, DR. SHOR-  
TON<sup>1</sup> AND DR. METCALF<sup>2</sup>.

And may those Worthies, that did share his Fate,  
Partake his Honors long, as they are late.  
Hard was his Fate, unequal was his Lot,  
That built our Walls, and finisht, was forgot.  
But more unequal his, and less deserv'd,  
That banisht was the Walls that he preserv'd.  
That free from Guilt did share his Patron's Crimes,  
And neither were their own, but were the Time's.

O Father! O our Glory! Ah our Shame!  
That giv'st us Plenty, whilst we wound thy Name, }  
And pay our Thanks in undeserved blame.

O may due Monuments be rais'd to thee,  
Just to thy worth, not such as come from me.  
May thy succeeding Sons bear gratefull Sense,  
And expiate for those, that drove thee hence.  
Ne'er may the Curse of that ungratefull Race,  
Fall on those guiltless Heads, that hold their Place.

<sup>1</sup> The first Master and Builder of the College.

<sup>2</sup> The third Master, deprived in 1537.

## UPON MYSELF, AND TO MY GOD.

My God! and what am I?—A Thing of nought,  
 Hid from myself, and yet compos'd of Thought.  
 How vain these thoughts! how oft without Effect!  
 And yet I please myself that I reflect.  
 Proud of a Phantom, that can only show  
 That I more surely think, than surely know;  
 Ruffled with Passions, with Affections blind,  
 Involved in Clouds, nor Rest, nor Light I find,  
 Till he that breath'd the Spark, does reinspire my Mind. }

Thou that breath'st Life into the unthinking Clod,  
 Be thou my Light, as thou hast been my God.  
 Thou took'st me from the Womb,—since, me upheld,  
 Be thou my Strength, as thou hast been my Shield;  
 As surely so thou art,—from Death, from Tears  
 Thou oft preserv'dst me,—oft renew'dst my Years, }  
 Dispell'd my Sorrows, banish'd all my Fears.  
 To Dangers oft expos'd, thy Help implor'd  
 By Follies lost,—as oft I've been restor'd.

When Duty call'd me forth to risque my all,  
 Just was my Lot, but easy was my Fall;  
 The Griefs and Suff'rings that mean Souls annoy,  
 Thou mak'st them light to me, and turn'st to joy;  
 So light, that if in ought I bear thy Cross,  
 It grieves that nought I merit by the Loss.  
 My Sins more justly scourges might demand,  
 Should Justice strike, as Mercy holds thy Hand;  
 In that my Refuge, there I place my Rest,  
 Not hurt by Frowns, in Spite of Fortune blest.  
 For all these Mercies, just Returns from me  
 Are due,—and yet my best Returns I owe to thee;  
 My Pray'rs, my Vows, and all that should be mine,  
 E'en these are due to thee, and truly thine.

Oh were I thine myself! The Offering's made,  
 Were it as worthy thee, as freely paid.  
 But Worth! forbid the Word, my Sins forbid;  
 Pardon's my Plea, and Sins by Mercy hid.

Fixt there I stand, in hopes of Crimes forgiv'n,  
 I trample Earth and antedate my Heav'n.  
 In brighter Mansions may I have my Share,  
 And follow Thoughts that are already there, }  
 But low therein,—for lowly is my Pray'r. }

Sept<sup>is</sup>. 14<sup>o</sup>, Die meo natali.

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### WILL OF THOS. BAKER, B.D.

IN the Name of God Amen. I Thomas Baker, Ejected Fellow of Saint John's College in Cambridge, do make my last Will and Testament as follows.

First, I commend my Soul into the Hands of Almighty God (my gracious and good God) my faithful Creator and merciful Redeemer, and in all my Dangers and Difficultys a most constant Protector, blessed for ever be his Holy Name.

As to the Temporal Goods it has pleased the same good God to bestow upon me, (such as all Men might be content with, and are, I bless God, neither Poverty nor Riches) I dispose of them in the following Manner.

Whereas I have made a Deed of Gift (or Sale for one Guinea) of twenty one Volumes in Folio, of my own Handwriting, to the right honourable Edward Earl of Oxford, I confirm and ratify that



Gift by this my last Will, and I beg his Lordship's Acceptance of them, (being sensible they are of little Use or Value,) with two other Volumes in Folio, since conveyed to him in like Manner.

To my dear Cousin George Baker Esq. of Crook, I leave the Life of Cardinal Wolsey noted with my own Hand, Lord Clarendon's History with Cuts and Prints, and Winwood's Memorials in three Volumes in Folio, with a five Pound (Jacobus) piece of Gold, as a Mark of Respect and Affection since he does not Want it.

To my Cousin Ferdinand Baker, my Silver Salver as promised.

To my worthy Kinsman and Friend Mr. George Smith, I leave Godwin de Præsulibus Angliæ, Waræus de Præsulibus Hybernæ, both noted with my own Hand.

To the Rev. and Learned Dr. Newcome, Master of St. John's College, I leave a Ring of a Guinea, with two Tables of the Masters of St. John's College in Frames with my Founder's Picture for himself or College; and to his excellent Lady a Ring of one Guinea.

To my worthy Friend Dr. Dickins, Regius Professor of Law, I leave the first Edition of Linwood's Provincial in a large Folio and black Letter, with a Ring of a Guinea, and Dr Corbet's<sup>1</sup> Picture for himself or the College.

<sup>1</sup> Clement Corbet, LL.D. Master of Trinity Hall, 1611.

To the worthy Mr. Burrough, Fellow of Caius College, I leave Bishop Cosins's<sup>1</sup> Picture for the College.

And to my worthy Friend Dr. Knight, I leave Archbishop Parker's Picture, together with another Picture (near my Bed) of Doctor Humphrey Tindal, Dean of Ely (as supposed and the Date and Year agree exactly.)

All my other Pictures and Prints undisposed of, I leave to my worthy Friend Dr. Grey<sup>2</sup>, LL.D. for the Ornament of his House ; with a Ring of a Guinea to him, Dr. Middleton, Dr. Williams, Mrs. Burton of Ellamore, and my dear Niece and Goddaughter Mrs. Margaret Shepperson, and the reverend Mr. John Boswell, Vicar of Taunton, and Prebendary of Wells.

To Saint John's College Library I leave all such Books printed or MS. as I have, and are wanting there ; excepting those I leave in Trust to my worthy Friend Dr. Middleton, for the University Library, Archbishop Wake's State of the Church noted and improved under his own Hand,

<sup>1</sup> Bp. of Durham, 1660.

<sup>2</sup> Pictures left to Dr. Zach. Grey, were King James I., King Charles I. and II., James Duke of York half length by Sir Peter Lely, Lord Strafford, Hugo de Balsham Bp. of Ely, Mr. Perkins, Dr. Shorton first Master of St. John's, and of Pembroke Hall, drawn in his Robes ; a hunting of the Wild Boar, by Kecherman ; a Picture of Brook Lord Cobham, of Dudley Fenner a noted Republican ; an original Picture of old Parr, with several more.

Bishop Burnet's History of the Reformation, three Volumes, noted in my Hand, and Bishop Kennet's Register and Chronicle, (for the Memory of which three great Prelates, my honoured Friends, I must always have a due Regard) : to these I add Mr. Anstis, my worthy Friend's History of the Garter, in two Volumes Folio, Wood's Athenæ Oxonienses, and Mansel's Catalogue, both noted with my own Hand, and Gunton's and Patrick's History of the Church of Peterborough, noted (for Bishop Kennet) with my Hand, with Fifteen Volumes, more or less, in Folio all in my own Hand, and three Volumes in Quarto part in my own Hand.

To the Poor of the Parish of Lanchester, where (at Crook) I was born ; and to the Poor of the Parish of Long Newton, where I was ejected, to each Parish I leave ten Pounds : and to the College Servants of Saint John the Evangelist, ten Pounds, amongst such as shall be willing to accept a Share ; and out of that I leave five Pounds to my Bedmaker.

As to my Funeral I am not solicitous, I desire nothing but Christian Burial ; Christ be merciful to me a Sinner.

Lastly, I constitute and appoint my dear Nephew Richard Burton Esq. my Sole Executor, to whom I leave every Thing undisposed of, which I hope will be enough to defray his Trouble.

May God Almighty bless him, and give him all

the engaging Qualities of his Father, all the Virtues of his Mother, and none of the Sins, or Failings of his Uncle, which God knows are great, and many; and humbly (O my God) I call for Mercy.

In Testimony of this my last Will, I have hereunto set my Hand and Seal, this fifteenth Day of October, 1739.

Thomas Baker.

Sealed, signed, delivered and declared by the aforesaid Thomas Baker, for his last Will and Testament, in the Presence of us,

William Clapham,

Charles Richards.

And now, O my God, into thy Hand I contentedly resign myself, whether it be to Life or Death, thy Will be done.

Long Life I have not desired, (and yet hast thou given it me) give me if it be thy good Pleasure, an easy and a happy Death: or if it shall please Thee to visit me severely (as my sins have deserved) give me Patience to bear thy Correction, and let me always say, even with my dying Breath, thy Will be done.

Amen, Amen.

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