

A BIOGRAPHICAL NOTICE

OF

NICHOLAS RIDLEY, D. D.,

BISHOP OF LONDON, 1550—1553.

DR NICHOLAS RIDLEY¹ was born in the beginning of the sixteenth century (the exact date is not known), in North-

¹ Ridley. The allusions made by Bp Ridley to his family in his letters, and especially in his "Farewell," where he specifically addresses its several branches, render it desirable to give some account of his relatives and their possessions. The origin of the name may be traced more satisfactorily than that of many others now equally illustrious. It appears to have been Scottish, and originally Riddle, or rather Ryedale, of which Riddle is a corruption; and the Riddles of Glenriddle might have traced their descent to a common stock with the Ridleys of Willymotswick. The Ridleys appear to have had their full share in the disturbances so frequent in the border territory, and in works which treat on Border History occur many instances both of their courage and their importance. Turner speaks of one of Ridley's uncles who was a knight; it is just possible that he may have been the same person with the Richard Ridley of Hardriding, of whom mention is made by Ridpath. A passage in the Border Minstrelsy mentions those branches of the Ridley family located at Willymotswick, Hardriding, Hawden and Waltown; the first of whom was probably the uncle of Nicholas Ridley, and father to the "worshipful cousin of Willowmountswick," addressed by the Bishop in his last farewell. To this passage the editor appends the following note, the information of which he derived, he says, from Mr Surtees. "Willimoteswick" (the etymology of which name is given in a note to Appendix III.), "now called Ridley Hall, is situated at the confluence of the Allon and Tyne, and was the chief seat of the ancient family of Ridley. Walltown, where another branch of the same family was settled, was so called from its situation on the great Roman wall." * * * * "A feud did certainly exist between the Ridleys and the Featherstonehaughs, another border family, and which led on more than

umberland, not far from the Scottish border. Thus much he states himself; and to this his friend and fellow-collegian, Dr Turner¹, adds, that the place of his birth was Wilmonts-wick. "His father," says Dr Gloucester Ridley, "was the third son of a very ancient family, which had been seated there through a long descent of knights for many generations; the second son was John, father to Dr Lancelot Ridley, and a fourth son was Dr Robert Ridley."

"Descended from this ancient stock, he degenerated not from the virtues of his ancestors, but gave a much greater lustre to his family than he derived from it." His school education he received at Newcastle upon Tyne, from whence he was removed, about A. D. 1518, to Pembroke College in Cambridge, at the expence of his uncle Dr Robert Ridley, then a Fellow of Queens' College.

The following dates of the chief events in Ridley's life are collected from Dr Gloucester Ridley and Bp Godwin²:

Born in the beginning of the sixteenth century.	
Entered at Pembroke College, about	A.D. 1518
B. A.	1522
Elected fellow of University College, Oxford, but declined the honour	1524
Fellow of Pembroke College, Cambridge	1524

one occasion to fatal results, as may be seen by the following extracts from the Inquis. Calend. '24 Oct. 22do Henrici 8vi Inquisitio capt. apud Hautwhistle sup. visum corpus Alex. Featherstone Gen. apud Greenselhaugh, felonice interfecti 21 Oct. per Nicolaum Ridley de Unthanke, Gen.—Hugon. Ridle. Nicolaum Ridle et alios ejusdem nominis.' Nor were the Featherstones without their revenge, for in 36to Henrici 8vi we have, 'Ut legatio Nicolai Featherston ac Thomæ Nyxon, &c. pro homicidio Willmi. Ridle de Morale.' These extracts are here given as much with a view to shew the various modes of spelling the name, Ridley—Riddle—Ridle—Rydley—of which the first only is now preserved, as to throw some light on the allusions in the Bishop's letters."

¹ See Appendix III.

² Ridley's Life of Dr N. Ridley, London, 1763, 4to. F. Godwini de Præsulibus Angliæ Commentarius (p. 192) with Dr Richardson's Notes. Cantabrigiæ, 1743. fol.

M.A.	1525
College agent for Tylney, Soham, and Saxthorpe Churches	1526
Went to Paris, and studied at the Sorbonne	1527
Returned to England. Junr. Treasurer of Pembroke College ...	1530
Senior Proctor	1533
Signed the decree against the Pope's Supremacy at Cambridge ...	1534
B. D.	1534
Chaplain to the University and Public Orator	1534
Chaplain to Archbishop Cranmer	1537
Vicar of Herne	1538
Master of Pembroke College, and D. D.	1540
Chaplain to Henry VIII.	1540
Prebendary of Canterbury	1541
Prebendary of Westminster	1545
Vicar of Soham	1547
Bishop of Rochester	1547
Commissioner to visit Cambridge	1549
Bishop of London	1550
Nominated Bishop of Durham	1553
Excepted from the Amnesty by Mary	1553
Committed to the Tower, July	1553
Sent to Oxford to dispute	1554
Martyrdom, October 16	1555

From the preceding list of dates it will be seen that the college career of Bishop Ridley was highly honourable and equally successful; and so great were the hopes excited by his learning and abilities, that a fellowship at University College, Oxford, was offered for his acceptance. This honour he thought it best to decline, preferring the prospects which his own University presented him, and was accordingly the next year elected a Fellow of his own College, to the Mastership of which he subsequently attained. Impelled by that thirst for knowledge which ever distinguished him, he went in the year 1527 to Paris, for the purpose of studying at the Sorbonne; and here doubtless he availed himself of every advantage presented to him by that then celebrated seat of learning. But the University of Paris was already in its

decline, and Ridley has given a picture by no means favourable of the then prevailing style of disputation among its members. His absence was not long, for we find him, in 1530, Junior Treasurer of Pembroke Hall. He signed, as Proctor, in 1534, the Decree against the Pope's supremacy, and continued steadily rising in his University career. In 1538 he appeared in a new capacity, that of a parish-priest. The Vicarage of Herne, in Kent, was bestowed upon him; and with the intense but well-directed zeal which formed so essential a part of his character, he applied himself to the duties of his new situation. So successful was he as a preacher, that he attracted to his church numbers who had hitherto altogether omitted the duty of attendance on the services of the church; nor was he less attentive to the other parts of his parochial duty.

His subsequent history will be given in the words of Fox, which, brief as they are, form nearly all that can be known of this great and good man's life.

The "Life and Story" of Bishop Ridley preserved in the "Acts and Monuments", is valuable and interesting, more especially as it gives many particulars of his domestic life, which are preserved in no other author. The martyrologist, after some introductory remarks, proceeds thus: "Among many other worthy and sundry histories and notable acts of such as of late days have been turmoiled, murdered, and martyred for the true gospel of Christ in queen Mary's reign, the tragical story and life of Dr Ridley I thought good to commend to chronicle, and leave to perpetual memory: beseeching thee, gentle reader, with care and study well to peruse, diligently to consider, and deeply to print the same in thy breast, seeing him to be a man beautified with such excellent qualities, so ghostly inspired and godly learned, and now written doubtless in the book of life, with the blessed saints of the Almighty, crowned and throned

amongst the glorious company of martyrs. First descending of a stock right worshipful, he was born in Northumberland-shire, who being a child, learned his grammar with great dexterity in Newcastle, and was removed from thence to the University of Cambridge, where he in short time became so famous, that for his singular aptness he was called to higher functions and offices of the University, by degree attaining thereunto, and was called to be head of Pembroke Hall, and there made Doctor of Divinity. After this, departing from thence, he travelled to Paris, who at his return was made Chaplain to King Henry the Eighth, and promoted afterwards by him to the Bishoprick of Rochester: and so from thence translated to the See and Bishoprick of London in King Edward's days¹.

"In which calling and offices he so travelled and occupied himself by preaching and teaching the true and wholesome doctrine of Christ, that never good child was more singularly loved of his dear parents, than he of his flock and diocese. Every holiday and Sunday he lightly preached in some one place or other, except he were otherwise letted by weighty affairs and business, to whose sermons the people resorted, swarming about him like bees, and coveting the sweet flowers and wholesome juice of the fruitful doctrine, which he did not only preach, but shewed the same by his

¹ Ridley was not promoted to the see of Rochester till after the king's death, but it would appear that he was *intended* to be placed in that see as soon as the death of Longland, the aged bishop of Lincoln, made a vacancy for the translation of Holbeach, then bishop of Rochester. Gloucester Ridley remarks, that the historians of the latter part of Henry's reign and the beginning of that of Edward VI. speak of him as having been appointed to preach the funeral sermon of Francis I. at St Paul's, calling him elect of Rochester; but that even in *this* particular they are inaccurate, as this sermon was preached on the 19th of June, 1547, and the congé d'élire was not issued to the chapter of Rochester till the first of August following, Henry VIII. having died on the 28th of January in the same year. Gloucester Ridley's Life of Bishop Ridley, pp. 184, 210, 211.

Nicholas
Ridley born
in Northum-
berland.
Nicholas
Ridley
learned at
Newcastle.

Nicholas
Ridley
Master of
Pembroke
Hall in Cam-
bridge.
Nicholas
Ridley made
Doctor of
Divinity.
Nicholas
Ridley King
Henry's
Chaplain.
Nicholas
Ridley made
bishop of
Rochester.
Nicholas
Ridley made
bishop of
London.
The fruitful
diligence of
Bishop Rid-
ley in
preaching
God's word.

life, as a glittering lantern to the eyes and senses of the blind, in such pure order and chastity of life (declining from evil desires and concupiscences), that even his very enemies could not reprove him in any one iota thereof.

Bishop Ridley of great memory and reading.

“ Besides this, he was passingly well learned, his memory was great and he of such reading withal, that of right he deserved to be comparable to the best of this our age, as can testify as well divers his notable works, pithy sermons, and sundry his disputations in both the Universities, as also his very adversaries, all which will say no less themselves.

“ Besides all this, wise he was of counsel, deep of wit, and very politic in all his doings. How merciful and careful he was to reduce the obstinate Papists from their erroneous opinions, and by gentleness to win them to the truth, his gentle ordering and courteous handling of Doctor Heath, late Archbishop of York, being prisoner with him in King Edward's time in his house one year, sufficiently declareth. In fine, he was such a prelate, and in all points so good, godly, and ghostly a man, that England may justly rue the loss of so worthy a treasure. And thus hitherto concerning these public matters.

Bishop Ridley comely of proportion and complexion.

“ Now will I speak something further particularly of his person and conditions. He was a man right comely and well proportioned in all points, both in complexion and lineaments of the body. He took all things in good part, bearing no malice nor rancour from his heart, but straightways forgetting all injuries and offences done against him.

The fair conditions of Bishop Ridley, tender to his kindred, yet not otherwise than truth and right required.

He was very kind and natural to his kinsfolk, and yet not bearing with them anything otherwise than right would require, giving them always for a general rule, yea to his own brother and sister, that they doing evil should seek or look for nothing at his hand, but should be as strangers and aliens unto him, and they to be his brother or sister, which used honesty and a godly trade of life.

“ He using all kinds of ways to mortify himself, was given to much prayer and contemplation: for duly every morning, so soon as his apparel was done upon him, he went forthwith to his bedchamber, and there upon his knees prayed the space of half an hour, which being done, immediately he went to his study, (if there came no other business to interrupt him,) where he continued till ten of the clock, and then came to common prayer, daily used in his house. The prayers being done he went to dinner, where he used little talk, except otherwise occasion by some had been ministered, and then was it sober, discreet, and wise, and sometimes merry, as cause required.

Bishop Ridley a great mortifier of himself.

The order of his study and diet.

“ The dinner done, which was not very long, he used to sit an hour or thereabouts talking or playing at the chess: that done, he returned to his study, and there would continue, except suitors or business abroad were occasion of the contrary, until five of the clock at night, and then would come to common prayer, as in the forenoon, which being finished he went to supper, behaving himself there as at his dinner before; after supper recreating himself in playing at chess the space of an hour, he would then return again to his study; continuing there till eleven of the o'clock at night, which was his common hour to go to bed, then saying his prayers upon his knees, as in the morning when he rose. Being at his manor of Fulham, as divers times he used to be, he read daily a lecture to his family at the common prayer, beginning at the Acts of the Apostles, and so going throughout all the Epistles of St Paul, giving to every man that could read a New Testament, hiring them besides with money to learn by heart certain principal chapters, but especially the thirteenth chapter of the Acts; reading also unto his household oftentimes the one hundred and first Psalm, being marvellous careful over his family, that they might be a spectacle of all virtue and honesty to

His order after supper.

The careful diligence of Bishop Ridley in instructing his family.

other. To be short, as he was godly and virtuous himself, so nothing but virtue and godliness reigned in his house, feeding them with the food of our Saviour Jesus Christ.

“ Now remaineth a word or two to be declared of his gentle nature and kindly pity in the usage of an old woman called Mistress Bonner, mother to Doctor Bonner, sometime bishop of London: which I thought good to touch, as well for the rare clemency of Doctor Ridley, as the unworthy immanity and ungrateful disposition again of Doctor Bonner. Bishop Ridley, being at his manor of Fulham, always sent for the said Mistress Bonner, dwelling in an house adjoining to his house, to dinner and supper, with one Mistress Mungey, Bonner's sister, saying, Go for my mother Bonner; who coming, was ever placed in the chair at the table's end, being so gently entreated, welcomed, and taken, as though he had been born of her own body, being never displaced of her seat, although the king's council had been present, saying, when any of them were there (as divers times they were), By your lordships' favour, this place of right and custom is for my mother Bonner. But how well he was recompensed for this his singular gentleness and pitiful pity after at the hands of the said Doctor Bonner, almost the least child that goeth by the ground can declare. For who afterward was more enemy to Ridley than Bonner and his? Who more went about to seek his destruction than he?

Who more recompensing his gentleness with extreme cruelty. As well appeared by the strait handling of Ridley's own natural sister, and George Shippside her husband, from time to time: whereas the gentleness of the other did suffer Bonner's mother, sister, and other his kindred, not only quietly to enjoy all that which they had of Bonner, but also entertained them in his house, shewing much courtesy and friendship daily unto them: whereas on the other side Bishop Bonner, being

restored again, would not suffer the brother and natural sister of Bishop Ridley, and other his friends, not only not to enjoy that which they had by the said their brother Bishop Ridley, but also curiously, without all order of law or honesty, by extort power wrested from them all the livings they had.

“ And yet being not therewith satisfied, he sought all the means he could to work the death of the aforesaid Shippside, saying that he would make twelve godfathers to go upon him; which had been brought to pass indeed, at what time he was prisoner at Oxford, had not God otherwise wrought his deliverance by means of Doctor Heath, bishop then of Worcester. *Teste Georgio Shippsidio.*

“ Whereby all good indifferent readers notoriously have to understand, what great diversity was in the disposition of these two natures. Whereof as the one excelled in mercy and pity, so the other again as much or more excelled in churlish ingratitude and spiteful disdain. But of this matter enough.

“ Now concerning God's vocation, how Doctor Ridley was first called to the savouring and favouring of Christ and his gospel, partly by his disputation before, and other his treatises, it may appear, that the first occasion of his conversion was by reading of Bertram's book of the Sacrament, whom also the conference with Bishop Cranmer and with Peter Martyr did not a little confirm in that behalf. Who now by the grace of God, being thoroughly won and brought to the true way, as he was before blind and zealous in his old ignorance, so was he as constant and faithful in the right knowledge which the Lord had opened unto him, (as well appeared by his preachings and doings during all the time of king Edward,) and so long did much good, while authority of extern power might defend and hold up the peace of the church and proceedings of the gospel. But

The behaviour of Bishop Ridley to Doctor Bonner's mother.

The courtesy of Ridley, the curriusness of Bonner, described and compared together.

Bishop Ridley good and kind to Bonner's mother. Bonner unkind and churlish to Bishop Ridley's sister, and seeketh the death of his brother-in-law.

Bishop Ridley first converted by Bertram's Books.

Bishop Ridley one of the first in trouble after the death of King Edward.

after that it pleased so the heavenly will of the Lord our God to bereave us of our stay, and to call from us King Edward that precious Prince, as the whole state of the Church of England was left desolate and open to the enemies' hand; so this Bishop Ridley, after the coming in of Queen Mary¹, eftsoon and with the first was laid hands upon

¹ Ridley while Bishop of London had visited the (then) Princess Mary, and offered to preach before her. This interview seems to have created in Mary's mind a dislike to Ridley. An account of it has been preserved by Fox, in the following words:

About the eighth of September, 1552, Dr Ridley, then bishop of London, lying at his house at Hadham in Herts, went to visit the Lady Mary, then lying at Hunsden two miles off, and was gently entertained of Sir Thomas Wharton and other her officers, till it was almost eleven of the clock, about which time the said Lady Mary came forth into her chamber of presence, and then the said bishop there saluted her Grace, and said that he was come to do this duty to her Grace; then she thanked him for his pains, and for a quarter of an hour talked with him very pleasantly, and said that she knew him in the court when he was chaplain to her father, and could well remember a sermon that he made before King Henry her father at the marriage of my Lady Clinton that now is to Sir Anthony Browne, &c. and so dismissed him to dine with her officers. After the dinner was done, the bishop being called for by the said Lady Mary, resorted again to her Grace, between whom this communication was: first the bishop beginneth in manner as followeth. "Madam, I came not only to do my duty to see your Grace, but also to offer myself to preach before you on Sunday next, if it will please you to hear me."

At this her countenance changed, and after silence for a space, she answered thus: "My Lord, as for this last matter, I pray you make the answer to it yourself."

Ridley.—"Madam; considering mine office and calling, I am bound to make your Grace this offer to preach before you."

Mary.—"Well, I pray you, make the answer, as I have said, to this matter yourself, for you know the answer well enough; but if there be no remedy, but I must make you answer, this shall be your answer, the door of the parish church adjoining shall be open for you, if you come, and ye may preach if you list, but neither I nor any of mine shall hear you."

Ridley.—"Madam, I trust you will not refuse God's word."

Mary.—"I cannot tell what ye call God's word—that is not God's word now, that was God's word in my father's days."

Ridley.—"God's word is one at all times, but hath been better understood and practised in some ages than in other."

and committed to prison, as before hath sufficiently been expressed: first in the Tower, then after translated from thence with the Archbishop of Canterbury and Master Latimer to Oxford, was with them inclosed in the common gaol and prison of Bocardo, while at length being dissevered from them, he was committed to custody in the house of one Irish, where he remained till the last day of his death and martyrdom, which was from the year of our Lord, 1554, till the year 1555, and 16th day of October."

Bishop Ridley in the tower. Bishop Ridley removed to the prison of Bocardo in Oxford.

Mary.—"You durst not for your ears have avouched that for God's word in my father's days that now you do; and as for your new books, I thank God, I never read any of them, I never did nor ever will do."

And after many bitter words against the form of religion then established, and against the government of the realm, and the laws made in the young years of her brother, which she said she was not bound to obey till her brother came to perfect age, and then she said she would obey them; she asked the bishop whether he were one of the council? He answered, "No." "You might well enough," said she, "as the council goeth now-a-days." And so she concluded with these words: "My lord, for your gentleness to come and see me I thank you, but for your offering to preach before me I thank you never a whit."

Then the said bishop was brought by Sir Thomas Wharton to the place where they had dined, and was desired to drink, and after he had drunk, he paused awhile, looking very sadly, and suddenly brake out into these words,—"Surely I have done amiss." "Why so?" quoth Sir Thomas Wharton. "For I have drunk," said he, "in that place where God's word offered hath been refused, whereas if I had remembered my duty, I ought to have departed immediately, and to have shaken off the dust of my shoes for a testimony against this house." These words were by the said bishop spoken with such a vehemency, that some of the hearers afterward confessed their hair to stand upright on their heads. This done, the said bishop departed, and so returned to his house. Testified by a certain reverend personage yet alive, being then the bishop's chaplain.

² Bishop Ridley appears to have had forebodings of the kind of death by which he should depart this world. Humphrey, in his "Life of Bishop Jewell," records the following anecdote:

Similiter et Dr Ridlaeus, tametsi indignante in tempestate jaclatus, suos jam territos cohortans, "Bono," inquit "animo estote, et remis incumbite: hæc cymba fert episcopum, quem non mergi sed comburi oportet." P. 258, 9, A.D. 1573.

His character is sufficiently depicted in his works: they indicate a mind of the very highest order, both as to power and acuteness, and where he fairly entered into a subject he left but little for after writers to touch upon. In matters of controversy his immense patristic learning gave him a decided advantage over all his antagonists, and the general idea of his importance to the cause of the Reformation may be estimated from the words of one of his most distinguished adversaries: "Latimer leaneth to Cranmer, Cranmer leaneth to Ridley, and Ridley leaneth to his own singular wit."

The quaint lines wherein Quarles gives the character of Ridley may not be unacceptable to the reader:

Read, in the progress of this blessed story,
Rome's cursed cruelty and Ridley's glory:
Rome's siren's song; but Ridley's careless ear
Was deaf: they charm'd, but Ridley would not hear.
Rome sung preferment, but brave Ridley's tongue
Condemned that false preferment which Rome sung.
Rome whispered death; but Ridley, (whose great gain
Was godliness) he waved it with disdain.
Rome threatened durance, but great Ridley's mind
Was too, too strong for threats or chains to bind.
Rome thundered death, but Ridley's dauntless eye
Star'd in death's face, and scorn'd death standing by.
In spite of Rome for England's faith he stood,
And in the flames he sealed it with his blood.

Bishop Ridley complied with the apostolic maxim, "Let your moderation be known unto all men." The share which he took in the arrangement of the Book of Common Prayer, and other ecclesiastical formularies, enables us to judge with some accuracy as to his correct views of church-government. As a bishop, both at Rochester and in the more important see of London, his conduct was beyond all praise; his judgment and his activity were alike called into exercise, and were but too painfully contrasted with those of his prede-

cessor and successor'. The account of his martyrdom will be found after that of his last examination at Oxford. The lists of his works have been various, that by Bishop Tanner, given in the *Bibliotheca Brittanico-Hibernica*, is the most complete. It is as follows:

I. Treatise concerning Images not to be set up nor worshipped in churches. Pr. First the words of the comm.—Fox, p. 2128.

¹ A remarkable instance of the beneficial effect of Ridley's counsels is to be seen in the foundation of three institutions in the reign of Edward VI., and which in point of date may be called the first fruits of the Reformation. Both in the council chamber and the pulpit did this eminent prelate resist the sacrilegious spirit of his day; and though the young King was but partially able to resist the tide of corruption, he yet founded, at the suggestion of Ridley, no less than sixteen grammar-schools, and designed, had his life been spared, to erect twelve colleges for the education of youth. Shortly before his death he sent for the bishop, and thanking him for a sermon in which he strongly pressed the duty of providing for the poverty and ignorance of our fellow-men, added; "I took myself to be especially touched by your speech, as well in regard of the abilities God hath given me, as in regard of the example which from me he will require; for as in the kingdom I am next under God, so must I most nearly approach him in goodness and mercy; for as our miseries stand most in need of aid from him, so are we the greatest debtors—debtors to all that are miserable, and shall be the greatest accountants of our dispensation therein; and therefore, my lord, as you have given me, I thank you, this general exhortation, so direct me (I pray you) by what particular actions I may this way best discharge my duty." The bishop, who was not prepared for such a request, begged time to consider, and to consult with those who were more conversant with the condition of the poor. Having taken the advice of the Lord Mayor and aldermen of London, he shortly returned to the King, representing that there appeared to be three different classes of poor. Some were poor by impotency of nature, as young fatherless children, old decrepit persons, idiots, cripples, and such like, these required to be educated and maintained; for them accordingly the King gave up the Grey Friars' Church, near Newgate Market, now called Christ's Hospital. Other he observed were poor by faculty, as wounded soldiers, diseased and sick persons who required to be cured and relieved, for their use the King gave St Bartholomew's near Smithfield; the third sort were poor by idleness or unthriftyness, as vagabonds, loiterers, &c. who should be chastised and reduced to good order; for these the King appointed his house at Bridewell, the ancient mansion of many English Kings.

II. Answers to certain Queries concerning the abuses of the Mass. Pr. No man can take unto himself anything. MS. Bibl. Bodl. NE. B. 2. 7. et Burnet Hist. Reform. tom. ii. app. p. 123.

III. Brief Declaration of the Lord's Supper. Pr. Many things confound.—1555 et 1586, 8vo. et Oxon. 1688, 4to. Latine per Guliel. Whyttyngham Genev. 1556, h. t. “de cœna dominica assertionem e carcere scriptam.” Pr. Cum duæ res sint quæ mihi. Latina autem versio in principio unam aut alteram sententiam habet quæ non est in originali. Libro huic respondit Alban Longdale, S. T. Professor e colk. D. Johan. Cantabr. in “confutatione Catholica Nic. Ridley de Eucharistia.” Par. 1556, 4to.

IV. Certain Godly and Comfortable Conferences between him and Mr Hugh Latimer during the time of their Imprisonment. Pr. A bishop ought to be unrepr.—London, 1555, 1556, 8vo. et Oxon. 1688, 4to. Et in partibus transmarinis, 1556, 12mo. Editioni Londinensi additur, ¹A Treatise against the Error of Transubstantiation. Et iterum cum præfatione Henrici Wharton, Lond. 1688, 4to. In MS. Bodl. NE. B. 2. 7. Extat conferentia una contra Missam. Pr. All worldly respects put apart.—Et in Fox. 1 edit. p. 1285, extat altera cum Antonio quædam. Pr. All men do much marvell.

V. A Friendly Farewell written during his Imprisonment at Oxford unto all his true lovers a little before his Death. Pr. partis 1. At the name of Jesus Christ let.—Pr. partis 2. Farewell, my dearly beloved brethren.—Lond. 1558. Extant apud Fox, p. 1770, 1776.

VI. A Piteous Lamentation of the Miserable State of the Church of England, in the time of the late Revolt from the Gospel. Pr. Alas, what misery is.—Lond. 1566, 8vo. Extat in Fox, p. 1778. ²A Comparison between the Com-

fortable Doctrine of the Gospel and the Traditions of the Popish Religion. Ibid.

VII. An Account of a Disputation held at Oxford, A. D. 1554. Pr. I never yet sithens I was born.—Prodit Latine cura Gilb. Ironside. Oxon. 1688, 4to.

VIII. The Way of Peace among all Protestants, being a Letter sent by him to Bishop Hooper, with Observations upon it.—Lond. 1688, 4to.

³A Letter of Reconciliation written to Bishop Hooper.—Lond. by Samuel Johnson, 1689, 4to.

IX. De Abominationibus Sedis Romanæ et Pontificum Romanorum.—Strype in Vita Cranmeri, p. 343.

X. Annotationes in Tonstalli libros de Transubstantiatione. Ibid.

⁴Collectanea ex Evangeliiis et D. Paulo, tribus doctoribus Ecclesiæ Græcæ, sc. Origene, Chrysostomo et Theodoro, et tribus Ecclesiæ Latinæ, sc. Tertulliano, Augustino et Gelasio de verbis Institutionis Cœnæ Dominicæ figurative intelligendis. Ibid.

XI. Tres positiones de sacrificio missæ expiatorio. Ibid. (same as VII, but in Latin).

XII. Epistolas ad Fratres in diversis carceribus. Ibid.

XIII. De Electione et Prædestinatione. Ibid. p. 350. Vide Literas Martyr. in Bibl. Emman. Cant. fol. 70.

XIV. Judicium ejus de epistolis decretalibus, sc. Clementis, Anacleti, Luciani et Pontiani, et aliorum vetustissimorum pontificum. Pr. Ego censeo sane esse supposititias. MSS. Bibl. Emman. Cant. l. c. finit ita: Hæc esse respondenda censeo Bradfordo meo ad suam Quæstionem de auctoritate harum epistolarum.

XV. Annotationes in duas Watsoni conciones quadrigesimales coram regina. MSS. ibidem.

XVI. Certain Matters wherein Stephen Gardiner dif-

¹ Same as No. III.

² Same as No. VI.

³ Same as No. VIII.

⁴ Same as No. III.

fereth from others of the Papists, and from himself, as touching the Sacrament of the Lord's Supper. Pr. Other say that the body.—Fox, 1 Ed. p. 1384.

¹ Answer to M. Ant. Constantius. Ibid. p. 1503.

XVII. Articles to be Enquired of in the Visitation of the Diocese of London, 1550. Concil. M. Brit. et Hib. tom. iv. p. 60. seq.

XVIII. Injunctions given at the Visitation of the Diocese of London, 1550. Burnet Hist. Reform. tom. ii. App. n. 52.

XIX. His Letter to the Preachers within the Diocese of London, setting out the Sins of that time. Ibid. n. 58.

XX. His Letter to the Protector concerning the Visitation of the University of Cambridge. Ibid. n. 59.

XXI. Diverse Letters. Strype in Vita Grindall, 19. Id. in Vita Cranmer, Ap. lxxxvi. Id. in Vita Parker, 29. Fox, 1464, 1504, 1724. MSS. Epist. Martyr. in Bibl. Emm. Coll. Cant. MSS. C. C. C. C. Miscell. i. 401².

¹ Same as No. IV.

² Of these, the works numbered I. II. III. IV. V. VI. VII. VIII. XI. XII. XIV. XVI. XVII. XVIII. XIX. XX. XXI. have been preserved, and are given in this Edition; those numbered IX. X. XIII. and XV. have unhappily perished.