THE WILL OF HENRY DENE, ARCHBISHOP OF CANTERBURY, 
DECEASED 15 FEBRUARY, 1502—3.

Communicated by the Rev. JOHN BATHURST DEANE, M.A., F.S.A.

KING HENRY VII., as it has been observed by Lord Chancellor Bacon, "was not afraid of an able man, as Lewis the eleventh was; but contrariwise, he was served by the ablest men that were to be found, without which his affairs could not have prospered as they did. For war, Bedford, Oxford, Surrey, D'Aubigny, Brooke, Poyning; for other affairs, Morton, Fox, Bray, the Prior of Lanthony, Warham,尿wick, Hussey, Frowick, and others."

The Prior of Lanthony, thus commended by so distinguished an historian, was Henry Dene, who successively became Chancellor and Justiciary of Ireland, Bishop of Bangor, from which see he was speedily translated to that of Salisbury, Lord Keeper of the Great Seal, and Archbishop of Canterbury. The merit which caused his elevation to such high dignities, must have been, as recognised by Lord Bacon, of no ordinary character; we do not find that, either by birth or connections, he enjoyed the advantages of family interest. He was probably a native of Gloucestershire, born about 1430, and, according to tradition, as stated in the Athenæ Oxonienses, near Gloucester, an obscure member, it may be supposed, of the ancient family of Dene, of Dene in the Forest of Dean, settled near St. Briavels' Castle as early as the reign of Henry I., or of that branch which, in the reign of Edward III., was seated at Yatton in Herefordshire.

He was educated at Oxford, as stated by M. Parker, Godwin and other writers; it has been asserted that he was of New College, and took his

1 Sometimes written Deane, or Denny. In the sepulchral inscription given by Weaver, the name is Dene, as likewise in Parl. Writs and other records. In Pat. Edw. IV. regarding the union of the two Lanthony, it is written Dene.

2 This tradition appears to be supported by numerous details connected with the history of Henry Dene, and which were brought before the Institute in the Memoirs communicated by the Rev. J. Bathurst Deane to the Historical Section at the Meeting in Gloucester, July, 1860. The collateral evidence tending to show that the Archbishop may confidently be numbered amongst Gloucestershire Worthies was then fully stated. We hope that Mr. Bathurst Deane may hereafter fulfil his purpose of

publishing, in more ample form, these contributions to the history of the ancient family of Dene, including the Biography of the Archbishop, and a Memoir of Sir Anthony Deane, Chief Commissioner of the Royal Navy in the reign of Charles II., whose Treatise on Naval Architecture, in the Pepysian Library, would form a desirable addition to such a volume of Parentalia.

3 The Epistle to the University, cited by Anthony a Wood, Athenæ Oxoniæ ed. Bliss, vol. ii. p. 690, as from Archbishop Dene, and containing an allusion to Oxford as his "beneficissima mater," will be found appended infra.

4 This supposition appears to rest only on the statement of Godwin, De Præs. p. 132; "in Collegio Novo Oxonie edu-
doctor's degree there; his name has not been found, however, in the Registers of Winchester College. In 1 Edward IV., 1461, he became Prior of Lanthony near Gloucester, at that period designated Lanthonia Secunda, being a cell to the Priory of Canons of St. Austin at Lanthony in Monmouthshire; subsequently it became the principal house, the two Lanthonies having been united, 21 Edward IV., 1481. The reasons assigned by the king for that measure were the exposure of Lanthonia Magna, from its being in the Marches, to the incursions of the Welsh, by which it had become so wasted and ruined, that divine worship and the regular observance of the order had ceased; the accustomed hospitality and alms were altogether neglected; also, that John Adams, Prior of the said Lanthony in Monmouthshire, had wasted the revenues, and daily did more waste and destroy the same, having moreover in the said Priory not more than four canons—"minus religioso viventes." These facts having come to the king's knowledge, and also that by the prudent government of the Prior and Convent of Lanthony near Gloucester, divine worship and regular observances were there duly performed with great honor and decency, as far as their revenues sufficed, the right of patronage, advowson of the priory or conventual church, with all the possessions of Lanthony prima, in Wales, were granted by Edward IV. to Henry Dene, Prior, and to the Convent of Lanthony secunda, and to their successors, in consideration of three hundred marks paid into the king's hands. It is probable that considerable works were carried out under the direction of Prior Dene at Lanthony near Gloucester; the gateway still existing, and on which an escutcheon of his arms, a chevron between three birds, may be seen, was doubtless built by him. These birds, sometimes blazoned as Cornish choughs, may be regarded as the Danish ravens, in allusion to the name of Dene.

The abilities of the Prior of Lanthony, as Bishop Godwin remarks, were recognised by Henry VII., as we have seen that they had been by his predecessor Edward IV. The interest, through which his advance-
ment may have been promoted, has not been recorded. It has been stated 
that he was indebted to Cardinal Morton for preferment; in September, 1495, 
he was appointed Chancellor of Ireland, where the cause of Perkin Warbeck 
had from the first been espoused by numerous adherents to the House of 
York, and where under the nominal government of the young Prince Henry, 
Duke of York, with Sir Edward Poyning as Deputy, a conciliatory policy, 
traught with difficulties, had been adopted. The return of the Pretender, 
who had been cordially received by Margaret, Dowager Duchess of 
Burgundy, was a serious cause of apprehension. Through the talents and 
energy of the Deputy and the Chancellor, who is designated by the chronicler 
Hall—“a man of great wyt and diligence,” the disaffected nobles were 
brought to obedience, the Irish Parliament was prevailed upon to pass 
the memorable statute known as the Poyning’s Act, which established the 
authority of the English government in Ireland, and tranquility was fully 
restored, so that when Warbeck appeared at Cork in the following year, 
the Irish refused to venture their lives in his cause. Henry was doubtless 
well pleased with the mission; the first mark of his favor occurred on 
the death of Richard Ednam, Bishop of Bangor, probably towards the 
close of 1495, when Prior Dene was preferred to that see;^ on January 29 
following, the king, fully confiding in the fidelity and prudent sagacity of 
Henry, Bishop of Bangor, constituted him, on the recall of Sir Edward 
Poyning, Deputy and Justiciary of Ireland.\footnote{11 Hen. VII., “apud Westm. 
die Jan. 29.” Lansd. MSS. vol. xliiv. p. 31.}

The see of Bangor was at that period in a very neglected condition, and 
its cathedral ruinous; Godwin relates the evils which had arisen from per-
petual dissensions between the Welsh and the English, non-residence of 
previous bishops, and the cupidity of the neighbouring nobles who had 
possessed themselves of its property. Bishop Dene addressed himself 
with energy to remedy these evils. Amongst the ancient possessions of 
Bangor there was an Island, situated off the northern extremity of Anglesea, 
and called the “Isle of Seals,” in Welsh,—Ynys y Moel Rhoniad, now 
known as the Skerries. It is thus described by Matthew Parker, in his 
Life of Archbishop Dene:—“Est ad septentrionem insulae Monaæ, quam 
Angleseiam jam nuncupant, inter promontoria Corneti ejusque quod Caput 
Sanctum dicitur, interposita insula quam veteri Britannico vocabulo Ynys, 
sive Moyl, Rhoniad, i.e. phocaenum seu altium insulam, vocant, quia ea marina 
animalia magnis ibidem numero verno et autumnali tempore singulis annis 
Record of Caernarvon, which gives—“partem W. Griffith in insula Foca-
rum,” that many persons had acquired rights in the island, and by a list of 
“Carte facte super Insulam Focaenum per diversos,” \textit{ibid.} p. 253, we learn that 
great part of the shares, or “gwelys,” had been bought up from various 
owners by William Griffith in the reign of Henry VI. It further appears by 
a document amongst the archives of Bangor Cathedral, printed by Browne 
Willis in the Survey of that church, Appendix, p. 244, that the ancient right 
of fishing in that isle, appertaining to the Bishop and the church of Bangor, 
having been some time disused, Bishop Dene in person went thither, by assent

\footnote{9 Pat. 12 Hen. VII. The temporali-
ties of the see of Bangor do not appear 
to have been restored to him until Oct. 
6, 1496; 12 Hen. VII. See Le Neve’s 
\textit{Fasti, ed. Hardy}, vol. i. p. 108.}
of all his tenants of the lordship of Cornewylan, Sir William Griffith, of Penrhyn, excepted, and that the bishop's servants took, on 7 October, 1498, "twenty-eight fishes called Grapas." Sir William Griffith sent his son with men in arms, and seized the fish by force. Bishop Dene, however, compelled him to make restitution, and established his right as lord of the fisheries of the island.² According to another account of this characteristic transaction, a number of Irish had effected a settlement there, and refused to recognise the superiority of the Bishop of Bangor, or to pay any rent. Bishop Dene took vigorous measures; having obtained a decision or formal declaration as to the legality of the claim, he proceeded in person with an armed force to the island, and speedily reduced the intruders to submission.³ The cathedral and episcopal palace he found in a ruinous condition, never having been restored since their destruction by Owen Glendower, in the reign of Henry IV.: he rebuilt the choir, and was actively engaged in works of restoration, when, in 1499, he was translated to Salisbury.⁴ On the death of Cardinal Morton, Lord Chancellor, 15 September, 1500, Henry VII. made choice of the Bishop of Salisbury as his successor; and on 13 October following he delivered the Great Seal to him at Woodstock, but with the title of Lord Keeper only.⁵ It is remarkable that hitherto he had been permitted to retain his earliest preferment, that of Prior of Lanthony, in commendam.⁶

This mark of royal favor was only the preliminary to the highest distinction which could be conferred upon him. The see of Canterbury having shortly after become vacant, by the death of Thomas Langton, elected as successor of Cardinal Morton, but before his translation had been perfected, Henry Dene, Bishop of Salisbury, was elected 26 April, 1501; the temporalities were restored 7 August following;⁷ and the pall was sent by the eloquent Hadrian Castellanus, the Pope's Secretary, and Legate to Scotland, but it was delivered by the Bishop of Coventry. The ceremonial on this occasion is given by Bishop Godwin. It is remarkable that, as has been recorded, he never was installed. In the same year he was constituted by Pope Alexander VI. Legate of the Apostolic See. Rymer, tom. xii. p. 791.

In the following year the Archbishop, feeling doubtless the increasing infirmities of age, resigned the Great Seal on 27 July, 1502, devoting himself wholly to the duties of his high station in the Church. No parliament had been held during the period that he had been Lord Keeper. He rebuilt

² Willis's Bangor, pp. 95, 244; Pennant's Wales, vol. ii. p. 274. See also Godwin, p. 192; Hist. of Anglesea, p. 39.
³ Weever, Fun. Mon. p. 281, describes this island as situated between Holyhead and Anglesea, and called "Moel Rhoniad," the Island of Seals; it is, however, the island about 7 miles N. of Holyhead, called Ynys y Mod Rhoniaid, or commonly, the Skerries; the fishery, as it is said, still belongs to the church of Bangor. According to Browne Willis, one of Bishop Dene's successors, Bishop Robinson, in the reign of Elizabeth, alienated the island to his son. In the declaration regarding Seals-Island, B. Willis, p. 244, it is called "Seynt Danyel's Isle," doubtless from Daniel, first bishop of Bangor.⁴ He succeeded John Blythe, who died 23 Aug., 1499; the custody of the temporalities was granted 7 Dec., and plenary restoration made 22 March following.
⁵ Claus. 16 Hen. VII.
⁷ Pat. 16 Hen. VII. Teste Rege apud Lanthony, 7 Aug. The king may have been on a visit to Henry Dene, possibly still Prior at that time.
great part of the archiepiscopal manor-house at Otford. It is also recorded that he repaired Rochester Bridge, and strengthened the coping or parapet with iron-work. His name appears only twice on great public occasions, but those were interesting and important, namely, the nuptials of Prince Arthur with Catherine of Aragon, solemnised in St. Paul’s, 14 November, 1501, and the negotiations for the marriage of the Princess Margaret with James IV. King of Scots. At the first Archbishop Dene officiated with nineteen mitred bishops; a lively narrative of the sumptuous ceremonial is given by the chronicler Hall. The negotiations for the marriage of the princess occupied a considerable time, and required great diplomatic delicacy. Three commissioners of tried abilities were selected, namely, the Archbishop, Fox, Bishop of Winchester, and the Earl of Surrey; the matter was at length brought to a successful issue. The term of Henry Dene’s long and busy life now drew towards a close, and in anticipation of death he made his will, remarkable for the omission of all allusion to his own origin and connexions, and for the singularly minute attention with which he gave directions regarding his obsequies, the place and manner of his interment, the services for the repose of his soul, the alms to be dispensed on the occasion. The most urgent entreaties were addressed to his executors, Sir Reginald Bray, the Archdeacon of Canterbury, and two others, that they would faithfully carry out his last wishes. He died at Lambeth, 15 February, 1502—3; the instructions regarding the transport of his remains to Canterbury and their interment in the Martyrdom with solemn obsequies, to which he had appropriated in his lifetime no less a sum than 500l., were carried out under the superintendence of his chaplains, Thomas Wolsey and Richard Gardiner, appointed to that duty by his executors. The corpse was transported by the Thames to Faversham in a barge, attended by thirty-three mariners in black attire, with candles burning; and thence conveyed by the same attendants to Canterbury in a funeral car (feretro). Upon the coffin was placed an effigy (ad similitudinem), sumptuously vested in pontificals; sixty gentlemen accompanied the procession on horseback; fifty torches blazed around the corpse; it was interred on the feast of St. Mathias the Apostle (February 24), near the resting-place of Archbishop Stafford in the Martyrdom at Canterbury Cathedral, in accordance with the directions in his will. A fair marble stone inlaid with brass was there placed as his memorial. This existed when Weever compiled his “Funerall Monuments;” he has recorded the inscription which may also be seen in Somner’s Canterbury, Appendix, p. 4. The monumental brass was preserved as late as 1644, when it was seen by Joseph Edmonson, as stated in Hasted’s MS. Collections in the British Museum; it probably was destroyed in the Civil Wars, when according to tradition so large a number of fine memorials were despoiled in Canterbury Cathedral, and the metal was sold to the brass-founder. The pious and benevolent purposes so minutely set forth in the following

\[\text{8 In the Obituary of the Monks of Canterbury the date is given as 16 Feb. Ang. Sac. t. i. p. 124. The inscription on the tomb (Weever) and MS. records of the church of Canterbury give 15 Feb. See also the authorities cited by Godwin, de Præs, p. 133.}

\[\text{9 Antiqu. Rot. cited by Bishop Kennet, MS. Brit. Mus. The particulars regarding the convoy to Canterbury Cathedral are extracted from a MS. Register of that church.}

\[\text{1 Ancient Funerall Monuments, p. 232; published in 1631.}

\[\text{2 Archbishop Dene’s tomb in the Martyrdom is thus noticed by Leland:} \]
document appear to have been in great part frustrated. In an Obituary amongst the archives of the church of Canterbury, a remarkable monition may be found how vain are the most careful testamentary provisions. It is there recorded of Archbishop Dene,—“Iste Archiepiscopus non habuit memoriam xxx. dierum, ut mos est Archiepiscoporum, propter paupertatem. Erat valde deceptus per executores suos; multa bona reliquit post se, sed executores sui sceleratissimi furabantur, ut dictum est.” The onerous avocations of the Archbishop’s friend and principal executor, Sir Reginald Bray, and probably his declining health, prevented doubtless his giving the supervision and personal direction so earnestly solicited in the will. Sir Reginald died in the following year. His character stood too high to admit of a suspicion that he participated with the “executores sceleratissimi” in the spoils. Thomas Wolsey, destined so speedily to occupy a prominent position in public affairs, had been taken from his rectory of Limington near Ilchester, where he had incurred some disgrace, and became chaplain to the Archbishop, in whose will his name does not occur, although, as it chanced, the charge of carrying out the last wishes of his patron was confided to him.

A remarkable tribute to the character and public services of the prelate, of whose career a brief sketch has been thus submitted to our readers, was thus expressed by the Bishop of Rochester, in his sermon at the funeral of Elizabeth, queen of Henry VII., Feb. 23, 1502—3, when, taking as his text Job, xix. 21,—“Miserimini mei saltem vos amici mei, quia manus Domini tetigit me,” he said—“These words I speak in the name of England, on account of the great loss the country has sustained of that virtuous Queen, of her noble son the Prince Arthur, and of the Archbishop of Canterbury.”

**THE WILL OF ARCHBISHOP DENE.**

EXTRACTED FROM THE PRINCIPAL REGISTRY OF HER MAJESTY’S COURT OF PROBATE IN THE PREROGATIVE COURT OF CANTERBURY.

(Register Blamyr, fo. 181 vo.).

In nomine summe et individue trinitatis, patris, et filii, et spiritus sancti. Amen. Inevitabillis mortis sentencia nulli omnino hominum parcens, ymmo omnem hominem cujuscumque preeminencie, dignitatis, sexus aut conditionis tremenda sua lance concludens et vulnerans, humane creature et rationali acerba nimis et amara redderetur, nisi, post cursum hujus mundi ac vitae humane continue fluctuantis, vita beatior in celesti patria speraretur. Et proinde humane providencie sagacitas considerans nature legibus nil morte certius, ejus hora nichil incertius, solebat hujusmodi dissolutionis terminum non solum operibus virtuosis et meritoriis, sed etiam honorum suorum temporalium provida dispensacione, provenire, ut sic ipsa inopinata mortis "In the cross isle between the body of the church and the quire northward ly buried Pechem and Wareham. Also, under slate stones of marble, Deane, afore priour of Lanthony, and another bishop." Itin. vol. vi. p. 5. The slabs, stripped of the brasses, are mentioned by Hasted as existing when his history of Kent, published in 1778, was compiled.

Anglia Sac. vol. i. p. 124.

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4 A transcript of the Will of Archbishop Dene is preserved at Canterbury, Somner, Antiqu. of Cant. part ii. p. 78. states that it is found there in Reg. D. The following copy is preserved in the Register of Thomas Goldstone, Prior of Canterbury, amongst wills proved, sede vacante, before Roger Church, doctor of decrees, deputed as keeper of the Prerogative.
hora diligenti ordinatione proventa queat securius, et valeat expectari. Quod ego, Henricus, permissione divina Cantuariensis Archiepiscopus, totius Anglie primas, et apostolice sedis legatus, mee interiori mentis oculo pie revolvens, laus sit summo Deo, comos mentis et sane memorie, adversa tamen corporis valetudine commotus et perturbatus, timensque michi periculum mortis imminere, conno testamentum meum ultimam meam voluntatem in se continens, in hunc modum. In primis siquidem in sinceritate fidei catholice integer et indubius existens, commendo animam meam Deo omnipotenti creatori meo,\(^5\) beatissime virginii Marie matri sue, totique celesti curie triumphantii. Et, cum naturale sit ut cinis in cinerem revertatur, ut ubi sumpsit originem ibi finem sorciatur, volo et ordino corpus meum humandum et sepeliendum in ecclesia mea Cathedrali Cantuariensi, Ecclesiae Christi nuncupata, in illo videlicet loco quo beatus martir Thomas olim dictae ecclesie Archiepiscopus gladiis impiorum occubuit, ubi inibi conveniencius fieri possit; et, si apud Lamethithe me diem meum claudere extremum contingat, tunc volo quod corpus meum deferatur et transvehatur per terram ad dictam ecclesiam meam Cathedralam Cantuariensem, si id decenter et conveniencius fieri poterit, aliqua in aquam in mea barga vel alia usque ad Manerium meum de Ford,\(^6\) vel monasterium de Faversham Cantuariensi dioecesis, eo decenecius et conveniencius quo fieri possit, et ab illo loco usque ad ecclesiam meam Cathedralam Cantuariensem predictam in charieto honesto ad hoc apto et ordinato deportetur, cum capellanis, domesticis, et servitoribus meis, equitibus concomitantibus et assistentibus. Et volo quod quilibet eorum habeat unam robam seu togam de panno nigro de tribus virgatis, aut magis vel minus, secundum qualitatem et quantitatem personarum, et discrecionem executorum meorum meorum inferior nominatorum, cum capucis et tipetes conveniencius. Item volo quod conducentur duodecim honesti pauperes assistentes corpori meo in itinere versus Cantuariam, vel in barga, ad tendendum faces et torceos ardentes circa corpus meum usque ad loca predicta, et deinde ad ecclesiam meam predictam Cantuariensem, et quod etiam ordinetur et preparetur viginti et octo alii pauperes in Civitate et diocesi Cantuariensi, ad associandum corpus meum a prefato loco in quo me applique contigerit, vel in itinere ad dictam ecclesiam Cantuariensem, et ad portandum facies et torchios in introitu Civitatis Cantuariae, et ad tendendum eosdem tempore exequiarum meorum, misse et sepulture mea; et volo quod quilibet eorum pauperum habeat pro suo labore unam togam nigram cum capucio, et quod quilibet dictorum duodecim habeat iiij. iij.d. vel plus, si videatur executoribus meis, quod quilibet dictorum viginti et octo habeat in pecunia xij.d. Item volo quod ordinetur centum torchii et cerei, ac cetera luminaria sufficientia ad hujusmodii mea funeralia perficienda, et quod exponantur secundum quod opus fuerit, et quod hujusmodi torchiorum et cereorium remanentium aliqui reserventur in diem trigintalem, reliqui vero disponantur ad ecclesias et pia loca, juxta discretionem executorum meorum inferior nominatorum. Item volo quod preparetur quodam numus, Anglice,—a herse,—in choro ecclesie mea antedicta, cum cereis et luminariis, insignii et armis, ac alio apparatu in hujusmodi funere requisito. Item volo quod dilectus michi confrater, 

\(^5\) Some phrase may have been here omitted in the Register, such as “filio suo Jesu Christo, redemptori meo.”

\(^6\) Ford palace, a residence of the archbishops of Canterbury, distant about two miles from the coast, on the road from Reculver to Canterbury. Hasted, vol. iii. p. 624.
Prior dicte ecclesie mee Cathedrallis Cantuariensis, funerailibus et exequiis meis interessens ad orandum pro anima mea, habeat et recepiat xx.s., Suprior vero confrater meus x.s., quilibet enim alius confrater meus et dicti Monasterii monachus in ordine sacerdotali constitutus, vj.s. viijd., et quilibet non sacerdos iij.s. iijjd. In die vero trigintali seu tricenali habeat Prior iij.d., Supprior xx.d., quilibet sacerdos iij.d., et quilibet non sacerdos vj.d.; rogans et orans omnes et singulos confratres meos supradictos quatenus infra mensem a die sepulture mee, si fieri possit, quilibet eorum in ordine sacerdotali constitutus dicat et celebret pro anima mea et animabus parentum, benefactorum, et amicorum meorum, ac omnium fidelium defunctorum, unam missam, et quilibet non presbiter dicat officium mortuorum, cum commendacionibus et suffraguis consuetis. Item volo quod pulsantes classicum et ceteri ministri dicte ecclesie pro laboribus suis allocentur juxta antiquum morem et discretionem executorum meorum. Item do et lego prefate ecclesie mee Christi Cantuariensi, et tumulo Sancti Thome Martiris in eadem, unam ymaginem Sancti Johannis Evangeliste de argento deaurato, ponder. clj. unc. Item do et lego fratribus mendicantibus commorantibus in Civitate Cantuariensi experciis meis interessentibus, quilibet domui seu ordini eorumdem xij.s. iij.d. ad orandum pro anima mea. Item lego Abbati et Conventui Sancti Augustini Cantuariensi ad celebrandum et orandum pro anima mea lxvj.s. viijd. distribuendum inter eos juxta voluntatem et discretionem dicti Abbatis, ita quod celebrent exequias et missam defunctorum pro anima mea et animabus omnium fidelium defunctorum. Item do et lego priori et Conventui Sancti Gregorii Cantuariensis similiter modo faciendum xij.d. Item Monasterio monialium Sancti Sepulcri Cantuariei ad similiter faciendum xij.s. iij.d. Item do et lego cuilibet sacerdoti seculari exequiis meis die sepulture mee in ecclesia Cathedrallis predicta interessenti, ac missam pro anima mea eodem die in eadem ecclesia seu alia dicte civitatis celebranti, viijd., et cuilibet clerico parochiali iij.d., quilibet vero alteri clerico superpelicio induto ij.d. Item volo quod die sepulture mee aut sequenti distribuantur inter pauperes cujuscumque sexus, ad dictam civitatem et ecclesiam Cantuarienseni confluente ad orandum pro anima mea, xx. li., inter eos distribuendum secundum numerum eorum et discretionem executorum meorum. Item volo quod supponatur loco sepulcri mei tempore conveniente per executores meos nominatos unus lapis marmorius sculptus cum imagine enea insignissique pontificalis, cum aliquo conveniente epitaphio seu memoriai, unde possit dari occasio transeuntibus ad orandum pro anima mea. Item volo, dispono et ordino quod unus de confratribus meis, ecclesie mee Christi Cantuariensis communichus, celebret et dicit quotidie et immediate post sepulturam meam, durante termino viginti annorum tunc proximo et immediate sequentiun, unam missam apud altare martiiii Sancti Thome martyris, et quod oret pro salute anime mee, parentum, benefactorum et amicorum meorum; et quod in die dominica celebret missam de ipsa dominica, aut de festo tunc occurrente, vel de Trinitate, ad suum beneplacitum; in secunda vero feria missam de Spiritu Sancto; terea feria de Sancto Thoma; quarta feria de Requiem; quinta de corpori Christi; sexta feria de nomine Jesu, et in sabbato de Sancta Maria; et quod in omnibus hujusmodi missis dicat collectam—Deus cui proprium—cum hae clausula—Propiciare anime famuli tui Henrici, animabusque parentum, benefactorum, et amicorum suorum, etc. et quod hujusmodi confrater sic celebrazns in singulis predictis missis post
evangelium, antequam transierit ad lavatorium, dicat psalmum—De profundis, etc., et roget omnes astantes quod singuli eorum dicat Pater noster et Ave Maria pro anima mea et animabus parentum, benefactorum, et amicorum meorum, etc.; et quod singulis septimanis dicat bis exequias et commen-daciones mortuorum pro salute anime mee et animarum predictarum; et quod quilibet confrater meus communachus sic celebrans habeat et perciptiat singulis septimanis, duramente termino predicto, viginti denarios in pecunia. Et volo, si hoc confriatri meo dilectissimo Priori dicte ecclesie mee et ejusdem ecclesie confratribus videatur honestum et conveniens, quod hujusmodi confrater, sic ut premittitur, pro anima mea celebraturus septimana-tim et cursorie, juxta ordinem senectutis et professionis eorumdem, assignetur et intabuletur per precentorem dicte ecclesie pro tempore existente. Et, si forte confrater sic intabulatus infirmitate aliqua aut alio impedimento legitimo detentus missam sic, ut premittitur, celebrare non possit, tunc loco ejus sic impediti pro septimana illa, vel tempore quo impeditus fuerit, alius confrater subrogetur, ita quod nulla pretereat dies conveniens, durante termino dictorum viginti annorum, quin ibidem in dicto altari celebretur missa, ut premittitur, in memoriam salutis anime mee et animarum predictarum, cum oracione et collecta superdictis. Item si corpus meum post obitum meum per alios dies apud Lamehithe seu alibi, ubi me mori contigerit, morari contingat, tunc per idem tempus volo quod celebrentur exequiae et misse pro anima mea in capella mea, et in ecclesia parochiali de Lamehithe antedicti, seu alia ecclesia parochiali infra cuius parochiam me mori contigerit, et quod presbiteri, clerici, et alii ministri confluentes et exequiis hujusmodi interesentes habeant pro suis laboribus ad discretionem executorum meorum, et eodem modo fiat elesmosine pauperibus advenientibus. Item volo quod post obitum meum, tam in permanendo apud Lamehithe seu alibi, quam in eundo versus Cantuariam, resultat ibidem, et reddendo (sic) domum, supportetur onera et expense familie mee et aliiorum causae moe confluentium in virtutibus et aliis necessariis ad hospicium meum pertinentibus, ita quod immediate post duos aut tres dies post reddittum eorumdem quilibet capellanorum, familiarium et servorum meorum de seipso disponat prout ei Deus melius dederit. Item volo quod omnia et singula premissa, et alia necessaria et oportuna onera circa sepulturam meam et vexturam (sic) corporis mei ad ecclesiam meam Cathedram predictam, sustentationemque familiae ac funeralia mea perimplenda et perficienda, perimplantur et perficiantur de et cum summa quingintarum librarum, quas ob eandem causam dedi et deliberavi in vita mea ad manus dilectorum michi in Christo magistorum Hugonis Payntewyne legum doctoris, Archidioconi Cantuariensis, Willelmi Willton decretorum doctoris, Ricardi Mynours generosi, et domini Roberti Coofe capellani, quatenus ipsi eandem summam vel majorem, si major summam facultatem meorum haberi poterit, in et circa funeralia mea et onera predicta bene, fideliter, et plene, absque tamen magna voluptuositate, exponant et exspendant prout coram altissimo in die Iudicii respondere superinde voluerint. Item volo quod quilibet servientum meorum generosus impresenciarii (sic) michi deserviens habeat et recipiat pro labore suo illius termini in quo me ab hac luce migrare contingat xiij.s. iiiij.d., et etiam alios xiij.s. iiiij.d. ex done. Et ultra hoc do et lego Thome Dudley xis.,

7 Hugh Penthwin was collated to the archdeaconry of Canterbury 26 Nov. 1495, and died 6 Aug. 1504. Le Neve, edit. Hardy, vol. i. p. 43.
WILL OF HENRY DENE, ARCHBISHOP OF CANTERBURY. 265


8 John Bell, a Franciscan friar, who was acting as a Suffragan of the Archbishop of Canterbury, succeeded Odo, Bishop of Mayo in Ireland, on Nov. 5, 1493. Dr. Cotton's Fasti Eccl. Hib. vol. iv. p. 50. See also Batteley's Cant. Sacra, p. 602. This John Bell, Bishop of Mayo, is the same whom Harris, Hist. of Kent, p. 491, erroneously calls "Monyonensis." His name does not occur in Wharton's list of Chorepiscopi of the diocese of Canterbury; amongst those of the diocese of Lichfield—"Johannes Bell, Episcopus Majonensis, 1503;"—and in that of Salisbury,—"Johannes Bell, Episcopus Mironensis, 1501." See Wharton's lists of Suffragan Bishops, Bibl. Top. Brit., pp. 40, 42, 43, and Pegge's Letter to Dr. Ducarel on the same subject, p. 33. It has been supposed that this person, in whom the Archbishop appears to have placed much confidence, may have been known to him and employed in some official capacity, during the period of his residence in Ireland as Chancellor and as Lord Deputy.
fidelissimum, Magistros Hugonem Payntwyne, Archidiaconum Cantuariensem, legum, et Willemum Wiltone Curie mee prerogative commissarium, decretor, Ricardum Mynours generosum, et dominum Robertum Coofe capellman, exorans et deprecans eodem executorum meos in visceribus Jesu Christi, et sicut pröinde respondere voluerint coram summo judice, ut hane meam ultiam voluntatem bene et fideliter exequantur exeqvi ye faciant, sicuti pro eis et eorum singulis pro posse meo facreem et in consimili casu facere vellem. Et, quam sepemnuero contingit quod dictus dominus Reginaldus Bray adeo multipliciter circa negociam mei nostri regis Anglie impeditus sit, et de verisimili ert, ita quod hujusmodi mei testamenti executioni attendere non valeat, eundem vehementer oro atque ceteris executoribus meis superannominitatis suis favore, concilii, auxilio et avisamento assistat supervideatque, forcat et auxilietur eodem. Et lego eadem domino Reginaldo Bray pro hujusmodi suis laboribus, auxilio, et consilio in premissis, xx. li., reliquis vero executoribus meis superannominitatis, cuiiibet eorum x. li., si executionem hujusmodi mei testamenti in se assumere voluerit et assumat: revocans et adnullans per hoc testamentum meum omnes voluntates, omnia que alia testamenta mea dispositionem bonorum meos mobilium quoquo modo concernentia, huic testamento meo contraria seu repugnancia, aut ante hoc testamentum meum seu hane meam voluntatem ultiam condita et facta, exceptis superius in hae hujusmodi meo testamento declaratis et mencionatis. In cujus rei testimonium.

Supplementary Notices relating to the Obsequies of Archbishop Dene.

Obiit Lambethae; inde cadaver ejus per Thamesim fluvium a triginta tribus nautis negro panno vestitis Faversamiam in cimba funebri more ornata cum cereis accensis ductum est. Quo etiam iidem nautae idem cadaver similis funebri ritu in feretro Cantuariam duxerunt. . . . Funeribus illis sumptibus vesc li. destinavit; ideo funus ejus magnificus et sumptuosus peractus est. In eo funere exequendo Thomas Wolseus, qui capellanus fuit, cum Ricardo Gardiner altero capellano, ab executoribus testamenti hujus Archiepiscopi impendendis funeribus sumptibus praefectus est.—Antiqu. Rot., extract in Bishop Kennet's MS. Coll. Brit. Mus.


Whilst the foregoing pages were in the press we have received, through the kindness of the Librarian of the Bodleian, a transcript of the Epistle which has been cited as corroborative of the supposition that Archbishop Dene was educated at Oxford. Anthony a Wood states that "Henry Deane was educated in this University, where he took the degrees
in Arts and Divinity, but in what College or Hall, it appears not. However, some are pleased to say that he was educated in New College; yet whether he was perpetual fellow thereof, the Registers of that house tell us not.” He proceeds to relate that about the time of his translation to Canterbury the members of the University received an epistle of favour from him, wherein among other things he styles the said University his \textit{benignissima mater} (Athene Oxon. edit. Bliss, vol. ii. p. 690). It may here be observed that Henry Dene was not a Fellow of New College, nor is there any evidence of his having been educated there. The error has originated in Godwin, who by a singular oversight represents Harpsfeld as having stated that Henry Dene was of New College, whereas the statement in question relates, not to that prelate, but to his successor, Warham (Godwin, de Præs. p. 132; Harpsfeld, p. 630). The Epistle, of which Mr. Coxe has found a copy entered in the Register F. (not FF. as cited in the Athene Oxon.) has never, we believe, been published; we have thankfully availed ourselves of his friendly courtesy, in enabling us to append to these notices of Archbishop Dene a document not without interest, although we may in vain seek in it evidence to establish his supposed connection with Oxford. The obscure passage, to which special reference has been made, seems by no means conclusive in regard to this point, whilst, as we apprehend, the tone and general bearing of the expressions are not such as might be expected from the sympathy of an ancient \textit{alumnus}.

\textbf{Epistle from Archbishop Dene to the University of Oxford.}

\textit{Reg. Epist. Oxon. F. ep. 518. (Under the year 1502.)}

\textit{Henricus, permissione divina, Cantuariensis archiepiscopus, tocius Anglie primas, et Apostolice sedis legatus, venerabili confratri nostro Universitatis Oxon. Cancellario, necnon regentium et non regentium celeberrimo Collegio, salutem. Accepimus, clarissimi viri, literas publici gymnasii vestri ex quibus voluntatem et studium vestrum in tuendis privilegiis vestris, et, simul, quam spem de nobis ad propugnandam libertatem vestram concepistis, facile intelleximus. Quorum alterum magnopere laudamus, in altero non committemus, ut frustra quicquam de nobis sperasse videamini, presertim in ea re, qua nihil possibilit esse nobis antiquius; quid enim vel gratius cuiquam sit, vel antiquius, quam de ea quam benignissimam olim matrem senseris, pietatis etiam laude, velle querere. Quanquam itaque littera quedam inhibitorie quorundam suasu a Cancellario nostro eximie emanarunt, nihil est quod vos magnopere solicitet, tanquam ita convelli a vobis libertatem vestram putetis. Quod profecto tantum abest, ut minuisse quiquam velimum, ut etiam facile neminem majorum nostrorum fuisse arbitremur, qui eam magis augere studuerit. Id quod in hac ipsa causa facile intelligetis, si quis eam prosequi ulterius voluerit. Vestre vicissim equitatis fuerit, nihil omnino tentare quod in nostre Cantuariensis ecclesie cedat injuriam, quam nobis certe non minus sanctum fuerit propulsare, quam vestra jura defendere. Nam, quod ad pauperem viduam spectat, frustra profecto vobis vel viduitatem ejus vel paupertatem commendo. Qui, cum omnis divini humanique juris sitis peritissini, miseros non ignoratis omni legum favore esse commendatos. Datum in manerio nostro de Lamelithe, 5° idus Octobris. [Oct. 11, 1502.]}