



THOMAS CARTWRIGHT, D.D., BISHOP
OF CHESTER, 1686 TO 1689.¹

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ON examining the list of bishops who have presided over the see of Chester since its separate existence, we are forced to admit that it is not a list of conspicuously great men. Amidst many sound theologians, eminent scholars, and vigorous administrators, two only of the Cestrian prelates can be called men of the highest distinction. No English see can boast of a ruler greater as a theologian than the author of the *Exposition of the Creed*, the writer "whose very dross is golden,"² the ever-memorable John Pearson. And if Chester in the seventeenth century could point with unmingled pride to her Pearson, she has also been able in this nineteenth century to point with no less pride to that eminent scholar, who has done so much to throw light upon many a confused and obscure period of our nation's history, and

¹ In the preparation of this paper, I am under the deepest obligation to the Rev. Canon Perry, rector of Waddington, Lincolnshire, for much valuable help.

² Bentley.

whose wondrous insight and patient thoroughness have won the admiration of all his contemporaries, and made England, as well as Oxford and Chester, to boast of her great historian, William Stubbs.

But if the bishops of Chester, taken as a body, have not been conspicuously great men, I think that no one would venture to dispute the fact of their being men of virtuous life and high character. As far as I know, there is but one exception to the truth of this statement, and that exception is the individual whom I have chosen for the subject of this paper. And I will here make the confession that when I undertook to write an account of Bishop Cartwright, I was not without the hope of doing something to clear his reputation from some of the charges made against it. I thought that there must be some good in a man who met with nothing but abuse from Burnet and Macaulay. But I am obliged to own that I have been unable to discover it. Cartwright's career from first to last seems to have been that of an unprincipled and unscrupulous man, whose great object in life was his own advancement, and who shrank from no means, however ignoble, to attain that object. But let the facts of his life speak for themselves.

On the 16th of July, 1686, the death of Bishop Pearson, which had been long expected, took place. On the 10th of the same month had died Dr. John Fell, the well-known Bishop of Oxford. Two sees were thus simultaneously vacated, and great anxiety was felt by all true sons of the Church of England as to the men whom King James would nominate to fill them, for those who had the best opportunities of knowing the king's mind were suspicious of his intentions towards the national Church. The two sees which had previously fallen vacant since his accession had indeed been filled by men of unexceptionable

character. Peterborough had been given to Dr. Thomas White, and Bristol to Dr. Jonathan Trelawny. Both of these prelates were afterwards of the illustrious seven who, with the primate, refused compliance with James's illegal commands. But at the time of their appointment the king was by no means secure upon his throne, and he dared not venture to offend the Church of England. Now, however, things were different. Argyle and Monmouth had been overthrown, and James felt that the time was come for revealing his intentions in religious matters. There is a letter extant from Archbishop Sancroft¹ to the king with reference to the vacant bishoprics. He recommends the famous Dr. South for the see of Oxford, and Dr. Jeffreys, a brother of the Lord Chancellor, but unlike him in every respect, for that of Chester. The king, however, had resolved that creatures of his own should succeed Fell and Pearson, and at a Cabinet council held on the 22nd of August² it was announced that Dr. Samuel Parker was to be the new Bishop of Oxford and Dr. Thomas Cartwright the new Bishop of Chester.

At the time of his nomination to the latter see, Cartwright was fifty-two years of age. He was born at Northampton on the 1st of September, 1634.³ His father, Thomas Cartwright, had been master of the well-endowed grammar school at Brentwood, in Essex. His grandfather, the famous Puritan of the same name, was one of the most prominent figures in the ecclesiastical disputes of the latter days of Elizabeth.⁴ The traditions of the family were still thoroughly puritanical, and to this fact the future bishop owed his first step in promotion, for, having been educated at the school at Northampton, still under puri-

¹ D'Oyly's *Life of Sancroft*, vol. i., p. 234.

² *Diary*, p. 1.

³ Wood's *Athenae*.

⁴ *Dict. Nat. Biog.*

tanical influences, he was sent to Oxford, after it had fallen under the domination of the Parliament, and entered at Magdalen Hall, the principal of which, Dr. Wilkinson, was one of the leading Oxford Puritans. The most arbitrary measures were then being taken in the university as to the displacement and admission of members of foundations. The taking of the covenant was being everywhere enforced, and all those who would not accept this test were summarily expelled, and their places filled by men of different views. Thus it came about that Thomas Cartwright, whose name and family doubtless recommended him to the notice of the visitors, was moved from Magdalen Hall after two terms' residence and intruded into the foundation of Queen's College as taberdar, being then only fifteen years of age.¹ His tutor was Mr. Thomas Tully, a Puritan divine, famous for his controversies with Bishop Bull and Richard Baxter.

Trained under these influences, it is somewhat remarkable that Cartwright should have sought episcopal ordination, especially as after Cromwell's edict of 1655 this was strictly illegal. He, however, applied to Skinner, Bishop of Oxford, then living in retirement at Launton, near Bicester, to be admitted to priest's orders. Bishop Skinner had so far complied with the requirements of the day that his private exercise of his episcopal functions was winked at, and he was induced to admit Cartwright to priest's orders on the 11th of December, 1655.² Cartwright then acted for a while as chaplain to the college, but he did not remain at Oxford long enough to be admitted fellow. In 1659 he quitted the university on being presented to the vicarage of Walthamstow, in Essex. He seems to have left Oxford a good

¹ Wood's *Fasti*.

² As Cartwright was born in 1634, he was only twenty-one years old at this time, three years under the canonical age. See his Will.

scholar, for even Burnet admits that he was a man of capacity, "and had made some progress in learning." But his talents and learning were all devoted to the service of the party in power. At Walthamstow, according to Anthony à Wood, "he was a very forward and confident preacher for the cause then in being." He soon contrived to attract the attention of some of the magnates of the city of London, and in this same year (1659) he was chaplain to Alderman John Robinson, Sheriff of London.¹ He was also preacher at St. Mary Magdalen, Milk Street.

At the Restoration it was the prudent policy of the king's advisers to give preferment to such of the puritanically inclined clergy as were ready to accept the changed state of things, and by this policy Thomas Cartwright did not fail to profit. There is no reason to think that he ever allowed his principles to stand in the way of his temporal interests. Professing an ardent loyalty, he obtained very soon after the Restoration, on his own petition, the vicarage of Barking (August 11th, 1660), and was made domestic chaplain to Henry, Duke of Gloucester, the king's youngest brother. Making the most of this proof of royal favour, and using also the influence of his friends in Oxford, he obtained from the university the degree of D.D. 12th September, 1661, though not as yet of sufficient standing to take it in regular course. This was quickly followed by his promotion to the prebend of Twyford in the cathedral church of St. Paul (20th April, 1665), by the vicarage of St. Thomas the Apostle, in London, and the prebend of Shalford, in the cathedral of Wells (27th August, 1669).² Nor did the rapid stream of promotion cease here. Dr.

¹ So à Wood; but there seems reason to doubt the fact, as Robinson was sheriff in 1657.

² Le Neve's *Fasti*.

Cartwright contrived to make himself so acceptable to the Court that he was appointed chaplain in ordinary to the king (15th November, 1672), Prebendary of Durham, struck in on the death of Dr. Tully, his quondam tutor (15th November, 1672), and Dean of the collegiate church of Ripon (21st January, 1675). It is probable that he may now have abandoned some of his previous preferments, but he certainly continued to hold the vicarage of Barking and the prebend of St. Paul's, his office as royal chaplain permitting him to treat the requirements of residence much as he pleased.

Salmon remarks, "Preferment either flowed strangely in to him, or he was very dexterous in his applications." But Cartwright was not satisfied with what he had already gained. Nothing short of a mitre could satisfy his ambition. He was now a strong advocate of the absolute power of the Crown,¹ and thus gained the friendship of James, Duke of York, on whose influence he largely relied. During James's enforced absence in Scotland, consequent upon the agitation arising from the so-called Popish Plot, Cartwright appears to have attended him, as he preached a sermon in the chapel of Holyrood, on the 30th of January, 1681-2, before the Princess Anne, who, after her father's conversion to the Roman Church, usually represented him in the services of the Established Church. Macaulay says that Cartwright had a larger share of James's good graces than any Anglican divine, but Granger declares that the duke "looked on him as neither Protestant nor Papist, and had little or no esteem for him."

In the summer of 1683 the Rye House Plot was discovered. The object of this plot was to secure the

¹Sermon on Jude 22, 23. Preached before the king at Whitehall. London, 1676. [Bodl., 4to, D. 42, Th.]

succession to the throne of the Duke of Monmouth. Some of the conspirators had also a design to assassinate the king and the Duke of York. Among these latter Walcot, Rouse, and Hone were executed at Tyburn on the 27th of July. Cartwright attended them in their last moments, and a detailed account of his conference with them is to be found in the State Trials.

During this same year, 1683, Cartwright, trusting to his patron's support, "put in" with great boldness for the see of St. David's, which had just become vacant.¹ The claims of Dr. Laurence Wommock, an old Loyalist chaplain in the Civil War, were, however, preferred, and he had to wait a few years longer before attaining to the fruition of his desires. In the meantime he lost no opportunity of making himself acceptable to the Court by asserting on every possible occasion the absolute irresponsibility of the Crown.

On the accession of James to the throne, in 1685, Cartwright doubtless felt that the long-coveted prize was now at length in his reach. Still he would neglect no means of making sure of it. In a sermon which he preached at Ripon, therefore, on the first anniversary of the king's accession, he announced the doctrine of absolutism in even stronger terms than before. "The king hath indeed promised to govern by law," he says, "but the safety of the people (of which he is judge) is an exception implied in every monarchical promise." In less than six months after this sermon the preacher was nominated by James to the see of Chester.

Such were the antecedents of the man selected to fill the episcopal throne which the illustrious Pearson had vacated. Invidious comparisons between them were not wanting;

¹ A. Wood's *Fasti*, vol. iv., p. 323.

indeed, if we accept Burnet's account, there were more than dissatisfied rumours. Definite charges were made against the king's choice and formally presented to the archbishop. Burnet writes that the selection for the sees of Oxford and Chester were of the two worst men that could be found out. "Cartwright," he says, "was a man of good capacity, and had made some progress in learning. He was ambitious and servile, cruel and boisterous, and by the great liberties he allowed himself he fell under much scandal of the worst sort. He had set himself long to raise the king's authority above law, which, he said, was only a method of government to which kings might submit as they pleased; but their authority was from God, absolute and superior to law, which they might exert as oft as they found it necessary for the ends of government. So he was looked on as a man that would more effectually advance the design of Popery than if he should turn over to it. . . . These two men (Parker and Cartwright) were pitched on as the fittest instruments that could be found among all the clergy to betray and ruin the Church. Some of the bishops brought to Archbishop Sancroft articles against them, which they desired he would offer to the king in council, and pray that the mandate for consecrating them might be delayed till time were given to examine particulars. And Bishop Lloyd told me that Sancroft promised to him not to consecrate them till he had examined the truth of the articles, of which some were too scandalous to be repeated. Yet when Sancroft saw what danger he might incur if he were sued in a *præmunire* he consented to consecrate them."¹

It was of course to be expected that all those who were opposed to the arbitrary measures of King James should

¹ Burnet, *History of his own Time*, vol. ii., pp. 398-9.

be severe on the *public* character of the bishops who supported him. But Burnet's accusation goes further than this, and assails the *moral* character of both Parker and Cartwright. This, in the case of Cartwright, at least, does not seem to rest upon sufficient grounds. A love of good living and an occasional undue indulgence in wine appear to be the worst charges that can be made against him in this respect.

From the day of Cartwright's nomination to Chester up to the close of the Oxford Commission we have the assistance of a curious and valuable document in following the bishop's movements and observing his daily life. This is nothing less than his private diary, which was published by the Camden Society in 1843.

Cartwright was consecrated at Lambeth on the 17th of October, 1686, together with Drs. Parker and Lloyd, promoted respectively to the sees of Oxford and St. David's. His consecrators were Archbishop Sancroft and Bishops Crewe of Durham, Lloyd of Norwich, Turner of Ely, and Sprat of Rochester. There had been a singular dispute in the morning of the day at the king's levée as to which of the two prelates, Parker or Cartwright, should be consecrated first. Jeffreys, who was always a great enemy of Cartwright, and who was probably vexed at his having been preferred to his own brother, had contrived that Parker should be confirmed at Bow Church before Cartwright. In his diary Cartwright says:—

I was with the Bishop of Oxford at the king's levée, where he, having received notice of the king's pleasure by my Lord Sunderland that I should be consecrated before him (though confirmed after him, by the contrivance of my Lord Chancellor, at which the king expressed high displeasure), urged my Lord Sunderland to signify to the king that it would be a thing against all precedents and much to his dissatisfaction, whereupon his lordship

(having consulted the king in his closet) signified to me that the king would take it kindly of me if I would waive my pretensions to seniority, which he acknowledged to be just, and that I should suddenly receive such a mark of his royal favour as would more than compensate my present claim.

At the consecration an ominous accident befel the archbishop. He fell flat on his face as he passed with the holy bread from the south to the north side of the altar, but being raised up by his chaplains he proceeded with the service. What the king's private views in his promotion of these bishops were may be inferred from his words to Adda, the Papal Nuncio. "I wished," he said, "to appoint an avowed Catholic, but the time is not come. Parker is well inclined to us. He is one of us in feeling, and by degrees he will bring round his clergy." Doubtless, James had the same expectations, and with good reason, of Cartwright.

The see of Chester, at the time of Cartwright's consecration, though of far greater extent than at present, was of small pecuniary value. It was customary, therefore, for permission to be granted to the bishops of Chester to hold some other preferment together with their see. Pearson had held the archdeaconry of Surrey and the rectory of Wigan along with his bishopric. The latter wealthy benefice was now given to his successor, who was likewise allowed to retain his old living of Barking.

The original document granting this permission is preserved in the Bodleian.¹

For these favours accorded to Cartwright a corresponding return was expected. Two days after his consecration, we find him calling on Bishop Leyburne, the vicar apostolic of the Roman see, to whom James had granted lodgings

¹ Printed in *Local Gleanings*, vol. i., p. 264.

at Whitehall and a pension of £1,000 a year. Leyburne is allowed by Macaulay to have been a wise and honest man, and he was charged by the Pope to oppose the headstrong policy of James, and to inculcate moderation in his endeavours to force Romanism on a reluctant nation. At Bishop Leyburne's he met F. Philip Ellis, and he was doubtless made acquainted with James's schemes for the advancement of his religion. On October the 26th (1686), the new bishop took leave of the king on setting out for his diocese "with a gracious promise that he would never forget me, nor my services; and that I should find his favour in all places and upon all occasions." On the following day he received and paid many farewell visits. Among others, he took leave of Lord Tyrconnel, who "said he hoped to live to see me archbishop of Canterbury." He kissed the queen's hand, "who told me she nor the king would ever forget my services to them before they were so, nor should I ever want a friend so long as she lived."

Thus encouraged by the promise of royal support, Cartwright set out for the north. On his way to Chester, he visited the various places with which he was connected by preferment. There are several most interesting details in the diary of this journey, which want of space forces me to omit. He reached Wigan November the 27th, and was inducted into the rectory on the same day. On the 29th—

I went from Wigan towards Chester, accompanied by the mayor and aldermen and my brethren of the clergy, and lodged at Frodsham, from whence I was conducted 30 Nov. by the High Sheriff and Governor, and a great train of the gentry on horseback, and ten coaches, into the city, the guards drawn up from the gates to the palace, and was visited by most of the gentlemen and ladies about the city.

On Dec. 1 I was sung into the cathedral by the choir in procession and enthroned by Mr. Dean.¹ Sung back into the palace after prayers.

The custom of sending comestibles to persons in authority seems to have been then very prevalent. The bishop receives venison, sturgeon, loaves of sugar, cheese, and especially dozens of wine, of which, to judge from frequent entries in the journal, he appears to have made free use. Evidently he tried to make a good impression in his diocese by a somewhat profuse hospitality. Among his frequent visitors were several Roman Catholic priests and the Roman Catholic gentry of the neighbourhood, such as the Stanleys of Hooton, the Masseys of Puddington, and the Pooles of Poole.

The bishop seems to have been fairly active in his diocesan work, and there are many entries in the diary as to ordinations, confirmations, and institutions. He was, however, a great nepotist; most of the benefices which fell to his disposal seem to have been conferred on relatives.

I regret that space does not permit of my quoting a number of curious entries from the bishop's diary, relating to this period of his life, which I had selected.

Feb. 13. I preached in the Cathedral at Chester, being the First Sunday in Lent, to the greatest congregation that ever I saw, a sermon on Repentance. God give a blessing to it! . . . I rebuked, as they deserved, Mrs. Brown, Mrs. Crutchley, Mrs. Eaton and her sister, for talking and laughing in the church; and they accused Mr. Huddleston for being as guilty as themselves.

At the beginning of April (1687) the bishop returned to London, and had the satisfaction of being received by his majesty "very graciously, and had his promise of being kinder to me upon all occasions, and being well satisfied

¹James Arderne.

with the services I had done him in my diocese." Cartwright reached London on April the 8th, four days after the publication of the famous "Declaration for Liberty of Conscience," in which the king, by virtue of his dispensing power, pretended to suspend and invalidate a large number of acts of Parliament, and assumed the position of an absolutely autocratic sovereign.

James and his advisers were most anxious to procure addresses of congratulation and thanks for the publication of the declaration of indulgence. The corporation of Wigan, to whom the bishop specially wrote on the subject,¹ was one of the few which complied with the king's wishes, but scarcely any of the clergy could be induced to sign. Everyone saw clearly at what the king's policy was aiming, and only a few of the more unscrupulous of the bishops, before whose eyes the vacant archbishopric of York was held out as a temptation, supported it. "Some of the bishops," says Burnet, "who were gained by the court, carried their compliance to a shameful pitch; for they set on addresses of thanks to the king for the promise he had made in the late declaration of maintaining the Church of England; though it was visible that the intent of it was to destroy the church." Of this faction Cartwright was certainly the leading spirit, and his entire devotion to James's policy was now to be exhibited in a still more striking manner. Among the measures adopted by the Romish Junta, which advised King James, a principal one was the re-establishment of the Court of High Commission for Ecclesiastical Causes. This court, which was established by the statute 1 Elizabeth, had been abolished by 17 Carl. I., c. ii.; which act had been recited in 13 Carl. II., c. 12, with a special provision of the repeal and continual

¹ See add. MS. 4,164, fol. 37 (Brit. Mus.), for this letter.

abolishment of the said court. In the face of these acts of Parliament, however, King James issued a commission, "by virtue of his supreme authority and prerogative royal," to certain commissioners,¹ "to execute all manner of Jurisdiction, privileges, and pre-eminences in any wise touching or concerning any spiritual or ecclesiastical jurisdictions within the realm of England," giving them power to call before them and summarily to punish by ecclesiastical censures all persons accused of offending against the laws ecclesiastical, and specially with regard to the universities to make any new statutes which should seem good to them, or to alter and abrogate existing statutes. Of the seven commissioners appointed, the first name was that of Archbishop Sancroft. Sancroft was a timid man, and somewhat slavishly loyal, but he was not prepared to take up a position so manifestly illegal and dangerous as this. He declined to act on the plea of ill-health, and Bishop Cartwright was appointed (17th October, 1687) in his place. Previously to his formal appointment, Cartwright had taken lively interest in the proceedings of the commissioners, and had been present at their meetings.

The commissioners having humiliated Cambridge, in the case of Dr. Pechell, the vice-chancellor, were soon brought into more serious conflict with the University of Oxford. James had already taken advantage of the dominant spirit of entire submission to his will which prevailed there to intrude a Romanist dean at Christ Church. When, therefore, 24th of March (1687), Dr. Henry Clerke, the president of the rich and famous college of Magdalen, died, the king at once determined to put one of his creatures into the place. On receiving news of the death of Dr. Clerke, the vice-president, Dr. Aldworth, sum-

¹ The commission is printed at length in Kennett's *Complete Hist.*, iii. 454.

moned the fellows to elect a new head on April 13th. But on the 5th of April arrived a mandate from the king desiring the fellows to elect one Anthony Farmer, who was disqualified by the founder's statutes, and was, besides, a man of infamous character. Against this mandate the fellows sent a petition to the king (April 9th), stating that Farmer was ineligible by the statutes which they had sworn to observe. The answer returned was, "The king must be obeyed." On April the 15th the fellows met, and in accordance with their just rights chose John Hough, one of their number, as president. On the following day the new president was confirmed by the Bishop of Winchester, the visitor of the college. Upon this the king desired the Commissioners for Ecclesiastical Causes to proceed in the matter, and on the 6th of June the vice-president and some of the fellows appeared before them at Whitehall. At this hearing Cartwright was present as a spectator. Dr. Aldworth was allowed till the following Monday to put in his answer. After several hearings, on the 22nd of July the commissioners declared Hough's election void, and suspended Aldworth from the vice-presidency and Fairfax from his fellowship. Farmer was now abandoned on account of his disreputable character. Cartwright notes, "There was given in the blackest character of Mr. Farmer, for whom they received the king's mandate, that any modest man would blush to hear, and any on this side hell to be found guilty of it."

On the 14th of August the king issued his mandate to the fellows to elect Parker, Bishop of Oxford, as their president. They returned reply that they conceived the place to be full. Altogether disregarding the royal commands, Hough occupied the president's lodgings and acted as head. In the future proceedings we shall see Cartwright taking the leading part.

Under the 3rd of July, Cartwright notes his having seen the Pope's Nuncio (Adda) received in St. George's Hall, Windsor. The ceremony was a very magnificent one. Macaulay says, "In his train the crowd recognised with disgust the arms and liveries of Crewe, Bishop of Durham, and Cartwright, Bishop of Chester."

On the 19th of July the bishop left London, and on the 27th reached Chester. In August, King James went on his progress through England, and on 27th was received by Cartwright at Chester.

His Majesty came about 4 in the afternoon. I met him at the Palace Gates, attended by the Dean and Prebends and about 40 more of the clergy, and afterwards introduced them to kiss his hand, Mr. Dean making an excellent speech to him. Then His Majesty went and viewed the choir; after that the Castle, to which he walked on foot, and then returned to supper, and I waited at his cushion till I saw him in bed.

The next day the king went through the ceremony of touching for the evil; three hundred and fifty persons are said to have been touched. "After which he went to his devotions in the Shire Hall, and Mr. Penn held forth in the Tennis Court, and I preached in the Cathedral." On the 29th he went to Holywell, returning to Chester in the evening, and having much confidential conversation with the bishop. On the 30th the king touched four hundred and fifty persons. He expressed displeasure that there was no loyal address forthcoming from Chester, and after ordering the bishop to provide a chapel for the Romanists, he left the city.

On September the 1st (which was Cartwright's birthday) he made his will. This singular document will be found printed at the end of this paper. Cartwright revised it on the following 1st of September, when he was at Court at Windsor.

The bishop remained in his diocese all through September. Meanwhile the king had visited Oxford, where he tried in vain to force the fellows of Magdalen to accept his nominee. He determined, therefore, to appoint a special commission to settle the dispute. Cartwright was placed at the head of this commission, his colleagues being Lord Chief Justice Wright and Baron Jenner, who all three at this time were added to the Commissioners for Ecclesiastical Affairs. On the bishop's arrival in London (13th October), he had interviews with the king and Father Petre on the Oxford business.

Cartwright and his companions reached Oxford on the 20th of October, being escorted by three troops of horse, and the next day summoned the fellows of Magdalen before them in the hall of the college. Space precludes my dealing with this as I should like. A full and exhaustive account of the Magdalen College affair is to be found in a volume of the Oxford Historical Society, edited by Dr. Bloxam, to which I would refer all who wish to make a more intimate acquaintance with Bishop Cartwright.¹ They will there learn how the proceedings were enlivened by a quarrel between him and Baron Jenner, one of his fellow commissioners.

The king seems to have entertained the design at this time of making Cartwright Bishop of London by depriving Compton, then under suspension; but within a few months after these services at Oxford, the bishop was rebuked by James for saying, in his cups, that Jeffreys and Sunderland were scoundrels, and would betray him. Cartwright at first denied by his sacred order that he had uttered such

¹ It is worth mentioning that some years later one of Cartwright's sons tried for a fellowship at Magdalen, and was rejected on account of the cruel and boisterous treatment which the college had received from his unworthy father.

words, but was at last reduced to beg pardon for his conduct with tears. The design of raising him to London was, however, abandoned.¹

We are without much information as to the direct part taken by Cartwright in the schemes of which the next few months were fruitful, and which were rapidly hurrying James to his ruin. But there is a strong probability from various sources that he was one of those who advised James to set forth the order directing the declaration for liberty of conscience to be publicly read in churches. That he was well known to be acting at this time in a way which his brethren strongly condemned is evident from an entry in Lord Clarendon's diary, under February the 20th (1688), "I dined at Lambeth: the Bishop of Chester was there, which put the company a little out of humour, nobody caring to talk before him." On May the 4th, came out the order in council that the declaration for liberty of conscience, which had been republished April the 27th, should be read by the clergy in their churches, and that the bishops were to cause this to be done. The primate immediately took steps to consult his brethren. At one of these gatherings the Bishop of Chester was present by invitation as it would seem, as he dined at the palace. Clarendon notes, May the 12th, "I dined at Lambeth, where likewise dined the Bishops of London, Ely, and Peterbro', Chester, and St. David's. The two last discomposed the company, nobody caring to speak before them. Quickly after dinner they went away. Then the archbishop and the rest took into consideration the reading of the declaration in churches, according to the order of council."²

¹ Mackintosh, *Hist. Revolution of 1688*, p. 70.

² "A man who joined Tyrconnel in his drinking bouts, and spent his Sunday afternoons in consultation with Father Petre, was not one whom they desired to admit into their counsels. Tyrconnel had told him that he hoped

Upon the general refusal of the clergy to read the declaration in their churches, to which of course they were greatly encouraged by the acquittal of the seven bishops, Cartwright and his brethren of the Ecclesiastical Commission determined at first to act with vigour. On July the 12th, they made an order that all chancellors, archdeacons, commissioners, and officials should inquire strictly in what churches the declaration had been read and in what churches it had been omitted, and should make a return to them by the 16th of August next. On that day few or no returns were forthcoming. They then repeated their order, fixing the 6th of December as the day for their return. Before that day arrived, however, events had happened which altogether changed the state of affairs. The Ecclesiastical Commission was formally dissolved on the 8th of October.

The great popularity of the seven bishops stimulated the feeling of bitterness and anger against those of their brethren who upheld the king's policy. It is said that when the seven bishops were returning from Westminster Hall in the midst of a popular ovation, Cartwright was unwise enough to mingle with the crowd. Some person who saw him in his episcopal habit asked and received his blessing. A bystander called out, "Do you know who blessed you?" "Surely," said he, "it was one of the seven." "No," said the other, "it is the Popish Bishop of Chester." "Popish dog," said the enraged Protestant, "take your blessing back."

On the day of the bishops' acquittal Cartwright, whose curiosity was ungovernable, had been guilty of the folly

before long to see him Archbishop of Canterbury, and, with that prize before him, he was willing to do James's dirtiest work. The Archbishopric of York was actually vacant at the time, and would not be a bad stepping-stone."—Plumptre's *Life of Ken*, vol. i., p. 300.

and indecency of coming to Westminster in order to hear the decision. He was recognised by his sacerdotal garb and his corpulent figure, and was hooted through the hall. "Take care," said one, "of the wolf in sheep's clothing." "Make room," said another, "for the man with the Pope in his belly."

As the cause of the Prince of Orange rapidly gained the ascendant, Cartwright either found himself too deeply committed to hope for favour, or, animated by a praiseworthy spirit of loyalty, determined not to desert James in his misfortunes. Sprat, Bishop of Rochester, took the prudent but time-serving course of withdrawing formally from the Ecclesiastical Commission. Cartwright does not appear to have attempted any such tergiversation.

During the riotous disorders which took place in London immediately before the final departure of James, Cartwright must have had good reason to tremble for his safety. A. à Wood says, "He had gained the ill-will so much of the Church of England, that when the Prince of Orange made his expedition into England, he, out of fear of suffering for what he had acted, did withdraw himself in private, skulk, and in a disguise fled into France, repairing to his royal master, King James, then lately come thither." Cartwright's flight must no doubt have taken place in December, 1688. As he was the only Anglican bishop who followed James, and as that prince had the most sanguine hope of recovering his dominions, the Bishop of Chester was doubtless treated with great consideration at St. Germain's. He was allowed to read the service of the Church of England in his lodgings to the few co-religionists who had rallied round the exiled king. This was a very considerable concession at such a place and at such a time. But James was prepared to bestow still greater favours on him. On the death of Seth Ward, Bishop of Salisbury,

he conferred (as far as he was able) this see upon the Bishop of Chester. This was preferment which Cartwright was destined not only not to enjoy, but also to see in the hands of the most bitter enemy of his master, Gilbert Burnet.

In the preparations for the invasion of Ireland, and the endeavour to conciliate the Protestant interest (such as it was), Cartwright would doubtless be useful to the king. Accompanying James to Ireland, Cartwright landed there on the 12th of March, 1689, and on the following Sunday, being at Cork, he received the holy communion from the bishop of that city. On Palm Sunday (24th March) he went to Dublin with the king, and on Easter Day and Low Sunday received the holy communion from the Bishop of Meath at Christ Church Cathedral. He was in the daily habit of attending the services at this church; but the opportunity for doing so did not continue long, for soon after his arrival in Dublin he was seized with dysentery, of which disease he died the 15th of April, 1689. An interesting account of his last minutes is given by à Wood, from the relation of the bishop's servant, Moses Skipper, afterwards secretary to Sharp, Archbishop of York. It is as follows:—

At length, after he had declared himself to be a member of the communion of the Church of England in which he had always lived, had taken the Blessed Sacrament and the Church's Absolution, he surrendered up his soul to God at Dublin, on Monday morning, 15th April, 1689. On the day before, in the afternoon, while the venerable minister that usually attended him was at church, the titular Bishop of Clogher and Dean of Christ Church made his lordship a visit, and after the first civilities were passed, one of them in Latin desired him to be mindful of eternity and to prepare for death. His servant being present answered them that his lordship had prepared himself already. They afterwards told him in Latin that there was but "one God, one Faith, one

Church." To which the Bishop replied, "I believe so, and hope that I have made my peace with God." They again repeated, "There is but one God, one Church," intending, as was supposed, to enlarge upon that subject; whereupon the Bishop answered, somewhat short, "I know all this as well as you, but I am not able to answer you for the failing of my spirits, and therefore I desire you to forbear talking with me any more about this, for I have done already what I hope is necessary for my salvation. Hereupon they, seeing they could not effect anything with him, nor engage him in a discourse, took their leaves, and they themselves gave out that the Bishop of Chester was dying, and that he would die a Protestant.

As soon as he was dead, the bishop's servant acquainted the Earl of Powys and the Bishop of Meath, who with the Earl of Longford took care for his funeral after this manner.¹

On April the 16th, the body was carried early in the morning from the house where he had died to that of the Bishop of Meath, which was near, where several rooms were hung with black, and that where the body lay was furnished with many lights in sconces, and eight large tapers in stands about the body, which was covered with a fair velvet pall. In the afternoon all the nobility, clergy, judges, and gentry of both religions that were in town, among whom were the Earl of Powys and the Lord Chancellor, came thither; and about six in the evening his body was carried in a velvet hearse drawn by six horses clothed in black, and attended by the King of Arms, the aforesaid company in thirty coaches, and a multitude of common people to Christ Church in Dublin, where the sub-dean and choir met the body at the church door, and sung it into the choir, which was very much crowded.

¹ The Irish letters say that the Bishop of Chester died lately there, not without suspicion of poison. 23rd April, 1689.

The service was solemnly performed with several anthems, and the body afterwards interred in the north-east end of the choir by the Bishop of Meath.¹

It was commonly reported that James nominated Dr. James Arderne, Dean of Chester, as Cartwright's successor in that see.

There is no monument in Christ Church Cathedral to the bishop's memory, and the cathedral records of this period being lost, the entry of his funeral is wanting.

Cartwright was three times married. By *Mary*, his first wife, he had John, afterwards rector of Winwick, co. Northampton, Charles (?), and two daughters. She died in childbed and was buried at Barking, 3rd December, 1661. Only six months afterwards, the 27th of May, 1662, he married at Barking *Sarah*, daughter of Henry Wight, Esq., of Gayshams Hall, in Barking parish, by whom he had a large family.² In 1684 he married thirdly *Frances* Barnard, by whom he seems to have had no children.

Cartwright seems to have been unjustly accused of being a crypto-papist. Even Burnet allows that this was a false accusation. When engaged in the visitation of Magdalen College he declared in conversation that he would live and die in the Church of England; and the last scene in his life shows that he adhered to this declaration. The assertion of Richardson, the continuator of Godwin, that he was converted to Romanism, is absolutely untrue.

¹ The account of the expenses attending the bishop's funeral are printed in Bridgeman's *History of Wigan Church*, p. 574.

² There are thirteen entries relating to Bishop Cartwright in Barking registers from 1661-1672 (printed in *Notes and Queries*, November, 1862, third series, vol. ii., pp. 343-5). Mr. Earwaker published in *Local Gleanings* the following indenture from a collection in possession of the Corporation of Kendal, in Westmoreland: "Charles, son of the Rt. Rev. Father in God, late Ld. Bp. of Chester, deceased, bound to Mr. John Garnett, mercer, for 7 years, from the 1st day of Aug., 1692."

There is an original portrait of Cartwright, painted by G. Soest, now (1889) in the possession of the Rev. F. O. White, of 43, Arundel Square, Barnsbury. It has been engraved by J. Becket. There is another portrait of him at Queen's College, Oxford.

APPENDIX I.

BISHOP CARTWRIGHT'S WILL.

Windsor, 1st Sept., 1688. Ætatis 54.

THE last Will & Testam^t of THO. CARTWRIGHT, Bishop of Chester: the best way of celebrating this w^{ch} is my birthday, I doe now, & have for many years last past, judged to be the settling of my temporall, & more especially the Serious & Solemne enquiry into my Spirituall Estate, of w^{ch} I ought at all times, but at this more especially to be mindfull. I am deeply indebted to thee, O Lord my God, both as a servant to thee & a sinner against thee. Amonge the rest of my debts I owe thee a naturall death: lett it not be sharper than thou wilt give me Supernaturall strength & patience to beare as becomes a Christian Bishop, that thy Holy Name may not be blamed through my weakness in that laste houre, & then take thine owne time & way, not mine, But thy Will be done. Amen. Amen. Amen. I blesse & magnifie thy Holy Name, O most mercifull Saviour & Redeemer, for all thine undeserved mercyes Spirituall & temporall, conferred upon me from my Nativity to this present day, for all the Warnings & admonitions thou hast given me to prepare myself for a better Life, & for preserving me till now in my right senses, in perfect health & understanding, to make this my last Will & Testament, w^{ch} I now doe as follows:—

In the name of the most Holy, blessed, & glorious Trinity, three persons & one God. Amen. I, THO. CARTWRIGHT, by

the undeserved mercy of my Heavenly ffather, & by the calling of my Holy mother, the Church of England, w'ch is truly Catholicke, & by the Signall bounty of my regall Master, K. James the Second (whom God long preserve for the good of this church & these kingdoms) Bishop of Chester, for w'ch I kissed his Maj'ties hands 22 August, 1686, & was consecrated at Lambeth, 17 October following. Being now in perfect health & memory (praised be God for it) & having been honoured with his Majesty's presence in this palace the 27th, 28th, 29th, & 30th of August last past, & yet mindfull of my mortality in the midst of my greatest Satisfaction w'ch the Earth could afford me, as I allwaies desire & hope to be, doe make & ordaine this my last Will & Testament in manner & forme following. *Imprimis*, I bequeath my Sinfull but penitent soule to Almighty God, my most mercifull Saviour & Redeemer, in full & perfect assurance of a glorious Resurrection to a blessed immortality through faith in his passion, meritts, & intercession; & my body to the Earth, to be decently buried at his, hers, or their discretion whom God shall ordaine by his Providence to doe me that last good office by the Book of Common Prayer, & according to the Rights (*sic*) of the Church of England, into w'ch I was ordained a Priest when she was at the lowest, on 11th December, 1655, by Dr. Robert Skinner, then Bishop of Oxon, of which I have ever since lived a faithfull & obedient Sonne, & by God's grace did ever & doe nowe resolve to dye a true member, & I am well assured that his Majesty is as well pleased that I & others should be faithfull to our God in this way of Worshipp, as to him in our allegiance. God make me & them better Christians & better Subjects & more thankfull to God & the King.

Item, to my Honoured ffather-in-law, Henry Wight, Esq., of Gessams Hall,¹ in Essex, I bequeath one of my owne pictures, drawn by Mr. ffuller,² & another of his daughter, my late deare wife, both now at Chester, humbly requesting his pardon for any misunderstandings w'ch may have been in former years between us, & that he would not love hers or my memory or her children the worse for any differences I had then with him, purely for the

¹ In parish of Barking. Mr. Wight was buried in Barking Church, 26th December, 1698.

² Kneller (?).

Churches Sake, of w'ch I humbly and heartily request him and my brother, Henry Wight, after him to be more tender, least the small dues w'ch they detaine from the Church of Barking, and are not parte of that porcon of Tithes granted to Gessams Hall, prove a Canker to theire Estate, w'ch blessed be God is soe plentifull as not to need any sacrilegeous addicon. *Item*, to Queen's Coll., in Oxon, where I was pleased (*sic*) and blessed with my educacon, I bequeath the picture of the right Reverend ffather in God Thomas Barlow, Lord Bp. of Lyncolne, my ever Honoured ffriend and brother, to be hung up and kept in the Provost's Lodgings, as the greatest Light and Ornament of Learning and piety that this age at least hath bred in that Colledge. And because there lyes a naturall obligation upon me to provide for my Relations, not only during my Life, but alsoe after my Death, of w'ch St. Paul reminds me 1 Tim. 5, 8; and that he who loves not his wife loves not himselfe, and that all Children are Heyers, 8 Rom. 17; therefore in favoure, and for the future benefitt and peace of my loving Wife, whom I leave behind me to God's mercifull protection, and the Children w'ch I had by my two former, I doe make and ordaine this farther parte of my last Will and Testament.

Item, I doe order and oblige my Executor, if I doe not live to do it myself, as I hope and designe to doe, tho' she be too jealous of the contrary, to lay out two Thousand pounds, or as much as will purchase Landes or ffee farme Rents, to settle upon my present wife, according to Articles of Marriage, dated 7th April, 1684, of the value of £100 per ann. for her naturall Life, and after to descend to my Hayre at Law (if she have noe children by me living) according as I shall hereafter limitt and direct, and he in the meantime to pay my wife from my decease £100 p. ann. in consideration thereof, untill the said Settlement shall be soe made. *Item, to my deare wife ffrances Cartwright, besides the former Settlement, I bequeath my Coach and best paire of Horses, and what Household stuff she shall think fit to make Choice of for her owne use during her naturall life, as a testimony of my affection to her;*¹ and upon my blessing, I comande all my

¹ Note in margin by Bishop Cartwright, "I crossed this out at Windsor for reasons known to her & to my son, & to her brothers, Mr. Thos. Barnard & Mr. Stow.—THOS. CESTRIEN."

Children as long as they live to be dutiful and assistant to her; and I give her also £20 for mourning, and beg her blessing on my children, and especially on my Sonne THOMAS,¹ who was allwaies her favorite, if any of my children were ever soe. *Item*, to my Grand sonne, Mr. Charles Caldicot, I bestow mourning and a ring in remembrance of me.

Item, to my returning prodigall Sonne HENRY CARTWRIGHT,² whom I first bred in Trinity Hall, in Cambridge; after as a Clerke to Mr. Swift, in New Inne; Then as an apprentice to Capt. Hicks, with whom he has been his full time in the Indies, and is now returned and at Chester, I give £20 p. ann., as an Anuity for his Life, to be paid him by my Executor if I have not given him any other place of better value for his Life, to Supporte him from being burthensome to the parish, praying heartily to God that the hardshippes he has undergone in the Indies may discipline him into the amendment of his life. *Item*, to my Sonne RICHARD CARTWRIGHT,³ whom I first bound out an apprentice to Mr. Tho. Hobbs, the King's Chirurgeon, where he grew extravagant; after that to Mr. Warnford, an Apothecary, where, tho' he promised amendm^t, yet he grew soe bad againe that his Master would keep him noe longer; & have now bound him to Mr. Robert Pierce, a Sea Chirurgeon. I give an annuity of £15 p. ann. during his naturall Life, to be paid him by his brother Gervas, out of the ffee farm Rent of £23. 17s. 08d. reserved & issuing out of the scite & demeane Lands of the mannor of Pontefract, in the county of Yorke; this I doe only to keep him from Starving, untill I shall live to see him take such courses as may be pleasing to God, for w'ch he hath my dayly prayers.

Item, to my loving & dutifull Sonne GERWAS CARTWRIGHT,⁴ now an apprentice to Mr. Warcupp, a Slopseller, by Bishopsgate, I give all that my ffee farm rent of £26. 13s. 04d. issuing out of the rectory of Marsk, at's Mask, in the countye of Yorke, and alsoe the yearly rent of £2. 10s. issuing out of three closes in

¹ First child of Dr. Cartwright by Sarah, his second wife. Baptised at Barking, 25th September, 1663.

² Baptised at Barking, 18th September, 1664.

³ Baptised at Barking, 23rd September, 1669.

⁴ Baptised at Barking, 1st September, 1666.

Aesmonderby, in Rippon, both lately purchased by me of Henry Guy, Esq^r, the former paid by Mr. Ant. Louthier, the latter by Sir Edm. Jennings. Also, I give unto him all that my annual rent or ffee farme rent of £23. 17s. 08d. reserved & issuing out of the Scite & demeane lands of the manner of Pontefract, in the county of York. *Item*, to my loveing & dutifull sonne CHARLES CARTWRIGHT, doe I give all that my annuale & ffee farme Rent of £26. 08s. 00d. issueing & growing out of the Rectory of Kirkdale, in the county of York, & £50 in money, when he shall come of age, or shall need it before, at the discretion of my Executor, for his better education or settlement in the world. *Item*, to my loveing & hopefull son THO. CARTWRIGHT doe I give all that my annuale & ffee farme rent of £20, reserved & issuing out of the Rectory of Alcaster, at^s Acaster Malbugh,¹ in the county of Yorke, & £50 when he shall come of age, or shall need it before, at the discretion of my Executor, for his education or settlement in the world. *Item*, my further will & pleasure is that if Gervas dye without issue lawfully begotten, Charles shall succeed after his wife's decease, if he had any, and jointered her in it, to his Estate, and Thomas Cartwright to that of Charles, and the least share ffee farme rents thus happening to be void upon any of their deaths to be divided equally amongst my surviving children, by Sarah Cartwright, my dearest wife, dec'ed, Henry and Richard only excepted, for the reasons above mentioned.

Item, to my deare daughter ALICIA DURSTON,² whom I have unhappily married to the worst Husband in Christendome, and one who is the greatest Scandall to his profession, I give Mourning (w'ch God Knows she hath had too much cause of before now by the barbarous carriage of her unnatural Husband), and require my Executor to be a father to her in Supplying her Wants, into w'ch I easily fore-see his proud and prodigall humours will bring her, if God doe not shew forth his infinite mercy in converting and reforming him, or in takeing her to himself. *Item*, to my truly loveing and dutifull daughter SARAH CARTWRIGHT,³ now with me and unmarried, I give for her

¹ Acaster Malbis (?), near York.

² Baptised at Barking, 20th January, 1667.

³ Baptised at Barking, 17th December, 1672.

porc'on £500 of lawful money of England, and whatsoever is best of her Mother's Mantles, Childbed Linnen or Apparell, and fourty pounds worth of plate, to be given her at her marriage by my Executor, whose advice in disposing of himself I enjoyne her upon my blessing to observe and follow.

Item, I make and ordaine my eldest Sonne and Heyre, Mr. JOHN CARTWRIGHT,¹ now my Chaplaine, Prebendary of Worcester, and Rector of Winwick, in Northamptonshire, and now married to a good wife,² I hope, who hath been allwaies most dutifull to me, the Sole Executor of this my last Will and Testament, giving him all my goods, debts, and Chattels not here disposed of for his owne better support and the fulfilling of my bequests above menconed, and doeing further and more for his brothers and Sisters as his owne conscience shall direct him for their education and support, and the preferments he shall enjoy shall enable him, and as they shall deserve of him by their respectfull and dutifull carriage towards him who is now to be a father as well as a brother to them, desiering him to give them such pieces of plate when they shall come of age, as their God-fathers or Godmothers bestowed upon them; and to each of them one piece more as he shall thinke fitt and they deserve of him. *Item*, I give unto Mrs. Pitts, of Sedgefield, a ring of 20s. as a small remembrance of that great affection I ever had for her Since I Knew her: and the like rings of 20s. to my Couzⁿ ffrances Wingate, my brother Henry White, Mr. John Ashton, my Couzⁿ Tho. Waite and his Wife, Mrs. Elizabeth Arundell, an old faithfull servant of my last Wife. Now, the Lands and Tenenents, w'ch after my decease are to come to my Executor, are as follows: (1) A Lease of Sudbrook,³ renewed of the Dⁿ and Chapter of Lincoln, 1633, at 16s. per ann. (2) Mr. Madesons house in Lincolne, renewed A.D. 1683, at £11. 15s. ood. p. ann. (3) A Chamber and Stable parte of his House, and in Lease, at £02. 00s. ood. per ann. (4) One Roome or more in Mr. Willis his house, w'ch belongs to Mr. Madesons, at one pound p. ann. (5) ffree lands in Beckering,⁴ bought of Mr. Emerson, £10. 00s. ood. p. ann.

¹ By his first marriage.

² Daughter of Sydney, Lord Leicester.

³ Near Lincoln.

⁴ Barking (?).

There are alsoe some debts upon Bond, w'ch my Executor will find in my Scrutore with a purse & rings of old gold, & rings of above one hundred pounds, or broad pieces, &c. (1) The Marquisse of Winchester's Bond for one Thousand pounds, due fro' 26 Decembr, 1686, w'ch Mr. Charles Duncumb, Goldsmith, in London, has orders to pay when called for. (2) A Bond from Mr. Peter Whalley for £50. This is paid. (3) A Note from Mrs. Anne Margaretts for £10. (4) A Mortgage upon Mr. John Barnards Land of £600, in a Black box in the Study. (5) A Mortgage of Lands of Sir Charles Dymeock, of 300 li, of w'ch Lands Mr. Hervey, my Attorney, at Lincoln's Inn, hath taken possession. (6) The Lease of the ffarme Islands from the Dⁿ & Chapter of Durham. (7) A Quarter parte of the *Colliers* of Durham, in Lease alsoe from the Dⁿ & Chapter. (8) My Stables at Durham, w'ch I built by Chapter Act, & am allowed to sell. (9) My house in Ilford, w'ch I give to my Executor for his owne proper use to Keep or Sell. (10) My Library & Household goods, out of all w'ch I owe nothing that I can now remember, *Except it be to my Couzn Sr. Edmund Wiseman,*¹ *who will make a just account, & whose Bills of Account he will find in my Scrutore.* It hath allwaies been my desire & I pray God it may alsoe be my Childrens after me & my Example, to owe nothing to any man but Love, w'ch, if I have not paid to all men as becomes me, I begg God & their pardon. Amen. The Marquess of Winchester's money, menconed No. 1 (& now blotted out), was paid in for my use to S^r Edm. Wiseman, 14 May last past, being 1,069. 03. 06., who has other monyes alsoe of mine now in his handes, for w'ch he will faithfully account to my Executor. 1 Sept. 88, Windsor. (11) The Lease of the Rectory of Castleton,² Sealed by me to my Sonne John, w'ch I give as Legacy to his wife, Catherine, for the benefitt of the child with w'ch she is now goeing, whom God bless & preserve. The lease of the Rectory of Wallesy, w'ch I bought of Mrs. Dorothy Brereton, & let to my Sonne for 3 Lives, my wife's is the first, & the rent is to be reckoned to her as parte of her Hundred pounds per Ann. finally, I doe hereby revoke all other Wills & bequests

¹ Son of Sir William Wiseman, of Canfield Hall, Essex.

² In Derbyshire.

by me before this day made or pretended to be made, all w^{ch} I have written with my owne Hand, & doe now confirme it under my hand & Seal on this my Birthday with liberty to inserte, if I shall see cause, anything more in the Space left above at this mark — before such of my friends as shall Honour me with their Company this day at my Palace, in Chester, 1 Sept., 1687. Witnesse my Hand & Seale, the day & yeare above written, THO. CESTRIENSIS.¹

Sealed, Signed, & Declared by the Right Reverend ffather in God, Thomas Lord Bp. of Chester, the Testator, for his last Will & Testament in the presence of us, Matt Anderton, Hen. Prescote, Hamlett Holcroft.

Sealed, Signed, & Declared againe with these amendm^{ts} made with my owne Hand for my last Will & Testament in the presence of us, at Windsore, 1 Sept., 1688, by me, THO. CESTRIENSIS.— Thomas West, Moses Skepper, Henry Pepell.

Proved in the Prerogative Court of Canterbury, 12 June, 1689, by John Cartwright, son & Executor.

APPENDIX II.

CARTWRIGHT'S ARMS.

I AM informed by Mr. Rogers Harrison, *Windsor Herald*, who kindly searched the Visitations and other Records at the College of Arms for information of Bishop Cartwright, that the Bishop used the Arms of the ancient family of Cartwright, of Ossington, co. Notts (*Ermine*, a fesse *Gules* between three granado shells *Sable*, fired *proper*); but that nothing remains on record to show that he was connected with that family, though their pedigree was specially registered at the College in 1662. The same arms, however, impaled with those of the See of Chester, appear on Cartwright's funeral certificate, recorded in Ulster's Office, Dublin Castle. It seems certain, therefore, that he was entitled to use these arms.—Note by Mr. Edward J. Sage, in *The East Anglian*, No. 30, August, 1863.

¹ The paragraphs in italics are erased in the will.

APPENDIX III.

CARTWRIGHT'S PRINTED WORKS.

1. Gods arraignment of Adam: a sermon on Gen. iii. 9. London, 1659. 4to.
2. A Sermon preached on Jude 22, 23, before the King at White-Hall, Jany. the 9th, 167 $\frac{5}{8}$, by Thomas Cartwright, D.D., Chaplain in Ordinary to His Majesty. Published by His Majesty's Special Command. In the Savoy: Printed by Tho. Newcomb, 167 $\frac{5}{8}$. 4to. (Bodl., 4to, D. 42, Th.)
3. A Sermon preached (on Judges xvii. 16), July 17, 1676, in the Cathedral Church of St. Peter in York, before the Right Honourable Sir Francis North, Lord Chief Justice of the Common Pleas, and the Honourable Vere Bertie, Esquire, one of the Barons of the Exchequer, His Majesty's Judges of the Assize for the Northern Circuit. By Thomas Cartwright, D.D., and Dean of Ripon, Chaplain in Ordinary to His Majesty. In the Savoy: Printed by Tho. Newcomb, and are to be sold by Jonathan Edwyn, at the Sign of the Three Roses, in Ludgate Street. 1676. 4to.
4. A Sermon preached at Holyrood House, 30 Jan., 1681, before her highness the Lady Anne, on Acts vii. 60. Edinb. and London, 1682. 4to.
5. A Sermon Preached to the Gentlemen of Yorkshire, at Bow Church, in London, the 24th of June, 1684, Being the Day of their Yearly Feast. By Tho. Cartwright, D.D., Dean of Ripon, and Chaplain in Ordinary to His Majesty. London: Printed for Tho. Flesher, at the Angel and Crown, in St. Paul's Churchyard. 1684. 4to.
6. A Sermon Preached upon the Anniversary Solemnity of the Happy Inauguration of our Dread Sovereign Lord King James II. In the Collegiate Church of Ripon, February the 6th, 168 $\frac{5}{8}$, on 1 Kings viii. 66. By Thomas Cartwright, D.D., Dean of Ripon, Chaplain in Ordinary to His Majesty. London, Printed by J. Leake, and are to be Sold by Walter Davis, in Amen Corner. MDCLXXXVI. 4to. (Bodl., C. 17. 6. Linc.)

7. A sermon on 2 Chron. vii. 9, 10.

8. A speech spoken to the Society of Magdalen College, 16 Novem., 1687.

In addition to these are given in the Biblio. Brit., A sermon on the Danger of Riches, from Matt. xix. 24, 1662, 4to, and An Answer of a Minister of the Church of England to a seasonable and important question proposed to him by a loyal and religious member of the present House of Commons, viz.: What respect ought the True Sons of the Church of England, in point of conscience and Christian prudence, to bear to the Religion of that Church whereof the King is a member? London, 1687. 4to. Anon., but ascribed to him.

Canon Bridgeman, Rector of Wigan, says:¹ "I have also in my possession, in MS., 'A sermon preacht before his Majesty by Tho. Cartwright, D.D., one of his Majesty's Chaplains in Ordinary,' on 1 Cor. xvi. 14; and dedicated To the Right Honourable and truly Noble, Richard, Lord Vaughan, Earl of Carbery, Lord President of Wales, and one of his Majesty's Most Honourable Privy Counsell." This MS. was bought at the sale of the late Mr. J. E. Bailey's books, at Manchester, in 1889. It was probably preached in 1685 or 1686.

¹ *History of the Church and Manor of Wigan*, vol. ii., p. 578.

