



## George Cotes, Bishop of Chester 1554–1555

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GEORGE COTES, the second Bishop of Chester, was a native of Yorkshire. His great-grandfather, Thomas Cotes, was a younger son of John Cotes of Cotes, Co. Stafford, and Woodcote, Co. Salop, who was Sheriff of Staffordshire in 1456. The family, which dates from 1157, is still in existence, and in possession of its ancient manors.<sup>1</sup>

Thomas Cotes settled in Yorkshire, probably in the neighbourhood of Leeds. His grandson, John, was the father of John of Headingley Hall, and of George, the future bishop, who must have been born about the beginning of the sixteenth century. Of his early education we know nothing. The first mention of him occurs in the Oxford University Register, when he supplicated for his Bachelor's degree, 14th May, 1522, to which he was admitted on the 27th of the same month. On the 29th November, he was elected a probationary Fellow of Balliol, and on the same day of the following year a perpetual Fellow. On

<sup>1</sup> Shirley's *Noble and Gentlemen of England*, 2nd Ed., p. 229, and Appendix I.

3rd February, 1526, he was licensed as an M.A., and elected a Fellow of Magdalen, a newer and wealthier College, to which he was admitted as a Yorkshire Fellow.<sup>2</sup> He voted at the election of President Knolles in 1528. In 1531-2, he served as one of the University Proctors, and in 1534 took his B.D. degree. About this time, too, we find him acting for Dr. Tresham, the Vice-chancellor, or as he was then called Commissary, of the University.

The Magdalen records tell us that Cotes' room and "armarium" were repaired in 1535. In the same year he was presented to the Rectory of Belton, in Suffolk, the duties of which he must have discharged by deputy, as he acted as Dean of Divinity in his College in 1535, and again in 1537 and 1538, and Reader in Philosophy in 1536, in which year he also took his D.D. degree.

Cotes was probably at this time one of the best known "dons" in Oxford, and an admitted champion of the old learning. He meets us on one occasion in the pages of *Strype*, in connection with Dr. Richard Smith, the first Regius Professor of Divinity, who was accounted the best schoolman of his time; but who was as fickle and unprincipled as he was learned and eloquent.

*Strype* says: "About 1537 or '38<sup>3</sup> Latimer, then Bishop of Worcester and high in favour with the King, was to pass through Oxford, and Smith laid aside his ordinary reading and read out of V. Romans;

<sup>2</sup> Two of the Fellows of Magdalen, who were to be "Chaplains" on the foundation of Thomas Ingledeu, were to be, if possible, from the dioceses of York or Durham.—"Hist. Magdalen Coll.," p. 37—*H. A. Wilson*.

<sup>3</sup> An earlier date seems to be needed.

and then urged most earnestly the doctrine of Justification by Faith alone, without works, without merits, and termed the faith that justified, *solissima et unissima*. The bishop, who was one of his auditors, after he had done, thanked him, and told him he perceived he had been mistaken in him, and promised that he would, as occasion offered, recommend him favourably to the King; but when the same day Dr. Cotes and two Abbots (King and Massie) and some other of Bernard College had argued with him and charged him sharply for reading such a lecture, the next day he revoked all he had said, and asserted quite the contrary doctrine.”<sup>4</sup>

Shortly before the dissolution of the monasteries, Cotes was employed by the Abbot of Hailes, in Gloucestershire, to lecture on the Bible to his monks. In connection with this appointment, we get an instructive insight into what was going on in the religious houses in the years just previous to their suppression. To worry the monks, Cromwell appointed teachers or divinity lecturers in the monasteries. One of these unwelcome intruders, Anthony Saunders, writes to his master in 1535: “Whereas you have appointed me to read the pure and sincere Word of God to the monks of Winchcombe . . . . I have small favour and assistance amongst these pharisaical papists. The Abbot of Hailes, a valiant soldier under Antichrist’s banner, resists much, fighting with all his might to keep Christ in the sepulchre. He has hired a great Goliath, a subtle *Duns* man, yea, a great clerk, as he saith, a B.D., to catch me in my sermons.” The writer further desires Cromwell to appoint a convenient hour for him to deliver his lectures to the monks, who mani-

<sup>4</sup> *Eccles. Memorials*, II., Chap. 6.

fest a greater love for their choir duties, than he, Anthony Saunders, admires. "They will not come in due time; they set so much store by their popish services." <sup>5</sup>

We here get a glimpse of Cotes at this period of his career. He is evidently a strong supporter of the old learning. Denounced by Cromwell's emissary, it is ascertained that he has never subscribed to the King's supremacy. He is therefore despatched to Court to take this necessary step. At the same time, Bishop Latimer sends the following letter to Cromwell:

Right honourable sir. *Salutem plurimam.* And because I hear your mastership hath sent for Master Coots which preached at Halls, to come to you, therefore I do send now unto you his sermon; not as he spake it (if he spake it as his hearers reported), but rather as he had modified & tempered it, since he perceived that he should be examined of it. And yet, peradventure, you will not judge it everyway very well powdered. He seems to be very well studied in Master Moor's book, & to have framed him a conscience & a judgment somewhat according to the same; & to avoid all falsities, he appeareth to stick stiffly to unwritten verities. I would fain hear him tell who be those new fellows that would approve no sciences but grammar. *Qui vos audit, &c. Obedite praepositis, &c. Qui ecclesiam non audivit, &c.* serveth him gaily, for traditions & laws to be made of the clergy authoritatively; & to be then observed of the laity necessarily, as equal with God's own word; as some, saith he, both thinketh and heareth.

"As far as I can learn of such as here commoned with him, he is wilfully witty, Dunsly learned, Moorly affected, bold not a little, zealous more than enough; if you could monish him, charm him & so reform him

<sup>5</sup> Calendar, IX., No. 747, quoted by Gasquet. *Henry VIII. and the English Monasteries*, I., p. 281.

&c., or else, I pray you, inhibit him my diocese. You may send another, & appoint him his stipend, which God grant you do. To whom now & ever, I commit you.

Yours,

H. WYGORN.<sup>6</sup>

About the same time, another of Cromwell's myrmidons, Robert Singleton, reported Cotes as preaching "a sinister and seditious sermon" at Sheen Charterhouse on Easter Day, in which the preacher had said no man was bound to do the King's commandment if it were against the law of God.<sup>7</sup>

It appears that the Vicar-General was able to "charm and reform" Cotes, for, from this time, we find him one of Cromwell's partisans. This is clearly shown by the circumstances attending Cotes' election to the Mastership of Balliol in 1539.

The members of this College had no affection for Protestant principles. The Master, William White, who had presided over the College since 1525, was extremely unpopular with the Fellows, and was very anxious to resign and spend his old age in a more congenial place; but his heavy debts to the College prevented him from taking this step. Cotes saw his opportunity. As an ex-Fellow, he was eligible for the Mastership, and he had Cromwell's support to back him. He therefore suggested to the Master that a resignation in his favour would be acceptable to the College, and would be followed by a lenient composition of all outstanding debts. At the same time, he intimated to the Fellows that his own election to the Mastership was the one condition upon which

<sup>6</sup> Strype, *Eccles. Mem.* I., Chap. 39.

<sup>7</sup> Gairdner, *Lollardy and the Reformation*, II., p. 382, n.

White would resign. The coldness between Master and Fellows was such that a little ingenuity served to prevent them from making the explanations which would have unmasked the deceit. The Fellows, "calling to mind how unkind a parent old Master White had been," agreed to elect Cotes, although they had but a poor opinion of him, and applied to the formidable Vicar-General of the realm for leave to do so.

In his capacity of Chancellor and Visitor of the College, the Bishop of Lincoln (John Longlands) attempted to enlighten Cromwell as to the true character of the new candidate. "If Cotes should obtain Balliol," he writes, "the College is undone. The man is so wilful and factious that there would soon be few in the College, save of his own country [*scil.* Yorkshire]."

Cromwell hesitated, and made enquiries among the Protestants of the University. Their opinion of Cotes was far more appreciative than the bishop's. "His judgment in Scripture," said one unsuspecting correspondent, "is well amended, & not addict to man's doctrine nor schoolmen's fantasies, but only to God's Word. He takes much pains here in reading and preaching."

This was enough for Cromwell, who had more serious troubles on his hands. He wrung from the Bishop of Lincoln a reluctant assent to Cotes' appointment, after reminding him that the man might be put out of office if at any time he transgressed the ordinances of the College; and the way being now clear, he penned the following letter to the Fellows:—

AFTER MY HARTIE commendations; wheras by my last letter addressid unto yow I gave yow commandment in the kings majesties name that forthwith

upon the receipt theroff, without any further cytations, delayes, or like solempnyties of the lawe, & notwithstanding the absence of any of your company, so that the more part were present, yow sholde procede to the election of a convenient Master of your howse there vacant, & that of yor election so being made without any parcyalitie or corruption you should incontinent certify me, to the end the same might be ratified & confirmed as should appertain; & forasmuch as according to the tenor & effecte of the same yow have assembled yo'selves together [and] upon good deliberation & advise taken therin have elected & chosen my frend DOCTOR COTT to be maistre of your howse like as by your presentation sealed with your common seale I am adcerteyned; This shall be to Signifye unto you & every of you that I have perused & examined the same & every circumstance therof & do commend & allowe your good proceedings therein, & have confirmed, ratified & approved your said election by the authority committed unto me by the king's highness in that behalf, willing & commanding you by thies presents that you & every of you shall from hensforth repute, accept & take the said DOCTOR COTT as the very rightful & just Mastor of your howse, using yourselves toward him in every condition with such duty & obedience as to the said office deth appertain as you & every of you tender the king's highness pleasure. Thus fare yow hartely well. From London the xxth day of November [1539]

Your Loving Friend,

THOMAS CRUMWELL.

“Great was the disgust of the electors when they afterwards discovered the trick which had been played upon them, and each man realised that he had thrown away his own chances to avert an imaginary danger. They wrote to Cromwell stating the facts, and asked that they might make a new election. He replied by

giving them permission to elect William Wright, a popular Fellow, five years junior in standing to Cotes. But the latter, helped no doubt by Cromwell's fall in June 1540, contrived to hold his own for some time. Five years elapsed before Wright succeeded to the post for which Cromwell had singled him out.

“As may be imagined, these years were not the most peaceful in the history of the College. The brief notices of the Register enable us to picture a series of small quarrels which wrecked the harmony of the Fellows and injured discipline. At a meeting in the Chapel in 1543, the Master, having heard of some rumours unfriendly to himself, interrogated the Fellows whether any of them would assert that he, the said Master, had laboured for the election of a Fellow of the County of York. No one was bold enough to take up the glove. But, two months later, there was another angry scene in the same place, when Dr. Cotes showed Mr. Nowell a mandate bidding him conduct himself obediently and peaceably towards him and the Fellows, according to the tenor of the Statute.

“Mr. Nowell appears to have been a *Scholasticus*. He was not the only one who showed himself wanting in respect to the unpopular Master. On 7th November, 1543, Mr. Smythe was detected in the act of taking for his breakfast the commons which had been laid out in Hall for the Master's consumption. The injured dignity of Dr. Cotes required that the offender should be brought before a solemn conclave, consisting of himself, the offender's Tutor, and a Bursar. Fortunately for Mr. Smythe, the assessors took a lenient view of the offence, and he escaped with the loss of a week's commons.”<sup>8</sup>

<sup>8</sup> H. W. C. Davis, *Balliol College*, pp. 85-86.



It is not surprising in this condition of affairs to find the following entry in the College Register under the year 1543:—

“On the 11th day of March, with unanimous consent of all the Fellows then present, for good & honourable reasons already shown, a dispensation was granted to George Cot, S.T.P., Master of the College, to be absent whenever he choses, the Statute notwithstanding.”

Cotes was evidently getting weary of his position, and in 1545 resigned his Mastership, rather opportunely, as Protestantism found no favour during the latter years of Henry's reign; but before leaving Oxford, he had secured some Church preferment. In 1542 he had obtained the College Rectory of Fillingham in Lincolnshire, and, in 1544, a moiety of that of Cotgrave in Nottinghamshire. From the same year dates his connection with Chester. On 28th March, 1544, he was installed as Prebendary of the Fifth Stall in the Cathedral, in the place of Thomas Radford, its first occupant. In 1549 he became also Rector of Tackley in Oxfordshire.

From the time of his leaving Oxford to that of his consecration as a bishop, I have been unable to find any trace of Cotes beyond his appointment to Tackley. We can only surmise what his actions were during this period. That he “complied with the times” during Edward's reign there can be no reasonable doubt. In one of his examinations before Cotes, when Bishop of Chester, George Marsh, being accused of holding certain views of the Sacrament of the Altar, declares that “all of you present did acknowledge the same in the time of the late King Edward the Sixth.”<sup>9</sup>

We should like to know whether Cotes aided and abetted Bird in his destructive work at Chester, but

<sup>9</sup> Cattley's *Foxe*, Vol. VII., p. 49.

so far no documents have come to light to give us any information on this point. We are, however, certain that he took part in the reaction which set in at the accession of Mary in 1553. Ecclesiastical affairs were at once restored to the condition in which they had been at Henry's death. The schism with Rome was not terminated for eighteen months; but, meanwhile, the Queen exercised, though not without severe scruples, her authority as "Supreme Head of the Church of England." By virtue of this authority the married bishops (and among them Bird of Chester) were deprived, and others intruded into their places. Mary took the precaution, however, of submitting her nominees to her kinsman, Cardinal Pole, and consulted him as to how they might be put into their Sees "without derogation to the authority of the See Apostolic." The sanction of Rome having been procured, the consecration took place without further delay.

The selection of Cotes as one of the new bishops under these circumstances shows that his change of views was considered *bonâ fide* by the very highest authorities. After his previous tergiversation, we cannot feel certain of the reality of this change. At the same time it is only fair to say that many supporters of the Reformation were alienated by the rapacity and excesses which characterised the latter years of King Edward.

Under ordinary circumstances the Primate would have been the chief consecrator of the new bishops, but Cranmer was in the Tower; and the Archbishopric of York was vacant. Several dioceses were without chief pastors. To fill them all, a great consecration

was held by Gardiner, Bishop of Winchester, Bonner of London and Tunstall of Durham assisting him.

The ceremony took place in the Church of St. Mary, Overy (now Southwark Cathedral), "when the severe White, Warden of Winchester College, Chaplain of Gardiner, a poet in Latin, was consecrated to Lincoln; Gilbert Bourne, the preacher, to Bath and Wells; Morgan, the disputer, to St. David's; Brooks to Gloucester; Griffith to Rochester";<sup>10</sup> and Cotes to Chester. Gardiner, as Lord Chancellor, was the chief officiant. Machyn, in his diary, tells us that "all was performed with extraordinary state & ceremony. For the Church was hanged with cloth of arras & other costly carpets; & a goodly Mass was said. And when all was done *Te Deum laudamus* excellently sung. And at the conclusion all departed to the Lord Chancellor's to dinner, where was as splendid an entertainment as possibly could be."

On 18th April, Cotes was put in possession of the temporalities of his See, and since these were inadequate to support the dignity of his position, he was allowed to retain, *in commendam*, the moiety of the Church of Cotgrave. For several months also he retained the two Archdeaconries in his own hands. On 6th July, his appointment was confirmed by Pope Julius III., in Consistory.

Meanwhile, the bishop had set out for his diocese, and commenced a Visitation. His Visitation Book is preserved in the Bishop's Registry, and is entitled: "Visitation of the Reverend Father in God George by divine permission Bishop of Chester held within his diocese of Chester begun in the Chapter House of his

<sup>10</sup> Dixon's *Hist. Ch. of Eng.*, IV., p. 141.

Cathedral Church of Chester on the eleventh day of the month of June in the year of our Lord 1554, & of his Consecration the First." This interesting document describes the condition of the Churches of the diocese, and shows that everywhere the altars were being rebuilt, and the crucifixes and rood-screens restored. Some extracts from the book will be found in "The Cheshire Sheaf" for 1896.

In the course of this Visitation, Cotes arrived at Lancaster, where George Marsh had been a prisoner in the Castle, awaiting his trial, for several months. Marsh describes the bishop's visit in the following characteristic way: "The bishop being at Lancaster, there set up & confirmed all blasphemous idolatry; as holy-water-casting, procession, gadding, mattins mumbling, children-confirming, mass-hearing, idols-upsetting, with such heathenish rites forbidden by God."<sup>11</sup> The bishop refused at that time to see the prisoner, merely ordering the gaoler to keep him more strictly, as he and his fellow-prisoner prayed and read so loud that people in the streets could and did hear them.

Parliament met in November, and on the 30th the kingdom was formally absolved and reconciled by Pole, who a week later received the bishops at Lambeth, and similarly absolved them.

While in London, Cotes preached a sermon at Paul's Cross. Citizen Machyn thus records the fact: "The xvj day of Desember dyd pryche at Powles Cross Doctor Cottes, the Bysshope of West Chastur & (h)is sermon (was) of the blessyd Sacrement of the Auter." As only men of considerable oratorical power were selected to hold forth from this, the most conspicuous

<sup>11</sup> Cattley's *Fovee*, Vol. VII., p. 47.

pulpit in London, it is reasonable to conclude that the bishop was a preacher of some eminence.

Parliament broke up 16th January, 1555, and the bishop then proceeded to Chester, whither George Marsh had been brought from Lancaster. In the "Cheshire Sheaf" for 1899, the story of George Marsh has been told with much care and fairness by Mr. Brownbill, who makes out a good case for the bishop, and clearly shows that he was not the cruel persecutor of *Foxe's* narrative. George Marsh's story occupies thirty pages in *Cattley's* edition of *Foxe*, to which I refer all who wish to learn all that can be said on the part of the martyr; but it must be remembered that *Foxe* is the sole authority on the subject. We hear everything that can be said on one side, and nothing that can be said on the other. The martyr-ologist is a partisan of an extreme type. All his heroes are saints; all his opponents are devils. His credibility has been disproved by such competent critics as Dr. Maitland and Mr. James Gairdner; and yet we are under a debt of the deepest gratitude to him for having collected and preserved a mass of documents which are of the greatest value to the historian, and which, but for him, would, for the most part, have entirely perished.

It must be remembered that George Marsh was the only Protestant martyr (with one doubtful exception) in the North of England. It is this which gives his story its special interest to us. Briefly, to recapitulate the facts, he was a native of Dean, in Lancashire, who, after graduating at Cambridge, was ordained and acted as curate to Laurence Saunders in Leicestershire and London. In 1554 he entertained the idea of leaving England for Denmark or Germany, and went into

Lancashire to take leave of his relations. While there he preached at Dean and elsewhere. His protestant views and teaching soon brought him into trouble. He was informed that the Earl of Derby, as Lord Lieutenant, sought to arrest him, and he was advised to flee. He, however, gave himself up and was sent to Lathom House to be tried by the Earl. Of his two examinations by the Earl and his Council, he has left us a most interesting and minute account, as well as of the endeavours that were privately made to persuade him to conform. He was firm in his denial of transubstantiation and other cardinal points, and eventually was committed to prison at Lancaster. We have seen him in confinement here at the time of the bishop's visitation. Towards the close of the year he was brought to Chester, where he was kept in a strait prison, within the precincts of the bishop's house, about the space of four months; the porter being charged to keep strict account of those who came to visit him. His account of his early examinations at Chester is given by *Foxe*, but only in a condensed form. The bishop himself argued with him privately at great length; and at various times there came to him "one Massie, a fatherly old man, one Wrench, the school-master, one Henshaw, the bishop's chaplain, & the Archdeacon, with many more," all endeavouring, but fruitlessly, to convince him that he was wrong.

"The bishop, finding all his efforts vain, at last had Marsh brought before him formally, in the Lady Chapel of the Cathedral, at two o'clock in the afternoon (the day is not given, probably it would be in March). Besides the bishop, there were present, Fulk Dutton, the Mayor; Dr. Wall, one of the prebendaries; and other priests; directly opposite being George

Wilmslow, the chancellor; and John Chetham, registrar. Marsh was sworn, and had to answer "yes or nay" to a long series of articles read by the chancellor. The Court did not allow the accused to argue with it, and all he could do was "to maintain the truth" touching the same articles, "as (he said) all you now present did acknowledge the same in the time of the late King Edward VI."

"About three weeks afterwards, Marsh was brought up for sentence, under a guard of armed men. The place and persons were as before. The chancellor first made a speech, and then the accused man was called upon to recant his errors before sentence was pronounced. Some small argument followed, but Marsh expressed his firm adherence to what was "by law established & taught" in the last reign. Then the bishop took the written sentence of condemnation from his bosom and began to read it. By and by the chancellor stopped him: "If ye proceed any further, it will be too late to call it again." So the bishop stopped; and the priests in the Court and many of the people called on Marsh to recant, with many earnest words; one Pulleyn, a shoemaker, being prominent; they bade him kneel down and pray, and they would pray for him, and so it was done. The bishop again asked him if he would not have "the Queen's mercy" in time, but his conscience did not allow him; and so the bishop put his spectacles again upon his nose and resumed reading the sentence, till a few lines further the chancellor again intervened, and the bishop, taking off his spectacles once more, asked the prisoner if he would recant. The former scene of entreaties from the bystanders was renewed, but to no purpose, and the bishop read his sentence to the end, and

delivered Marsh to the "secular arm." The City sheriffs, Amery and Cooper, with their men, then led him away to the prison in the Northgate, "where he was very straitly kept until the time he went to his death."

Left alone in his dark cell, where no one ventured to visit him openly, Marsh must have had a severe struggle to preserve his courage. There were a few Protestants in the city, and occasionally after dark one or two would venture to speak to him from the City Wall, there being a small opening in the prison wall on that side. "Once or twice he had money cast him in at the same hole, about rod. at one time & 2s. at another," which he used for his daily wants.

At last, on 24th April, 1555, the sheriffs, "with their officers & great number of poor simple barbers with rusty bills & poleaxes," took him "with a lock upon his feet" from his cell to the place of execution at Boughton. An interesting "custom of the city" is recorded, that a felon on the way to execution was in the habit of holding out a bag in which charitable people put alms, so that Masses might be said for him. Marsh of course refused such offerings; he went all the way with his book in his hand, looking upon the same. On arriving at the stake he was once more offered pardon, if he would recant. Steadfastly refusing this, he was about to speak to the people when one of the sheriffs stopped him with, "George Marsh, we must have no sermonizing now." And so the burning began, the unskilfulness of the executioners adding to the torture, and delaying the death of the only Protestant executed at Chester, who met his death with exemplary courage.



I have no high opinion of Bishop Cotes' character; but I scarcely think that his conduct in Marsh's trial shows him to have been a cruel persecutor. He did not go in search of heretics with a great zeal to burn as many as he could. No one but Marsh seems to have suffered, and Marsh was arrested weeks before Cotes was consecrated, and, once accused of heresy, had to be tried in the regular way. If he persisted in his belief, there could be but one result—death at the stake; the only way to save him, therefore, was to induce him to recant, and this Cotes did by every means in his power. Even his dogged saying at the conclusion of the trial, "Now no more will I pray for thee than I will for a dog," supposing it is, correctly reported, appears to be nothing but a final but ineffectual effort to influence the prisoner. The report of his sermon in the Cathedral, wherein he affirmed that the said Marsh was a heretic, burned like a heretic, and was a firebrand in hell, is probably an exaggerated statement. The narrator does not profess to have been present.

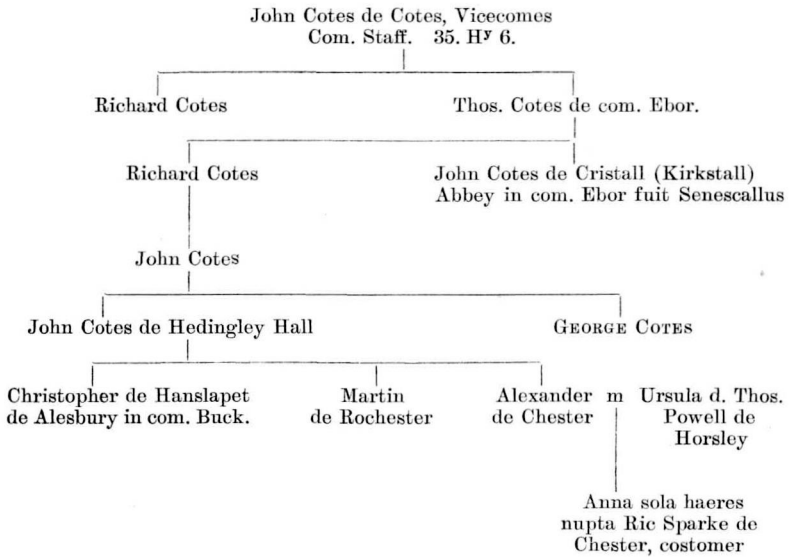
The earliest Ordination Book in the Bishop's Registry shows that Cotes held three Ordinations in this year, 1555; the dates being 30th March, 13th April, and 21st September.

This last Ordination is the latest act of the bishop which I find recorded. He died in the December following, and is said to have been "obscurely buried in the Choir of the Cathedral." His death is attributed by *Foxe* to disgraceful causes; but, unsupported by any other authority but that of *Bale*, we may give the bishop the benefit of the doubt.

## APPENDIX I.

**The Cotes' Pedigree**

The following pedigree of the Cotes' Family occurs in the Visitation of Shropshire, p. 149, &c. :—



## APPENDIX II.

**Cotes' Arms**

Argent, fretty azure, on a canton or a lion rampant sable. *Add.* and *Harleian* 1159.

Azure, Moses' Ark with staves and cherubim or, in chief the sun in glory issuing from clouds argent. *Gutch.*

From "The Blazon of Episcopacy," p. 147.

## APPENDIX III.

**The Cotes' Monument  
in St. John's Church, Chester**

In *Canon Cooper Scott's* "History of St. John's Church," p. 86, he says:—

"We have in the accompanying plan a record of a fine tomb which once existed in St. John's. The design has been preserved, & underneath is the contract between Alexander Cotes & Maximilian Coult 'an alien,' who was the artist. Alexander Cotes, to a member of whose family the tomb was erected, was Lay Rector & Patron of St. John's: he lived at the house which stood where the present Rectory stands. The agreement is made in 1602, and the monument which is to be set up by the Feast of the Annunciation is to cost £10; 'one third of which is to be paid down, one third to be paid when the stuff cometh from London, & one third when the work is finished & set up.' Randle Holme, painter, signs as surety for the fulfilment of the work, and one of the witnesses is Anne Sparke who was daughter and heiress of Alexander Cotes, and who brought the advowson of the living into the Sparke family. This monument was undoubtedly set up in St. John's, for at the back of the plan is a receipt for the money paid for it, and a memorandum of the place where it stood,"

The Alexander Cotes here mentioned was a nephew of the Bishop, being the third son of his elder brother, John of Hedingley Hall, Leeds. Alexander Cotes married Ursula, daughter of Thomas Powell of Horsley. Their only child, Anna, married Richard Sparke of Chester costomer,