

## ARCHBISHOPS OF YORK

(NB. The names and dates given here are taken from the York list. Early dates are unreliable and other documents give them differently. Information about the various Archbishops is taken from a variety of sources and the details do not always agree. Sources are quoted. There is much more information to be added to this file: please be patient - it will come eventually!

There was a Bishop in York in Roman times but it became pagan again after the legions withdrew.

1. PAULINUS, 625 - 633 - see under saints and under history.
2. CHAD (Ceadda), 664 -669
3. WILFRID I (St Wilfrid), 669 - 677
4. BOSA, 678 - 705
5. JOHN (St John of Beverley), 705 - ?
6. WILFRID II, 718-732

(TATWINE, 733 - 734, not in the official York list)

7. EGBERT, 735 - 766
8. ETHELBERT, 767 - 780
9. EANBALD I, 780- 796
10. EANBALD II, 796 - 808
11. WULFSIGE, 808 - 837
12. **WIGMUND**, 837 - 854
13. WULFHHERE, 854 - 900
14. ETHELBALD, 900 -?
15. HROTHEWEARD (Lodeward), 904 - 931
16. **WULFSTAN I**, 931 - 956
17. OSKYTEL (or Oscitel), 958 - 971. After the death of Archbishop Wulfstan in 955 Oskytel, then Bishop of Dorchester on Thames, was translated to York in 956. He received the grant of Southwell from King Eadwig that same year, thus annexing Nottinghamshire to the Archbishopric of York and marking the beginning of re-establishing the Archbishop in a manner that would give him security and independence.

Archbishop Oskytel ruled at York for 15 years. He was of Danish descent, which meant that he was not regarded as an alien by the leading landowners in his diocese. He kept in contact with the Kings of England, who were his protectors, and from one of them he received the grant of Sutton-cum-Bamby Moor, thus firmly establishing him in the north of the County of Nottinghamshire. He used his own property to buy land in Yorkshire, and continually asserted his claim to lands that his See had lost in the previous troubled century.

He managed to enforce a form of marriage law on the Scandinavian nobility, and one of the estates he gained came to him by forfeiture for misconduct of this kind. The establishment of religious order and civilisation suggest that Oskytel was a man of character, energy and ability. However there must have been limits to his success as his successor at York resigned because "he preferred a more quiet life"!

It is unlikely that Oskytel had a larger scale religious foundation at Southwell, but it is certain that he caused the building of a church suitable for his official seat, and appoint a group of clergy large enough to secure a due routine of services here.

Archbishop Oskytel died in 971.

The first instance of liberality to our infant foundation, of which I meet with any authentic record, is an instrument of Eadwy, king of England, whereby that monarch bestowed on the Archbishop of York, patron of this church, all the royal demesne in Southwell. The Archbishop was Oscitel, the favourite of Eadwy, and seventeenth from Paulinus, who became himself a considerable benefactor, by giving to his successors, and to the church, what he had obtained from the liberality of his monarch.

In the reign of this Eadwy it was, that the monks began to rise in esteem and influence. The crown, at this time, appears to have been elective, and the clergy to have entirely influenced the elections. The diadem had been placed on the head of Eadwy by the secular clergy, in opposition to the monks; therefore he, in return, amply endowed their societies. (W.Dickinson).

\*It appears to be placed beyond a doubt by Ingulphus, that Oscitel was of the secular priesthood, for he speaks of St Dunstan and two other prelates in the next reign, while Oscitel was still living, as the only three who were addicted to celibacy, and other monkish tenets. Hoveden informs us that the Archbishop died in 972, and was buried at Bedford. Vid. Ingulph. Hist. also Preface to Tanner's Not.Mon. (W.Dickinson).

Southwell seems to have been in favor with most of the early Archbishops of York, who are to be found among the benefactors of its establishment. (W.Dickinson)

18. EDWALD (or Ethelwold) 971

19. ST OSWALD also BISHOP OF WORCESTER, 972 - 992

Born c.925 Oswald came of a Danish family who were settled in England. He was educated under his uncle, St Odo of Canterbury, who sent him to the Abbey of Fleury in France to learn monastic discipline. In 962 he was consecrated Bishop of Worcester by St Dunstan. He worked closely with St Dunstan and St Ethelwold in the restoration of monasticism in England. His first foundation was at Westbury-on-Trym, Bristol, but his greatest establishment was at Ramsey in Huntingdonshire, from which were founded Pershore, Evesham and other houses. Oswald was energetic in improving the standards of parochial clergy, encouraging education, and enforcing clerical celibacy. In 972 he was made Archbishop of York, where, as a young man he had worked with another uncle, Archbishop Oskytel. He retained the Diocese of Worcester as well, and he was always principally concerned with Worcester. He died there on Maunday Thursday 992 during the ceremony of Washing the Feet. A life of St Oswald was written soon after his death; it speaks of his gentleness and kindness, the love that people had for him, and his gaiety when he came to die.

20. EALDULF, (Abbot of Peterborough), 992 - 1002

21. **WULFSTAN II**, 1003-1023

22. AELFRIC (or ALFRIC) PUTTOC, 1023 - 1051 the twenty second from Paulinus, who was consecrated to that see in 1022, lived and died at Southwell, and was a great benefactor to its church, as we are informed by all his biographers, though they differ much among themselves respecting the extent, and instances, of his liberality.

The following paragraphs are taken from "Ebor: the Archbishops of York" by A Tindall Hart:

"Aelfric was of West Saxon origin. He had been a monk and then Dean of Winchester before being appointed to York. An ardent supporter of Cnut's son, Harthacnut, in the latter's opposition to his brother, Harold, he actually went so far as to advise the king to insult that brother's body by having it mutilated; an act which he personally helped to carry out on Harthacnut's orders. He also played a leading part in accusing Early Godwine and Bishop Lyfing of Worcester of the murder of the Atheling, Alfred, the son of Emma and Ethel red the Unready. For this he was rewarded with the now vacant diocese of Worcester,

where he took part in ravaging the city for its expulsion of himself and the murder of the king's tax collectors. He was certainly something of a Vicar of Bray, since he cleverly accommodated himself to three such different kings as Harold, Harthacnut and Edward the Confessor, continuing to play a leading part in politics throughout all three reigns.

"In 1026 he went to Rome for his pallium, and, in his capacity as archbishop, vigorously pursued Wulfstan's work of reformation in the north, and in particular increased the endowments of those great centres of evangelicalism and teaching, the houses of the secular canons at York, Beverley and Southwell. But at the same time he laid down some strict rules for governing their conduct: the canons were to avoid the company of women, sleep together in a single dormitory, sing the offices together in church, and eat together in the refectory. For this purpose Aelfric began the rebuilding of such dormitories and refectories, a work which was to be completed by his successors. At Beverley he translated the relics of St John of Beverley into a costly shrine, and purchased further estates for that Minster. He likewise concerned himself with enlarging and extending the lands belonging to the see of York.

"Aelfric's unscrupulous political career earned him the name Puttoc, the kite, which was probably originally given him at Worcester after he took over that diocese, once again uniting it with York in 1040. He died at Southwell in 1051, and was buried in Peterborough monastery. Here he was venerated as a benefactor, although never selected, like his successor Cynesige, as a possible candidate for canonisation."

The next paragraph is taken from "Vid. Ingulph. Hist." by W.Dickinson.

\*We of our time are, undoubtedly, much indebted to the Monks for all the early part of our history; but, whenever they venture on biography, they are to be consulted with caution. The friends of their establishments, if we credit their authority, had no faults; the enemies of them no virtues. William of Malmesbury represents our prelate as turbulent, avaricious, and cruel. He attributes the refusal of Edgar, to suffer him to hold the see of Worcester in commendam with that of York, the burning of the former of these cities, and the decapitation of the dead body of the King's brother, who had fallen in an affray with Danish invaders. Godwin observes how improbable it is that Alfric should have been the promoter of measures at once so impolitic, impious and inhuman; and accounts for the prejudices of the historian by observing, that the Archbishop gave nothing to the Monks, whom he did not approve; but that his hand was always open to the secular clergy and their establishments. He has been considered as a second founder of the college of Beverley in Yorkshire, from the number of estates he bestowed upon it, the many new offices he appointed and endowed, and the sumptuous buildings he erected. Alfric resided much at Southwell, and died there A.D.1050. He had been a great benefactor to the cathedral at Peterboro', in which he was buried behind the altar, where his tomb is still to be seen.

He died on 22nd January 1050. (This is a different year from that given by the York publication).

23. CYNESIGE or KINSIUS, 1051 - 1060 the immediate successor of Alfric, is the next in order, of whose bounty we are to take notice. He is said to have given two large bells to the church at Southwell.

Kinsius was a zealous Monk, and chaplain to Edward the Confessor. He appears however to have been a great benefactor to all the churches with which he had any connection. Beside the two bells he bestowed on Southwell church, he erected a large tower on that of Beverley, and gave to the cathedral of Peterboro' "ornamenta ad pretium 300 libarum". Vid. Lei. collect. 111,102. This prelate's remains lie near those of his predecessor in the church of Peterboro'. (W.Dickinson).

The following paragraphs are taken from "Ebor: the Archbishops of York" by A.Tindal Hart.

"Cynesige himself came from the eastern Danelaw, and was reputed to have been born after a caesarian operation, then considered almost a miracle. Originally a monk, he left the monastery for service in the king's chapel, before being appointed as Archbishop of York in 1051. Unlike his predecessor he never became a politician, although on one occasion he accompanied Earl Tostig and Bishop Ethelwine of Durham in escorting King Malcolm of Scotland to a meeting with Edward the Confessor in the north of England, when border raids between the two countries were discussed. He is also known to have witnessed a number of charters. But, after Stigand, Archbishop of Canterbury, fell under a papal anathema in 1058, Cynesige did not take his place as a political leader. This may possibly have been due to the fact that he was persona non grata with the all-powerful Earl Godwine. None the less, owing to Stigand's disgrace, Cynesige was able to usurp most of the latter's spiritual; jurisdiction. In 1059, for example, he presided over a Church council in London, when he consecrated Hereward to the bishopric of Llandaff: and between 1052 and 1066, he consecrated most of the newly appointed bishops in the southern province, except for those who preferred to go to Rome. In the north Cynesige is supposed to have consecrated two bishops of

Glasgow, Magsue and John; but as apparently there were no bishops residing at Glasgow at that time, in all probability these two men, finding themselves unable to function in Scotland, remained to work in the diocese of York.

"Like his two immediate predecessors he patronised the houses of secular canons, both in Yorkshire and Nottinghamshire, particularly that of Beverley, where he continued the work on the refectory and dormitory, and added a stone tower to the church. According to the Peterborough chronicler, Cynesige was an ascetic and a most saintly character. This eulogy, however, may well have been partly inspired by the fact that not only had the archbishop provided the monastery with many gifts, but also lies buried there. The monks no doubt hoped that he might be canonised and so create a profitable cult. Yet to the impartial historian he does not seem to have been a man of strong character; and if he was a saint, his influence on others, even on the members of his own household, appears to have been slight. In public affairs he failed to profit from Stigand's anomalous position, and never became really leading figure in the Anglo-Saxon Church. He died in 1060, and succeeded by a much more formidable character."

ALDRED, the next Archbishop of York, the favourite of King Edward the Confessor, and, afterwards, the strenuous supporter of Harold, was a great benefactor to the church of Southwell. In each of his colleges, viz. of Southwell and Beverley, he built a spacious and handsome common dining hall, for the canons of those places. (W.Dickinson).

24. EALDRED or Aldred, 1061 - 1069 as well from the singularity of his character, as from the peculiar circumstances of the times he lived in, and, above all, on account of his liberality to the college of Southwell, claims a more considerable share of attention, than it comes within the usual limits of this work to bestow. His Principal biographer is William of Malmesbury, who relates his history as follows:

"Aldred was appointed to the see of York, by the holy Edward, in 1061, not without very strong suspicions of having made his way to such an elevated situation by mere dint of money. He was first a monk of Winchester, then Abbott of Tavistock, Bishop of Worcester, and lastly, Archbishop of York, with his former see in commendam. He set out for Rome, soon after his nomination, to procure his pall; and was attended thither by Giso, bishop of Wells; Walter, bishop of Hereford; and Tosti, the furious earl of Northumberland. His attendants were magnificently entertained by Pope Nicholas II; but Aldred was accused by the holy father of simony, his request for the pall rejected, and he was even deprived of his bishopric of Worcester. Chagrined with this unlooked for reception, Aldred and his friend Tosti set out on their return to England, breathing nothing but vengeance for the holy see. On their way over the Alps, they were met by a band of robbers, who took from them everything except their clothes. This accident obliged the travellers to return to Rome. Tosti, before resolved on vengeance in the cause of his friend, was now become outrageous by his own misfortune. All Rome resounded with the thunder of his threats. The timid old pope began to be frightened; so he consented to give Aldred the pall for York, on condition of his quitting Worcester. Our prelate, surprised at this unexpected turn of fortune, accepted the conditions, and the travellers once more set out on their return home, thoroughly appeased by this condescension of Nicholas, or as Malmesbury puts it, "this apostolic liberality"."

In his political character, Aldred made a very conspicuous figure. Perhaps the greatest effort of human wisdom is to decide, in times of turbulence and public convulsion, how far it is prudent to stem the torrent, and how far to pursue the stream. Few public revolutions have happened, in which there has not been a point of time, beyond which it was madness to oppose the tide of popular inclination. Under such circumstances, all a wise man can do, is to submit with decency to events, which he cannot oppose with safety or success. Whether our reverend prelate was of this description of men, or an odious time-server and ploffigate apostate, let the reader's judgement decide. Aldred we have seen basking under the benignant sunshine of Edward's royal smiles; raised by him to wealth and dignity; and left by him, from the possession of that very wealth and dignity, the arbiter of empire, and of the fate of England. There arose two competitors for the crown; William, Duke of Normandy, to whom (according to the customs of those times when hereditary succession was not settled on any better foundation than the advantage, which the influence and authority of the possessor generally gave the heir apparent of his family) the patron of our Archbishop destined, by will, the realm of England. The other candidate was Harold; as Thomas Wikes, in his Chronicon, calls him, "filius scelestissimi proditoris Godwin comitis Cantiae", who **Matt.** Par. says, "had renounced, by an oath, to William of Normandy, all pretensions to the crown of England". Aldred did not hesitate to throw his weight into the scale of Harold; and not only procured his election by the nobles of the kingdom, but himself performed the coronation ceremony, and swore allegiance to him. William soon prosecuted his claim in repeated remonstrances, addressed to Harold and his nobles; but to no purpose, till he supported those remonstrances with a numerous and gallant army. Every one knows the sequel.

Aldred, no doubt, now, when the publication of his sentiments was not inconsistent with his personal safety, in all the ardor of alacrity, which inclination, sanctified by gratitude, inspires, joined the conquerer, and professed some esteem of the man, whom he knew to be *the* object of his patron Edward's bounty. So indeed he did in the end, but not till he had supported, and betrayed, another competitor for the crown. Edgar Atheling, after the death of Edward, was undoubted heir to the English throne. Aldred bound himself,

with many others, on the event of Harold's defeat, to support the young Prince's claim. Immediately afterwards, mirandum dictu! we find our versatile prelate standing forward the avowed advocate of William, and performing the ceremony of his consecration. "Quia Stigandus tunc Cantuariensis Archiepiscopus, "viro tam cruento (William) & alieni juris invasori, manus imponere recusavit, ab Aldredo Eboracensi Archiepiscopo magnificam coronatus, regni diadema suscepit", says Wikes. Walter Hemingford, recording the same event in nearly the same words, says the Archbishop was, "vir bonus et prudens", and in his opinion, "intelligens, cedendum esse temporibus". That pride and servility are frequently united, is an observation which every day's experience justifies. Our accommodating prelate, so useful to every man who had the power to command his services, we are informed by the same author, could be as insolent where the terrors of ecclesiastical censures gave him authority, as Harold found him servile, or William compliant.

Offended with the Sheriff of Yorkshire, and unable to get redress, without a personal application to the throne, Aldred hurried up to London. Habited in pontificalibus, and attended by a numerous train, he went to the King, whom he found in council at Westminster. Bursting through the crowd, he saluted the Monarch with a heavy curse, if he did not grant his suit. William, perhaps as much alarmed by the novelty, as by the violence of this address, fell at the Archbishop's feet. The Lords of the council beheld, with indignation, the imperious prelate thus insulting his sovereign, and, remonstrating on the impropriety of suffering the king to kneel, would have assisted in raising him from the ground. The Archbishop arrogantly replied; "stand off, let him lie there; it is not at 'my' feet, but at those of St Peter he is prostrate".

Our Archbishop, who had been a principal actor in two revolutions, and had attempted a third, was once more furnished with an opportunity of manifesting his versatility. In the year 1069, the Danes threatened an invasion every hour, with a fleet of 240 ships. Word being brought that they were actually at the mouth of the Humber, (as we are told by Roger Hoveden, and Florentius Wigornensis) as also the citizens of York, and the Northumbrians, were in arms, and had proclaimed Prince Edgar; the Archbishop's infirmities sunk under the agitation occasioned by such an unexpected revolution. To see a fair prospect of war and desolation, and a new conqueror begging from his hands an inauguration; and that at a time of life when he could only expect to pass a few insipid years in uniform loyalty and dull obedience, was indeed an event sufficient to agitate extremely the few remaining dregs of ambition in our prelate's breast. But alas! it could only agitate, not invigorate. He died under the conflict of passions occasioned by this approaching scene, on the 10th September 1069, just before the Danes landed. According to Hoveden and others, he was buried in the cathedral at York: Willis says, at Gloucester: which opinion he seems to hold on account of his having a monument erected to his memory there; which might well be, whether he was buried there or not, when it is recollected that he built the sumptuous cathedral of that place. Amidst this variety of opinions, respecting the place of his interment, some have thought that Southwell had a claim to this honour; of this more in the chapter of antiquities. Some of Aldred's liberalities are thus recorded in Lei.Collect.

Aldredus arch. Ebor. refector. & dormitorium in Bederna Ebor. perfecit - Edwardus Rex instantia Aldredi dedit Ecclesiae Beverlac; dominium in Leven - Hie primus septem canonicos fecit prebendarios - Hie etiam prebendariis certa loca assign. & vicarios eis designavit - Hie veterem Eccl. novo Presbyterio decoravit - Hie etiam addidit octavum prebendarium - Hie a presbyterio ad turrim totam Eccl. pictorio opere, quod caelum appellabat, exornavit - Hie supra ostium chori pulpitum aere, auro, & argento, mirabili opere Theutonico exornavit. (W.Dickinson)

Aldred founded two stalls at Southwell, "now for the first time rising into importance"

25. THOMAS I, 1070-1100

26. GERARD, 1101 - 1108 the twenty sixth Archbishop, chancellor of England in the reign of William I, was also a benefactor to the church of Southwell, but in what particular does not appear, unless indeed it was in improving the archiepiscopal palace there, in which he lived and died\*, May 21, 1108. He was carried to York "raro agmine", and buried in the churchyard "sine honore".

Gerard was chancellor to kings William I and II. He was the twenty sixth Archbishop of York. Among Archbishop Parker's MSS, in the library of St Bennet' college, Cambridge, is a correspondence between

Gerard and Anselm, Archbishop of Canterbury, in which the former complains of the irregularity of the ecclesiastics; that those Qui canonicorum nomine gaudent canones aspernentur; and though the canon forbids them to have women in their 'own houses', they sophistically evade it by saying, there is no prohibition, quin in domibus vicinorum cum feminis soli & sine testibus conversentur. (W.Dickinson).

27. THOMAS 11, 1109 - 1114 The immediate successor of Gerard in the see of York, was Thomas II, and it was he who began to build the church here. (see History) He was a great benefactor to the church of Southwell, in various ways. He gave several parcels of land to its canons, and obtained for them many advantages from Henry I, as appears by the instruments of that king, granting certain privileges and immunities to this church, in common with those of Ripon, Beverley and York. He died in 1114.

Thomas was taken sick. Excessive plethora being his chief malady, his phisicians, says Hoveden, told him, "quod not conval esceret, nisi per coitum; quibus ille respondit, vae aegritudini, "cui competit medicina luxuria; & sic Virgo electus a Domino, vitam finivit temporalem".

28. THURSTAN, 1119 - 1140

29. WILLIAM FITZHERBERT, 1143 -1147 and 1154

30. HENRY MURDAC, 1147 - 1153

WILLIAM FITZHERBERT

31. ROGER of PONT L'EVEQUE, 1154-1181

32. GEOFFREY PLANTAGENET, 1181 -1191

33. WALTER DEGREY, 1215 - 1255

34. SEWAL DE BOVILL, 1 256 -1258

35. GODFREY OF LUDHAM (or Kineton), 1258 - 1265

..was driven from York in the moment of frenzy occasioned by his laying that city under an interdict, and retired to some other of his palaces where he soon after died (in 1264)

36. WALTER GIFFARD, 1265 - 1279

37. WILLIM WICKWANE, 1279 -1285

38. JOHN LE ROMEYN (Romanus), 1286-1296

39. HENRY OF NEWARK, 1298-1299

40. THOMAS DE CORBRIDGE, 1300 -1304

(died 1303) Said to have been buried beneath a large, blue stone from which the full length brass is missing, but inscription was legible ?????

41. **WILLIAM GREENFIELD**, 1306- 1316

Archbishop Grenfield had held the prebendal stall of Halloughton, which he resigned in the summer of 1272, and there are a good many local references in his registers, as for instance,

"May 23rd, 1307, A commission to liberate from prison Sir William Sampson, Knight, who has been excommunicated for various offences. He is ordered to do penance at Nottingham, Newark and Southwell". "October 6th. An oratory to Anora de Pirpoint in the Manors of Holm Woodhouse and Weston"

November 13th 1312. A monition to the parishioners of Worksop, to repair the north-west tower of their church".

Whilst amongst his payments were sums of money for making a certain will at Laneham, where the

Archbishop was present at a famous meeting of the clergy in 1311. - Fasti Ebor 389.

(From History of Newark, by C.(Cornelius) Brown, 1904)

42. WILLIAM OF MELTON, 1317 -1340

43. WILLIAM LE ZOUCHE, 1342 - 1352

44. JOHN OF THORESBY, 1352 - 1373  
started work on Bishop's palace. Died 1360

45. ALEXANDER NEVILLE, 1374 -1388

46. THOMAS ARUNDEL, 1388-1396

47. ROBERT WALDBY, 1396 - 1398

48. RICHARD LE SCROPE, 1398 - 1407

49. HENRY BOWET, 1407 - 1423

50. JOHN KEMPE, 1425 - 1452

"He continued the building tradition of his predecessor, rebuilding the hall at Southwell Manor and financing the painting of the (York) Minster nave."

"1443. Infuriated by Kempe's high handed proceedings against some of the laity and egged on by the Earl of Northumberland rioters attacked his palace at Southwell. For which offence the Royal Council compelled the Earl of Northumberland to pay damages".

51. WILLIAM BOOTH, 1452 - 1464

Died 1464, buried at Southwell in the Booth Chapel. Plain Blue stone with short inscription.

52. GEORGE NEVILLE, 1465 - 1476

53. LAURENCE BOOTH, 1476 - 1480

Died at Southwell 1480

54. THOMAS ROTHERHAM (or Scott), 1480 - 1500

Bishop of Rochester 1468. Bishop of Lincoln 1471 - 1480. Archbishop of York 1480 - 1500.

Chancellor of England in the reign of King Edward IV. He was "considered the greatest equity lawyer of the age". He had many local associations. "To the College of Jesus, which he erected at his native place, Rotherham, gave the churches of Laxton and Almondbury. He caused to be made many new buildings to his manor houses; 'at Southwell a bakery and a brewery; and new rooms situated near the water'."

Before his death he was indicted for, "'on first October 20 Edward IV not having obtained a royal licence therefor, newly made and imparted a certain parcel of land at Southwell, containing 300 acres of land at least, now commonly called the New Park, and placed stags and deer there'."

55. THOMAS SAVAGE, 1501 - 1507

56. CHRISTOPHER BAINBRIDGE, 1508 - 1514

57. THOMAS WOLSEY, 1514 - 1530. Thomas Wolsey was the son of an Ipswich butcher. He gained a B.A. at Magdalen College, Oxford, when he was only 15, and was nicknamed "the boy bachelor". Later he took his M.A. but never took a doctorate or even became a bachelor of divinity. As bursar of his college he raised money for the building of its famous tower, an exercise which perhaps gave him the yen for building grand works. As time went on Thomas gained some influential patrons, among them Henry Deane, Archbishop of Canterbury, and Richard Foxe, bishop of Winchester. Eventually he came to the notice of the King and began to be used on diplomatic missions. His rise to power was rapid. He soon became one of Henry VIII's closest advisers both in matters of Church and State. When Archbishop Bainbridge died, Henry petitioned Pope Leo to create Wolsey a Cardinal and to appoint him to the Archbishopric of York, with a dispensation for non-residence. Leo X agreed in 1514 but Wolsey had to wait for the cardinal's hat. Throughout his 16 years as Primate Wolsey spent barely 5 months inside his diocese and never actually visited York. Deputies performed all his religious duties while, as Chancellor, he became so important that he lived like a monarch and was known everywhere and was received with splendour. It was only during the last few months of his life that he began to attend to his religious duties.

Thomas Wolsey had several grand houses and also had a suite of rooms in all the royal palaces. He was a great builder. He rebuilt York Place and enlarged Hampton Court (which he had acquired on long lease from the Prior of St John of Jerusalem in 1514) turning it into a palace with 250 rooms staffed by 500 servants. He founded Christ Church Oxford (originally known as Cardinal's College) and another at Ipswich (work on the latter ceased after his fall).

As a churchman he outshone the Archbishop of Canterbury. He gathered to himself many church appointments including several bishoprics and abbotships both at home and abroad, and gave many appointments to his illegitimate son, Thomas Winter, who lived in Paris on the proceeds. Wolsey began the process of suppressing a number of monasteries. When he became Papal Legate he procured a bull from the Pope allowing him to reform the monasteries and in 1524 he secured another bull which allowed him to suppress 21 religious houses, and then used the revenues from them to build his colleges at Oxford and Ipswich

Wolsey finally fell from favour after failing to obtain from the Pope the King's divorce from Anne Boleyn. In October 1529 he was charged with treason and he handed over the Great Seal of office. In the spring of 1530 he was ordered to go to York to carry out his duties as archbishop there. He set out, with a large retinue and with 12 carts of luggage on 5<sup>th</sup> April. Wherever he stayed on his leisurely journey north he was well received and treated with respect and he eventually arrived at Southwell on the Thursday after Low Sunday. He lived here in great style in the Prebendal home of one of the non-residential prebendaries, Dr Thomas Magnus (founder of the Magnus School at Newark) for the five weeks until Whitsunday, while he had the dilapidated archbishops' house turned into a grand palace. He was well liked by everyone in the area. A pamphlet which was published six years later and which was quoted by Bishop Creighton gives this account of how he discharged his duties while he was here:

"Who was less beloved in the north than my lord cardinal before he was among them? Who better loved after he had been there awhile? He gave bishops a right good example how they might win men's hearts. There were few holy days but he would ride five or six miles from his house, now to this parish, now to that, and there cause one or other of his doctors to make a sermon unto the people. He sat amongst them, and said Mass before all the parish; he saw why churches were made; he began to restore them to their right and proper use; he brought his dinner with him, and bade divers of the parish to it. He inquired whether there were any debate or grudge between any of them. If there were, after dinner he sent for the parties to the church, and made them all one".

George Cavendish, his gentleman usher, speaks to similar effect of his kindness to rich and poor, and his endeavours to patch up quarrels:

"He made many agreements and concords between gentleman and gentleman, and between some gentlemen and their wives that had long been asunder and in great trouble, and divers other agreements between other persons; making great assemblies for the same purpose, and feasting of them, not sparing for any costs, where he might make a peace and amity; which purchased him much love and friendship in the country". That Whitsuntide people came from far and wide to see this fallen Prince of the Church, and to enjoy the sight of processions and glorious worship and the synod. Less than two weeks later he was woken up at night by the arrival of the King's emissaries, and having spent time talking with them and feeding them, he was still ready to sing a high mass in the Minster the next day, on the Feast of Corpus Christi. George Cavendish reports the events of that night in his account of Wolsey's life. The porter woke him (Cavendish) because Messrs Brereton and Wriothesely had come from the king and demanded audience with the Cardinal. Cavendish woke Wolsey and was present throughout the interview, though he was out of earshot. The men produced a green velvet coffer bound with gold and silver from which they took one sheet of parchment "having many great seals hanging at it". Wolsey signed the document and added his own seal, and then the men left. This was the petition from the clergy and nobility to Pope Clement VII to ask for the royal divorce. Signing it was possibly a last attempt by Wolsey to regain the King's confidence.

In the autumn he moved on via Welbeck, Rufford, Blyth and Scrooby to Cawood Castle, planning to enter York in state for his enthronement. Forty-eight hours before he was due to leave the Earl of Northumberland arrived and Wolsey was arrested. On their way to London, at Sheffield Park, Wolsey was handed over to Sir Anthony Kingston, Constable of the Tower. From then on Wolsey was showing signs of acute illness and when they arrived at Leicester Abbey he told the abbot, "I am come hither to leave my bones among you". He died on 29<sup>th</sup> November 1530. His last words to Kingston were,

"I see the matter against me how it is framed. But if I had served God as diligently as I have done the King, He would not have given me over in my grey hairs. Howbeit this is the just reward that I must receive for my worldly diligence and pains that I have had to do him service only to satisfy his vain pleasures, not regarding my godly duty".

He was buried in the abbey with full honours the same day.



58. EDWARD LEE, 1531 -1544

59. ROBERT HOLGATE, 1545 - 1554

60. NICHOLAS HEATH, 1555-1560

61. THOMAS YOUNG, 1561-1568

62. EDMUND GRINDAL, 1570-1576

63. EDWIN SANDYS, 1577 -1588

Edwyn Sandys was born at Hawkshead in the Furness Fells in 1519. His education probably began at Furness Abbey. He graduated from St John's College Cambridge in 1539 and ten years later became a DD.

In 1547 he was elected Master of Catherine Hill and by the time Edward VI died in 1553 he had become vice Chancellor of the university.

Lady Jane Grey was proclaimed Queen at Cambridge. The Chancellor was caught up in the excitement and preached to the rebels at Great St Mary's Church. When the rebellion was over Catholic members of the University made him give up his office. He was arrested, taken to London and housed first in the Tower and then at the Marshalsea Prison. With the help of friends he escaped first from prison and then from the country. He made his way to Strasbourg where his wife joined him. He became seriously ill, and then his wife bore a child that died. Sandys then went to Zurich and stayed there until after the death of Queen Mary.

Queen Elizabeth received him kindly. He became first Bishop of Worcester, then Bishop of London, and after that Archbishop of York. While at Worcester he worked on revising the English version of the Book of Kings and Chronicles for the version known as the Bishops' Bible.

In 1559, after his return from Zurich he had married Cicely, daughter of Thomas Wilford of Cranbrook, Kent. They had eight children, Samuel, Edwin, Myles, Thomas, Henry, George, Margaret and Ann.

Sandys' time at York was not a happy one. He made many enemies and at one time was accused of an affair with an innkeeper's wife! Towards the end of his life he spent more and more of his time in Southwell and died here on 10<sup>th</sup> July 1588.

The monument now in the north transept was originally at the north side of the high altar, and has been moved at least twice. Made of alabaster it shows the Archbishop dressed in full Episcopal robes, though it is doubtful if he ever wore them. The head is a replacement, the original having been destroyed in Cromwellian times. The hands that were originally uplifted and holding an open Bible, were replaced to show the Archbishop at prayer. (See the Latin inscription on the side of his tomb and its translation).

*A rather less flattering view of Archbishop Sandys is given in "Ebor: the Archbishops of York" by A. Tindal Hart, from which the following extracts are taken:*

Edwin Sandys had imbibed his theology whilst in exile and consequently became an even more pronounced Calvinist than his two predecessors..... on his return home (he) was nominated by Elizabeth in 1559 to the bishopric of Worcester. As one of the commissioners for the revision of the liturgy, he objected both to the use of vestments and the cross in baptism, but was overruled; and his pronounced Calvinistic views aroused a good deal of hostility. Sir John Bourne was actually committed to the Marshalsea prison for declaring that the bishop was "no gentleman".

**The Latin Epitaph on the Archbishop Sandys Monument in Southwell Minster, translates as**

"The body of him who lies here was not of humble birth and lived with rank and in great state, but the example he set was greater; having filled two Bishoprics he was at length promoted to be Archbishop having attained these honours at a high price with his virtues and deserts. He was a man above all men free from malice and vindictiveness, open and free of flattery, very liberal and compassionate, most hospitable, easy going and proud without it being a vice. He lived no less worthily than he taught others to do and devoted himself in preaching the Gospel, being assiduous in this task to the end. No one could go away from listening to his sermons without being the better for them. He wished for eloquence and it was evident in him. Conscious of his own hard labours he

you were able to save this Church, in which you yourself lie, from despoil. You were a notable example of the chances of life who, however much you had to bear, endured all ills, great and many, with imperturbable spirit - prison, exile, loss of much good fortune and above all the hardest thing for an innocent mind to bear, most malicious slanders: and in one thing alone was your wish unfulfilled, the shedding of your own blood in support of your belief in Christ. And now after such fluctuation in prosperity and so many contests against hostility, being tired of life you have at length achieved the goal of perpetual rest in your search for God, rejoice evermore for your toils are acceptable to God instead of your blood being shed. Go reader, do not think it enough to know these things, but copy them."

The word of the Lord abideth forever.

The inscription translated above is on the base of the monument, beneath the head. On the side of the base

'The widow and six sons and two daughters are shown at the side of the base. The children's names are: Samuel, Edwyn, Myles, Thomas, Henry, George, Margaret and Ann. The Widow, whom Sandys married as his second wife in 1559 was Cicely, daughter of Thomas Wilford of Cranbrook, Kent. She outlived Sandys by 22 years. A monument to her is on the north wall of the chancel of the Church of Woodham Ferrers, Essex, the home of her predecessor.

Sandys' effigy was badly damaged during the Civil War period. The present head was made by an Italian craftsman at the expense of a former Lord Sandys and is based on a portrait of him at Ombersley in Worcestershire, where his descendants live. The hands, which were originally uplifted and holding an open Bible, were replaced to show the Archbishop at prayer. This might well be thought a fitting ending to a turbulent life of one who was a founder of Low Church Anglicanism".

(These quotations are taken from "Archbishop Sandys and his Monument in Southwell Minster" by Richard M.Beaumont, now out of print).

64. JOHN PIERS, 1589- 1594
65. MATTHEW HUTTON, 1595 -1606
66. TOBIAS MATTHEW.1606 - 1628
67. GEORGE **MONTEIGNE**, 1628
68. SAMUEL HARSNETT, 1628 - 1631
69. RICHARD NEILE, 1632 - 1640
70. JOHN WILLIAMS, 1641 -1650
71. ACCEPTED FREWEN, 1660-1664
72. RICHARD STERNE, 1664 -1683
73. JOHN DOLSEN, 1683 -1686
74. THOMAS LAMPLUGH, 1688-1691
75. JOHN SHARP, 1691 -1714
76. SIR WILLIAM DAWES, 1714-1724
77. LANCELOT BLACKBURNE, 1724-1743
78. THOMAS HERRING, 1743 -1747
79. MATTHEW HUTTON, 1747 -1757

81. ROBERT HAY DRUMMOND, 1761 -1776
82. WILLIAM MARKHAM, 1777-1807
83. EDWARD VENABLES VERNON (afterwards Harcourt), 1807 -1847
84. THOMAS MUSGRAVE, 1847 -1860
85. CHARLES THOMAS LONGLEY, 1860 - 1862
86. WILLIAM THOMSON, 1862-1890
87. WILLIAM CONNOR MAGEE, 1890-1891
88. WILLIAM DALRYMPLE **MACLAGAN**, 1891 - 1908
89. COSMO GORDON LANG, 1908 - 1928
90. WILLIAM TEMPLE, 1929-1942
91. CYRIL FORSTER GARBETT, 1942 -1955
92. ARTHUR MICHAEL **RAMSEY**, 1956 -1961
93. FREDERICK DONALD COGGAN, 1961 -1974
94. STUART YARWORTH BLANCH, 1975-1983
95. JOHN STAPYLTON HABGOOD, 1983 - 1995
96. DAVID MICHAEL HOPE, 1995 - The Archbishop visited the Minster in 1995 and preached at an evening Eucharist to celebrate the 60<sup>th</sup> anniversary of the return of the Diocese of Southwell to the Province of York.

