

**THE RELIGION, DISCIPLINE AND  
RITES OF THE CHURCH OF  
ENGLAND, WRITTEN AT THE  
INSTANCE OF EDWARD HYDE  
EARL OF CLARENDON**

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The Religion, Discipline and Rites of the Church of England, Written at the Instance of Edward Hyde Earl of Clarendon by John Cosin & Frederick Meyrick

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**JOHN COSIN & FREDERICK MEYRICK**

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THE  
RELIGION, DISCIPLINE  
AND RITES

OF  
*The Church of England*

By JOHN COSIN  
BISHOP OF DURHAM

*WRITTEN AT THE INSTANCE OF EDWARD HYDE  
EARL OF CLARENDON*

NOW FIRST PUBLISHED IN ENGLISH.

By THE REV. FREDERICK MEYRICK, M.A.  
RECTOR OF BLICKLING AND SPRINGHAM; PREBENDARY OF LINCOLN;  
EXAMINING CHAPLAIN TO THE LORD BISHOP OF LINCOLN

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PREFACE TO THE SECOND  
EDITION.

NO alterations are made in this Edition except such as are necessitated by the creation of new Sees and the changes that have taken place in the course of twelve years in the occupants of the Sees.

F. M.

BLICKLING RECTORY, AYLSHAM,  
*October, 1882*

## INTRODUCTION.

COSIN was the first notable Ecclesiastic who suffered for maintaining the principles of the Church of England at the commencement of the Great Rebellion. He was the first to be deprived of his Church preferments ; the first to be expelled from his University ; the first to be driven to take refuge in exile from the persecution to which he was exposed in his native country. He was the first, too, to say the Liturgy of the Church of England in the Cathedral of Peterborough after the Restoration, and one of the first to be consecrated a Bishop on the nomination of the restored sovereign.

He was born in Norwich in 1594, and having laid the foundation of his education at the Norwich Grammar School, he proceeded to Cambridge, where he became scholar and fellow of Caius College, and at a later date Master of Peterhouse. The first office which brought him into notice was that of librarian and secretary to Bishop Overall. On the death of Overall he became Chaplain to

Bishop Neile, and was by him appointed a Prebendary of Durham, in the year 1624. In 1640 the Deanery of Peterborough was conferred upon him by King Charles I. ; but by this time Cosin, the friend of Laud, White, and Montague, had made himself obnoxious to the Puritan party, now fast becoming the predominant power in the State. Accordingly, three days after his nomination to the deanery, a Petition against him was presented to the House of Commons, by Peter Smart, a prebendary of Durham, whom, as a member of the chapter, he had formerly taken part in prosecuting for a sermon preached in Durham Cathedral. Smart charged Cosin with superstition and innovations, and with unjust treatment of himself. Upon these charges Cosin was brought before the House as a delinquent, and at the end of two months was deprived of all his benefices and preferments by a vote of the House. Seven weeks after this summary act of injustice—the first of a long series of like injustices perpetrated by the Lower House—he was impeached by the Commons before the Lords. The articles of impeachment were carried up by Rouse, afterwards Speaker in Cromwell's first Parliament, who said that he presented them by the command of the House of Commons "on the complaint of Mr. Peter Smart, which Mr. Smart was a protomartyr or first confessor of note in the



late days of persecution." The charges of superstition and innovation are thus summarized by Fuller, who was no friend to Dean Cosin:—"The doctor is charged with having set up in the Church of Durham a marble altar with cherubims, which cost two thousand pounds, with all the appurtenance thereof, namely, a cope with the Trinity and God the Father in the figure of an old man, another with the crucifix and image of Christ with a red beard and blue cap. Besides, he was accused for lighting two hundred wax candles about the altar on Candlemas Day, for forbidding any Psalms to be sung before or after sermon, though making an anthem to be sung of the three kings of Cologne, by the names of Gaspar, Balthazar, and Melchior, and for procuring a consecrated knife only to cut the bread at the Communion."

To these charges Cosin replied:—(1) That the Communion-table or altar referred to had been put up in the cathedral many years before he was prebendary, and that its cost was 200*l.* instead of 2000*l.*; (2) that the copes belonging to the chapter were purchased before he was prebendary, but while his accuser, Mr. Smart, *was* prebendary, and that none of them had the figure of the Trinity or of God the Father upon them, his own cope being of white satin; (3) that the "image of Christ with a red beard and blue cap" was a "portraiture" about

ten inches long, thirty feet from the ground, on the top of Bishop Hatfield's tomb, which had been erected 200 years before Cosin was born; (4) that there were no more candles used on Candlemas Day than on any other day in winter, and that these were distributed throughout the whole church, only "two fair candles, with a few small sizes near them," being lit on the Communion-table by the vergers to give light; (5) that he did not forbid the Psalms to be sung; (6) that he had not had an anthem of the kings of Cologne sung, but, on the contrary, had cut one out of the choristers' hymn-books, and destroyed it as soon as he was made prebendary; (7) that there was a knife in the vestry used for many things, and among others for cutting the bread, but that it was not consecrated or called consecrated by any except Mr. Smart.

The charge of having dealt unjustly with Mr. Smart being proved as groundless as the other charges, the Lords dismissed the case. Nevertheless, the sequestration of the defendant's benefices by the vote of the House of Commons was not reversed. The following year he was deprived of the Mastership of Peterhouse by the Earl of Manchester, for having been a party to sending plate from Cambridge to King Charles I. Thus he was the first to suffer ejection from the University, as he

had been the first to be deprived of his Church revenues.

Soon afterwards, in the year 1643, he withdrew to Paris, where he lived for seventeen years, officiating, so far as he was allowed, as Chaplain to the household of Queen Henrietta, having been appointed to that office by King Charles I. In this position he showed himself as firm in maintaining the faith of the Church of England in opposition to Popery as previously in opposition to Puritanism. And such firmness was much needed. As long as Charles lived proselytizing zeal had been repressed, but when he had fallen, a most favourable opportunity offered itself to Jesuit intrigue and exertion. To the last Charles had been loyal to the Church of England, and he had undoubtedly died, in part at least, a martyr to that loyalty. But what sympathy had Queen Henrietta with any Church or man that protested against Papal doctrines and practices? If she had any, the court of France had none, and the little band of English exiles, plied with arguments which were backed by the smiles of two royal ladies, and almost despairing of their own future, were sorely tempted to betray their faith and to cast off allegiance to their Church. Hyde's brother-ambassador, Lord Cottington, succumbed to the persuasion of the Papal nuncio in Madrid. Cosin's son, among many others, yielded to similar