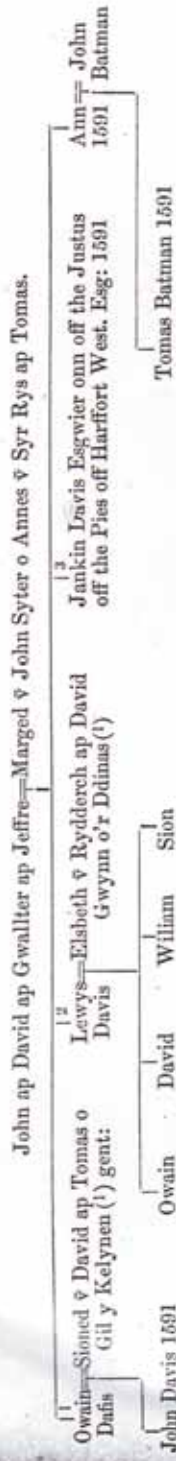
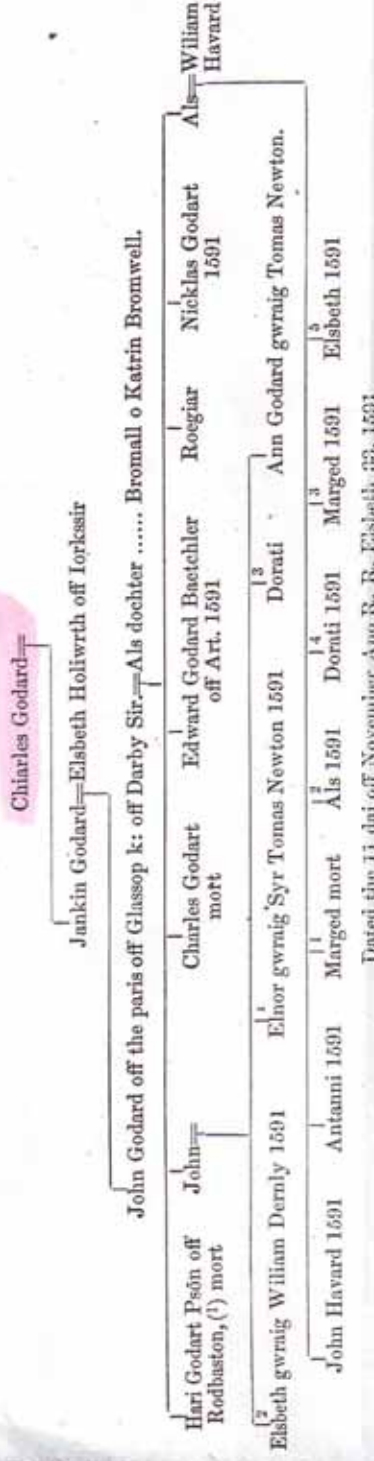


DREF HOLFORDD.<sup>1</sup>



THE PRIS<sup>2</sup> OFF AMRATH, H. ARBERTH





**Master or Doctor  
WILLIAM GODDARD**

In the Crowland Chronicle: Second (1459-1486) Continuation

"Next day the Duke of Clarence came to the council chamber at Westminster, bringing with him a famous Franciscan doctor, master William Goddard, who read out the confession and declaration of innocence [of Thomas Burdet and John Stacey before their executions] and then withdrew. The king [Edward IV] was then at Windsor but, when he heard the news, he was greatly displeased...."

*Burdet and Stacey had been accused of plotting to kill Richard, Lord Beauchamp. It was all part of a feud and quarrel between Clarence and his brother the king. This time Clarence had gone too far.*

*Was this the Burdet family who held Ramsbury Manor, I wonder.*

granted by the king, from the first day of his reign until the day [of Parliament's meeting].

[In 1473] John de Vere, Earl of Oxford, who had withdrawn from Barnet field, rode into Scotland and from there into France. [Later] in the same year he was at sea with certain ships, and got great booty and riches, and afterwards came into the west country, [and] entered St Michael's Mount in Cornwall, a strong place and a mighty, that cannot be got if well victualled with a few men to keep it. . . . [Eventually, in February 1474, Oxford capitulated since] if he had not done so, his own men would have brought him out, [and he was] brought as a prisoner to the king.

(4) *Crowland Chronicle: Second (1459-1486) Continuation*

(*Crowland*, pp. 132-3, 142-9; *Inglulph*, pp. 469-70, 477-82)

A quarrel arose during Michaelmas term [1472] between the king's two brothers which proved difficult to settle. After King Henry's son, to whom the Earl of Warwick's younger daughter Anne was married, was slain at the battle of Tewkesbury, Richard, Duke of Gloucester, sought her in marriage. This proposal did not suit the plans of his brother the Duke of Clarence, married previously to the earl's elder daughter, who therefore caused the girl to be concealed so that his brother would not know where she was, since he feared a division of the earl's inheritance. He wanted it to come to himself alone, by right of his wife, rather than share it. Such was the astuteness of the Duke of Gloucester, however, that, after discovering the girl dressed as a kitchen maid in London, he removed her to the sanctuary of St Martin's. As a result so much dissension arose between the brothers, and so many acute arguments were put forward on either side in the presence of the king, sitting in judgement in the council chamber, that all present, even lawyers, marvelled at the profusion of arguments marshalled by the princes for their respective cases. Indeed, these three brothers, the king and the dukes, possessed such outstanding talents that, if they had been able to avoid discord, such a triple bond could only have been broken with the utmost difficulty. At last their loving brother King Edward intervened and the dispute was settled: the Duke of Gloucester, once married to Anne, was to have such lands as were agreed upon between them by arbitration, while all the rest remained in Clarence's possession. This left little or nothing for the Countess of Warwick, to whom, during her lifetime, the noble inheritance of Warwick and Despenser properly belonged . . .

[In 1476/7] a fresh dispute arose between [Edward IV] and his brother Clarence, severely disrupting the glory of this most prudent king. For the duke now seemed more and more to be withdrawing from the king's presence, hardly uttering a word in council, not eating and drinking in the king's residence. Many believed the duke had been . . .

the noble lordship of Tutbury and several other estates he had previously obtained by royal grant . . .

[Following the death of Charles, Duke of Burgundy, in 1477] his widow, the duchess, Lady Margaret, who was fonder of her brother Clarence than anyone else in the family, devoted all her effort and attention to uniting in marriage Mary, only daughter and heiress of Charles, and the Duke of Clarence whose wife had recently died. So exalted a destiny for an ungrateful brother displeased the king who, therefore, threw all possible obstacles in the way of such a marriage: rather, he urged that the heiress should be given in marriage to Maximilian, the emperor's son, as afterwards happened.

The duke's indignation was probably further increased by this and now each began to look upon the other with unbrotherly eyes. You might then have seen - as such men are found in the courts of all princes - sycophants running to and from one side to the other, carrying backwards and forwards the words of both brothers, even if spoken in most secret manner. The arrest of the duke in order to compel him to answer charges brought against him came about as follows. A certain Master John Stacey, who was called astronomer when in reality he had been a great necromancer, examined together with one Burdet, a squire in the duke's household, was accused, among numerous charges, of having made lead figures and other things to procure the death of Richard, Lord Beauchamp, at the request of his adulterous wife. During a severe examination about the practice of such a damnable art, he confessed to many matters both against himself and Thomas Burdet. Both he and Thomas were arrested and sentence of death was eventually passed upon both by the King's Bench at Westminster in the presence of almost all the lords temporal of the kingdom as well as the judges. They were drawn to the gallows at Tyburn where they were permitted, briefly, to say anything they wanted before being put to death: they protested their innocence, Stacey indeed but faintly, while Burdet spoke many words with great spirit, finally exclaiming: 'Behold I die, although I have done none of these things.'

Next day the Duke of Clarence came to the council chamber at Westminster, bringing with him a famous Franciscan doctor, Master William Goddard, who read out the confession and declaration of innocence [of Stacey and Burdet on the scaffold] and then withdrew. The king was then at Windsor but, when he heard the news, he was greatly displeased and recalled information laid against his brother long stored up in his breast: the duke was summoned to appear, on a fixed day, at the royal palace at Westminster. There, in the presence of the mayor and aldermen of the city of London, the king from his own lips began to inveigh forcefully against the duke's conduct, as if he were in contempt of

Assignment 4 (A mini-biography)

### **The Rt Revd George Murray (1784-1860)**

Sometime Lord Bishop of Sodor and Man and Rochester

*Merit indeed! We are come to a pretty pass if they talk of merit for a bishopric.*  
(Lady Salisbury 1835)

The episcopate was described by King Charles as, *The primitive, apostolic and anciently universal government of the Church by Bishops*. From the Reformation until Queen Victoria there were 22 Bishops and all but one (Sodor and Man) had seats in the House of Lords. George Murray was consecrated in 1813 and was one of the last generation of bishops from this era. He was a traditional man, noted for wearing gaiters and Episcopal wig.

Born in 1784, he was the second son of Lord George Murray and Lady Anne Charlotte. Lord George was the fourth son of the duke of Atholl and in 1787 became archdeacon of Man. In 1801 he became Bishop of St David's but died in 1803. The young George had eight siblings.

Intending to follow his father into the Church George went to Oxford in 1801. After University, he tells us in his *Charge* of 1843, he went to Lincoln as curate. In 1808 he was installed Archdeacon of Man and in 1811 married Lady Sarah Hay-Drummond, second daughter of the ninth earl of Kinnoull. They had five sons and six daughters. In 1814 his uncle, the duke of Atholl, nominated him for the vacant see of Sodor and Man, the second oldest in England founded in 447 and with an area of 221 square miles. Here the bishop was in a much better position to know his diocesan clergy and laity than his other brother bishops. Not having a seat in the House he was not obliged either to spend too much time in London, although he did have a family home in Belgravia.

The sovereign, as head of the church, has a major role in appointing bishops. Recommendations come from the Prime Minister but in those days king or queen were much more involved. In 1827 Rochester fell vacant, the fourth oldest in the land founded in 604. Catholic emancipation was being discussed in Parliament and William IV was hotly opposed to appointing anyone who might support the Catholic cause. Wellington suggested Sodor and Man, a staunch Tory and someone who would not support the Catholics. The king happily put his name before the king and he was elected by the Dean and Chapter. At the same time George appointed the Revd Charles Goddard, Archdeacon of Lincoln and Rector of Bexley, his chaplain. Murray held the post for 33 years, until his death in 1860.

In discussing personal patronage and pluralities in 1828 George was appointed Dean of Worcester, a post he held until 1845. John, the brother of Sir Robert Peel (Prime Minister 1841-6), succeeded him

The area now governed by George covered 500 square miles. This was still a small diocese by contemporary standards. Neighbouring Winchester to the west covered 2,000 square miles! However in 1844 it was made comparable with Winchester by

the inclusion of some 1500 acres north of the Thames (an area which today forms the diocese of Chelmsford). In Parliament in 1847 George mentions that his diocese was staffed 'by upwards of 600 clergymen'. In 1845 Charles Goddard, his chaplain, died: in 1850 he appointed Charles' son, George, chaplain. George was Rector at Chigwell in Essex, a parish that was added to Rochester in 1844. In addition to being chaplain, George was made Examining Chaplain, which means he was responsible for helping the bishop select prospective ordinands. At this time the bishop's eldest son, George Edward, was Rector of Southfleet (between Gravesend and Dartford). He appears to have been a traditionalist, very much in the mould of his father. Sadly he died in post in 1854. The following year George Goddard was brought to the parish, where he remained for 23 years.

The bishop's *Charge* of 1840 suggests a good relationship with his clergy. *I should have little reason to address you...otherwise than in the language of congratulation... No event since we last met that I have had to exercise any act of authority.* Some years later, in 1851, there was an interesting case where he did have to 'exercise his authority'. A clergyman at St John's, Gravesend, declared support for developing closer links with Roman Catholicism and the bishop forbade him to preach for six months. Consequently the offending clergyman sold his Church (quite legally) to the newly founded Roman Catholic diocese of Southwark! In subsequent *Charges* the bishop displays a caring relationship with the laity of the diocese. He repeatedly deploys the introduction of Anglo-Catholic *innovations*, but not alone on theological grounds. They will, he writes, *distress the minds of the congregation* (and are) *likely to create superstitious feelings among the ignorant.* With regard to turning to the east during the creed he writes, *As so many people can not read the minister should stand as he can best be heard.* Many of the *innovations*, he remarks, *involve the popish notion that we are praying for and not with the congregation.*

However, George, was also active outside the diocese. For example in 1832 he preached to the annual meeting of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, at St Mary-le-Bow. In 1838 he similarly preached before a 'meeting of the children of the charity schools in and around the cities of London and Westminster', this time in St Paul's Cathedral. He also seems to have attended the Houses of Parliament quite regularly. A speech given to the House of Lords at the time of the Hampden controversy of 1847 tells us a lot about him. *There is no person more opposed than I am to what are called Tractarian principles, and in my diocese...the feeling is almost unanimous against them.* He goes on to say, *Many years ago I informed candidates (for ordination) from Oxford that I should require them to have a certificate, not from the Regis Professor of Divinity (Hampden) but from the Margaret Professor.* Maybe this helps to explain why he can boast such near unanimity as far as churchmanship in his diocese is concerned! It was fortunate that his younger son, Francis Henry, had found a living at Chislehurst, in the diocese of Canterbury. Francis has acquired a reputation for the vast number of Anglo-Catholic *innovations* he introduced to his church.

The bishop died *after a protracted illness, at his town residence in Chester Square, London, on 16th February 1860, aged 76. He was buried in the family vault at Kensal Green.* (DNB)

*The first requisite of a biography is truth*, wrote Ashwell and Wilberforce. Truthfully George Murray rose to the elevated position he did thanks to personal patronage. Never the less, it is equally true that the bishop was a genuine father in God to the clergy and laity of his diocese and a loyal peer of the realm. Merit indeed, Lady Salisbury!

(Words required 1000: word count 1172)

## **References**

## GODDARD ASSOCIATION OF EUI



RG14 7EP

19 March 2002

Dear Stephen,

I have read your essay with interest, but could I make a few suggestions so that your account is easier to understand by the layman?

I think you will have to decide whether you are calling Rev Murray that, or George and be consistent. Secondly, you could write a little about the coverage of Sodor and Man (I think it is one of those peculiar anomalies that Sodor does not exist except as used by Rev Awdry in the children's railway stories). You could also mark the point in both Rev Murray and Rev Goddard's career when Victoria came to the throne. You could also explain a little more about the Anglo-Catholic movement. I know your theological teacher will already know this, but some explanatory notes would show that you knew also. I appreciate that you only have 1000 words to play with and this would mean adding some more, but I think that by paring away any surplus words you can get back to the 1000.

Regarding the marriage of George and Sophia; she came from Middlesex so you would perhaps find her marriage in a parish register from there - unfortunately Middlesex covers a large area. Alternatively the index to *The Times* could perhaps help. They seem to have been of the social status for a notice to have been printed in that august newspaper.

Best wishes with your studies and I am sure that the Newsletter editor would like a copy of the finished article. This is Richard Goddard in Malvern, not me.

Yours sincerely,

18<sup>th</sup> March 2002



Dear Julie,

Many thanks for your letter of 13<sup>th</sup> March and the interesting information from the 1881 census. I have managed to handle Bloxam at last – in all seven volumes! I gleaned from that the information that George married Sophia in 1840 although no information about where or if children resulted. He left Oxford in that year and moved to near Ashby-de-la-Zouch although I expect he would have been married where Sophia hailed from.

Sorry about 1Timothy: a typo! It should have read 1Timothy 6:20-21.

I am juggling two balls in the air at the moment. A biography of George and a min-biography (that's what the College call it!) of George Murray. I enclose a draft of the later that may be of interest – and I shall probably get the benefit of a professional proof reader!

All the best

PS. I have used the Good News ad. for the Timothy quote – I suppose I should have used the King James the same as George will have done!



11<sup>th</sup> March 2002

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00 800 67 89 10 11

Dear Julie,

**The Revd George F Goddard**

Further to my study of George F and my telephone conversation with you earlier this afternoon.

You have very kindly made a search for me using George's mother and father – Charles and Isabella. I should be very grateful if you could make a similar search for me using George Frederick (1817-93) and his wife Sophia (1813-93).

I enclose my essay to date – not quite finished yet! However it might be of interest to you. When it is finished I hope to send a copy to Richard for the Newsletter.

When you made the last search for me you came up with a mention of *Bloxam* and asked me for more info. I am going to the British Library in the Euston Road on Friday next to look at it and will give you more information then.

Many thanks for your help.

Yours sincerely,



Stephen

Rectory Southfleet, Kent

RG 11  
Pg 0870  
Pg 6

G J GODDARD 62 Rectus

SS Goddard 64 wife

11 Church Road  
Southfleet  
Kent  
BN14 7JH

The Revd George F. Goddard

Further to my reply of October 1 and my telephone conversation with you on the 10th

you have very kindly made a search for me using George's name, and I am

I am sorry my reply to you - not quite finished yet. However it is almost

When you made the last search for me you came up with a number of names and

Many thanks for your reply

Yours sincerely

## GODDARD ASSOCIATION OF



13 March 2002

Dear Stephen,

Enclosed is the 1881 census entry for George Frederic[k]. It appears to have been transcribed incorrectly and he appears as "G.J.". We again had a look for the record of his marriage to Sophia, but the International Genealogical Index has not picked it up yet. Can you have a guess at the date? When was his oldest child born? If it was after 1837 I can get the GRO index checked if you wish.

Being a former proof reader I have marked a few more corrections to your text. Yes, I would like a copy when it is finished. Your information about the probable dates that The Clerical List and Crockfords started was useful to me tonight for someone else who is looking for a clergyman. I think that you will find the exact dates that they started in Willings Press Guide.

Best wishes with your studies,

PS Have you checked the I Timothy 20-21 reference? It does not seem correct to me.