rather earlier date in S. Paolo at Parma. The chapel of St Catherine at Siena and the church of S. Sebastiano at Venice have majolica paving of about 1510. Fig. 6 shows an example of about this date from the Petrucci Palace in Siena, now in the South Kensington Museum.@@1 In the early part of the 16th century majolica tiles from Spain were occasionally imported into England. At the south-east of the mayor’s chapel at Bristol there exists, though much worn, a fine pavement of Spanish tiles dating from about 1520. Others have been found in London, at Newington Butts, and in other places. At the present time imitations of the unfortunately named “encaustic tiles ” are almost the only sort employed in England and other northern countries. Very coarse and poorly designed majolica tiles are still made and used for paving in Italy and Spain. (J. H. Μ.)

TILLEMONT, Sébastien le Nain de (1637-1698), ecclesiastical historian, was born at Paris on 30th Novem­ber 1637, and received his education in the “petites écoles” of the Port Royalists, Nicole being his principal master. At an early age he became an admiring student of Livy and Baronius and began to accumulate those vast collec­tions which form the basis of his monumental works. He continued to carry on his studies in the seminary at Beau­vais, where the bishop was a warm patron ; but it was not until 1676, two or three years after his return to Paris, that, under the influence of Isaac de Sacy, he entered the priesthood. He took up his abode in a humble dwelling at Port Royal des Champs, where he remained till the dis­persion of the “solitaires” in 1679, after which event he spent the remainder of his life (with the exception of a visit to Arnauld in Holland in 1685) at Tillemont, between Montreuil and Vincennes. He died on 28th January 1698 and was buried at Port Royal ; in 1711 his remains were removed to the church of St André des Arcs, Paris.

His great work, Mémoires pour servir à l'histoire ecclésiastique des six premiers siècles to 513 a.d. (1693-1712, 16 vols., 4to), is a model of patient, exhaustive, and what Gibbon has called “sure-footed” erudition (see vol. v. p. 765). Of his equally learned Histoire des empereurs et des autres princes qui ont régné durant les six premiers siècles de l'église (1690-1738, 4to) no more than four volumes were published. Tillemont also gave valuable assistance to Hermant, Du Fossé, and other Port Royalists in their historical work.

TILLOTSON, John (1630-1694), archbishop of Can­terbury, was the son of a Puritan clothier in Sowerby, Yorkshire, where he was born in October 1630. He en­tered as a pensioner of Clare Hall, Cambridge, in 1647, graduated in 1650, and was made fellow of his college in 1651. Chillingworth’s *Religion of Protestantism* biassed his mind against Puritanism, and the bias was further confirmed by intercourse with Cudworth and others at Cambridge. In 1656 he became tutor to the son of Edward Prideaux, attorney-general to Cromwell. In what year he took orders is unknown, but, according to the *Life* published in 1717, the person who ordained him was Dr T. Sydserf, a Scottish bishop. Tillotson was present at the Savoy Conference in 1661, and remained identified with the Presbyterians till the passing of the Act of Uni­formity in 1662. Shortly afterwards he became curate of Cheshunt, Herts, and in June 1663 rector of Keddington, Suffolk. For several years after his ordination he devoted himself to an exact study of the Scriptures, ancient ethics, and the writings of the early fathers, especially Basil and Chrysostom. The result was seen in the general tone of his preaching, whieh was practical rather than theological, and, though regarded by some as latitudinarian, was char­acterized by the earnestness of sincere conviction and the balanced wisdom gained by thoughtful reflexion. He was, moreover, a man of the world as well as a divine, and in

his sermons he exhibited a certain indefinable tact which enabled him at once to win the ear of his audience. His style is chiefly remarkable for its simplicity and clearness, and in this respect it mirrored his own candour and sin­cerity. The qualities above mentioned won him in his lifetime the reputation of “having brought preaching to perfection ”; and probably it was because he was neither brilliant, original, nor profound that his preaching was so universally admired. “His sermons,” says Burnet, “were so well heard and liked, and so much read, that all the nation proposed him as a pattern and studied to copy after him.” In 1664 he became preacher at Lincoln’s Inn. The same year he married Miss French, daughter of the canon of Christ Church, Oxford, and niece of Oliver Cromwell; and he also became Tuesday lecturer at St Lawrence, Jewry. Tillotson employed his controversial weapons with some skill against “atheism” and “Popery.” In 1663 he published a characteristic sermon on “The Wisdom of being Religious,” and in 1666 replied to Sergeant’s *Sure Footing in Christianity* by a pamphlet on the *Rule of Faith.* The same year he received the de­gree of D.D. In 1670 he became prebendary and in 1672 dean of Canterbury. Through his wife Tillotson became connected with Dr Wilkins, the second husband of her mother. In 1675 he edited Wilkins’s *Principles of Natural Religion,* completing what was left unfinished of it, and in 1682 his *Sermons,* with a preface in which he vindicated Wilkins from certain misrepresentations of Wood in his *History and Antiquities of the University of Oxford.* In 1680 he brought out Barrow’s *Treatise of the Pope’s Su­premacy,* and in 1683 his *Sermons.* On 5th November 1678 Tillotson preached a sermon against Popery before the House of Commons, in which he maintained that it was their duty to make provision against the propagation of a religion more mischievous than irreligion itself ; but in a sermon on the Protestant religion in 1680 before the king he propounded the proposition that Catholics could enjoy their own faith, but not openly draw men off from the profession of the established religion. Along with Burnet, Tillotson attended Lord Russell on the scaffold in 1683, and after the publication of Lord Russell’s speech was appointed to appear before the privy council ; but his explanations were regarded as satisfactory, the chief sus­picions in connexion with the speech resting on Burnet. Tillotson afterwards enjoyed the friendship of Lady Rus­sell, and it was partly through her that he obtained so much influence with Princess Anne, who followed his ad­vice in regard to the settlement of the crown on William of Orange. He possessed the special confidence of William and Mary, and was made clerk of the closet to the king, 27th March 1689. It was chiefly through his advice that the king appointed an ecclesiastical commission for the reconciliation of the Dissenters, and he was regarded as the representative in the commission of the views of the king and queen. In August of this year he was appointed by the chapter of his cathedral to exercise the archiepis­copal jurisdiction of the province of Canterbury during the suspension of Sancroft. He was also about the same time named dean of St Paul’s. Soon afterwards he was elected to succeed Sancroft ; but he accepted the promo­tion with extreme reluctance, and it was deferred from time to time at his request till April 1691. His attempts to reform certain abuses of the church, especially that of non-residence among the clergy, awakened against him much ill-will, and of this the Jacobites took every possible advantage and pursued him to the end of his life with insult and reproach. “ This,” Burnet says, “ could neither provoke him, nor fright him from his duty; but it affected his mind so much that this was thought to have shortened his days.” He died of palsy on 24th November 1694.

@@@1 See Vanzolini, *Fabbriche di Maioliche,* Pesaro, 1879, ii. p. 229 *sq. ;* and Frati, *Ρavimento nella Bas. Petroniana,* Bologna, 1853.