from the college records that during the period of his con­tinuing a fellow, he was not a regular resident. He be­came chaplain to the primate, and afterwards to the king; and, on the presentation of Juxon bishop of London, he was in March 1638 instituted to the rectory of Uppingham in Rutlandshire. Here he now fixed his residence ; and on the 27th of March 1639, being then in the twenty-sixth year of his age, he married Phoebe Landisdale, or Langsdale, who bore him several sons and daughters.

The civil commotions speedily ensued ; and in August 1642 he was called to Oxford to attend the king in his ca­pacity of chaplain. On the 1st of November he was admit- ed by *mandamus* to the degree of D.D. He now exerted himself in sustaining the tottering cause of episcopacy, and published various works on the controversies of those un­happy times. Whatever might be the state of the argu­ment between the contending parties, the enemies of epis­copacy were stronger than its friends ; and for several years Dr Taylor was exposed to many vicissitudes of fortune. He appears to have retired into Wales ; and on the 4th of Fe­bruary 1644 he fell into the hands of the parliamentary troops, when they defeated Colonel Gerard before the castle of Car­digan. How long he was detained a prisoner, it is difficult to ascertain. In conjunction with William Nicholson after­wards bishop of Gloucester, and William Wyatt afterwards prebendary of Lincoln, he opened a school at Newton Hall in Carmarthenshire. In 1647 was published a little volume entitled “ A new and easie Institution of Grammar,” which contains a Latin epistle by Wyatt, and an English epistle by Taylor.

Of the principles of toleration, the members of the church of England had a very faint and inadequate conception, till in their turn they had begun to feel the bitterness of persecution. Some of those who had been deprived of their benefices, began to perceive a glimpse of purer light ; and if Dr Tay­lor had not been reduced to the condition of a wanderer, it is highly probable that he never would have prepared “ A Discourse of the Liberty of Prophesying; shewing the Un­reasonableness of prescribing to other Men’s Faith, and the Iniquity of persecuting differing Opinions.” Lessons of Christian meekness were not easily learned in the school of Laud ; but the disposition of Taylor was naturally humane, and he had derived wisdom from experience. The maxims of for­bearance which they were sufficiently disposed to inculcate in their season of adversity, they were too generally dis­posed to forget on the first return of prosperity ; and the treatment of the non-conformists during the reign of Charles the Second, has affixed an indelible stigma on the church­men of that disgraceful era of English as well as Scotish history. Let any man, whose heart is not hardened by in­curable bigotry, peruse the life of the eminently pious and distinguished Richard Baxter, and he will very readily dis­cover that the spirit of popish intolcrance has not always been confined to the popedom.

Dr Taylor’s Liberty of Prophesying, one of the most re­markable works which he produced, was printed in quarto in the year 1647. In 1650 he published “ The Rule and Exercises of Holy Living,” and in the following year “ The Rule and Exercises of Holy Dying.” His first wife is sup­posed to have died before his retirement into Wales ; and his second was Joanna Bridges, who possessed a competent estate at Mandinam. in the parish of Llanguedor and county of Carmarthen. Her mother’s family, we are informed, was unknown; but she was generally believed to be a natural daughter of Charles the First. She is said to have possess­ed a very fine person ; and, both in countenance and dispo­sition, to have displayed a striking resemblance to her un­fortunate father. He must now have relinquished the occu­pation of a schoolmaster. During his residence in Wales, he was much indebted to the kindnessof Richard earl of Carbery, who resided at Golden Grove in the same county, and who retained him as his chaplain. The next important work which he published was “ The Great Exemplar; or, the Life and Death of the Holy Jesus.” Lond. 1653, fol. The work speedily obtained an extensive popularity. His learned lei­sure was soon afterwards exposed to another interruption ; and, for some reason which has not been fully discovered, he was imprisoned in Chepstow castle. He appears to have been in custody in the month of May 1654 ; but, from some of his own letters, we ascertain that he was released before the close of the ensuing year. According to the statement of Wood, he soon afterwards settled in London, and offici­ated in a small and private congregation. The accuracy of his statement has been called in question ; but it is at least certain that about this period he occasionally officiated in the metropolis.

In 1654 he had published a Treatise against Transubstantiation; and in 1655 appeared “ *Unum necessarium;* or, the Doctrine and Practice of Repentance.” Here he found occasion to discuss the doctrine of original sin, and in so Arminian a strain, that he incurred much censure, even from the members of his own church. In this diffi­cult doctrine, we consider Jonathan Edwards a much safer guide than Jeremy Taylor. He endeavoured to defend his own opinions in two different tracts. About this period of his life he produced various other works, including a course of Sermons for the whole year. Several of his smaller tracts were collected in a volume entitled “ A Collection of Polemical and Moral Discourses.” Lond. 1657, fol. About the beginning of the ensuing year, we find him a prisoner in the Tower, to which he had been committed in consequence of his bookseller having prefixed to his Collection of Offices a print of Christ in the attitude of prayer ; for a recent act had declared such representa­tions punishable by fine and imprisonment. His friend Evelyn, to whom he had many obligations, was instru­mental in procuring his release, nor does he seem to have been long detained in custody. On the invitation of the ear] of Conway, he afterwards emigrated to the north of Ireland. He left London in June 1658, and proceeded to the county of Antrim, where he appears to have divided his residence between Lisburne and Portmore, about eight miles distant from that town. At Lisburne he is supposed to have had a small lectureship ; and he occupied a house in the immediate neighbourhood of his patron’s mansion at Portmore. According to the tradition of his descendants, he frequently preached to a small congrega­tion in the half-ruined church of Kilulta. His tranquillity suffered another interruption in 1659, when he was repre­sented to the Irish council as a person disaffected to the existing government. A warrant was issued for bringing him to Dublin for examination, but it does not appear that he was subjected to any additional annoyance.

In the mean time, he devoted his learned leisure to the completion of a very remarkable work, published immedi­ately after the restoration, under the title of “ *Ductor Dubitantium ;* or, the Rule of Conscience in all her gene­ral Measures.” Lond. 1660, fol. His great merit had now become too conspicuous to be disregarded ; and on the 6th of August he was nominated to the bishopric of Down and Connor. He was soon afterwards elected vice-chancellor of tl>e university of Dublin, and this office he retained till his death. On the 30th of April 1661 he was appointed administrator of the bishopric of Dromore, which he continu­ed to hold with his other bishopric. In 1663 he published “ A Dissuasive from Popery and some answers to it having been produced, he prepared a second part, which was not printed till after his death. He died at Lisburne on the 13th of August 1667, having only completed the fifty-fourth year of his age ; and his remains were interred in the choir of the cathedral of Dromore. His disease was a fever, which proved fatal in ten days. His funeral ser­