

upon principles scarcely varying from those of the ancients.

Wykeham was now fifty-five years old, and in reaching his plans, found full scope for the display of matured power. Neither the care, of state which he had assumed, nor the personal note which he so frequently assumes, ever great as made his private exertions, could obstruct his production of his architecture. Under this master of his art were perfected improvements in Gothic style which have procured for examples of this period the distinction of the *pure or decorated English*. These consist in increased boldness, highly wrought and varied sculpture, and enriched vaultings, with exterior ornaments of statuary, such as canopies, upon the western or great western fronts of ecclesiastical buildings. With the taste to dictate and the wealth to execute such magnificent designs, he entered upon his tasks, and, in 1379, personally laid the first stone of the college familiarly termed *New College, Oxford*, but by himself, *Sainte Marie College of Winchester in Ouseford*, which was completed and its establishment inducted with much ceremony in 1386.

“We may here be permitted to observe, that with every disposition to dwell upon the details and beauties of this and his succeeding works, want of space compels us, for the moment, to relinquish an intention to do so; but, as subjects of national interest, we shall recur to them, aided by illustrations calculated to render many peculiarities of this style accessible in modern practice.”

But to resume our brief notices. Scarcely a year elapsed before the second, or *St. Mary's College*, at Winchester, was in progress, and in six years fitted for the reception of its professors and students. In extent and style this edifice bears the strong impress of its founder, whose memory lives freshly in the veneration of his children, for such we may term those who are here nurtured and taught, and from amongst whom have stood forth many worthies of the church, and others of the highest attainments in science.

The great, and last, work of this eminent and excellent prelate, the reconstruction of the western front, and the nave and aisles of his cathedral at Winchester, was commenced in 1394, and the 70th of his age; and in this instance the unsurpassed vigour of his conceptions, and the extreme liberality with which he appropriated his resources, are equally subjects for lasting admiration. It was built by *Walsklyn*, the first Norman bishop after the conquest; and in its governing features, *extent and magnificence* is in the style so called. We have before mentioned the western front as the work of *Wykeham*, which, though moulded by *berberian* fancies, retains much of its splendour, and is a marked example of his manner. Entering by this door-way, we are at once upon the scene of his mightiest achievement;—the eye becomes fixed for a moment by the gorgeous colouring of the eastern windows, then wanders upwards amidst the infinite tracery and adornment of the vault, and, having scanned the vastness of the pile, sinks repose in a more leisure examination of the isolated, but not less beautiful, objects of sculpture below.

Apart from associations and impressions induced by the aspect of Gothic temples upon the great scale, we here find the elements of solidity, propriety, and uniformity carefully preserved, and the ornaments distributed with a masterly hand; the graining of the roof springs from single shafts rising from octagonal bases; the capitals are highly embellished with busts and foliage, and the frieze charged with bold and finely-sculptured bosses; in fact, we have here before us an *exemplar of Gothic style*, and a perfect adaptation of its capabilities, carried out with all the originality that distinguished the genius of the architect.

The various writers who have treated on the antiquities of Winchester agree that the effect produced by the columnar vista of the nave, in combination with the group of chanceries and screens, is not surpassed by any spot in England, or in Europe. In minute Gothic, or shrine-work, it is also unrivalled. The tomb of *Wykeham*, executed, according to the practice of the middle ages, under his own direction, is the purest of all sculptures in this style: it is placed within the western chapel, or chantry, occupying the fifth arch from the west end, and is rich in canopy and tabernacle work; the latter originally contained statues of saints, particularly that of the *Virgin*, which stood against the same pillar, when in his youth he had worshipped here; but these have long since been destroyed, and the tomb despoiled also of the enchaîned ecclesiastics which adorned it. The marble figure represents the prelate as possessing full features, and a placid, benign, and intelligent countenance; it is clothed in full episcopal costume, the head resting upon a pillow supported by angels, and the feet are

three figures of one of the religious orders, in the attitude of prayer.

The life so abundantly spent glaced in the year 1404, leaving more durable and splendid memorials than it has been the lot of any other individual to rear. Having, for nearly half a century, held the highest stations, and possessed almost unbounded influence, we find it to have been fastened in a spirit far in advance of his times; and personal aggrandisement grew upon him, as a consequence of undeviating integrity and universal benevolence; three great and marked qualities were united in pure and unadorned loyalty to his prince, courtesies and services to his equals of the church and the soles of the land; and, above all, in the hardness, forbearance, and mercy which he caused to be exercised towards the people of a yet unenlightened age.

William of *Wykeham* expired at his manor house, or palace, of *Walton Hants*, A.D. 1404, in the eightieth year of his age, and his remains rest under the tomb we have described. His life affords, perhaps, the most brilliant example on record of the combined power of industry and genius; the industry in acquiring knowledge, and the genius to apply it in advance of preceding theories. His earliest employment seem to have been merely such as a tolerably well-educated man of the fourteenth century would find little difficulty in obtaining. Architecture was his directing point from the monastery of ordinary life towards the greatness he achieved, his first essays appearing to have resulted from opportunities which casually fell in his way, but embraced with an alacrity inspired by self-confidence. Having once engaged in it, his mind was for the science, and on abandonment, for however lofty his position in the state, or onerous his duties as a churchman, he found leisure to cultivate it, and having engrained new and more impressive features upon the style he delighted in, may be said to have died in the exercise of his profession, just before the completion of his cathedral at Winchester.

So exalted were the stations and so extensive the influence he possessed, that the spirit of benevolence by which he was actuated had full scope for exertion. While serving his prince with unwearied loyalty, he found means to protect the people from oppression and exactions, and by numerous courtesies and services to the nobility, won them to a milder exercise of their territorial privileges; while in the relations of private intercourse, he was told that he was “the most constant and most generous of patrons, and the most constant and affectionate friend, rarely changing his officers or domestics, once leaving, or being deserted by him, and all receiving in their turn testimonies of his favour.”

By his hand the revenues of the church were disbursed in her service and to her honour, and, in use the words of *Loeth*, the whole period from the meridian of life to the end of his days was employed in one continued series of generous actions and great designs, for the good of his friends, of the poor, and of his country.”

OUR SERMON.

In adopting this heading for a series of articles, which will be continued as occasion offers, we are very far from intending to startle our readers with a rash of theological disquisition. In proof of our sincerity, and as an earnest of the gist of our discourses, we have chosen as a standing text, or motto, the golden rule of “peace and goodwill to all men;” but while we believe in the functions of the discipline, it is our business, as we conceive it to be our duty, to sermonize on the morals of trade, the social relations of every-day life, and even the proprieties which enhance every species of domestic enjoyment.

A right understanding of the relative duties of master and man, of employer and the employed, yields to no subject in importance; peculiar incidents; induced by a rapidly increasing population, the tendency of commercial wealth to accumulate in masses, and its employment under the familiar term “capital,” through the agency of individuals, in the construction of great works, constitutes, however, an era in the Building trade in which former periods bear no very strict analogy. In offering our humble opinions upon a subject so important and their effects, be the subject what it may, we will never lose sight of our text; we shall make use neither of angry words nor denunciations; peace is too lovely to our minds, and charity too imperative to be abandoned; we would breathe the darker and sterner passions, giving every benefit full credit for good intentions, and design occasional deviations from the path of right either in misdirection or default with them, we are convinced, is the best and only true policy. It may be very well for any one to talk of their anger

being roused, or their indignation excited, and so on, and under such plea to vent abuse, imprecate a thousand vengeance, and the like, but depend upon it, fear is less to be relied on than love; we would give a child to our love, not deter it by threats and coercion;—we would have a thousand friends rather than a single enemy.

We had not heard of the tale of the traveller, upon whom the sun and wind consumed their power? These elements, at the fable puts it, were at issue as to which was superior, and agreed to rest the decision upon the effect they should produce upon the first wanderer. Well, first the wind fell to work, and blew with all his might, to compass the subject of their agreement to throw off his cloak; but the more vehemently the wind was assailed, the closer he wrapped the garment about him; in turn the sun made trial of his power, and great warmth soon accomplished what the blast of the wind element had made more and more difficult. So in human policy the kindly glow excited by generous sentiments and actions will succeed where threats, force, and stern punishments have failed. The human heart has no such obduracy but that charity will overcome them.

It is a part of our present purpose to refer to practical benevolence of this nature, and it will be found in an extract from the *Leeds Mercury*, given in another part of our paper, on the subject of the treatment of workpeople, by *Mr. John Guest*, at *Wetherby Tydell*, and the Messrs. *Marshall*, of *Leeds*. These, thank God, and for the honour of our country, are not solitary instances. These gentlemen stand not alone in the practice of that soundest principle of Christian political economy which instructs the rich to dispose of their abundance for the benefit of their poorer brethren. We have Master Builders in every department, proprietors of large works and establishments, whose names we could hold up in the admiration of their craft and country, but we will not do this violence to their unobtrusive merit, neither will we invite needless comparisons by such selections; we would rather hold up these Christian duties for common emulation, and call upon all to “go and do likewise.”

We open, then, our exhortations to *MARRAS*, because we know that the first impulse of benignant power must originate with them; kindness from them may be likened to the sun in its influence, and most surely will it be returned with avaricious interest “into their basket and their store.”

Who ever saw the good father of a family putting firm faith in virtue and honour, and regulating his household by their dictates, failing to raise up virtuous, amiable, and honourable citizens; or, to put the case stronger, who ever knew the man that acted upon opposite principles succeed in seeing anything but vice and discord? Depend upon it, then, the same principles and rules apply in business, from the prepayer of the smallest undertaking to the governor of a nation. Fatherly solicitude for those under our care, or for whom we bear any responsibility, is no solemn and sacred duty as the fulfilment of contracts or engagements; nay, it is the first of duties between man and man.

On the other hand, as to the workman,—fidelity—and more, the same generous language is worthy his master is required, so that he would receive, in fact, “to do unto others as you would be done by.” Is the great and universal secret of social happiness.

It is with this view of relative duties that we deem it of so much importance to engage ourselves in giving good counsel in our craft, so in enlightening them on principles of science pertaining to their avowed calling; for of what avail will it be to a man to possess all the knowledge of his art, if his heart be corrupt, or quiescent under vicious influences? Away with, as drugs, all the ability of the engineer, architect, mason, builder, or workman, if he may be not endowed with moral excellence. What are beautiful designs, improving structures, workmanship, without a mind and heart in harmony with the superior inspirations which virtue alone bestows? This, the indeed most scarce first as the base of the pyramid. In any other case the pyramid may be there, but it topples, or lies on its side; the same inherent beauty may exist, but its position and action are superadded elements of deformity. Oh, how beautiful the human mind when lit up and guided by the impulses of virtue! how terrible and handsome when passion and guile assually have their way!

Guard, as beloved so instructive, against avarice, envy, malice; avoid contentions; be moderate in the desire of gain; rejoice not at another's success in life; as the distinctions he may attain to; and all rancorous suggestions far from your heart; contend not in any envious spirit of craving com-