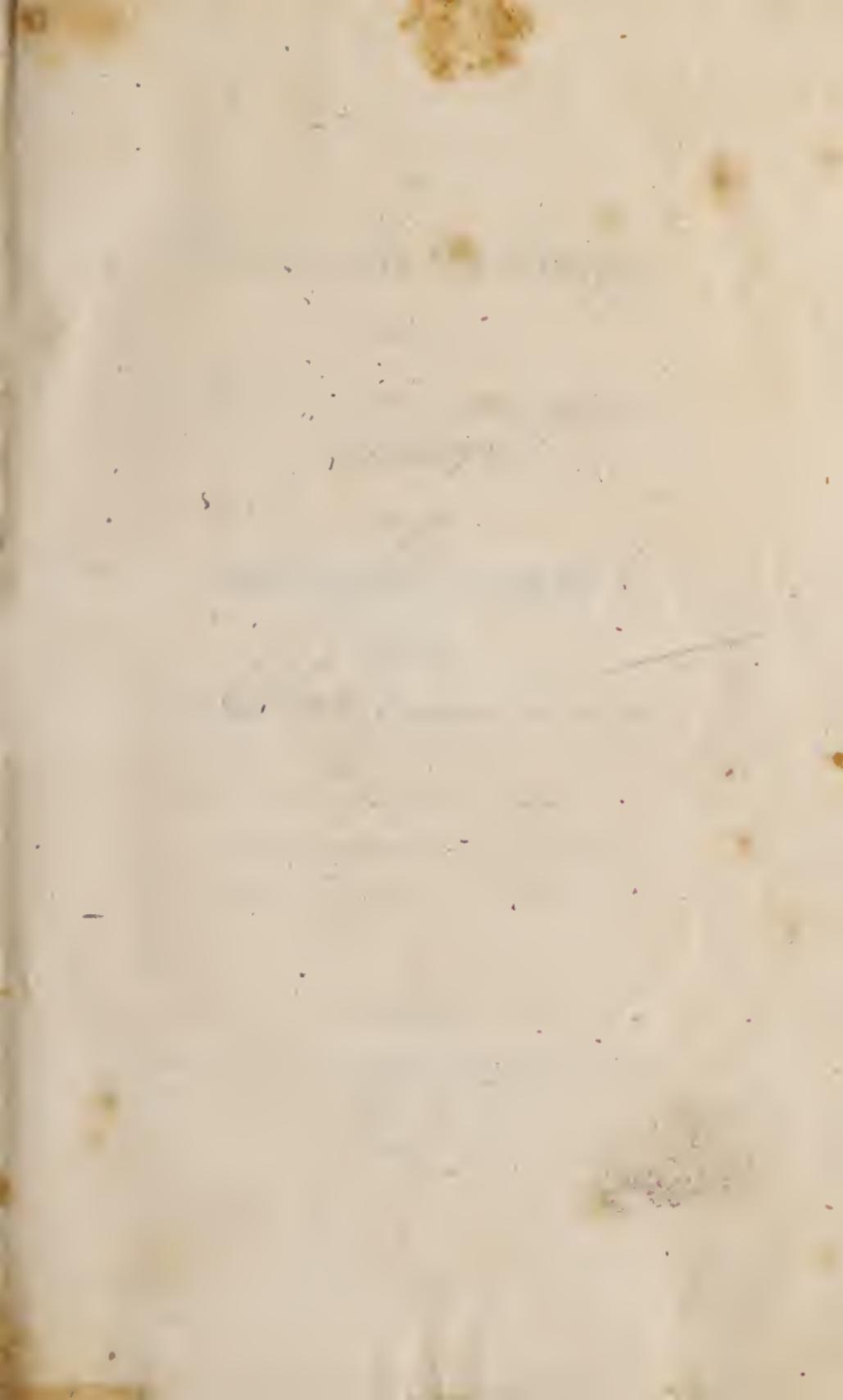
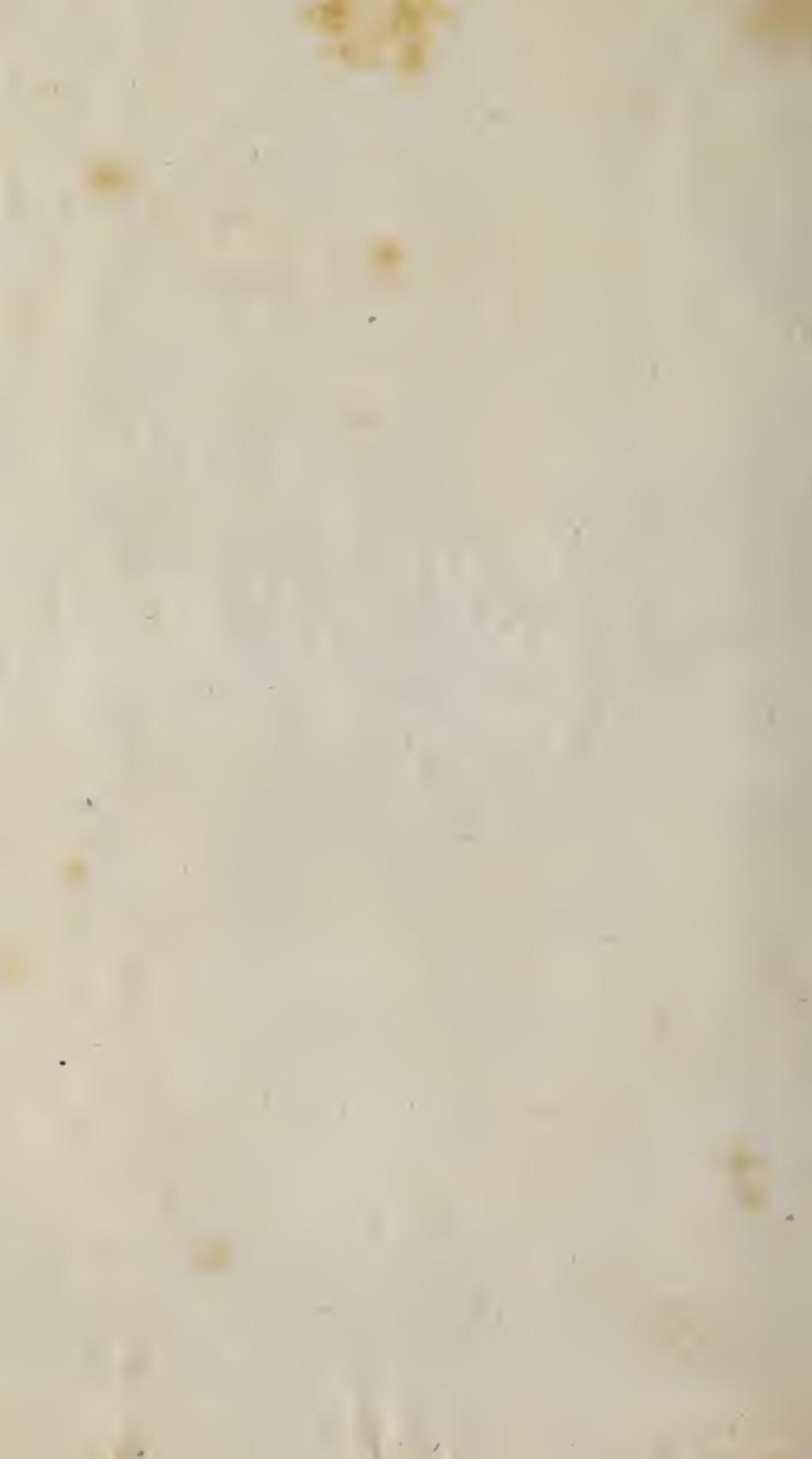


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Church and the clergy





THE
Church and the Clergy,

EXHIBITING

THE OBLIGATIONS OF SOCIETY, LITERATURE,
AND THE ARTS

TO THE

ECCLESIASTICAL ORDERS,

AND THE

ADVANTAGES OF AN ESTABLISHED PRIESTHOOD.

BY GEORGE EDMUND SHUTTLEWORTH.

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1820.

INTRODUCTION.

IT was whilst musing amidst the ruins of the Capitol that Gibbon first conceived the idea of "The decline and fall" of the proud mistress of the world.

In the depths of the Highlands, between ANOCH and GLENSHEALS, JOHNSON experienced a similar excitement: "I sat down," he observes in his inimitable way, "on a bank such as a writer of romance might have delighted to feign. I had indeed no trees to whisper over my head, but a clear rivulet streamed at my feet. The day was calm, the air soft, and all was rudeness, silence, and solitude. Before me and on either side, were high hills, which by hindering the eye from ranging, forced the mind to find entertainment for itself. Whether I spent the hour well I

know not, for here I first conceived the thought of this narration."

Without an arrogant attempt to place myself in competition with such illustrious individuals, I can observe with perfect truth, that in the majestic aisles and romantic cloisters of our cathedrals, in the solitudes of religious edifices, amidst the shrines of the sainted and the tombs of the renowned, I have deeply participated in those melancholy reveries which have been described as the happiest state in which the human mind can rest.

An innate predilection for the remains of antiquity, mingled with my pursuits from childhood. Ecclesiastical architecture more especially has seldom escaped my attention, and fortunately my professional duties have led me into the vicinity of a large proportion of the venerable ruins of monastic times.

A stranger perambulating Rome is surprized at the repeated allusion to Augustus. Augustus! Augustus! vibrates through her now desolate domes and colonnades, her broken aqueducts, her mouldering circus, and deserted forum; along the shores of the Tiber, on the Flaminian way, through her sacred groves, her havens, and her sanctuaries, which time has

left to record her former greatness, Augustus! Augustus! is still announced in whispers to the inquiring traveller.

Not strictly as applied to an individual, but to a distinct class of society, a stranger no sooner passes the threshold of a British Cathedral than he finds a similar monotony prevailing. In whatever direction I have traversed the kingdom I have discovered cause of gratitude to the CLERGY. Cathedrals, monasteries, hospitals, asylums, seminaries for learning, whatever can promote human felicity or mitigate the sorrows of mortality, I have found the works of their hands the offspring of their munificence; and thus forcibly impressed by the multitude of their foundations and the magnitude of their endowments, I have ventured (with too much temerity possibly) to become an humble advocate of the most cultivated community in the world.

Nor is it with any desire to extenuate the numerous errors and imperfections which will doubtless be discovered in this publication, that I declare it to have been precipitated from the press, with a painful reference to passing events; instead of a few months which have been spent in hastily arranging these materials,

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many years of deliberate research might have been well employed upon a subject as gratifying as I have found it interesting.

Religion and morality, all political and civil institutions, every dignity, distinction, and honour, which were wont to command respect, have become objects of abhorrence to a multitude of licentious writers, who have saturated the press with a stream of corrupt principles, profligate theories, and diabolical falsehoods, that will overwhelm us, unless virtuous men unite to strengthen the arm of justice, and uphold the faith of our forefathers.

If we believe these infidels there is no obligation amongst mankind to be restricted to the common decencies of life and society, nor a law existing in our legislative code which can justly punish a villain; and truly it is difficult to be convinced to the contrary when we perceive how far offensive declamation may go with impunity, how near and how often traitors may strike, before being deemed guilty of treason.

Whatever can controul the outrageous passions of human nature, has been denounced as despotism; and lewdness, impiety, and insolence the only characteristics of liberty. Mo-

derate and good men are scared by demagogues from institutions which once yielded us protection and comfort; and insignia which through ages has marked its wearers for esteem and reverence, has been trampled under foot, a sacrifice to a nauseous popularity.

It is true the times have changed; the intellect of man every day expands, and the pomp, pageantry, and parade of chivalry no longer please; but if the stronger light of reason be only applied to the propagation of infidelity and treason, the sooner we sink again into inoffensive ignorance the better.

The Clergy of the establishment have been long esteemed, not only at home but abroad, for profound wisdom and liberality of mind; and I hope I shall have succeeded in convincing many labouring under prejudices of which they know not the root or origin, that for benevolence of heart, intellectual industry, and gemine piety, they merit the homage of all good men.

Whenever I have borrowed the *sentiments* of others I hope I have faithfully acknowledged the obligation; for historical and topographical *facts* my references have been made to the best and most authentic compilations, and as such

I conceive I am entitled to the extensive privileges which my predecessors have availed themselves of without the necessity of quotation.

G. E. SHUTTLEWORTH.

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CHAP. I.

PRELIMINARY.

IF the antiquity of an institution entitle it to respect and honour, the existing system of ecclesiastical remuneration, should claim much greater delicacy of discussion, than usually accompanies it. It is not only interwoven in our political constitution, it has not only withstood all the convulsions, and violent agitations, which have assailed and rent the state, but it emanates from those holy records, which are the direct word of God, and the basis of our religion.

We do not profess to have searched the folios of the holy Fathers, or to have laboured through the voluminous annals of controversy, to determine a fact, which must remain speculative until the grand consummation of all things;

but it has been assumed by many learned theologians, and is still the doctrine of numerous wise and good men, that the sacrifices of Cain and Abel, consisted of a certain proportion of their flocks, and their harvests, expressly stipulated, and ordained, by God; who thus early accustomed mankind, to a relinquishment of a part of the blessings bestowed upon them, as an acknowledgment of the power, whence they were derived; which proportion, was to constitute that endowment, the Almighty contemplated in the progress of his inimitable system, to resign to the administrators of his will; that their minds might be totally unembarrassed by worldly considerations, and anxieties, inconsistent with the duties of the servants of the Most High.

On a subject so impervious to human observation, we must be content with the conjectures of the learned and ingenious, till as we advance with the investigation, we arrive at a point, whence we may indisputably take our departure with perfect safety, and unless violently impregnated with scepticism, must concede thus much, that there exist powerful, if not irresistible reasons for believing in the ivine origin of tythes.

We read distinctly, that Abraham gave tythe, or a tenth, of the spoils he captured from the four kings, to Melchizedek, Prince or High Priest of Salem; a circumstance not mentioned as a novelty, but evidently conformable to a previously existing practice, and we find tythes again alluded to in the history of Jacob. They formed a particular section in the legislative code of Moses; severe anathemas were denounced against all defalcators; and from this period, they may be considered, as constituting the indefeasible right, and privilege, of the priesthood.

The custom was uninterrupted during the Babylonian captivity, may be traced through all the dynasties of Persia and Assyria—spread itself through the states of Greece—was established amongst the Phœnicians and Scythians—in Arabia and Ethiopia—expanded with the conquests of Alexander, and followed the eagles of Imperial Rome. Our Saviour frequently refers to it, and all the holy fathers, saints, and martyrs, recommend it as a *duty*, independent of specific offerings, and alms. It flourished with the cross, into whatever region it was borne; it included the labour of the husbandman, the spoil of the warrior, the

gains of the merchant, the net of the fisherman, whatever the earth yielded, or the art of man produced ; and it continued the acknowledged, and unalienable patrimony of the church, until the corruptions and insolence of the Roman Pontiffs, afforded a no less haughty than capricious monarch, an apology for that indiscriminate desolation, with which he visited the pure cell of devotion, as well as the abominations of hypocrisy and intolerance ; and when the profligacy of the king, bestowed the rich endowments, which had been for centuries dedicated to the Almighty, upon his favourites and courtiers, then, for the first time since the commencement of the world, tythes fell into profane hands ; except, indeed, when the pagan nations invaded the church : and at such dangerous extremities, there are instances of nobility receiving tythes, as a reward for defending the cross ; but even this practice occasioned much contention, it was deemed sacrilegious, and several of the Popes condemned all such infeudations past and to come.

The Jewish tythes were far more considerable than under the Christian dispensation : they were received under various denomi-

nations, as—the corner unreaped—the bicurine or hundredth part—the therumah or fiftieth—the Levites tythe—the tythe for feasts—and every third year the poor man's tythe. To these may be added the offering of first fruits, the redemption of the first born of man and beast, and various other payments under the titles of sacrifices, offerings, gifts, or oblations. So that in our ordinary year a Jew paid above a fifth part, and above a fourth in every third year.

The Pharisees made it a rigid principle to pay their tythe to the full, even upon the smallest herbs ; this is evident during the time of our Saviour ; also after his ascension ; in the reign of Nero ; and as long as the temple stood. Even to the present time, the strictly religious Jews in Poland, and other parts where their settlements and synagogues are numerous, pay, or acknowledge as due, the great tythe, or tenth, although they consider all others as abolished with the destruction of Jerusalem.

It was customary in the sixth and seventh centuries, for individuals to pay tythes of all they possessed, at the celebration of a marriage, the commencement of a journey, or

on undertaking any penance ; and devotees considered every thing they lived by, subject to tythes. In more recent times we find Geoffrey, Earl of Essex, granted a tythe of the meat used at his table. William, Earl of Warren, a tenth penny of his rents ; tythes of venison were granted by some ; and of whales cast upon their manors by others.

Tythes were not only paid before the time of Moses, by the Patriarchs and their immediate descendants, but were general through Asia and Africa, to people unknown to Moses ; and have been found to exist even amongst the barbarous nations of the north, who could only have derived the practice from the remotest antiquity.

Although the mode of tything, seems in some instances to have differed, as well as the appropriation of tythes, yet a tenth seems to have been the predominating measure, and the clergy exclusively entitled to it.

The Christian tythes are not demanded by virtue of the Levitical law, but, by the original custom ; though tything is essentially confirmed by the Levitical law, which likewise establishes its antiquity even at the time of Moses.

The regular payment of tythes was obstructed during the persecutions, particularly in the first four centuries of Christianity ; but in these early ages, the liberality of the disciples and converts, was such as to render all compulsory regulations unnecessary ; and therefore the actual proportion of a tenth, may have remained for some centuries as a dead letter, or dormant law, which the character of the times had superseded ; but as literature enlightened the minds of men, this enthusiasm or superstition, (as we now deem it) gradually disappeared, and, unfortunately, carried a great proportion of piety, and benevolence, along with it ; consequently it became necessary to institute canons, edicts, and other statutes, to secure the clergy their *rights*.

Thus we find in early periods, the law of God had more force than the laws of man : now the first is totally disregarded, and the latter are disputed ; and at a moment when every village has a Bible Society, when missionaries from every denomination of Christians, are spreading the gospel through the most remote and unenlightened districts of the earth ; the ministers of our establishment, are falling rapidly into contempt ; their *privileges* are daily cur-

tailed, their rights and reasonable endowments denied; and the awe, and veneration, which once marked the presence of a priest, have vanished.

To revise, collect, and augment their canons, the fathers met in Synods and Councils, and we find as frequently as the decay of devotion rendered it necessary, that the same means were resorted to; that there never has occurred any suspension of the right of the church; that the tenth has always been adhered to as the just proportion, and all these councils declared tythes to be derived "*Jure Divino.*"

Sometimes exemptions were granted by the Popes, or Bishops; but all who neglected their contributions, without such exemptions, were excommunicated. It was an enquiry at visitations, whether the people had regularly paid their tythes; the penitential order the neglect to be punished as a grievous sin; and when neither devotion, exhortation, nor the influence of ecclesiastical canons and statutes, were sufficient to enforce payment, then pious princes began to make secular laws, to compel the refractory.

It appears a reasonable supposition, that tythes were paid by our Saxon ancestors, even

after their conversion, which they expressed as " God's fee or God's gift." The clergy in those days were denominated the servants of God, and the laws of King Ina in 692, Withred in 694 and 697, and Ethelbold in 749, apparently allude to tythes; but they are first mentioned by name in the Canons collected by Egbert, Archbishop of York, in 750.

The charter of Ethelwolph, the first hereditary sole Monarch of the English Saxons, was granted in a general council of the whole kingdom, or by the *parliamentary* council of that time, by which a law binding upon the nation was made, for the regular and equitable payment of tythes.

The laws of Edward the Confessor enumerate all articles tytheable. Alfred laid a pecuniary mulct upon all who should detain, or withhold their tythes, which was renewed by his son Edward; and his grandson Athelstan made a law, which was so well received, that the nobility, gentry, and commons of Kent, in acknowledging the general benefits of his administration, specify in particular his law respecting the dues of the clergy, to which they conformed with alacrity and satisfaction, and contributed their tythes most willingly and liberally.

Edward, brother of Athelstan, denounced all who withheld their tythes, as utterly accursed.

Edgar, Ethelred, and Canute, enacted laws respecting tythes. The Kings, after the conquest, swore to maintain all Edward's laws, not because he *made* them, but because he *observed* them.

Magna Charta gives the church *all her rights*; many of the laws of the preceding reigns enjoined merchants and artificers, payment of tythes on their gains, as well as on the fruits of the earth; and Edward the Confessor, particularly describes the manner of paying tythe for colts, calves, &c.

William the Conqueror decreed no new laws respecting tythes, but ratified all which had been established by his predecessors.

In the reign of Henry the first, tythes were acknowledged by a general council, and recommended to be punctually offered as the inheritance of the most high God.

Stephen decreed that all defalcators should be excommunicated.

Henry the second, Richard the first, and John, all ordained a scrupulous attention to tythes.

Henry the third added, that parish priests might deny the sacrament at Easter to such as detained their tythes.

In 1250, Walter Grey, Archbishop of York, composed a constitution, to settle one uniform custom of tything hay, lambs, wool, milk, &c. by its statutes non-conformists were admonished thrice—ultimately excommunicated; and if the priests connived at the disobedience of their congregations, or failed to prosecute all who were detected in unjust dealing with the church, they were suspended.

Edward the first followed the footsteps of his predecessor. In the Reigns of Edward the second, and Edward the third, tythes were distinguished as a sacred portion of all things to be dedicated to the Almighty, whose dominion is universal; and the conduct of those deemed highly reprehensible who required any allurements to part with their tythes, beyond the blessing of God, presumed to attach to all who voluntarily sacrificed to his service.

In the time of Edward the third, all timber cut down, paid tythe; but a compromise took place, which restricted the demand to all under twenty years growth.

Richard the second, and Henry the fourth, confirmed Edward's regulation, and refused compliance with an address from the Commons, urging the exemption of quarries from tythe.

Even Henry the eighth, when he had shaken off the Pope's supremacy, and scattered the relics of the church far and wide, confirmed all ordinances, respecting the levying and collecting tythes.

And finally, the ecclesiastical canons, collected in the reign of Edward the sixth, by eight of the most celebrated members of the learned professions, viz.—Two bishops, two doctors of divinity, two doctors of civil law, and two common lawyers, declare that all customs which lessen the tenth, or infringe on the divine right of tythes, shall be abrogated.

Thus, therefore, as Comber remarks in summing up his eighth chapter, it is plain "That tythes, which God first taught, and inspired Patriarchs paid, which were enjoined under the law, and not repealed but required under the gospel; which were held to be due by the fathers and paid by the primitive Christians, came in here almost as soon as Christianity itself, and began first to be paid of devotion,

in obedience to God's law, and then by custom, and some human laws were confirmed; until at length, by a general law, and voluntary donation of them, throughout the whole kingdom, with the consent of the king and three estates, they were for ever dedicated to the church; and have been confirmed by innumerable acts of parliament and canons, in almost every King's reign since, with severe penalties on the offenders. And by virtue of these laws the clergy have enjoyed them for above 800 years, adding prescription to all their other titles." *

* Comber on Tythes, 1682.

CHAP. II.

UNJUST PREJUDICES.

TO those familiar with the history of tythes, the preceding observations, will have had only brevity, to recommend them; but to the less informed reader, they will prove, what in the present day is very material, that they did not originate in the brain of a lavish minister—that they were not engendered by loans or subsidies—that they did not commence with the accession of the house of Hanover, or the restoration of King Charles—that they arose not out of the factions of York or Lancaster—were not imported by Cœur de Lion from the fields of Palestine, nor introduced by the sword of the conqueror—that, in short, we owe not their institution to kings or warriors—to cavaliers or roundheads—to whigs or tories—to the suspension of the habeas corpus or any

political revolutions ; they bloomed as it were amongst the earliest roses in paradise, and descended to posterity as a memorial, that to the bounteous bestower of every blessing, an oblation of all things is religiously due.

Such, we mean to support, is the deep-rooted title of the clergy to their tythes, as the delegates of omnipotent authority. Let us examine therefore what have been the effects of an oppression so much complained of. From the rude altar of Abel, and the tent of the Patriarchs, we have seen art, and science, gradually expand ; transforming, by progressive improvement, the tabernacle in the wilderness into the gorgeous temple of Jerusalem—and when sin and disobedience had made its worshippers captives, polluted its golden ornaments, and hurled the last stone from its base ; then we see CHRISTIANITY, amidst stripes and imprisonments—in defiance of death and torments—and under all the heavy burdens of first fruits, alms, oblations, and tythes—cover the world with magnificence.

When the tyranny of the church was at its acmé, when Europe abounded with ecclesiastics, when nine parts of every man's substance and labour, were given away in acts of

superstition or devotion, when no soul took its flight without leaving an endowment for a favorite church, erecting a chauntry, or founding masses for its repose; still all the works which encourage human genius, all the comforts which reward human toil, appear to have been attainable, and durable. Even in our own days, gloomy and portentous as they are, in despite of the many omens which centuries have not exhausted, in despite of tory administrations, the corruptions of parliament, the funding system, tythes, and episcopacy, we perceive science advancing with gigantic strides; talents and integrity assume pre-eminence; literature and the arts patronized more liberally, than in the famed ages of Augustus and Lorenzo; truth and justice penetrating every where, and prevailing over human passions, and selfish interest. We have, it is admitted, great, though, we trust, not insurmountable calamities, to contend with, but with many causes for exultation, we have, unfortunately, those amongst us, who can convert as mild a sceptre, as ever swayed a kingdom, into a rod of iron; and who never perceive a spark in the horizon but they magnify it into "the pestilence which walketh at noon

day." Either by too gloomy apprehensions or too brilliant anticipations, we are continually deceiving ourselves, and probably if we had "writ our annals true," the hour which saw the fall of the domes, the pinnacles, and shrines, of Bury St. Edmunds, of Glastonbury, Tintern, and so many others, felt as fatal a transition, as lamentable a disappointment in all immediate benefits, as we who have "amazed the welkin" for the abdication of Fontainebleau and the victory of Waterloo, or as a murmuring yeomanry would doubtless experience upon the abolition of tythes.

To approach still nearer to our subject, what interruption has agriculture experienced, from the day when Abraham set the example, which it is now customary to denounce as an institute of despotism. Amidst all the vicissitudes of kingdoms, under whatever tyranny the world has groaned, whatever changes our own nation has experienced, and "Heaven has given its share," still the plough has maintained a progressive course towards improvement; our cattle have increased, and multiplied exceedingly; and from century to century, the husbandman has gained, besides the poor pittance to his Rector or Vicar, for the

spiritual comfort which has refreshed his soul on the bed of sickness and death, "enough and to spare."

How strange that a class of society, so aggrieved as the agriculturist, should have acquired such possessions; that the sons of our gentry should voluntarily put on the same yoke; and even our nobility seek the same chains. Are the associations for improvements in agriculture less numerous, less respectable? Are patrons wanting, or has emulation ceased? Is the pursuit less honourable? Are its results less gratifying, or less profitable? Have our farmers abandoned their homely habits, their sincere, but unpolished hospitality, to descend the scale of comfort and refinement? Or are they not educated more appropriately for the carpeted parlour, the chintz-covered couch, and the high-bred hunter? Is the peasant's song forgotten, because his master is less happy, or that become more rich, he prefers "the lascivious pleasing of a lute?" Has the bright October vanished from the intrusion of poverty; or rather has not "the tuscan grape" usurped its proverbial virtues? Shew me any side of the picture where a shadow has darkened the scene, or from which one invigorating ray

has been withdrawn, by the effects of tythes. Or shew me any other pursuit of human life, where there is more to animate, more sound reasons for pride, and independence; where servility is more a stranger, and the waywardness of fortune less felt, than in the pursuits of agriculture.

Tything, and the parson, are in short the bug-bears of the farm-house, excitements to anger in the market place, and to wit at the ordinary. If a tenant neglect his land, if he be in arrears with his rent, if his cattle die of mirrain, if the harvest fail, should he be injured by flood, or tempest, all are caused by tything, and the Rector; and are only curable by the abolition of the one, and the subjugation of the other, to something less respectable than a common hireling.

The senseless reproaches cast upon the clergy, originate in total ignorance, and are encouraged upon principles of the most selfish character, from the fallacious hope that what the church is deprived of, the husbandman will enjoy. Examined individually there is no question, but the grosser qualities of human nature will be found to impregnate the ecclesiastical body, as well as every other class of society;

the same weaknesses, the same feelings, passions, and propensities, without doubt, exist, under the gown and cassock, as under the more motley habits of the layman; and it is a source of painful regret, that so much of the man should incorporate with the spirit of a Christian minister; this cannot be denied: but after allowing full force to every accusation, which can be brought against them, we will venture to affirm, and establish upon indisputable evidence, that in no other body of men, does there exist a greater proportion of the higher excellencies of rational beings, whether devotional, domestic, or intellectual.

It is neither desirable, nor our intention, to renew the controversies which have, from time to time, agitated the public, upon the subject of tythes. The divine right of the clergy to their tenths, has been as ably maintained, as it has been skilfully and virulently disputed; but still the question remains where it was found, obscured in dubious records and oral traditions.

Prescription has, however, rendered the title of the clergy to this munificent endow-

ment (if, upon investigation, it shall prove so) indisputable, and although we all have cause to rejoice in the consequences of the spoliations which a covetous tyrant tolerated, we cannot reflect, without sorrow, that so many establishments, which piety and virtue had founded, have been so relentlessly dismembered, or, at least, that such part of their resources, as had been appropriated from the existence of the world, to the servants of the Creator, should, in a moment of infuriated zeal, have been indiscriminately swept away, to enrich the sanguinary instruments of a sacrilegious war; and, probably, were we to investigate the subject minutely, we should discover, that until lay inappropriations were known, the system of tythes was seldom objected to; and that the example of those who regarded their tythes in no other light than a property, applicable solely to personal gratification, has excited the antipathies now almost universally indulged, against this mode of compensation.

Experience hourly instructs us, that reforms too frequently terminate in destruction. All ancient edifices have some secret imperfec-

tions, some defects, which the march of time, and the progress of human opinions, will necessarily engender; objectionable, perhaps, to modern judgment and penetration, but if attempted to be eradicated, even by the most skilful hand, the venerable pile becomes so crippled, its primitive beauties so interpolated and defaced, its symmetry, proportions, and harmony so disarranged, that if it avoids destruction during the transition, it only survives a useless disfigured ruin.

When Henry the eighth directed an investigation of the minor monasteries, it was little anticipated that all the beauteous temples, which piety had projected, and science adorned, were, in a short period, to scatter dust, desolation, and ruin, through the land; that every sanctuary, where devotion kneeled, or misery sought consolation, was to be invaded by rapine, and stained by the blood of the aged, and the innocent, because here and there corruption was discovered; yet such were the consequences; and when the monastic habit was banished from our shores, the holy vestments of the church were lamentably rent; the character of the priest-

hood was changed ; they were no longer that distinct and sacred class of mankind, which ages had contemplated with awe and reverence ; and step by step we have approached a period, when the clergy are regarded as little better than authorized despoilers.

CHAP. III.

MONASTIC SPLENDOUR.

ST. EDMUND'S BURY—MALMSBURY—GLASTONBURY.

THE era of the dissolution of monasteries, by Henry the eighth, was the proudest, perhaps, the church had ever known; and in this kingdom, especially, it was supported with unrivalled splendour. As remarkable for piety as chivalry, the shrines of our ancestors beamed with matchless radiance, every altar groaned with sacrifice, and though shamefully mixed with abominations, which covetousness had introduced, and ignorance encouraged, the accents of praise and thanksgiving were loud and sincere, from one extremity of the nation to the other; in its remotest corners, as within its most gorgeous and solemn sanctuaries.

We have, it is true, appalling narrations of the pomp and grandeur of monastic dignitaries, and of the tyranny of ecclesiastics,

when the superstition of saints and relics were in their zenith. The most celebrated institutions were, unfortunately, most incumbered with these impositions. From the description of Leland, Bury St. Edmund's could scarcely have been eclipsed by the city of Babylon; it partook as much of the character of a fortress, as of a religious edifice. It was encompassed by lofty walls, flanked with towers, and shut in by brazen gates, and ponderous portcullis'.

The abbot was mitred, and a peer of parliament. One hundred and eleven servants, in addition to various subordinate officers, waited upon the brotherhood. The abbot had exclusive jurisdiction in the town; and for a mile round, he had the authority of chief magistrate, and the power of inflicting capital punishment. He was free from all ecclesiastical supremacy, except of the pope, and was exempt from excommunication, and interdicts, unless expressly specified in the papal bulls. Fountains, vineries, bowling greens, dove cotes, and fish ponds, were amongst the decorations of St. Edmund's Bury; there were stables for a large stud, accommodations for carriages, hawks, and hounds. The abbot possessed a magnificent mansion in the metro-

polis; four granges, or summer houses, with extensive manors and fisheries. Kings, popes, and prelates, vied with each other in endowing this monastery; and so prodigious were its estates, royalties, immunities, exemptions, franchises, and liberties, that it was esteemed one of the brightest stars of the ecclesiastical orders, not only in England, but throughout Christendom.

It was protected and enriched by thirty-three distinct bulls and charters, each confirming some novel or precious privilege. It possessed the right of coinage; its benefactors were without number; the gifts and oblations, which decorated its shrines, of incalculable value. Its estates have been estimated worth, in present money, a rental of £400,000 per annum. The spoils of the abbey at the dissolution, amounted to 5000 marks of gold and silver, besides vestments and jewels; and the plate, bells, lead, timber, and other materials, produced 5000 marks to the king.

The vestiges of Malmsbury Abbey, are treated by antiquarians, as so many exquisite specimens of ancient architecture; the buildings are stated to have covered forty-five acres of land, and the revenues computed upon the

same seale as Bury St. Edmunds, must have amounted to nearly £200,000 per annum.

The estates formerly attached to Glastonbury, now produce £300,000 per annum, and the donations of pilgrims, the munificence of princes, and the offerings of devotees were immense. The silver plating of the chapel, weighed more than 2640 lbs. On the altar there were 260 lb. weight of solid gold; and the church plate was incredibly magnificent. The privileges of both the last mentioned abbeys were similar to those of Bury St. Edmunds.

The pomp of the mitred abbots was truly regal; their state sumptuous in the extreme; they kept public tables; their trains resembled the triumphal processions of Pagan Rome; and yet shall we remember it in charity or indignation, the dispensers of these princely revenues, could countenance and traffic in the mummeries of old shirts, bloodless sinews, and parings of toe nails.

The value of monasteries demolished by Henry the eighth, whose revenues exceeded £200 per annum, appears to be upwards of £107,000 per annum; their present produce, according to the usual calculation, would

exceed two millions; and these estimates, it must be remembered, are exclusive of the voluntary donations, and offerings, of which it is impossible to form a precise idea; independent of these emoluments, the influence and patronage of such bodies must have been predominating.

The mighty edifice of the Catholic church in England, sank, in short, beneath exuberant prosperity; a protector whom she sought to honour, encouraged her caresses, only that he might prey upon her vitals; her reputation he libelled, as an apology for selfish aggressions; and appropriated her spoils, in a manner totally inconsistent with the motives by which he professed to be actuated.

It would have been greatly to the advantage of the church, had all lay impropriations been abolished, or rather had they never been known; for it is quite irreconcilable, that ecclesiastical benefices should form a part of any temporal possessions.

The consequences have been, in the first place, a general spirit of calumny against the clergy, when it would be more justly confined to the heartless individuals, whose feelings are no other way interested than in exacting

their dues. In the second, that the provision for the ministers of the Almighty, has become an article of mercenary traffic; that it encourages simony, and has rendered half of our ecclesiastical preferments, little better than purchased sinecures.

But it was no amiable principle, it was far from a virtuous impulse, which actuated the monarch who subverted the monastic institutions; in a desire to replenish his own treasury, to augment his means of profligacy, and to aggrandize his flatterers, originated his harsh and rigorous mandates. To render the church more respectable, to serve the cause of piety, and uphold the glory of God, never intruded upon his meditations; the end, and aim of his insatiable resentment, was plunder; and his courtiers entered upon their destructive service, with as little hesitation, and retired from its accomplishment with as little remorse, as did the bands of Attila from the pillage of Rome, each laden with what first offered itself to his grasp; reformation was the professed object, but devastation was the consequence; every holy thing was polluted, every sacred thing laid low; the vestments of the priest were disfigured,

the vessels of his altar profaned, and his possessions alienated for ever.

Let us contemplate awhile this splendid ruin; let us reflect without prejudice upon this awful innovation; the canonized bones of human beings, whose deeds long lived in grateful remembrance, the mutilated tombs of martyrs, the effigies of heroes who have suffered for our faith, lie before us; every fragment is eloquent, every breath of wind preys upon revered and sacred dust; the benevolence of our ancestors is buried in oblivion, the piety of our fathers obliterated, the silence of the sepulchre invaded, no mercy could be found in the breast of the despoiler. The hospital for the cripple, the asylum for the venerable matron, the cloister, where misfortune sought its last consolation, the cell which offered a refuge to the broken heart and wounded spirit, the roof which sheltered the widow and the orphan, the forsaken, and the helpless, were swept indiscriminately away.

But the inroads which Henry made upon the church were not confined to the monasteries; where persuasion was unsuccessful, coercion was applied, to wrest numerous valuable bene-

fices from the regular clergy ; and the indignation of the virtuous portion of the community, was loudly expressed, when they saw their sacred spoils bestowed upon the laity ; without a pretext for the dismemberment, and without common respect for the principles of religion, in their subsequent destination.

The revenues of the monasteries were the last resource of numerous individuals fallen from a state of opulence, who were there hospitably entertained without being enjoined the austerities practised by their benefactors ; and partook of all the comforts, and many of the elegancies, of life, in perfect possession of moral and religious liberty. For the exercise of this species of benevolence, the funds of the friars were amply sufficient. Chertsey Abbey contained but fourteen monks, although its revenues exceeded £700 per annum. Furness, in Lincolnshire, had an income of nearly £1000 per annum, and only thirty monks : they might, however, have accumulated their riches for selfish indulgences, and treated with contempt the multitudes who every morning crowded round their gates, supplicating the bounty which was never withheld.

The communities of six hundred and forty-five monasteries, ninety colleges, two thousand three hundred and seventy-four chantries and free chapels, and a hundred and ten hospitals, were dispersed, and their walls laid prostrate, by the orders of Henry ; no supplication could suspend the terrors of the tempest ; the voice of pity was buried in “ lamentations, and mournings, and woe ! ” Ruin, prompt and irrevocable, was the spirit of every ordinance ; and it was accomplished to the last syllable and letter. Reflecting men, however, doubted much whether these extensive alienations were legal ; whether any document, however voluntarily executed, could transfer to the king, properties which were only held in trust, or as tenants for life : subsequent proceedings, however, silenced every claim, and the insatiable parasites of the most disgraceful reign in the British annals, were permitted to remain in undisturbed enjoyment of their ill acquired possessions. The people were cajoled by an assurance that the national purse would be rendered inexhaustible by the plunder of their saints ; but, alas ! when all that had for ages inspired their devotion was gone—the new lights which

dawned upon them, displayed nothing but increased wants and aggravated misery,—the customary and *blessed* results, of all precipitate revolutions.

Thus we have endeavoured to make apparent, the power and emoluments once enjoyed by the ecclesiastics; and it is evident, that with much to condemn, there was much meriting admiration. Had the motives of Henry been pure and disinterested, instead of the total dissolution of every pious foundation in the kingdom, vice, indolence, and profligacy, alone, would have suffered: the clergy would still have remained a sacred class amongst us; munificently endowed, as they ought to be, but divested of every appendage which could scandalize their order, profane their office, and belie their vows:

Notwithstanding its unequivocal success, the *suppression* was unpopular, and effected only by the basest bribery and corruption; and at this remote period, we are little able to estimate how many sources of happiness and consolation it has dried up.

CHAP IV.

BECKET—BEAUFORT—WOLSEY.

THERE are three individuals conspicuous in the annals of our country, whose general lives and ambitious principles, may probably be quoted, as a full and satisfactory justification of the unsparing vengeance with which the church has been visited: but it will be difficult to point to any ecclesiastic in modern times, who has attempted to lift the crozier above the sphere which the laws, and loyalty, have prescribed.

BECKET, BEAUFORT, and WOLSEY, are names seldom cited unaccompanied by terms of disesteem. The first proved, unquestionably, a haughty, overbearing prelate. The second, a malevolent, officious politician. But the third was a man in whom we find sufficient for our highest admiration; whose greatness of mind shone forth with a splendour, which

ought to overpower that characteristic of vain glory, by which our school books, rather than history, teach us to identify him.

The patronage of archbishop Theobald, was the sunshine in which the talents of Becket were nourished, and matured. The zeal of the servant was outstript by the bounty of the master, and from an origin not peculiarly promising, Becket, feeling himself gradually ascending the scale of preferment, united the most cautious policy, with principles of unbounded ambition.

To the protection of the prelate, the favour of the monarch succeeded, as a natural consequence; and whether in domestic councils, or engaged in foreign diplomacy, Becket was indefatigable in supporting the rights and prerogatives of his sovereign; restless in the pursuit of polemical knowledge; expert in all the accomplishments of his age; and intrepid in every thing. His obsequious demeanour, and apparent sincerity, soon confirmed the partial sentiments, with which the archbishop had impressed the monarch, who embraced every opportunity which the casualties of life or other circumstances afforded, to load his favourite with offices and emoluments; until the

proud hopes of the embryo saint, were seemingly consummated, by the possession of the highest civil office next the crown.

From the first dawn of his public life, but under the impenetrable veil of hypocrisy, Becket's mind seems incessantly to have ruminated upon the fabrication of that ponderous chain, with which he strove to weigh down his prince and his country, before the footstool of the Roman pontiff; and no sooner was he installed in his new dignity, than he environed himself with the utmost temporal grandeur, the more effectually to conceal the insatiable lust for spiritual dominion, which was afterwards so forcibly developed in his character.

“The chancellor in that age, besides the custody of the great seal, had possession of all vacant prelacies and abbeys; he was the guardian of all such minors and pupils, as were the king's tenants; all baronies which escheated to the crown were under his administration; he was entitled to a place in council, even though he was not particularly called; and as he exercised also the office of secretary of state, and it belonged to him to countersign all commissions, writs, and letters patent, he was a kind of prime minister, and was concerned in the

dispatch of every business of consequence.”* A tolerable specimen of the inordinate power which was in those days concentrated in the hands of the ecclesiastics.

The chancellor, in short, had the selection of every appointment of honour, or emolument, which became vacant; and Becket, with a view to his ultimate object, was not over scrupulous in appropriating to himself whatever could promote it. He travelled with a gorgeous cavalcade, in which the ancient nobility of the kingdom were happy to be enumerated; his table was resplendent with guests celebrated for great deeds, or elevated fortunes; through the wide circle of his orbit, his munificence was felt as indiscriminately as the dew of the morning; and he left nothing unattempted which could excite popular acclamation. To the sports of the field, horsemanship, and the combats of chivalry,* he repaired with the train of a satrap; and when he accompanied the king in his military expeditions, his array had rather the appearance of a potent auxiliary, than the aid of a subject. During a campaign in Normandy, twelve hundred knights,

* Hume.

with their esquires and followers, amounting to several thousand persons, were entirely dependent upon his finances: all his arrangements were upon a scale of unexampled grandeur; abroad or at home, as ambassador or soldier, all his actions were calculated to attract admiration. England beheld him with awe; his sovereign with pride; he advanced in his career like a mighty wonder; where his arm was lifted, there was dismay; where his eye rested, there was prosperity.

But the hour was at hand, when the vanities of the world were to be laid aside; and at the sacrifice of every feeling and sentiment which can adorn the human character, he prepared a foundation for that posthumous glory, which has not yet entirely passed away: the lightning from heaven was not more rapid, or unexpected, than the bold defiance with which he rejected all further dependence on the power which had raised him. At the decease of his benefactor, Theobald, he vaulted into his vacant throne like a knight errant, and, under the banner of the church, deemed himself invulnerable: he resigned the seals, and every secular appointment that could encumber his future movements, or distract his attention from

that towering eminence, which his ambition designed, as a lasting basis for ecclesiastical supremacy. As he had previously amazed the multitude by the sumptuousness of his apparel, the splendour of his retinue, the decorations of his mansions, and the appendages of his state, so he now sought their attachment, by adopting the abstemious diet of a hermit, the humility of a saint, and all the rigorous penance of a conscience-stricken devotee. He gained the pious by his sanctity, the monastics by his munificence, the poor by unremitted alms, the superstitious by austerities and mortifications; he was perpetually on his knees, or engaged in religious offices; the crucifix was never from his sight, the rosary never left his hands; his hypocrisy was most consummate and successful: under the disguise of the deepest devotion, he concealed a heart bursting with pride; and whilst the last spark of life appeared nearly extinguished in spiritual extasy, his mind was meditating intolerance, and treason.

Rarely have such ingredients for a dangerous character been concentrated in one man: the sequel, and fatal catastrophe, are well known. Henry's whole life was embittered by the inso-

lent unbending spirit of the individual on whom he had heaped the highest honours, and richest gifts in his dominions; and long after the monarch was forgotten, Becket's shrine was a point of attraction from every part of christendom. A hundred thousand pilgrims, who annually paid their devotions at Canterbury, attested the superior fame of the martyr over the king.

The entire energies of Becket, subsequent to his elevation to the See of Canterbury, were devoted to the unnatural struggle, which swells the history of the age. Henry the second attempted that by force, which Henry the eighth accomplished by artifice. Becket, as if anticipating the lasting honors which awaited him, excited, rather than avoided, his tragical end; and his fall was at once the triumph of his order, and the climax of his own glory; never was victory more complete; the living rival became the abject devotee at the charnel of his fallen enemy. The superstitious reverence paid to Becket is inconceivable; in one year, when the offerings at Christ's altar were a cypher; at the Virgin's only four pounds; those at the martyr's amounted to nearly a thousand.

CARDINAL BEAUFORT lived in a period of civil discord, and violent commotion; when, to other calamities, was added that of an infant monarch. Politics were his pursuit, rather than religion; and his celebrity must be sought in the senate, in preference to the cloister; under the cuirass, rather than the pontifical robes. By intrigues, little becoming the character of a christian pastor, he acquired great power and extensive influence, in the councils of the nation, but the inveteracy of faction hurried him into personal antipathies which terminated in blood, and filled the closing scene of his existence with all the terrific phantoms of remorse. Born of high lineage, his wealth and magnificence excited but little astonishment; brother, uncle, and guardian to a king, lord high chancellor, cardinal, and legate; he must have risen far above the spirit of the age, had he abandoned the path of worldly ambition, for the matin song and the vesper bell. Still he was not altogether unmindful of the privileges of his order, but ransomed from his private purse the revenues of the church, when threatened to be confiscated by his nephew Henry the fifth, to carry on his wars.

WOLSEY's origin was humble; his ambition and his pride unbounded; yet he was a munificent patron, and a most kind considerate master; his honours and emoluments were extravagant, but the splendour of the monarch shone in the train and appointments of his minister. Though insatiable in the pursuit of wealth, he was a friend to arts and literature, and in every conception sumptuous and dignified. Henry's vehemence and precipitation, were qualified by Wolsey's talents; and it is evident, from the unsuccessful endeavours of his persecutors to convict him of high crimes, that the greater, and certainly the worst, portion of the enormities ascribed to him, were fables; repeated, and believed without investigation, until they have been established as proverbs,

“To point a moral, or adorn a tale.”

At Ipswich, he erected a token of his affection and benevolence; at Oxford, a monument remains of his love of learning; the records of justice bespeak his comprehensive mind, his indefatigable labour, and his integrity as a magistrate. We will not dispute, but much of our present happiness resulted from Wolsey's

disgrace; he might have contended for the privileges of his order as magnanimously, or obstinately, although not so triumphantly, as Becket; for the conscience of the last Henry was as callous as his will was absolute; he never left a desire ungratified; was acquainted with compunction but by name; his operations were most summary; he reflected upon no consequences, but combated them as they arose, with a purpose irrevocable, and a courage increasing with difficulty and opposition.

The situation of lord high chancellor is still abundantly rich in patronage, but when to this was annexed, besides the innumerable powers and privileges before remarked, the primacy, with legatine powers, the monarch was little better than a puppet, led about by an arrogant subject, and kept in awe by the thunders of the vatican; then, indeed, tythes or any other sources of emolument, which could be rendered instrumental to the support of such overbearing tyranny, were monstrous impositions, grievances, which should have lifted every arm in vengeance, until the crown was emancipated from the despotism of the mitre; until human nature had resented its insults and its injuries.

The yoke of such men as Becket, Beaufort, and Wolsey, so armed, and ambitiously disposed, is doubtless to be deprecated; but it would be well if modern cavillers at the possessions of the clergy, would revert occasionally to preceding ages, and consider whether the spoliations committed upon the church have not been commensurate with her errors; and whether, if they mean to spare her one ray of lustre, one feature of dignity, any characteristic to remind us what she was, what she remains, and what she ought to be preserved, they will persevere in their loud, indecorous, and unreasonable objections to her tythes, the inconsiderable remnant she rescued from the wreck which shattered all her endowments, and mutilated all her beauties.

CHAP. V.

CATHEDRALS.

ELY — BATH AND WELLS — CHESTER —
CHICHESTER — SALISBURY — WORCESTER —
LINCOLN — WINCHESTER.

BUT shall we confine ourselves to discovering the ambitious principles of our prelates; shall a very small minority form the criterion for so eminent a class of men? forbid it justice; history and topography will demonstrate by what pious zeal they were generally actuated, display innumerable examples of their munificence, love for the arts, and encouragement of industry; and by what sacrifices of worldly possessions, they endeavoured at once to exalt the name and worship of the Almighty, and embellish the fanes and altars of their native land.

ELY cathedral owes much of its present and former magnificence, to a succession of gene-

rous individuals, who have filled the bishop's throne. The great west tower, a building at once curious, beautiful, and highly decorated, was erected in the twelfth century, by Bishop Rydel; the handsome vestibule at the entrance, formerly called the Gallilee, was built about the year 1200, by bishop Eustachius. The foundation of the elegant structure which now forms the choir, but was originally the presbytery, was laid by Hugh Northwold, the eighth bishop, in the year 1234, and finished in 1250. Alan de Walsingham, sub-prior of the convent, and sacrist of the church, a person eminently versed in architecture, designed and erected the present magnificent octagon, probably unequalled by any other of the kind. The three arches eastward of the octagon; were rebuilt about the same period by bishop Hotham, and are very highly embellished; at the east end of the north aisle, is a sumptuous chapel, the work of bishop Alcock in 1500. In the south aisle, and in some respects corresponding with the former, but much superior in its decorations, is another chapel, erected by bishop West about the year 1530. The font of very elegant worked marble, adorned with several small statues, was given to the

church by dean Spencer. Near the east end of the cathedral, on the north side, is St. Mary's chapel, now Trinity church. This beautiful structure was commenced in the reign of Edward the second, and is one of the most perfect buildings of that age; it was designed and completed at the charge of the convent, by John de Wisbech, one of the monks, and Alan de Walsingham, who erected the octagon. A charming little chapel, adjoining the deanery, was the work of prior Crauden. The episcopal palace is indebted for its existence to bishops Alcock and Gooderich; but was much improved by the late bishop Mawson, to whose philanthropy, and public spirit, the inhabitants of Ely are indebted for many advantages. When his lordship was promoted to this see, in 1754, the city and its neighbourhood were greatly on the decline, from the adjoining low lands having been under water for several years: and the wretched situation of the public roads, which were in so bad a state that they could not be travelled with safety; "under these circumstances," observes Mr. Bentham, "it was obvious that the only effectual mean of restoring the county to a flourishing state, was, to embank the river.

to erect mills for draining the land, and to open a free, and safe communication, throughout the large and almost impassable levels, with which the city of Ely was environed; all of them, works of great difficulty and formidable in point of expense." The patronage and support of bishop Mawson, gave efficacy to the schemes proposed to remedy these inconveniences; by the aid of several acts of parliament, the necessary improvements were made, and both the commerce and health of the inhabitants considerably benefited. Among other alterations, the road from Ely to Cambridge, was made turnpike, at the expense in some places of £300 a mile. The public gaol was also repaired and strengthened, at the charge of the bishop, who likewise contributed a considerable sum towards many judicious alterations in the ecclesiastical buildings.

When mentioning the cathedral of Ely, the name of the Rev. James Bentham, cannot with propriety be omitted. He was born in 1708, and being a man of very liberal talents, he devoted much attention to projects of general utility; as inclosing waste lands, repairing roads, and draining fens. In 1771 he published his valuable work, on the History and Antiquities

of Ely; and in 1779, exchanged the rectory of Northwold, for a prebendary in the cathedral, whose antiquity and beauty he had illustrated with great judgment and ability. This publication obtained him so much credit, conjointly with his known skill in ancient architecture, that when the dean and chapter resolved some years since, on a general repair of the cathedral, he was appointed to superintend the improvements, but was prevented completing his designs by the indiscriminating hand of death, in the eighty-sixth year of his age.

The Abbey church of BATH was founded by Oliver King, bishop of Bath and Wells. The richly ornamented door in the centre of the grand entrance, was the donation of the family of bishop Montague. The vaulting of the choir, a work of great expense, was chiefly performed at the charge of Adrian di Castello, on his translation from Hereford, in 1594. Bishop Montague, in addition to the liberal contributions of his relatives, has the credit of the roof, celebrated for beauty of design and elegance of execution: the little chapel, or oratory of prior Bird, who died in 1525, displays a fine specimen of monumental archi-

ecture; and on the south side of the south aisle, there is a vestry, containing a small library, begun by bishop Lake.

There formerly stood in the market place of *Wells*, a curious cross, built in 1342, by bishop Knight, and dean Woolman, for the accommodation of the poor. The city conduit, still in existence, and one of the few relics of the kind remaining in the kingdom, was the donation of bishop Beckington, about the year 1451; as was the aqueduct which supplies it; a work in those days of inestimable value. Bishop Wiffeline, remarkable for his piety and learning, laid the foundation of the present cathedral, which having been raised, improved, and adorned, by his successors, has always been considered as one of the most splendid specimens of religious architecture in England. The cloisters are situated on the south side of the church, and are esteemed very fine, probably more from their extent, than elaborate architectural ornaments. The west side is one hundred and sixty-two feet in length, and was, together with the school and exchequer over it, built by bishop Beckington. The south side is one hundred and fifty-two feet in length, and was begun by the same

bishop, but left to be completed by Thomas Henry, treasurer of Wells, and archdeacon of Cornwall. The east side is one hundred and fifty-nine feet in length, and was the work of bishop Bubwith. Numerous chapels, designated after successive bishops, who doubtless erected them, ornament the aisles.

Near St. Cuthbert's church are two alms houses, besides the hospital, founded by bishop Bubwith, and endowed for thirty poor men and women. Bishop Giso built a cloister, a hall, and a dormitory; his successor, John de Villula, rebuilt the monastery at Bath. Robert, a monk of Lewes, the third bishop of Bath, rebuilt and adorned a great part of the present cathedral. Joceline de Wells built two costly chapels; he also restored many parts of the church, which had been mutilated by time, and accidents; particularly the west end as it now stands, of polished stone and marble. The college of vicars, adjoining the cathedral, was founded by Ralph de Salopia; himself and Beckington were the most munificent patrons of the see. Bishop Godwin, was celebrated for his learning, and the part he took in the reformation. The glory and misfortunes of Wolsey, who at the dawn of his power was

bishop of Bath and Wells, have already been alluded to, and are destined to remain indelibly inscribed amongst the records of the historian and the moralist, the labours of art, and the inspirations of the poet. The celebrity of Wells stands upon the foundations of its religious institutions, and whilst its vicinity to Glastonbury augmented its fame, contributed to its prosperity, and excited that pious emulation, of which many a mouldering memento still appears, to the liberality of its local clergy it is indebted for its chief embellishments.

CHESTER is one of the modern bishopricks, erected by Henry the eighth, and the cathedral was the church of the dissolved abbey of St. Werburgh. The see, although of the greatest extent, is of the least value, of any of the English bishopricks; there has consequently been but little time, and still less leisure, for the exercise of conspicuous munificence on the part of its incumbents; we find, nevertheless, that in 1753, bishop Keene erected the present palace, and it may be gathered from ancient records, that the abbots of the monastery were the founders of the church, and constantly contributed towards its improvement.

Bishop Stigand, prepared the foundation of the cathedral of CHICHESTER, the episcopal palace, and the residences of the clergy; which was all he could effect at a period when the military operations of the conqueror to secure his throne, beggared the kingdom, by excessive contributions. His successor, Ralph, no less zealous than himself, accomplished all his designs, which he had no sooner done, than he saw them consumed by a dreadful conflagration: not however disheartened by such a mortifying accident, with unabated ardour he commenced and finished a new structure, previous to his decease. Seffrid, repaired and beautified the church and its appendages; and various additional buildings were carried on, by bishop Aquila, and completed by bishop Poore, the most eminent architect of his age. William de Saneto Leonardo, built and endowed the lady chapel, at the east end of the cathedral; bishop Langton erected the large west window, which has been deemed a pattern of elegance, just proportion, and splendour; he also erected the chapter house, and gave one hundred pounds towards the general expenses of the church.

The choir, which is richly fitted up; the stalls, finely sculptured and gilt; the misereres exquisitely carved, and extremely curious; the beautiful altar screen, the gallery and the paintings in the transept, were all executed at the charge of bishop Shurborne, in the reign of Henry the eighth. The present bishop has adorned the windows of the palace, with painted glass, and repaired and ornamented the whole, which he found much dilapidated on his accession. The celebrated Dr. Sherlock built the deanery. The cross, which stands in the centre of the city, and is universally acknowledged to be one of the most elegant structures of the kind existing in England, was erected by bishop Story, in the fifteenth century, who bequeathed an estate of twenty-five pounds a year to keep it in repair, a bequest which the laity have to account for. This prelate also founded and endowed the grammar school in west street.

Juxon, archbishop of Canterbury, was a native of Chichester; he lived in calamitous times, and rose by dint of merit to offices of great honour and emolument; yet was he "so amiable in his manners, and so inoffensive in

his life, that even in periods of intolerant fanaticism, he was suffered by a courtesy granted to very few, to worship God according to the dictates of his own conscience."

SALISBURY CATHEDRAL, which surpasses all eulogium, was commenced under the auspices of its own clergy, who, in a general convocation, bound themselves to subscribe certain sums of money annually for seven years, towards its completion; an example which excited so much emulation amongst the nobility, gentry, and all orders of the state, that an edifice soon arose which has exhausted panegyric, and baffled criticism.

The successive prelates have vied with each other, in contributing beauty and magnificence, to the cathedral, and surrounding buildings; which constitute a truly superb establishment, worthy the church, the nation, and the giver and protector of all things, whom it was meant to honour.

But the munificence of the bishops was not confined to their personal splendour, the brilliancy of the mitre neither obscured nor deadened the nobler feelings of nature; bishop Bridport founded the college of Vaux, for a

warden, four fellows, two chaplains, and twenty scholars, in consequence of serious disturbances at the University of Oxford, which threatened the overthrow of that venerable seat of learning. Walter de la Wyle, founded St. Edmund's church and college, for a provost and twelve secular canons. Bishop Bingham built St. Thomas' church, as a chapel of ease to the cathedral. Robert Neville founded the monastery of Sunning, in Berkshire, the revenue of which, at the suppression, was estimated at £682 : 14 : 7 per annum.

Bishop Ward erected the Matron's college, and endowed it with £200 per annum, for the reception and maintenance of ten clergymen's widows; he likewise established an hospital at Buntingford, in Hertfortshire, for old men, with a salary of £10 each, and founded four scholarships in Christ's college, Cambridge. St. Nicholas' hospital was founded by bishop Poore, for six poor men and as many women. Bishop Duppa, amongst other liberal benefactions, erected a large alms-house at Richmond, and endowed it with fifteen hundred pounds.

WORCESTER CATHEDRAL is indebted, for the few beauties scientific individuals allow it to

possess, to ecclesiastical patrons. In 1301, Bishop Giffard embellished many parts of it, in a very curious and expensive style. Between 1320 and 1386, Bishop Wakefield built the hall, refectory, cloister, watergate, and various appurtenances; he also lengthened the church, and extended his liberality wherever an object was to be found. The unhappy dissensions between Charles and his parliament, visited Worcester with numerous misfortunes; the army under the command of the Earl of Essex, studious in devising acts of profanation, converted the cathedral into a barrack and canteen, demolished its windows "richly dight," rifled the library, and destroyed every record and evidence of the church. Thus the names of its early benefactors perished, affording, however, an opportunity for *modern churchmen* to convince society, that their revenues are not wholly dissipated, as slander and prejudice would enforce a belief. The devastations of the soldiery were soon repaired, and of late years particularly, great improvements have been made; not only in the exterior, but in the internal arrangements and regulations: these have been conducted on the most appropriate scale by the Dean and

Chapter, and reflect great credit on their taste and liberality; so that after all the damages which it has suffered, and notwithstanding the unavoidable varieties of architecture, which have been introduced, this memorable cathedral is now an object of great interest to the general observer, and infinite honour to the established clergy.

For elegance of design, magnificence in execution, and grandeur of dimensions, LINCOLN CATHEDRAL stands pre-eminent; by many admirers of ecclesiastical architecture, it has been preferred to the minster at York. Raised at a vast expense, it has stood for ages, the admiration and astonishment of millions; outliving in some respects its own glory, and burying in its ruins the names of innumerable patrons and benefactors. It was founded in 1088, by Remigius, and finished by Robert Blovet, who likewise greatly enriched it, but that edifice being consumed by fire, Alexander de Blois built one more costly and durable, arched it with stone to prevent a recurrence of similar accidents, greatly increased the size, and augmented the ornaments, so as to render it the most splendid temple of his time. His

generosity was so unbounded, that he obtained the appellation of *Alexander the benevolent*; so much was he devoted to ecclesiastical architecture, that in conjunction with his uncle, he has the credit of founding and enlarging several magnificent buildings.

Robert de Chisney, erected the episcopal palace, and left the see much in debt by his unguarded expenditure; but his successor, Geoffrey Plantagenet, discharged all the mortgages and incumbrances. Hugh Burgundus enlarged the cathedral, added the chapter house, an object of universal admiration, and was so much esteemed, that at his funeral the kings of England and Scotland assisted to carry his body to the sepulchre; he was subsequently canonized, and his shrine of beaten gold became the spoil of Henry the eighth.

John de Alderby, John Gynewell, Richard Fleming, and William Alnwick, added chapels, porches, and other decorations; John Russell built a great proportion of the palace at Bugden; John Longland improved that at Woburn, and they each erected a chapel in the cathedral; John Williams contributed largely to the repairs of the palaces at Lincoln and Bugden; John Welburn gave the tabernacle

at the high altar ; in short, every new prelate left some improvement or embellishment, to perpetuate his name.

Britton, as judicious as he is enthusiastic, in all that relates to ancient British architecture, and from whom we borrow freely in these references, terminates his description of Lincoln rather pathetically, and not inappropriately to the object of this publication. “ The disposition of the English seems naturally, or politically, adapted to religion, and at a very early period Christianity met with a very favourable reception, made a rapid progress, and exhibited in its converts more zeal, and retained its fervour longer in this kingdom, than in any other : upon which account England merited the appellation it received, “ The Isle of Saints.” Besides monasteries, nunneries, and other buildings, erected for pious purposes, Lincoln could boast of more than fifty churches ; most of these, however, by the obliterating hand of time, exist only upon record, and the dilapidated state of others, tend to remind the reflecting traveller, that devotion was more the characteristic of former, than of the present times. Exclusive of the cathedral, eleven churches only now remain, and over many of

them, which are modern buildings, the writer would gladly throw a charitable veil. The situation, however, in which they are placed, the rank they hold among public buildings, and the sacred use for which they were intended, all furnish a powerful cause of lamentation, that structures so mean, so ill designed, and so puerile in form and character, should ever have been dedicated to the service of the Deity."

It is the fate of tyrants, as of their most abject slaves, to fall occasionally under the dominion of female charms, and to this influence of the weaker sex, the world owes much of its interest and beauty. Wolsey attributed his fall to Anne Bullen :

" There was the weight that pull'd me down.
 _____ all my glories
 In that one woman I have lost for ever."

And we must ascribe the birth of religious liberty to the same source, for the existence of the Cardinal, and the progress of reformation, appear to have been incompatible.

Unfortunately, a malevolence of purpose, a wantonness of heart, a general relaxation of moral principle, distinguished the " Defender of the Faith" in these important operations ;

the fascinating Queen soon experienced the same mortifications, and found a yet more untimely grave than "the prime man of the state." Excess followed excess, and emancipation from popery was celebrated, by the annihilation of all the products of human skill, which contributed to render the altar prepossessing and lovely, and by devastations over which the genius of architecture will for ever mourn.

Within the walls of the cathedral he loved and ornamented with the skill of an artist, and the taste of a scholar, is preserved in full pontificalia, the effigy of William of Wykeham, who, in the warlike and turbulent days of Edward the third, Richard the second, and Henry the fourth, dedicated all his mind to objects of utility, and his temporal possessions to acts of benevolence; envied by some, and persecuted by others, in favour or disgrace, as political factions triumphed over each other, he persevered in an undeviating course of virtue, and at the expiration of fourscore years, sank into his grave only to be remembered with gratitude and love.

The education of the clergy, the improvement in discipline of the religious houses in

his diocese, and the perfection and harmony of his cathedral at Winchester, appear to have engrossed all his care, and were never forgotten or neglected, amidst the many vicissitudes through which he passed.

These he accomplished without invading the rights and possessions of others, or exhibiting vain austerities in his own person; he exercised no useless severity towards the feelings of human nature, nor attempted that prelatie dominion, which the zealous servants of the church of Rome, too frequently permitted to interfere with their pastoral duties. He saw with pious transport, the column rise, and the arch expand, which his own intelligence designed, and his private fortune purchased; nor was his generosity confined to the church, the cloister, the oratory, or the altar; but throughout the neighbouring city, local affections seem to have filled his heart, whilst the sentiments of the royal psalmist breathed in all his undertakings:

“ Peace be within thy walls: and plenteousness
within thy palaces.

For my brethren and companions sake: I will wish
thee prosperity.

Yea, because of the house of the Lord our God: I
will seek to do thee good.”

WINCHESTER CATHEDRAL, the boast of one of the finest counties in the kingdom, and for many ages the sepulchre of its monarchs, has been singularly fortunate in the prelates who have filled its episcopal chair; their works, in number and grandeur, have familiarized their names in the annals of philanthropy, and in all, as the humility and piety of their lives fully evince, they were actuated by no other motives than loving-kindness and pure zeal, for the honour of God.

The episcopal costume may sometimes cover a hard heart, and a profligate disposition; but as we proceed, we trust we shall fully convince our readers, that to benefit their fellow creatures, is a characteristic continually conspicuous in ecclesiastics of every rank.

We intended that William of Wykeham should stand alone in our remarks upon the see of Winchester, but it would be culpable to withhold a tribute of justice to Bishop Fox. "The west end of the cathedral was now complete in its kind, but the eastern part from the tower to the low aisles of de Lucy, was far from being conformable to the rest, it consisting of the Norman work of Walkelin, repaired and decorated at subsequent periods; when

that great and good prelate Fox, at the beginning of the sixteenth century, undertook to rebuild it." This he accordingly performed, with all the finished elegance that the English style had at that period acquired. "It is impossible," continues the same author, "to survey the works of this prelate, either on the outside of the church or within it, without being struck with their beauty and magnificence, in which we find the most exquisite art employed to execute the most noble and elegant designs. We cannot fail in particular to admire the vast, but well proportioned, and ornamented arched windows, which surround this part, and give light to the sanctuary; the bold and airy flying buttresses, that stretching over the side aisles, support the upper walls; the rich open battlement, which surmounts the walls; and the elegant sweep that contracts them to the size of the great eastern window; the two gorgeous canopies which crown the extreme turrets; and the profusion of elegant carved work, which covers the whole east front, tapering up to a point, where we view the breathing statue of the pious founder, resting upon his chosen emblem, the pelican. In a word, neglected and mutilated as this

work has been, during the course of nearly three centuries, it still warrants us to assert, that if the whole cathedral had been finished in the style of this portion of it, this island, and perhaps all Europe, could not have exhibited a structure more beautiful.”*

So recently as 1700, Dr. Wm. Harris, a prebendary of the cathedral, bequeathed a legacy of Eight hundred pounds, for laying down the present rich marble pavement, in the presbytery, and providing substitutes for many decayed ornaments.

To enter deeply into the province of the architect, would lead us far from our present object, but a short observation upon this exquisite building, we cannot suppress. From a point opposite the entrance of Fox's oratory, the view of the eastern part of the cathedral is at once sublime and awful; elaborate shrines, elegant arcades, and endless tracery and fan work, rich pendant orbs, crockets, pinnacles, foliage, and all the fanciful decorations of the florid gothic, crowd the prospect, and delight the imagination; whilst the mutilated canopy, the vacant niche, the mortuary chest, the prostrate statue, the rifled tomb, the vestiges of

* Milner.

sepulchral pomp, call to remembrance that admirable exclamation of Johnson upon visiting Icolmkill, a passage frequently quoted, and familiar to all who ever heard the name of its author, but which cannot be too often repeated.

“ We were now treading that illustrious island, which was once the luminary of the Caledonian regions, whence savage clans and roving barbarians, derived the benefits of knowledge, and the blessings of religion; to abstract the mind from all local emotion, would be impossible if it were endeavoured, and would be foolish if it were possible. Whatever withdraws us from the power of our senses, whatever makes the past, the distant, or the future, predominate over the present, advances us in the dignity of thinking beings. Far from me, and far from my friends, be such frigid philosophy, as may conduct us indifferently and unmoved over any ground, which has been dignified by wisdom, bravery, or virtue. That man is little to be envied, whose patriotism would not gain force upon the plains of *Marathon*, or whose piety would not grow warmer among the ruins of *Iona* !”

CHAP VI.

Cathedrals—in continuation.

HEREFORD — NORWICH — CANTERBURY.

HOWEVER we may ridicule the superstition of our forefathers, and smile at their credulity ; however we may reprobate monkish domination, and despise priestcraft, much of the prosperity of England may be attributed to these failings. A massacred monarch, or a murdered priest, was never entombed without subsequent miracles, and whether debilitated in body or in mind, multitudes immediately poured in from all parts of christendom, to worship the new saint, until first a church, and then a city, marked the repose of the sacred relics ; and all the busy scenes of life, with their attendant consequences, and benefits, rapidly succeeded.

HEREFORD, has peculiarly experienced these advantages; the assassination of Ethelbert king of the East Angles, by Offa, king of Mercia, of which Hereford was the capital, placed the former on the kalendar of saints and martyrs; caravans of pilgrims daily enriched his shrine, the pomps and ceremonies of the church augmented his fame, and the contributions of penitents and devotees, arriving in seasonable abundance, under the auspices of the bishop and his clergy, the towers and pinnacles of a majestic cathedral, gratified the pious and admonished the profane.

The original structure becoming dilapidated, bishop Athelstan rebuilt it; this being destroyed by fire, almost as soon as finished, Robert de Loziug, nominated to the see by William the conqueror, commenced a new one, which was completed by bishop Raynelm; Engidius de Braose added a tower; William Lochard, a canon in the church, gave the great west window; bishop Bootli, a beautiful porch; dean Tyler fitted up and decorated the choir in 1720. In 1786, the tower over the west front gave way, and destroyed every thing beneath and near it; the expense of rebuilding this portion of the cathedral, amounted

to nearly Eighteen thousand pounds, and about Two thousand more were appropriated to the general repair of the central tower, and other parts of the fabric: of these sums, Seven thousand pounds were subscribed by the clergy and laity, and the remaining Thirteen thousand charged on the estates of the church.

The grammar school adjoining the cathedral, and endowed with no less than thirty scholarships to Oxford and Cambridge, was founded under the fostering hand of bishop Gilbert. The college for the vicar's choral, a spacious common hall, chapel, and library adjoining, were erected principally from the benefactions of bishop Stanbury; every object which meets the eye, is a monument of *priestly* munificence.

In a preceding page we have hazarded an assertion, that by confounding the clergy, with the general mass of mankind, the reformation did serious injury to religion. That we are not singular in this opinion, the following passage in Dr. King's "Political and Literary anecdotes of his own time," recently published, will be satisfactory evidence. It is out of the power of argument to persuade us, that the cares and anxieties of domestic life are

consistent with the duties of a minister of the word of God; whose mind should have no other object but the honour of his heavenly Master; whose heart should be occupied by no other affection than the love of his Redeemer."

We shall give the quotation at length, although it may appear to militate in some respects, against our own cause. "Butler, bishop of Durham, being applied to on some occasion for a charitable contribution, asked his steward what money he had in the house. The steward informed him there were Five hundred pounds. 'Five hundred pounds!' said Butler, 'what a shame for a bishop to have such a sum in his possession!' and ordered it all to be immediately given to the poor. That spirit of charity and benevolence, which possessed this excellent man, hath not appeared in any other part of the hierarchy since the beginning of the present century. His successor, Dr. Trevor, who possessed a large estate, besides the revenue of his rich bishoprick, had a different turn of mind, but in common with many of his own order. To speak freely, I know nothing that has brought so great a reproach on the church of England, as the avarice and ambition of our bishops. Chandler,

bishop of Durham ; Willis, bishop of Winchester ; Potter, archbishop of Canterbury ; Gibson, and Sherlock, bishops of London ; all died shamefully rich ; some of them worth more than a hundred thousand pounds ; I must add to these my old antagonist Gilbert, predecessor to Drummond, archbishop of York. Some of these prelates were esteemed great divines, (and I know they were learned men,) but, they could not be called good Christians. The great wealth they heaped up, the fruits of their bishopricks, and which they left to enrich their families, was not their own ; it was due to God—to the church—to their poor brethren. The history of the good *Samaritan*, which was so particularly explained by Christ himself to his disciples, ought to be a monitory to all their successors. I knew Burnett, bishop of Salisbury, he was a furious party man, and easily imposed on by any lying spirit of his own faction ; but he was a better pastor than any man who is now seated on the bishop's bench. Although he left a large family, three sons and two daughters (if I rightly remember), yet he left them nothing more than their mother's fortune. He always declared that he should think himself guilty of the greatest

crime, if he were to raise fortunes for his children out of the revenues of his bishoprick. *It was no small misfortune to the cause of Christianity, in this kingdom, that when we reformed from popery, our clergy were permitted to marry; from that period their only care (which was natural and must have been foreseen), was to provide for their wives and children. This the dignitaries who had ample revenues could easily effect, with the loss however, of that respect and veneration which they formerly received, on account of their hospitality and numerous charities: but the greatest part of the inferior clergy were incapable of making provision for sons and daughters, and soon left families of beggars in every part of the kingdom. I do not enquire whether chastity ought to be a requisite in those who are ordained to serve the altar, (it certainly adds grace and dignity to their functions,) but I cannot help observing that our government makes no difference between a bishop's wife and his concubine. The wife has no place or precedence, she does not share in her husband's honours, although the creation of a simple knight, whose honours like the bishops, are for life only, gives a rank and title to his wife; moreover, as an acade-*

mician and friend to the republic of letters, I have often wished that the canons which forbid priests to marry were still in force. *To the celibacy of the bishops we owe almost all those noble foundations which are established in both Universities, but since the reformation, we can boast of few of the episcopal order as benefactors to those seats of learning. The munificent donations of Laud and Sheldon, in the last century, will indeed ever be remembered; but let it likewise be remembered, these two prelates were unmarried.*"

The sentiments of a disappointed man are perceptible in this quotation, and no small degree of acrimony runs through every line; if however the existing bench of bishops, or the whole hierarchy, can be reproached with want of benevolence, and charity, the Doctor also finds a very ample apology for them. The ties of kindred are not relaxed under the regal dome or mitred canopy; why then should we expect to find beneath them, principles inconsistent with the first law of nature? if we tolerate marriage we must anticipate offspring; and after dressing up the parent in "a little brief authority," to cast the children upon the storms of life, to perish like exotics in the winter's frost, would be wanton cruelty.

Anterior to the dissolution, the immunities and honours of the see of NORWICH, were truly princely; and no instance in the whole system of plunder adopted by the insatiable Henry, was more glaringly unjust and rapacious, than in assigning as an equivalent for them, the nominal, or nearly nominal revenues, of Holme Abbey.

The bishops of Norwich, appear to have inherited for several centuries, the smiles and favours of the British monarchs, and to have been generally the first thought of when any situation of confidence or emolument was to be disposed of. In 1070, when the Conqueror's chaplain, Herfast, was nominated to the see, there appertained to it nearly sixty manors, besides advowsons, fee farm rents, &c.; and although by various revolutions in public affairs, and individual conduct, they had been much diminished, yet in 1535, when they were vested in the king, for the paltry consideration above mentioned, the bishop possessed twenty-three manors, seventy-three livings, ten palaces, all the knights fees of the barony, and the first fruits of the whole diocese. That such an accumulation of temporalities may be inconsistent with, or unnecessary

to a faithful discharge of spiritual offices, is no justification of so palpable a robbery; and without entering upon the merits of the question, we only introduce it here, that the enemies of the mitre and the episcopacy, in general, may be reminded, that when the clergy were more hospitable, and the poor fed at their tables in multitudes, it was previously to being despoiled of those endowments; which nothing but the widest stretch of arbitrary power could sweep away. Extreme licentiousness, and sensual gratification, have been unsparingly applied, as the inseparable concomitants of priests and monks, but they must be blind and prejudiced indeed, who cannot at the same time discover as many solid reasons for cherishing the memories of thousands, who have borne the crozier and worn the monastic cowl, as the most enlightened and liberal patrons of the arts, sciences, and literature.

Losinga, Everard, John of Oxford, Grey, Suffield, Salomon, Bateman, Percy, Totington, Wakeryng, Alnwick, Brown, Hart, Nykke, Parkhurst, Harsnett, Reynolds, Trimnel, and Gooch, are names meriting grateful recollection; in their hands the revenues of this bishoprick were not wrapped in a napkin, or dissipated

in selfish enjoyments, in immoral or irreligious propensities ; but became diverted into various channels, all tending to promote, according to the temper of the times, the honour of God, and the mitigation of human misery.

The erection of the cathedral, the foundation of the hospital and church of St. Paul, the hospital of St. Giles for poor pilgrims, the chapel of the blessed Virgin, the free school, Trinity Hall in Cambridge, exhibitions to the Universities, splendid additions and embellishments to the church and ecclesiastical buildings, and innumerable acts of beneficence, and genuine Christian charity, attach, or ought to attach, perpetual renown to every name.

We reflect with detestation and abhorrence, on the impositions of the monastic age, and see without regret the mementos of its glory moulder and vanish away. Its pomps and its ceremonies we would willingly hide from view, and the theatres of its fame are seldom visited without exciting feelings of the harshest character ; all the atrocities which have been committed, under the influence of monastic institutions, arise before us like the mists of the evening, obscuring whatever is beautiful, commendable, or attractive. When we write on

the subject, we dip our pens in gall; every allusion to it, is burdened with acrimony, and satire never wearies in launching her arrows in the same direction.

On the other hand, if the object comes within the limits of what is denominated classical, there is no hyperbole too extravagant, to allure the public ear; from age to age, the senseless Pyramids of Egypt, have constituted a problem for the labours and altercations of the learned; but we are yet uninformed whether they were erected to honour a monster or a God. The scattered ruins of Greece and Rome, are gathered together, to *enrich* our country, but no invectives accompany the awful celebration of heathen worship; the Delphic oracle, or the temple of Ammon, call forth no anathemas; yet were their altars laden with as many offerings, and their floors polluted by as many impositions, as ever emanated from the remains of Becket or Dunstan; far be from us any desire to restore the reign of miracles, or the faith which found virtue in rags and rosaries; we have no wish to repeople the desert with anchorites, to reinstate the confessionals, or open a new

traffic in indulgencies ; we are perfectly contented that all candidates for martyrdom, or canonization, should practice their austerities and mortifications, where saints are still tolerated, and prognostics still find believers ; we have no disposition to render our churches sanctuaries for rogues and assassins, or to build cloisters for the encouragement of voluptuous indolence ; all such fruitless and superfluous engraftments upon genuine religion, we cheerfully abandon, and would, with our own hands, most joyfully apply the catapulta to every barrier that confined an involuntary victim to ill directed piety ; but we would not see the church literally naked, nor her ministers a licenced band of beggars, wandering through the land ; we would preserve at least what she retains, and regret that she retains so little ; the faults of her servants were many, but were they tenfold the largest measure her enemies can fill to her discredit, her worthies form an equal multitude ; bright and glorious in their day, they cannot be forgotten ; let poets gather garlands from the gardens of antiquity, let her temples be the rule of art, her relics the standard of all taste ; we will not dispute the

palm with her, in any walk of science, in any path of literature ; but for virtue, for moral principles, for the noblest sacrifices which created beings can render to their Creator, in the name of the church, the reformed or unreformed church of England, we challenge classic lore through all her boasted pages.

The first spot upon which the cross was planted in these islands, and nearly the last where superstition maintained her empire, cannot be approached with indifference ; nor is it possible to view with abated interest, the massive pile which casts its broad shade over the city of CANTERBURY, although destruction hangs visibly upon every pinnacle and buttress.

When we cross the verge which once formed a barrier between a profane world and a region of holy men ; while around us are scattered the wrecks of pious bounty, and pious labour, we cannot resist an impression, that religion has declined in human estimation.

When we see the shattered doors, the failing arches, which once poured forth an almost endless flood of pilgrims, whom tempests, perils,

fatigue, and sickness, could not restrain from devotion, sincere, however misplaced, we must, indeed, feel convinced of “the transient glory of this world !”

But although we now behold the grandeur of Canterbury prostrate and perishing, can we omit to inquire, by whose munificence the splendid original was bid to rise? by whose hands its wondrous parts were united? in spurning superstition, shall we trample upon virtue; because Becket was proud, shall all who filled his chair be execrated?

Augustine, the founder of christianity in Britain, was the first Archbishop of Canterbury; he was eminently pious, although intolerant, and the estimable traits in his character were emulated by his immediate successors, who appear to have been influenced by no other consideration, than the propagation of the Christian religion. Theodore, although imperious and ambitious, was distinguished for magnanimity and learning, and out of love for the latter, founded a school or college in the city; and provided for it, the ablest professors in the liberal sciences, whom pecuniary considerations could attract to his institution. Cutlbert erected the chapel of St. John the

Baptist, near the cathedral, as a mausoleum for the archbishops; Odo repaired the cathedral, and covered it with lead; his notions of ecclesiastical power and privileges, will not be misplaced here. His pastoral letter contains this paragraph: "I strictly command and charge, that no man presume to lay any tax on the possessions of the clergy, who are the sons of God; and the sons of God ought to be free from all tax, in every kingdom. If any man dare to disobey the discipline of the church in this particular, he is more wicked and impudent, than the soldiers who crucified Christ. I command the king, the princes, and all in authority, to obey with great humility, the archbishops and bishops, for they possess the keys of the kingdom of Heaven."

Dunstan, the second in succession to Odo, was a perfect adept in wielding the spiritual thunders, and whatever his predecessor threatened, he appears literally to have performed; uniting in effect the crozier and the sceptre, he ruled the kingdom with a rod of iron. Yet was it for his order not for himself, that his covetousness was stimulated, and far from abridging its austerities, his first measure upon ascending the archiepiscopal throne, was to establish the celibacy of the clergy. The

errors of these despotic priests, however, are almost forgotten, when we reflect upon the pure principles of Lanfranc, a prelate of great talent, and exalted munificence. He rebuilt the cathedral from the very foundations, in so novel and highly decorative a manner, that it became an object of peculiar interest in his own day, and a pattern for similar buildings for ages after. He furnished it with many ornaments, and sumptuous vestments; from a state of nearly total ruin, he restored all the monastic offices, with their surrounding walls, and likewise the archbishop's palace; he founded and endowed the priory of St Gregory in Canterbury, the hospitals of St. John without Northgate, and St. Nicholas, at Harbledown; greatly assisted Bishop Gundulph, in the re-construction of Rochester Cathedral, and Abbot Paul, in the re-building of the abbey church of St. Alban's. He was also a very just man, an upright statesman, a faithful, intrepid, and loyal subject; so superior were his qualifications, that William the Conqueror frequently constituted him sole justiciary of the kingdom during his absence. Langton, at the translation of Becket's remains, was so profuse in the magnificence of his rejoicings,

that his third successor was scarcely able to disencumber the see of debt; among other items of expenditure, was, forage for the horses of all persons coming to attend the solemnity on every part of the road between London and Canterbury; wine also was distributed in abundance to the people, from various pipes and conduits in different parts of the city. Boniface founded the hospital, which Archbishop Courtney afterwards converted into a college at Maidstone; and also finished the stately hall in the archbishop's palace at Canterbury; besides rebuilding a considerable part of Lambeth Palace; Peckham was at great charge, in repairing the castles and mansions belonging to his see; and he endowed the college at Wingham, in Kent. Robert Winchelsea was remarkable for his virtues, and his extensive liberality to the poor. John Stratford was a man of very eminent talents, and splendid acquirements; he possessed the unbounded confidence of Edward the third, by whom he was employed in many important embassies, and on every occasion proved worthy the trust reposed in him. Although he never received more than three hundred pounds from the Exchequer, besides undertaking nu-

merous journeys to Scotland, and many parts of Britain, he crossed the channel in the public service upwards of thirty times. His benevolence was commensurate with his industry; he daily distributed alms to thirty-nine poor people, during the whole period of his primacy; and among other acts of liberality, he founded a collegiate church in his native town of Stratford-upon-Avon. Simon Islip partly rebuilt the archiepiscopal palaces at Maidstone and Lambeth, and was founder of Canterbury Hall, now part of Christ Church College, Oxford. Simon de Sudbury rebuilt the west gate of the city, with a great part of the wall extending thence towards the north gate; he also made considerable alterations in the west transept of the cathedral, to adapt it to the more improved state of architecture then in use; and he had the whole of the nave taken down, excepting the west front, with intent to rebuild it from the foundation; but this was prevented by his assassination, by the insurgents under Wat Tyler, on Tower Hill. William Courtney was of a disposition liberal and generous; he gave a thousand marks towards the unfinished work of Sudbury, which the monks had undertaken at their own expense,

assisted by occasional contributions from the nobility and gentry ; he also prevailed upon King Richard the second, to bestow a thousand pounds for the same purpose ; at his own cost he restored the lodgings and kitchen of the infirmary ; contributed largely towards repairing the precinct walls of the monastery, and expended thirty pounds in completing the new windows, painted in honour of St. Alphage. By his will he likewise directed that two hundred pounds or upwards, according to the discretion of his executors, should be laid out in building a cloister, to connect the palace and the sanctuary. Henry Chicheley was a great patron of learning, and besides promoting it by various other means, he founded the college of St. Bernard (now St. John's) and that of All Souls at Oxford. He likewise built a collegiate church and hospital at Higham Ferrers, the place of his nativity ; and erected the Lollard's tower in Lambeth palace. His benefactions to his own church were considerable ; he enriched it with many ornaments of great value, partly rebuilt the south-west tower, as well as the library, which he replenished with books. John Kemp founded a college of Seculars, at Olantigh, besides

performing various other acts of munificence and charity. George Abbott founded an hospital at Guildford, for twenty-one persons, and built a stone conduit at Canterbury, for the use of the inhabitants. Juxon, the faithful servant of Charles the first, whom he attended in his last moments on the scaffold, took down the old hall of Lambeth palace, for which he substituted one of finer proportions, and of more elegant design; he considerably improved the residence at Croydon, bequeathed seven thousand pounds to St. John's College, Cambridge, two thousand pounds towards the repairs of St. Paul's Cathedral, and many other legacies. Sheldon's grand work, the theatre at Oxford, will be hereafter noticed; independent of it, his charities were very extensive, and he expended large sums in building; the whole amount of his disbursements, for pious and charitable uses, in the seventeen years preceding his decease, was sixty-six thousand pounds. The sums which his successor Sancroft, distributed in charitable donations, are estimated at nearly eighteen thousand pounds. Temison was a prelate of great piety and exalted goodness, and the legacies he bequeathed at his death, which took place in

1715, were uncommonly numerous. Wake, who followed him, expended eleven thousand pounds upon the palaces of Lambeth and Croydon, and the distressed and indigent never turned from his door unassisted. We shall record more of this prelate's liberal works in our remarks upon Christ Church, Oxford. In short, from the age of St. Augustine to the present period, which includes a list of ninety archbishops, few can be named who, besides being conspicuous for talents, knowledge, and virtue, are not likewise deserving honour for munificence, benevolence, and charity.

The privileges of the archbishop of Canterbury are still extensive, but in catholic times they were little inferior to the prerogatives of the crown. The bishop of London, observes Selden, was considered the archbishop's dean in the college of bishops, his office being to summon councils; the bishop of Winchester his chancellor; the bishop of Lincoln his vice-chancellor; the bishop of Salisbury his precentor; the bishop of Worcester his chaplain; Rochester was his cross-bearer, and he contended strenuously for the same obedience from the archbishop of York as he himself paid to the see of Rome; under the Saxons, he had

the privilege of coining ; his enthronement was a spectacle for all the Christian world ; sovereigns were his guests ; affluence and festivity, were the accompaniments of the ceremony. Their pleasures and interests being intimately connected with ecclesiastical affairs, the people of Canterbury adhered to the catholic creed very scrupulously, and it was only by gentle gradations that king Henry overcame their superstitious prejudices, but feeling his influence at last sufficiently powerful, in 1538, a final sentence was pronounced against Becket's usurpation, and the man whom centuries had adored, and half the potentates of Europe worshipped, was denounced " as a stubborn rebel and a traitor to his prince." The decree enjoined, that Becket should no longer be esteemed or called a saint, that his images or pictures should be pulled down throughout the whole realm, and cast out of all churches ; that his name should be erased out of all books ; and the festival service of his days, the collects, antiphones, &c. should for ever remain in disuse, upon pain of imprisonment and the indignation of the monarch. About the same time his shrine was robbed of all its jewels, and splendid ornaments, which were

taken to the king's coffers; and the hallowed bones of the saint were, at the command of lord Cromwell, burnt to ashes, and mingled with vulgar and undistinguishable dust. This was all consistent with good sense, and we could clap our hands at the overthrow of so monstrous an idol, but the motive of the magnanimous monarch was every where developed, by the seizure of the priory and revenues of St. Augustine; the whole of which were made applicable to provide luxuries for the royal appetite, or to secure the pliant dispositions of his courtiers.

The priors of St. Augustine were no less celebrated for munificence than the archbishops; but to carry our readers through a long chronology will be superfluous; Chillendene, or Chislesdene, however, was pre-eminent; he was a great projector of new buildings, and celebrated for his architectural taste and knowledge; he built the cloister, the chapter house, the water conduit, the priory chamber, the prior's chapel, the great dormitory, and the frater; the bakehouse, the brewhouse, the exchequer, a capital inn in the high street, for the accommodation of pilgrims visiting Becket's shrine; the town and abbey walls were also

the labours of his hands, labours which yielded abundance to thousands in his own generation, and comforts that were experienced in ages that succeeded.

This union of liberality and talent, rendered the cathedral of Canterbury "a magnificent and noble pile, not less interesting from its architectural splendour, than from the admirable ingenuity and skill displayed in the construction of its different parts, in the beauty of its ornaments, and the excellence of its monumental sculpture. It exhibits specimens of the style of almost every age, from the advent of the Normans, to the suppression of the monasteries; and the correctness of its proportions are in general of equal eminence with the richness of its decorations."

The shrine of Becket, to which the cathedral, the city, and indeed the whole neighbourhood, were indebted for prosperity, is described by Erasmus, who saw it a short time previous to the dissolution. "They drew up a chest or case of wood, which enclosed a chest or coffin of gold, together with inestimable riches, gold being the meanest thing to be seen there; it shone all over, and sparkled and glittered with jewels, of the most rare and precious kinds,

and of an extraordinary size, some of them being larger than a goose's egg. When this was displayed, the prior, who was always present, took a white wand, and touching every jewel with it, told the name and the value, and the donor; for the chief of them were the gifts of monarchs." That such a silly toy should be demolished, and its jewellery transferred to the regalia, or the finger of a mistress, can occasion but little regret, but that an exterminating war should be carried on against the most beautiful specimens of art that the country could boast, must awaken indignation.

The effigies of the virtuous, and the trophies of the brave, meeting the eye as we repair to address our vows to heaven, exalt every good principle, and cherish the noblest resolutions; whilst the pontificals of the bishop, the degrees and honours of the clergy, the white robes of the choristers, the deep swell of the organ, the concert of melodious voices, the echoes and vibrations of the vaulted aisles, promote that illusion under which the mind settles into peace and resignation; or awaken that enthusiasm, which imparts ardour to piety, invincibility to valour, and constancy to patriotism. Such are

the objects, and such the influence, which we still observe and feel at Canterbury, at Winchester, at York; wherever the glorious monuments of monastic days lift their mutilated pinnacles to heaven, which we still see and feel, although "the temple is rent in twain."

It is well said by a modern author,* speaking of the bigotry of the Scottish covenanters, "It was worthy only of the savage soul of Knox, to banish all the most delightful of the arts from the house of God, to degrade for ever, those arts from their proper purpose and destination, among the people whose faith and worship he reformed, only because his own rude (though masculine) mind, wanted grace to comprehend what their true purposes, and destinations and capacities are. This was indeed the triumph of a bigot, who had neither an ear or a heart for beauty. The light of the man's virtues should not be forgotten, but why should an enlightened nation continue to punish themselves by walking in the cold shadow of his prejudices." The same observations are, in many respects, applicable to the Royal Vandal who covered this country with ruins.

* Peter's Letters to his Kinsfolk.

The monasteries, and ecclesiastical buildings of England, constituted her pride and glory, and it were happy had they been spared; being gone, however, we dare not wish for their restoration, lest superstition, which was their parent, should revive with them.

CHAP. VII.

Cathedrals—in continuation.

DURHAM — GLOUCESTER — EXETER —
ROCHESTER — PETERBOROUGH — BRISTOL —
CARLISLE — LICHFIELD.

THE approach to Durham is peculiarly prepossessing. The cathedral stands upon the apex of a rocky eminence, declining gradually to the River Weare, whose meanders at this part nearly convert the city into an island. The shores of the stream are bounded by rich meadows; contiguous, are beautiful hanging gardens, seats, and country houses of the citizens; and above them the city stretching round the crown of the hill, and pressing close upon the castle and the abbey, presents a picture on

which the labour of man, and the operations of nature, have been from age to age so finely blended, that they seem to have grown together from the birth of time.

St. Cuthbert, the tutelary saint of Durham, was first inhumed at Lindisfarne, but the Danes having alarmed the pious guardians of his shrine, they decamped hastily with his remains, and after experiencing numerous miracles, and wandering about for half a century, at length rested from their fatigues, and found relief from their anxieties at Durham, at that period an arable field surrounded by a forest. The first protection to their sacred treasure in this place, was a wicker tabernacle; but in a few years the whole population of the neighbouring districts was commanded to assist in rendering the situation suitable to such a tenant; and as the reputation of the saint spread, in the same proportion the wealth of the city accumulated, until in 1093, William de Carilepho, the bishop, laid the foundation of that permanent temple, which, for splendour of design, ingenuity of workmanship, architectural taste, and curious labour, stands in the first rank of celebrated buildings; and following the various periods of its elaborate and expensive

improvements, we shall discover, as we have hitherto done in every other sacred edifice, the hands of ecclesiastics greatly to predominate.

Prior Melsonby projected, and partly built, the great central tower. Priors Middleton, and Hugh of Darlington, his successors, finished the work ; the first mentioned has also credit for the stone roof of the cathedral, and the commencement of the chapel of the Nine Altars, completed by Richard de Hotoun, in 1289. From this time it appears to have remained very much in *statu quo* until 1776, when an extensive repair was commenced under the patronage of the Dean and Chapter, which has been continued without intermission. From 1790 to 1804, a sum, amounting to no less than from £1500 to £2000 per annum, has been expended in its improvement, and a permanent fund has also been provided, adequate, it is presumed, to all future reparations. Although the Dean and Chapter are, in some degree, indebted to collateral assistance, for accomplishing their objects, no praise can be too great for their zealous exertions to preserve so beautiful a piece of antiquity from destruction, and for the personal sacrifices they

have constantly used, to complete the vast and expensive undertaking, of restoring the inroads which time had made upon it.

The furious principles of Henry's reformation, and the barbarian zeal of Cromwell's soldiers, are too visible through this venerable structure; not only have the gems, jewellery, and misplaced finery of every description vanished, but the tombs and records of its benefactors, the monumental honours of heroes who bled for the cross and the crown, the sepulchres of the wise, and virtuous, all that commanded adoration, and merited respect, have been defaced and swept away.

With whatever prejudice or disgust we may now look upon monastic institutions, it is incontrovertible, that in the worst ages of our history, when war was the pastime of kings, and the only pursuit of all above the rank of the peasant and mechanic, they mitigated the savage practices of the military, and were always a refuge from misery. All within their portals was sacred; to friends or foes they were unconditional asylums; the uplifted sword spared its victim within their sacred borders; no hostile hoof would willingly trespass on their fields; they sheltered the affrighted

matron and virgin, and endeavoured to sweeten the bitter cup of adversity for all ; surely those days possessed a species of happiness unattainable in our own, when bowed down with care, disappointment, and sorrow, man secluding himself from the gaze of pride, and the finger of scorn, could pour out his griefs in silence, and seek consolation for his broken heart in those calm recesses, where the spirit of his Redeemer was supposed perpetually to dwell.

After the murder of Edward the second, at Berkeley Castle, when every one fled from the body as if it were expected to rise up in accusation against them ; when those who occupied the first place in the unfortunate monarch's heart, were the last who thought of his obsequies ; the intrepid loyalty of the abbot of GLOUCESTER, rescued his corpse from ignominy, solemnized his funeral with appropriate honors, and bestowed a splendid tomb to mark the repose of the slaughtered king. In those days of intellectual darkness, it was heresy to doubt whatever the church thought proper to adopt ; and it is not to be contradicted that the monks found it to their advantage to promote the belief in supernatural occurrences ; thus various

miracles were attributed to the bones of king Edward, and so numerous became the visitants, that the greatest part of the present church was built with the offerings made at his shrine. In the short space of six years, abbot Wigmore, built from the same source, the abbot's great chamber, the Grange at Higham, and several smaller edifices, together with the north transept, or St. Andrew's aisle.

Previous to the reformation, the cathedral of Gloucester, was the church annexed to the Benedictine Abbey of St. Peter, which being wholly, or in part, destroyed by fire no less than six times in 1087, 1101, 1122, 1214, 1223, and 1300, its records are very scanty. We find, however, Henry Foliot constructed an aqueduct, to supply the convent with water; built a handsome roof to the church; vaulted the nave, and was in other respects a great benefactor.

The abbey having become involved in debt, probably from the many repairs and additional buildings, undertaken by the successive abbots, whose private means were inadequate to accomplish the many splendid improvements each in his turn adopted; the admission of strangers, and the exercise of the customary

hospitality, was forbidden, until the embarrassments could be diminished. This affords a convincing proof that convents were the usual resting places of strangers and travellers, and that if their tables were well spread, their guests were in proportion numerous. Agricultural pursuits were much cultivated by the monks, and the farms and pasturage attached to the Abbey of St. Peter, were so extensive, that in the year 1300, after abbot Gamage, by frugality and policy, had liquidated all the heavy incumbrances upon the estates of the convent, he augmented their stock of sheep to ten thousand.

Thomas Horton made rich additions to the vestments of the church, rebuilt the high altar, the presbytery, St. Paul's aisle, and the great hall. Walter Froucester completed the cloisters, still the most perfect and the most admired of any thing of the kind in the kingdom. John Morwent rebuilt the west front of the church in 1421, and added the south porch. About thirty years after, abbot Sebroke began the present beautiful tower. Hanley and Ferley, his successors, rebuilt the chapel of our Lady. William Malvern, the last abbot, wrote a history of the abbey, adorned the

gates of the cathedral, rebuilt great part of the abbot's house, the present episcopal palace, and the chapel on the north side of the presbytery.

Thus, by the combined liberality, taste, and devotion, of these religious men, we are indebted for another elaborate specimen of gothic architecture : to enter upon a minute description of its beauties, would, as we have already remarked, be departing from the immediate object we have at present in view ; let it be sufficient therefore to add, that to gratify himself with highly finished examples of every eminent era, in the Saxon, Norman, and English art of building, the amateur cannot direct his steps to a spot more admirable than Gloucester.

The episcopal throne of Devon, was not permanently established at EXETER until 1049, when Edward the confessor removed it from Crediton, and installed the bishop with suitable pomp. The Cathedral at that time was nothing more than an insignificant Saxon chapel, but on the accession of William Warlewast, the third bishop, in 1107, it began to assume importance ; and under the auspices, and

assisted by the personal benefactions of his successors, Chichester, Robert Warlewast, Bartholomew of Exeter, John the Chanter, and Henry Marshall, whose elevation occurred in 1194, a characteristic magnificence was gradually displayed. Bishop Bondy is conspicuous "as a worthy benefactor to his church, contributing very liberally towards building the same." Walter Bronescombe, his successor, built a chapel in the south side of the east end, which he dedicated to St. Gabriel, wherein he was buried, and his tomb still remains. He endowed it with the vicarage of Bokerel, in Devonshire, to remunerate two chaplains for praying for his own soul, his benefactors', and all the faithful deceased. Little merit may seem to attach to this superstition, but nothing should excite our derision which is consistent with the tone of devotion at particular epochas.

Bronescombe was succeeded in 1281 by Quivil, who appears to have laid down an extensive plan for recasting the whole edifice, and introducing uniformity, and consistency, in all its parts. The beauty of the design, the ingenuity displayed in accomplishing many difficult improvements, and the munificence of the founder, are each entitled to a full share

of public admiration. How far Quivil had the satisfaction of witnessing the progress of his grand conceptions, neither tradition nor records have communicated; great sums appear to have been expended on the undertaking, for a series of years, and the bishops of the see were not the only individuals actuated by this pious enthusiasm; the minor dignitaries of the church, the clergy of the diocese, and the dependent monasteries, all contributed to the expenses, many voluntarily, others by assessment. The total cost of this sumptuous temple, it is impossible to conjecture, but it is ascertained, that from the beginning of the fourteenth to the middle of the fifteenth century, a sum equal to a thousand pounds per annum, of our present money, was expended upon it. Bishop Stapledon, who was decapitated by the cabal of Mortimer and Queen Isabel, for his adherence to Edward the second, did not degenerate in bounty from his predecessors; and Grandison followed the munificent example, he enlarged the west part of the building, vaulted the whole nave with stone, decorated the west front with a magnificent screen or façade, profusely ornamented with tracery, niches, statues, &c.; made some ad-

ditions to the cloisters, and constructed the elegant chapel which still bears his name.

The Society of Antiquaries have deemed the works of Grandison, but particularly the screen, deserving especial notice, and have published a description of the latter, which as referring to one of the most beautiful specimens of the sort, we shall insert as a just tribute to that class of men, whom we here seek to rescue from the ignominious terms too frequently applied to them individually, and as a community. "The screen is divided into three parts, separated in some degree by two projections or buttresses, but both of them comprehended in the regular design. In the centre is the principal entrance to the church, and on the right are the small windows of the donor's chapel; in the two other divisions are the smaller entrances, which differ in their form. The angles on each extremity of the screen are different; the principal parts are a plinth with mouldings, on which rises a regular number of divisions, separated by small regular buttresses enriched. Each division contains two tier of niches; the lower has a pedestal of three sides, with pannels, and embattled at the top; from which issue angels, either placed against, or embracing small clusters of

columns, and display an elegant variety of attitudes, &c.

“ On the pedestals of the small windows there is but one column ; though there are three capitals, corresponding with the rest of the several capitals. They support an assemblage of royal personages, who are seated some in their robes, and some in very splendid armour. Those statues on the buttresses which are standing are religious ; the one that is perfect on the right a bishop. Over the entrance of the left part of the screen, are three of the cardinal virtues ; the fourth destroyed. The first from the scales, Justice ; the second from the lance and shield, Fortitude ; the third from the religious dress and heart in her hauds, Discipline : they each have crowns on their heads, and are trampling under their feet prostrate figures, emblematic of their opposite vices.

“ In the spandrels of the arch of the principal entrance are four angels reposing ; and in four small niches on the side of the architrave are small statues of royal personages seated. Over the entrance of the third part, issue, from small ornamented brackets, two royal personages ; and between them a griffon. On the returns or sides of the buttresses are four more royal

persons. The canopies to the niches differ on the buttresses and from the four first divisions on the third part.

“ In the second tier all the statues are standing except in the niche joining the centre small angular buttress, in which is a royal figure seated ; in his right hand the remains of a sceptre ; and in the other a book ; his foot on a globe, which is divided into three parts ; below is a shield with the arms of the see, quartered with the old Saxon kings, supported by two kneeling angels. The corresponding statue is gone, though the shield with the arms of England and Edward the Confessor, supported likewise with angels, remains. The five statues on each side comprehend ten of the apostles, with their attributes. On the buttresses are the four evangelists, with their symbols at their feet. The rest of the statues which fill the remaining niches, bear no particular badge to distinguish them. There are likewise four more statues in this line on the return of the buttresses ; but they have no distinguishing marks ; the statue on the angle at the extremity to the right in this tier is St. Michael triumphing over Lucifer. The heads of the niches differ also in the buttresses ; but

those in the third part alter their designs entirely. The line of the entablature continues to the right hand buttress, and then loses part of its width. The battlements on the first and third parts are of a most uncommon fancy. Angels appear between the openings, some playing on musical instruments, and others in attitudes of devotion: the battlements of the centre part and buttresses are open and much enriched."

Had the bishop's object been selfish, he could not have devised a more superb monument to perpetuate his name.

The whole of the cathedral is imposing and grand: there are altogether ten chapels or oratories, all erected by one or other of the bishops or dignitaries attached to the see of Exeter, most of them adorned by elegant and appropriate sculpture. Henry Blackburn, a canon in 1390, repaired and beautified with painted glass the large eastern window, and it still forms a sumptuous memento of his taste and liberality. Bishop Courtenay gave the curious clock in the north tower, and the celebrated great bell, weighing twelve thousand five hundred pounds.

Several antiquaries and men of science have

passed eulogiums on this edifice, and it merits still loftier panegyric. Sir Henry Englefield speaks much both of the work and its patrons in thus summing up his remarks upon it.—“ It is not easy to quit the subject of this celebrated cathedral without noticing the singular felicity which attended its erection. During the long period of fifty years, no tasteless, or vain prelate interfered with the regular and elegant plan of the founder. Although the taste in architecture was continually changing, so scrupulous was the adherence to the original design, that the church seems rather to have been created at once in its perfect state, than to have slowly grown to its consummate beauty. Even Grandison, who if we may judge from his screen, had a taste florid in the extreme in architecture, chastened his ideas within the church, and felt the simple grace of Quivil’s design.”

Education is the source of good or evil ; and nothing is too preposterous for the human mind to cherish if the seeds of prejudice are not eradicated by rational precepts and unequivocal example.

William, the patron saint of ROCHESTER, was a Scotchman by birth, by profession a baker ; whose piety having induced him to undertake a pilgrimage to the holy land, he was murdered by his servant a short distance from the theatre of his posthumous fame. The finances of the church being then very defective, the monks announced various miracles to have taken place after his inhumation ; and by proper influence being in due time canonized and enrolled in the army of martyrs, such an influx of visitors was brought to Rochester that the greatest part of the cathedral was rebuilt out of their voluntary contributions. If we suppose the monastics were not themselves frequently dupes to these artifices, and did not believe that they were honouring the Deity by countenancing them, we do them injustice : sensuality no doubt existed amongst them ; but so did rigid abstinence, severe penance, and the most unaffected piety. Had there been no oracles in Greece, her sublime architecture might now be unknown : had there been no shrines in Christendom, half her beauties would never have seen existence.

After struggling through centuries of splendid slavery, the cross was at length emancipated :

but in shaking off the spurious tinsel and trumpery which had accunulated around it, ruin and desolation marks every spot on which it rested : the overthrow of idolatry was to be desired, but the motive which precipitated it is too visible, too legible, in the mutilations which disfigure nearly every hill and every valley in the kingdom.

From the foundation of the see of Rochester to the present time, it has been occupied by ninety-three bishops ; of which number, two were saints, one a martyr (the celebrated Ridley), and many were eminent for superior virtue and high attainments. Gundulph in 1077 appears to have done so much to the original cathedral as to merit almost the distinction of its founder ; he does not rank above mediocrity as a scholar or theologian, but his scientific acquirements were unrivalled. Besides the cathedral, he built the castle at Rochester, an edifice still deserving particular notice, not only from the solidity, but peculiarity and ingenuity of its construction ; he designed and superintended the erection of the White Tower in the Tower of London ; he founded a Nunnery at West Malling, and several other monuments of his skill might be seen for many years sub-

sequent to his decease. Ernulph was a celebrated compiler of antiquities and skilful architect; he commenced many splendid alterations in Canterbury cathedral, erected the chapter house, refectory and dormitory, at Peterborough, and similar buildings at Rochester. Gilbert de Glanville was a man of eminent talents: he was a justice itinerant, a baron of the exchequer, justiciary of England, and chancellor in the reign of Henry the second. He rebuilt the episcopal palace, the cloisters of the monastery, and presented the cathedral with an organ. Walter de Merton succeeded to the see in 1274 or 1275, he had been twice chancellor and keeper of the great seal; but Merton college at Oxford is a memento of his munificence, which let us hope no lapse of time or change of circumstances will ever destroy. Hamo de Hethe was a considerable benefactor towards various superstitious ceremonies.

The cathedral has many latent features of magnificence, and contains many sumptuous monuments: although erected at several different times, it presents considerable harmony, and the specimens of each era are in many respects elegant, in none contemptible.

The tomb of bishop Warner brings to our

recollection an establishment which has been consecrated by the tears of the widowed for many generations. Bromley college, in Kent, was founded and endowed by this worthy man in 1666, for the residence and maintenance of twenty widows of loyal and orthodox clergymen, but (such is the benefit of good example) the original endowment has been greatly augmented by the gifts of various persons. In 1756 Mrs. Helen Betenson, of Bradbourne, in the same county, bequeathed the sum of ten thousand pounds, for the purpose of erecting ten additional houses for an equal number of widows ; since which a bequest of twelve thousand pounds, subject to certain contingencies, by William Pearce, brother to bishop Pearce, for the accommodation of ten more widows, has also fallen in ; so that this excellent charity is now in a most flourishing state. The widows on bishop Warner's foundation have an annual allowance of thirty pounds ten shillings each, with coals and candles ; the others have twenty pounds each. The salary of the chaplain, who must belong to Magdalen College, Oxford, has been augmented with the increase of the establishment, and is now about eighty guineas per annum.

PETERBOROUGH is one of the modern sees created by Henry the eighth. The present cathedral, was the conventual church of a suppressed monastery, and the unfortunate Mary Queen of Scots was buried here the day after her decapitation in Fotheringay castle. The parliamentary soldiers in 1643, demolished every thing about the building, which spear, battle-axe, or match-lock could reach, so that little remains but the massive outline of an extensive Norman church.

David Pole, consecrated bishop in 1557, left his library to All Souls College, Oxford. Francis Dee gave to St. John's College, Cambridge, the inappropriate parsonage of Pagham, in Sussex, for the maintenance of two Fellows and two Scholars, to be elected out of Peterborough School.

The misdirected enthusiasm of Cromwell's soldiers, which we have had frequent occasion to notice, is no where more visible than at BRISTOL. The cathedral is little else than a monument of their lamentable infatuation. Whatever the members of the church contributed to its embellishment being destroyed, that which remains does not come within the

scope of our undertaking, we shall not therefore swell our pages by irrelevant observation. It must not, however, be omitted, that Dr. Butler, afterwards removed to the see of Durham, expended the whole income of this bishopric, which he held for twelve years, in repairs of the cathedral.

Our records of CARLISLE are equally defective; civil wars ruined its cathedral, and buried in total darkness all things that were admirable, and many names that were worthy; one, however, has been protected from the general wreck, which, if the *marble lie not*, merits perpetual remembrance, gratitude, and love.

Bishop Henry Robinson was born in Carlisle in 1556, and became celebrated for his piety and learning. He was educated at Queen's College, Oxford, where he was at first only "*a poor serving child*," but afterwards became provost, and by his judicious regulations and good conduct, considerably advanced the interests of that foundation, to which also, in other respects, we shall have opportunity to shew he was a great benefactor. The memorial of his virtues is finely engraven on brass. He is represented in *pontificalibus*, kneeling,

and bearing his crozier in one hand, whilst in the other he holds a lighted candle, and three dogs in a leash, who are guarding sheep-folds from the attack of wolves. Below is a group of figures, with implements of agriculture and industry; near them, a wolf fondling a lamb, and various warlike weapons scattered and mutilated. Quotations from the Scriptures in Greek and Latin, illustrate each compartment. A model of Queen's College, is represented behind the bishop, with the following inscriptions:—"Invenit destructum: reliquit extructum et instructum." *He found it in decay—he left it renovated and furnished.* On a representation of the cathedral are inscribed, "Intravit per ostium; Permansit fidelis; Recessit beatus." *He approached by the door—he executed his trust with fidelity—he departed blessed.* And Robinson is by no means a solitary instance in the list of our bishops, meriting so honourable an allegory.

The cathedral of LICHFIELD is unique; the three spires give it an air of peculiar elegance and symmetry; and although much defaced, the whole exterior surface exhibits great splendour; its vicissitudes have been many, conflu-

grations and civil commotions, having frequently destroyed the labours of the architect, and the decorations of the sculptor. Roger de Clinton, a great benefactor to the town of Lichfield, also erected the greatest proportion of the present magnificent structure. Walter de Laugton built the cloisters, St. Mary's chapel, (a work of uncommon beauty), the bishop's palace, which he finished in the most sumptuous style; and expended two thousand pounds upon the shrine of St. Chad, which, with other riches, was too powerful a temptation for the unrelenting destroyer of our ecclesiastical and monastic architecture; and what he left undisturbed, Cromwell's mad republicans, and Charles's wanton loyalists, successively demolished. Upon the restoration, however, Bishop Hacket was scarcely appointed to the see, when he set his own domestics and teams to clear away the ruins, and by money from his private funds, contributions by the Dean and Chapter, and assistance obtained through the bishop's exertions, from the nobility and gentry of his diocese, he was enabled to restore this noble pile to its pristine splendour. But Hacket's energies were not restricted to such labours; his practical piety was of the most

exalted character, and throughout the puritanical persecution, he displayed a degree of magnanimity, which conscious integrity, and a firm reliance upon God, are alone calculated to inspire. He neither shunned danger, nor rashly sought the career of martyrdom, but resolutely persevered in what he deemed the path of duty, indifferent to human opinions, unsubdued by human cruelty, and unawed by human power.

CHAP. VIII.

Cathedrals—in continuation.

YORK—LONDON,

YORK has been from time immemorial, the theatre of so many interesting events, that in speaking of it, we find a difficulty in fixing any limits to our observations; foreign invasion, intestine wars, and civil commotions, have repeatedly reduced it to a promiscuous heap of ruin and desolation; conflagration has levelled its proud and venerable institutions with the dust, and the most sanguinary deeds of misguided enthusiasts, have rendered its annals at once terrific and instructive. We shall not, however, yield to the many allurements attaching to its history; but direct our steps to that august edifice, which has been the admiration of ages,

the wonder of the wise, and the astonishment of genius; and if any one, whatever be his creed, can approach its sacred precincts, tread its hallowed floor, or gaze upon the refulgent beauties, which on every hand are forced upon his attention, without experiencing an universal fervour of devotion, a glow of piety before unfelt, and unutterable, we had rather bear his sorrows, than share his apathy.

Political and religious discord have, in turns, so defaced this fine cathedral, that for many centuries, whilst we read only of its demolition and restoration, the destroyer and the patron are equally forgotten. From the year 625 to the present time, eighty-three archbishops have occupied the metropolitan throne; and for patriotism, loyalty, learning, benevolence, eloquence, true Christian piety, and virtuous principles, stand pre-eminent in all existing records.

Egbert, the seventh archbishop, in the year 730, was, in his day, a brilliant star in the republic of letters. York, about this period, has been styled "the Athens of that dark age," and the library collected by Egbert, and placed in the cathedral, was equalled by few in Christendom. The writings it contained have

been alluded to by poets, and enumerated by historians; and the preceptor of Charlemagne, in addressing that prince, requests “that scholars might be sent from France, to copy these books; *that the garden of letters might not be shut up in York, but that some of its fruits, might be placed in the paradise of Tours.* William of Malmsbury, terms this collection *the noblest repository and cabinet of arts and sciences, in the whole world.*”

The Danes and Northumbrians in 1069, laid nearly the whole city in ashes, and William the Conqueror, in the following year, completed the devastation; whilst, however, the ruins were still smoking from these successive calamities, Archbishop Thomas, undismayed, and full of confidence in divine protection, instantly commenced the rebuilding of the cathedral; and his exertions, during a long life, were unremitted for the honour of the church. Walter de Grey purchased Whitehall, which, under the denomination of York-place, continued the palace of the archbishops, until, by Wolsey’s disgrace, it lapsed to the crown. William de Melton bestowed a large sum of money towards finishing the west end of the cathedral, in the beginning of the fourteenth

century. John Thoresby built a new choir, and expended considerable sums of money in repairs and adornment. Thomas Arundel continued the operations his predecessors had begun, and put in order the palaces and mansion houses attached to the see. Henry Bowet added a great hall to the palace or castle at Cawood. William Bothe entered into expensive improvements and decorations, at the palaces of Southwell and York. Lawrence Bothe purchased the manor of Battersea, and settled it on the church of York. Thomas de Rotheram made large additions to the archiepiscopal palaces, and bestowed many rich ornaments on the cathedral. Thomas Savage expended large sums of money on the palaces at Scrooby and Cawood.

These expenditures will appear the more praiseworthy, when we reflect, that they were not laid out upon real estates, but were certain to pass into alien hands, immediately upon the decease of the incumbent primates, without their families enjoying the least equivalent; and still more when we find they had power to enrich themselves by a very opposite conduct; such as, to his eternal reproach, was adopted by Archbishop Holgate, in the reign of Henry

the eighth, who voluntarily, or, at least, for a great pecuniary consideration, transferred to that monarch no less than sixty-seven manors belonging to his see.

Mr. Bigland pays a high compliment to the present archbishop: "As the cathedral of York," he observes, "is one of the largest structures of the kind in England, or even in Europe, its magnificence corresponds with the magnitude of its fabric. The western end or front, with its two uniform steeples, is extremely superb: ingenuity and skill could scarcely have produced any thing more complete in that style of architecture. It has all been cloistered for imagery, but has lost much of its beauty by being robbed of a great number of curious statues, with which it was formerly adorned; and many vacant niches, discover the deprivations of barbarian and fanatic zeal. Time and vandalic fury had, in this part of the edifice, made the greatest ravages, but by the praiseworthy liberality of the archbishop and the dean and chapter, it has nearly undergone a thorough repair, in the most correct taste, and a sight, such as few cities can boast, will transmit the name of Markham to the approbation of posterity."

That rank and riches did not constitute the only admissible claims to the prelacy, is evinced in George Montaign, the sixty-seventh archbishop, in the reign of Charles the first. He left his native village a farmer's boy, and returned to it archbishop of York. He returned however but to lay his bones amongst his humble ancestors, dying in the first year of his prelacy.

Hospitality was the virtue of antiquity, and the elevated classes of ecclesiastics were expected to keep splendid tables: it must not therefore be inferred, that because their halls were the scene of mirth and plenty, they were themselves epicurean in their appetites, or profligate in their morals; but when we find them presiding at feasts and banquets, we are to contemplate them as in the act of fulfilling that department of the sacred office of a bishop, which the community then held as an highly estimable, and indispensable concomitant of their pious trust.

Bowet, already mentioned, is recorded to have consumed in his several palaces, eighty tuns of claret annually. The installation feast of archbishop Neville is described as the most

magnificent ever given by a British subject: all the delicacies of every season were united; the enormous number of four thousand woodcocks, may be recorded as an instance of the profusion that was displayed; and the quantity, as well as the variety, of provisions and liquors mentioned by historians, appears almost incredible. Neville was the brother of the famous Earl of Warwick, surnamed the "king maker." Others were as rigidly scrupulous in moral conduct. Frewen, archbishop in 1660, lived in a state of celibacy, and would not even suffer a woman servant to be kept in his family. Tobias Matthew was equally celebrated for industry and pulpit eloquence; he composed nineteen hundred and ninety-two sermons.

Thomas Lamplugh, was an ingenious advocate for the Church, when puritanic zeal made it dangerous to avow such a predilection. In order to please his congregation by the extemporary manner of the fanatics of the Commonwealth, he learned by rote the whole Liturgy; and his auditors became so enamoured with his beauty of expression and warmth of language, that he was long the reigning favourite, not only of his own parish, but of the whole country round.

THE ANCIENT CATHEDRAL OF ST. PAUL, in LONDON, was the most interesting ecclesiastical edifice in the Christian world; its great extent, the vicissitudes it had seen, the anomaly of its parts, and the progressive advance in taste and science which it displayed, were all calculated to render it an object of great curiosity, and deserved attraction.

The shrine of Saint Erkenwald, which stood in the choir, was no less celebrated than Becket's; and the high altar was prodigiously splendid: St. Paul's contained seventy-six chantry chapels, and had sixty endowed anniversary obits, which occupied nearly two hundred priests. The major part of the chantries and shrines were very sumptuous. The aisles were filled with magnificent monuments; and a description of the ornaments, vestments, communion services, and other treasures, occupy thirteen folio pages of Dugdale's Monasticon. Upon particular occasions, such as the king's accession, proclamation of peace, &c. the processions to this church were indéscribably grand: all the massive silver crosses of the several parishes in London, which before the Reformation amounted to upwards of an hundred, increased the pageant; many of them were

curious from their antiquity and of great value ; but under an apprehension that they would engender popery, it was deemed prudent to deposit them in the king's treasury, from which his extravagance soon ejected them in more convenient forms.

St. Paul's has never lost its celebrity, but in the reign of Elizabeth and her predecessors it was the focus of fashion and the resort of the gay ; Paul's walk was as notorious to all the kingdom at those periods, as Bond Street in the present day ; and Paul's walkers, a term synonymous to Bond Street loungers. So universal was this rendezvous, that a facetious writer has denominated it the *Land's Epitome*, the *Whole World's Map*, the *Modern Babel*, the *Politician's Synod*, the *Mint of Inventions*, every thing originated at *Paul's*, and nothing obtained credence which was not previously mentioned there ; but wanton mischief, fanatical zeal, elementary tempests, and especially the dreadful fire in 1666, at length totally demolished the venerable structure, and the reduction in the value of ecclesiastical benefices, was not the least of the important consequences resulting from that calamity.

As it has been our study to avoid contro-

versy, we shall express our opinion as briefly as possible upon the subject of contention now existing between the London Clergy and their parishioners, satisfying ourselves by shewing in gross numbers, the injury which a large body of ecclesiastics have sustained, by the destructive accident above mentioned.

By “ a succinct view of the eighty-six parishes” affected by the Fire Act, it appears that they were reduced or united into fifty.

Upon a valuation of these eighty-six parishes made in 1638, in the reign of Charles the first, the tythes were estimated at the annual value of . . . £24,683 0 0.

The remuneration to the clergy of the same parishes, established subsequent to the fire in the reign of Charles the second, amounted, exclusive of glebes, parsonages, surplice fees, Easter offerings, &c. to 7,220 0 0

By the Act of the 44th Geo. III, 1804, the stipends were augmented to . . . 12,240 0 0

By the Bill attempted to be brought into Parliament by the clergy in 1819, a further augmentation was solicited, which would have increased the annual stipends to 26,173 0 0

By the 2s 9d rate existing previously to the fire, and still enjoyed by the incumbents of the parishes which escaped

that calamity, the tythes or stipends of the said eighty-six parishes would have amounted annually to £105,733 0 0

The annual rental of the eighty-six parishes in 1638, presuming the tythes were calculated at the rate of 2s 9d in the pound, would amount to (or thereabouts) 178,000 0 0

The present annual rental of the same parishes, is set down at 775,700 0 0

So that upon a rental of £178,000, the clergy in 1638, received a compensation equal to $13\frac{3}{4}$ per cent.

In 1820, upon a rental of £775,700, their remuneration amounts to something more than $1\frac{1}{2}$ per cent.

And the augmentation for which they petition, to something less than $3\frac{1}{2}$ per cent.

It is contended that there are no circumstances rendering the duties of the incumbents in any degree equal to the difference between $1\frac{1}{2}$ per cent. and $13\frac{3}{4}$, or even $3\frac{1}{2}$ per cent.; that when the churches within the walls of London were more numerous, the population was also more condensed, that the character of the occupancy of the metropolis is wholly different, and that the citizens of London in the reign of Charles, dwelt on the spot where they carried on their callings; but that at present the cure of

souls, within the city, with few exceptions, affords but very little occupation to the clergy, most of whom are consequently non-resident.

To this it may be answered, that the dispersion of the population is a serious injury, indeed the very disadvantage which the incumbents have to regret; that the character of occupancy is changed because the citizens have grown more opulent, and therefore can retire daily to splendid residences in the suburbs, and because they can appropriate their dwellings in the city, to more beneficial purposes than to domestic services. That in the fifty consolidated parishes there are thirty-six wholly without a parsonage, or where it is admitted to be unfit for residence; and that dwellings in the city are too valuable to admit of the clergy becoming resident where no parsonage is provided; lastly, that the remuneration of £26,173 will average little more than £500 to each incumbent, and that it is small in comparison to the increased value of property, which has augmented in less than two centuries from £178,000, to three-fourths of a million sterling per annum.

That the city benefices are held with other preferments, is the effect of their insufficiency

to the support of a family ; and it cannot be surprising that a scholar and a gentleman, should be anxious to withdraw from a society which instead of being constituted as formerly of British merchants (a community sought after and respected in every part of the habitable globe) is dwindled down to little more than an assemblage of managing clerks, and superannuated housekeepers.

The documents, which this contention has produced, pay without intending it a compliment to the clergy not affected by the Fire Act. The tythes of St. Botolph, Bishopsgate, belong to the rector ; the late incumbent for many years collected from his parishioners, only between three and four hundred pounds per annum, although he was not ignorant of the power he possessed to augment his revenue ten or perhaps twenty-fold ; and it was at the pressing instances of his parishioners, by whom he was much beloved, that he consented a short time antecedent to his death, to accept of one thousand pounds per annum. The present rector has but doubled the income *forced* upon his predecessor, although the *principle is established*, by which he may increase the produce of his tythes to seven or eight thousand

pounds per annum ; and this liberality of conduct will be found to prevail in many other, we might venture to add in every other instance, where the *Clergy only*, are interested. Where however the parishes are impropriate, and in lay hands, very different sentiments are found to actuate the proprietors. The parish of St. Botolph, Aldgate, is a lay impropriation in private hands : about half the parish in population and value, is in the county of Middlesex, and has for a great length of time paid one hundred and twenty pounds per annum to the lay impropriator, without any attempt to increase it ; but the other half in London, under colour of the act of King Henry the eighth, was by the last impropriator raised to eight hundred pounds, and since his decease has been increased by his son to upwards of four thousand pounds per annum.

The lay impropriator of Aldgate does not contribute in the smallest degree, towards the maintenance of the clergymen, who do the duty at the parish church, but generously leaves them to be rewarded by the surplice fees.

It is somewhat singular that this glaring contrast, does not seem to have made any impression favorable to the clergy, upon the opposers

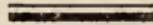
of "The London Clergy Bill;" they appear to have been so alarmed at what the clergy *may* lawfully *do*, but *have not done*, that they have wholly omitted to spare one syllable of commendation, for a forbearance, which must place them deservedly high in the opinion of all unprejudiced individuals.

CHAP. IX.

THE UNÍVERSITIES.

OXFORD COLLEGES.

ALL SOULS — BALIOL — MERTON — UNIVERSITY —
EXETER — HERTFORD — ORIEL — QUEENS.



AT Oxford, the episcopal clergy may elevate the banner of defiance; here their deeds are emblazoned in colours that will never fade, on monuments, whose foundations are laid in the hearts of the grateful, and whose superstructures shine in the page of literature.

We shall conduct our readers to the colleges indiscriminately, since, to make a selection, is impossible.

ALL SOULS, was founded by Henry Chichele, archbishop of Canterbury, in 1437. The design of the founder was extensive, and executed in

the most liberal manner; but the addition of the library, by Colonel Codrington, the renovations by Sir Christopher Wren, and the animating pencil of Sir James Thornhill, have rendered it magnificent. The first court is 124 feet in length, by 72 feet in breadth; the interior quadrangle, 172 feet by 155 feet; the chapel, hall, library, cloister, apartments of the fellows, and the accommodations for the students, are consistent with these dimensions; and those parts of the ancient design, which "Time's effacing fingers" have spared, do infinite credit to the taste of the artist.

Chichele was educated at Winchester, and after taking his degree at Oxford, rose rapidly to the pinnacle of ecclesiastical fame. The factious times in which he lived, and the new doctrines which Wickliffe had broached, rendered his situation by no means enviable; he, however, must have conducted himself with great judgment and moderation, to have escaped the censure alike of theologians, historians, and polemical writers; none of whom mention him but with respect.

Chichele also founded a collegiate church at Higham Ferrars, so amply endowed, that Henry the eighth seized its revenues, amount-

ing to £156 per annum. The buildings still remaining are used as the parish church; an hospital for the poor, was attached to this institution. He likewise expended large sums of money in adorning Canterbury Cathedral, founding a library there, adding to Lambeth palace, Croydon Church, and Rochester bridge. For the endowment of the college, he bestowed the manor of Wedon and Weston, in Northamptonshire, with the advowsons of the churches belonging to it; he also gave the manor of Horsham, and Bletching-court, in Kent; certain lands at Wapenham in Northamptonshire, the suppressed alien priories of Romney, in Kent, the rectory of Upchurch, the priories of New Abbey in Shropshire, of St. Clare in Caermarthenshire, and Llangenith in Glamorganshire; besides these, his trustees purchased the manors of Edgeware, Kingsbury, and Malarces, in Middlesex, &c.; and he bequeathed £134: 6: 8: and a thousand marks, to be banked for the use of the college, which was finished about the year 1444. The expense of the building was estimated at £4156: 5: $3\frac{1}{4}$; The purchase of ground, books, chapel furniture, &c. at £4302: 3: 8: The subsequent benefactions have also been numerous; James Goldwell,

Bishop of Norwich, at the close of the fifteenth century, besides various sums given in his life time, left £146: 13: 4: for the foundation of a chantry in the chapel. David Pole, Bishop of Peterborough, left a legacy of money and books. Dr. Niblet, and Dr. Sanford, contributed liberally to the fund for purchasing advowsons. Archbishop Warham, Henry Godolphin, dean of St. Paul's, and other clergymen, also subscribed to the buildings.

BALIOI COLLEGE, was founded by the immediate ancestor of John de Baliol, the unfortunate king of Scotland; the resources, however, which he left, proved very precarious, and it is indebted for many augmentations to various members of the church. The benevolent Dr. Warner, bishop of Rochester, gave part of the revenues of the manor of Swayton, for the maintenance of four scholars of the Scottish nation; each to have twenty pounds yearly, until he had taken his master's degree, when he was to return to his own country, to support the ecclesiastical establishment of England. The residence of the master was built by Grey, bishop of Ely, who also presented the library with a valuable collection of

manuscripts. Thomas Cave, Rector of Welwyke, in Yorkshire, gave £100 as a provision for an increased number of scholars, with which the livings of Fillingham, Rischolme, and Brattleby, in Lincolnshire, were purchased. Thomas Harrope, rector of Hasely, Oxfordshire, also bequeathed lands to the college, for increasing the number of scholars; Dr. Bell, bishop of Worcester, founded two exhibitions; John Browne, vicar of Basingstoke, founded one; Dr. Mander, master of the college in 1704, gave the living of Bere Regis, in Dorsetshire; and Dr. Compton, bishop of London, gave the livings of All Saints, Holy Trinity, and St. Leonard's, in Colchester; and Tendring and Tey Marks, both in Essex. Archbishop Abbott, and several other ecclesiastics, were also liberal benefactors to Baliol.

MERTON COLLEGE, was founded in 1264, by Walter de Merton, bishop of Rochester, and chancellor of England. He was scarcely in possession of an estate, when he founded an hospital for poor and infirm clergymen. The endowment of the college, comprised lands and estates in Oxfordshire, and other parts of England. John Wellyott, chancellor of Exeter,

John Chamber, canon of Windsor, Dr. Higgins, the Rev. Geo. Vernon, rector of Burten, in Gloucestershire, Rede, bishop of Chichester, Griffin Higgs, dean of Litchfield, the Rev. Henry Jackson, minor canon of St. Paul's, with several others, contributed to the support of the establishment, by exhibitions, books, lands, buildings, pecuniary loans, and advowsons. The livings of Elham, Farley, Walford, and Lapworth, it is presumed, were attached by the founder, having been in possession of the college ever since its existence.

The controversy with respect to UNIVERSITY COLLEGE, it is presumed, has been determined by the acute reasoning of Mr. Smith, and upon the same authority, the honour of the foundation has been transferred from Alfred, to William of Durham, rector of Bishop Wearmouth. He bequeathed for this purpose 310 marks, to purchase securities for the support of ten or more *masters*, and by the judicious application of this money, the college has progressively arrived at its present distinction.

Philip of Beverley, rector of Kanghai, or Canygham, gave a mill, and lands in Holder-nesse, to support two scholars or masters ;

Walter Skirlaw, bishop of Durham in 1403, gave the manor of Mark's-hall, in Essex, for the maintenance of three fellows, and furnished the library with some manuscripts. A natural love for learning was the foundation of Skirlaw's eminence; tradition states, that when a boy he ran away from his father's house to the University, where in the humblest situation, he applied with so much enthusiasm to his studies, as to be nominated from one dignity to another, until he was placed in the princely see of Durham: his parents, so the story continues, heard no more of their son, until as bishop of Durham, he made a provision for them, equivalent to his own improved situation. Cardinal Beaufort contributed a sum of money towards building a refectory, and other accommodations. In 1590, Otho Hunt, clergyman of Methely, in Yorkshire, endowed a scholarship, with certain lands. In 1607, John Browne, vicar of Basingstoke, gave an exhibition. In 1618, the Rev. Robert Gunsley, rector of Titsey, in Surrey, bequeathed the rectory and parsonage of Flamstead, in Hertfordshire, to the college, for the support of four scholars; two to be chosen from the Grammar School at Rochester, and

two from that of Maidstone. Their present allowance is £15 per annum, and chambers in the college. In the same year, the Rev. Charles Greenwood, rector of Thornhill, in Yorkshire, bequeathed money for the maintenance of fellows and scholars, but his executors contrived to render the bequest nugatory. He, however, contributed £1500 towards the buildings of the college. Bishop Skirlaw was a general benefactor, he repaired many chambers, erected several bridges and gateways in his diocese, and built, at his own expense, a great part of the tower of York Minster. He also founded a chantry at York, erected part of the beautiful cloister at Durham, and a chapel in Holderness.

The founder of EXETER COLLEGE, merited a happier fate than he experienced from the mad multitude of London; but a mob has no reflection, it is callous to reason; and as its acts are always precipitate, so they are invariably unjust. Respecting Walter de Stapledon, bishop of Exeter, in the reign of King Edward the second, we have made a few observations in our remarks upon that cathedral. In those days the church and politics

were so interwoven, that bishops were necessarily statesmen; thus Stapledon was alternately priest, privy counsellor, lord treasurer, ambassador, and guardian or governor, of the city of London, in which last character he fell a sacrifice to the rabble espousing the cause of the queen, by whom he was ignominiously decapitated, and as ignominiously buried. No insult, however, offered to the body, can obliterate the good and virtuous deeds of men, and the bishop of Exeter lives in honourable memorial, as the parent of two institutions for the promotion of learning, *Exeter* and *Hertford* colleges; independent of which charities, he bequeathed a great many legacies to poor scholars, and several sums of money towards the repairs of bridges in the county of Devon, building Pilton church, &c.

In 1404, Edmund Stafford, bishop of Exeter, reformed the statutes, and distinguished Exeter College by its present name; he added two fellowships from the diocese of Salisbury, presented more than 200 marks in money, besides books and ornaments to the library and chapel; and so grateful were the members of this establishment for his numerous benefits, that they appointed a perpetual obit for him. Samuel

Hill, rector of Warlegan, in Cornwall, founded four scholarships in 1634. The celebrated Dr. Prideaux, and many other divines, made considerable additions, at their personal charge, to the buildings, which from their varied style of architecture, evince many different hands, at very different times, to have been employed in their erection.

John Grandison, bishop of Exeter, presented the college, in 1368, with a collection of theological manuscripts. In the beginning of the last century, the Rev. Joseph Sanford, and others, substituted a valuable collection of manuscripts and printed works, for the old library, which was accidentally destroyed by fire. Dr. George Hakewill, contributed £1200, out of £1400, towards the erection of the present chapel, and left a sum of money for the celebration of prayers and a sermon, on the anniversary of St. James, to whom it was dedicated.

HERTFORD COLLEGE, was the original foundation of bishop Stapledon, but when he transferred the fellows and scholars to Exeter, it appears to have been only a secondary consideration with him, and he does not seem to

have added any endowment to his purchase of the ground and buildings, which existed previously to the erection of his more munificent establishment. Hertford College met with but one benefactor, from the time of its founder in 1314 to 1710, when Dr. Richard Newton, rector of Sudbury, in Northamptonshire, settled considerable property, as a provision for a regular collegiate institution; the mode he adopted, however, proved injudicious; and in consequence his intentions have been so frustrated by changes in the value of money, that Hertford College is scarcely known but by name. Newton's benevolence was notwithstanding great; he expended £1500 in building the chapel, and additional accommodations for his infant society; settled an annuity of £53:6:8 for four senior fellows, or £13:6:8 each; £26:13:4 each for eight junior fellows; £6:13:4 each for eight probationary students; and £13:6:8 for twenty-four actual students, subject to augmentation for commons: but this provision being in the shape of specific annuities, charged upon his lands at Lavendon, the present abandoned state of the institution is accounted for.

The provision for the principal was better contrived for perpetuating the founder's object ; it was to arise from the rents of the chambers, and certain annual contributions from the students, and which, presuming the college full, would have yielded nearly £300 per annum. Dr. Rawlinson bequeathed property at Fulham, now yielding £28 per annum, as an increase to the salary of the principal. Dr. Durell, in 1775, left £20 yearly, one moiety to the principal, and the other to two senior fellows ; and the Rev. Wm. Rogers endowed a scholarship.

Yet although this college has struggled with adversity, ever since its birth, it has at times lifted its head with honour, amongst its more opulent competitors, and its list of members is comparatively as brilliant as any of its neighbours.

ORIEL COLLEGE, was founded by Adam de Brom, almoner to Edward the second, although that monarch, from the liberal aid he gave to de Brom, is, through courtesy, acknowledged the parent of the institution, and the generous patronage he extended to it, certainly entitles him to precedence.

The pious priest, after purchasing a tenement and land, for the site of the buildings, and preparing accommodations for his fraternity, gave them the church of Aberforth, in Yorkshire, and the advowson of Coleby, in Lincolnshire.

John Carpenter, bishop of Worcester, in 1476, endowed one fellowship and six exhibitions, and gave Bedell Hall, with other contiguous buildings, to the college; this bishop was likewise a most eminent benefactor to Westbury College, in Gloucestershire. Smyth, bishop of Lincoln, contributed £300, for the establishment of a fellowship in 1507. In 1529, Dr. Richard Dudley, gave the manor of Swainswick; in Somersetshire, for the maintenance of two fellowships and six exhibitions; Dr. Robinson, bishop of London, celebrated for acts of splendid benevolence, gave £2500, to augment the existing fellowships, and to found three additional exhibitions; he also erected one of the handsome ranges of buildings in the garden. Dr. Carter, the provost, left his whole fortune for the purchase of livings, the endowment of exhibitions, and the improvement of buildings. Dr. Tolson was a con-

siderable benefactor, independent of a donation of upwards of £1100, towards the extension of the college.

“ Robert de Eglesfield,” observes Chalmers, “ employed his interest at court in promoting religion and learning, giving all he had to the public, and that in his life time, when he could best secure those advantages which he was anxious to bestow on posterity.” Amongst other acts of munificence, he founded QUEEN’S COLLEGE, and as the regulations he adopted are curious, as displaying the oddities and superstitions, even of the learned of those days (1340), we shall extract them from the author above mentioned, although somewhat irrelevant to the object of this publication. “ It is thought that Eglesfield limited the number of fellows to twelve, in allusion to Christ and his twelve apostles ; and that in allusion to the seventy disciples, he intended to add seventy poor scholars, who were to be regularly educated, and chosen fellows in all cases of vacancy. The society was to be called to meals by the sound of trumpet, and the fellows being placed on one side the table, in robes of scarlet, (those of the doctors faced with black

fur,) were to oppose in philosophy the poor scholars, who, in token of submission and humility, knelt on the other side. These regulations do not appear to have been adopted in his life time, but prevailed afterwards for many years, and one vestige of them is still remaining. The society is still called together by the sound of a trumpet, and during part of the last century, the fellows and taberdars, used sometimes to dispute on Sundays and holidays.”

The bequests to Queen’s, have been numerous and splendid, and directly or indirectly the clergy have borne a conspicuous part in its erection and endowment. The specific legacies and donations, we are not able to record; but the indefatigable zeal of provost Smith, (himself a considerable benefactor) entitles him to our peculiar notice. He persuaded his patron and godfather, Sir Joseph Williamson, (who had devised considerable property to endow a college in Dublin,) to alter his intention in favor of Queen’s, which besides what he presented to the society in his life time, amounted to six thousand pounds. Smith also procured a gift of one thousand pounds from Queen Caroline: he recovered five exhibitions founded by Lady Elizabeth Hastings, as well as others

founded by Sir Francis Bridgman ; and he is considered as little less than the immediate donor of the extraordinary “ New Foundation,” as it is distinguished, bestowed by John Michel, Esq. of Richmond, in Surrey, in 1739. This legacy comprised the manor of Plumsted, in Kent, with lands in the same parish ; the manor and lands of Horton Kirby, and elsewhere in Kent ; and lands and tenements at Old Windsor, of the estimated value of from £500 to £700 per annum, for an establishment of eight Master Fellows, four Bachelor Scholars, and four Undergraduates ; to purchase also advowsons, presentations, and livings, above the annual value of £120, and to erect a suitable building for the accommodation of this auxiliary society. This generous bequest is strikingly displayed in the magnificence of the modern architecture, which conspicuously adorns the High Street of Oxford ; and the incidents which have occurred in the history of the college, bear ample testimony of the still existing munificence amongst the clergy as individuals, and ecclesiastical societies generally.

Provost Halton gave his collection of books, and bore a considerable proportion of the expence of erecting a suitable receptacle for them,

which it was necessary to augment in consequence of the legacy of a more extensive library by bishop Earlow. Of the provosts, one and all, it may be remarked, that not only to support the reputation of their individual college, but the fame and honour of the university, their talents and fortunes have been most generously dedicated. Dr. Gibson, bishop of London, founder of the preacherships at Whitehall, was a member of this college, as was Cardinal Beaufort, a kind and munificent one, traduced as he has been by Shakespeare, whose picture of his last moments has blemished a character, which but for the period in which he lived might have been placed on high, admirable to the pious, and an example to all ; but tumultuous times subdue the meekness of human nature, and awaken passions few of us can believe that we possess.

CHAP. X.

The Universities. OXFORD—in continuation.

NEW COLLEGE—LINCOLN—MAGDALEN—BRAZEN
NOSE—CORPUS CHRISTI.

WILLIAM of Wykeham, is a name which children lisp, school boys reverence, and all who esteem virtue, admire and love. His cathedral, we have already stated he enlarged and decorated, with infinite taste and liberality, and his benefactions to the church were most princely. The good of mankind however was a no less favourite object with him, and he justly concluded that he could not promote the glory of God more, than by enlightening the mind of man. His conceptions were always grand; and his spirit never relaxed from any thing which his fortune could accomplish. From such principles emanated the "NEW COLLEGE" at Oxford, and its dependent preparatory semi-

nary at Winchester; and that his whole attention might be dedicated to these extraordinary undertakings, he withdrew entirely from public business, from the flattery and ambition of courts and politics, to the retirement of the philanthropist and sage.

This great and good man had the happiness to survive to witness the completion of his most anxious labours. The college and the seminary rose with rapidity, and the magnanimity of the founder shone forth in the grandeur of his works. Every thing was performed at his individual expense, from the first purchase of the ground to the gilding of the last pinnacle. He was his own architect, framed his own statutes, superintended every department, scientific or mechanical, and throughout the whole, the artist never wearied, the ardour of the patron never cooled.

Proudly as we may boast the annals of our kings, our statesmen, and our heroes; prouder still ought we to be of the munificence which has garnished our country from one extremity to the other, with institutions that cherish the first bud of youth, give vigour and beauty to the expanding blossoms of manhood, and yield consolation to the last feeble efforts of expiring

nature; how brilliant then amidst the worthies of their country, whom the shouts of popularity celebrate, and the labours of the historian immortalize, are the names of William of Wykeham and that long list of pious founders and benefactors whom we seek to honour.

The foundation stone of New College was laid in 1380, and in six years the edifice was declared perfect. The endowment provided liberally for a warden and seventy poor scholars, besides ten priests, three clerks, and sixteen choristers to minister in the service of the chapel.

In 1387 the preparatory college at Winchester was begun, and six years more consummated this second labour. The construction of the minor society was very similar to its predecessor, consisting of a warden, seventy scholars, ten secular priests, three priest's chaplains, three clerks, and sixteen choristers; for all of whom ample provision was also made.

Such an example was well calculated to excite emulation, and amongst the list of benefactors the clergy are again conspicuous. John de Buckingham, bishop of Lincoln, in the lifetime of the founder, bestowed upon the college, the advowson of Swalcliffe church, and lands

adjoining. In 1440, Thomas Beckington, bishop of Bath and Wells, besides what he left by his will, persuaded Henry the sixth to give them the manor of Newton Longville, in Buckinghamshire. Thomas Jane, bishop of Norwich, in 1494, Clement Hardyng, in 1507, and archbishop Warham, in 1509, contributed landed property. Robert Shirebourne, bishop of Chichester, besides lands in Middlesex and Bucks, founded four prebends in Chichester cathedral, for the Fellows of New College. In 1524, Dr. Thomas Wells, founded three exhibitions. In 1528, Dr. Fleshmonger, dean of Chichester, bestowed the manor of Sheringhall, in Essex, to found an exhibition for four Fellows, and contributed to purchase the manor of Staunton St. John, in Oxfordshire, on condition of adding exhibitions for twelve Fellows. In 1533, Thomas Mylling, a member of the college, contributed to the same purchase, on condition of adding two Fellows. In 1558, John White, bishop of Winchester, gave the manor of Hall Place, in Southampton, stipulating that out of the profits the sum of 13s 4d should be given to every scholar on his being admitted a Fellow. In 1589, Christopher Rawlins, vicar of Adderbury, after building

and endowing a free school at that place, conveyed the whole to New College; and after paying the school-master's salary, and providing for the repairs of the school-house, directed the produce of his estates in Lincolnshire should be divided amongst the poorest Fellows and Scholars. Dr. Ryves, warden in 1613, endowed a sermon to be preached on Trinity Sunday. Lake, bishop of Bath and Wells, made a similar endowment; and in 1647, Robert Pinke, warden and rector of Staunton St. John, in Oxfordshire, and Cole-rue in Wiltshire, gave the patronage of Wotton, near Woodstock.

The library has been enriched from time to time, by Rede, bishop of Clichester, archbishop Crawley, bishop Beckington, Russell, bishop of Lincoln, archbishop Warham, bishop Lake, and numerous minor dignitaries of the church.

The institutions of William of Wykeham, emanated from a purely benevolent spirit; they were not the sacrifice of a morbid mind, the impulses of superstitious retribution, nor monuments of glory purchased at the expense of injured posterity; through the many changes and agitations, of a period marked by turbulence

and bloodshed, Wykeham passed, not unpersecuted, but unblemished; and he waited not until the hand of death was ready to tear him from all worldly possessions, to effect the good he meditated; but whilst health remained, and nature was still strong and cheerful, he received the bounty of the sovereign and his country, but to become their voluntary and unbidden almoner; preparing a garden in which the germ of genius might strike deep and flourish, planting a vineyard, whose tendrils should spread wherever the influence of his country was acknowledged, twine round the pillars of the state and adorn his native land.

Vacillating both in religion, and politics, controuled by prejudices and resentments, swayed by ambition and a lust of power, Richard Flemming, trod a far different path; and it is rather a perverted heart than a generous mind which we have to thank for the foundation of LINCOLN COLLEGE. Early attached to the doctrines of Wickliffe, Flemming suddenly became an advocate for contrary principles, planned a college to resist the heresy he had formerly approved, and executed himself the decree which ordered the harmless re-

main of the man he once admired and revered, to be unsepulchred and burned. But of this no further; too busy in his life time to accomplish his design, the embryo college lay dormant after his decease, until other benefactors reared his project to maturity. Of these, John Forrest, dean of Wells, in 1437, built the chapel, library, hall, and kitchen. John Southam, archdeacon of Oxford, and Cardinal Beaufort, were liberal contributors, but Thomas Rotherham (a successor of Flemming in the see of Lincoln, and of whose magnificence and taste we have before had occasion to speak,) by his extraordinary partiality and bounty, has been allowed to share the honours of foundership. His patronage was accidental; being upon a visit through his diocese, the rector of Lincoln College (then denominated Deep Hall,) preached the visitation sermon, selecting for his text, "Behold and visit this vine, and the vineyard which thy right hand hath planted," &c. 80th *Psalms*; and addressed his discourse so pointedly, but judiciously to the bishop, and exhorted him by such moving appeals, and powerful arguments, that Rotherham rose up in extacy, and declared he would accomplish what was required of him; he accordingly ar-

ranged the buildings upon a regular architectural design, increased the number of fellows from seven to twelve, and gave them the livings of Twyford, in Buckinghamshire, and Long Combe, in Oxfordshire. Walter Bate, a priest and commoner, gave the society a house and garden adjacent to the college. Thomas Crosby, treasurer of Lincoln, gave an hundred marks to found a chaplainship. Bishop Smyth, the founder of Brazen Nose, gave the very valuable manor of Bushberry, near Brewood in Staffordshire, and the manor of Sengclere in Chalgrave, Oxfordshire, for the general purposes and benefit of this college. In 1518, Edmund Audley, bishop of Salisbury, gave four hundred pounds, for the purchase of lands in Buckinghamshire, and added the patronage of a chantry in the cathedral of Salisbury. In 1535, Edward Darby, archdeacon of Stow, founded three fellowships. John Smith, rector of Wykeham Breux, founded a scholarship in 1633. In 1717, Lord Crewe, bishop of Durham, added £20 yearly to the rectorship, £10 to each of the twelve fellowships, and increased the bible clerk's place, and the poorer scholarships £10 each. The same sum was added to the curacies of All Saints, and St.

Michael's in Oxford, Twyford in Buckinghamshire, and Long Combe in Oxfordshire; and in 1718, he endowed twelve exhibitions of £20 each. He bequeathed also £200 per annum to the University for general purposes; was a liberal contributor to the buildings of Christ Church, Queen's, Worcester, and All Souls Colleges, and the new church of All Saints. His latter days were spent in promoting every virtuous and charitable object which came within his knowledge, in dispensing kindness and hospitality to friends and strangers, and in fulfilling with conscientious minuteness every duty of a Christian. For these his memory is cherished in the University, where the benevolence of the man and the piety of the bishop are still in vernal life. The scholarships and exhibitions, were also augmented by Dr. Thomas Marshall, dean of Gloucester, who added four to their number; and by the benefaction of Dr. Hutchins, rector, from 1755 to 1781. The rector's lodgings were built by, and at the expense of bishop Beckington; manuscripts of great value and rarity were presented by the founder, and other divines, but were destroyed during the civil wars. Dr. Kilbye, rector from 1590 to 1620, repaired the

library completely, and contributed a considerable collection of books, in which he was followed by Dr. Wilson, the Rev. Daniel Hough, bishop Sanderson, Dr. Gilbert Watts, Dr. Marshall, and others. The present chapel was built in 1630, at the expense of Dr. Williams, bishop of Lincoln. Archbishop Williams gave the painted window; and Dr. Fitzherbert Adams, prebendary of Durham, and rector from 1685 to 1719, laid out fifteen hundred pounds, which he had received for renewing one of the college leases, in the repairs of this chapel, and the rector's lodgings.

Were we desirous of a parallel to Wykeham, we should seek him in Waynflect, the founder of MAGDALEN; he was the same steady and sincere friend to the king, possessed the same pious and virtuous principles as Wykeham, and was urged to the foundation of his college, by the same love towards his fellow creatures. This appears first in his will, by which he bequeathed legacies to all his servants, to all the religious of both sexes in Winchester, to all the clergy in that city, and to every fellow and scholar, of Wykeham's two colleges and his own. Secondly, in the establishment of a

free school in his native town of Waynfleet in Lincolnshire, as a benefactor to Eton College, to Winchester cathedral, and other places. Lastly, in the foundation of Magdalen College; the original endowment was £100 per annum, which although considerable in those days, was augmented by numerous grants from Henry the sixth, over whom Waynfleet had deservedly obtained great influence; and the patronage of the monarch thus keeping pace with the zeal of the bishop and founder, the college soon acquired splendour and renown. Two fellowships were founded in 1461, by John Ingledeu, chaplain to Waynfleet, and a third by John Forman, vicar of Ruston, in Yorkshire.

Owing probably to the munificent appropriations made by the king, the further endowments of Magdalen have not been numerous, but many valuable gifts and legacies, grace the annals of the college. Warner, bishop of Rochester, in the reign of James the second, contributed £1400, towards the ornament and augmentation of the library, and for the general repair, improvement, and extension of the buildings; Dr. Butler subscribed £2500, Dr. Hough, bishop of Worcester, £1000, Dr. Boul-

ter, primate of Ireland, £1000, Dr. Thomas Waldegrave, vicar of Washington, £1500, 3 per cent. consols. In a general contribution of £4000, the names of many clergy of inferior rank are recorded; and in 1793, between five and six thousand pounds were expended, out of the income of the president and fellows, in new roofing the chapel and hall, and in painted windows for the ante-chapel.

In the "olden time," as has been before noticed, the pursuits of law and divinity were one; and previous to the reformation, there is scarcely an instance, where the mitre and the seals were not united in the same individual. Our ancestors probably considered nothing could be more compatible with the office of a divine, than the administration of justice, but so irrelevant have the two professions become, that were we to see before us a priest accoutred in the robes of an advocate, we should turn from the novelty with disgust.

Bishop Smyth, founder of BRAZEN NOSE, held many civil offices; he was president of the prince's council within the Marches of Wales, and his Majesty's justice in the counties of Salop, Hereford, and Gloucester; these en-

grossed a great proportion of his time, and yielded him, no doubt, essential emoluments, but the duties of his diocese he took especial precaution should never be unattended to, and the fees of the lawyer appear only to have been accepted to augment the benevolence of the bishop. He was elected Chancellor of the University in 1500, and if we were to extract from the addresses upon that occasion, we might represent him an immaculate moralist, a prodigy in wisdom, and a saint in devotion; but congratulatory productions are very equivocal sources of information. When the approach of a master is inevitable, whether he come in the character of a tyrant or a parent, it is policy to be courteous; it is the uncostly right of the latter, and it may mitigate the wrath of the oppressor, for tyranny is always vain, as well as cruel. We have little doubt, were the research made, but we should find the language addressed to Cromwell, when his puritanical followers had half desolated the University, as adulatory as the sentiments expressed towards the truly amiable and inoffensive prelate, now the subject of our narrative, who probably felt as much disgusted with the flattery, as the pro-

tector experienced rapture from the nauseous panegyrics, which prudence, necessity, or panic dictated.

It would be highly unjust to proceed without observing, that in all he did, bishop Snyth had a most liberal and able coadjutor in Sir Richard Sutton. To the site of the college and the buildings, he contributed a moiety of the expense, and his endowments probably exceeded those of his friend. Brazen Nose must, therefore, be considered a joint work of the bishop and the knight, and the founder's wreath divided between them. The estates, constituting the bishop's endowment, were Basset's Fee, in the vicinity of Oxford, and the entire property of the suppressed priory of Cold Norton, with its manors and estates in Oxfordshire and Northamptonshire. The latter he purchased of the convent of St. Stephens, Westminster, for Eleven hundred and fifty marks.

Such illustrious examples are never deficient in followers. The Rev. John Williamson, of St. George's, Canterbury, founded two fellowships in 1521. John Elton, canon of Salisbury, founded a third in 1528. William Porter,

warden of New College, a fourth in 1531, endowed with lands in Oxfordshire and Gloucestershire. Edward Darley, archdeacon of Stow, a fifth in 1538. Dr. William Clifton, sub-dean of York, a sixth; also endowed with lands in the counties above mentioned. And a seventh, was founded upon a bequest of money by Bryan Hygden, dean of York, in 1549. John Claymond, president of Corpus in 1536, contributed six scholarships. Humphrey Ogle, archdeacon of Salop, two. Nowell, dean of St. Paul's, *thirteen*. Thomas Yates, D.D. augmented some, and endowed three. John Barneston, canon residentiary of Salisbury, founded a Hebrew lectureship; and Thomas Weston, rector of Crisselton, near Chester, a mathematical lecture. The contributors to the library have also been numerous; Dr. Barker subscribed Three hundred pounds to the rebuilding of it in 1780. Bishop Smyth, Longland bishop of Lincoln, and archdeacon Bothe, bequeathed, or gave in their life-times, collections of books. Henry Mason, rector of St. Andrew's Undershaft, gave as many as were estimated at a thousand pounds; and Dr. Yarborough, a most valuable selection, classi-

cal and general. The chapel was built by subscription, in which the names of the clergy were conspicuous.

After a long course of prosperity, the rising influence of Wolsey induced Fox, bishop of Winchester, to withdraw from the intrigues and vicissitudes of politics, to meditate upon the vanity of this world, and the glory of the next. The services he rendered to king Henry the seventh, had been liberally rewarded, but his soul expanded with the increase of his wealth, and subsequent to his seclusion, we only read of his piety and benevolence. We have already noticed his expensive labours at Durham and Winchester. In 1552, he founded a free school at Taunton, and a second at Grantham. He was unbounded in his charity to the poor, whom he assisted with money, food, and raiment; exercised a princely hospitality, and retained upwards of two hundred domestics, with the principal view of promoting the trade of Winchester, his favourite city.

In 1513, when he made his first purchases for the foundation of a college, his plan

was upon a very limited scale ; but in 1516, at the suggestion of Hugh Oldham, bishop of Exeter, he obtained a charter from Henry the seventh, for a more enlarged and durable institution, which he denominated "CORPUS CHRISTI COLLEGE." This he endowed in a suitable manner for a president, twenty fellows, twenty scholars, two chaplains, two clerks, and two choristers. He established the first Greek and Latin lectures which were known at Oxford, and invited the most learned and scientific men in Europe to carry his design to the utmost perfection. The bishop of Exeter, who had instigated Fox to this undertaking, did not forget it when arrived at maturity ; he contributed six thousand marks in money, besides lands, to Corpus Christi, and founded a grammar school at Manchester, with exhibitions for the scholars to Corpus and Brazen Nose, Oxford, and St. John's Cambridge. The contributions of lands and money were also augmented by several of the early presidents, fellows, and other members of the college, who had taken holy orders ; and at the commencement of the eighteenth century, Dr. Turner, the principal, besides expending

a large sum of money in an elegant enlargement of the college, left it in his will *Six thousand pounds* more; this benefactor bequeathed likewise *Twenty thousand pounds* to the charity for the relief of the widows and children of poor clergyman, and many ample sums to purposes equally laudable.

CHAP. XI.

The Universities. OXFORD—in continuation.

CHRIST CHURCH—TRINITY—ST. JOHN'S—
JESUS—WADHAM—PEMBROKE—WORCESTER—
THE HALLS—THE THEATRE.

THE life of Wolsey is still a problem which baffles the research of all his biographers; born with incomparable talents, and strong passions, he burst into power too suddenly to become familiar with his own frailties; found himself the arbiter of the fates of men, whilst yet a novice in the art of government, saw his person surrounded by sycophants and suitors, yet ignorant of his own pre-eminence, and felt the attributes of power in his hands ere he knew their force and virtue.

But, leaving these affairs to the learned and the curious, we have only to speak of Wolsey

as a benefactor; amidst all his schemes of personal aggrandizement, his unbounded presumption, and ambition, the low spirit of avarice never possessed his mind; although a Catholic, and an enemy to the reformation, the encouragement of literature and science was an early propensity, and his mind gradually enlarged as he rose in the scale of human grandeur.

The favour of Henry, and Wolsey's interest with Rome, afforded him great facility towards accomplishing a foundation, upon which he appeared anxious to rest his fame. This, after numerous vicissitudes, at length became permanently settled as the college of "CHRIST CHURCH," and although the caprice of the king interrupted the plans of the cardinal, and he endeavoured to supersede him in the honour of the design, we see no just reason for depriving Wolsey of the sole merit of an institution, which, had he survived to finish it, would have added to Oxford a lustre, amidst all its fascinations still unknown.

By the suppression of a number of small and superfluous monasteries, an endowment of £2000 per annum was provided for Christ Church, "as a perpetual foundation for the

study of the sciences, divinity, canon and civil law ; also the arts, physic, and polite literature, and for the continual performance of divine service." The members were to be a dean, sixty regular canons, and forty of the second order, besides subordinates ; to fill these numerous appointments, the cardinal selected, or invited, all the most learned in his native country, or elsewhere, for the avowed purpose of coping with Luther and the reformers, whose principal success and growing importance, he attributed to the ignorance of the monastic clergy. And when his star was declining from the bright orbit in which it had so long beamed upon the world, when every earthly object was fading away beneath the frowns of the monarch, and the revilings of an envious multitude, who had long trembled at his shadow ; his last supplication was in favour of his college, his last accents a prayer for its prosperity.

Wolsey's designs for the building were upon the most magnificent scale, and the execution, as far as it extended, highly creditable to the age, and to the refined taste for which the cardinal was remarkable. The hall, which

has been the theatre of many important transactions connected with the church and state, the scene of regal banquets, and the pomps of chivalry, is the finest of the kind in England; its approach is peculiarly prepossessing, and an indescribable interest attaches not only to this, but every other part of the buildings. What Wolsey intended to perform may be conjectured from the traces of foundations still discernible; what he did effect not only here but elsewhere, was unhappily considered fair spoil when his fall took place; an emulation seemed to exist between the king and his courtiers, who should most insult his memory, and their unmanly antipathies caused irreparable injury to literature, to science, and their country.

The artists, men of science, mechanics, and labourers, employed by Wolsey, were innumerable, and the money disseminated by his gigantic undertaking, gave life, comfort, and prosperity, far and wide. In one year, and let it be remembered, this was three centuries ago, the expense of the buildings amounted to £7835: 7: 2: his disgrace and death were consequently severely felt, and the suspension

of these extraordinary operations was regretted, not only as affecting private interests, but as a national calamity.

The subsequent benefactions to Christ Church, have been truly magnificent. In 1665, the quadrangle, as it now stands, was completed by a subscription, to which the dean and canons contributed £2167; Dr. Morley £2200; and the individual subscriptions of many of the dignified clergy, were very liberal. Burton, the author of the anatomy of melancholy, left part of his books, and an annuity of £5. Dr. Morris £5, for a speech in commemoration of Sir Thomas Bodley, Bishop Fell, Dean Aldrich, Dr. Mead, Dean Atterbury, and Dr. Stratford, contributed books. Dr. Wm. Wake, archbishop of Canterbury, gave an ample library of printed books and manuscripts, a large collection of coins and medals, and a thousand pounds towards building a new library. The whole of this benefaction was estimated at Ten thousand pounds.

These donations and bequests rendered a new library indispensable, and a very splendid one was accordingly built. The first contributor to the funds for this purpose, was

Anthony Radcliffe, canon of Christ Church, who left, by his will, three thousand pounds. The dean and canons, and clergy, bore the expense of the remainder, in common with the nobility, gentry, and students, educated at the college. Dr. Philip Barton, a canon, added a most valuable collection of British and English coins in 1765, and Dr. Richard Brown, Regius Professor of Hebrew, gave an equally precious collection of Oriental coins in 1780. In consequence of these legacies, the library of Christ Church has risen to great celebrity; it is in short at once a library, a gallery, and a museum, highly enriched by literature, antiquity, natural curiosities, and the most interesting departments of art.

Canterbury Square, or Quadrangle, is erected upon the site of Canterbury Hall, an ancient institution for the study of canon and civil law, founded and endowed by archbishop Islip, and other ecclesiastics, in 1361. In 1775, every vestige of the old buildings was removed, and the present elegant substitutes erected, chiefly at the expense of Dr. Richard Robinson, baron Rokeby and primate of Ireland, whose diocese in the sister kingdom likewise possesses many records of his munificence. The list of Deans

includes many names estimable as members of the church, honourable for their learning, and distinguished with very few exceptions as liberal benefactors to their college; and to close a catalogue so illustrious, we have to add the Rev. Clayton Mordaunt Cracherodé, who bequeathed his library, prints, and coins, to the British Museum, estimated at thirty thousand pounds.

The church of Christ Church is used as the bishop's cathedral.

TRINITY COLLEGE, owes its fame to a layman, it only comes therefore within the limits we have affixed to our researches, briefly to enumerate such benefactors as were members of the church. In 1667, Edward Bathurst, B. D. bequeathed to the college land in Northamptonshire, to the yearly value of £24. In 1664, Dr. Bathurst commenced at his own expense, a series of extensive improvements in the buildings, which was completed by the contributions of archbishop Sheldon, Dr. Ironside, bishop of Bristol, and others. Dr. Bathurst also purchased and presented to the college the advowson of Oddington, upon Otmoor in Oxfordshire.

We have also to claim for the clergy, the merit of many legacies in money and books.

ST. JOHN'S COLLEGE, owes its existenee to a layman; the clergy however continue conspicuous upon the records of this institution also. Dr. Buekeridge, bishop of Ely, bequeathed money for the increase of the fellowships and exhibitions. Archbishop Laud, besides liberal contributions to the buildings, left £500 for general purposes. Dr. Juxon, archbishop of Canterbury, left the society seven thousand pounds. Dr. Bell left money for the purchase of livings. In more modern times, Dr. Rawlinson, and Dr. Holmes, were liberal benefactors; the former bequeathed the reversion of an estate in fee farm rents; the latter, thirteen thousand pounds, receivable on the death of his widow, who in respect for her husband, increased it to fifteen thousand. The library was enlarged and augmented by Archbishop Laud; and bishop Buekeridge, with several other divines, contributed books, ornaments, curiosities, and antiquities. The chapel is likewise indebted to similar patronage.

JESUS COLLEGE, although not so splendid as many we have described, yet reflects more credit on the founder than many of its neighbours, being established for the benefit of the natives of Wales, who hitherto seem to have been excluded or forgotten in every collegiate endowment. The projector of this unostentatious institution, was Hugh ap Price, a prebendary of Rochester. Having procured a charter from queen Elizabeth for a society, to consist of a principal, eight fellows, and eight scholars, he conveyed for their maintenance, estates of the yearly value of £160, in Brecknockshire, bestowed upwards of £1500 on buildings, and left a considerable sum of money by his will for the same purpose. This college is another instance of the value of a good example; scarcely was it permanently established, than benefactors arose, and numerous fellowships and scholarships were founded with ample endowments, in money or lands, by Dr. Griffith Lloyd, in 1586; Westphaling, bishop of Hereford, in 1602; Rowland, bishop of Bangor, in 1609; Wood, dean of Armagh, Thomas Reddiche, minister of Battley in Suffolk, in 1616; Griffith Powell, principal, in 1620; Parry, bishop of St. Asaph, in 1622; William Prichard,

Rector Ewelme, in 1623. Lloyd, chancellor of Hereford, in 1625, and Thomas Gwynne, chancellor of Llandaff, in 1643. Dr. Mansell gave a sum of money for general purposes, and was a great benefactor to the buildings. Dr. John Williams founded a logical lecture. Edward Merrick, M.A. treasurer of St. David's in 1713, left his whole estate to the society, by which its finances were materially benefitted.

WADHAM COLLEGE, although not founded by a divine, is greatly indebted to the church. John Goodridge, M.A. gave an estate in money to be divided between four exhibitioners, three scholars, the moderator, the catechist, &c. Humphrey Hody, archdeacon of Oxford, founded ten exhibitions of £10 each, which have since been increased to £15. Lisle, bishop of St. Asaph, founded an exhibition of £12. The Rev. Henry Pigot, and Dr. Gerard, also founded exhibitions. Dr. John Wills, the warden, who died in 1806, stands unrivalled by any of his predecessors; he bequeathed £400 per annum in addition to his wardenship; £1000 to improve his lodgings, two exhibitions of £100 each for two fellows, students in law or medicine; two exhibitions of £20 each for two

scholars, students in the same faculties; £20 per annum for a divinity lecturer; for a superannuated fellow not having property of his own to the amount of £75 per annum, a yearly exhibition of £75; to a second, not having property of his own to the amount of £100 per annum, an exhibition of £50 yearly; £11 : 10 to a preacher for four sermons; £5 or £6 yearly, in books, to the best reader of lessons in the chapel; interest of money arising from the sale of an estate in Lincolnshire, to the Vice Chancellor for the time being; £2000 to the Bodleian librarian; £2000 to be divided between the theatre and the Clarendon press; and £1000. 3 per cents. to the infirmary. The residue of his fortune, after some legacies to very distant relatives, he bequeathed as a fund to accumulate for the purchase of livings for the college. Philip Bisse, archdeacon of Taunton, contributed his private collection of books to the library, valued at £700; and Samuel Bush, vicar of Wadhurst, in Sussex, left a similar donation.

The honours of the foundership of PEMBROKE COLLEGE, are divided between the church and the laity. The first being represented in the

person of Richard Wightwick, rector of East Hildesley, in Berkshire, whose endowment consisted of estates producing £100 per annum, for the support of three fellows and four scholars. Francis Rouse, provost of Eton during the usurpation, subscribed to the augmentation of the fellowships and exhibitions. Morley, bishop of Winchester, who died in 1684, gave five exhibitions. In 1695, Hall, bishop of Bristol, was at considerable charge in erecting accommodations for the master. Dr. Clayton, first master, and Dr. Wall, rector of St. Aldates, were early contributors of books: and in 1709, so large a collection was presented by Dr. Hall, as to occasion the removal of the library, to a more spacious and convenient part of the college.

WORCESTER COLLEGE, is a recent foundation upon the benefaction of Sir Thomas Cookes, bart.; but although perfectly disposed to admire his generosity, he is out of the pale of our undertaking. His institution however did not long remain without clerical patrons. In 1726, Dr. James Fynney, rector of Long Newton, in Durham, bequeathed £2500 for the foundation of two fellowships, and two scholar-

ships; the former of £40, and the latter of £10 yearly. Dr. William Gower, provost in 1777, bequeathed £3500 old South Sea annuities, and the reversion of an estate at Bramford, near the city of Worcester, for general purposes. And we trust we shall not be accused of wandering much out of our immediate path, if we add the name of Mrs. Sarah Eaton, daughter of Dr. Byrom Eaton, who in 1739, bequeathed freehold and leasehold estates in Northamptonshire, Nottinghamshire, and Gloucestershire, for the endowment of six fellowships, and five scholarships, confined to the sons of the clergy.

The contributors of books were Samuel Cooke, M.A. who gave four hundred volumes; to these, John Loder, M.A. vicar of Napton, in Warwickshire, added his collection, and provided in his will for several fellowships and exhibitions, but his intentions were frustrated by the ingenuity of his heirs, and their professional advisers. Dr. Gower was also a liberal contributor, and by such means the library is become extensive, and particularly rich in architectural works.

The HALLS, are relics of the ancient university, of which historians enumerate from two to three hundred, but at present they are reduced to five. St. Alban's hall, Edmund hall, St. Mary's, St. Mary Magdalen, and New Inn hall; the rest having been consolidated in, or superceded by, the more magnificent institutions which are previously described. The system however, although more limited, is the same at the halls as the colleges, and the advantages and privileges are also similar. To these minor establishments, numerous benefactions from the clergy are on record in money, in architectural improvements or additions, lectureships, books, exhibitions, scholarships, and in legacies for general purposes.

Previously to the erection of the THEATRE, the commemoration, public acts, exercises, &c. were held in St. Mary's church; greatly to the inconvenience of an audience always numerous, and much to the injury of that venerable edifice. To the public spirit and liberality of archbishop Sheldon, the university is indebted for the present elegant building dedicated to these important purposes. Sheldon generously laid a

thousand pounds upon the foundation stone, and when no one could be found who had either mind or feeling to follow his example, he took the whole expense upon himself, amounting to upwards of twelve thousand pounds, independent of an endowment of two thousand pounds to be invested as a fund for repairs, or for the establishment of a printing office. Under such auspices arose the theatre, a building of no common beauty and celebrity as a work of art; and with it was introduced to public notice the immortal Sir Christopher Wren.

CHAP. XII.

THE UNIVERSITY OF CAMBRIDGE.

MINOR SEMINARIES—DUTIES OF ECCLESIASTICS.

THE University of CAMBRIDGE, presents another wide field from which the unfading wreaths of glory, may be abundantly gathered, to decorate the episcopal clergy ; and although the monotony which the narrative might introduce into our work, would be rather anticipated than censured, we shall not too far trespass on the patience of our readers, nor unnecessarily detain ourselves from other and still important researches.

Of seventeen colleges in Cambridge, five were wholly founded by members of the church, and the archives of the remainder without any exception, shine with their sumptuous endowments. Were a parallel to be drawn, between the universities of Oxford and Cambridge, the

contrast might possibly be great, but we should weary ere we determined upon a preference ; they have stood, and under Providence will stand for ages, two proud and brilliant monuments, whose mighty shadows should bury in oblivion, the imperfections of the hands that formed them, and of the community from which they chiefly sprung. Placing then these majestic seminaries in the foreground of the picture, let us recur to the equally meritorious but minor institutions which have been propagated by a similarity of devotion, cherished by similar principles of human kindness, and preserved by similar influence.

From the fall of Rome and consequent decline of learning, through the dark ages of chivalry, and feudal barbarity, the seeds of literature were no where cultivated, but amongst the religious orders ; in every episcopal palace, and monastic institution, a school was established, limited it is true in its objects, but still sufficient to preserve the latent embers of a more enlightened era ; and when the grosser features of the gothic ages had vanished, and the barren victories of the holy land lost their allurements ; when the enthusiasm of the crusaders began to languish, the trains of the

bishops, and the cloisters of the monks, became crowded with the youth of England ; and thus countenanced, the pursuits of literature superseded the iron panoply of war ; wisdom was henceforth more highly prized than valour, the preponderance of intellect grew daily palpable ; bigotry, superstition, all the legerdemain engrafted on the theology of Rome, were exposed by reason and investigation, and gradually the reformation approached.

That the treasures of the church precipitated that memorable event is unquestionable, and that the devastation which accompanied it was so indiscriminate, is to be lamented. Henry himself, without acknowledging the error, had sufficient policy, in some instances, to make an effort to retrieve it, by chartering seminaries for education, which he endowed with a portion of his plunder ; but his avarice and profusion were at enmity with such principles, and they declined almost from their birth. His more amiable son and successor, did all and much more than could possibly have been anticipated from a minor, in a short and by no means a tranquil reign, and the example has occasionally been imitated by succeeding monarchs. Kings however suffer little by muni-

ficence ; if therefore we admire that, in sovereigns, which costs them no sacrifice, how much more estimable must it be when flowing from private individuals.

In a publication of great industry and much usefulness, Mr. Carlisle (librarian to her late Majesty) enumerates *four hundred and seventy-five* endowed grammar schools, now existing in England and Wales ; of this number *eighty-two* were *founded*, and *sixty-nine* principally or partially *endowed*, by *clergymen* ; making a total of *one hundred and fifty-one*, or nearly one *third* of the whole number ; to many of which, hospitals, alms-houses, and other charitable establishments are attached. It is also peculiarly worthy of remark, that all the royal foundations, as well as those of individuals subsequent to the reformation, (with some few exceptions only) were occasioned by the total want of institutions for the instruction of youth, in consequence of the dissolution of monasteries. Of these four hundred and seventy-five schools, three-fourths are superintended by the clergy, whose sources of remuneration will probably not be deemed superabundant.

In instances where the emoluments have been

ascertained, it appears, that of schools where the master's stipend amounts to

£500 and upwards	there are	6
400 and under £500	....	2
300 and under 400	....	6
200 and under 300	....	27
100 and under 200	....	52
50 and under 100	....	85
40 and under 50	....	30
30 and under 40	....	45
20 and under 30	....	47
— and under 20	....	33

In the above, the public schools of Westminster, Eton, and Winchester, are not included.

It is true, most of these schools have residences attached to them, and the masters are, generally speaking, privileged to take boarders; here and there we find a small benefice, a curacy, or a chapel, a concomitant of the institution; from a few of the large ones, the masterships have a remote prospect of church preferment, and in some rare instances the salary is a sinecure. The nature of these advantages, the conditions sometimes annexed to them, and the duties of ecclesiastics in some

parts of the kingdom, may also be gathered from Mr. Carlisle's interesting publication.

The Grammar school at Doncaster (one of the most opulent towns in England), had fallen into decay; and with the laudable view of reviving it, the late master, the Rev. Mr. Crochley, previously an usher at Westminster, was appointed at a salary of £50 per annum; and a promise from the corporation that he should be presented to the living of Rossington, provided he had fifty scholars when it became vacant; with these hopes he struggled for many years, with all the ardour with which such a reward could be supposed to animate a very poor man, harassed with privations of every description; all his exertions however were fruitless, Greek and Latin were useless to the town boys of Doncaster, and he never could reach beyond the number of forty-five; of course he had no legal claim upon *the bond*, and never obtained the living. Suffering under accumulated distress and mortification, the good people of Doncaster saw him break his heart rather than mitigate the contract; a bargain is a bargain all the world over, but more especially in Yorkshire, and to this principle,

“ a good scholar, an excellent pulpit orator, and a respectable poet” fell a sacrifice.

In the case of the Crediton charity (1812), the following documents appear. (see vol. i. p. 261.)

“ The Master found from the joint affidavit of the Rev. John Rudall, and the Rev. John White, that the parish of Crediton, exclusive of the district or hamlet of Sandford, very considerably exceeds 9500 acres, extending in length about eleven miles, and in breadth in some parts about seven miles, and contains a population of upwards of 5100 persons ; and that the ecclesiastical functions exercised within this parish, exclusively of the district of Sandford, consist in performing divine service twice, and preaching two sermons every Sunday in the parish church of Crediton, to a congregation usually consisting of about 2000 persons ; in performing divine service once every Wednesday and Friday, and on every Saint’s day, throughout the year ; preaching a sermon every Wednesday throughout the year ; catechising the children of the parish four times every year, and instructing and preparing them for episcopal confirmation ; in administering the holy sacrament of the Lord’s supper

in the parish church, on three several days at the festival of Easter, on two several days at Whitsuntide, the like at Christmas, and also on the first Sunday in every month, to generally upwards of 300 communicants; visiting the sick and administering the sacrament to them at their respective houses, in baptizing privately at their houses about 50 children yearly, churching about 90 women, and yearly marrying about 40 couples; in baptizing publicly about 120 children, and burying about 85; all which ecclesiastical functions are, and have been for many years past, usually performed by the said John Rudall, with the assistance of his curate and the chaplain of Crediton, or some of them. And that the said John Rudall's own duty as vicar, in the performance of these functions, would be fully sufficient when he is in health, for the employment of all his time, and that as such vicar, he receives from the governors an annual stipend of £160, and no more; and about the sum of £40 a year for surplice fees, which are wholly casual and fluctuating, one half of which surplice fees he hath been accustomed to give to the chaplain of Crediton.

“ That the parish of Exminster exceeds 4200 acres, extending in length about six miles, and in breadth on an average about three miles, and contains a population of upwards of 700 persons ; and that the ecclesiastical functions exercised in the said parish, consist in performing divine service twice, and preaching two sermons every Sunday, and one on Christmas day and Good Friday, each in the parish church of Exminster, to a congregation usually consisting of about 200 persons ; and instructing and preparing the children of the parish, for episcopal confirmation ; in administering the sacrament of the Lord’s supper, in the same church, three times in a year, on the principal feasts of Easter, Whitsuntide, and Christmas day, to about 35 communicants ; visiting the sick, and administering the sacrament to them at their respective houses ; in baptizing privately at their houses, and publicly at the same church, about 20 children yearly, churching about 20 women yearly, and yearly marrying about five couples, and burying about 14 dead. All which ecclesiastical functions are, and have been for many years past, usually performed by the said John White, and that his duty, as vicar, in the performance of the said functions,

would be fully sufficient so far to employ his whole time, as not to leave opportunity for the performance of the ecclesiastical duties of any other parish, or lawfully to gain a subsistence for himself, his wife and family; and that as such vicar, he has received from the governors an annual stipend of £110, and no more; that he has glebe lands attached to his vicarage of Exminster, of the clear yearly value of £40, and that he receives about the sum of £4 a year for surplice fees, which are wholly casual and fluctuating.

And the master found, from the affidavit of the Rev. John Russell, of Crediton, clerk, sworn the 19th of December, 1811, that on the 6th of March, 1811, he was duly appointed by the governors, chaplain of the church of Crediton, on the resignation of the Rev. John Spry, and that his duty as chaplain in performance of the same functions before mentioned in the parish church of Crediton, would be fully sufficient so far to employ his whole time as to prevent his performance of the ecclesiastical duties of any other parish, and that as such chaplain, he receives from the governors, an annual stipend of £110, the further sum of £11 to defray the property tax thereon, and

the further sum of £7 towards his assessed taxes, and no more.

And the master found from the affidavit of the Rev. George Bent, clerk, chaplain of the Hamlet of Sandford, sworn the 21st December, 1811, that the said hamlet contains upwards of 6200 acres, and that it extends in length about seven miles, and in breadth in some places four miles, and that its population amounts to 1700 persons and upwards; and that from time immemorial, the said hamlet of Sandford, has, in all respects, been considered as distinct from, and independent of, the parish of Crediton; and that the care of souls in the said hamlet, has also, for time immemorial, been committed to the exclusive charge of the chaplain thereof, for the time being, and that the ecclesiastical functions exercised within the said hamlet or parish of Sandford, consist in performing divine service twice, and preaching two sermons every Sunday in the church of Sandford, to a congregation usually consisting of about 900 persons; in performing divine service on every Saint's day throughout the year, (except within the last three years, by reason of his house having been destroyed by fire, which has occasioned, during some part of that time,

his residing at a distance from the church of Sandford, but which service on Saint's days he intends to resume, on his occupying the parsonage house at Sandford, then building for him,) in instructing and preparing the children of the hamlet for episcopal confirmation; in administering the sacrament of the Lord's Supper in the church of the hamlet or parish aforesaid, once every month, twice at the festival of Easter, and twice at Christmas, to upwards generally of forty or fifty communicants; in visiting the sick, and administering the sacrament to them at their houses throughout the hamlet; in baptizing children publicly at the church, and privately at their houses, together about fifty yearly on an average; in churching about forty or fifty women, in yearly marrying about thirteen couples, and in burying about thirty-five dead. All which ecclesiastical functions are performed by him with the help of his assistant, without whose aid, in consequence of his age, being upwards of seventy years, he could not duly perform the same. And that as such chaplain, he receives from the governors the annual stipend of £110, and the further sum of £11 for property tax thereon,

and that he receives about the average sum of £6 for surplice fees.

And the master found, from two affidavits of the Rev. Nicholas Lightfoot, clerk, master of Queen Elizabeth's free grammar school at Crediton, sworn the 28th November and the 24th December, 1811, that he was in or about the 8th of March, 1800, duly appointed by the then governors, master of the said school, and hath ever since been, and still is, master thereof; and that from the time of such appointment, hitherto, the yearly sum, which has been paid to him by the governors as his salary, has amounted to £20 per annum; and that the governors provide him with a house, which they repair, and allow him £3 for property tax on his stipend, and £7 towards his assessed taxes. And that he has now under his care and tuition, forty-eight scholars, of whom thirty-seven are boarders, none of whom are of the parish of Crediton, or of the hamlet of Sandford, except one, and that his terms are for each of his boarders £31: 10: per annum. And that the eleven other scholars under his tuition, are day scholars, ten of whom are of the parish of Crediton, for whom he makes no

charge whatever; but the parents of such scholars usually pay him £1: 1: at Christmas at their pleasure. And that he teaches the several boys under his tuition the Latin and Greek languages, and that he dedicates the whole of his time to the duties of the school, except at the usual vacations at Midsummer and Christmas, and, except that, he performs the duties of the rectory of Kennerleigh, which is distant about five miles from his school, to which rectory he was presented by the governors; the income whereof amounts to £100 per annum, or thereabouts, subject to the property tax.”*

If to the preceding examples we add the unendowed schools, under the superintendence

* In consequence of these affidavits, and various evidence produced in the course of the suit, which, we believe, is still undetermined, the salaries were increased in the following proportion:

Vicar of Crediton to	£400 per annum,
.... of Exminster to	£250
Chaplain of Crediton to	£200
..... of Sandford to	£200

The Master of the Grammar School to £50 per annum, and £5 per annum added for every day-scholar of the parish of Crediton, and hamlet of Sandford, educated at the said school, according to the regulations of the charity.

of the clergy, we shall find that three-fourths of the care, anxiety, labour, and responsibility of education, fall to their share. And is this either a profligate or an idle path in life? are these the drones which revel in the hive, whilst the more industrious inhabitants are abroad, collecting sweets for the society? Surely we have said enough, and shewn enough to controvert such insidious reasoning, such vulgar and groundless prejudice. Alas! if we look around this great and wondrous nation, observe its baronial palaces, its splendid mansions, its groves, its gardens, and its golden fields; in which region, or in what vicinity of this rich and favoured land, shall we recognize the envied treasures, the luxurious scenes, the enervating indulgencies, which ignorance and antipathy have combined, to charge in guilty profusion on the sacred character of the priest.

As far as temporal objects are concerned, the brightest prospects of ecclesiastical life display no extraordinary fascinations; an expensive education is followed by no certain equivalent; a clergyman enters the world with ideas exalted above the vulgar pursuits of man, and encompassed by restrictions and disquali-

fications, which shut every avenue of fortune against him, except here and there a contemptible pittance, in return for the arduous exercise of intellectual talent, or the laborious duties of scholastic discipline.

The paths of literature may be flowery, but they are flowers of expensive culture; and expose the hand which cherishes them for pecuniary considerations, to trials painful and mortifying to the lofty sentiments of a scholar, and repellent to every feeling and faculty of a highly polished mind.

CHAP. XIII.

SUPERSTITIONS OF THE GREEKS — EGYPTIANS —
CARTHAGINIANS — ASSYRIANS — ROMANS —
AND THE ANCIENT BRITONS.

THE superstitions and errors of the Monks have afforded a fertile field for invective, satire, and romance; but, however repugnant to modern creeds, the monastic discipline with all its absurd encumbrances and mockeries may appear, it was the prelude to much virtue and real piety; the reason of man, upon the whole, has been progressively improving, the incursions of barbarians have occasionally checked its advance, and sometimes under the influence of despotism, literature and the sciences have retrograded, but the purity of devotion always seems to have been gaining ground upon idolatry and paganism.

The state of the arts in Greece, and her literary treasures now in our possession, unquestionably prove the Grecians a very accomplished people, yet the same authorities exhibit them in the processions of the Panathenæa, devoted to the disgusting orgies of the Bacchanalia, and solemnizing the Eleusinian mysteries, with enthusiastie fervour; the imagination of Mrs. Ratcliffe fell infinitely short of the initiatory ceremonies dedicated to Ceres Eleusina. “Wonderful things,” observes Rollin, “took place upon this occasion, visions were seen, and voices heard of an extraordinary kind; a sudden splendour expelled the darkness of the place, and disappearing immediately, added new horrors to the gloom; apparitions, claps of thunder, earthquakes, improved the terror and amazement; whilst the person to be admitted, overwhelmed with dread, and sweating through fear, heard trembling the mysterious volume read to him, if in such a condition he were capable of hearing at all.”

The noblest ATHENIANS were the slaves and dupes of these prejudices, and to die previously to initiation, was esteemed certain damnation. They seldom moved out of the ordinary path

of life, without consulting their favourite oracle, and were so addicted to auguries, that their most illustrious statesmen, philosophers, and captains, never undertook an affair of importance without a previous conference with the soothsayers. Plutarch himself was an abject observer of the most ridiculous rites, and his belief in miracles, dreams, and supernatural occurrences, is not surpassed by the most credulous devotee that ever visited Loretto.

The oracle of Dodona adopted oaks and doves as the medium of communication with human beings, and it is doubtful whether the oracle of Claros, did not frighten the great Germanicus to death. The oracle of Delphos was the most celebrated of all, and in point of wealth and splendour, eclipsed every shrine in Christendom, even when the *church* was in her zenith.

When this temple was destroyed by fire in the 58th Olympiad, the amphictyons, men eminently wise in the most brilliant period of the Grecian history, voluntarily superintended the rebuilding of it. The estimate of the architect amounted to between forty and fifty thousand pounds sterling, and the fame of the delphic priestess may be con-

jectured by the following observations from the author already quoted. “ The states of Greece were to furnish the money. The inhabitants of Delphos were taxed a fourth part of it, and made gatherings in all parts, even in foreign nations, for that service. Amasis, at that time king of Egypt, and the Grecian inhabitants of his country, contributed considerable sums towards it. The Alomæonidæ, a potent family of Athens, took upon themselves the conduct of the building, and made it more magnificent, by considerable additions of their own, than had been proposed in the model.

Gyges, king of Lydia, and Cræsus, one of his successors, enriched the temple of Delphos with an incredible number of presents. Many other princes, cities, and private persons by their example, in a kind of emulation of each other, had heaped up in tripods, vases, tables, shields, crowns, chariots, and statues of gold and silver of all sizes, offerings, equally infinite in number and value. The presents of gold which Cræsus alone made to this temple, amounted, according to Herodotus, to upwards of two hundred and fifty-four talents, or about thirty-three thousand five hundred pounds sterling, and perhaps those of silver to as much. Most

of these presents were in being in the time of Herodotus. Diodorus Siculus, adding those of other princes to them, makes their amount ten thousand talents, or about a million three hundred thousand pounds sterling.

A thousand frauds and impostures, repeatedly detected at Delphos, and every where else, had not opened men's eyes, nor in the least diminished the credit of the oracles, which subsisted upwards of two thousand years, and was carried to an inconceivable height ; even in the minds of the greatest men, the most profound philosophers, the most powerful princes, and generally amongst the most civilized nations, and such as valued themselves most upon their wisdom and policy."

Who then can wonder at the growth of superstition, whilst such illustrious dupes could be attracted to its altars. Nations made war for the sake of the booty collected at Delphos, and miracles were avouched to deter the too presumptuous invaders ; but in spite of them all, Nero carried off with impunity, five hundred fine brass statues of illustrious men and of gods, to decorate the city of Rome.

The works of the EGYPTIANS may, perhaps, be considered mighty, rather than scientific; their buildings and monuments stupendous, rather than graceful; their learning, however, was great; their monarchs exhibited incredible magnificence, and they possessed all the concomitants of civilization. In their royal dynasties we discover no want of intellectual penetration or energy; in the people, no want of reflection or ingenuity, yet were they immersed in the most disgusting idolatry. It is scarcely credible that a kingdom covered with palaces, that cities which could pour out from each of a hundred gates, two hundred chariots, and ten thousand fighting men; that Busiris and Sesostris, the mighty Ptolemys and the Pharaohs, whom we read of with amazement, and whose works we regard as scarcely less than miraculous, it is incredible we say, that such a nation and such men, should be found to build palaces for crocodiles, and prostrate themselves in adoration before the ox, the dog, the wolf, the hawk, the ibis, the cat, the monkey, the serpent, in short half the brute creation and half the vegetable world; surely the worship of *a holy man's rags* is incomparably more rational than such servility as this!

We have already seen what it has cost to enshrine a saint, and bury a martyr in England; when the Bull Apis died, all Egypt went into mourning, the funeral pomp cost upwards of eleven thousand pounds sterling, and the splendour of his obsequies is inconceivable. The annual expense attendant upon these deified quadrupeds, is an outrage upon common sense; whether the pyramids are monuments of the vanity of their kings, or of the affection of their people towards them; whether they were intended for the repose of mighty men or pampered brutes, is a point undetermined, but if we express indignation at the costly shrines of Becket and St. Edmund, what shall we say to a tomb, erected at so enormous a charge, that the leeks, garlick, and onions, consumed by the workmen, cost twenty-five thousand pounds sterling, which took thirty years in building, and employed constantly an hundred thousand men.

But, perhaps, a still greater wonder of Egypt, was the city of Oxyrynchus, which formed one great monastery, not only its temples, but all the principal dwellings, public edifices, towers, and suburbs, were crowded with monastics, and every part of the city echoed night and day

with the praises of the deity, chaunted by ten thousand holy men, and twenty thousand virgins.

The sacrifices to Moloch, by the **CARTHAGINIANS**, was a superstition which overpowered every tie of nature, and subdued every human affection; a savage virtue rendered more poignant and bitter, by refinement and cultivation. Every casualty of war, every political and physical calamity, was aggravated by hecatombs of human victims; no plea of consanguinity could mitigate their sad fate; the arms of the sucking infant were disentwined from the neck of the infatuated mother, to be cast, without sympathy, or remorse into the devouring furnace, whilst the horrors of the scene, awakened a wild and frantic devotion, that converted whatever was most revolting to humanity, into religious inspiration and divine impulse.

The combined wisdom of the **ASSYRIAN** empire, was wasted for many centuries, upon judicial astrology; and the temple of Belus in Babylon, was erected, at an enormous expense, as a theatre for the silly pursuits, and idle

prognostics of the magi and soothsayers. It contained an altar to the sun, and a chapel dedicated to nearly every star in heaven; its fires were never quenched, and the blood of its victims never ceased to flow. Its images were not only numerous but colossal; a single statue of gold weighed upwards of a thousand attic talents. The censers, the tables, and sacred vessels, were all of massive gold, and so valuable were the treasures amassed in this idolatrous edifice, that Deodorus estimates them at seven thousand three hundred and fifty attic talents, or about one and twenty millions sterling. The magi or priesthood, were, notwithstanding, men of profound wisdom, and their influence was universal in politics as well as religion. "Before a prince in Persia could come to the crown, he was obliged to receive instruction for a certain time from some of the magi, and to learn of them both the art of reigning, and that of worshiping the gods after a proper manner; nor did he determine any important affair of the state, when he was upon the throne, without taking their advice and opinion before hand; for which reason Pliny says, that even in his time, they were

looked upon in all the eastern countries, as the masters and directors of princes, and of those who styled themselves the kings of kings. They were the sages, the philosophers, and men of learning in Persia, as the gymnosophists, and brachmans, were amongst the Indians, and the druids amongst the Gauls. Their great reputation made people come from the most distant countries, to be instructed by them in philosophy, and religion, and we are assured it was from them Pythagoras borrowed the principles of that learning, by which he acquired so much veneration and respect among the Greeks." *

In all ages and in every country, taken as a body, the priesthood have been a learned, laborious, and indefatigable class of society; science and government, literature and religion, are all seriously indebted to their zeal and perseverance, and whether at the pinnacle of worldly glory, or buried in the deepest recesses of the convent, the splendour of their talents has illuminated the sphere of their existence. *Rome* clothed her priesthood with the utmost sanctity, it was confined to particular

* Rollin.

families, and peculiar privileges were decreed to them. It was the duty of the sacerdotal order, to render themselves learned in the laws and customs of their country, to record every event worthy of notice which occurred in their respective curiæ or parish, and they frequently presided in courts of judicature. Thus uniting the important characters of priest, historian and judge.

Either through policy, or piety, wherever Rome carried her arms, she had no objections to borrow or adopt a new deity; in consequence her kalendar grew voluminous, and the offices of religion increased in proportion. The Sun, the Moon, Saturn, Vulcan, Jupiter, Mars, Vesta, Janus, Minerva, &c. had each their train of priests and priestesses, augurs, and virgins, divided into several denominations. The flamine was guarded by a lictor, enveloped in a magnificent robe, and had the honors of the curule chair; his oath was unnecessary, his word being upon the most solemn and important occasions sufficient testimony, and in many cases the respect shewn him was carried to extravagant superstition. The augurs of course dealt most bountifully in dreams, phenomena, divinations, and presages. The office of the

vestals, and the melancholy doom which followed the frailties nature cannot always subdue, however lamentable the consequence, is known to every one that ever heard of Rome; one privilege however attached to them, of a most gratifying nature; if they met a criminal going to execution, provided they affirmed the meeting was purely accidental, they had full power to grant a pardon. The pontifices, according to Tully, had "the honours and safety of the commonwealth, the liberty of the people, the honour and fortunes of the citizens, and the very gods themselves, all committed to their care"

Besides the other denominations which it is needless to mention, they were overrun with consecrated shields, fountains, groves, bridges, visions, spectres, miraculous voices, monsters, and prodigies; not forgetting the sybiline books, the saturnalia, lupercalia, and other feasts innumerable, at which it was the fashion for all things to be perverted and reversed, and riot to run mad. In their temples, they were addicted to the same extravagance as their predecessors and neighbours. That of Jupiter Capitolinus, stood upon a conspicuous eminence, and included about four

acres of ground ; the exterior was adorned with elaborate colonades, the ascent was by an hundred steps, and it was endowed with prodigious gifts, and ornaments. Augustus gave at one time two thousand pounds weight of gold, and to the value of five hundred sesterces in jewels and precious stones. The accounts of the brazen beams and thresholds, the gilded roof, the golden bucklers, the huge vessels of silver, and the blazing chariot, induce us to suppose we are reading works of imagination rather than history. The temple was frequently destroyed during civil commotions, or by accidental conflagration, but every fresh edifice seemed to eclipse its predecessor, and the last, erected by Domitian, surpassed them all, the gilding alone amounting to twelve thousand talents. Such were the gods of *the mistress of the world*.

We will now return to our native shores, to *Mona* of celtic song, and after a short excursion amongst the mysterious relics of a more mysterious faith, proceed to the sequel of this part of our subject.

Anglesea, the *Mona* of the ancients, was the principal station of the Druids, and there are few parts of Britain, in which vestiges of their

worship may not be traced. There will be no necessity to dwell on those inhuman sacrifices which blemish the dawn of our history, and it is useless to speculate upon rites and ceremonies, rendered more dark and enigmatical, by the jealous principle from which they at no time departed—never to permit a record of their doctrines and opinions. Their moral code, their religious creed, their civil and political institutions, their literature and learning of every description, were entrusted to memory; from this we may conjecture the extent of their influence; and when we are informed that the circle of their sciences was contained in twenty thousand verses, and required twenty years to inculcate, so that they might be duly impressed upon the minds of the noviciates, the labours of such a priesthood are truly appalling.

The annals of Carthage are pure, contrasted with the monstrous infatuations of the Druids; they held it to be indisputable that the anger of the gods could only be appeased by blood, and the life of one man preserved by the sacrifice of another; they anatomized upon the living subject, and one physician is reputed to have had no less than seven hundred wreathing under his knife; their gigantic effigies of

wicker work, gorged with victims for their anniversary conflagrations, are familiar to us all, and so deliberate were their individual executions, that the pangs of the dying wretch were protracted, that by the fall of the body, the tearing of its members, and the gushing of the blood, future events might be presaged. Magic and incantations, the inspection of entrails, and the flight of birds, astrology and necromancy, were all auxiliaries of the horrid system, by which they deceived and enslaved their votaries. Yet to these beings the education of youth was exclusively entrusted, to these men our native princes, and the emperors of Rome, applied for counsel, these were the orators of their age, advocates in the courts of justice, and the solicited advisers of their sovereign; in such men friends and enemies reposed implicit confidence, and contending armies stood motionless at their voice.

The Druids were chosen out of the first families in the nation, and were held in the highest veneration by all classes of the community. Whoever refused them obedience was declared impious and accursed. They had the sole authority of making, explaining, and executing the laws; violation of which was deemed an

offence against heaven, and the Druids alone had the right of assigning the vengeance. All controversies, public and private, were determined by them. Their decisions claimed at all times implicit submission, as it belonged to them to pronounce the sentence of excommunication or interdict, against all persons, or whole tribes, where they refused obedience to their decrees. This sentence was so awful, that the persons against whom it was fulminated, were not only excluded from all sacrifices and religious rites, but were held in universal detestation, as impious and abominable, their company was avoided as dangerous and contaminating; they were declared incapable of any trust or honour; put out of the protection of the laws, and exposed to insults and injuries of every kind. Laws ascertaining the honours, rights, and privileges of the Druids, were not forgotten; their persons were declared inviolate, and they were exempt from all taxes, imposts, and military service. They exercised an authority paramount to their sovereigns, constantly attended their armies, and to them it belonged independently of the kings, to imprison or punish any of their soldiers; nor could the princes give battle until the priests had

performed their auguries, and declared that they were favorable.

Although no splendid temples rose to their gods, they had the same appetite for accumulation which seems to have infected all the ancient priesthoods; they had the entire property of large districts; and the offerings to the gods, placed at their disposal, were immense; all, or the major part of the spoils taken in war, were dedicated to religious services, and the Druids had the appropriation of them. All their prognostics were rewarded by splendid gifts: in the administration of justice, the practice of physic, and from education in general, their emoluments were great. Every family paid annual dues to their local priests, and to render evasion impossible, on a certain day in each year, every fire was ordered to be extinguished under penalty of excommunication, and as they could only be rekindled from the sacred flames of the altar, on procuring the means of ignition the claims of the priests were first necessarily complied with, and if they were supplied by any sinister means, all parties implicated in the transaction, were put under the ban of the church, and outlawed, in the most extensive application of the term. The Druids

were in short the aristocracy of their age, the patricians of their country; they possessed the power of the crown, the influence of the mitre, and the treasures of the state.

The early Christians were exposed to all the horrors which bigotry founded upon such superstitions as we have but briefly alluded to, were calculated to inspire, and if we compare the worst period of the monastic age, with all its obnoxious excrescences, its *auto da fès*, and the inquisition not excepted, we bid defiance to any thing like a parallel being supported against the intolerance of paganism. We have seen their temples blazing in gems and gold, and groaning beneath the load of incalculable treasures, accumulated but to honour the obsequies of irrational beings, or to become the spoil of invaders, whose intrepidity or avarice were superior to their credulity. The arts contributed to their splendour and aggrandizement, but received from the priesthood, neither patronage nor reward, and their progress in science was preserved profoundly secret, that it might be rendered subservient to their degenerate and selfish propensities. If the monks were prone to idolatry, their worship at least was directed generally speaking

to the images of virtuous human beings, for although stript of its extravagant legends, all the high colouring of martyrdom, and the marvellous testimonials for canonization, the Roman kalendar can still display enough to claim admiration and command our reverence. Its shrines we may look upon with disdain, its relics with disgust, but we repeat, the bones of an eminently religious *man*, are an improvement upon the mummy of a *brute*; the tomb of an amiable Christian more worthy of pious regard than the brazen effigies of a monster! all is remote from reason, all repugnant to modern intellectual attainments, but still the misconceptions of the heathen were fading away before the cross and the gospel, the horizon was becoming gradually auspicious, when with the ostensible motive of cleansing the sanctuary from corruption, injustice and sacrilege went hand in hand; good and evil were mingled together in one promiscuous ruin, and the Sun of Truth rose only upon desolation.

CHAP. XIV.

MONASTIC INSTITUTIONS.

BENEDICTINES — DOMINICANS — FRANCISCANS.

WE have already, we trust, satisfactorily shewn, that if the Romish clergy were eager in the acquisition of wealth, it was not to allow it to accumulate in useless ingots, but to promote the glory of God, by establishments of a benevolent nature, by extensive alms to the poor, and hospitality to the stranger, the pilgrim, and the unfortunate; and also by architectural monuments of the most splendid description. The rules of the principal orders will prove that these were the characteristics of their founders, and all history shews, that within the walls of a convent, there was invariably to be found a balm for every sorrow, consolation for the broken heart, and hope for the wounded

spirit. Few, very few, are the human institutions which have not suffered from innovation, which have not been partially perverted from their legitimate purposes, by the inroads of bad passions and corrupt times ; but purity is not to be looked for in sublunary things ; age gathers infirmity, and if all were to be annihilated which betrays imperfection, if we were continually to destroy, without first making an effort to heal, ephemeral indeed would be all earthly projects. Even the modern rage for missions, bible societies, and penny clubs, will inevitably share the fate of their predecessors, when the existing enthusiasts are no more ; and some future Brougham in no distant century may be requisite to remind the public of its privileges, and the governors of their trusts.

For many years subsequent to the Norman conquest, the convent was the only place of security for the matron, and the virgin ; the licentiousness of William's nobility was so unbridled, the influence of the monarch so weak or unheeded, that every human restraint was set at nought ; to delicacy the Norman barons were strangers ; to be rejected only excited their lust and cruelty ; and to accomplish their infamous projects, the dwellings of

the citizens and peasantry, were entered with impunity; the castles of the Saxon chiefs beleaguered and destroyed; nothing but those retreats whose sanctity, even these barbarians acknowledged and respected, could preserve the wife from brutal violence, and the daughters from dishonour; upon the princess as upon the bond maid, this ignominy was visited; the conventual cell was the only spot of ground free from pollution; the veil the only protection from insult and degradation.*

The rule of ST. BENEDICT is a perfect epitome of the monastic life in its original purity, and as it was contemplated or intended by its benign founder. The abbot or principal, both by precept and example, was to be a pattern of every christian virtue. Disinterestedness, and impartiality, were to characterize his authority, and wherever the monks were seen, in whatever pursuit engaged, their deportment

* Works of fiction are questionable authorities, but the Scotch novels are so full of correct and genuine illustrations of character and times, that we refer our readers with satisfaction to the recent publications of *Ivanhoe* and the *Monastery*, for many judicious remarks on monastics and monastic institutions.

was always to evince humility of heart, and conscious imperfection. Every thing in the convent was to be common property ; no preference or superiority to exist, but the most menial offices undertaken in rotation. The Benedictines were to be abstemious and moderate in all things, and to avoid ostentatious devotion ; the convent gates to be open to all who sought protection or relief, and on the poor especially, the kiss of peace and the kindest hospitality bestowed. No excessive austerities were enjoined, and any employment of an innocent nature was permitted, that could promote the general good. Strange monks were welcome to the shelter and fare of the monastery, so long as they pleased to stay, and conducted themselves with propriety ; if they thought proper to admonish the brethren, they were heard with patience ; but if, on the contrary, their preaching was unpleasant, they were civilly requested to depart. The abbot was chosen by the whole convent, “ for,” observe the statutes, “ his good desert of life, learning, and discretion, although he should be in other respects the lowest amongst them ; it behoved him always to prefer mercy before justice, that he himself might obtain mercy ; he

must hate vice and love his brethren ; and in correcting let him not be rigorous and excessive, lest whilst he seek to scour the vessel he break it. And let him always suspect his own frailty, and bear in mind that a bruised reed must not be broken.”

Besides religious meditation, and theological studies, literature, in all its modest and useful branches, architecture, sculpture, painting, and music, (always keeping in view religion as the grand end and aim of all their industry) were sanctioned by the code of Benedict ; and to this code, founded upon reason and good sense, our libraries are now indebted for their greatest treasures, the kingdom for its most noble ornaments.

From the Benedictines, founded in the sixth century, nearly every other monastic order emanated ; but the contrast was material, their imitators promised much more, and performed much less.

The DOMINICAN FRIARS arose in the beginning of the thirteenth century, and were subject to the most austere precepts and observances ; they took a vow of absolute poverty, to abandon entirely all their revenues, and

possessions, and to dedicate their lives to public instruction; they travelled and preached in the remotest corners of the world, and in course of time acquired an ascendancy wherever their footsteps had reached; they were the confessors of half the potentates and princes of Europe; they filled the most important stations in the church; they influenced the councils of monarchs, and in domestic circles their opinion was law.

The FRANCISCANS also began by announcing voluntary, and absolute poverty, as the very essence of the gospel; humiliation, was the principle which breathed through all their rules and regulations; it was acknowledged in their words and actions, it was apparent in their manners and habit, it was displayed in their food and lodging, but, a fatal temptation was thrown in their way; they were invested by the Pope with the sale of indulgencies, and before such an unbounded source of wealth, all their vows of abstinence vanished, like phantoms before the wand of magic.

Unhappily, that which commences in virtue and humility, frequently terminates in arrogance and ambition; it was the case not only

with each of the orders we have enumerated, but almost every other ; until by an extraordinary accumulation of property, they erected convents in all parts of Christendom, and their emissaries spread like a pestilence through the world, and thus the representatives of a mild redeemer, became metamorphosed into officious, intriguing, and sanguinary politicians.

Whilst the spirit of Benedict warmed the hearts of his successors, and preserved the grosser passions in subjection, health, contentment, and serenity, dwelt with the recluse ; then “ The monastery was a home for the studious, a refuge for the weak, and an asylum for the unhappy. Queens when divorced or widowed, and princesses for whom there was no establishment, could retire there with dignity and comfort. Kings, who in possession of worldly power had learned the late lesson that all is vanity, or who were stricken with compunction for their crimes, retired to the convent to pass the remainder of their days, the one in peace, the other in penitence. Even ambition was rendered less inhuman, by these institutions ; the searing irons were dis-used and the usurper or unsuccessful rival contented himself with compelling his victim to receive the ton-

sure, and take those vows by which he became dead to the world. Here were to be found statesmen who were capable of directing the affairs of princes ; and missionaries, to go among those fierce heathens, by whom the Roman empire was subverted, ready to act their part well, as martyrs if they failed, or as politicians if their efforts were successful. Here and here only were the schools of education : the discipline indeed was severe and even cruel, and the instruction was barbarous ; still this education, such as it was, saved the world from total ignorance. The light of knowledge was kept burning, not like the fabled lamps of the sepulchre to be extinguished when day-light and free air were admitted, it was carefully trimmed and preserved for happier generations : and were the present age divested of all that it owes to the patient and humble labour of the Benedictines, we should be poor indeed.

These eminently useful monasteries obtained favour among the people in general. Superstition contributed largely to endow them ; relaxed morals, and a relaxed observance of the rule, were the consequences of their wealth ; and those retreats which were intended for the nestling place of meek and holy creatures like

Bede, who, while they prepared themselves for another world, seemed scarcely to belong to this, became the eyrie of such high flying spirits as Dunstan. The great body of the monks were however common-place men, who went through the routine of their profession, filled their respective offices in the convent with decorum, and when they were gathered to their predecessors left no memorial behind them. Besides these, there were the patient men of letters, to whose solitary labours we are beholden for what we know of the history of the middle ages. These persons were in their proper places; born neither too early nor too late, they were happy in their generation, and earned for themselves a durable remembrance, not dependent upon any change of times and taste, but which will last as long as the records of history endure. How insignificant while they lived—perhaps even in their own estimation—were they to the worldlings of monachism, the lord abbots—who vied with temporal barons in the splendour of their retinue, and exceeded kings in the magnificence of their abodes!—but their names are forgotten, and their monumental brasses, if they have escaped the foundry, are trodden under foot, while the writings

of the poor unambitious annalist, are published at the national expence, and edited and illustrated by the ablest antiquarian scholars of the age." *

We may form some criterion of the talents and qualifications of the monks by the following enumeration. The Benedictine records assert that there have been of their order, twenty-four popes, two hundred cardinals, seven thousand archbishops, fifteen thousand bishops, fifteen thousand seven hundred abbots, four thousand saints, forty thousand confessors, and above three thousand martyrs and apostles, who have converted thirty provinces, besides emperors, kings, &c. to the Christian faith.

The Dominicans mention three popes, sixty cardinals, several patriarchs, one hundred and fifty archbishops, and about eight hundred bishops, with a due proportion of saints, martyrs, apostles, missionaries, &c.

Banishing from our minds for awhile, the errors and imperfections of monachism, it is impossible not to lament, that so much excellence, so many succedaneums of human comfort and happiness, so many fountains of wisdom, virtue, and piety, as appertained to it

* Quar. Review.

even in its decline from the exalted paths of its early fame, should be lost to our country for ever. It is far easier to condemn, than to reflect and investigate, and those who are only acquainted with monasteries as they meet with them in fiction and romance, who look on the mouldered cloister and the vaulted cell, only as the elysiums of vice, or the dark theatres of lust and cruelty, are as unjust as they are uninformed.

But we have already shewn, this wholesale habit of aspersing entire communities, did not terminate with the abolition of the rosary and the cowl; the same illiberal inferences, the same indignities, still exist in all their force and enmity against every remaining symbol of episcopacy; and the rant for religious toleration is little elevated above the rant for radical reform. The revolutions of our own days have unfortunately given birth to extravagant antipathies against all long respected establishments, and the dupes of these overwhelming principles, varying only as between the mitre and the crown, bear a strong affinity to the species of rebel defined by Dr. Johnson as anxious "to destroy that, which he is not permitted to govern;" thus we may pro-

ceed repealing and emancipating, until by liberty of speech, liberty of the press, and liberty of conscience, treason and blasphemy will be claimed as the birth-right and privilege of all.

If we turn over the pages of our voluminous biographies, what class of individuals are more conspicuous than the established, the dignified clergy? who have commented more learnedly on the scriptures, who have investigated more profoundly the depths and intricacies of science, who have developed with greater erudition the works of the Almighty, or resisted with more intrepidity the wild theories of the infidel? what association of men or scholars have contributed more useful knowledge or added greater beauties to the literature of their country? where are the works more elaborate, where the compositions more sublime, where the arguments more edifying, the sentiments more pure, the principles more true, than have been inculcated from the pulpits of the establishment? if we look into history, there the labours of the hierarchy maintain pre-eminent rank, the ponderous volumes of theology, are multiplied by their industry, the more flowery paths of study, are daily cherished by their

care, and the exalted regions of poetry, receive fresh lustre from their meditations. Let us “ render therefore to all their dues ; tribute to whom tribute is due, custom to whom custom, fear to whom fear, honour to whom honour.”

The denunciators of tythes, still pertinaciously insist that the principle by which Abraham was influenced, when he presented his offering to Melchizedeck, is entirely conjectural, that there does not appear any divine command, any precedent for the gift, nor any circumstance, that can imply a previous institution, or establish any right ; now if we are driven to conjecture, the field is certainly as fertile for the affirmative as the negative, it may with equal justice be presumed that the incident being introduced without any accompaniment, or explanation, is rather a convincing argument that it was not a novelty, but the consequence of example ; and that when an individual is mentioned as having presented tythe of ALL, an unusual merit is attached to his conduct, and that compared with his predecessors, he has evinced an extraordinary degree of gratitude ; but admitting, for the sake of argument, that the custom originated with Abraham, the whole law of Moses respecting

the Levites, confirms a belief that the act was the inspiration of the Almighty. Tents and tythes, recur chapter after chapter, inculcating the example of the great forefather of the house of Israel, and directing such an endowment, to be appropriated to the priesthood, that their minds should not be alienated from their sacred duties, by pursuits of a worldly nature.

We know not in what period of history since the days of the patriarchs, society has been found so constituted, as to enable the ministers of religion, however devout and conscientious, to adhere to the literal words of scripture, “to provide neither gold, nor silver, nor brass, in their purses, nor scrip, nor other things for their journey.” Some commentators, however, whose enmity to tythes carries them into absurdity, not only insist that the clergy should enter upon their missions in the garb of poverty, but that they should adapt their necessities to the benevolence of their congregations, and earn their bread “with labour and travail night and day,” that they may not be chargeable. If we could perceive these liberal minded men pay the same regard to the precepts delivered for *their* instruction, “Why take ye thought for raiment? consider the lilies of the

field how they grow ; they toil not, neither do they spin, and yet I say unto you, that Solomon in all his glory, was not arrayed like one of these ?” If we could satisfy ourselves that they took no thought saying, “ what shall we eat, or what shall we drink, or wherewithal shall we be clothed,” the example would doubtless be profitable ; but we shall have all the prejudices of education opposed to this argument, and must despair of a single convert.

A pure heart and a perfect mind, a disposition free from covetousness and ambition, a desire to perform the duties of the station allotted to us, serenity of temper arising from integrity and truth ; these are the rewards of scripture ; these are the riches of the kingdom of heaven ; these reconcile the poor peasant, the poor mechanic, and the poor *curate*, to his contracted stipend ; and unenvious of his neighbour, although he be “ clothed in purple and fine linen, and fare sumptuously every day,” these teach every honest man to be satisfied with his lot, to yield to all, their due without grudging and without murmur ; but alas ! we too generally thirst for that “ little more” which makes us trespass on the rights of others, and look with dissatisfaction on the large por-

tion of blessings we ourselves might enjoy, if we only sought for peace; but from the restless nature of man, the perturbations of this existence never end but with his life; sometimes we float like bubbles upon the billows, light and prosperous, at others, we sink to the lowest depths of the flood, until cast upon that shore which is involved in awful, fearful, mystery; how few of us escape this destiny! good is no where permanent, nor is evil perpetual; the landscape is not always placid, but the storm does not last for ever; and in seeking the haven of everlasting rest, each takes that path which pleases the eye, or gratifies the busy imagination of youth; no restrictions of cast, no peculiar privileges, shut any door against the humblest Briton, and the child of charity is not unfrequently seen upon the highest seats amongst us.

To provide for their offspring is natural to parents, and by the laws of consanguinity mighty possessions are perpetuated under particular names, and treasures rendered unalienable from generation to generation; there is however a benevolence more enlarged, a consideration for posterity more meritorious, a virtue which looks beyond the affinities of kindred;

and this has been practised by no body of men more extensively than the clergy; we have already shewn that our country has been adorned by their piety; a large proportion of our public schools established and endowed by their generosity, our universities clothed with magnificence, and rendered affluent by their bounty; splendid encouragements, limited to no class of the community—to no rank, no family, but open to the most indigent and the most helpless in the land; through these avenues have risen to eminence and glory (and but for these

“How many a flower ‘had liv’d’ to blush unseen,
And waste its sweetness on the desert air.”)

individuals whose great deeds or superiour worth, will endure, as long as memory is spared to man, as long as one page of truth is extant in the great volume of history.

CHAP. XV.

FEUDAL TENURES.

TYTHES have for so many centuries formed a part of our agricultural system, that we might with almost equal propriety chide the seasons for their variableness, as dispute the claims of the church ; if examined as they ought to be in a religious point of view, there is nothing in their institution incompatible with the rights and liberties of which we are so jealous. Generally speaking, a most liberal compromise is effected with the clergy, who relinquish a privilege sanctioned in every age of the world, and under some synonymous title, existing in every region of the earth, for a recompense in few cases constituting a fair and honest equivalent.

If it be essential that the ministers of religion should have their minds abstracted from sublunary cares, such resources must be provided for them as shall always retain the same relative value. The wisest men of the best

periods of our country, have deliberated upon this subject; a thousand theories have from time to time amused us; but hitherto no expedient has been discovered, which the humblest advocate of justice could desire to see adopted.

A considerable proportion of this kingdom is still under the influence of feudal laws; many of an oppressive character, and others burdened with servile and disgusting privileges; the latter it is true are avoided by commutation, but the former are frequently exerted with despotic authority, and their ignominious operation is upon melancholy record in many families once prosperous and happy. Yet under such influences, far more revolting than any concession made to our ecclesiastical establishment, we voluntarily place ourselves in purchasing copyhold, lifehold, or leasehold property, insensible or unwilling to be convinced of the prejudicial effects of such tenures; labouring with delusive prosperity, and pampering and adorning the very object it is rather our interest to depreciate.

Under certain tenures, the profits of industry seem only to accumulate for the advantage of the landlord; not only upon every decease,

alienation, or renewal, but in numerous instances at the expiration of every seventh year, excessive fines and heriots are exacted. Still under such gloomy prospects we see towers and mansions rise, plantations and gardens supersede the waste and the wilderness, improvement, with all its animating scenes, dispensing life and beauty; and what is the certain result but that in a few years, nay such is our precarious existence here, in a few hours, the fruits of our labours may revert to the lord of the soil, or be redeemed by such a penalty as his ideas of equity shall dictate.

“It admits of some doubt,” observes a judicious writer upon leases for life, or fine leases, “whether this mode of leasing or holding property be more detrimental to the lord, the tenant, or the public in general; but it is certainly a very unwise method of proceeding, as it is highly injurious to the agriculture of the country, though at first sight the security and great length of the leases might be supposed to have the contrary effect. It is found however in practice, that the circumstance of most of the holders under these leases, having not only exhausted in their purchase and renewal the whole of their *capitals*, but often consider-

ably *more*, raised on them with great disadvantage, counteracts every good that might otherwise have been expected. It is asserted that, in common, cultivators of this sort, from the want of capital and other means, as well as the speculative nature of all such tenures, are necessarily feeble and spiritless, and that they live worse, work harder, and are more inconvenienced, than any other kind of holders of land; and that when the landlords do not renew, they are frequently sufferers from the dilapidated and exhausted state of the premises." *

Another commentator upon life lease tenures remarks that, "In order to accomplish this preposterous object of the tenant's indolence and pride (renewal by a heavy fine upon a nominal rent), he will employ his last shilling and incur very heavy obligations among his friends and neighbours, to pay eighteen years purchase for a lease only, of that very farm, the fee of which might readily have been bought for about one third more. Destitute of capital and encumbered with obligations, the farmer enters his new occupation, depending upon casual and agistment stock for the consumption of his pasture herbage. Having little or no reserved

* Rees Cyclo. Art. Teuure.

rent to provide for, the efforts of himself and his family are directed to the annual cultivation of so much of his land as will pay the parochial and other small disbursements, and supply the bare wants of the most comfortless life it is possible to conceive, leaving no brighter prospects to his offspring, than what the lapse of years may do by terminating a lease so injudiciously purchased." *

The feudal and copyhold tenures are personally objectionable, for they carry with them the badge of bondage.

" Copyholders are, in truth, no other but villains, who, by a long series of innumerable encroachments on the lord, have, at last, established a customary right to those estates, which were before held absolutely at the lord's will. Under the Saxon government, there was a sort of people in condition of downright servitude, employed in the most servile works, and belonging, they and their children and effects, to the lord of the soil, like the rest of the cattle or stock upon it. On the arrival of the Normans here, it seems not improbable, that they who were strangers to any other than the feudal state, might give some sparks of enfranchisement to such wretched persons

* Vancouver.

as fell to their share by admitting them, as well as others, to the oath of fealty, which conferred a right of protection, and raised the tenant to a kind of state superior to absolute slavery, but inferior to every other condition. These were called villains. They could not leave their lord without his permission ; but if they ran away, or were purloined from him, might be reclaimed or recovered by action, like beasts or other chattels. They held indeed small portions of land, by way of sustaining themselves and families, but it was at the mere will of the lord, who might dispossess them whenever he pleased ; and it was upon villain services, that is, to carry out dung, to hedge and ditch the lord's demesnes, and any other the meanest offices ; and their services were not only base, but uncertain both as to time and quantity."

The authority of the lord extended still further, a villain could acquire no property that was not liable to be seized by his superior ; nor could he marry his daughter without permission ; his children were subject to the same unlimited controul ; indeed little but their lives appear to have been under the protection of the law ; and all copyhold estates, in point of

fact, remain subject to the servile conditions and hardships above mentioned, but commuted by small quit-rents, or other compensations. Thus we perceive what disgraceful badges many of us live under, without murmuring; we may laugh at this in *England*, but our neighbours probably will tell us a villain is a villain, whether he vegetate on the north or the south side of the Tweed; and this disgusting sort of service still exists in Scotland, where, no doubt, an English copyholder would be held not altogether so completely emancipated as he flatters himself he is. "In the north of Scotland," Mr. Donaldson remarks, "the rents are, to a certain extent, paid in personal services, the tenants being bound to plough and harrow a proportion of the proprietor's farm; to reap, carry home, thrash, dress, and mill a certain quantity of his crop at their own charges; and they are also bound to pay poultry, eggs, cheese, sheep, swine, fish, linen, yarn, &c." Such contributions, he states, might have been indispensable when a circulating medium was unknown; but, he continues, "it must be considered a singular circumstance in the history of Great Britain, that at the end of the 18th century, and at a

period when the introduction of improvements in agriculture afford the chief topic of conversation, there should exist proprietors, who are so lost to every sentiment regarding what is due to the community of which they are members, to the people whom providence has placed under their protection, and to the improvement of their native country, as to persist in demanding from their tenants a species of rent, which no farmer, who is entitled to the name, would submit to pay, nor any proprietor who regarded the good of his country, or his own interest, think of requiring. This sort of service is not only hostile to all sorts of improvement, but highly distressing and ruinous to the tenants at particular seasons, as during the seed time, the harvest, and the time of getting in the hay, by being often under the necessity of neglecting their own operations and business, in order to perform the various works of their lords or superiors."

We trust we have now proved, upon good authority, that even at this enlightened period, agriculture is subject to many impositions, more serious and discouraging than tythes. If the emoluments of the church were circumscribed to any particular tribe or family, if they

were the inheritance of the nobility, or annexed as a privilege to any particular society, complaint would stand upon a reasonable basis ; but a very large proportion of the benefices of the church are only obtainable by superior talent, or are annexed to foundations whose doors are open to the offspring of the most indigent and needy, and thus the episcopal throne is as accessible to genius, perseverance, and learning, as the bench of justice, or the splendid trophies of chivalry, to the eloquent and enterprizing ; although superstition arrayed our monasteries in cloth of gold, and adorned their shrines with gems inestimable, she also laid the foundations of half our hospitals and asylums ; but for her how many widows would have sunk to their graves in tears and misery, how many thousands of the lame, the halt, and the blind, have lingered on life's chequered scene, uncommiserated and comfortless, through how many long and dismal years, the hungry, the thirsty, and the naked, might have wandered cheerless and houseless, rending our hearts with sighs, and filling our streets with lamentations. The relics of superstition, notwithstanding the bitter recollections they sometimes excite, are what we

still admire and love ; we seek them wherever we travel ; we learn their virtue wherever the tongue of man is heard ; the eye is delighted by them in the peopled city, and in the pathless desert ; the Hindoo does not more treasure his amulet, or the negro his charm, than many of us the fragments of antiquity collected in moments of pleasurable enthusiasm ; and we have still abundance of monks amongst us, although we have discarded the rosary and the cowl.

Taken either as a body, or individually, the clergy are neither more affluent, nor are their hardships and necessities less numerous than in any other class of the community ; the fate of the merchant, the soldier, or the mariner, is not more precarious than that of the priest ; the latter is hampered by restrictions, whilst the whole universe, its arts, and its mysteries are open to the flock which he is destined to lead, with a mind as exalted above them, as his means are comparatively contemptible. Small is the dower he can leave to the wife of his bosom, still less the portions he can offer with his daughters ; his sons are cast amidst the storms of life, whilst youth still needs the hand and council of a parent, with little more than the sanguine spirits of juvenile

years to sustain them in the dangerous career, and unless with wisdom comes content and resignation, what can we find to envy in the destinies of our pastors.

The tedious years of expectation are sometimes compensated by a moderate benefice, when grey hairs and infirmities have overcome half the wants and all the enjoyments of nature ; the prime and vigour of manhood have probably past in celibacy, when the death of an incumbent at length terminates the unsocial restrictions of a college fellowship, and existing attachments are confirmed by the matrimonial tie ; then too often in the evening of life, a young and helpless family surround an aged pair, upon whose tender thread of life, their next meal is dependent ; and thus the parents standing upon the threshold of a better world, look down upon the thorny path their unprotected offspring must tread !! Is this an enviable destiny ?

CHAP. XVI.

THE REFORMERS.

To do justice to a learned and respectable body of men, rather than to exalt the character of the clergy by extravagant panegyric, has been the object of our researches, and without enlarging upon the conspicuous virtues which we have endeavoured to draw forth beyond the influence of prejudice and vulgar antipathy, we will briefly notice some of those brilliant luminaries in literature and religion, whose claims upon the gratitude of their fellow creatures are infinite and undisputed.

The first individual who had sufficient intrepidity to impugn the infallibility of the Pope, and the extravagant pretensions of the Romish Hierarchy, was JOHN WICKLIFFE, the earliest, the mildest, and most reasonable of the reformers; he unlocked the sacred volume

for the Christian world, he denounced the corruptions of the monks, censured the irregularities of his own order, and dedicated a long life, and a mind adorned with all the accomplishments of his age, to the propagation of the purest principles of religion and morality, to the emancipation of his country from papal dominion, and to the eradication of every species of vice, whether existing in the mansions of the powerful, or practised by their humblest dependents. Kind, forgiving, just, and liberal, he laboured but to instruct mankind, and to obtain that eternal crown of glory, which is promised to the true disciple of the Son of God. Diligent in cultivating the habits nature had bestowed upon him, he early shared the respect of the learned, the honours of the University, and the patronage of his sovereign, by whom he was presented to the rectory of Lutterworth, a benefice sufficiently valuable to have rendered him indolent, had inactivity been his characteristic; but here it was he commenced and finished the translation of the Scriptures into English, and gave fearless utterance to those doctrines, which formed the basis of the reformation.

AN unostentatious tablet in St. Paul's Cathedral, marks the repose of DEAN COLET, an individual, if not wholly so amiable, equally pious and learned as Wickliffe; with a similar taste for literature and holy writ, and endued with the same persevering spirit, posterity has reason to commemorate his name. Blessed with an ample inheritance, in possession of whatever could gratify human desires, he preferred the useful and honourable path in life, to the indolent and voluptuous, and neither the distinctions nor emoluments of the episcopacy, could seduce him for a moment from the important duties of a conscientious priest.

St. Paul's School, which was founded and endowed by the Dean in 1508, has been the nursery of a multitude of distinguished characters, and nothing could better demonstrate his ardour for learning and religious reform, than such an institution at such a period.

A more amiable character than NICHOLAS RIDLEY, is scarcely to be met with. As a bishop he was distinguished by every grace that could adorn the mitre; as a reformer, with the zeal, the temper, and the firmness, necessary to combat deep-rooted errors. He treated

his adversaries with mildness, was an enemy to persecution, and in all his public acts, benevolent and kind; he was a refined scholar, and his whole life a pattern of purity, consistent with the principles he professed and preached. His charity was unbounded; he delighted in assisting those who differed from him in religious sentiments; the revenues of his bishopric were a fund for the poor and unfortunate; and the courage and constancy he evinced during his trial and last sufferings, were most exemplary. His eloquent commendation of works of charity, made so deep an impression upon Edward the Sixth, then fast declining to a premature grave, that we are indebted to it for three of the noblest institutions that were ever founded in this or any other kingdom, Christ Church, Bridewell, and St. Bartholomew's Hospital.

HUGH LATIMER was the most celebrated preacher of his day. He was an early convert to the doctrines of the reformation, and at the dissolution of monasteries, struggled hard to preserve some parts of the wreck, as foundations for the best interests of human beings. He resigned his bishopric rather than subscribe

to what his conscience could not approve, and dedicated his subsequent life to the propagation of the gospel. "Latimer," observes Guthrie, "may be called the Demosthenes of the pulpit. His zeal and sincerity inspired him with figures of speech, to which learning and study cannot rise. An honest enthusiasm gave his tongue eloquence; a primitive freedom gave his eloquence conviction. His sermons were plain but pointed; no vice was placed so high that he would not attack; he was sarcastic, but the times required it; he had vehemence, but it was well conducted; his discourse rather tended to the reformation of manners than to the controversies of religion, and he practised all he preached." Latimer died as a martyr should die, resigned, but without ostentation.

JOHN HOOPER, although a learned divine, did not temper his zeal with that humility which becomes a Christian pastor, but with all the warmth of a young convert, was for annihilating every thing that appertained to the ancient ceremonies, and entered with as much enthusiasm into a controversy respecting a popish rochet, or an academic cap, as upon a point of faith. This lost him many friends,

and created him many enemies, but he was notwithstanding scrupulous in every duty, and the magnanimity with which he sustained an excruciating martyrdom, leads us to impute his errors rather to his judgment than his heart.

CRANMER'S birth was humble, and the interest he took in the reformed doctrines, subjected him to much slander during his younger days, but there appears very slight grounds for censure in his conduct. His abilities were soon conspicuous, and an accident having introduced him to Gardiner and Fox, he suggested a novel course to be adopted by the King in the affair of Queen Catherine, which so pleased his Majesty, that his future fortune was unequivocal. In whatever he undertook he was zealous, eminent, and successful; he visited in character of ambassador the principal courts in Europe, to justify the King's meditated divorce, and it appeared as if he only had to propose the subject to make converts to his opinions; thus, laden with the suffrages of the learned and the powerful, he returned to England, where the divorce and the King's supremacy rapidly followed.

These important services were rewarded with the archiepiscopal mitre of Canterbury, but the reluctance with which Cranmer accepted that much envied dignity, is a satisfactory proof, that he had neither sought nor wished for it, and that all his public conduct had been instigated and governed by strict principles of integrity, truth, and justice. His mind having at this time become deeply impregnated with Lutheran doctrines, shortly after his elevation, the influence of Rome was set at defiance, and under a Protestant primate, and a Protestant queen, religious liberty assumed a promising aspect. His energies were not abated, nor his industry relaxed, under his new dignity; he searched the fathers and the works of the learned of every period, to elucidate points of controversy, and the religious world stood amazed at the indefatigable, but judicious enthusiasm, with which he consummated the important work of reformation.

Cranmer was the only man who dared to advocate the cause of Anne Bullen, when the King's affection subsided; when her friends "forsook her and fled," when her enemies

persecuted and condemned, he resented her injuries and asserted her innocence. Toward Cromwell, his zealous co-adjutor in the reformation, he evinced the same intrepid attachment, and in all his friendships he was equally firm and unintimidated, although unhappily his sovereign was inflexible, or rather continued too much overpowered by licentious passions to listen to the voice of reason. When stimulated to retort upon his enemies, Cranmer magnanimously rejected the proposition, quoting the sentiments of him in whose cause he was so fervently engaged, "do good to them that hate you and persecute you, &c." Whatever his own talents could effect, was never permitted to remain dormant, and the labours of others he munificently purchased and patronized, to promote those changes in the church, which engaged his whole heart.

Upon the death of Edward the Sixth, faction and bigotry enjoyed a last and short lived, though cruel triumph, but the great citadel of truth remained impregnable, and the key stone which Cranmer had placed upon the labours of Wickliffe, Colet, Ridley, Latimer, and Hooper—of (we may add) Huss, Jerome of

Prague, Erasmus, Œolampadius, Zuinglius, Luther, Bucer, Melancthon, Peter Martyr, Calvin, Bullinger, and Beza, continued immovable.

Such were the unspotted lives and deaths of the English reformers—*all prosperous and richly beneficed clergymen.*

CHAP. XVII.

MODERN ECCLESIASTICS.

LELAND — HOOKER — J. PRIDEAUX — FULLER —
PEARSON — CUDWORTH — PATRICK —
TILLOTSON — BARROW.

IN our previous Chapters, we have recorded the virtues, talents, and munificence of the ancient Catholic clergy, their charitable institutions, the superb monuments of their devotional zeal, their love for learning, and their regard for posterity. We have shewn, when possessed of ample means, how far an ardent spirit of piety operated upon them, and when divested of sublunary cares how much their order has effected to benefit and embellish the world. Let it not however be concluded that under the loss of material possessions the spiritual labours of their successors have relaxed; that because they could not erect splendid temples to the honour of their God, that

they have therefore been supine in the manifold duties of their profession ; on the contrary we have it in our power to instance that since the reformation, every Christian principle has been exemplified in the conduct of ministers of the established church ; and for intellectual excellence and literary industry, the three last centuries are most abundant in works to their immortal honour as men and as Divines.

JOHN LELAND, the great antiquary, overthrew a highly cultivated mind by an ardent desire to rescue from oblivion, such objects of interest and antiquity, as the destroying zeal of the reformers had fortunately overlooked. He traversed nearly the whole kingdom, visited every wreck of its ecclesiastical grandeur, collected the missals and manuscripts, which the picity of individuals had snatched from the vengeance of the enthusiasts, and was preparing the result of his inestimable labours for the public eye, when the worst calamity which can befall human nature oppressed his faculties and consumed his life. Intellectual application, bodily fatigue, and affliction for the sad desolation he had witnessed, combined to undermine his constitution, and after passing two

years in unabated insanity, he terminated an existence incalculably valuable to literature and his country, without one returning interval of reason. His classic attainments, skill in foreign languages, taste for curious research, and singular industry, procured him the appointment of one of the King's chaplains, keeper of his library, and royal antiquarian; to these, considerable church preferment was added, but without paralyzing for a moment that energy to which he fell an untimely sacrifice, and to which Camden, Dugdale, and numerous other no less celebrated topographers, are largely indebted for their fame.

To the patronage of Bishop Jewell, RICHARD HOOKER was indebted for that education which carried him to eminence in letters, and reputation in the church. Sandys, bishop of London, selected him as tutor for his son when only twenty years of age, because, said the discerning prelate, "I will have to direct the steps of youth a man that will inculcate learning by instruction, and virtue by example, but the last shall be my most important object." He was esteemed at the University for piety, urbanity, and Christian-like deportment; at the

age of twenty-four was elected fellow of his College, and at twenty-six deputy professor of Hebrew. Having formed an inconsiderate matrimonial connexion, he was obliged to resign his fellowship, but this was the least evil of perhaps the only error of his life; his wife was a woman of most ungovernable temper, and appeared studiously to disturb all his pursuits, and embitter every hour of his existence, but he submitted to these torments as well as every other visitation of Providence, with the wisdom and resignation of Socrates. He was delighted with rural retirement, frequently attended his own flock of sheep, and resigned the mastership of the temple that, to use his own words, "he might witness the blessings of the Almighty issuing out of the earth; be free from tumult and bustle, and eat the bread which he might call his own in privacy and quietness." His benevolent disposition had however made him so many friends, that ample preferments were bestowed upon him, and in the rectory of Boscomb in Wiltshire, he dedicated every leisure hour to his work "Of the Laws of Ecclesiastical Polity," which procured him more valuable advancement in the church; and at Bishop's Bourne in Kent, a Rectory, to which

he was presented by the Queen, he finished his great literary labour; acquiring at the same time, the love and affection of all his parishioners and neighbours. His "Ecclesiastical Polity" was spoken of at home and abroad in the highest strains of panegyric; Pope Clement the VIII expressed the warmest admiration of it, and King James I, in alluding to it observed, that "the works of many men who were celebrated for learning and had written well, would in an age or two be forgotten, but that there was in every page of Mr. Hooker's work the portrait of a divine soul; such delineations of truth and reason, drawn in so sacred colours, that they would never fade, but give an immortal memory to the author."

Avidity in the pursuit of learning, recommended JOHN PRIDEAUX to those patrons, who opened to him a path in life more brilliant than his most enthusiastic thoughts could have contemplated. So humbly was he situated previously, that he conceived he was aspiring very highly, when he offered himself a candidate for the office of Parish Clerk of Ugborow in Devonshire; the chagrin he evinced upon his defeat on that occasion, and an apparent disposi-

tion to cultivate his understanding, induced a female friend of his family to be at the charge of obtaining him better instructions than his parents could provide. His progress was deemed so remarkable, that with some trifling pecuniary assistance from his neighbours, he repaired to Oxford, and was contented to fulfil the servile duties of a College for the opportunities the situation afforded him of prosecuting his studies. He soon rendered himself conspicuous—at the age of eighteen was admitted a member of the University, took his degrees rapidly, and at the age of thirty-four was elected Rector of his College; his elevation to that dignity is considered the dawn of its prosperity and fame. Three years afterwards he was appointed Regius Professor of Divinity, and consequently Canon of Christ Church and Rector of Ewelme in Oxfordshire. He officiated as Vice-Chancellor several years, and was ultimately nominated to the see of Worcester; but his zeal and loyalty marked him out for persecution, and to so low a state of poverty was he reduced, that even the “Clerkship of Ugborow” became once more in his estimation a munificent provision. As a bishop he experienced more wretchedness and greater pri-

vations than in the humble cottage of his parents, and on his death-bed, he had no comfort but what his conscience imparted, no legacy to leave his children but what this short and verbal testament expressed,—“ Pious poverty ; God’s blessing ; a father’s prayers ; and an example of strict integrity and honour.”

THOMAS FEILER, the author of the “*Worthies of England*,” although amply provided for by his earliest patrons, dedicated all his life to literary pursuits. He took his degrees with so much applause at the ages of sixteen and twenty, that he was chosen a minister in the University, at the age of twenty-three a Fellow of his College, and shortly after a prebend of Salisbury. He performed all his duties with zeal and cheerfulness, and submitted to many privations with humility and patience. His leisure was dedicated to works of divinity, history, and topography ; and through life he so attached men by his amiable qualities and mental accomplishments, that the society in which he moved lamented his loss as irreparable. Two hundred clergy followed his hearse, and a multitude of mourning friends contributed to the last offices which mortality can require.

JOHN PEARSON, Bishop of Chester, in the reign of Charles II, was the author of "An Exposition on the Creed, &c." which we have the authority of Bishop Burnet for esteeming "the best that *our* church has produced;" besides which he left behind him many useful works, each of which bears favorable testimony to the mind of the scholar, and the heart of the divine. He received the rudiments of his education at Eton, and finished his studies at King's College, Cambridge. He had scarcely entered into holy orders, when he was collated to a Prebendary in the Cathedral of Salisbury, appointed Chaplain to the Lord Keeper, and presented to a living in Suffolk. Whilst accompanying Lord Goring as his Chaplain in the civil wars, he preached that series of sermons, from which the celebrated work above mentioned was compiled, and which doubtless laid the foundation of the good fortune that attended him upon the restoration of the king, in whose service he had always been an assiduous and loyal subject in the paths of his profession. As a member of the Savoy conference he was so free from bigotry, so mild in manner, and yet so forcible in argument, that Baxter deemed him the most powerful advocate of the episco-

pal party: "He disputed" says the nonconformist, "accurately, soberly, and calmly, being but once in any passion, breeding in us a great respect for him, and a persuasion that if he had been independent, he would have been for peace, and that if in his power it would have gone well. He was the strength and honour of that cause which we doubted whether he heartily maintained."

He filled the see of Chester thirteen years, but his infirmities commenced almost immediately upon his elevation, which gave room for Burnet to observe that "he was too remiss and easy in his episcopal functions, and a much better divine than a bishop;" but the truth would have been that his intellects so entirely failed, that for several years he was from loss of memory and general decay of nature entirely childish. The same prelate however does him justice in another place when he mentions him as "in all respects the greatest divine of the age, a man of great learning, strong reason, and of a clear judgment. He was a judicious and grave preacher, more instructing than affecting, a man of spotless life, and of an excellent character."

RALPH CUDWORTH was so great a prodigy in learning, that at the age of thirteen he was admitted a pensioner of Emanuel College, Cambridge; and became subsequently so celebrated as an instructor, that at one period he had twenty-eight pupils; a number unprecedented in the Universities. Amongst these were Archbishop Tillotson, and Sir William Temple. He was so great an Orientalist that he was *unanimously* elected Regius Professor of Hebrew, and after quitting College with a view to improve his circumstances, he was solicited to return from the value of his presence to the University, and chosen Master of Christ's. From this period he was presented with several considerable benefices, and was installed a prebendary of Gloucester; but his mind was never absent from professional obligations, and in 1678, with a view to counteract the rapid inroads which atheism and immorality had made at that licentious period, he published "The true intellectual system of the universe." His other printed works and manuscripts, adapted to promote the best interests of religion, were numerous, and acquired him great celebrity. All his biographers agree in attributing to him "extensive learning, and profound knowledge,

exemplary piety, great moderation and rectitude of character, and every qualification which rendered him an honour to the institutions where he presided, to the University of Cambridge which he adorned, and to the church and age in which he lived."

SIMON PATRICK, whose commentaries and paraphrases constitute an important branch of divinity, was a voluminous author: at the age of twenty-one he was elected a Fellow of Queen's College, Cambridge; at thirty-two his patron, Sir Walter St. John, presented him with the living of Battersea. Three years afterwards he was elected Master of Queen's, even in opposition to royal influence. The Earl of Bedford presented him with the rectory of Covent Garden, where he constantly resided during the dreadful plague in 1666 to afford the consolations of religion to his parishioners, whose friendship and affection he had previously obtained by his piety and kind deportment. He was about this time appointed Chaplain to the King, and his promotion as a prebendary of Westminster and dean of Peterborough soon followed. In 1680 he was offered the valuable living of St. Martin's in the Fields, but esteem

for his parishioners of Covent Garden, superceded every selfish feeling ; and the same disinterested conduct actuated him in the subsequent reign, when he hazarded all his worldly prosperity by his strenuous support of the protestant cause, by his denunciations against the errors of Rome, and by contributing to the establishment of a school to check the operation of the Catholic designs upon the children of the poor. In 1689 he was nominated to the see of Chichester, and in 1691 was translated to Ely, “ where he consecrated his labours to the interests of piety and virtue, by many valuable writings.” Neither dignities nor emoluments could for a moment suspend his labours, or cramp that benevolent disposition which rendered his days happy, and have gilded his memory. At the age of eighty-one, he died regretted by all the good and all the learned of his country.

In the reigns of Charles II, and James II, ARCHBISHOP TILLOTSON exerted himself to reconcile the differences and soften the asperities which had grown up amongst Papists, Puritans, and Episcopalians. Educated himself in the principles of Calvin, his bias, or as others would

term it his liberality, towards dissenters and nonconformists was conspicuous, too much so probably for the primate to avow; but Tillotson had no seeds of hypocrisy in his nature, and was disinterested in all his thoughts and actions. He was active through life in attempting what in these days we are fully convinced are impossibilities—the union of the respective classes of Christians. In private life he was amiable, in his public character “philanthropic, tolerant, and liberal,”—“he was humble, open, and sincere, of kind and tender affection, extremely bountiful in his charities, and forgiving of injuries, in which virtue he was severely tried.”

His sermons were long considered the standard of taste and elegance, in that branch of literature. Addison esteemed them such, and as such Dryden imitated them: modern compositions have cast a shade over them, but they will long continue to instruct and to improve. So little did he value worldly wealth that the copyright of his works was all he left behind him to pay his debts and provide for his widow.

The troublesome times of the restoration, and the unsettled state of ecclesiastical affairs,

induced ISAAC BARROW, the most promising man of his day, to abandon for a time his College and his country; it was however but to store his mind with more useful knowledge, to gather fresh acquisitions in literature and science, to search far and wide for the truths of the gospel, and to accomplish himself in Scripture history and theology. He returned home like a well freighted and prosperous vessel, bringing joy and happiness to his local connections, and diffusing to all around him spirits, animation and hope. Every learned, every religious society, men of science, and men of taste, sought his presence; his countrymen proclaimed his many excellencies, and the monarch rewarded them. His sweetness of manners and kind heartedness, made individuals of all principles and all parties rejoice in his promotions, and he was an unenvied favorite wherever he appeared. He was chosen Greek Professor at Cambridge; Professor of Geometry in Gresham College, discharging at the same time the duties of the Astronomical department; he was in the first selection of members for the Royal Society; Lucanian Professor of Mathematics at Cambridge; was nominated to the mastership of Trinity College, with the

observation from the king "that he had bestowed it on the best scholar in England," and was shortly after chosen Vice Chancellor of the University.

He declined a valuable benefice from an apprehension of being reproached with simony in consequence of the patron's annexing to the presentation a condition that he should educate his son. In the patent of his appointment as Master of Trinity, a clause was introduced, permitting him to marry, but this he insisted upon having cancelled, as inconsistent with the statutes of the College. The emoluments arising from a prebendary of Salisbury, and a sinecure in Wales, he distributed annually in charitable donations. He was unremitting in his studies, scrupulous in every official duty, and proverbially modest. "He was," continues his biographer, "charitable in a mean estate, disinterested in a flourishing one, serene and content in all fortunes, of the strictest integrity, above all artifice and disguise, friendly and courteous."

CHAP. XVIII.

MODERN ECCLESIASTICS—continued.

STILLINGFLEET — WHITBY — MARSH — BURNET —
H. PRIDEAUX — W. LOWTH — WILSON — CLARKE —
R. NEWTON — SECKER — T. NEWTON

EDWARD STILLINGFLEET, afterwards Bishop of Worcester, was a laborious writer, and sacrificed a good constitution to the sedentary habits of an author. He was elected Fellow of St. John's College, Cambridge, at eighteen, and at the age of twenty-two was presented to the Rectory of Sutton in Bedfordshire. He published various works in justification of the protestants, and on ecclesiastical government; took a very active part against the Catholics, the Socinians, and Unitarians, exercised his pen upon doctrinal and controversial subjects, and upon the truth and authority of the Scriptures; and diligently exerted his abilities to promote

an union between the dissenters and the established church. He was deeply read in theology, history, ecclesiastical and civil jurisprudence, and all the higher walks of literature. His works entitled “*Origines Sacræ*” and “*Origines Britannicæ*” entitle him to high literary consideration and to an elevated rank amongst the champions of the Christian faith. His indefatigable labours in the service of religion were rewarded by many patrons and valuable benefices. He was preacher of the Rolls chapel, Rector of St. Andrew’s, Holborn, Lecturer at the Temple, Chaplain to Charles the second, Canon Residentiary and Dean of St. Paul’s, and Archdeacon of London; but promotion served only to stimulate that laudable ambition which undermined his health by withdrawing him from all relaxation. His ample services were ultimately compensated by the Bishopric of Worcester, and but for political prejudices the primacy would have followed.

In Bishop Stillingfleet a good understanding checked the natural pride of the man, and restrained the lofty principles of the ecclesiastic in consistent subordination; but if disposed to presume too much upon prerogative, in every duty attached to the pastoral office he was most sedulous, punctual and unwearied.

DANIEL WHITBY, dedicated a protracted life to the study of divinity and the practice of the virtues which his favorite pursuits inculcated. He was a decided adversary and zealous opponent of popery, idolatry, and superstition, and exerted himself indefatigably to the latest period of his existence in recommending an union amongst every class of protestants: he was tolerant almost to a fault, a stranger to the chicanery of the world, charitable in the scriptural sense of the expression and an excellent and persevering scholar. His commentaries on the New Testament were extolled in his own day, and continue a monument on which his warmest admirers need not fear to trust his fame.

NICHOLAS MARSH, although an Englishman by birth and education, obtained his preferment chiefly in Ireland. He took his Bachelor's degree at Oxford at the age of nineteen, at twenty he was elected a Fellow of Exeter College. He proceeded M.A. at twenty-two, D.D. at thirty-three, being in the interim appointed Chaplain to the Bishop of Exeter, and the Lord Chancellor Clarendon. These produced him trifling preferments, but in 1678, he was nominated provost of Dublin College,

where his integrity and good conduct were long quoted in example to his successors. Upon so honourable a basis his rise was deservedly rapid, having filled successively the sees of Leighlin and Fermus, and the archbishoprics of Cashell, Dublin and Armagh. He erected, and furnished with a valuable selection of authors, a noble library at Dublin; and presented many scarce manuscripts to the Bodleian at Oxford, endowed a hospital at Drogheda for the reception of twelve widows of decayed clergymen, each of whom was provided with an annuity of £20, and an apartment. He was a liberal benefactor to the Society for the propagation of the gospel, and many benevolent institutions. He was seven times appointed one of the Lord Justices of Ireland, and at seventy-five quitted this life doubtless for eternal bliss, leaving behind him the reputation of a profound scholar, a pious Christian, and although so highly dignified, an unassuming priest.

BURNET, Bishop of Salisbury, has shared in no small degree the applause and censure of mankind: the whole tenor of his life was zealous and active, always industrious although not infallible, always meaning well although not invariably judicious.

For the part he took in the Reformation we owe him much as a politician; for his piety and scrupulous performance of his episcopal duties he was universally revered, and for his moral principles and amiable domestic virtues admired and loved. Preferment and honours, although at his command from an early period of his life, were secondary objects in all he undertook, and in his actions he ever endeavoured to sustain the character of a Christian pastor. His literary labours are evident proofs not of periodical exertion, not of temporary zeal to accomplish selfish views, but of a life of unwearied application; and although the world may differ with him occasionally in sentiment or principle, his learning and diligence can never be questioned. The protestant cause cannot boast a more able advocate; his conversion of the profligate Lord Rochester established him in the good opinion of every Christian, and Dr. Johnson's comment on the memoir which Burnet published subsequent to the death of that misguided nobleman, is of itself a wreath of glory; "it ought to be read," says that extraordinary man, "by the critic for its eloquence, the philosopher for its argument, and the saint for its piety."

From a praiseworthy desire to promote the study of divinity, he established a College or Nursery at Salisbury for ten students, to each of whom he allowed £30 per annum, but no sooner was it intimated to him that such an institution implied a censure upon the Universities than he abandoned it without scruple. As a theologian he received the approving testimony of many eminent contemporary prelates, and as a bishop he was most exemplary.

“ The Old and New Testament connected in the history of the Jews and neighbouring nations” will hand down to remote posterity, the name and talents of HUMPHREY PRIDEAUX, who, independent of many literary productions of great estimation, was an active and energetic minister, at a period when danger seemed to threaten every advocate of the protestant cause.

WILLIAM LOWTH exhibited such proficiency in learning at an early age, that at fourteen he was elected at Merchant Taylor’s School for St. John’s College, Oxford. He first attracted patronage by his publication entitled “ A Vindication of the divine authority and inspiration of the Old and New Testament,” which pro-

cured him the appointment of Chaplain to the Bishop of Winchester, and shortly after a prebendary in the Cathedral with a benefice in Hampshire. These instances of good fortune however did not render him supine, but he published in succession, commentaries on Isaiah, Jeremiah, Ezekiel, Daniel, and the minor prophets. He assisted many of his learned contemporaries in their literary labours, and was “ distinguished for unaffected piety, a most exemplary zeal in the discharge of the pastoral functions, and for an unremitting desire of being useful to his parishioners.”

In recompense for faithful services performed to the Earl of Derby, who at that period possessed the sovereignty of the Isle of Man, THOMAS WILSON was nominated to the Bishopric. Although the revenue did not exceed £300 per annum, the Bishop by applying the collateral advantages of the see in the disinterested manner which governed all his conduct, not only repaired the ruined palace which he entered on taking possession, but founded a new chapel, became a liberal patron of agricultural improvements, encouraged the study of physic, established parochial libraries which he

supplied with theological works, and became an example of hospitality and charity. The discipline which he established through his diocese was such that King William spoke of it as a pure and perfect system. The offer of an English Bishopric could not tempt this amiable prelate to quit the flock he had so long watched and instructed, and in such universal estimation was he held, that the French minister procured instructions from his government, that the Isle of Man should be declared exempt from the descent and ravages of the French privateers.

SAMUEL CLARKE evinced an early propensity to literary pursuits; the rapidity with which he passed through every College exercise, and the proficiency he exhibited in the examinations, soon brought him into notice, and as a judicious advocate of the Newtonian system in opposition to the fallacious speculations of Des Cartes, he confirmed the promises which shed a lustre on his juvenile talents.

Having selected the Church for his profession, he abandoned the excursive walks of literature and science for the scriptures and divinity, and became so well read in the ori-

ginal texts, the primitive fathers, and the evidences of Christianity, that Dr. Moore, Bishop of Norwich, appointed him his domestic chaplain, and had such unbounded confidence in his truth and integrity, that he placed all his domestic affairs under his superintendence and controul.

He soon became equally celebrated for a divine as a scholar, by various essays and reflections on religious subjects, but established a lasting reputation by his paraphrases on the gospels. Such specimens of his learning and zeal for religion his worthy patron acknowledged by presenting their author with the living of Drayton, and other preferments, and he acquitted himself in the pulpit with the same ability as had marked all his previous efforts, occasionally preaching extemporaneously and at all times with a peculiarity of devotion which gratified all his hearers.

The public attention seemed henceforth attracted by the purity of his doctrine and the eloquence of his compositions; he was selected to preach several popular lectures, two courses of which on the "evidences of natural and revealed religion" were afterwards published and contributed to spread his growing reputation;

and his fame became so established, and was so flattering to the Bishop his patron, that he removed him to the rectory of St. Bennett's in Thames Street, where he contributed in no small degree to the dissemination of those lights in science and philosophy, with which the immortal Newton was at that period astonishing the world.

The patronage of the bishop was now succeeded by that of her Majesty Queen Anne: he was appointed her Chaplain in ordinary, and shortly afterwards was inducted to the rectory of St. James's.

Mr. Clarke now took his degree of D.D. and delighted the senate and his auditors by the public exercise he performed upon that occasion. These increasing honours, and emoluments, seemed only to impart fresh energy to his mind, and the commendation of Addison gave a stamp of elegance to his labours which the literary public well knew how to appreciate.

Subsequent to this gratifying period of his life, he fell into a long, arduous, and dangerous controversy on the Trinity, from which he did not escape without considerable obloquy, although his reputation as a scholar and divine experienced no degradation.

At the death of Sir Isaac Newton, he was offered the Mastership of the Mint, but with great disinterestedness declined it as a secular employment. His studies were profound and useful to the last days of his life; which he quitted in the full maturity of his powerful intellects in the fifty-fourth year of his age. To superior endowments, observe his biographers, "Dr. Clarke joined a mild, modest, and unassuming temper, the most amiable and affectionate disposition, sincere and elevated piety, and the most unimpeachable uprightness and purity of conduct and behaviour."

RICHARD NEWTON, whom we have had occasion to allude to, in commemorating the benefactors to the University of Oxford, was of so independent a character that although his pupils (the Duke of Newcastle and Mr. Pelham) afterwards became leading political characters, and to whom during their elevation he continued useful, he disdained to solicit any preferment at their hands. He chose rather to trust to that integrity which influenced all his conduct, to his accomplishments as a scholar and his unspotted character as a divine. These, ultimately succeeded. The Bishop of London

collated him to the rectory of Sudbury in Northamptonshire, and through the friendship of Dr. Aldrick he was inducted Principal of Hart Hall, Oxford, which he succeeded in erecting into an independent institution, now denominated Hertford College. He was a proficient in ancient and modern languages, a highly finished scholar and gentleman, and so much respected and confided in, for truth, equity, and a scrupulous discharge of every duty, that his trusts were innumerable, and the reputation of the trustee the theme of every family who were favoured by his protection.

ARCHBISHOP SECKER, was the son of a protestant dissenter, but conformed to the established religion, and no one ever filled the multifarious duties from that of a humble parish priest to the archiepiscopal throne with more sincere piety or greater fervency of devotion. Although converts are usually intolerant, this good prelate was lenient towards all who differed from his principles, which he especially evinced in his conduct towards the methodists whose doctrines in his time were making rapid progress. His charges to the clergy of the dioceses of Oxford and Canterbury, his sermons,

lectures and theological tracts have given him permanent fame as a didactic writer. Far from availing himself of any indulgence which rank or age might appear to justify, the latest period of his life was marked by an active and conscientious discharge of his high duties; he preached and catechised whenever occasion offered, bore his dignities with meekness, supported the burdens of the primacy with peculiar patience, and exercised its functions with justice and moderation. He was at all times accessible, and his benevolence fell wherever it was acceptable. His posthumous charities, though often recorded, necessarily force themselves upon our attention and demand a place in this volume.

Subject to the life interests of Mrs. Talbot, widow of his first patron Bishop Talbot, and her daughter, he left £11,000 in the 3 per cent. Consolidated Bank Annuities, to be distributed to the following institutions :

To the Society for the propagation of the gospel in foreign parts, for the general purposes of the Society	£1000
To the same Society towards the establishment of a bishop or bishops in the King's dominions in America	1000
To the Society for promoting Christian know- ledge	500
To the Irish Protestant working Schools	500
To the Corporation of the Widows and Child- ren of poor Clergymen	500
To the Society of the Stewards of the said Cha- rity	200
To Bromley College, in Kent	500
To the Hospitals of the Archbishop of Canter- bury at Croydon, St. John at Canterbury, and St. Nicholas Harbledown, £500 each	1500
To the Asylum in the Parish of Lambeth	400
To St. George's Hospital	500
To the London Hospital	500
To the Lying-in Hospital, Brownlow-street	500
To the Magdalen Hospital	300
To the Lock Hospital	300
To the Small Pox and Inoculation Hospital	300
To the Incurables at St. Luke's Hospital	500
Towards repairing or re-building of houses be- longing to poor livings in the Diocese of Can- terbury	2000
	<hr/>
	£11,000
	<hr/>

Besides these bequests, his servants, poor dependents, relatives and friends, occupied conspicuous items in his will. The bulk of his valuable collection of books and MSS he bequeathed to the library at Lambeth palace, and whatever of the property of this world he left behind him was distributed where it could be beneficial or was most welcome.

THOMAS NEWTON, afterwards Bishop of Bristol, stands conspicuously amongst the learned commentators on the Scriptures, for his dissertations on the prophecies, the Old and New Testaments, and numerous other works on theological subjects. From the Free School of his native town of Litchfield, he entered that of Westminster as a King's scholar; in due time he was elected to the University, and as an indefatigable student was rewarded with a fellowship of Trinity College. As soon as he had obtained his fellowship, he removed to London, and was first known as Curate at St. George's, Hanover-square; then as a preacher at Grosvenor Chapel, which introduced him into the family of Lord Carpenter, as tutor to his son, afterwards Earl of Tyrconnel. His next step was morning preacher at the Chapel

in Spring Gardens, a certain avenue to preferment to those who pursue it diligently, and Mr. Newton's talents soon touched the charm reputed to exist in his new sphere. The Earl of Bath appointed him his chaplain, and procured him the Rectory of St. Mary le Bow, Cheapside.

In 1745 his sermons were a series of excitements to loyalty and attachment to the reigning family. In 1747 he was elected Lecturer of St. George's, Hanover-square. In 1749 he edited and published a splendid edition of the *Paradise Lost*, with a life of Milton, which confirmed his reputation as a critic and biographer, and established him with honour in the republic of letters. At the commencement of his undertaking the "Dissertations on the Prophecies," he lost his wife in the vigour of life, and but seven years after their marriage. They were devotedly attached, and the loss would probably have left a settled melancholy upon his mind, had not the important work he had entered upon, withdrawn him from the recollections of past happiness. Whilst proceeding with this publication, his popularity continued to increase; he was successively appointed Chaplain to the Princess of Wales, Chaplain

and Sub-almoner to his Majesty, Prebendary of Westminster, Canon Residentiary of St. Paul's, Bishop of Bristol, and lastly Dean of St. Paul's; having previously refused the primacy of Ireland from approaching infirmities, an unwillingness to quit a circle of learned and amiable friends whose society he highly courted, and the elegant pursuits in arts and letters which had become a pleasing relaxation during the necessary intervals of study.

In the evening of life his books, his paintings, and his prints were his only companions; his library and his gallery the only theatres of his amusement and recreation. These contained all the luxuries he had once enjoyed. They were the walks in which he delighted to rove, the garden in which he cultivated those flowers of literature and taste which constituted his felicity whilst living, and upon whose fragrance his posthumous renown has spread throughout Christianity.

CHAP. XIX.

MODERN ECCLESIASTICS—continued.

R. LOWTH—PARKHURST—PALEY—PORTEUS.

CONCLUSION.

ROBERT LOWTH, son of the celebrated author of the commentaries, whom we have already briefly noticed, was an excellent classic scholar, orientalist, and poet. He was chosen a Fellow of New College, Oxford, at twenty-four, took the degree of M.A. at twenty-seven, and was elected Professor of Poetry at thirty-one. In 1748, at the age of thirty-eight, he accompanied an embassy to Berlin, and on his return entered the family of the Duke of Devonshire as tutor. The esteem which he acquired in the elevated sphere in which he now moved soon opened to him a brilliant path; he was presented with several valuable benefices, filled successively the see of St. David's, Oxford,

and London, "in which latter he died full of years, respected as a father and benefactor." As an author, a critic, and a divine, we shall with difficulty find his parallel, for although invariably prosperous, he experienced deeply the calamities of human nature, and by the patience with which he endured personal anguish, and the resignation with which he met severe domestic afflictions, afforded a practical demonstration of the Christian precepts he was accustomed to enforce.

His works were numerous, and all tending to promote veneration for the scriptures, and to exalt the attributes of the Deity. He performed all his pastoral duties with conscientious anxiety; in society he never forgot the clergyman; or the prelate, in the refinements of fashion; in literature never disfigured the man of learning by the caprices of the bookworm; his amiable qualities never sunk into unbecoming familiarity, his dignity never swelled into arrogance, "his piety had no tincture of moroseness; his charity no leaven of ostentation."

JOHN PARKHURST inherited a valuable estate to which Church patronage was attached; but having selected the clerical life from early pre-

dilection, he pursued it simply from principles of piety and a wish to do good. When a living in his gift became vacant, he presented an individual without any other recommendation than his own conscientious belief that he would faithfully perform all the important duties of a parish priest. Sufficiently rich in what providence had bestowed upon him, he never sought or accepted preferment, but with singular humility fulfilled for many years the duty of Curate in his own parish. Although his patrimony devolved to him unexpectedly, it caused no change in the habits of life he had prescribed himself when only a student at College, and all his enjoyment seemed concentrated in promulgating the amiable doctrines of Christianity. He compiled an Hebrew and English, and a Greek and English, lexicon; applied himself to the scriptures without plausible apologies for less profitable indulgencies, was devoted to truth, candour, and benevolence, and combated every constitutional failing with success. He thus rendered a long life serene and happy, and passed into a better world triumphant over the passions and temptations of the present.

ARCHDEACON PALEY outstript all his school-fellows in the acquisition of learning, and displayed talents of a superior order in every thing he undertook. He was the first man of his year when he took his Bachelor's degree at Cambridge, and two years after gained the first prize given by the University to senior Bachelors for the best disputation in Latin prose.

Upon leaving College Mr. Paley engaged himself as assistant in an academy at Greenwich, this was in 1763; in 1766 he was elected Fellow of Christ's, and shortly afterwards was appointed one of the College tutors. His subsequent career was most brilliant, and probably will never be obliterated from the records or traditions of the University. His method of instruction, his assiduity, his clear impressive illustrations, and his powerful rhetoric will never be surpassed. After ten years spent in these arduous occupations he quitted College and married. His first preferment was a rectory of about £80 a year; his second a vicarage of little more value. The living of Appleby, in Westmoreland, worth £300 per annum was his next promotion, and a prebendal stall in Carlisle Cathedral soon followed. In 1782 he succeeded Dr. Law as archdeacon, and in a

short time the celebrated Dr. Burn as Chancellor of the diocese. The publication of the "Evidences of Christianity" so operated upon the amiable Dr. Porteus, Bishop of London, that he instituted him prebend of St. Pancras. Dr. Prettyman, Bishop of Lincoln, from the same cause, appointed him subdean of Lincoln, estimated at £700 per annum, and Dr. Barrington, Bishop of Durham, from a similar admiration of his talents, presented him with the rectory of Bishop Wearmouth, worth £1200 per annum.

These appointments are at once eulogiums upon the Bishops, the resplendent talents of Dr. Paley, and the ecclesiastical establishment generally, they were the spontaneous effects of that admiration which had been universally excited by the works of this accomplished divine, and will remain, let us hope, for ever, a just rebuke to the calumniators of the clergy. No family influence, no political apostacy, no humiliating services, contributed to the elevation of Dr. Paley; from a sizer at College he rose with no other recommendation but an honest indefatigable zeal in every situation which he undertook to fill, and with no interest but what his writings made in the hearts of virtuous and honourable men.

To enumerate, or offer any observations upon the works of Paley, would be superfluous; they are in the library of every individual, the accompaniment of every religious man's sabbath, for to use his own words when addressing one of his munificent and unsolicited patrons, they form a system in which is contained "the evidences of natural religion, the evidences of revealed religion, and an account of the duties resulting from both." No man was ever more admired by his literary contemporaries, or more beloved by his particular friends. No individual has waged a more successful war against scepticism, or rendered piety more lovely. Few men have deserved so well, obtained so nobly, or enjoyed so independently.

BEILBY PORTEUS, was the eighteenth child of his parents, who left their birth-place and made many severe sacrifices from a desire to bestow upon their children the advantages of education. Beilby imbibed the rudiments of learning in a respectable academy at Rippon in Yorkshire, from whence he entered Cambridge as a sizer at Christ's College, and after a due course of study appeared in the list of Wranglers, obtained the second gold medal

for classical pre-eminence, and a fellowship. This was the summit of his ambition, it placed him in society suited to his taste, imparted competence and serenity of mind, spread wide the paths of literature before him, and in the halls and libraries, the cloisters and gardens of the University he found an earthly elysium. To the reputation of a good mathematician and classic he now added that of *Poet*, having obtained the Seatonian prize for the best English poem on the subject of Death. As a prose writer he first drew attention by his reply to a licentious pamphlet which at that time made much noise. This publication introduced him to Lambeth palace as domestic chaplain to Archbishop Secker, his moderate desires and the milk of human kindness which filled his heart had long made his life "a world of happy days;" he had now to add the prospect of affluence and dignity, which to a mind so formed could scarcely be deemed precarious. Preferment was the natural consequence of his present situation, and he successively enjoyed the livings of Rucking, Wittersham, and Hutton in Kent, and the rectory of Lambeth, with the addition of a prebendary at Peterborough. On taking his degree of D.D. he preached the

commencement sermon which suggested the professorship at Cambridge founded and endowed by Mr. Norris for delivering lectures on the doctrines of revealed religion. The same gentleman also instigated by the sentiments of Dr. Porteus, bequeathed by his will a premium of £12 per annum to be bestowed in a gold medal and books on the author of the best *prose* essay on a sacred subject. Many of these dissertations have been honourable to the University, but the professorship has been productive of the most important and valuable consequences, as the means of diffusing much piety and scriptural learning, and calling into action talents of the first rank which might otherwise have remained dormant.

On the decease of Archbishop Secker, Dr. Porteus published a review of his life, in which he does ample justice, but in mild and modest language, to a prelate whose memory will long be revered, whose principles both religious and moral, he endeavoured to emulate and set up as a standard for pious excellence. His whole attention was now devoted to the duties of his benefices; he preached, lectured, and catechised at every opportunity. He visited the poor, consoled the sick, comforted the afflicted,

and relieved the indigent ; leaving nothing undone that could be conducive to the interests of man, and prove his zeal in the service of the Almighty.

In 1769 he was appointed Chaplain to His Majesty, and shortly after to the mastership of the Hospital of St. Cross near Winchester, another institution peculiarly benevolent in its objects, founded and patronized by a succession of prelates. Bishop Henry de Blois about the middle of the twelfth century erected an edifice with all the characteristics of a monastery, and every appurtenance of a monastic society but its oppressive rules. He endowed it for the maintenance and residence of thirteen indigent men, and for the relief of a hundred others, who in an apartment denominated the "hundred men's hall," were each daily provided with a loaf of bread, three quarts of small beer, and two messes for dinner; and there was a second endowment for a master, a steward, four chaplains, thirteen clerks, and seven choristers.

This institution falling into decay, and its revenues being abused and misappropriated, William of Wykeham at great personal trouble and expence restored it to its former ad-

mirable state, and Cardinal Beaufort was so prepossessed in its favour that in preference to founding a new charity he enlarged the buildings of St. Cross, and augmented its revenues for the support of two priests, thirty-five additional poor residents, and three hospital nurses to attend upon the sick brethren.

At the reformation, St. Cross shared the fate of the monasteries, its most valuable treasures were alienated, and the establishment now consists of only ten resident brethren, three out-pensioners, a master, and a chaplain, besides a daily allowance with which the porter is provided of a certain quantity of bread and beer, of which every traveller and other passenger who chuses to demand it, is entitled to partake gratuitously.

The buildings are still of so much importance as to have called forth an elaborate essay from the historian of Winchester, on the peculiarity of their construction and numerous architectural beauties, which though fast mouldering beneath the corroding hand of time, still constitute a gratifying monument of the hospitality of ancient times, and of the spirit which in the most bigoted ages actuated the bishops and clergy.

In 1776, as unexpected as unsolicited, Dr. Porteus was promoted to the see of Chester, upon which he immediately resigned the lucrative living of Lambeth, although he had permission to retain it with the Bishopric, so forcibly did a sense of duty operate upon this prelate. In 1787 he was translated to London, and to the last moment of his existence supported that character for piety and virtue which had been the sole cause of his dignities and his fame.

“Example is every thing,” was a constant observation of this worthy divine, and he evinced it at every opportunity. He was an active patron in all affairs to which he permitted his name to appear, and undertook nothing with a cold or indifferent heart. The observance of the sabbath was a perpetual source of anxiety to him, and he impressed the necessity of it at the foot of the throne, and in the circles of the great. In enforcing his favourite precepts, his zeal was as judicious as it was effectual; the heir apparent to the crown, the first peers of the realm, the female nobility, acceded to his wishes without hesitation; and the multitudes from the first ranks in the state who flocked to listen to his doctrine at St. James’s church,

proved that the concessions which were made to him, had but increased their esteem and awakened universal admiration.

The Societies for the propagation of the Gospel, for promoting Christian knowledge, for checking immorality and profaneness, all shared his patronage and professional exertions. For the abolition of the Slave Trade he was a strenuous advocate; and for the religious condition of the Negroes in the West Indies he evinced his concern, by an invincible hostility to the claim of America upon Boyle's Charity,—an estate in Yorkshire producing £1000 per annum, bequeathed by the testator for the purpose of being applied to the conversion of the infidel Indians in America, but withheld by the trustees upon the declaration of independence. The Bishop's efforts were subsequently rewarded by a decree in Chancery directing a transfer of the endowment “for the conversion and religious instruction of the Negroes in the British West India Islands.”

The situation of the poor clergy in his diocese was another cause in which he felt most warmly interested; they yearly experienced his bounty, and previous to his death he transferred £6700. 3 per cent. Consols into the

hands of the five Archdeacons of the diocese, to be applied annually to the same benevolent purposes. He was a great promoter of Sunday Schools, and of the residence of the clergy,— he was a decided enemy to simony, conferred his benefices in the most disinterested manner, and was a liberal contributor to all public charities. He contemplated the progress of the French revolution, and the diffusion of French philosophy, with horror and alarm, feeling as a Christian for the sanguinary crimes which emanated from the first, and contending like a hero against the principles of the second; in “thought, word, and deed” it was his great end and aim “to defend, to cherish, and to promote Christianity.” His heart was as affectionate, and his hand as open as his mind was liberal and powerful; he became domesticated wherever he fixed his residence, and left some token of his kindness wherever he sojourned. At St. Cross he increased the salaries and the comforts of the pensioners. At Ide Hill in his favourite parish of Sundridge, he erected a Chapel of Ease, with a residence for the minister. As an encouragement to “good preaching and good reading,” he instituted prizes at Christ’s College, Cambridge, for “good elocution and

good composition on religious subjects," for which purpose he transferred the sum of £1400 4 per Cents. to be appropriated as follows :

1. A Gold Medal of £15 value for the best dissertation in Latin by a graduate or undergraduate of any standing, on any of the chief evidences, or fundamental doctrines of the Christian revelation.
2. A Gold Medal of the same value for the best practical dissertation in English on any moral precept in the New Testament; regard being had, in deciding on its merits, both to the excellence of the composition and the graceful and impressive manner of delivering it, when read in chapel.
3. A Gold Medal of £10 to the best reader of the Lessons in the Chapel.

His testamentary bequests were extensive and numerous.

To the Poor of the Parish of St. James, Westminster	£100
To the Poor of the Parish of Fulham	100
To the Poor of the Parish of Hunton, in Kent	50
To the Poor of Sundridge, in Kent	50

At the decease of his widow—

- To the Society of Stewards and Subscribers for
maintaining and educating poor Orphans of
Clergymen £2000. 3 per Cents.
- To the Corporation of the Sons of the Clergy, for
the benefit of the maiden daughters of Clergy-
men of the Church of England £2000. 3 per Cents.
- To the Society for the Conversion and religious
instruction of the Negro Slaves in the British
West India Islands £1000. 3 per Cents.
- To the Middlesex Hospital . . £1000. 3 per Cents.
- To the London Hospital . . . £1000. 3 per Cents.
- To the twelve poor Alms Women at Fulham,—
to be divided equally amongst them every
year, the interest of £400. 3 per Cents.

To his successors the Bishops of London, he bequeathed the pictures of his predecessors in that see, together with his own portrait by Hoppner; his numerous and valuable collection of books, and the value of the copyright of his printed books (with the exception of £300) as the commencement of a fund for the erection of a new wing for an episcopal library to correspond with the episcopal chapel at Fulham palace. “Upon the whole,” observes his biographer Mr. Hodgson, “the Bishop was, and so at least posterity will consider him, a light in

his generation, an ornament to the times in which he lived. Firm and fixed in his own principles, candid and liberal in his sentiments of others, unalterable in his attachments, unbounded in his acts of charity, meek and humble in his disposition, affable and courteous in his manner and deportment, ardent in his piety, devoted to his God; surely such a man well maintained the Christian character."

The description which the same gentleman has left us of the last moments of his friend and patron are truly affecting. "On Thursday the 10th of May I saw him for the last time; and never can I forget the affecting solemnity of voice and look, and manner, in which he begged my most earnest prayers for his early and easy release. He said little more to me, for his mind seemed wholly absorbed in the near prospect of an eternal world. The following day he was at his own desire removed to Fulham, and for a short time the change of air and scene appeared to cheer and exhilarate him. As he sat the next morning in his library, near the window, the brightness of a fine spring day called up a transient glow into his countenance, and he several times exclaimed, "O, that glorious Sun!" Afterwards, whilst sitting at dinner,

he was seized with some slight convulsions, which were happily of short duration; and he then fell, as it seemed, into a gentle sleep. From that time however he never spake, and scarcely could be said to move. Without a pang or sigh, by a transition so easy, as only to be known by a pressure of his hand upon the knee of his servant, who was sitting near him, the spirit of this great and good man fled from its earthly mansion to the realms of peace!

“ How truly were his own prayers accomplished, thus beautifully expressed many years before in his poem upon Death :

At thy good time
 Let death approach; I reckon not: let him come
 In genuine form, not with thy vengeance armed,
 Too much for man to bear. O! rather lend
 Thy kindly aid to mitigate his stroke.
 Then shed thy comforts o'er me; then put on
 The gentlest of thy looks; then deign to cheer
 My fainting heart with the consoling hope
 Of mercy, mercy, at thy hands! And thou
 Whom soft-ey'd pity once led down from heaven
 To bleed for man, to teach him how to live,
 And, O, still harder lesson! how to die;
 Disdain not thou to smooth the restless bed
 Of sickness and of pain. Forgive the tear
 That feeble nature drops; calm all her fears;

Fix her firm heart on thy triumphant cross,
 Wake all her hopes, and animate her faith ;
 Till my rapt soul anticipating heaven,
 Bursts from the thralldom of incumb'ring clay,
 And on the wing of ecstasy upborne,
 Springs into liberty and light and life."

We could multiply these portions of biography to the extent of a ponderous volume ; having materials before us sufficient to impart interest and gratification to many thousand pages.

Chaucer, the father of the British muses, has bestowed immortality on the country parson of his day. The life of Herbert, brother of Lord Herbert of Cherbury, was such a practical illustration of his own "Country Parson," that to use his Lordship's expressions, where he lived in the neighbourhood of Salisbury, "he was little less than sainted."

Few individuals have read the Vicar of Wakefield without being reminded of a previous acquaintance with the chief character of the work, from some peculiarities, some virtue, some amiable quality, which they have admired and witnessed in their boyish days, a period of life when affability of manners and

a kind action are indelibly engraven on the memory, and which amid the rude buffets of the world, recur as if to invite a retrospective view of happier days, of the

“Seats of our youth, when every sport could please.”

The metrical portrait which the pathetic author of the same work has left us, is believed upon very good authority to be drawn from the life, and that the original was to be found in the author's own brother, to whom the *Deserted Village* is dedicated. “It will also throw light upon many parts of it,” observes the poet, “when the reader understands, that it is addressed to a man, who despising fame and fortune, has retired early to happiness and obscurity, with an income of FORTY POUNDS A YEAR.”

“A man he was to all the country dear,
And passing rich with forty pounds a year.”

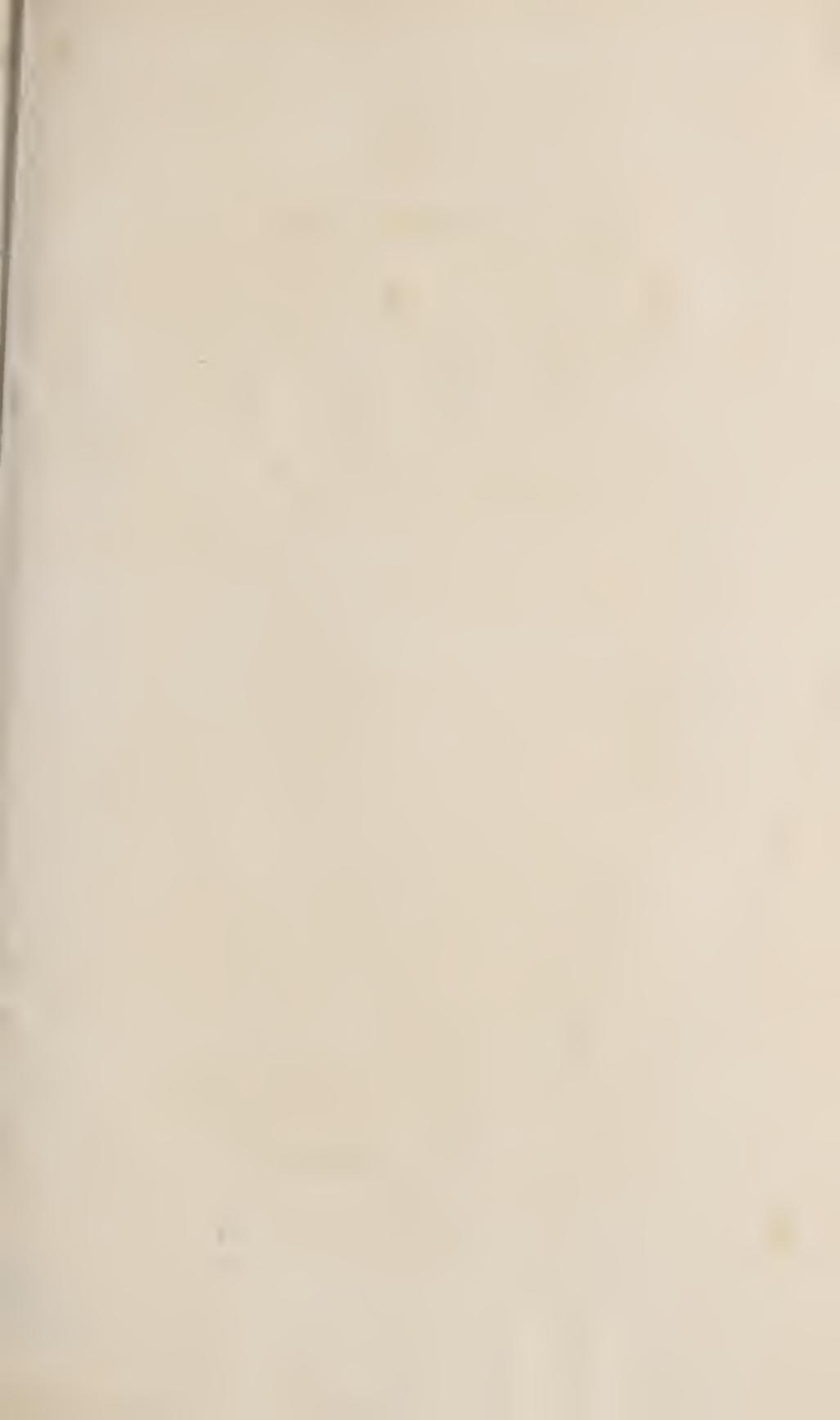
And a modern poet* has recently favoured the public with an interesting memoir of the Rev. Robert Walker, sixty-six years curate of *Seathwaite* in *Cumberland*.

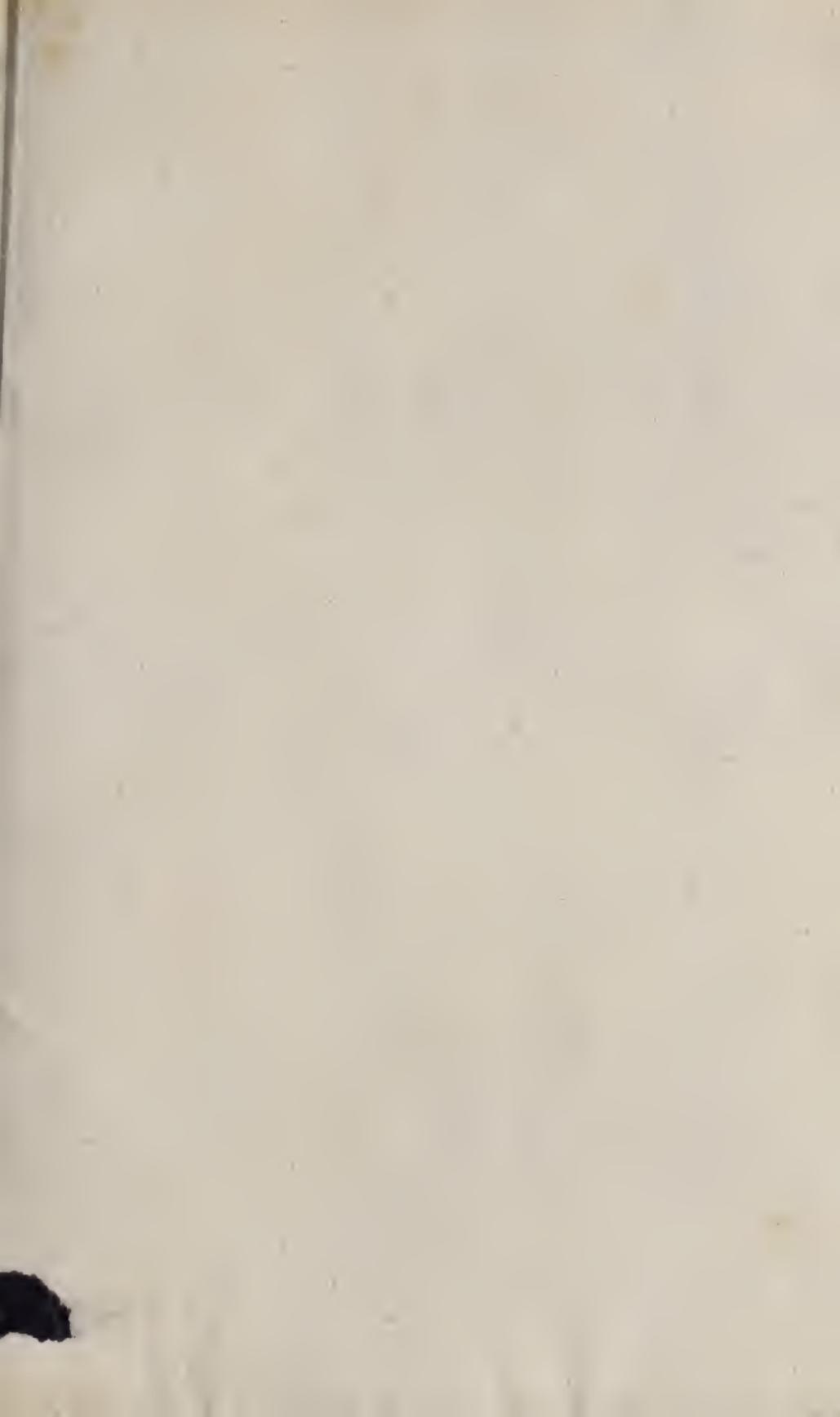
“Such Priest as *Chaucer* sang with fervent lays;
Such as the heaven-taught skill of *Herbert* drew;
And tender *Goldsmith* crown'd with deathless praise.”²¹

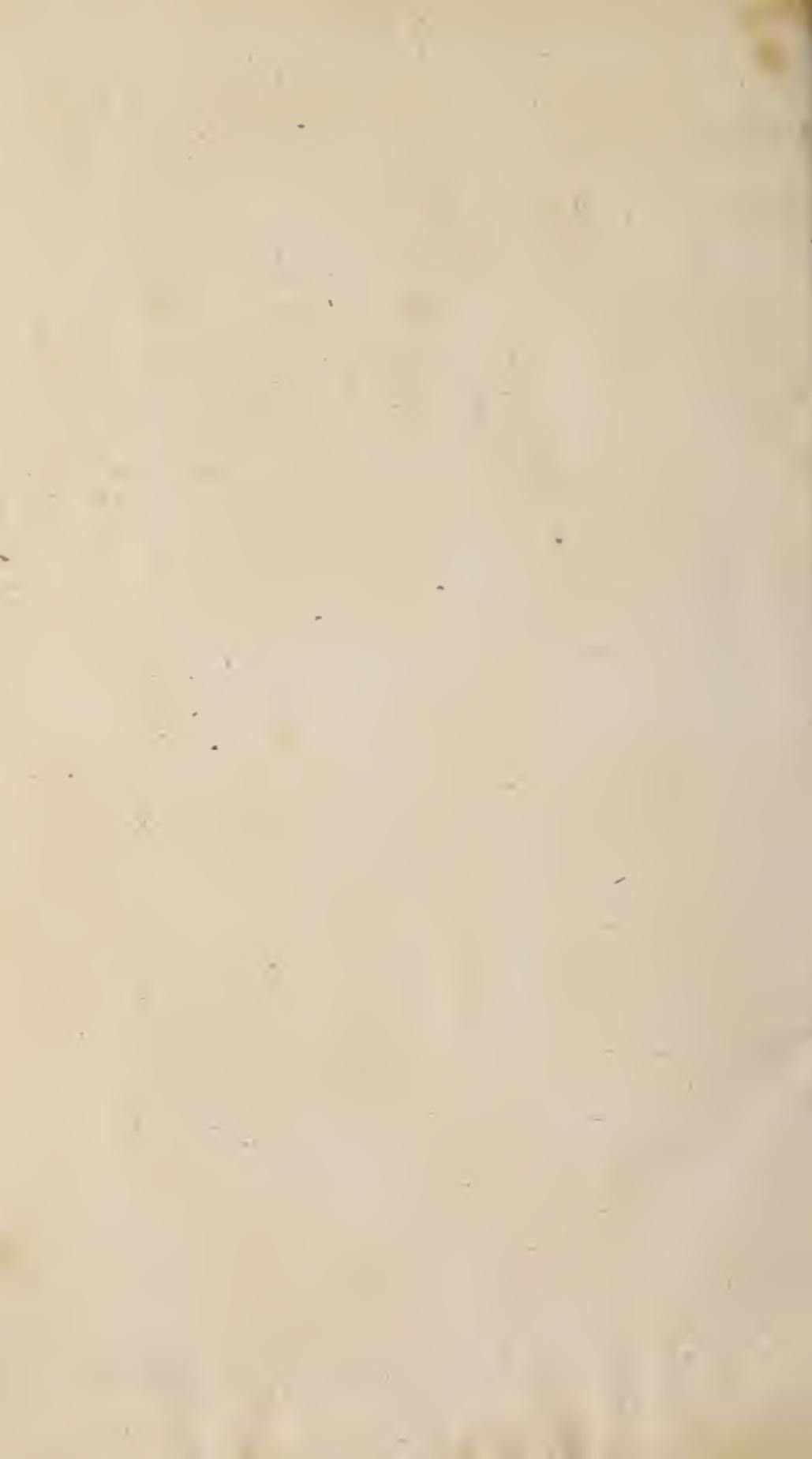
* Mr. Wordsworth.

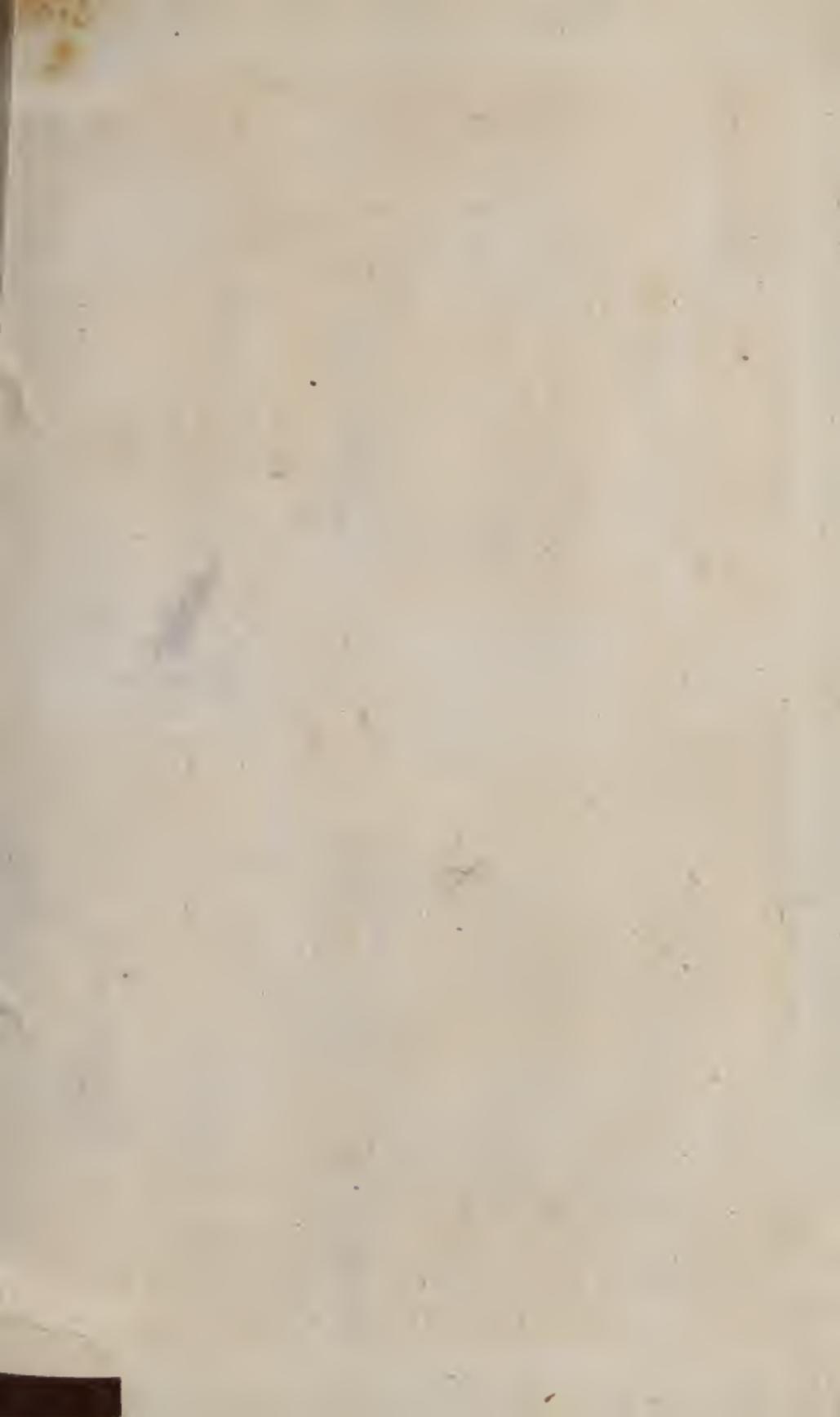
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