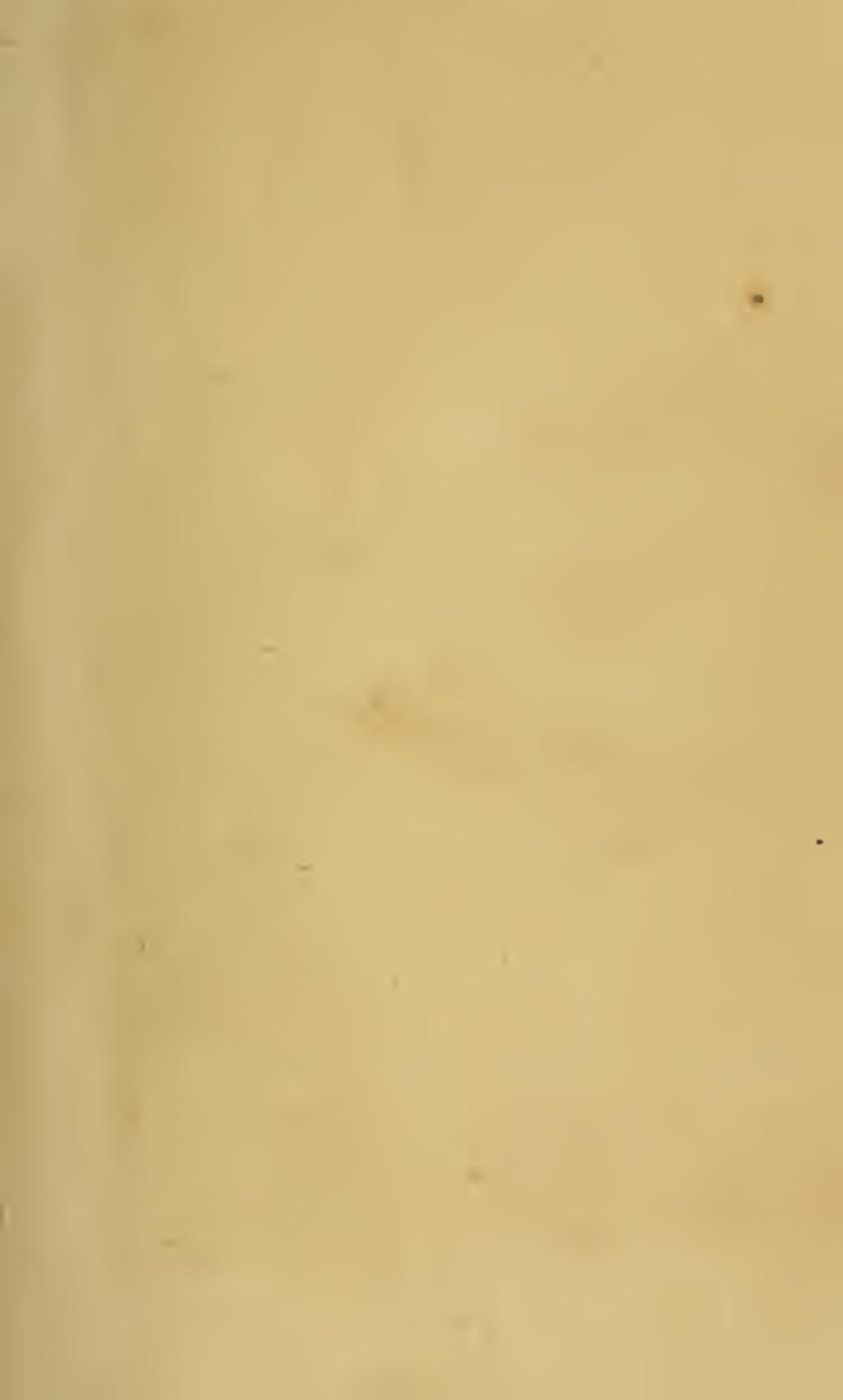


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A HISTORY
OF THE
PROTESTANT REFORMATION
IN
England and Ireland;

SHOWING HOW THAT EVENT HAS IMPOVERISHED THE MAIN
BODY OF THE PEOPLE IN THOSE COUNTRIES; AND CON-
TAINING A LIST OF THE ABBEYS, PRIORIES, NUNNERIES,
HOSPITALS, AND OTHER RELIGIOUS FOUNDATIONS IN EN-
GLAND, AND WALES, AND IRELAND, CONFISCATED, SEIZED
ON, OR ALIENATED, BY THE PROTESTANT "REFORMATION"
SOVEREIGNS AND PARLIAMENTS.

BY WILLIAM COBBETT, M. P.

IN A SERIES OF LETTERS,
ADDRESSED TO ALL SENSIBLE AND JUST ENGLISHMEN.

VOL. I.

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b. 9.39.

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A HISTORY
OF THE
PROTESTANT "REFORMATION."

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LETTER I.

INTRODUCTION.

Kensington, 29th Nov. 1824.

MY FRIENDS,

1. WE have recently seen a rescript from the King to the Bishops, the object of which was to cause them to call upon their Clergy, to cause collections of money to be made in the several parishes throughout England, for the purpose of promoting what is called the "religious education" of the people. The Bishops, in conveying their instructions on this subject, to their Clergy, direct them to send the money thus collected to a Mr. Joshua Watson, in London, who, it seems, is the Treasurer of this religious education concern, and who is, or lately was, a wine and spirit dealer, in Mincing-lane, Fench-church-street.— This same Mr. Watson is also the head man of a society called the "Society for promoting Christian knowledge." The present Bishop of Winchester, in his first charge to the Clergy of his diocese, says, that this society is the "*correct expounder of evangelical truth, and firm supporter of the established church*;" and he accordingly strongly recommends, that the publications put forth by this society be put into the hands of the scholars of those schools, to promote which, the above-mentioned collections were made by royal authority.

2. We shall, further on, have an opportunity of asking what sort of a *Clergy* this must be, who, while they swallow, in England and Ireland, about eight millions a year, call upon their parishioners for money to be sent to a wine and spirit merchant that he may cause the children of the country to have a "*religious education*." But, not to stop, at present, for this purpose, pray observe, my friends, that this society for "promoting *Christian knowledge*," is continually putting forth publications the object of which is to make the people of England believe, that the *Catholic* religion is "*idolatrous and damnable*;" and that, of course, the *one-third part* of the whole of our fellow-

subjects are *idolaters*, and are destined to *eternal perdition*, and that they, of course, ought not to enjoy the same rights that we Protestants enjoy. These calumniators know well, that this same Catholic religion was, for *nine hundred years*, the only Christian religion known to our forefathers. This is a fact which they cannot disguise from intelligent persons; and, therefore, they, like the Protestant Clergy, are constantly *applauding* the *change* which took place about two hundred years ago, and which change goes by the name of the REFORMATION.

3. Before we proceed further, let us clearly understand the meaning of these words: CATHOLIC, PROTESTANT, and REFORMATION. Catholic means *universal*, and the religion, which takes this epithet, was called universal, because all Christian people of every nation acknowledge it to be the only true religion, and because they all acknowledge *one and the same head* of the church, and this was the Pope, who, though he generally resided at Rome, was the *head* of the church in England, in France, in Spain, and, in short, in every part of the world where the Christian religion was professed. But there came a time, when some nations, or, rather, parts of some nations, cast off the authority of the Pope, and, of course, no longer acknowledged him as the *head* of the Christian Church. These nations, or parts of nations, declared, or *protested*, against the authority of their former head, and also against the doctrines of that church, which, until now, had been the only Christian Church. They, therefore, called themselves *Protestors*, or *Protestants*; and this is now the appellation given to all who are not Catholics. As to the word Reformation, it means an alteration *for the better*; and it would have been hard indeed if the makers of this great alteration could not have contrived to give it a *good name*.

4. Now, my friends, a fair and honest inquiry will teach us, that this was an alteration greatly *for the worse*; that the Reformation, as it is called, was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood; and that, as to its more remote consequences, they are, some of them, now before us, in that misery, that beggary, that nakedness, that hunger, that everlasting wrangling and spite, which now stare us in the face and stun our ears at every turn, and which the "Reformation" has given us in exchange for the ease and happiness and harmony and Christian charity, enjoyed so abundantly, and for so many ages, by our Catholic forefathers.

5. Were there, for the entering on this inquiry, no motive other than that of a bare *love of justice*, that motive alone, would, I hope, be sufficient with the far greater part of English

men. But, besides this abstract motive, there is another of great and pressing practical importance. A full third part of our fellow-subjects are still Catholics; and when we consider that the principles of the "Reformation" are put forward as the ground for excluding them from their civil rights, and also as the ground for treating them in a manner the most scornful, spiteful, and cruel; when we consider, that it is not in human nature for men to endure such treatment, without wishing for, and without seeking opportunities for taking vengeance; when we consider the present formidable attitude of foreign nations, naturally our foes, and how necessary it is that we should all be cordially united, in order to preserve the independence of our country; when we consider that such union is utterly impossible as long as one-third part of the people are treated as outcasts, because, and only because, they have, in spite of two hundred years of persecutions unparalleled, adhered to the religion of their *and of our fathers*: when we consider these things, that fair and honest inquiry, on which a bare love of justice might well induce us to enter, presses itself upon us as a duty which we owe to ourselves, our children, and our country.

6. If you will follow me in this inquiry, I will first show you how this thing called the *Reformation* began; what it arose out of; and then I will show you its progress, how it marched on, plundering, devastating, inflicting torments on the people, and shedding their innocent blood. I will trace it downward through all its stages, until I show you its natural result in the schemes of Parson Malthus, in the Oundle-plan of Lord John Russell's recommending, in the present misery indescribable of the labouring classes in England and Ireland, and in that odious and detestable system, which has made Jews and paper-money makers the real owners of a large part of the estates in this kingdom.

7. But, before I enter on this series of deeds and of consequences, it is necessary to offer you some observations of a more general nature, and calculated to make us *doubt*, at least, of the truth of what we have heard against the Catholic religion. Our minds have been so completely filled with the abuse of this religion, that at first we can hardly bring ourselves to listen to any thing said in defence of it, or in apology for it. Those whom you will, by-and-by, find in possession of the spoils of the Catholic Church, and, indeed, of those of the Catholic nobles and gentlemen, not forgetting those of the poor; these persons have always had the strongest possible motive for causing the people to be brought up in the belief, that the Catholic religion was, and is, something to inspire us with horror. From our very infancy, on the knees of our mothers, we have been taught to believe, that to be a Catholic, was to be a false, cruel, and bloody wretch; and "*popery* and *slavery*" have been rung

in our ears, till, whether we looked on the Catholics in their private or their public capacity, we have inevitably come to the conclusion, that they were every thing that was vicious and vile.

8. But you may say, *why* should any body, and particularly our countrymen, take such pains to deceive us! *Why* should they, for so many years, take the trouble to write and publish books of all sizes, from *big folios* down to half-penny *tracts*, in order to make us think ill of this Catholic religion? Now, my friends, take an instance in answer to this *why*. The immense property of the Catholic Church in Ireland, in which, mind, the *poor* had a share, was taken from the Catholics and given to the Protestant Bishops and Parsons. These have never been able to change the religion of the main body of the people of that country; and there these Bishops and Parsons are enjoying the immense revenues without having scarcely any *flocks*. This produces great discontents, makes the country continually in a state of ferment, causes enormous expenses to England, and exposes the whole kingdom to great dangers in case of war.— Now, if those who enjoy these revenues, and their close connexions in this country, had not made us believe that there was something very bad, wicked and hostile in the Catholic religion, should we not, long ago, have asked *why* they put us to all this expense for keeping that religion down? They never told us, and they never tell us, that this Catholic religion was the only religion known to our own forefathers for *nine hundred years*. If they had told us this, we should have said, that it could not possibly have been so very bad a religion, and that it would be better to leave the Irish people still to enjoy it; and that, since there were scarcely any Protestant flocks, it would be better for us all if the *Church revenues were to go again to the original owners!*

9. Ah! my friends! *here* we have the *real motive* for all the abuse, all the hideous calumnies that have been heaped upon the Catholic religion, and upon all that numerous body of our fellow-subjects who adhere to that ancient faith. When you think of the power of this motive, you will not be surprised at the great and incessant pains that have been taken to deceive us. Even the *Scripture* itself has been perverted in order to blacken the Catholics. In books of all sizes, and from the pulpit of every church, we have been taught from our infancy, that the "*beast, the man of sin, and the scarlet whore,*" mentioned in the *Revelations*, were names which *God himself* had given to the *POPE*; and we have all been taught to believe of the Catholic Church, that her worship was "*dolatrous,*" and that her doctrines were "*damnable.*"

10. Now let us put a plain question or two to ourselves, and to these our teachers; and we shall quickly be able to form a

just estimate of the *modesty, sincerity, and consistency* of these revilers of the Catholic religion:—they will not, because they cannot deny, that this religion was the ONLY CHRISTIAN religion in the world for *fifteen hundred years* after the death of Christ. They may say, indeed, that for the first *three hundred years* there was no Pope seated at Rome. But, then, for *twelve hundred years* there had been; and, during that period, all the nations of Europe, and some part of America, had become *Christian*, and all acknowledged the Pope as their head in religious matters; and, in short, there was *no other* Christian Church known in the world, nor had any other ever been thought of. Can we believe, then, that Christ, who died to save sinners, who sent forth his gospel as the means of their salvation, would have suffered a *false* Christian religion, and *no other* than a false Christian religion, to be known amongst men all this while! Will these *modest* assailants of the faith of their and our ancestors assert to our faces, that, for twelve hundred years at least, there were no true Christians in the world? Will they tell us, that Christ, who promised to be with the teachers of his word to the end of the world, wholly left them, and gave up hundreds upon hundreds of millions of people to be led in darkness to their eternal perdition, by one whom his inspired followers had denominated the “*man of sin, and the scarlet whore*”? Will they, indeed, dare to tell us, that Christ gave up the world wholly to “*Antichrist*” for twelve hundred years! Yet this they must do; they must thus stand forward with bold and unblushing blasphemy; or they must confess themselves guilty of the most atrocious calumny against the Catholic religion.

11. Then, coming nearer home, and closer to our own bosoms, our ancestors became Christians about six hundred years after the death of Christ. And *how* did they become Christian? *Who* first pronounced the name of Christ to this land? *Who* converted the English from *Paganism* to Christianity? Some *Protestant* saint, doubtless, warin from a victory like that of Skibbereen; Oh, no! the work was begun, continued, and ended by the *Popes*, one of whom sent over some *Monks* (of whom we shall see more by-and-by) who settled at Canterbury, and from whose beginnings the Christian religion spread, like the grain of mustard-seed, rapidly over the land. Whatever, therefore, any other part of the world might have known of Christianity before the Pope became the settled and acknowledged head of the church, England, at any rate, never had known of any Christian religion other than that at the head of which was the Pope; and in this religion, with the Pope at its head, England continued to be firmly fixed for *nine hundred years*.

12. What then: will our *kind teachers* tell us that it was “the

scarlet whore" and "Antichrist" who brought the glad tidings of the gospel into England! Will they tell us, too, that all the millions and hundreds of millions of English people, who died during those nine hundred years, expired without the smallest chance of salvation? Will they tell us, that all our fathers, who first built our churches, and whose flesh and bones form the earth for many feet deep in all the church-yards; will they, tell us, that all these are now howling in the regions of the damned? Nature beats at our bosom, and bids us shudder at the impious, the horrid thought! Yet this, even this, these presumptuous men must tell us, or they must confess their base calumny in calling the Pope "Antichrist," and the Catholic worship "idolatrous," and its doctrines "damnable."

13. But, coming to the present time, the days in which we ourselves live; if we look round the world, we shall find that now, even now, about *nine-tenths* of all those who profess to be Christians are *Catholics*. What, then; has Christ suffered "Antichrist" to reign almost wholly uninterrupted, even unto this day? Has Christ made the *Protestant* church? Did he suggest the "Reformation"—and does he, after all, then, suffer the followers of "Antichrist" to out-number his own followers *nine to one*? But, in this view of the matter, how lucky have been the Clergy of our Protestant church, established by *law*! Her flock does not, if fairly counted, contain *one-five-hundredth-part* of the number of those who are Catholics; while, observe, *her Clergy receive more*, not only than all the Clergy of all the Catholic nations, but more than all the Clergy of all the Christian people in the world, Catholics and Protestants all put together! She calls herself a church "by *law* established." She never omits this part of her title. She calls herself "*holy, godly*," and a good deal besides. She calls her ministers "*reverend*," and her worship and doctrines "*evangelical*." She talks very much about her reliance for support upon her "*founder*," (as she calls him) Christ; but in stating her claims and her qualities, she never fails to conclude with, "by *LAW* established." This law, however, sometimes wants the *bayonet* to enforce it; and her *tithes* are not unfrequently collected *by the help of soldiers*, under the command of her ministers, whom the *law* has made *Justices of the Peace*!

14. To return: are we to believe, then, that Christ has, even unto this day, abandoned *nine-tenths* of the people of Europe to "Antichrist"? Are we to believe, that if this "*law* established" religion had been the religion of Christ, and the Catholic religion that of Antichrist; if this had been the case, are we to believe that the law-established religion, that our "*holy* religion," as George Rose used to call it, while his grasping paw was deep in our purses; if this had been the case, are we to be-

lieve that the law-established religion, that the *holy* religion of John Bowles, the Dutch commissioner; are we to believe that that holy religion (the fruits of which we behold in those worthy sons of the church, Vital Christianity and Jocelyn Roden) would, at the end of two hundred years, have been able to count only *one* member for about every five hundred members (taking all Christendom together) of that church against which the "law" church *protested* and still protests?

15. Away then, my friends, with this foul abuse of the Catholic religion, which, after all, is the religion of about *ninetenths* of all the Christians in the world! Away with this shameful calumny, the sole object of which is, and always has been, to secure a quiet possession of the spoils of the Catholic church, and of *the poor*: for, we shall, by-and-by, clearly see how the *poor were despoiled* at the same time the church was.

16. But, there remains to be noticed, in this place, an instance or two of the *consistency* of these revilers of the Catholic church and faith. We shall, in due time, see how the Protestants, the moment they began their "*Reformation*," were split up into dozens and scores of *sects*, each condemning the other to eternal flames. But, I will here speak only of the "Church of England," as it is called, "by *law* established." Now, we know very well, that we, who belong to this Protestant church, believe, or profess to believe, that the new Testament, as printed and distributed amongst us, contains the true and genuine "*word of God*;" that it contains the "*words of eternal life*;"—that it points out to us the means, and the *only means*, by which we can possibly be saved from everlasting fire. This is what we believe. Now, *how did we come* by this New Testament? *Who* gave us this real and genuine "*word of God*?" From *whom* did we receive these "*words of eternal life*?" Come, Joshua Watson, wine and spirit merchant, and teacher of religion to the people of England; come Joshua, answer these questions? They are questions of great importance; because, if this be the book, and the only book, which contains instructions relative to the means of saving our souls, it is manifest, that it is a matter of deep interest to us, *who* it was that this book came from to us, through *what channel* we received it, and *what proof* we have of its authenticity.

17. Oh! Joshua Watson! Alas! wine and spirit merchant, who art at the head of a society "for promoting Christian knowledge," which society the Bishop of Winchester calls the "*correct expounder of evangelical truth*, and the firm supporter" of the law-established church: Oh! Joshua, teacher of religion to the people of England, who pay six or eight millions a-year to the parsons who employ thee to do this teaching: Oh! Joshua, what a shocking thing it is, that we Protestants should have re-

ceived this New Testament; this real and genuine "*word of God*;" these "*words of eternal life*;" this book that points out to us the means, and the *only means* of salvation: what a shocking fact, that we should have received this book from that Pope and that Catholic church, to make us believe that the first of whom is the *whore of Babylon*, and that the worship of the last is *idolatrous*, and her doctrines *damnable*, you, Joshua, and your society for "promoting Christian knowledge," are now, at this very moment, publishing and pushing into circulation no less than *seventeen* different books and tracts!

18. After the death of Christ, there was a long space of time before the gospel was put into any thing like its present shape. It was *preached* in several countries, and churches were established in those countries, long before the *written* gospel was known much of, or, at least, long before it was made use of as a *guide* to the Christian churches. At the end of about *four hundred years*, the written gospels were laid before a council of the Catholic church, of which the Pope was the head. But, there were several gospels *besides* those of Matthew, Mark, Luke, and John! Several other of the apostles, or early disciples, had written gospels. All these, long after the death of the authors, were, as I have just said, laid before a council of the Catholic church; and that council determined *which of the gospels were genuine and which not*. It retained the four gospels of Matthew, Mark, Luke, and John; it determined that these four *should be received and believed in*, and that all the rest should be *rejected*.

19. So that here Joshua Watson's society is without any other gospel; without any other word of God; without any guide to eternal life; without any other than that which that society as well as all the rest of us have received from a church, which that society calls "*idolatrous*," and the head of which it calls "*the beast, the man of sin, the scarlet whore, and Antichrist!*" To a pretty state, then, do we reduce ourselves by giving in to this foul-mouthed calumny against the Catholic church: to a pretty state do we reduce ourselves by our tame and stupid listening to those who calumniate the Catholic church, because they live on the spoils of it. To a pretty state do we come, when we, if we still listen to these calumniators, proclaim to the world, that our only hope of salvation rests on promises contained in a book, which we have received from the *scarlet whore*, and of the authenticity of which we have no voucher other than that *scarlet whore* and that church, whose worship is "*idolatrous*," and whose doctrines are "*damnable*."

20. This is pretty complete; but still this, which applies to *all Protestants*, is not enough of inconsistency to satisfy the *law* church of England. That church has a Liturgy in great part

made up of the Catholic service; but, there are the *two creeds*, the *Nicene* and *Athanasian*. The first was *composed* and promulgated by a *Council* of the Catholic church, and the Pope; and, the second was adopted, and ordered to be used, by another council of that church, with the Pope at its head. Must not a Parson of this *law-church* be pretty impudent, then, to call the Pope "Antichrist," and to call the Catholic church "idolatrous." Pretty impudent, indeed; but we do not, even yet, see the grossest inconsistency of all.

21. To our *law-church* Prayer-Book there is a calendar prefixed, and in this calendar there are, under different days of the year, certain names of *holy men* and *women*. Their names are put here in order that their anniversaries may be attended to, and religiously attended to, by the people. Now, who are those holy persons? Some *Protestant Saints*, to be sure. Not one; What, not saint *Luther*, nor saint *Cranmer*, nor saint *Edward the Sixth*, nor the "VIRGIN" saint *Elizabeth*? Not a soul of them; but a whole list of Popes, Catholic Bishops, and Catholic holy persons, female as well as male. Several *virgins*; but not the "VIRGIN Queen;" nor any one of the Protestant race. At first sight this seems odd; for this calendar was made by *Act of Parliament*. But, the truth is, it was necessary to preserve some of the names, so long revered by the people, in order to keep them in better humour, and to lead them by degrees into the new religion. At any rate, here is the Prayer-Book, holding up for our respect and reverence a whole list of Popes and of other persons belonging to the Catholic church, while those who teach us to read and to repeat the contents of this same Prayer-Book, are incessantly dinning in our ears, that the Popes have all been "Antichrists," and that their church was, and is, *idolatrous* in its worship, and *damnable* in its doctrines!

22. Judge Bayley (one of the present twelve Judges) has, I have heard, written a Commentary on the Common Prayer-Book. I should like to know what the Judge says about these Catholic Saints (and no others) being placed in this Protestant Calendar. We shall in due time, see the curious way in which this Prayer-Book was first made, and how it was new-modelled from time to time. But, here it is now, even to this day, with the Catholic Saints in the calendar, whence it seems, that, even down to the reign of Charles II., when the last "*improvement*" was made in it, there had not appeared any *Protestant Saint* to supply the place of the old Catholic ones.

23. But there is still a dilemma for these revilers of the Catholic religion. We *swear* on the *four Evangelists*! And these, mind, we get from the Pope and a council of the Catholic church. So that, if the Pope be "Antichrist," that is to say,

if those who have taught us to abuse and abhor the Catholics; if those be not the falsest and most malignant wretches that ever breathed, here are we *swearing* upon a book handed down to us by "Antichrist." And, as if the inconsistencies and absurdities springing out of this Protestant calumny were to have no end, that "*Christianity*," which the judges say "*is part and parcel of the law of the land*;" that Christianity is no other than what is taught in this same New Testament. Take the New Testament away, and there is not a particle of this "part and parcel" left. What is our situation; what a figure does this "part and parcel of the law of the land" make, with a dozen of persons in gaol for offending against it? What a figure does it make, if we adopt the abuse and falsehood of the revilers of the Catholic church! What a figure does that "part and parcel" make, if we follow our teachers; if we follow Joshua Watson's society; if we follow every brawler from every tub in the country, and say that the Pope (from whom we got the "part and parcel") is Antichrist and the scarlet whore!

24. Enough, aye, and much more than enough to make us sorely repent of having so long been the dupes of the crafty and selfish revilers of the religion of our fathers. Were there ever presumption, impudence, inconsistency, and insincerity, equal to those of which we have just taken a view? When we thus open our eyes and look into the matter, we are astonished at, and ashamed of, our credulity; and this more especially, when we reflect, that the far greater part of us have suffered ourselves to be misled by men not possessing a tenth part of our own capacity; by a set of low-minded, greedy creatures; but, *undefatigable*; never losing sight of the *spoil*; and, day after day, and year after year, close at the ears of the people, from their very childhood, *din, din, din*, incessantly, until from mere habit the monstrous lie got sucked in for gospel-truth. Had the lie been attended with *no consequences*, it might have been merely laughed at, as all men of sense laugh at the old silly lie about the late king having "*made the judges independent of the crown*." But, there have been consequences, and those most dreadful.—By the means of the *great Protestant lie*, the Catholics and Protestants have been kept in a constant state of hostile feeling towards each other; and both, but particularly the former, have been, in one shape or another, oppressed and plundered, for ages, with impunity to the oppressors and plunderers.

25. Having now shown, that the censure heaped on the religion of our forefathers is not only unjust, but absurd and monstrous; having shown that there could be no *good* reason for altering the religion of England from Catholic to Protestant; having exposed the vile and selfish calumniators, and duly prepared the mind of every just person for that fair and honest in-

quiry, of which I spoke in paragraph 4; having done this, I should now enter on that inquiry, and show, in the first place, how this "Reformation," as it is called, "*was engendered by beastly lust;*" but, there is yet one topic to be touched on in this preliminary Number of my little Work.

26. Truth has, with regard to this subject, made great progress in the public mind, in England, within the last dozen years. Men are not now to be carried away by the cry of "No Popery," and the "Church in danger." Parson Hay, at Manchester, Parson Dent, at North-allerton, and their like all over the country, have greatly *enlightened us*. Parson Morrith, at Skibbereen, has done great good in this work of enlightening. Nor must we forget a Right Reverend Protestant Father in God, who certainly did more in the opening of eyes than any Bishop that I ever before heard of. So that it is now by no means rare to hear Protestants allow, that, as to *faith*, as to *morals*, as to *salvation*, the Catholic religion is quite good enough; and, a very large part of the people of England are forward to declare, that the Catholics have been most barbarously treated, and that it is time that they had justice done them.

27. But, with all these just notions, there exists, amongst Protestants in general, an opinion, that the Catholic religion is unfavourable to *civil liberty*, and also unfavourable to the producing and the exerting of *genius* and *talent*. As to the former, I shall, in the course of this work, find a suitable place for *proving*, by the melancholy experience of this country, that a total want of *civil liberty* was unknown in England, as long as its religion was Catholic; and, that the moment it lost the *protection of the Pope*, its kings and nobles became horrid tyrants, and its people the most abject and most ill-treated of slaves. This I shall prove in due time and place; and I beg you my friends, to bear in mind that I pledge myself to this proof.

28. And now to the other charge against the Catholic religion; namely, that it is unfavourable to the producing of *genius* and *talent*, and to the causing of them to be *exerted*. I am going, in a minute, to prove, that this charge is not only false, but ridiculously and most stupidly false; but before I do this, let me observe, that this charge comes from the same source with all the other charges against the Catholics. "Monkish ignorance and superstition" is a phrase that you find in every Protestant historian, from the reign of the VIRGIN Elizabeth to the present hour. It has, with time, become a sort of magpie-saying, like "*glorious revolution,*" "*happy constitution,*" "*good old king,*" "*envy of surrounding nations,*" and the like. But there was always, false as the notion will presently be proved to be, there has always been a very *sufficient motive* for inculcating it. Blackstone, for instance, in his Commentaries on the Laws of

England, never lets slip an opportunity to rail against "Monkish ignorance and superstition." Blackstone was no fool. At the very time when he was writing these Commentaries, and reading them to the students at Oxford, he was, and he knew it, LIVING upon the *spoils of the Catholic Church*, and the spoils of the Catholic gentry, and also of the poor! He knew that well. He knew that, if every one had had his due, he would not have been fattening where he was. He knew, besides, that all who heard his lectures were aware of the spoils that he was wallowing in. These considerations were quite sufficient to induce him to abuse the Catholic church, and to affect to look back with contempt to Catholic times.

29. For cool, placid, unruffled impudence, there have been no people in the world to equal the "Reformation" gentry;— and Blackstone seems to have inherited this quality in a direct line from some altar-robber of the reign of that sweet young Protestant saint, Edward the Sixth. If Blackstone had not ac-felt the spoils of the Catholics sticking to his ribs, he would have recollected, that all those things, which he was eulogizing, magna charta, trial by jury, the offices of sheriff, justice of the peace, constable, and all the rest of it, arose in days of "*monkish ignorance and superstition.*" If his head had not been rendered muddy by his gormandizing on the spoils of the Catholic church, he would have remembered, that Fortescue, and that that greatest of all our lawyers, Lyttleton, were born, bred, lived and died in the days of "*monkish ignorance and superstition.*" But, did not this Blackstone know, that the very roof under which he was abusing our Catholic forefathers, was made by these forefathers? Did he not, when he looked up to that roof, or, when he beheld any of those noble buildings, which, in defiance of time, still tell us what those forefathers were; did he not, when he beheld any of these, feel that he was a pigmy in mind, compared with those whom he had the impudence to abuse?

30. When we hear some Jew, or Orangeman, or parson-justice, or Jocelyn saint, talk about monkish ignorance and superstition, we turn from him with silent contempt; but Blackstone is to be treated in another manner. It was at Oxford where he wrote, and where he was reading his Commentaries. He well knew that the foundations for learning at Oxford were laid and brought to perfection, not only in monkish times, but, in great part, by monks. He knew "that the abbeyes were public schools for education, each of them having one or more persons set apart to instruct the youth of the neighbourhood, without any expense to the parents." He knew that "each of the greater monasteries had a peculiar residence in the universities; and, whereas, there were, in those times, nearly THREE HUN-

DRED HALLS and PRIVATE SCHOOLS at Oxford, besides the colleges, there were not above EIGHT remaining towards the middle of the seventeenth century." [Phillips' Life of Cardinal Pole, part I. p. 220.] That is to say, in about a hundred years after the enlightening "Reformation" began. At this time (1824) there are, I am informed, only FIVE Halls remaining, and *not a single school*.

31. I shall, in another place, have to show more fully the folly, and, indeed, the baseness of railing against the monastic institutions generally; but, I must here confine myself to this charge against the Catholic religion, of being unfavourable to *genius, talent*, and in short, to *the powers of the mind*. It is a strange notion; and one can hardly hear it mentioned without suspecting that, some how or other, there is *plunder* at the bottom of the apparently nothing but stupid idea. Those who put forward this piece of rare impudence do not favour us with reasons for believing that the Catholic religion has any such tendency. They content themselves with the bare assertion, not supposing that it admits of any thing like *disproof*. They look upon it as assertion against assertion; and, in a question which depends on mere *hardness of mouth*, they know that their triumph is secure. But this is a question that does admit of proof, and very good proof too. The Reformation in England, was pretty nearly completed by the year 1600: by that time all the "monkish ignorance and superstition" were swept away. The monasteries were all pretty nearly knocked down, young Saint Edward's people had robbed all the altars, and the VIRGIN Queen had put the finishing hand to the pillage. So that all was, in 1600, become as *Protestant* as heart could wish. Very well; the *kingdom of France* remained buried in monkish ignorance and superstition until the year 1787; that is to say, 187 years after *happy* England stood in a blaze of Protestant light. Now then, if we carefully examine into the number of men remarkable for great powers of mind, men famed for their knowledge or genius; if we carefully examine into the number of such men produced by France in these 187 years, and the number of such men produced by England, Scotland and Ireland, during the same period; if we do this, we shall get at a pretty good foundation for judging of the effects of the two religions with regard to their influence on knowledge, genius, and what is generally called learning.

32. "Oh, no!" exclaim the fire-shovels; "France is a great deal *bigger*, and contains *more people* than these islands; and this is *not fair play*!" Do not be frightened, good fire-shovels. According to your own account, these islands contain *twenty-one millions*, and the French say that they have *thirty millions*. Therefore, when we have got the numbers, we will make an al-

lowance of one-third in our favour accordingly, If, for instance, the French have not three famous men to every two of ours, then I shall confess, that the law-established church, and its family of Muggletonians, Cameronians, Jumpers, Unitarians Shakers, Quakers, and the rest of the Protestant litter, are more favourable to knowledge and genius, than is the Catholic church.

33. But how are we to ascertain these numbers! Very well. I shall refer to a work which has a place in every good library in the kingdom; I mean the *Universal Historical, Critical, and Bibliographical Dictionary*." This work, which is every where received as authority as to facts, contains lists of persons of all nations, *celebrated for their published works*: but then, to have a place in these lists, the person must have been *really distinguished*; his or her works must have been considered as worthy of universal notice. From these lists I shall take my numbers, as before proposed. It will not be necessary to go into all the arts and sciences, eight or nine will be sufficient. It may be as well perhaps, to take the Italians as well as the French; for we all know that they were living in most shocking "monkish ignorance and superstition;" and that they, poor, unfortunate, and *unplundered* souls, are so living unto this very day!

34. Here then is the statement; and you have only to observe, that the figures represent the number of persons who were famous for the art or science opposite the name of which the figures are placed. The period is from the year 1600 to 1787, during which period France was under what young George Rose calls the *dark despotism* of the Catholic church, and what Blackstone calls "monkish ignorance and superstition;" and during the same period these Islands were in a *blaze of light*, sent forth by Luther, Cranmer, Knox, and their followers.— Here then, is the statement:

	Eng.	Scot. and Ireland	France.	Italy.
Writers on Law	: : 6	: 51	: 9	
Mathematicians	: : 17	: 52	: 15	
Physicians and Surgeons	: 13	: 72	: 21	
Writers on Natural History	: 6	: 33	: 11	
Historians	: : : 21	: 139	: 22	
Dramatic Writers	: : : 19	: 66	: 6	
Grammarians	: : : 7	: 42	: 2	
Poets	: : : 38	: 157	: 31	
Painters	: : : 5	: 64	: 44	
		<hr/> 132	<hr/> 676	<hr/> 164

35. Here is that very "SCALE," which a modest Scotch writer spoke of the other day, when he told the public, that, "Throughout Europe, Protestants rank *higher* in the *scale of intellect* than Catholics, and that Catholics in the *neighbourhood of Protestants are more intellectual* than those at a distance from them." This is a fine specimen of upstart Protestant impudence. The above scale is, however, a complete answer to it. Allow one-third more to the French on account of their superior populousness, and then there will remain to them 451 to our 132! So that they had, man for man, *three and a half times* as much intellect as we, though they are buried, all the while, in "monkish ignorance and superstition," and though they had no *Protestant neighbours* to catch the intellect from! Even the Italians surpass us in this rivalry for intellect; for their population is not equal to that of which we boast, and their number of men of mind considerably exceeds that of ours:—but do I not, all this while, misunderstand the matter? And, by intellect, does not the Scotchman mean the capacity to make, not books and pictures, but *checks, bills, bonds, exchequer-bills, inimitable notes*, and the like? Does he not mean loan-jobbing and stock-jobbing, insurance-broking, annuities at ten per cent., and all the *intellectual* proceedings of 'Change Alley;—not, by any means, forgetting works like those of Aslett and Fauntleroy! Ah! in that case I confess that he is right. On *this scale* Protestants do rank *high indeed!* And I should think it next to impossible for a Catholic to live in their neighbourhood without being much "more intellectual;" that is to say, much more of a Jewish knave, than if he lived at a distance from them.

36. Here, then, my friends, sensible and just Englishmen, I close this Introductory Letter. I have shown you how grossly we have been deceived, even from our very infancy. I have shown you, not only the injustice, but the absurdity of the abuse heaped by our interested deluders on the religion of their and *our fathers*. I have shown you enough to convince you, that there was no obviously just cause for an alteration in the religion of our country. I have, I dare say, awakened in your minds a strong desire to *know how it came to pass*, then, that this alteration was made; and, in the following Letters, it shall be my anxious endeavour fully to gratify this desire: but, observe, my chief object is to show that this alteration made the main body of the people *poor and miserable*, compared with what they were before; that it *impoverished and degraded* them; that it banished at once that "*Old English Hospitality*," of which we have since known nothing but the name; and that, in lieu of that hospitality, it gave us *pauperism*, a thing, the very name of which was never before known in England.

LETTER II.

ORIGIN OF THE CATHOLIC CHURCH. HISTORY OF THE CHURCH IN ENGLAND, DOWN TO THE TIME OF THE "REFORMATION." BEGINNING OF THE "REFORMATION" BY KING HENRY VIII.

MR FRIENDS,

Kensington, 30th Dec. 1821.

37. It was not a reformation, but a devastation of England, which was, at the time when this event took place, the happiest country, perhaps, that the world had ever seen; and it is my chief business to show, that this devastation impoverished and degraded the main body of the people: but, in order that you may see this devastation in its true light, and that you may feel a just portion of indignation against the devastators, and against their eulogists of the present day, it is necessary, first, that you take a correct view of the things on which their devastating powers were exercised.

38. The far greater part of those books which are called "*Histories of England*," are little better than romances. They treat of battles, negociations, intrigues of courts, amours of kings, queens, and nobles: they contain the gossip and scandal of former times, and very little else. There are *Histories of England*, like that of Dr. Goldsmith, for the *use of young persons*; but, no young person who has read them through, knows any more, of any possible use, than he or she knew before.—The great use of history is, to teach us how laws, usages, and institutions arose, what were their *effects on the people*, how they promoted *public happiness*, or otherwise; and these things are precisely what the greater part of historians, as they call themselves, seem to think of no consequence.

39 We never understand the nature and constituent parts of a thing so well as when we ourselves have made the thing: next to making it is the seeing of it made: but, if we have neither of these advantages, we ought, at least, if possible, to get at a true description of the *origin* of the thing, and of the manner in which it was put together. I have to speak to you of the Catholic church generally; then of the Church in England, under which head I shall have to speak of the parish-churches, the monasteries, the tithes, and other revenues of the church. It is, therefore, necessary that I explain to you how the Catholic church arose; and how churches, monasteries, tithes, and

other church revenues *came to be in England*. When you have this information, you will well understand *what it was* which was devastated by Henry VIII. and the "reformation" people. And, I am satisfied, that, when you have read this one Number of my little work, you will know more about your country than you have learned, or ever will learn, from the reading of hundreds of those bulky volumes called "*Histories of England*."

40. The Catholic church *originated* with Jesus Christ himself. He selected Peter to be *head* of his church. This apostle's name was Simon, but his Master called him Peter, which means a *stone* or *rock*; and he said, "on this *rock* will I build my church." Look at the Gospel of Saint Matthew, xvi. 18, 15, and at that of Saint John, xxi. 15, and onward; and you will see that we must deny the truth of the Scriptures, or acknowledge, that here was a *head of the Church* promised for all generations.

41. Saint Peter died a martyr at Rome, in about sixty years after the birth of Christ. But *another supplied his place*; and there is the most satisfactory evidence, that the chain of succession has remained unbroken from that day to this. When I said in paragraph 10, that it *might* be said, that there was no Pope seated at Rome for the first *three hundred years*, I by no means meant to admit the fact; but to get rid of a pretence, which, at any rate, could not apply to England, which was converted to Christianity by missionaries *sent by a Pope*, the successor of other Popes, who had been seated at Rome for hundreds of years. The truth is, that, from the persecutions which, for the first three hundred years, the church underwent, the *Chief Bishops*, successors of Saint Peter, had not always the means of openly maintaining their *supremacy*; but they always *existed*; there was always a *Chief Bishop*, and his supremacy was always acknowledged by the church; that is to say, by all the Christians then in the world.

42. Of later date the *Chief Bishop* has been called, in our language, the Pope, and in the French, Pape. In the Latin he is called Papa, which is an union and abbreviation of the Latin words *Pater Patrum*, which mean *Father of Fathers*. Hence comes the appellation of *Papa*, which children of *all Christian nations* give to their fathers; an appellation of the highest respect and most ardent and sincere affection. Thus then, the Pope, each as he succeeded to his office, became the Chief or Head of the Church; and his *supreme* power and authority were acknowledged, as I have observed in paragraph 3, by all the bishops, and all the teachers of Christianity, in all the nations where that religion existed. The Pope was, and is, assisted by a body of persons called Cardinals, or Great Councillors; and at various and numerous times, Councils of the church have been held, in order to discuss and settle matters of deep inter-

est to the unity and well-being of the church. These councils have been held in all the countries of Christendom. Many were held in England. The Popes themselves have been taken promiscuously from men of all the Christian nations. Pope Adrian IV. was an Englishman, the son of a very poor labouring man; but having become a servant in a monastery, he was there taught, and became himself a monk. In time he grew famous for his learning, his talents and piety, and, at last became the Head of the Church.

43. The Popedom, or office of Pope, continued in existence through all the great and repeated revolutions of kingdoms and empires. The Roman Empire, which was at the height of its glory at the beginning of the Christian era, and which extended indeed nearly over the whole of Europe, and part of Africa and Asia, crumbled all to pieces; yet the Popedom remained; and at the time when the devastation, commonly called the Reformation of England began, there had been, during the fifteen hundred years, about *two hundred and sixty Popes*, following each other in due and unbroken succession.

44. The History of the Church in *England*, down to the time of the Reformation, is a matter of deep interest to us. A mere look at it, a bare sketch of the principal facts, will show how false, how unjust, how ungrateful those have been who have vilified the Catholic church, its Popes, its Monks, and its Priests. It is supposed, by some, and, indeed, with good authorities on their side, that the Christian religion was partially introduced into England so early as the second century after Christ. But we know for a certainty, that it was introduced effectually in the year 596; that is to say, 923 years before Henry VIII. began to destroy it.

45. England, at the time when this religion was introduced, was governed by seven kings, and that state was called the **HEPTARCHY**. The people of the whole country were **PAGANS**. Yes, my friends, our ancestors were **PAGANS**: they worshipped gods made with hands; and they sacrificed children on the altars of their idols. In this state England was when the Pope of that day, Gregory I., sent forty *monks*, with a monk of the name of Austin (or Augustin) at their head, to preach the gospel to the English. Look into the Calendar of our Common Prayer-Book, and you will find the name of Gregory the Great under the 12th of March, and that of Augustin under the 26th of May. It is probable that the Pope gave his order to Austin on the former day, and that Austin landed in Kent on the latter; or, perhaps, these may be the days of the year on which these great benefactors of England were born.

46. Now please to bear in mind, that this great event took place in the year 596. The Protestant writers have been strange-

ly embarrassed in their endeavours to make it out, that up to *this time*, or thereabouts, the Catholic church was pure, and trod in the steps of the Apostles; but that, *after this time*, that church became *corrupt*. They applaud the character and acts of Pope Gregory; they do the same with regard to Austin; shame would not suffer them to leave their names out of the calendar; but, still, they want to make it out, that there was no pure Christian religion after the Pope came to be the visible and acknowledged head, and to have supreme authority. There are scarcely any two of them that agree upon this point. Some say that it was 300, some 400, some 500, and some 600 years before the Catholic church ceased to be the true church of Christ. But, none of them can deny, nor dare they attempt it, that it was the Christian religion as practised at Rome; that was the *Roman Catholic* religion that was introduced into England in the year 596, with all its dogmas, rites, ceremonies, and observances, just as they all continued to exist at the time of the "Reformation," and as they continue to exist in that church even unto this day. Whence it clearly follows, that, if the Catholic church were corrupt at the time of the "Reformation," or be corrupt *now*, be radically bad *now*, it was so in 596; and then comes the impious and horrid inference, mentioned in paragraph 12, that "All our fathers who first built our churches, and whose bones and flesh form the earth for many feet deep in all the church-yards, are now howling in the regions of the damned!"

47. "The tree is known by its fruit." Bear in mind that it was the Catholic faith as now held, that was introduced into England by Pope Gregory the Great; and bearing this in mind, let us see what were the effects of that introduction; let us see how that faith worked its way, in spite of wars, invasions, tyrannies, and political revolutions.

48. Saint Austin, upon his arrival, applied to the Saxon king, within whose dominions the county of Kent lay. He obtained leave to preach to the people, and his success was great and immediate. He converted the king himself, who was very gracious to him and his brethren; and who provided dwellings and other necessaries for them at Canterbury. Saint Austin and his brethren being monks, lived together in common, and from this common home went forth over the country, preaching the gospel. As their community was diminished by death, new members were ordained to keep up the supply; and, besides this, the number was in time greatly augmented. A church was built at Canterbury, Saint Austin was, of course, the Bishop or Head Priest. He was succeeded by other bishops. As Christianity spread over the island, other communities, like that at Canterbury, were founded in other cities; as at London, Win-

chester, Exeter, Worcester, Norwich, York, and so of all the other places, where there are now Cathedrals, or Bishops' churches. Hence, in process of time, arose those majestic and venerable edifices, of the possession of which we boast as the work of our forefathers, while we have the folly and injustice and inconsistency, to brand the memory of these very forefathers with the charge of grovelling ignorance, superstition and idolatry; and while we show our own meanness of mind in disfiguring and dishonouring those noble buildings by plastering them about with our childish and gingerbread "*monuments*," nine times out of ten, the offspring of vanity or corruption.

49. As to the mode of supporting the clergy in those times, it was by oblations or free gifts, and sometimes by tithes, which land-owners paid themselves, or ordered their tenants to pay, though there was no *general obligation* to yield tithes for many years after the arrival of Saint Austin. In this collective, or collegiate state, the clergy remained for many years. But in time, as the land-owners became converted to Christianity, they were desirous of having priests *settled near to them*, and always upon the spot, ready to perform the offices of religion:—the land was then owned by comparatively few persons. The rest of the people were vassals or tenants of the land-owners. The land-owners, therefore, built churches on their estates, and generally near their own houses, for the benefit of themselves, their vassals, and tenants. And to this day we see, in numerous instances, the country church close by the gentleman's house. When they built the churches, they also built a house for the priest, which we now call the parsonage-house; and, in most cases, they attached some plough-land, or meadow-land, or both, to the priest's house, for his use: and this was called his *glebe*; which word, literally taken, means the top earth, which is turned over by the plough. Besides these, the land-owners, in conformity with the custom then prevalent in other Christian countries, endowed the churches with the *tithe of the produce of their estates*.

50. Hence *parishes* arose. Parish means a *priestship*, as the land on which a town stands is a *township*. So that the great man's *estate* now became a *parish*. He retained the right of appointing the priest, whenever a vacancy happened; but, he could not displace a priest, when once appointed; and the whole of the endowment became the property of the church, independent of his controul. It was a long while, even two centuries, or more, before this became the settled law of the whole kingdom; but, at last, it did become such. But, to this possession of so much property by the church, certain important *conditions* were attached; and to these conditions it behoves us, of the present day, to pay *particular attention*; for we are, at this

time, more than ever, feeling *the want* of the performance of these conditions.

51. There never can have existed a state of *society*; that is to say, a state of things in which *proprietorship in land* was acknowledged, and in which it was maintained by *law*; there never can have existed such a state, without an obligation on the land-owners to *take care of the necessitous*, and to prevent them from perishing for want. The land-owners in England took care of their vassals and dependents; but, when Christianity, the very basis of which is *charity*, became established, the taking care of the necessitous was deposited in the hands of the clergy. Upon the very face of it, it appears monstrous, that a house, a small farm, and the tenth part of the produce of a large estate should have been given to a priest, who could have no *wife*, and, of course, no *family*. But, the fact is, that the grants were for other purposes as well as for the support of the priests. The produce of the benefice was to be employed thus: "Let the priests receive the tithes of the people, and keep a written account of all that have paid them; and divide them, in the presence of such as fear God, according to canonical authority. Let them set apart the first share for the repairs and ornaments of the church; let them distribute the second to the *poor* and the *stranger* with their own hands, in mercy and humility; and reserve the third part for themselves." These were the orders contained in a canon, issued by a Bishop of York. At different times, and under different Bishops, regulations somewhat different were adopted; but there were always *two fourths*, at the least, of the annual produce of the benefice to be given to the necessitous, and to be employed in the repairing, or in the ornamenting of the church.

52. Thus, the providing for the poor, became one of the great duties and uses of the church. This duty rested before, on the land-owners. It must have rested on them; for, as Blackstone observes, a right in the indigent "to demand a supply sufficient to all the necessities of life from the more opulent part of the community, is dictated by the principles of society." This duty could be lodged in no hands so fitly, as in those of the clergy; for thus, the work of charity, the feeding of the hungry, the clothing of the naked, the administering to the sick, the comforting of the widow, the fostering of the fatherless, came always in company with the performance of services to God. For the uncertain disposition of the rich, for their occasional and sometimes capricious charity, was substituted the certain, the steady the impartial hand of a constantly resident and unmarried administrator of bodily, as well as of spiritual comfort to the poor, the unfortunate and the stranger.

We shall see, by-and-bye, the condition that the *poor* were

placed in, we shall see how all the labouring classes were impoverished and degraded, the moment the tithes and other revenues of the church were transferred to a *protestant* and married clergy; and we shall have to take a full view of the unparalleled barbarity with which the *Irish* people were treated at that time: but I have not yet noticed another great branch, or constituent part of the Catholic church; namely, the MONASTERIES, which form a subject full of interest and worthy of our best attention. The choicest and most highly unpoisoned shafts in the quiver of the malice of Protestant writers, seem always to be selected when they have to rail against MONKS, FRIARS, and NUNS. We have seen Blackstone talking about “*monkish ignorance and superstition* ;” and we hear, every day, Protestant bishops and parsons railing against what they call “*monkery*,” talking of the “*drones*” in monasteries, and, indeed, abusing the whole of those ancient institutions, as something degrading to human nature, in which work of abuse they are most heartily joined by the thirty or forty mongrel sects, whose bawling-tubs are erected in every corner of the country.

54. When I come to speak of the measures by which the monasteries were robbed, devastated, and destroyed, in England and Ireland, I shall show how unjust, base, and ungrateful, this railing against them is; and how *foolish* it is besides. I shall show the various ways in which they were greatly useful to the community; and I shall especially show how they operated in behalf of the labouring and poorer classes of the people. But, in this place, I shall merely describe, in the shortest manner possible, the origin and nature of those institutions, and the extent to which they existed in England.

55. *Monastery* means a place of residence for *monks*, and the word *monk* comes from a Greek word, which means a *lonely* person, or a person in *solitude*. There were *monks*, *friars*, and *nuns*. The word *friar* comes from the French word *frere*, which, in English, is *brother*; and the word *nun* comes from the French word *nonne*, which means a *sister in religion*, a virgin separated from the world. The persons, whether male or female, composing one of these religious communities, were called a *convent*, and that name was sometimes also given to the buildings and enclosures in which the community lived. The place where monks lived was called a *monastery*; that there were friars lived, a *friary*; and that where nuns lived, a *nunnery*. As, however, we are not, in this case, inquiring into the differences in the rules, orders, and habits of the persons belonging to these institutions, I shall speak of them all as *monasteries*.

56. Then, again, some of these were *abbeys*, and some *priories*; of the difference between which it will be sufficient to say that the former were of a *rank* superior to the latter, and had va

rious privileges of a higher value. An abbey had an *abbot* or an *abbess*; a priory, a *prior*, or a *prioress*. Then there were different *orders* of monks, *friars*, and *nuns*; and these *orders* had different rules for their government and mode of life, and were distinguished by different dresses. With these distinctions, we have here, however, little to do; for we shall, by-and-bye, see them all involved in one common devastation.

57. The persons belonging to a monastery, *lived in common*; they lived in one and the same building; they could *possess no property individually*; when they entered the walls of the monastery they left the world wholly behind them; they made a solemn vow of *celibacy*; they could *devise nothing by will*; each had a *life-interest*, but nothing more, in the revenues belonging to the community; some of the monks and friars were also *priests*, but this was not always the case; and the business of the whole was, to say masses and prayers, and *to do deeds of hospitality and charity*.

58. This mode of life began by single persons separating themselves from the world, and living in complete solitude, passing all their days in prayer, and dedicating themselves wholly to the serving of God. These were called *hermits*, and their conduct drew towards them great respect. In time, such men, or men having a similar propensity, formed themselves into *societies*, and agreed to live together in one house, and to possess things in common. Women did the same. And hence came those places called *monasteries*. The piety, the austerities, and particularly, the works of kindness and of charity performed by those persons, made them objects of great veneration; and the rich made them, in time, the channels of their benevolence to the poor. Kings, queens, princes, princesses, nobles, and gentlemen, founded monasteries; that is to say, erected the buildings, and endowed them with estates for their maintenance. Others, some in the way of atonement for their sins, and some from a pious disposition, gave, while alive, or bequeathed at their death, lands, houses, or money, to monasteries already erected. So that, in time, the monasteries became the owners of great landed estates; they had the lordship over innumerable manors, and had a tenantry of prodigious extent, especially in England, where the monastic orders were always held in great esteem, in consequence of Christianity having been introduced into the kingdom by a community of monks.

59. To give you as clear a notion as I can of what a monastery was, I will describe to you with as much exactness as my memory will enable me, a monastery which I saw in France, in 1792, just after the monks had been turned out of it, and when it was about to be *put up for sale*! The whole of the space enclosed was about eight English acres, which was fenced in by a

wall about twenty feet high. It was an oblong square, and at one end of one of the sides was a gate-way, with gates as high as the wall, and with a little door in one of the great gates for the ingress and egress of foot-passengers. This gate opened into a spacious court-yard, very nicely paved. On one side, and at one end of this yard, were the kitchen, lodging-rooms for servants, a dining or eating place for them and for strangers and poor people; stables, coach-houses, and other out-buildings. On the other side of the court-yard, we entered in at a door-way to the place of residence of the monks. Here was about half an acre of ground of a square form, for a *burying ground*. On the four sides of this square there was a *cloister*, or piazza, the roof of which was, on the side of the burying ground, supported by pillars, and at the back, supported by a low building, which went round the four sides. This building contained the several *dormitories*, or sleeping rooms of the monks, each of whom had two little rooms, one for his bed, and one for his books and to sit in. Out of the hinder room, a door opened into a little garden about thirty feet wide, and forty long. On one side of the *cloister* there was a door opened into their dining-room, in one corner of which, there was a pulpit for the monk who *read* while the rest were eating in *silence*, which was according to the rules of the *CARTHUSIANS*, to which order these monks belonged. On the other side of the cloister, a door opened into the kitchen garden, which was laid out in the nicest manner, and was well stocked with fruit trees of all sorts. On another side of the cloister, a door opened and led to the *church*, which, though not large, was one of the most beautiful that I had ever seen. I believe that these monks were, by their rules, confined within their walls. The country people spoke of them with great reverence, and most grievously deplored the loss of them. They had large estates, were easy landlords, and they wholly provided for all the indigent within miles of their monastery.

60. England, more, perhaps, than any other country in Europe, abounded in such institutions, and these more richly endowed than any where else. In England there was, on an average, more than *twenty* (we shall see the exact number by-and-by) of those establishments to a *county*! Here was a prize for an unjust and cruel tyrant to lay his lawless hands upon, and for "*reformation*" gentry to share amongst them! Here was enough indeed, to make robbers on a grand scale cry out against "*monkish ignorance and superstition!*" No wonder that the bowels of *CRANMER*, *KNOX*, and all their mongrel litter, *yearned* so piteously as they did, when they cast their pious eyes or all the *farms* and *manors*, and on all the *silver* and *gold* ornaments belonging to these communities! We shall see by-and-by, with what alacrity they ousted, plundered, and pulled down: we shall see

them robbing, under the basest pretences, even the altars of the county parish Churches, down to the very smallest of those Churches, and down to the value of five shillings. But, we must first take a view of the motives which led the tyrant, Henry VIII., to set their devastating and plundering faculties in motion.

61. This King succeeded his father, Henry VII., in the year 1509. He succeeded to a great and prosperous kingdom, a full treasury, and a happy and contented people, who expected in him the wisdom of his father without his avarice, which seems to have been that father's only fault. Henry VIII. was eighteen years old when his father died. He had had an elder brother named ARTHUR, who, at the early age of *twelve years*, had been betrothed to CATHARINE, fourth daughter of Ferdinand, King of Castile and Arragon. When ARTHUR was *fourteen years* old, the Princess came to England, and the *marriage* ceremony was performed; but ARTHUR, who was a weak and sickly boy, died before the year was out, and the marriage never was *consummated*; and, indeed, who will believe that it could be? Henry wished to marry Catharine, and the marriage was *agreed to by the parents on both sides*; but it did not take place until after the death of Henry VII. The moment the young King came to the throne, he took measures for his marriage. CATHARINE being, though only *nominally*, the *widow* of his deceased brother, it was necessary to have, from the POPE, as supreme head of the Church, a *dispensation*, in order to render the marriage lawful in the eye of the canon law. The dispensation, to which there could be no valid objection, was obtained, and the marriage was, amidst the rejoicings of the whole nation, celebrated in June, 1509, in less than two months after the King's accession.

62. With this lady, who was beautiful in her youth, and whose virtues of all sorts seem scarcely ever to have been exceeded, he lived in the married state *seventeen years*, before the end of which he had three sons and two daughters by her, one of whom only, a daughter, was still alive, who afterwards was Mary, Queen of England. But now, at the end of seventeen years, he being thirty-five years of age, and eight years younger than the queen, and having cast his eyes on a young lady, an attendant on the queen, named ANNE BOLEYN, he, all of a sudden, affected to believe that he was *living in sin*, because he was married to the *widow of his brother*, though, as we have seen, the marriage between Catharine and the brother had never been consummated, and though the parents of both the parties, together with his own Council, had unanimously and unhesitatingly approved of his marriage, which had, moreover, been sanctioned by the POPE, the head of the Church, of the faith and observances of which Henry himself had, as we shall hereafter see, been, long since his marriage, a zealous *defender*!

63. But the tyrant's passions were now in motion, and he resolved to gratify his *beastly lust*, cost what it might in reputation, in treasure, and in blood. He first applied to the POPE to *divorce* him from his queen. He was a great favourite of the POPE, he was very powerful, there were many strong motives for yielding to his request; but that request was so full of injustice, it would have been so cruel towards the virtuous queen to accede to it, that the POPE could not, and did not, grant it. He, however, in hopes that time might induce the tyrant to relent, ordered a court to be held by his Legate and Wolsey, in England, to hear and determine the case. Before this court the Queen disdained to plead, and the Legate, dissolving the court, referred the matter back to the POPE, who still refused to take any step towards the granting of the divorce. The tyrant now became furious, resolved upon overthrowing the power of the POPE in England, upon making *himself* the head of the Church in this country, and upon doing whatever else might be necessary to ensure the gratification of his beastly desires, and the glutting of his vengeance.

64. By making himself the *supreme* head of the Church, he made himself, he having the sword and the gibbet at his command, master of *all the property of that church*, including that of the *monasteries!*—His counsellors and courtiers knew this; and, as it was soon discovered that a *sweeping confiscation* would take place, the parliament was by no means backward in aiding his designs, every one hoping to share in the plunder. The first step was to pass acts taking from the POPE all authority and power over the Church in England and giving to the King *all authority whatever* as to ecclesiastical matters. His chief adviser and abettor was THOMAS CRANMER, a name which deserves to be held in everlasting execration; a name which we could not pronounce without almost doubting of the justice of God, were it not for our knowledge of the fact, that the cold-blooded, most perfidious, most blasphemous caitiff expired at last, amidst those flames which he himself had been the chief cause of kindling.

65. The tyrant, being now both *Pope* and *King*, made CRANMER ARCHBISHOP OF CANTERBURY, a dignity just then become vacant. Of course, this adviser and ready tool now become *chief judge* in all ecclesiastical matters. But, here was a difficulty; for the tyrant still professed to be a *Catholic*; so that his new Archbishop was to be consecrated according to the usual pontifical form, which required of him to swear *obedience to the Pope*. And here a transaction took place that will, at once, show us of *what sort of stuff* the "reformation" gentry were made. CRANMER, before he went to the altar to be consecrated, went into a chapel, and there made a *declaration on oath*, that, by the *oath*, that he was about to take, and which for the sake of *form*, he

was obliged to take, he did not intend to bind himself to any thing that tended to prevent him from assisting the King in making any such "reforms" as he might think useful in the Church of England! I once knew a corrupt Cornish knave, who having sworn to a direct falsehood, (and that he, in private, *acknowledged* to be such,) before an Election Committee of the House of Commons, being asked *how he could possibly* give such evidence, actually declared, in so many words "that he had, before he left his lodging in the morning, taken an *oath*, that he would *swear falsely* that day." He perhaps, imbibed his principles from this very Archbishop, who occupies the highest place in lying Fox's lying book of Protestant Martyrs.

65. Having provided himself with so famous a *judge* in ecclesiastical matters, the King lost, of course, no time in bringing his *hard* case before him, and demanding *justice* at his hands! Hard case, indeed; to be compelled to live with a wife of *forty-three*, when he could have, for next to nothing, and only for asking a young one of *eighteen or twenty!* A really hard case; and he sought *relief*, now that he had got such an *upright* and *impartial* judge, with all imaginable despatch. What I am now going to relate of the conduct of this Archbishop and of the other parties concerned in the transaction is calculated to make us shudder with horror, to make our very bowels heave with loathing, to make us turn our eyes from the paper and resolve to read no further. But, we must not give way to these feelings if we have a mind to know the true history of the Protestant "Reformation." We must keep ourselves cool; we must reason ourselves out of our ordinary impulses; we must beseech nature to be quiet within us for a while; for from first to last, we have to contemplate nothing that is not of a kind to fill us with horror and disgust.

67. It was now four or five years since the king and CRANMER had begun to hatch the project of the *divorce*; but, in the meanwhile, the king had *kept* ANNE BOYLEN, or, in more modern phrase, she had been "*under his protection*," for about three years. And, here, let me state, that, in Dr BAYLEY's life of Bishop FISHER, it is positively asserted, that ANNE BOYLEN was the king's *daughter*, and that Lady BOYLEN, her mother said to the king, when he was about to marry ANNE, "Sir, for the reverence of God, take heed what you do in marrying my daughter, for, if you record your own conscience well, she is *your own daughter* as well as mine." To which the king replied, "Whose daughter soever she is, she shall be my wife." Now, though *I believe* this fact, I do not give it as a thing the truth of which is undeniable. I find it in the writings of a man, who was the eulogist, (and justly,) of the excellent Bishop FISHER, who suffered death because he stood firmly on the side of Queen CATHERINE. I be-

lieve it; but I do not give it, as I do the other facts that I state, as what is *undeniably* true. God knows, it is unnecessary to make the parties blacker than they are made by the Protestant historians themselves, in even a favourable record of their horrid deeds.

68. The King had had *Anne* about three years "under his protection," when she became, for the first time, *with child*. There was now, therefore, no time to be lost in order to "make an *honest woman* of her." A private marriage took place in January, 1533. As *Anne's* pregnancy could not be long disguised, it became necessary to avow her marriage; and, therefore, it was also necessary to press onward the *trial* for the *divorce*; for, it might have seemed *rather awkward*, even amongst "reformation" people, for the king to have *two wives at a time*! Now, then, the famous ecclesiastical judge, CRANMER, had to play his part; and, if his hypocrisy did not make the devil blush, he could have no blushing faculties in him. CRANMER, in April, 1533, wrote a letter to the King, begging him, for the good of the nation, and for the safety of his own soul, to grant his *permission* to try the question of the divorce, and *beseeking* him no longer to live in the peril attending an "*incestuous* intercourse!" Matchless, astonishing hypocrite! He knew, and the king knew that he knew, and he knew that the king knew that he knew it, that the king had been actually married to *Anne, three months before*, she being with child at the time that he married her!

69. The King *graciously* condescended to listen to this ghostly advice of his pious primate, who was so anxious about the safety of his royal soul; and without delay, he, as *Head of the Church*, granted the ghostly father, CRANMER, who, in violation of his own clerical vows, had, in private, a *woman of his own*; to this ghostly father, the King granted a licence to hold a spiritual court for the trial of the divorce. Queen CATHERINE, who had been ordered to retire from the court, resided, at this time, at AMPHILL in Bedfordshire, at a little distance from DUNSTABLE. At this latter place, CRANMER opened his *court*, and sent a citation to the queen to appear before him, which citation she treated with the scorn it deserved. When he had kept his "*court*" open the number of days required by the law, he pronounced sentence against the queen, declaring her marriage with the King *null from the beginning*; and having done this, he closed his farcical court. We shall see him doing more jobs in the *divorcing* line; but thus he finished the first.

70. The result of this *trial* was, by this incomparable judge, made known to the King, whom this wonderful hypocrite gravely besought to *submit himself with resignation to the will of God*, as declared to him in the decision of the *spiritual court*, acting according to the laws of holy Church! The pious and resigned

King yielded to the admonition; and then CRANMER held another court at LAMBETH, at which he declared, that the King had been lawfully married to ANNE BOLEYN, and that he now confirmed the marriage by his *pastoral* and *judicial* authority, which he derived from the successors of the *Apostles!* We shall see him by-and-bye, exercising the same authority to declare this new marriage *null and void from the beginning*, and see him assist in *bastardizing* the fruit of it: but we must now follow Mrs. ANNE BOLEYN (whom the Protestant writers strain hard to whitewash) till we have seen the end of her.

71. She was delivered of a daughter (who was afterwards *Queen Elizabeth*) at the end of *eight months* from the date of her marriage. This did not please the king, who wanted a *son*, and who was quite monster enough to be displeased with her on this account. The couple jogged on apparently without quarrelling for about *three years*, a pretty long time, if we duly consider the many obstacles which vice opposes to peace and happiness. The husband, however, had plenty of occupation; for, being now, "*head of the Church*," he had a deal to manage: he had, poor man, to labour hard at making a new religion, new articles of faith, new rules of discipline, and he had new things of all sorts to prepare. Besides which, he had, as we shall see in the next number, some of the best men in his kingdom, and that ever lived in any kingdom or country, to *bhead, hang, rip up, and cut into quarters*. He had, moreover, as we shall see, begun the grand work of confiscation, plunder, and devastation. So that he could not have a great deal of time for family squabbles.

72. If, however, he had no time to jar with *Anne*, he had no time to *look after her*, which is a thing to be thought of, when a man marries a woman half his own age; and that this "*great female reformer*," as some of the Protestant writers call her, wanted a little husband-like vigilance, we are now going to see. The freedom, or rather the looseness of her manners, so very different from those of that virtuous Queen, whom the English court and nation had had before them as an example, for so many years, gave offence to the more sober, and excited the mirth, and set a-going the chat of persons of another description. In January, 1536, Queen CATHERINE died. She had been banished from the court. She had seen her marriage *annulled* by CRANMER, and her daughter, and only surviving child *bastardized* by act of Parliament: and the husband, who had had five children by her, that "*reformation*" husband had had the barbarity to keep her separated from, and never to suffer her, after her banishment, to *set her eyes on that o'ly child!* She died, as she had lived, beloved and revered by every good man and woman in the kingdom, and was buried amidst the sobbings and tears of a vast assemblage of the people, in the *Ably-church* of Peterborough.

73. The King, whose iron heart seems to have been softened, for a moment, by a most affectionate letter, which she dictated to him from her death bed, ordered the persons about him to wear mourning on the day of her burial. But, our famous "great female reformer" not only did not wear mourning, but dressed herself out in the gayest and gaudiest attire; expressed her unbounded joy; and said that she was now in *reality* a Queen! Alas, for our "great female reformer!" in just three months and sixteen days from this day of her exultation, she *died herself*; not, however, as the real queen had died, in her bed, deeply lamented by all the good, and without a soul on earth to impute to her a single fault; but on a scaffold, under a death-warrant, signed by her husband, and charged with *treason, adultery and incest!*

• 74. In the month of May, 1536, she was, along with the King, amongst the spectators at a tilting-match, at GREENWICH, when being incautious, she gave to one of the combatants, who was also one of her paramours, a sign of her attachment, which seems only to have confirmed the King in suspicions which he before entertained. He instantly quitted the place, returned to Westminster, ordered her to be confined at Greenwich that night, and to be brought by water to Westminster the next day. But she was met by his order on the river, and conveyed to the tower; and, as it were, to remind her of the injustice which she had so mainly assisted in committing against the late virtuous Queen, as it were to say to her, "see, after all, *God is just*," she was imprisoned in the very room in which she had slept the night before her coronation!

75. From the moment of her imprisonment, her behaviour indicated any thing but conscious innocence. She was charged with adultery with *four gentlemen* of the King's household, and with *incest* with her brother LORD ROCHEFORD, and she was, of course, charged with treason, those being acts of TREASON by law. They were all found guilty, and all put to death. But, before ANNE was executed, our friend Thomas Cranmer had another *tough job* to perform. The King, who never did things by halves, ordered, as "*head of the Church*," the Archbishop to hold his "*spiritual court*," and to *divorce* him from *Anne!* One would think it impossible that a man, that any thing bearing the name of a man should have consented to do such a thing, should not have perished before a slow fire rather than do it. What! he had, we have seen in paragraph 70, pronounced the marriage with *Anne* "to be *lawful*, and had confirmed it by his authority, *judicial* and *pastoral* which he derived from the successors to the *Apostles*." How was he *now* then, to *annul* this marriage? How was he to declare it *unlawful*?

76. He cited the King and Queen to appear in his *court*

(Oh! that court!) His citation stated, that their marriage had been *unlawful*, that they were living in *adultery*, and that, for the "*salvation of their souls*," they should come and *show cause* why they should not be *separated*. They were just going to be *separated* most effectually; for this was on the 17th of May, and ANNE, who had been condemned to death on the 15th, was to be, and was executed on the 19th! They both obeyed his citation, and appeared before him by their proctors; and after having heard these, CRANMER, who, observe, afterwards drew up the *Book of Common Prayer*, wound up the blasphemous farce, by pronouncing, "in the *name of Christ*, and for the *honour of God*," that the marriage "was and *always had been null and void*!" Good God! But we must not give way to *exclamations*, or they will interrupt us at every step. Thus was the daughter, ELIZABETH, *bastardized* by the decision of the very man who had not only pronounced her mother's marriage lawful, but who had been the contriver of that marriage! And yet BURNET has the impudence to say, that CRANMER "appears to have done every thing with a *good conscience*!" Yes, with such another conscience as BURNET did the deeds, by which he got into the Bishopric of Salisbury, at the time of "*Old Glorious*," which, as we shall see, was by no means disconnected with the "*Reformation*."

77. On the 19th, Anne was beheaded in the Tower, put into an elm coffin, and buried there. At the place of execution, she *did not pretend that she was innocent*; and there appears to me to be very little doubt of her having done some at least of the things imputed to her: but if her marriage with the king had "*always been null and void*," that is to say, if she had *never been married to him*, how could she, by her commerce with other men, have been guilty of *treason*? On the 15th, she is condemned as the *wife of the king*, on the 17th she is pronounced *never to have been his wife*, and on the 19th, she is *executed* for having been his *unfaithful wife*! However, as to the effect which this event has upon the character of the "*Reformation*," it signifies not a straw whether she were guilty or innocent of the crimes now laid to her charge; for if she were innocent, how are we to describe the monsters who brought her to the block? How are we to describe that "*Head of the Church*" and that Archbishop, who had now the management of the religious affairs of England? It is said, that the evening before her execution, she begged the lady of the lieutenant of the Tower to go to Princess Mary and to beg her to pardon her for the many wrongs she had done her. There were others to whom she had done wrongs. She had been the cause, and the guilty cause of breaking the heart of the rightful queen; she had caused the blood of More and of Fisher to be shed; and she had been the promoter of

CRANMER, and his aider and abettor in all those crafty and pernicious councils, by acting upon which, an obstinate hard-hearted king had plunged the kingdom into confusion and blood. The king, in order to show his total disregard for her, and, as it were, to repay her for her conduct on the day of the funeral of Catherine, dressed himself in *white* on the day of her execution; and the very next day, was married to JANE SEYMOUR, at Marevell Hall in Hampshire.

78. Thus, then, my friends, we have seen that the thing called the "Reformation" "was engendered in *beastly lust*, and brought forth in *hypocrisy* and *perfidy*." How it proceeded in devastating and in shedding innocent blood, we have yet to see.

LETTER III.

RESISTANCE TO THE KING'S MEASURES.—EFFECTS OF ABOLISHING THE POPE'S SUPREMACY.—DEATH OF SIR THOMAS MORE AND BISHOP FISHER.—HORRIBLE MURDER OF CATHOLICS.—LEATHER AND THE NEW RELIGION.—BURNING OF CATHOLICS AND PROTESTANTS AT THE SAME FIRE.—EXECRABLE CONDUCT OF CRANMER.—TITLE OF DEFENDER OF THE FAITH.

Kensington, 31st January, 1825.

MY FRIENDS,

79. No Englishman, worthy of that name, worthy of a name which carries along with it *sincerity* and a *love of justice*; no real Englishmen can have contemplated the foul deeds, the base hypocrisy, the flagrant injustice, exposed in the foregoing Letter, without blushing for his country. What man, with an honourable sentiment in his mind is there, who does not almost wish to be a *foreigner*, rather than be the *countryman* of Cranmer and Henry VIII.? If, then, such be our feelings already, what are they to be by the time we have got through those scenes of tyranny, blood, and robbery, to which the deeds which we have already witnessed, were merely a prelude?

80. Sunk, however, as the country was by the members of Parliament, hoping to share, as they finally did, in the plunder of the church and the poor; selfish and servile as was the conduct of the courtiers, the king's councillors, and the people's representatives, still there were *some men* to raise their voices against the illegality and cruelty of the *divorce* from CATHARINE, as well as against that great preparatory measure of plunder, the taking of the spiritual *supremacy* from the Pope and giving

it to the king. The bishops, all but *one*, which one we shall presently see dying on the scaffold rather than abandon his integrity, were terrified into acquiescence, or, at least, into silence. But there were many of the parochial clergy, and a large part of the monks and friars, who were not thus acquiescent or silent. These, by their sermons, and by their conversations, made the truth pretty generally known to the people at large; though they did not succeed in preventing the calamities which they saw approaching, they rescued the character of their country from the infamy of *silent submission*.

§1. Of all the duties of the historian, the most sacred is that of recording the conduct of those who have stood forward to defend helpless innocence against the attacks of powerful guilt. This duty calls on me to make particular mention of the conduct of the two friars, *Peyto* and *Elstow*. The former, preaching before the king at Greenwich, just previous to his marriage with ANNE, and, taking for his text the passage in the first book of Kings, where Micaiah prophesies against Ahab, who was surrounded with flatterers and lying prophets, said, "I am that Micaiah whom you will hate, because I must tell truly, that this marriage is unlawful; and I know that I shall eat the bread of affliction, and drink the waters of sorrow; yet because our Lord hath put it in my mouth I must speak it. Your flatterers are the four hundred prophets, who, in the spirit of lying, seek to deceive you. But take heed, lest you, being seduced, find Ahab's punishment, which was to have his blood licked up by dogs. It is one of the greatest miseries in princes to be daily abused by flatterers." The king took this reproof in silence; but the next Sunday, a Dr. Curwin preached in the same place before the king, and having called *Peyto dog, slanderer, base, beggarly friar, rebel, and traitor*, and having said that he *fled for fear and shame*, *Elstow*, who was present, and who was a fellow-friar of *Peyto*, called out aloud to Curwin, and said, "Good Sir, you know that Father *Peyto* is now gone to a provincial council at Canterbury, and not fled for fear of you; for, to-morrow he will return. In the meanwhile, I am here, as another Micaiah, and will lay down my life to prove all those things true, which he hath taught out of Holy Scripture; and to this combat I challenge thee, before God and all equal judges; even unto thee, Curwin, I say, which art one of the four hundred false prophets, into whom the spirit of lying is entered, and seekest by adultery, to establish a succession, betraying the king into endless perdition."

§2. *Stowe*, who relates this in his Chronicle, says that *Elstow* "waxed hot, so that they could not make him cease his speech, until the king himself bade him hold his peace." The two friars were brought the next day before the king's council, who rebuked them, and told them that they deserved to be put into a

sack and thrown into the Thames. "Whereupon, Elstow said smiling; threaten these things to rich and dainty persons, who are clothed in purple, fare deliciously, and have their chiefest hope in this world; for we esteem them not, but are joyful, that for the discharge of our duty, we are driven hence; and, with thanks to God, we know the way to heaven to be as ready by water as by land."

83 It is impossible to speak with sufficient admiration of the conduct of these men. Ten thousand victories by land or sea would not bespeak so much heroism in the winners of those victories as was shown by these friars. If the bishops, or only one fourth part of them, had shown equal courage, the tyrant would have stopped in that career which was now on the eve of producing so many horrors. The stand made against him by these two poor friars, was the only instance of bold and open resistance, until he had actually got into his murders and robberies; and, seeing that there never was yet found even a Protestant pen, except the vile pen of Burnet, to offer so much as an apology for the deeds of this tyrant, one would think that the heroic virtue of Peyto and Elstow ought to be sufficient to make us hesitate before we talk of "monkish ignorance and superstition." Recollect, that there was no wild fanaticism in the conduct of those men; that they could not be actuated by any selfish motive; that they stood forward in the cause of morality, and in defence of a person whom they had never personally known, and that too, with the certainty of incurring the most severe punishments, if not death itself. Before their conduct, how the heroism of the Hampdens and the Russels sink from our sight!

84. We now come to the consideration of that copious source of blood, the suppression of the Pope's supremacy. To deny the king's supremacy, was made *high treason*, and to refuse to take an oath acknowledging that supremacy, was deemed a denial of it. Sir Thomas Moore, who was the Lord Chancellor, and John Fisher, who was Bishop of Rochester, were put to death for refusing to take this oath. Of all the men in England, these were the two most famed for learning, for integrity, for piety, and for long and faithful services to the king and his father. It is no weak presumption in favour of the Pope's supremacy that these two men, who had exerted their talents to prevent its suppression, laid their heads on the block rather than sanction that suppression. But, knowing as we do, that it is the refusal of our Catholic fellow-subjects to take this same oath, rather than take which, Moore and Fisher died; knowing that this is the cause of all that cruel treatment which the Irish people have so long endured, and to put an end to which ill treatment they are now so arduously struggling; knowing that it is on this very point that the fate of England herself may rest in case of another war; knowing these things, it be-

comes us to inquire with care, what is the nature, and what are the effects of this papal supremacy, in order to ascertain, whether it be favourable or otherwise, to *true religion* and to *civil liberty*.

85. The Scripture tells us, that Christ's Church was to be ONE. We, in repeating the Apostle's Creed, say "I believe in the Holy *Catholic* Church." *Catholic*, as we have seen in paragraph 3, means *Universal*. And how can we believe in an universal church, without believing that that Church is One, and under the direction of *one head*? In the gospel of St. John chap. 10, v. 16, Christ says that he is the good shepherd, and that 'there shall be *one fold* and *one Shepherd*.' He afterwards deposes Peter to be the Shepherd in his stead. In the same gospel, chap 17, v. 10 and 11, Christ says, "And all mine are thine, and thine are mine, and I am glorified in them. And now I am no more in the world, but they are in the world, and I come to thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be *one*, as we are." St. Paul, in his second epistle to the Corinthians, says, "Finally brethren, farewell: be perfect, be of good comfort, be of *one mind*." The same Epistle to the Ephesians, chap. 4, v. 3, says, "Endeavouring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one name of your calling; one Lord, one Faith, and one Baptism, one God and Father of all." Again, in his first epistle to the Corinthians, chap. 1, v. 10, "Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that *ye all speak the same thing*, and that there be *no divisions amongst you*: but that ye be perfectly joined together *in the same mind, and the same judgment*."

86. But, besides these evidences of scripture, besides our *own creed*, which we say we have *from the Apostles*, there is the reasonableness of the thing. It is perfectly monstrous to suppose that there can be TWO true faiths. It cannot be: one of the two must be false. And will any man say that we ought to applaud a measure, which, of necessity, must produce an indefinite number of faiths? If our eternal salvation depend upon our *believing the truth*, can it be good to place people in a state of necessity to have different beliefs? And does not, that which *takes away the head* of the Church, inevitably produce such a state of necessity? How is the faith of all nations to continue to be one, if there be in every nation, a head of the Church who is to be appealed to, in the last resort, as to all questions as to all points of dispute which may arise? How, if this be the case, is there to be *one fold* and *one shepherd*, how is there to be *one faith* and *one baptism*? How are the "*unity* and the *spirit* and the *bond of peace*" to be preserved? We shall presently see what unity and what peace there were in England

the moment that the king became the head of the church.

87. To give this supremacy to a King, is, to give it occasionally to a woman; and still more frequently to a child, even to a baby. We shall very soon see it devolve on a boy, nine years of age, and we shall see the monstrous effects that it produced. But if his *present Majesty*, and all his Royal brothers were to die to-morrow, (and they are all mortal,) we should see it devolve on a little girl, only five years old. She would be the "*one shepherd*;" she, according to our own creed, which we repeat every Sunday, would be head of the holy Catholic Church! She would have a council of regency. Oh! then there would be a whole troop of shepherds. There must then be pretty "*unity of spirit*," and a pretty *bond of peace*."

88. As to the Pope's *interference with the authority of the King* or state, the sham plea set up was, and is, that he *divided the government with the king*, to whom belonged the sole supremacy with regard to every thing within his realm. This doctrine pushed home, would shut out Jesus Christ himself, and make the king an object of adoration. Spiritual and temporal authority are perfectly distinct in their nature, and ought so to be kept in their exercise; and that, too not only for the sake of religion, but also for the sake of civil liberty. It is curious enough that the Protestant sectarians, while they most cordially unite with the established clergy in crying out against the Pope for "*usurping*" the king's authority, and against the Catholics for Countenancing that usurpation, take special care to deny, that this same king has any spiritual supremacy over *themselves*! The Presbyterians have their *synod*, the Methodists their *conference*, and all the other motley mongrels, some head or other of their own. Even the "*meek*" and money-making followers of George Fox have their *Elders* and *Yearly Meeting*. All these heads exercise an absolute power over their members. They give or refuse their sanction to the appointment of the *bawlers*; they remove them, or break them at pleasure. We have recently seen the synod in Scotland ordering a preacher of the name of Fletcher to cease preaching in London. He appears not to have obeyed; but the whole congregation has, it seems, been thrown into confusion in consequence of this disobedience. Strange enough, or rather *impudent* enough, is it, in these sects, to refuse to acknowledge any spiritual supremacy in the king, while they declaim against the Catholics, because they will not take an oath acknowledging that supremacy: and is it not, then, monstrous, that persons belonging to these sects, can sit in Parliament, can sit in the king's council, can be generals, or admirals, or judges, while, from all these posts, and many others, the Catholics are excluded, and that, too, only because their consciences, their honourable adherence to the religion of their fathers, will not allow them to acknowledge this supremacy, but bids them be-

long to the "one fold and the one shepherd," and to know none other than "one Lord, one faith, and one baptism?"

89. But the Pope was a *foreigner* exercising spiritual power in England; and this the hypocrites pretended was a degradation, to the king and country. This was something to tickle John Bull, who has, and I dare say, always has had, an instinctive dislike to foreigners. But, in the first place, the Pope might be an Englishman, and we have, in paragraph 42, seen one instance of this. Then how could it be a thing degrading to this nation, when the same thing existed, with regard to all other nations? Was king Alfred, and were all the long line of kings, for 900 years *degraded* beings? Did those who really conquered France not by *subsidies* and *bribes*, but by arms; did they not understand what was degrading, and what was not? Does not the present King of France, and do not the present French people, understand this matter? Are the sovereignty of the former, and the freedom of the latter less perfect, because the papal supremacy is distinctly acknowledged, and has full effect in France? And if the synod in Scotland can exercise its supremacy in England, and the conference in England exercise its supremacy in Scotland, in Ireland, and in the Colonies; if this can be without any degradation of king or people, why are we to look upon the exercise of the papal supremacy as degrading to either?

90. Aye: but there was the *money*. The money of England went to the Pope. Popes cannot live, and keep courts and ambassadors, and maintain great state without money, any more than other people. A part of the money of England went to the Pope; but a part also of that of every other Christian nation took the same direction. This money, was not, however, *thrown away*. It was so much given for the preservation of unity of faith, peace, good will, and charity, and morality. We shall, in the broils that ensued, and in the consequent subsidies and bribes to foreigners, soon see that the money, which went to the Pope, was extremely well laid out. But how we Protestants strain at a gnat, while we swallow camels by whole caravans! Mr. Perceval, gave more to foreigners in one *single year*, than the Popes ever received from our ancestors in *four centuries*. We have bowed for years, to a Dutchman, who was no heir to the crown any more than one of our workhouse paupers, and who had not one drop of English blood in his veins; and we now send *annually* to Hanoverians and other foreigners, under the name of half-pay, more money than was ever sent to the Pope in *twenty years*. From the time of the "*Glorious Revolution*," we have been paying *two thousand pounds a year* to the heirs of "*Marshal Schomberg*," who came over to help the Dutchman; and this is, mind, to be paid *as long as there are such heirs* of Marshal Schomberg, which to use the elegant and logical and philo-

sophical phrase of our great "Reformation" Poet, will, I dare say, be "for ever and a day." And have we forgotten the Ben-tincks and all the rest of the Dutch tribe, who had estates of the crown heaped upon them : and do we talk, then, of the degradation and the loss of money occasioned by the supremacy of the Pope ! It is a notorious fact, that not a German soldier would have been wanted in this kingdom, during the last war, had it not been for the disturbed and dangerous state of Ireland, in which the German troops were very much employed. We have long been paying, and have now to pay, upwards of a hundred thousand pounds a year to the half-pay officers of these troops, one single penny of which, we now should not have had to pay, if we had dispensed with the oath of supremacy from the Catholics. Every one to his taste ; but, for my part, if I must pay foreigners for keeping me in order, I would rather pay, "pence to Peter" than pounds to Hessian Grenadiers. *Alien Priories*, the establishment of which, was for the purpose of inducing learned persons to come and live in England, have been a copious source of declamatory complaint. But, leaving their utility out of the question, I, for my particular part, prefer *Alien Priories*, to *Alien Armies*, from which latter, this country has never been, except for very short intervals, wholly free, from the day that the former were suppressed. I wish not to set myself up as a dictator in matters of taste ; but I must take leave to say, that I prefer the cloister to the barrack ; the chaunting of matins to the reveille by the drum ; the cowl to the brass-fronted hairy cap : the shaven crown to the mustachio, though the latter be stiffened with black-ball ; the rosary with the cross appendant, to the belt with its box of bullets ; and, beyond all measure, I prefer the penance to the point of the bayonet. One or the other of these things, it would seem, we must have ; for, before the "Reformation," England knew, and never dreamed of such a thing, as a *standing soldier* ; since that event she has never, in reality, known what it was to be without such soldiers : till, at last, a thundering standing army, even in time of profound peace, is openly avowed to be necessary to the "*preservation of our happy constitution in Church and State !*"

91. However, this money part of the affair is now over, with regard to the Pope. No one proposes to give him any money at all, in any shape whatever. The Catholics believe, that the unity of their church would be destroyed, that they would in short, *cease to be Catholics*, if they were to *abjure his supremacy*, and, therefore, they will not abjure it : they insist that their teachers shall receive their authority from him : and what, do they, with regard to the Pope, insist upon, more than is insisted upon and acted upon by the Presbyterians, with regard to their synod ?

92. Lastly, as to this supremacy of the Pope, what was its effect with regard to *civil liberty*; that is to say, with regard to the security, the rightful enjoyment, of men's *property and lives*? We shall, by-and-by, see, that civil liberty fell by the same tyrannical hands that suppressed the Pope's supremacy. But, *Whence came our civil liberty? Whence came those laws of England*, which LORD COKE calls "the *birth-right*" of Englishmen, and which each of the States of America, declare, in their constitutions, to be "the *birth-right* of the people thereof?" *Whence came these laws? Are they of protestant origin?* The bare question ought to make the revilers of the Catholics hang their heads for shame. Did protestants establish the *three courts* and the *twelve Judges*, to which establishment, though, like all other human institutions, it has sometimes worked evil, England owes so large a portion of her fame and her greatness? Oh, no! This institution arose when the Pope's supremacy was in full vigour. It was not a gift from Scotchmen nor Dutchmen nor Hessians; from Lutherans, Calvinists, or Hugonots; but was the work of our own brave and wise English Catholic ancestors: and CHIEF JUSTICE ABBOTT is the heir, in an unbroken line of succession, to that BENCH, which was erected by ALFRED, who was, at the very same time, most zealously engaged in the founding of churches and of monasteries.

93. If, however, we still insist, that the Pope's supremacy and its accompanying circumstances, produced ignorance, superstition and slavery, let us act the part of sincere, consistent and honest men. Let us knock down, or blow up, the Cathedrals and colleges, and old churches; let us sweep away the three courts, the twelve judges, the circuits and the jury boxes; let us demolish all that we inherit from those whose religion we so unrelentingly persecute, and whose memory we affect so heartily to dispise; let us demolish all this, and we shall have left, *all our own*, the capacious jails and penitentiaries; the stock-exchange; the hot and ancle and knee-swelling and lung-swelling cotton-factories; the whiskered standing army and its splendid barracks; the parson-captains, parson-lieutenants, parson-ensigns, and parson-justices; the poor-rates and the pauper houses; and, by no means forgetting, that blessing which is peculiarly and doubly, and "*gloriously*" protestant, the NATIONAL DEBT. Ah! people of England, how have you been deceived!

Section 94. But, for argument's sake, counting the experience of antiquity for nothing, let us ask ourselves what a chance civil liberty can stand if *all power*, spiritual and lay, be lodged in the hands of the same man. That man must be a *despot*, or his power must be undermined by an *Oligarchy*, or by something. If the President, or the Congress, of the United States, had a spiritual supremacy; if they appointed Bishops and Ministers,

though they have no benefices to give, and would have no tithes and first fruits to receive, their government would be a tyranny in a very short time. MONTESQUIEU observes, that the people of Spain and Portugal would have been absolute slaves, without the power of the Church, which is, in such a case, "the only check to arbitrary sway." Yet, how long have we had "papal usurpation and tyranny" dinned in our ears! This charge against the Pope surpasseth all understanding. How was the Pope to be an usurper, or tyrant, in England? He had no fleet, no army, no judge, no sheriff, no justice of the peace, not even a single constable or beadle at his command. We have been told of "the thunders of the Vatican" till we have almost believed, that the Pope's residence was in the *skies*; and, if we had believed it quite, the belief would not have surpassed in folly our belief in numerous other stories, hatched by the gentry of the "Reformation." The truth is, that the Pope had no power but that which he derived *from the free will of the people*. The people were frequently on his side, in his contests with kings; and, by this means, they, in numerous instances, preserved their rights against the attempts of tyrants. If the Pope had had no power, there must have sprung up an *Oligarchy*, or a something else, to check the power of the King; or, every King might have been a NERO, if he would. We shall soon see him laying all law prostrate at his feet; and plundering his people, down even to the patrimony of the poor. But, reason says that it *must be so*; and, though this spiritual power be now *nominally* lodged in the hands of the King; to how many tricks and contrivances have we resorted, and some of them most disgraceful and fatal ones, in order to prevent him from possessing the *reality* of this power! We are obliged to effect by *influence* and by *faction*; that is to say, by means indirect, disguised, and frequently flagitiously immoral, not to say almost seditious into the bargain, that which was effected by means direct, avowed, frank, honest, and loyal. It is curious enough, that while *all* Protestant ministers are everlastingly talking about "papal *usurpation* and *tyranny*," all of them, except those who profit from the establishment, talk not less incessantly about what they have no scruple to call, "that *two-headed* monster, *Church* and *State*." What a monster would it have been then, if the Catholics had submitted to the "VETO;" that is to say, to give the King a *rejecting voice* in the appointment of Catholic Bishops; and thus to make him, who is already "the *Defender* of the *Faith*," against which he *protests*, an associate with the Sovereign Pontiff, in carrying on the affairs of that church, to which the law strictly forbids him to belong!

95 Thus, then this so much abused papal supremacy was a most salutary thing it was the only check, then existing, on des

otic power, besides it being absolutely necessary to that unity of faith, without which there could be nothing worthy of the name of a *Catholic Church*. To *abjure this supremacy* was an act of apostacy, and also an act of base abandonment of the rights of the people. To require it of any man was to violate *Magna Charta*, and all the laws of the land; and to put men to death for refusing to comply with the request, was to commit unqualified murder. Yet, without such murder, without shedding innocent blood, it was impossible to effect the object. Blood must flow. Amongst the victims to this act of outrageous tyranny, was Sir THOMAS MORE, and BISHOP FISHER. The former had been the LORD HIGH CHANCELLOR for many years. The character given of him by his contemporaries, and by every one to the present day, is that of as great perfection for learning, integrity, and piety, as it is possible for a human being to possess. He was the greatest lawyer of his age, a long tried, and most faithful servant of the king and his father, and was, besides, so highly distinguished beyond men in general, for his gentleness and humility of manners, as well as for his talents and abilities, that his murder gave a shock to all Europe. FISHER was equally eminent in point of learning, piety, and integrity. He was the only surviving privy councillor of the late King, whose mother (the grandmother of Henry VIII) having outlived her son and daughter, besought, with her dying breath, the young King, to listen particularly to the advice of this learned pious, and venerable prelate; and, until that advice thwarted his brutal passions, he was in the habit of saying, that no other prince could boast of a subject to be compared with FISHER. He used, at the council-board, to take him by the hand, and call him his father; marks of favour and affection which the bishop repaid by zeal and devotion which knew no bounds other than those prescribed by his *duty* to God, his King, and his country. But, that sacred duty bade him object to the divorce, and to the king's supremacy; and then, the tyrant, forgetting at once, all his services, all his devotion, all his unparalleled attachment, sent him to the block, after fifteen months' imprisonment, during which, he lay, worse than a common felon, buried in filth, and almost destitute of food; sent him, who had been his boast and whom he had called his father, to perish under the axe; dragged him forth, with limbs tottering under him, his venerable face and hoary locks begrimed, and his nakedness scarcely covered with the rags left on his body; dragged him thus forth to the scaffold, and, even when the life was gone, left him to lie on that scaffold like a dead dog! Savage monster! Rage stems the torrent of our tears; hurries us back to the horrid scene, and bids us look about us for a dagger to plunge into the heart of the tyrant.

96. And yet, the calculating, cold-blooded and brazen BURNET has the audacity to say, that "such a man as Henry VIII. was necessary to bring about the Reformation!" He means, of course, that such measures as those of Henry were necessary; and, if they were necessary, what must be the nature and tendency of that "Reformation!"

97. The work of blood was now begun, and it proceeded with steady pace. All who refused to take the oath of supremacy; that is to say, all who refused to become apostates, were considered, and treated as traitors, and made to suffer death accompanied with every possible cruelty and indignity. As a specimen of the works of BURNET's necessary reformer, and to spare the reader repetition on the subject, let us take the treatment of JOHN HOUGHTON, Prior of the Charter-house in London, which was then a convent of Carthusian monks. This prior, for having refused to take the oath, which, observe, he could not take, without committing perjury, was dragged to TYBURN. He was scarcely suspended, when the rope was cut, and he fell alive on the ground. His clothes were then stripped off; his bowels were ripped up; his heart and entrails were torn from his body, and flung into a fire; his head was cut from his body; the body was divided into four quarters and par-boiled; the quarters were then subdivided and hung up in different parts of the city; and one arm was nailed to the wall, over the entrance into the monastery!

98. Such were the means, which BURNET says were necessary to introduce the Protestant religion into England! How different, alas! from the means by which the Catholic religion had been introduced by POPE GREGORY, and SAINT AUSTIN! These horrid butcheries were perpetrated, mind, under the primacy of Fox's great martyr, CRANMER, and with the active agency of another great ruffian, named THOMAS CROMWELL, whom we shall soon see, sharing with CRANMER, the work of plunder, and finally sharing, too, in his disgraceful end.

99. Before we enter on the grand subject of *plunder*, which was the mainspring of the "Reformation," we must follow the King and his primate through their murders of Protestants as well as Catholics. But first, we must see how the Protestant religion arose, and how it stood at this juncture. Whence the term *Protestant* came, we have seen in paragraph 3. It was a name given to those who declared, or protested against the Catholic or universal church. This work of protesting was begun in Germany, in the year 1517, by a friar, whose name was MARTIN LUTHER, and who belonged to a convent of Augustin friars in the electorate of SAXONY. At this time, the Pope had authorized the preaching of certain *indulgences*, and this business having been entrusted to the order of *Dominicans*, and not to the order

to which LUTHER belonged, and to which it had been usual to commit such trust, here was one of the motives from which LUTHER'S opposition to the Pope proceeded. He found a protector in his sovereign, the Elector of Saxony, who appears to have had as strong a *relish for plunder* as that with which our English tyrant and his courtiers and Parliament were seized a few years afterwards.

100. All accounts agree that LUTHER was a most profligate man. To change his religion he might have thought himself called by his *conscience*; but conscience could not call upon him to be guilty of all the abominable deeds of which he stands convicted, even by his own confessions, of which I shall speak more fully, when I come to the proper place for giving an account of the numerous sects into which the Protestants were soon divided, and of the fatal change which was, by this innovation in religion produced, even according to the declaration of the Protestant leaders themselves, in the morals of the people, and the state of society. But, just observing, that the Protestant sects had, at the time we are speaking of, spread themselves over a part of Germany, and got into Switzerland, and some other states of the continent, we must now before we state more particulars relating to LUTHER and the sects that he gave rise to, see how the King of England dealt with those of his subjects who had adopted the heresy.

101. The Protestants immediately began to disagree amongst themselves; but they all maintained that *faith alone* was sufficient to *secure salvation*; while the Catholics maintained, that *good works* were also necessary. The most profligate of men the most brutal and bloody of tyrants, may be a staunch *believer*: for the devils themselves *believe*: and therefore, we naturally at first thought, think it strange, that Henry VIII. did not instantly become a zealous Protestant; did not become one of the most devoted disciples of LUTHER. He would, certainly; but LUTHER began his "Reformation" a few years too soon for the king. In 1517, when LUTHER began his works, the king had been married to his first wife, only *eight years*; and he had not then conceived any project of *divorce*. If LUTHER had begun twelve years later, the king would have been a Protestant at once, especially after seeing, that this new religion allowed LUTHER and seven others of his brother leaders in the "Reformation" to grant under their hands, a licence to the LANGRAVE of HESSE to have TWO WIVES at one and the same time! So complaisant a religion would have been, and doubtless was, at the time of the divorce, precisely to the king's taste; but, as I have just observed, it came twelve years too soon for him; for not only had he not adopted this religion, but had opposed it as a sovereign; and, which was a still more serious affair, had opposed

it as an AUTHOR! He had, in 1521, written a BOOK against it. His vanity, his pride, were engaged in the contest; to which may be added, that Luther, in answering his book, had called him "a pig, an ass, a dunghill, the spawn of an adder, a basilisk, a lying buffoon dressed in a king's robes, a mad fool with a frothy mouth and a whorish face;" and had afterwards said to him, "you *he*, you stupid and sacrilegious king."

102. Therefore, though the tyrant was bent on destroying the Catholic church, he was not less bent on the extirpation of the followers of Luther and his tribe of new sects. Always under the influence of some selfish and base motive or other, he was with regard to the Protestants, set to work by revenge, as in the case of the Catholics he had been set to work by lust, if not by lust, to be gratified by incest. To follow him step by step, and in minute detail through all his butcheries and all his burnings would be to familiarize one's mind to a human slaughter-house, and a cookery of canibals. I shall, therefore, confine myself to a general view of his works in this way.

103. His book against Luther had acquired him the title of "*Defender of the Faith*," of which we shall see more by-and-by. He could not, therefore, without recantation, be a Protestant and, indeed, his pride would not suffer him to become the proselyte of a man who had, in print too proclaimed him to be a pig, an ass, a fool and a liar. Yet he could not pretend to be a *Catholic*. He was, therefore, compelled to make a religion of *his own*. This was doing nothing, unless he enforced its adoption by what he called *law*. Laws were made by him and by his servile and plundering parliament, making it *heresy* in, and condemning to the flames, all who did not expressly conform, by acts, as well as by declarations, to the faith and worship, which, as head of the church, he invented and ordained. Amongst his tenets, there were such, as neither Catholics, nor Protestants could, consistently with their creeds adopt. He, therefore, sent both to the stake, and sometimes, in order to add mental pangs to those of the body, he dragged them to the fire *on the same hurdle*, tied together in pairs, back to back, each pair containing a Catholic and a Protestant. Was this the way that Saint AUSTIN and Saint PATRICK propagated their religion? Yet, such is the malignity of BURNET, and of many, many others called Protestant "*divines*," that they apologize for, if they do not absolutely applaud this execrable tyrant, at the very moment that they are compelled to confess that he soaked the earth with Protestant blood, and filled the air with the fumes of their roasting flesh.

104. Throughout the whole of this bloody work, CRANMER, who was the primate of the King's religion, was consenting to, sanctioning, and aiding and abetting in, the murdering of Pro-

testants as well as of Catholics; though, and I pray you to mark it well, HUME, TILLOTSON, BURNET, and all his long list of eulogists, say, and make it matter of *merit* in him, that all this while, he was himself, a *sincere Protestant* in his *heart*! And, indeed, we shall by-and-by, see him *openly avowing* those very tenets for the holding of which he had been instrumental in sending, without regard to age or sex, others to perish in the flames. The progress of this man in the paths of infamy, needed incontestible proof to reconcile the human mind to a belief in it. Before he became a priest, he had married: after he became a priest, and had taken the *oath of celibacy*, he, being then in Germany, and having become a Protestant, *married another wife*, while the first was still alive. Being the primate of Henry's church, which still forbade the clergy to have wives, and which held them to their *oath of celibacy*, he had his wife brought to England, in a *chest*, with holes bored in it to give her air! As the cargo was destined for Canterbury, it was landed at Gravesend, where the sailors, not apprised of the contents of the chest set it up on one end, and the wrong end downwards, and had nearly broken the neck of the poor *frow*! Here was a pretty scene! A German *frow*, with a litter of half German, half English young ones, kept in huggar-muggar on that spot which had been the cradle of English christianity; that spot where St. AUSTIN had inhabited, and where THOMAS A. BECKET had sealed with his blood, his opposition to a tyrant, who aimed at the destruction of the church, and at the pillage of the people! Here is quite enough to fill us with disgust; but, when we reflect, that this same primate, while he had under his roof his *frow* and her litter, was engaged in assisting to send Protestants to the flames, because they dissented from a system that forbade the clergy to have wives, we swell with indignation, not against CRANMER, for, though there are so many of his atrocious deeds yet to come, he has exhausted our store; not against HUME, for he professed no regard for any religion at all; but against those who are called "*divines*," and who are the eulogists of CRANMER; against BURNET, who says, that CRANMER "did all with a *good conscience*;" and against Dr. STURGES, or rather the Dean and Chapter of Winchester, who clubbed their "*talents*" in getting up the "*Reflections on Popery*," who talk of the "*respectable CRANMER*," and who have the audacity to put him, in point of integrity, upon a level with Sir THOMAS MORE! As Dr. MILNER, in his answer to STURGES, observes, they resembled each other in that the name of both was *Thomas*; but, in all other things, the dissimilarity was as great as that which the most vivid imagination can ascribe to the dissimilarity between hell and heaven.

105. The infamy of CRANMER in assisting in sending people to the flames for entertaining opinions, which he afterwards con-

fessed that he himself entertained at the time that he was so sending them, can be surpassed by nothing of which human depravity is capable ; and it can be equalled by nothing but that of the king, who, while he was, as he hoped and thought, laying the axe to the root of the Catholic faith, still stiled himself its *defender* ! He was not, let it be borne in mind, defender of what he might as others have, since his day, and in his day, called *the Christian faith*. He received the title *from the Pope*, as a reward for his written defence of the Catholic faith against Luther. The Pope conferred on him this title which was to descend to his posterity. The title was given by Pope Leo X. in a bull, or edict, beginning with these words : " Leo, servant of the servants of the Lord, to his most dear son, Henry, King of England, Defender of the Faith, all health and happiness." The bull then goes on to say, that the king, having, in defence of the faith of the Catholic Church written a book against Martin Luther, the Pope and his council had determined to confer on him and his successors, the title of *Defender of the Faith*. " We," says the bull, " sitting in this Holy See, having, with mature deliberation, considered the business with our brethren, do, with unanimous council and consent, grant unto your Majesty, your heirs and successors, the title of *Defender of the Faith* ; which we do, by these presents, confirm unto you ; commanding all the faithful to give your Majesty this title."

106. What are we to think, then, of the man who could continue to wear this title, while he was causing to be acted before him, a *farce* in which the Pope and his council were exposed to derision, and was burning, and ripping up the bowels of people by scores, only because they remained firm in that faith of which he had still the odious effrontery to call himself the *Defender* ? All justice, every thing like law, every moral thought must have been banished before such monstrous enormity could have been suffered to exist. They were all banished from the seat of power. An iron despotism had, as we shall see, in the next Number, come to supply the place of the papal supremacy. Civil liberty was wholly gone : no man had any thing that he could call property ; and no one could look upon his life as safe for twenty-four hours.

107. But there is a little more to be said about this title of *Defender of the Faith*, which, for some reason or other that one can hardly discover, seems to have been, down to our time, a singularly great favourite. EDWARD VI., though his two " *Protectors*" who succeeded each other in that office, and whose guilty heads we shall gladly see succeeding each other on the block, *abolished the Catholic faith by law* ; though the Protestant faith was, with the help of foreign troops, established, in its *stead*, and though the greedy ruffians of his time, robbed the vo-

ry altars, under the pretext of extirpating that very faith, of which his title called him the Defender, continued to wear this title throughout his reign. ELIZABETH continued to wear this title during her long reign of "mischief and of misery," as WHITAKER justly calls it, though during the whole of that reign, she was busily employed in persecuting, in ruining, in ripping up the bowels of those who entertained that faith, of which she styled herself the Defender, in which *she herself had been born*, in which she had lived for many years, and to which she adhered, openly and privately, till her self-interest called upon her to abandon it. She continued to wear this title while she was tearing the bowels out of her subjects for hearing mass; while she was refusing the last comforts of the Catholic religion to her cousin, Mary, Queen of Scotland, whom she put to death by a mockery of law and justice, after as WHITAKER has fully proved, having long endeavoured, in vain, to find amongst her subjects, a man base, and bloody enough to take her victim off by assassination. This title was worn by that mean creature, JAMES I, who took, as his chief councillor, the right worthy son of that father, who had been the chief contriver of the murder of his innocent mother, and whose reign was one unbroken series of base plots and cruel persecutions of all who professed the Catholic faith. But, not to anticipate further matter, which will, hereafter, find a more suitable place, we may observe, that, amongst all our sovereigns, the only real *Defenders of the Faith* since the reign of Mary, have been the late king and his son, our present sovereign: the former by assenting to a repeal of a part of the penal code and by his appointing a special commission to try, condemn, and execute the leaders of the ferocious mob who set fire to, and who wished to sack London, in 1780, with the cry of "NO POPERY" in their mouths, and from pretended zeal for the Protestant religion: and the latter, by his sending, in 1814, a body of English troops to assist as a guard of honour at the re-installment of the Pope. Let us hope, that his defence of the faith is not to stop here; but that unto him is reserved the real glory of being the defender of the faith of all his subjects, and of healing for ever those deep and festering wounds, which, for more than two centuries have been inflicted on so large and so loyal a part of his people.

108. From the sectarian host, no man can say what ought to be expected! but, from the "divines" of the established church, even supposing them dead to the voice of justice, one would think, that when they reflect on the origin of this title of their sovereign, common decency would restrain their revilings. It is beyond all dispute, that the King holds this title from the Pope, and from nobody else. His divine right to the *crown* is daily disputed and he himself has disclaimed it. But as to the Defender

of the Faith, he owes it entirely to the Pope. Will, then, the Protestant divines, boldly tell us, that their and our sovereign wears a title, which, observe, finds its way, not only into every treaty, but into every municipal act, deed, or covenant; will they tell us, that he holds this title from the "Man of Sin, Antichrist, and the scarlet whore!" Will they thus defame that sovereign, whom they, at the same time, call on us to honour and obey? Yet this they must do; or they must confess, that their revilings, their foul abuse of the Catholic church, have all been detestably false.

109. The King's predecessors had *another title*. They were called *Kings of France*; a title of much longer standing than that of Defender of the Faith. That title, a title of great glory, and one of which we were very proud, was not won by "Gospellers," or Presbyterians, or New Lights, with Saint Noel or Saint Butterworth at their head. It was, along with the *Three Feathers* which the king so long wore, won by our brave Catholic ancestors. It was won while the Pope's supremacy, while confessions to priests, while absolutions, indulgences, masses, and monasteries existed in England. It was won by Catholics in the "*dark ages of monkish ignorance and superstition.*" It was surrendered in an age *enlightened* by "*a heaven-born Protestant and pledge-breaking Minister.*" It was won by valour, and surrendered by fear; and fear, too, of those, whom for years, we had been taught to regard as the basest (as they certainly had been the bloodiest) of all mankind.

110. It would be time, now, after giving a rapid sketch of the progress which the tyrant had made in prostrating the liberties of his people, and in despatching more of his wives, to enter on the grand scene of *plunder*, and to recount the miseries which immediately followed; but these must be the subject of the next Letter.

LETTER IV.

HORRID TYRANNY.—BUTCHERY OF THE COUNTESS OF SALISBURY.—CELIBACY OF THE CLERGY.—BISHOPS OF WINCHESTER.—HENE'S CHARGES, AND BISHOP TANNER'S ANSWER.

Kensington, 28th Feb. 1825.

MY FRIENDS,

111. We have seen, then, that the "*Reformation*" was engendered in beastly lust, brought forth in hypocrisy and perfidy and we have had some specimens of the acts by which it caused innocent blood to be shed. We shall now, in this letter and the next, see how it devastated and plundered the country, what poverty and misery it produced, and how it laid the sure foundation for that pauperism, that disgraceful immorality, that fearful prevalence of crimes of all sorts, which now so strongly mark the character of this nation, which was formerly the land of virtue and of plenty.

112. When, in paragraph 97, we left the King and CRAMMER at their bloody work, we had come to the year 1536, and to the 27th year of the King's reign. In the year 1528, an act had been passed to *exempt the King from paying* any sum of money that he might have borrowed; another act followed this, for a similar purpose, and thus thousands were ruined. His new Queen, JANE SEYMOUR, brought him, in 1537, a son, who was afterwards King, under the title of EDWARD VI.; but the mother died in child-birth, and, according to Sir RICHARD BAKER, "had her *body ripped up* to preserve the child!" In this great "*Reformation*" man all was of a piece: all was consistent: he seemed never to have any compassion for the suffering of any human being; and this is a characteristic which WHITAKER gives to his daughter ELIZABETH.

113. Having a *son* for a successor, he, with his Parliament, enacted, in 1537, that MARY and ELIZABETH, his two daughters, were *bastards*, and that, in case of a want of lawful *issue*, the King should be enabled by letters patent, or by his last will, to *give the crown to whomsoever he pleased!* To cap the whole, to complete a series of acts of tyranny such as was never before heard of, it was enacted in 1537, and in the 28th year of his

reign, that, except in cases of mere private right, "*the Kings Proclamations should be of the same force as Acts of Parliament!*" Thus, then, all law and justice were laid prostrate at the feet of a single man, and that man a man with whom law was a mockery, on whom the name of justice was a libel, and to whom reverence was wholly unknown.

114. It is easy to imagine that no man's property or life could have security with power like this in the hands of such a man. MAGNA CHARTA had been trampled under foot from the moment that the Pope's supremacy was assailed. The famous act of EDWARD THE THIRD, for the security of the people against unfounded charges of *high treason*, was wholly set aside. Numerous things were made high treason, which were never before thought criminal at all. The *trials* were for a long while a mere mockery; and, at last they were altogether, in many cases laid aside, and the accused were condemned to death, not only without being arraigned and heard in their defence; but in numerous cases without being apprized of the crimes, or pretended crimes, for which they were executed. We have read of Deys of Algiers, and of Beys of Tunis; but never have heard of them, even in the most exaggerated accounts, deeds to be, in point of injustice and cruelty, compared with those of this man, whom BURNET calls "the first-born son of the English *Reformation*." The objects of his bloody cruelty generally were, as they naturally would be, chosen from amongst the most virtuous of his subjects; because from them, such a man had the most to dread. Of these, his axe hewed down whole families and circles of friends. He spared neither sex nor age, if the parties possessed, or were suspected of possessing that integrity which made them disapprove of his deeds. To look awry excited his suspicion, and his suspicion was death. England, before his bloody reign, so happy, so free, knowing so little of crime as to present to the judges of assize, scarcely three criminals in a county in a year, now saw upwards of *sixty thousand* persons shut up in *her jails* at one and the same time. The purlieus of the court of this "first born son of the *Reformation*" were a great human slaughter-house, his people, deserted by their natural leaders who had been bribed by plunder, or the hope of plunder, were the terrified and trembling flock, while he the master-butcher, fat and jocose, sat in his palace issuing orders for the slaughter, while his High Priest, CRANMER, stood ready to sanction and to sanctify all his deeds.

115. A detail of these butcheries could only disgust and weary the reader. One instance, however, must not be omitted; namely, the slaughtering of the relations, and particularly the mother of CARDINAL POLE. The Cardinal, who had, when very young and before the King's first divorce had been agitated been a

great favourite with the King, and had pursued his studies and travels on the Continent at the King's expense, disapproved of the divorce, and of all the acts that followed it; and, though called home by the King, he refused to obey. He was a man of great learning, talent, and virtue, and his opinions had great weight in England. His mother, the COUNTESS OF SALISBURY was descended from the PLANTAGENETS, and was the last living descendant of that long race of English Kings. So that the Cardinal, who had been by the Pope raised to that dignity, on account of his great learning and eminent virtues, was thus, a relation of the King, as his mother was of course, and she was, too, the nearest of all his relations. But, the Cardinal was opposed to the King's proceedings; and that was enough to excite and put in motion, the deadly vengeance of the latter. Many were the arts that he made use of, and great in amount was the treasure of his people that he expended, in order to bring the Cardinal's person within his grasp; and these having failed, he resolved to wreak his ruthless vengeance on his kindred and his aged mother. She was charged by the base THOMAS CROMWELL, (of whom we shall soon see enough) with having persuaded her tenants *not to read the new translations of the Bible*, and also with having received bulls from Rome, which, the accuser said, were found at COURDRAY HOUSE, her seat in Sussex, CROMWELL also showed a banner, which had, he said, been used by certain rebels in the North, and which he said he found in her house. All this was, however, so very barefaced, that it was impossible to think of a trial. The judges were then asked, whether the Parliament could not *attaint* her; that is to say *condemn* her, *without giving her a hearing?* The judges said that it was a dangerous matter; that *they* could not, in their courts, act in this manner, and that they thought the Parliament never would. But, being, asked, whether, if the Parliament *were to do it*, it would remain *good in law*, they answered in the *affirmative*. That was enough. A bill was brought in, and thus was the Countess, together with the Marchioness of Exeter and two gentlemen, relations of the Cardinal, *condemned to death*. The two latter were executed, the Marchioness was pardoned, and the Countess shut up in prison as a sort of hostage for the conduct of her son. In a few months, however, an insurrection having broken out on account of his tyrannical acts, the king chose to suspect, that the rebels had been instigated by Cardinal Pole, and forth he dragged his mother to the scaffold. She, who was upwards of seventy years of age, though worn down in body by her imprisonment, maintained to the last, a true sense of her character and noble descent. When bidden to lay her head upon the block: "No," answered she, "my head shall never bow to tyranny: it never committed treason; and, if you will have it

you must get it as you can." The executioner struck at her neck with his axe, and, as she ran about the scaffold with her grey locks hanging down her shoulders and breast, he pursued, giving her repeated chops, till at last he brought her down !

116. Is it a scene in Turkey or in Tripoli that we are contemplating ? No ; but in *England*, where *MAGNA CHARTA* had been so lately in force, where nothing could have been done contrary law ; but where all power, ecclesiastical, as well as lay, being laced in the hands of one man, bloody butcheries like this, which would have roused even a Turkish populace to resistance, could be perpetrated without the smallest danger to the perpetrator. *HUME*, in his remarks upon the state of the people in this reign, pretends, that the people *never hated* the King, and "that he seems, even, in some degree, to have possessed to the last, their love and affection." He adds, that it may be said with *truth*, that the "*English, in that age, were so thoroughly subdued*, that, like eastern slaves, they were inclined to *admire* even those acts of violence and tyranny, which were exercised over themselves, and at their own expense." This lying historian every where endeavours to gloss over the deeds of those who destroyed the Catholic Church, both in England and Scotland. Too cunning, however, to applaud the bloody Henry himself, he would have us believe that after all, there was *something amiable* in him, and this belief he would have us found on the fact, of his having been *to the last, seemingly beloved* by his people.

117. Nothing can be more false than this assertion, if repeated insurrections against him accompanied with the most bitter complaints and reproaches, be not to be taken as marks of popular affection. And, as to the remark, that the English, "*in that age were so thoroughly subdued*," while it seems to refute the assertion as to their *affection* for the tyrant, it is a slander, which the envious Scotch writers all delight to put forth and repeat. One object always uppermost with *HUME*, is to malign the Catholic religion ; it, therefore, did not occur to him, that this sanguinary tyrant was not effectually resisted, as King *JOHN* and other bad Kings had been, because this tyrant had the means of *bribing the natural leaders* of the people to take part against them ; or, at the least, to neutralize those leaders. It did not occur to him to tell us, that Henry VIII. found the English as gallant and just a people as his ancestors had found them ; but that, having *divided them*, having, by holding out to the great, an enormous mass of plunder as a reward for abandoning the rights of the people, the people became, as every people without leaders must become, a mere flock, or herd, to be dealt with at pleasure. The malignity and envy of this Scotchman blinded him to this view of the matter, and induced him to ascribe to the people's *admiration* of tyranny, that submission, which, after re-

peated struggles, they yielded, merely from the want of those leaders, of whom they were now, for the first time, wholly deprived. What! have we ever known any country, consisting of *several millions* of people, oppressed and insulted, even for *ages*, by a *mere handful of men*? And are we to conclude, that such a country submits, from *admiration* of the tyranny under which they groan? Did the English submit to CROMWELL from *admiration*: and, was it from *admiration* that the French submitted to ROBESPIERE? The latter was punished, but CROMWELL was not: he, like Henry, died in his bed; but, to what mind, except to that of the most malignant and perverse, would it occur, that CROMWELL's impunity arose from the willing submission, and the admiration of the people?

118. Of the means by which the natural leaders of the people were seduced from them; of the kind and the amount of the *prize of plunder*, we are now going to take a view. In paragraph 4. I have said that the "Reformation" was cherished and fed by *plunder and devastation*. In paragraph 37, I have said, that it was not a *Reformation*, but a *Devastation* of England; and that this devastation *impoverished and degraded* the main body of the people. These statements I am now about to prove to be true.

119. In paragraphs from 55 to 60 inclusive, we have seen how *monasteries* arose, and what sort of Institutions they were. There were, in England, at the time we are speaking of, 645 of these Institutions, besides 90 colleges, 110 Hospitals, and 2374 Chanteries and Free Chapels. The whole were seized on, first and last, taken into the hands of the King, and by him granted to *those who aided and abetted him in the work of plunder*.

120. I pray, you, my friends, sensible and just Englishmen, to observe here, that this was a great mass of *landed property*; that this property was not by any means used for the sole benefit of monks, friars, and nuns; that, for the far greater part, its rents flowed immediately back *amongst the people at large*; and that, if it had never been an object of plunder, England never would, and never could have heard the hideous sound of the words *pauper* and *poor rate*. You have seen, in paragraph 52, in what manner the *tithes* arose, and how they were disposed of; and you are by-and-by, to see how the rents of the monasteries were distributed.

121. You have, without doubt, fresh in your recollection, all the censures, sarcasms, and ridicule, which we have, from our very infancy, heard against the monastic life. What *drones* the monks, and friars, and nuns were: how *uselessly* they lived; how much *they consumed* to no good purpose whatever; and particularly how ridiculous, and even how *wicked* it was to compel men and women to *live unmarried*, to lead a life of celibacy, and

thus, either to deprive them of a great natural pleasure, or to expose them to the double sin of breach of chastity, and breach of oath

122. Now, this is a very important matter. It is a great *moral* question; and therefore, we ought to endeavour to settle this question; to make up our minds completely upon it, before we proceed any further. The monastic state necessarily was accompanied with vows of celibacy; and therefore, it is, before we give an account of the putting down of these institutions in England, necessary to speak of the tendency, and, indeed, of the natural and inevitable consequences of those vows.

123. It has been represented as "*unnatural*" to compel men and women to live in the unmarried state, and as tending to produce *propensities*, to which it is hardly proper, even to allude. Now, in the first place, have we heard of late days, of any propensities of this sort? Have they made their odious appearance amongst clergymen and bishops? And, if they have, have those clergymen and bishops been *Catholics*, or have they been *Protestants*? The answer, which every one now living in England and Ireland, can instantly give to these questions, disposes of this objection to vows of celibacy. In the next place, the Catholic church *compels nobody* to make such vow. It only says, that it will admit no one to be a *priest, monk, friar, or nun*, who rejects such vow. Saint PAUL strongly *recommends* to all christian teachers, an unmarried life. The church has founded a *rule* on this recommendation; and that too, for the *same reason* that the recommendation was given; namely, that those who have flocks to watch over, or, in the language of our own Protestant church, who have *the care of souls*, should have as few as possible of *other cares*, and should, by all means, be free from those incessant, and sometimes racking cares, which are inseparable from a wife and family. What priest, who has a wife and family, will not think more about them than about his flock? Will he, when any part of that family is in distress, from illness, or other cause, be wholly devoted, body and mind, to his flock? Will he be as ready to give alms, or aid of any sort, to the poor, as he would be, if he had no family to provide for? Will he never be tempted to swerve from his duty, in order to provide patronage for sons, and for the husbands of daughters? Will he always as boldly stand up and reprove the Lord or the 'Squire for their oppressions and vices, as he would do if he had no son for whom to get a benefice, a commission, or a sinecure? Will his wife never have her partialities, her tattlings, her bickerings, amongst his flock, and never, on any account induce him to act towards any part of that flock, contrary to the strict dictates of his sacred duty? And to omit hundreds, yes, hundreds of reasons that might, in addition, be suggested, will the married priest

be as ready as the unmarried one to appear at the bed-side of *sickness and contagion*? Here it is, that the calls on him are most imperative, and here it is that the married priest will, and with nature on his side, be deaf to those calls. From amongst many instances that I could cite, let me take one. During the war of 1776, the King's house at Winchester was used as a prison for French prisoners of war. A dreadfully contagious fever broke out amongst them. Many of them died. They were chiefly Catholics, and were attended in their last moments by two or three Catholic priests residing in that city. But, amongst the sick prisoners, there were many *Protestants*; and these requested the attendance of *Protestant parsons*. There were the *parsons* of all the parishes at Winchester. There were the *Deans* and all the *Prebendaries*. But not a man of them went to console the dying *Protestants*; in consequence of which, several of them desired the assistance of the priests, and, of course, *died Catholics*. Dr. MILNER, in his letter to Dr. STURGES (page 56,) mentions this matter, and he says, "the answer" (of the Protestant parsons) "I understand to have been this: 'We are not more afraid, as individuals, to face death than the priests are; but we must not carry poisonous contagion into the bosoms of our families.'" No, to be sure! But then, not to call this the cassock's taking shelter behind the petticoat, in what a dilemma does this place the Dean and Chapter? Either they neglected their most sacred duty, and left Protestants to flee, in their last moments, into the arms of "*popery*;" or, that clerical celibacy, against which they have declaimed all their lives, and still declaim, and still hold up to us, their flocks, as something both contemptible and wicked, is, after all, necessary to that "*care of souls*," to which they profess themselves to have been *called*, and for which they receive such *munificent reward*.

124. But conclusive, perfectly satisfactory, as these reasons are, we should not, if we were to stop here, do any thing like justice to our subject; for, as to the parochial clergy, do we not see, aye, and *feel* too, that they, if with families, or intending to have families, find little to spare to the poor of their flocks? In short, do we not know that a *married priesthood* and *pauperism* and *poor-rates*, all came upon this country at one and the same moment? And, what was the effect of clerical celibacy with regard to the higher orders of the clergy? A bishop, for instance, having neither wife nor child, naturally expended his revenues, amongst the people in his diocese. He expended a part of them on his Cathedral church, or in some other way, sent his revenues, back to the people. If WILLIAM OF WYCKHAM had been a married man, the parsons would not now have had a *COLLEGE at Winchester*, nor would there have been a *College* either, at Eaton, Westminster Oxford, or Cambridge, if the bishops in those days

had been married men. Besides, who is to expect of human nature, that a bishop with a wife and family will, in his distribution of *church preferment*, consider nothing but the interest of religion? We are not to expect of man more than that, of which we, from experience know that man is capable. It is for the law-giver to interpose, and to take care that the community suffer not from the frailty of the nature of individuals whose private virtues even may, in some cases, and those not a few, not have a tendency to produce public good. I do not say, that married bishops ever *do wrong*, because I am not acquainted with them well enough to ascertain the fact; but, in speaking of the diocese in which I was born, and with which I am best acquainted, I may say, that it is certain, that, if *the late Bishop of Winchester* had lived in Catholic times, he could not have had a *wife*, and that he could not have had a *wife's sister*, to marry Mr. EDMOND POULTER, in which case I may be allowed to think it possible, that Mr. POULTER would not have quitted the *bar* for the *pulpit*, and that he would not have had the *two livings* of Meon-Stoke and Sober-ton and a *Prebend* besides; that his son BROWNLOW POULTER would not have had the *two livings* of Buriton and Petersfield; that his son CHARLES POULTER would not have had the *three livings* of Altou, Binstead, and Kingsley; that his son-in-law OGLE would not have had the *living* of Bishop's Waltham! and that his son-in-law HAYGARTH would not have had the *two livings* of Upham and Durley. If the bishop had lived in Catholic times, he could not have had a son, CHARLES AUGUSTUS NORTH, to have the *two livings* of Alverstoke and Havand, and to be a *Prebend*; that he could not have had another son, FRANCIS NORTH, to have the *four livings* of Old Alresford, Medstead, New Alresford, and St. Mary's, Southampton, and to be, moreover, a *Prebend* and *Master of Saint Cross*; that he could not have had a daughter to marry Mr. WILLIAM GARNIER to have the *two livings* of Droxford and Brightwell Baldwin, and to be a *Prebend* and a *Chancellor* besides; that he could not have had Mr William Garnier's brother, THOMAS GARNIER, for a relation, and this latter might not, then have had the *two livings* of Aldingbourn and Bishop's Stoke; that he could not have another daughter to marry Mr. THOMAS DE GREY, to have the *four livings* of Calbourne, Fawley Merton, and Rounton, and to be a *Prebend* and also an *Archdeacon* besides! In short, if the late Bishop had lived in Catholic times, it is a little too much to believe, that these *twenty-four livings, five Prebends, one Chancellorship, one Archdeaconship, and one Mastership*, worth, perhaps, altogether, more than *twenty thousand pounds a year*, would have fallen to the ten persons above named. And, may we not reasonably suppose, that the bishop, instead of leaving behind him, (as the newspapers told us he did) savings to *nearly the amount of three hundred thousand*

pounds in money, would, if he had had no children nor grandchildren, have expended a part of this money on that ancient and magnificent Cathedral, the roof of which has recently been in danger of falling in, or would have been the *fouudr of some thing* for the public good, and national honour, or would have been a most munificent friend and protector of the poor, and would never' at any rate, have suffered **SMALL BEER TO BE SOLD OUT OF HIS EPISCOPAL PALACE AT FARNHAM?** With an *excise licence*, mind you! I do not say, or insinuate, that there was any *smuggling* carried on at the palace. Nor do I pretend to censure the act. A man who has a *large family* to provide for, must be allowed to be the best judge of his means; and, if he happen to have an overstock of *small beer*, it is natural enough for him to sell it, in order to get money to buy meat, bread, groceries, or other necessaries. What I say, is, that I do not think that **WILLIAM OF WYCKHAM** ever *sold small beer*, either by wholesale or retail; and I most distinctly assert, that this was done during the late Bishop's life time, *from his Episcopal Palace at Farnham!* **WILLIAM OF WYCKHAM** (who took his surname from a little village in Hampshire) was not Bishop of Winchester half so long as the late bishop: but, out of his revenues, he built, and endowed one of the Colleges at Oxford, the College of Winchester, and did numerous other most munificent things, in some of which, however, he was not without examples in his predecessors, nor without imitators in his successors as long as the Catholic church remained: but when a *married clergy* came, then ended all that was munificent in the bishops of this once famous city.

125- It is impossible to talk of the *small beer*, and of the *Master of Saint Cross*, without thinking of the melancholy change which the "Reformation" has produced in this ancient establishment. *Saint Cross*, or *Holy Cross*, situated in a meadow about half a mile from Winchester, is an hospital, or place for *hospitality*, founded and endowed by a Bishop of Winchester, about *seven hundred years ago*. Succeeding bishops added to its endowments till at last, it provided a residence and suitable maintenance for *forty-eight decayed gentlemen*, with priests, nurses, and other servants and attendants; and, besides this, it made provision for a dinner every day for *a hundred* of the most indigent men in the city. These met daily in a hall called "the *hundred men's hall*." Each had a loaf of bread, three quarts of small beer, and "*two messes*," for his dinner; and they were allowed to carry home that which they did not consume upon the spot. What is seen at the hospital of Holy Cross *now*? Alas! **TEN** poor creatures creeping about in this noble building, and **THREE** out-pensioners; and to those an Attorney from Winchester carries, or sends, weekly, the few pence, whatever they

may be, that are allowed them ! But, the place of the "*Master*" is, as I have heard, worth a *round sum* annually. I do not know exactly what it is ; but, the post being a thing given to a *son of the Bishop*, the reader will easily imagine, that it is *not a trifle*. There exists, however, here, that which, as Dr. MILNER observes, is probably the last remaining vestige of "*old English hospital-ity*;" for here, any traveller who goes and knocks at the gate and asks for relief, receives *gratis*, a pint of good beer, and hunch of good bread. The late Henry Stuart told me, that he once went, and that he received both.

126. But (and I had nearly forgotten it) there is a Bishop o. Winchester now. And what is *he* doing ? I have not heard that he has founded, or is about to found, any colleges or hospitals. All that I have heard of him in the EDUCATION way, is, that in his first charge to his clergy (which he published) he urged them to circulate amongst their flocks, the *pamphlets* of a *Society* in London, at the head of which, is Mr. JOSHUA WATSON, wine and spirit merchant of Mincing-lane; and all I have heard of him in the CHARITY way, is, that he is VICE-PATRON of a self-created body, called the "*Hampshire Friendly Society*," the object of which is to raise subscriptions amongst the poor for "*their mutual relief and maintenance*;" or, in other words to induce the poor labourers to save out of their earnings, the means of *supporting themselves*, in sickness or in old age, *without coming for relief to the poor-rates*! Good God! Why WILLIAM OF WYCKHAM, Bishop FOX, Bishop WYNFLEET, Cardinal BEAUFORT, HENRY DE BLOIS, and, if you take in all the Bishops of Winchester, even back to Saint SWITHIN himself; never would they have thought of a scheme like this for relieving the poor! Their way of promoting learning was, to found and endow colleges and schools; their way of teaching religion was, to build and endow churches and chapels: their way of relieving the poor and the ailing, was, to found and endow hospitals: and all these at their *own expense*; out of their *own revenues*. Never did one of them, in order to obtain an interpretation of "*Evangelical truth*" for their flocks, dream of referring his clergy to a *Society*, having a wine and brandy merchant at its head. Never did there come into the head of any one of them, a thought so bright as that of causing the necessitous to *relieve themselves*! Ah! but they alas! lived in the "*dark ages* of monkish ignorance and *superstition*." No wonder that they could not see, that the poor were the fittest persons in the world to relieve the poor! And, besides, they had no *wives* and *children*! No sweet babes to smile on, to soften their hearts. If they had, their conjugal and paternal feelings would have taught them that true charity begins *at home* and that it teaches men to *sell small beer*, and not give it away.

127. Enough now, about the celibacy of the clergy; but it is impossible to quit the subject without one word to PARSON MALTHUS. This man is not only a *Protestant*, but a *parson of our church*. Now, he wants to *compel* the *labouring classes* to *refrain* to a great extent *from marriage*; and Mr. SCARLETT actually brought a Bill into Parliament, having, in one part of it, this object avowed in view; the great end, proposed by both, being to cause a *diminution of the poor-rates*. Parson MALTHUS does not call this recommending *celibacy*; but "*moral restraint*." And, what is *celibacy* but *moral restraint*! So that, here are these people reviling the Catholic church for insisting on vows of celibacy on the part of those who *choose* to be priests, or nuns; and, at the same time, proposing to *compel* the *labouring classes* to live in a state of celibacy, or to run the manifest risk of perishing (they and their children) from *starvation*! Is all this sheer impudence, or is it sheer folly? One or the other: it is greater than ever was before heard from the lips of mortal man. They affect to believe, that the *clerical vow* of celibacy *must be nugatory*, because *nature* is constantly at work to overcome it. This is what Dr. STURGES asserts. Now, if this be the case with men of education; men on whom their religion imposes abstinence, fasting, almost constant prayer, and an endless number of austerities; if this be the case with regard to such men, bound by a most solemn vow, a known breach of which, exposes them to indelible infamy; if such be the case with such men, and if it be, therefore, contemptible and *wicked, not to compel* them, mind, to make such vows, but to *permit them voluntarily* to do it, what must it be to *compel* young men and women *labourers* to live in a state of celibacy, or be exposed to absolute starvation? Why, the answer is, that it is the grossest of inconsistency, or of premeditated wickedness; but that, like all the other wild schemes and cruel projects relative to the poor, we trace it at once back to the "*Reformation*," that great source of the poverty and misery and degradation of the main body of the people of this kingdom. The "*Reformation*" despoiled the working classes of their patrimony; it tore from them that which nature and reason had assigned them; it robbed them of that relief for the necessitous, which was theirs by right inprescriptable, and which had been confirmed to them by the law of God and the law of the land. It brought a compulsory, a grudging, an unnatural mode of relief, calculated to make the poor and rich hate each other, instead of binding them together, as the Catholic mode did, by the bonds of christian charity. But, of all its consequences that of introducing a *married clergy* has, perhaps, been the most prolific in mischief. This has absolutely created an *order* for the *procreation of dependants on the state*; for the procreation of thousands of persons annually, who have no fortunes of their own, and who

must be, some how or other, maintained by burdens imposed upon the people. Places, commissions, sinecures, pensions; something or other must be found for them; some sort of living out of the fruit of the rents of the rich, and the wages of labour. If no *excuse* can be found; no pretence of public service; no corner of the pension list open; then they must come as a direct burden upon the people; and thus it is, that we have, within the last twenty years, seen *sixteen hundred thousand pounds*, voted by the parliament out of the taxes, for the "*relief* of the poor clergy of the Church of England;" and, at the very time that this *premium* on the procreation of *idlers* was annually being granted, the parliament was pestered with projects for compelling the *working part* of the community to lead a life of celibacy! What that is evil, what that is monstrous, has not grown out of this Protestant "*Reformation!*"

128. Thus then, my friends, we have, I think, settled this great question; and, after all that we have, during our whole lives, heard against that rule of the Catholic church, which imposed a vow of celibacy on those who chose the clerical or the monastic life, we find, whether we look at this rule in a religious, in a moral, in a civil, or in a political point of view, that it was founded in wisdom, that it was a great blessing to the people at large, and that its abolition is a thing to be deeply deplored.

129. So much, then, for this topic of everlasting railing against the Catholic church. We must, before we come to an account of the deeds of the ruffian, THOMAS CROMWELL, who conducted the work of plunder, say something in answer to the *general charge* which Protestant writers, and particularly the malignant Scotch historians, have preferred against the monasteries; for, if what they say were *true*, we might be disposed to think (as, indeed, we have been taught to think) that there was not so much harm in the plunderings that we are about to witness. We will take this *general charge* from the pen of HUME, who (Vol. 4, p. 160,) speaking of the reports made by THOMAS CROMWELL and his myrmidons says "it is safest to credit the existence of vices *naturally* connected with the very *institution* of the monastic life. The cruel and inveterate *factions* and *quarrels* therefore, which the commissioners mentioned, are VERY CREDIBLE among men, who being confined together within the same walls can never forget their mutual animosities, and who, being cut off from all the most *endearing connexions of nature*, are commonly *cursed with hearts more selfish* and tempers more unrelenting than fall to the share of other men. The *pious frquds* practised to increase the devotion and liberality of the people may be regarded AS CERTAIN, in an order founded on *illusion, lies, and superstition*. The SUPINE IDLENESS also, and its attendant, PROFOUND IGNORANCE, with which the con-

vents were reproached, ADMIT OF NO QUESTION. No *manly* or *elegant knowledge* could be expected among men, whose life, condemned to a tedious uniformity, and deprived of all emulation, afforded nothing to raise the mind or cultivate the genius."

130. I question, whether monk ever wrote sentences containing worse *grammar* than these contain: but, as to the *facts*; these "*very credible*," these "*certain*" these "*unquestionable*" facts are almost upon the face of them, a tissue of malignant lies. What should there be "*factions*" and "*quarrels*" *about*, amongst men living so "*idle*" and "*unambitious*" a life? How much *harder* are the hearts of unmarried, than those of married ecclesiastics, we have seen above, in the contrast between the *charities* of Catholic and those of Protestant bishops. It is quite "*credible*" that men, lost in "*supine idleness*" should practice *frauds* to get money, which their state prevented them from either keeping or bequeathing, and who were totally destitute of all "*emulation*." The malignity of this liar exceeded his cunning, and made him not perceive that he was, in one sentence, furnishing strong presumptive proof against the truth of another sentence. Yet, as his history has been, and is, much read, and as it has deceived me along with so many thousands of others, I shall, upon this subject, appeal to several *authorities*, all *Protestants*, mind, in contradiction to these his false and base assertions, just remarking, by the way, that he himself never had a *family* or a *wife*, and that he was a great fat fellow, fed in considerable part, out of *public money*, without having merited it by any real public services.

131 In his history of England, he refers, not less than *two hundred times* to BISHOP TANNER, who was Bishop of St. Asaph in the reign of George the Second. Let us hear, then, what Bishop TANNER; let us hear what this *Protestant* Bishop says of the character and effects of the monasteries which the savages under Henry VIII. destroyed. Let us see how this high authority of HOME agrees with him on this, one of the most interesting and important points in our history. We are about to witness a greater act of plunder, a more daring contempt of law and justice and humanity than ever was, in any other case, witnessed in the whole world. We are going to see thousands upon thousands of persons stripped, in an instant, of all their property, torn from their dwellings, and turned out into the wide world to starve; and all this too, in violation, not only of natural justice, but of every law of the country, written and unwritten. Let us, then, see what was the character of the persons thus treated, and what were the effects of the institutions to which they belonged. And let us see this, not in the description given by an *avowed enemy*, not only of the Catholic, but of the *Christian religion*; but in that description which has been given us by a *Pro-*

testant Bishop, and in a book written expressly to give "an account of all the abbies, priories, and friaries, formerly existing in England and Wales; bearing in mind, as we go along, that HUME has, in his History of England, referred to this very work upwards of two hundred times, taking care, however, not to refer to a word of it relating to the important question now before us.

132. BISHOP TANNER, before entering on his laborious account of the several monastic institutions, gives us, in pages 19, 20 and 21 of his preface, the following general description of the character and pursuits of the monasteries, and of the effects of their establishments. I beg you, my friends, to keep, as you read BISHOP TANNER's description, the description of HUME constantly in your minds. Remember, and look now-and-then, back at his charges of "supine idleness," "profound ignorance," want of all "emulation and all manly and elegant knowledge;" and, above all things remember his charge of selfishness, his charge of "frauds" to get money from the people. The bishop speaks thus, upon the subject.

133. "In every great abbey, there was a large room called the *Scriptorium*, where several writers made it their whole business to transcribe books for the use of the library. They sometimes, indeed, wrote the leiger books of the house, and the missals, and other books used in divine service, but they were generally upon other works, viz. the *Fathers, Classics, Histories, &c. &c.* JOHN WHETHAMSTED, abbot of St. Alban's, caused above eighty books to be thus transcribed (there was then no printing) during his abbacy. Fifty-eight were transcribed by the care of one abbot at Glastonbury; and so zealous were the monks in general for the work, that they often got lands given, and churches appropriated for the carrying of it on. In all the greater abbies, there were also persons appointed to take notice of the principal occurrences of the kingdom, and at the end of every year, to digest them into annals. In these records they particularly preserved the memoirs of their founders and benefactors, the years and days of their births and deaths, their marriages, children and successors; so that recourse was sometimes had to them for proving persons' ages, and genealogies; though it is to be feared that some of those pedigrees were drawn up from tradition only; and that in most of their accounts they were favourable to their friends, and severe upon their enemies. The constitutions of the clergy in their national and provincial synods, and (after the conquest) even *Acts of Parliament* were sent to the abbies to be recorded; which leads me to mention the use and advantages of these religious houses. For, FIRST, the choicest records and treasures in the kingdom were preserved in them. An exemplification of the charter of liberties granted by King Henry I. (MAGNA CHARTA) was sent to some abbey in every county to be

preserved. Charters and inquisitions relating to the county of Cornwall were deposited in the Priory of Bodmin; a great many rolls were lodged in the Abbey of Leicester and Priory of Kenilworth, till taken from thence by King Henry III. King Edward I. sent to the religious houses to search for his title to the Kingdom of Scotland, in their leigers and chronicles, as the most authentic records for proof of his right to that crown. When his sovereignty was acknowledged in Scotland, he sent letters to have it inserted in the chronicles of the Abbey of Winchomb, and the Priory of Norwich, and probable of many other such like places. And when he decided the controversy relating to the crown of Scotland, between Robert Bruce and John Baliol, he wrote to the Dean and Chapter of St. Paul's, London, requiring them to enter into their chronicles the exemplification therewith sent of that decision. The learned Mr. SELDEN hath his greatest evidences for the dominion of the narrow seas belonging to the King of Great Britain, from Monastic records. The evidences and money of private families were oftentimes sent to these houses to be preserved. The seals of Noblemen were deposited there upon their deaths. And even the King's money was sometimes lodged in them.—SECONDLY, they were schools of learning and education; for every convent had one person or more appointed for this purpose; and all the neighbours that desired it, might have their children taught grammar and church music without any expense to them. In the Numeries, also, young women were taught to work and to read English, and sometimes Latin also. So that not only the lower rank of people who could not pay for their learning, but most of the noblemen's and gentlemen's daughters were educated in those places.—THIRDLY, all the Monasteries were, in effect, great hospitals. And were most of them obliged to relieve many poor people every day. There were, likewise, houses of entertainment for almost all travellers. Even the nobility and gentry, when they were upon the road, lodged at one religious house, and dined at another, and seldom or never went to inns. In short, their hospitality was such, that in the Priory of Norwich, one thousand five hundred quarters of malt, and above eight hundred quarters of wheat, and all other things in proportion, were generally spent every year.—FOURTHLY, the nobility and gentry provided not only for their old servants in these houses by corrodies, but for their younger children and impoverished friends, by making them first monks and nuns, and in time priors and prioresses, abbots and abbesses.—FIFTHLY, they were of considerable advantage to the Crown; 1. By the profits received from the death of one Abbot or Prior, to the election or rather confirmation of another. 2. By great fines paid for the confirmation of their liberties. 3. By many corrodies granted to old servants of the crown, and pensions to the King's clerks

and chaplains, till they get preferment.—SIXTHLY, they were likewise of considerable advantage to the places where they had their sites and estates: 1. By causing great resort to them, and getting grants of fairs and markets for them. 2. By freeing them from the forest laws. 3. By letting their lands at easy rates.—LASTLY, they were great ornaments to the country; many of them were really noble buildings: and though not actually so grand and neat, yet perhaps, as much admired in their times, as Chelsea and Greenwich hospitals are now. Many of the abbey-churches were equal, if not superior to our present Cathedrals; and they must have been as much an ornament to the country, and employed as many workmen in building and keeping them in repair, as noblemen's and gentlemen's seats now do."

134. Now then, malignant HUME, come up, and face this Protestant bishop, whose work you have quoted more than *two hundred times*, and who here gives the lie direct to all, and to every part of your description. Instead of your "*supine idleness*," we have *industry the most patient and persevering*; instead of your "*profound ignorance*," we have, in every convent, a school for teaching, *gratis*, all useful sciences; instead of your want of all "*manly and elegant knowledge*," we have the *study, the teaching, the transcribing, the persevering of the classics*; instead of your "*selfishness*" and your "*pious frauds*" to get money from the people, we have hospitals for the sick, doctors and nurses to attend them, and the most disinterested, the most kind, the most noble *hospitality*; instead of that "*slavery*," which, in fifty parts of your history, you assert to have been taught by the monks, we have the *freeing of the people from the forest laws*, and the *preservation of the great charter of English liberty*, and you know as well as I, that when this *charter* was renewed by King JOHN, the renewal was, in fact, the work of ARCHBISHOP LANGTON, who roused the barons to demand it, he having, as TANNER observes, found the charter deposited in an abbey! Back, then; down then, malignant liar, and tell the devil that the Protestant Bishop TANNER has sent thee!

135. Want of room compels me to stop; but here, in this one authority, we have ten thousand times more than enough to answer the malignant liar HUME, and all the revilers of the monastic life, which lies and revilings it was necessary to silence before proceeding, as I shall in the next letter, to describe the base, the cruel, the bloody means by which these institutions were devastated and destroyed.

LETTER V.

AUTHORITIES RELATING TO THE EFFECT OF THE MONASTIC INSTITUTIONS.—THEIR GREAT UTILITY, AND THE POLITICAL WISDOM IN WHICH THEY WERE FOUNDED.—THE APPOINTMENT OF THE RUFFIAN, THOMAS CROMWELL.—HIS PROCEEDINGS IN THE WORK OF PLUNDER AND DEVASTATION.—THE FIRST ACT OF PARLIAMENT AUTHORISING THE PLUNDER.

Kensington, 31st March, 1825.

MY FRIENDS,

136. When at the close of the foregoing Letter, I appeared to content myself with the authority of the Protestant Bishop TANNER, as a defender of monastic institutions against the attacks, the malignant lies of HUME, I had in reserve other authorities in abundance, some of which, I should then have cited, if I had had room. Bishop TANNER goes, indeed, quite home to every point; but, the matter is of such great importance, when we are about to view the destruction of these institutions, that, out of fifty authorities that I might refer to, I will select four or five. I will take one foreign, and four English; and, observe, they are all *Protestant* authorities.

137. MALLET. *History of the Swiss*, Vol. 1. p. 105. "The monks softened by their instructions, the ferocious manners of the people, and opposed their credit to the tyranny of the nobility, who knew no other occupation than war, and grievously oppressed their neighbours. On this account, the government of monks was preferred to theirs. The people sought them for Judges. It was an usual saying, that it was better to be governed by the Bishop's crosier, than the Monarch's sceptre."

138. DRAKE. *Literary Hours*, Vol. II. p. 435. "The monks of CASSINS, observes WHARTON, were distinguished not only for their knowledge of sciences, but their attention to polite learning and an acquaintance with the classics. Their learned Abbot, Desiderius, collected the best Greek and Roman authors. The fraternity not only composed learned treatises on Music, Logic, Astronomy, and the Vitruvian Architecture, but likewise employed a portion of their time in transcribing Tacitus, &c. This laudable example was, in the 11th and 12th centuries, followed with great spirit and emulation, by many English monasteries."

139. TURNER. *History of England*, Vol. II. p. 332 and 361. "No tyranny was ever established that was more unequivocally the creature of popular will, nor longer maintained by popular

support; in no one point did *personal interest* and *public welfare* more cordially unite than in the encouragement of Monasteries."

140. BATES. *Rural Philosophy*, p. 322. "It is to be lamented that while the papists are industriously planting Numeries and other societies in this kingdom, some good Protestants are not so far excited to *imitate their example*, as to form establishments for the education and protection of young women of serious disposition, or who are otherwise unprovided, where they might enjoy at least, a temporary refuge, be instructed in the principles of religion, and in all such useful and domestic arts, as might qualify them, who were inclined to return into the world, for a pious and laudable discharge of the duties of common life. Thus might the comfort and welfare of many individuals be promoted to the great benefit of society at large, and the *interests of Popery*, by improving on its own principles, be considerably counteracted."

141. QUARTERLY REVIEW. December, 1811. "The world has never been so indebted to any other body of men as to the illustrious order of Benedictine monks; but historians, in relating the evil of which they were the occasion, too frequently forget the good which they produced. Even the commonest readers are acquainted with the arch *miracle-monger*, St. Dunstan, whilst the most learned of our countrymen scarcely remember the names of those admirable men, who went forth from England, and became the Apostles of the North. Tinian and Juua Fernandez are not more beautiful spots on the ocean, than Malmesbury, Lindisfarne, and Jarrow were in the ages of our heptarchy. A community of pious men devoted to literature and to the useful arts as well as to religion, seems, in those days, like a green Oasis amid the desert. Like stars on a moonless night, they shine upon us with a tranquil ray. If ever there was a man, who could truly be called venerable, it was he, to whom the appellation is constantly fixed, BEDE, whose life was passed in instructing his own generation, and preparing records for posterity. In those days, the Church offered the only assylums from the evils to which every country was exposed—amidst continual wars, the Church enjoyed peace—it was regarded as a sacred realm by men, who though they hated one another, believed and feared the same God. Abused as it was by the worldly-minded and ambitious, and disgraced by the artifices of the designing, and the follies of the fanatic, it afforded a shelter to those who were better than the world in their youth, or weary of it in their age. The wise, as well as the timid and gentle, fled to this *Goshen of God*, which enjoyed its own light and calm, amidst darkness and storms."

142. This is a very elegant passage; but as TURNER's Protestantism impels him to apply the term "*tyranny*" to that which honest feeling bids him say was the '*creature of the popular*

will," and was produced and upheld by "a cordial union of *personal interest* and *public welfare*," so the *Protestantism* of the REVIEWERS leads them to talk about "evil" occasioned by an Order, to whom "*the world is more indebted* than to any other *body of men*; and it also leads them to repeat the hacknied charge against St. DUNSTON, forgetting, I dare say, that he is one of the *Saints* in our *Protestant Church Calendar*! However, here is more than enough to serve as an answer to the whole herd of writers, who have put forth their venom against the Monastic Orders.

143. Can we refer to these authorities; can we see all the indubitable proofs of the real christian charity and benevolence, which were essentially connected with the religion of our forefathers, without feeling indignation against those, who, from our infancy to our manhood, have been labouring to persuade us, that the Catholic church produced selfishness, hardness of heart, greediness in the clergy, and particularly a want of feeling for the poor? Undeniable as is the fact, that the "Reformation" robbed the poor of their patrimony; clear as we shall, by-and-by, see the proofs of its power in creating paupers, and in taking from the higher all compassion for the lower classes, how incessant have been the efforts, how crafty the schemes, to make us believe precisely the contrary! If the salvation of their own souls had been the objects they had in view, the deceivers could not have laboured with more pains and anxiety. They have particularly bent their attention to the implanting of their falsehoods in the minds of *children*. The press has teemed, for two centuries and more, with cheap books having this object principally in view. Of one instance of this sort, I cannot refrain from making particular mention; namely, a *FABLE* in a *Spelling-Book*, by one FENNING, which has been in use in England, for more than half a century. The fable is called: "The *Priest* and the *Jester*." A man, as the fable says, went to a "*Romish Priest*," and asked charity of him. He began by asking for a guinea, but lowered the sum till it came to a *farthing*, and still the priest refused. Then the beggar asked for "*a blessing*," which the priest readily *consented to give him*: "No," said the beggar; "if it were *worth but one single farthing*, you would not give it me." How indefatigable must have been these deceivers, when they could resort to means like these! What multitudes of children! how many *millions* of people have, by this book alone, had falsehood the most base and wicked engraven upon their minds!

144 To proceed now with our inquiry relative to the effects of the Monastic Institutions, we may observe, that authorities, in this case, seemed necessary. The lies were of long-standing: hypocritical selfishness, backed by every species of violence, ty-

ranny and cruelty, had been at work for ages to delude the people of England. Those who had fattened upon the spoils of the church and the poor, and who wished still to enjoy the fatness in quiet, naturally laboured to persuade the people, that those who had been despoiled, were unworthy people; that the institutions which gave them so much property, were, at least, *useless*; that the possessors were lazy, ignorant, and base creatures, spreading *darkness* over the country instead of light; devouring that which ought to have sustained worthy persons. When the *whole press* and *all the pulpits* of a country are leagued for such a purpose, and supported in that purpose by the state; and when the reviled party is, by terrors hardly to be described, reduced to silence: in such a case, the assailants must prevail; the mass of the people must believe what they say. *Reason*, in such a state of things, is out of the question. But *TRUTH* is immortal; and, though she may be silenced for a while, there always, at last, comes something to cause her to claim her due and to triumph over falsehood.

145. There is now come that which is calculated to give our reasoning faculties fair play. We see the land covered, at last, with pauperism, fanaticism and crime. We hear an *increase of the people* talked of as a *calamity*; we hear of Scotch "*feelosophers*" prowling about the country, reading lectures to the manufacturers and artizans to instruct them in the *science of preventing their wives from being mothers*; and, in one instance, this has been pushed so far as to describe, *in print*, the *mechanical process for effecting this object*! In short, we are now arrived at a point which compels us to inquire into the *cause* of this monstrous state of things. The immediate cause we find to be the poverty and degradation of the main body of the people; and these, through many stages, we trace back to the "*Reformatiu*," one of the effects of which, was to destroy those Monastic Institutions, which, as we shall now see, retained the produce of labour in the proper places, and distributed it in a way naturally tending to make the lives of the people easy and happy.

146. The authorities that I have cited ought to be of great weight in the question; but, supposing there to be no authorities on the side of these institutions, of what more do they stand in need, than the unfettered exercise of our reason? *Reason*, in such a case, is still better than authorities; but who is to resist both? Let us ask, then, whether reason do not reject with disdain the slander that has been heaped on the monastic institutions. They flourished in England for nine hundred years; they were beloved by the people; they were destroyed by violence, by the plunderer's grasp, and the murderer's knife. Was there ever any thing vicious in itself, or evil in its effects, held in veneration by a whole people for so long a time? Even in our

own time, we see the people of Spain rising in defence of their monasteries; and we hear the Scotch "feelosofers" abuse them, because they do not like to see the property of those monasteries transferred to English Jews.

147. If the Monasteries had been the cause of evil, would they have been protected with such care by so many wise and virtuous kings, legislators and judges? Perhaps ALFRED was the greatest man that ever lived. What writer of eminence, whether poet, lawyer, or historian, has not selected him as the object of his highest praises? As king, as soldier, as patriot, as lawgiver, in all his characters he is, by all, regarded as having been the greatest, wisest, most virtuous of men. And is it *reasonable*, then, for us to suppose, that he, whose soul was wrapped up in the hope of making his people free, honest, virtuous, and happy; is it *reasonable* to suppose, that he would have been as he was, one of the most munificent founders of monasteries, if those institutions had been vicious in themselves, or had tended to evil! We have not these institutions and their effects immediately before our eyes. We do not actually see the monasteries; but we know of them *two things*; namely, that they were most anxiously cherished by ALFRED and his tutor, St. SWITHIN, and that they were destroyed by the bloody tyrant, HENRY THE EIGHTH, and the not less bloody ruffian, THOMAS CROMWELL. Upon these two facts alone, we might pretty safely decide on the merits of these institutions.

148. And what *answer* do we ever obtain to this argument? Mr. MERVYN ARCHDALL, in the preface to his History of the Irish Monasteries, says: "When we contemplate the universality of that religious zeal which drew thousands from the *elegance and comforts* of society to sequestered solitude, and austere maceration; when we behold the *greatest and wisest of mankind* the dupes of a *fatal delusion*, and even the miser expending his store to partake in the felicity of mortified ascetics: again, when we find the tide of enthusiasm subsided, and *sober reason* recovered from her *delirium*, and endeavouring, as it were to demolish every vestige of her *former phrenzy*, we have a concise sketch of the history of Monachism, and no common instance of that *mental weakness* and versatility which stamp the character of frailty on the human species. We investigate these phenomena in the moral world with a *pride* arising from *assumed superiority* in intellectual powers, or higher degrees of civilization: our *rarity* and pursuit are kept alive by a comparison so decidedly *in favour of modern times*." Indeed, Mr. ARCHDALL! And where are we to look for the *proofs*, or *signs* of this "*assumed superiority*;" this comparison so *decidedly in favour of modern times*?" Are we to find them in the ruins of those noble edifices, of the plunder and demolition of which, you give us an account? Are we to find them in the

total absence of even an attempt to ornament your country with any thing to equal them in grandeur or in taste? Are we to look for this "superiority" in the numerous tithe-battles, pistol in hand, like that of SKIBBEKEEN? Are modern times proved to be "*decidedly superior*" to former times by the law that shuts Irishmen up in their houses from sun-set to sun-rise? Are the people's living upon pig-diet, their nakedness, their hunger, their dying by hundreds from starvation, while their ports were crowded with ships carrying provisions from their shores, and while *an army was fed in the country*, the business of which army was to *keep the starving people quiet*: are these among the facts on which you found your "comparison so *decidedly in favour of modern times*?" What then, do you look with "PRIDE" to the ball at the Opera House, for the relief of the starving people of Ireland? the BALL-room "DECORATED with a transparency exhibiting an Irishman, as large as life, EXPIRING FROM HUNGER?" And do you call the "*greatest and wisest of mankind*" dupes; do you call them "the dupes of a *fatal delusion*," when they founded institutions which rendered the thought of Opera-house relief impossible? Look at the present wretched and horrid state of your country; then look again at your list of ruins; and then, (for you are a *church-parson*, I see,) you will have no doubt, say, that though the former have evidently come from the latter, it was "*sober reason*," and not thirst for plunder that produced those ruins, and that it was "*frenzy and mental weakness*" in the "*greatest and wisest of mankind*" that produced the foundations of which those ruins are the melancholy memorials.

149. The *hospitality* and other good things proceeding from the monasteries, as mentioned by the Protestant Bishop TANNER, are not to be forgotten; but we must take a closer view of the subject, in order to do full justice to these calumniated institutions. It is our duty to shew, that they were founded in great *political wisdom*, as well as in real piety and charity. That they were not, as the false and malignant and selfish HUME has described them, mere "dolers out of bread and meat and beer;" but that they were great diffusers of general prosperity, happiness, and content; and that one of their natural and necessary effects was, to prevent that state of things which sees but two classes of people in a community, *masters and slaves*, a very few enjoying the extreme of luxury, and millions doomed to the extreme of misery.

150. From the *land* all the good things come. Somebody must own the land. Those who own it must have the *distribution* of its revenues. If these revenues be chiefly distributed amongst the people, from whose labour they arise, and in such a way as to afford to them a good maintenance on easy terms, the com-

munity must be happy. If the revenues be *alienated* in very great part; if they be carried away to a great distance, and expended amongst those, from whose labour no part of them arise the main body of the community must be miserable: *poor-houses*, *jails*, and *barracks* must arise. Now one of the greatest advantages attending the monasteries, was, that they, of necessity, caused the revenues of a large part of the lands of the country to be spent on the spot whence those revenues arose. The *hospitals* and all the other establishments of the kind had the same tendency. There were, of the whole, great and small, not less, on an average, than *fifty in each county*; so that the revenues of the land diffused themselves, in great part, immediately amongst the people at large. We all well know how the state of a parish becomes instantly changed for the worse, when a noble, or other great land-owner quits his mansion in it, and leaves that mansion shut up. Every one knows the effect which such a shutting up has upon the poor-rates of a parish. It is notorious, that the non-residence of the clergy and of the noblemen and gentlemen is universally complained of, as a source of evil to the country. One of the arguments, and a great one it is, in favour of severe game laws, is, that the game causes noblemen and gentlemen to *reside*. What, then, must have been the effect of twenty *rich* monasteries in every county, expending *constantly* a large part of their incomes on the spot? The great cause of the miseries of Ireland at this moment, is "*absentee-ship*;" that is to say, the absence of the land-owners, who draw away the revenues of the country, and expend them in other countries. If Ireland had still her *seven* or *eight hundred* Monastic Institutions, great and small, she would be, as she formerly was, prosperous and happy. There would be no periodical *famines*, and *typhus fevers*; no need of *sun-set*, and *sun-rise laws*; no *Captain Rocks*, no projects for *preventing the people from increasing*; no schemes for *getting rid* of a "*surplus population*;" none of that poverty and degradation that threaten to make a *desert* of the country, or to make it the means of destroying the greatness of England herself.

151. *Somebody* must own the lands; and the question is, whether it be best for them to be owned by those who constantly live, and constantly must live, in the country and in the midst of their estates; or, by those who always may, and who frequently will, and do, live at a great distance from their lands, and draw away the revenues of them to be spent elsewhere. The monastics are, by many called *drones*. Bishop TANNER has shown us, that this charge is very false. But, if it were true, is not a drone in a cowl as good as a drone in a hat and top-boots! By *drones*, are meant those who do *not work*: and do *land-owners usually work*? The lay land-owner and his family spend more of their revenues

in a way not useful to the people, than the monastics possibly could. But, besides this, besides the hospitality and charity of the monastics, and besides, moreover, the *lien*, and *legal lien*, which the main body of the people had, in many cases, to a share, directiv, or indirectly, in the revenues of the monasteries, we are to look at the monks and nuns in the very important capacity of *landlords* and *landladies*. All historians, however Protestant or malignant, agree, that they were "easy landlords;" that they let their lands at low rents, and on leases of long term of years; so that, says even HUME, "the *farmers* regarded themselves as a species of *proprietors*, always taking care to renew their leases before they expired." And was there *no good* in a class of landlords of this sort? Did not they naturally, and necessarily create, by slow degrees, men of property? Did they not thus cause a class of yeomen to exist, *real yeomen*, independent of the aristocracy? And was not this class destroyed by the "Reformation," which made the farmers *rack-renters* and absolute dependents, as we see them to this day? And, was this change favourable then, to *political liberty*? Monastics could possess no private property, they could save no money, they could bequeath nothing. They had a *life interest* in their estate, and no more. They lived, and received, and expended in *common*. Historians need not have told us, that they were "easy landlords." They *must* have been such, unless human nature had taken a retrograde march expressly for their accommodation. And, was it not happy for the nation, that there was such a class of landlords? What a jump for joy would the farmers of England now give, if such a class were to return to-morrow, to get them out of the hands of the squandering, and needy lord, and his grinding land-valuer!

152. Then, look at the monastics as causing, in some of the most important of human affairs, that *fixedness* which is so much the friend of rectitude in morals, and which so powerfully conduces to prosperity, private and public. The monastery was a proprietor that *never died*: its tenantry had to do with a deathless landlord; its lands and houses never changed owners; its tenants were liable to none of many of the uncertainties that other tenants were; its oaks had never to tremble at the axe of the squandering heir; its manors had not to dread a change of lords; its villagers had all been born and bred up under its eye and care; their character was, of necessity a thing of great value, and as such, would naturally be an object of great attention. A monastery was the centre of a circle in the country, naturally drawing to it, all that were in want of relief, advice, and protection, and containing a body of men, or of women, having no cares of their own, and having wisdom to guide the inexperienced, and wealth to relieve the distressed. And was it a *good thing*.

then, to *plunder* and *devastate* these establishments: was it a *reformation* to squander estates, thus employed, upon lay persons, who would not, who could not, and did not, do any part or particle of those benevolent acts, and acts of public utility, which naturally arose out of the monastic institutions?

153. Lastly, let us look at the monasteries as a resource for the *younger sons and daughters of the Aristocracy*, and as the means of protecting the government against the injurious effects of their clamorous wants. There cannot exist an *Aristocracy*, or body of *Nobility*, without the means, in the hands of the government, of preventing that body from falling into that contempt, which is, and always must be, inseparable from *Noble-poverty*. "Well," some will say, "why need there be any such body?" That is quite *another question*; for we *have it*, and have had it, for more than a *thousand years*; except during a very short interval, at the end of which, our ancestors eagerly took it back again. I must too, though it really has nothing to do with the question before us, repeat my opinion, many times expressed, that we should lose more than we should gain by getting rid of our *Aristocracy*. The basest and most corrupt government that I ever knew any thing, or heard any thing of, is the *republican* government of PENNSYLVANIA, and, withal, the most truly *tyrannical*: base and corrupt from bottom to top; from the root to the topmost twig: from the trunk to the extreme point of every branch. And if any PENNSYLVANIAN, who has a *name*, and who will put it to a *challenge* to me to *prove my words*, I will before the face of all Europe, prove them in the most complete and ample manner. I am not, therefore, for *republican government*; and then, it follows, that I am for an *aristocracy*; for, without it, there can be *no limit* to a kingly government.

154. However, this has nothing at all to do with the present question: we *have the aristocracy*, and we must, by a public provision of some sort, for the younger branches of it, prevent it from falling into the degradation inseparable from poverty. This provision was, in the times of which we are speaking, made by the monasteries, which received a great number of its monks and nuns from the families of the nobles. This rendered those odious and burdensome things, *pensions* and *sinécures*, unnecessary. It, of course, spared the taxes. It was a provision that was not degrading to the receivers; and it created no grudging and discontent amongst the people, from whom the receivers took nothing. Another great advantage arising from this mode of providing for the younger branches of the nobility, was, that it secured the government against the temptation to *give offices, and to lodge power in unfit hands*. Look at our pension and sinécure list; look at the list of those who have *commands*, and who fill *other offices* of emolument; and you will, at once see the great

benefit which must have been derived from institutions, which left the government *quite free to choose* commanders, ambassadors, governors, and other persons to exercise power, and to be intrusted in the carrying on of the public affairs. These institutions tended too, to *check the increase* of the race of nobles; to prevent the persons connected with that order from being multiplied to the extent to which they naturally would, otherwise, be multiplied. They tended also to make the nobles *not so dependent on the crown*, a provision being made for their poor relations without the crown's assistance; at the same time, they tended to make the people less dependent on the nobles than they otherwise would have been. The monasteries set the *example*, as masters and landlords; an example that others were, in a great degree, *compelled to follow*. And thus, all ranks and degrees were benefitted by these institutions, which, with malignant historians, have been a subject of endless abuse, and the destruction of which they have recorded with so much delight, as being one of the brightest features in the "*Reformation!*"

155. Nor must we, by any means, overlook the effects of these institutions on the mere *face* of the country. That soul must be low and mean indeed, which is insensible to all feeling of pride in the noble edifices of its country. Love of country, that variety of feelings which, altogether constitute what we properly call *patriotism*, consist, in part of the admiration of, and veneration for, ancient and magnificent proofs of skill and of opulence. The monastics built as well as wrote for posterity. The never-dying nature of their institutions set aside, in all their undertakings, every calculation as to *time* and *age*. Whether they built or planted, they set the generous example of providing for the pleasure, the honour, the wealth, and greatness of generations upon generations yet unborn. They executed every thing in the very best manner: their gardens, fish-ponds, farms; in all, in the whole of their economy, they set an example tending to make the country beautiful, to make it an object of pride with the people, and to make the nation truly and permanently great. Go into any county, and survey, even at this day, the ruins of its, perhaps, twenty Abbeys and Priors; and, then, ask yourself, "what have we *in exchange for these?*"—Go to the site of some once-opulent convent. Look at the cloister, now become, in the hands of a rack-renter, the receptacle for dung, fodder and faggot-wood: see the hall, where, for ages, the widow, the orphan, the aged, and the stranger found a table ready spread; see a bit of its walls now helping to make a cattle-shed, the rest having been hauled away to build a *work house*: recognize, in the side of a barn a part of the once-magnificent chapel: and, if chained to the spot by your melancholy musings, you be admonished of the approach of night by the voice of the screech-

owl, issuing from those arches, which once, at the same hour, resounded with the vespers of the monk, and which have, for seven hundred years, been assailed by storms and tempests in vain: if thus admonished of the necessity of seeking food, shelter, and a bed, lift your eyes and look at the white-washed, and dry-rotten shell on the hill, called the "gentleman's house;" and, apprized of the "board-wages" and the spring-guns, suddenly turn your head; jog away from the scene of devastation; with "old English hospitality" in your mind, reach the nearest inn, and there, in a room half-warmed, and half-lighted, and with a reception precisely proportioned to the presumed length of your purse, sit down and listen to an account of the hypocritical pretences, the base motives, the tyrannical and bloody means under which, from which, and by which, that devastation was effected, and that hospitality banished for ever from the land.

156. We have already seen something of these pretences, motives, and acts of tyranny and barbarity; we have seen that the beastly lust of the chief tyrant was the ground-work of what is called the "Reformation;" we have seen that he could not have proceeded in his course without the concurrence of the parliament; we have seen, that to obtain that concurrence, he held out to those who composed it, a participation in the *spoils of the monasteries*; and, when we look at the magnitude of their possessions, when we consider the beauty and fertility of the spots on which they, in general, were situated, when we think of the envy which the love borne them by the people must have excited in the hearts of a great many of the noblemen and gentlemen; when we thus reflect, we are not surprised, that these were eager for a "Reformation" that promised to transfer the envied possessions to them.

157. When men have power to commit, and are resolved to commit, acts of injustice, they are never at a loss for *pretences*. We shall presently see what were the pretences under which this devastation of England was begun; but, to do the work, there required a *workman*, as, to slaughter an ox, there requires a butcher. To turn the possessors of so large a part of the estates out of those estates, to destroy establishments venerated by the people from their childhood, to set all law, divine as well as human, at defiance, to violate every principle on which property rested, to rob the poor and helpless of the means of sustenance, to deface the beauty of the country, and make it literally a heap of ruins; to do these things, there required a suitable agent; and that agent the tyrant found in THOMAS CROMWELL, whose name, along with that of CRANMER, ought "to stand for aye, accursed in the calendar." This CROMWELL was the son of a blacksmith of Putney in Surrey. He had been an underling of some sort in the family of CARDINAL WOLSEY, and had recom-

mended himself to the king by his sycophancy to him, and his treachery to his old master. The king now became *head of the church*, and having the supremacy to exercise, had very judiciously provided himself with CRANMER as a primate; and to match him, he provided himself with CROMWELL who was equal to CRANMER in impiouſness and baseness, rather surpassed him in dastardliness, and exceeded him decidedly in quality of *ruffian*. All nature could not, perhaps, have afforded another man so fit to be the "ROYAL VICEGERENT and VICAR-GENERAL" of the new head of the English church.

158. Accordingly, with this character, the brutal blacksmith was invested. He was to exercise "all the spiritual authority belonging to the king, for the due administration of justice in all cases touching the ecclesiastical jurisdiction, and the *godly reformation* and redress of errors, heresies, and abuses in the said church." We shall very soon see proofs enough of the baseness of this man, for whom *ruffian* is too gentle a term. What chance, then, did the monasteries stand in his hands? He was created a *peer*. He sat before the primate in Parliament; he sat above all the bishops in assemblies of the clergy, he took precedence of all the nobles, whether in office, or out of office, and, as in character, so in place, he was second only to the chief tyrant himself.

159. In order to begin the "*godly reformation*;" that is to say, the work of plunder, the "Vicegerent" blacksmith set on foot a *visitation* of the monasteries! Dreadful visitation! He, active as he was in wickedness, could not do all the work himself. He therefore appointed *deputies* to assist in making this visitation. The kingdom was divided into districts for this purpose, and two deputies were appointed to visit each district. The object was to obtain grounds of accusation against the monks and nuns. When we consider what the object was, and what was the character of the man, to whom the work was committed, we may easily imagine what sort of men these deputies were. They were, in fact, fit to be the subalterns of such a chief. Some of the very worst men in all England; men of notoriously infamous characters; men who had been convicted of heinous crimes; some who had actually been *branded*; and, probably, not one man who had not repeatedly deserved the halter. Think of a respectable, peaceful, harmless, and pious family, broken in upon, all of a sudden, by a brace of burglars, with murder written on their scowling brows, demanding an instant production of their title-deeds, money, and jewels; imagine such a scene as this, and you have then some idea of the visitations of these monsters, who came with the threat of the tyrant on their lips, who menaced the victims with charges of *high treason*, who wrote in their reports, not what *was*, but what their merciless employess wanted them to write

160. The monks and nuns who had never dreamed of the possibility of such proceedings, who had never had an idea that Magna Charta, and all the laws of the land could be set aside in a moment, and whose recluse and peaceful lives rendered them wholly unfit to cope with at once, crafty and desperate villainy, fell before these ruffians, as chickens fall before the kite. The *reports* made by these villains, met with no contradiction; the accused parties had no means of making a defence; there was no court for them to appear in; they dared not, even if they had had the means, to offer a defence, or make a complaint; for they had seen the horrible consequences, the burnings, the rippings up, of all those of their brethren who had ventured to whisper their dissent from any dogma or decree of the tyrant. The project was to despoil people of *their property*; and yet the parties, from whom the property was to be taken, were to have no court, in which to plead their cause, no means of obtaining a hearing, could make even no *complaint* but at the peril of their lives.— They, and those who depended on them were to be, at once, stripped of this great mass of property, without any other ground than that of *reports* made by men sent, as the malignant HUME himself confesses, for the express purpose of finding a pretence for the dissolution of the monasteries, and for the King's taking to himself property that had never belonged to him or his predecessors.

161. HUME dares not, in the face of such a multitude of facts that are upon record to the contrary, pretend that these *reports* were true; but he does his best to put a gloss upon them, as we have seen in paragraph 129. He says, in order to effect by insinuation, that which he does not venture to assert, that "it is indeed, probable, that the *blind submission* of the people, during *those ages*, rendered the friars and nuns more unguarded, and more dissolute than they are in any *Roman Catholic country at present*." Oh! say you so? And why *more blind* than now? It is just the *same religion*, there are the same rules; the people if blind then, are blind now: and it would be singular indeed, that when dissoluteness is become more common in the world, the "friars and nuns," should have become *more guarded*! However, we have here his acquittal of the monasteries of the *present day*; and that is no small matter. It will be difficult, I believe, to make it appear "*probable*" that they were more unguarded, or more dissolute in the 16th century; unless we believe that the profound piety (which HUME calls superstition) of the people was not *partaken of* by the inhabitants of convents. Before we can listen to his insinuations in favour of these reports, we must believe that the persons belonging to the religious communities were a body of cunning creatures, believing in no part of that religion which they professed, and we must extend this

our belief even to those numerous communities of women, who devoted their whole lives to the nursing of the sick poor!

162. However, upon reports thus obtained, an act of Parliament was passed in March, 1536, the same year that saw the end of ANNE BOLEYN, for the suppression, that is to say, *confiscation of three hundred and seventy six Monasteries*, and for granting their estates, real and personal, to the king and his heirs! He took plate, jewels, gold and silver images and ornaments. This act of monstrous tyranny was, however, base as the Parliament was, and full as it was, of greedy plunderers, not passed without some opposition. HUME says, that "it does not appear that any opposition was made to this important law." He frequently quotes SPELMAN as an historical authority; but it did not suit him to quote SPELMAN'S "History of Sacrilege," in which this Protestant historian says, that "the bill stuck long in the lower house, and could get no passage, when the King commanded the Commons to attend him in the forenoon in his gallery, where he let them wait till late in the afternoon, and then, coming out of his chamber; walking a turn or two amongst them, and looking angrily on them, first on one side, and then on the other, at last, *I hear*, (saith he) *that my bill will not pass, but I will have it pass, or I will have some of your heads*; and, without other rhetoric, returned to his chamber. Enough was said, the bill passed, and all was given him as he desired."

163. Thus, then, it was an act of sheer tyranny; it was a pure *Algerine* proceeding at last. The *pretences* availed nothing; the reports of CROMWELL'S myrmidons were not credited; every artifice had failed; resort was had to the halter and the axe to accomplish that "Reformation," of which the Scotch historian BURNET, has called this monster, "the first born son!" Some such man, he says was necessary to bring about this "great and glorious" event. What! was ever good yet produced by wickedness so atrocious! Did any man but this BURNET, and his countryman HUME, ever affect to believe that such barefaced injustice and tyranny were justified on the ground of their tending to good consequences?

164. In the next Number, when I shall have given an account of the whole of that devastation and sacking, of which we have, as yet, only seen a mere beginning, I shall come to the consequences, not only to the monks and nuns, but to the people at large; and shall show how a foundation was, in this very Act of Parliament, laid for that pauperism, misery, degradation and crime, which are now proposed to be checked by laws to render the women barren, or to export the people to foreign lands.

LETTER VI.

CONFISCATION OF THE MONASTERIES.—BASE AND CRUEL MEANS OF DOING THIS.—THE SACKING AND DEFACING OF THE COUNTRY.—BREAKING UP THE TOMB OF ALFRED —MORE WIVES DIVORCED AND KILLED.—DEATH OF THE MISCREANT CROMWELL.—DEATH OF THE TYRANT HIMSELF.

Kensington, 30th April, 1825.

MY FRIENDS,

165. At the close of the foregoing Letter, we saw the *beginning* only of the *devastation of England*. In the present Letter we shall see its horrible progress, as far as there was time for that progress, during the reign of the remorseless tyrant Henry VIII. We have seen in what manner was obtained the *first act* for the suppression of monasteries; that is to say, in reality, for robbing the proprietors' of estates, and also the poor and the stranger. But, I must give a more full and particular account of the Act of Parliament itself, before I proceed to the deeds committed in consequence of it.

166. The Act was passed in the year 1536, and in the 27th year of the King's reign. The *preamble* of the Act contains the *reasons* for its enactment; and, as this act really began the ruin and degradation of the main body of the people of England and Ireland; as it was the first step taken, in *legal* form, for robbing the people under pretence of reforming their religion; as it was the precedent on which the future plunderers proceeded, until they had completely impoverished the country; as it was the first of that series of deeds of rapine by which this formerly well-fed, and well clothed people have in the end been reduced to rags, and to a worse than jail allowance of food, I will insert its lying and villainous *preamble* at full length. Englishmen in general, suppose that there were always *poor-laws* and *paupers* in England. They ought to remember that for nine hundred years under the Catholic religion there were neither. They ought, when they hear the fat parson cry "*no popery*," to answer him by the cry of "*no pauperism*." They ought above all things to endeavour to ascertain *how it came to pass*, that this land of roast beef was changed, all of a sudden, into a land of *dry bread*, or of oatmeal porridge. Let them attend, then, to the base and hypocritical pretences that they will find in the following *preamble* to this atrocious act of pillage.

167. " Forasmuch as manifest synne, vicious, carnal, and abominable living is dayly used and committed commonly in such little and small Abbeyes, Priories, and other Religious Houses of Monks, Canons and Nuns, where the Congregation of such Religious Persons is under the Number of twelve Persons, whereby the Governours of such Religious Houses, and their Convent, spoyle, destroye, consume, and utterly waste, as well their Churches, Monasteries, Priories, principal Farms, Granges, Lands, Tenements, and Hereditaments, as the Ornaments of their Churches, and their Goods and Chattels, to the high displeasure of Almighty God, Slander of good Religion, and to the great infamy of the King's Highness and the Realm, if Redress should not be had thereof. And albeit that many continual Visitations hath been heretofore had, by the Space of two hundred years and more, for an honest and charitable Reformation of such unthrifty, carnal, and abominable Living, yet nevertheless, little or none Amendment is hitherto had, but their vicious Living shamelessly increaseth and augmenteth, and by a cursed Custom so rooted and infected, that a great multitude of the religious persons in such small houses do rather choose to rove abroad in Apostacy, than to conform themselves to the observation of good Religion; so that without such small Houses be utterly suppressed, and the Religious Persons therein committed to great and honourable Monasteries of Religion in this Realm, where they may be compelled to live religiously for Reformation of their Lives, the same else be no Redress nor Reformation in that Behalf. In Consideration whereof, the King's most Royal Majesty, being Supreme Head on Earth, under God, of the Church of England, dayly studying and devysing the Increase, Advancement and Exaltation of true Doctrine and Virtue in the said Church, to the only Glory and Honour of God, and the total extirping and Destruction of Vice and Sin, having Knowledge that the premises be true, as well as the Accompts of his late Visitations, as by sundry credible informations, considering also that divers and great solemn Monasteries of this Realm, wherein (Thanks be to God) Religion is right well kept and observed, be destitute of such full Number of Religious Persons, as they ought, and may keep, hath thought good that a plain Declaration should be made, of the Premises, as well to the Lords Spiritual and Temporal, as to other his loving Subjects, the Commons, in this present Parliament assembled: Whereupon, the said Lords and Commons, by a great Deliberation, finally be resolved, that it is, and shall be much more to the pleasure of Almighty God, and for the Honour of this his Realm, that the Possessions of such small Religious Houses, now being spent, spoyled and wasted for Increase and Maintenance of Sin, should be used and committed to bettes uses, and the unthrifty Religious Persons, so spending the same, to be compelled to reform their Lives."

168. This preamble was followed by enactments, *giving the whole of the property to the King, his heirs and assigns, "to do, and use therewith, according to their own wills, to the pleasure of Almighty God, and to the honour and profit of this realm."* Besides the lands, and houses, and stock, this tyrannical act gave him the *household goods, and the gold, silver, jewels, and every other thing belonging to those monasteries.* Here was a breach of *Magna Charta* in the first place; a robbery of the monks and nuns in the next place; and, in the third place, a robbery of the indigent, the widow, the orphan, and the stranger. The parties robbed, even the actual possessors of the property were *never heard in their defence*; there was no charge against *any particular convent*; the charges were loose and general, and levelled against *all convents, whose revenues did not exceed a certain sum.* This alone was sufficient to show that the charges were false; for who will believe that the alleged wickedness extended to all, whose revenues did not exceed a certain sum, and that when those revenues got above that point, the wickedness stopped? It is clear that the reason for stopping at that point was, that there was yet something to be done with the nobles and gentry, before a seizure of the *great monasteries* could be safely attempted. The *weak* were first attacked, but means were very soon found for attacking, and sacking the remainder.

169. The moment the tyrant got possession of this class of the church estates, he began to *grant* them away to his "*assigns,*" as the act calls them. Great promises had been held out, that the king, when in possession of these estates, would *never more want taxes from the people*; and it is possible, that he thought that he should be able to do without taxes: but he soon found, that he was not destined to *keep the plunder to himself*; and that, in short he must make a sudden stop, if not actually *undo all that he had done*, unless he divided the spoil with others, who instantly poured in upon him *for their share*, and they so beset him that he had not a moment's peace. They knew that he had *good things*; they had taken care to enable him to have "*assigns,*" and they, as they intended from the first, would give him no rest, until he, "*to the pleasure of Almighty God, and to the honour and profit of the realm,*" made them those "*assigns.*"

170. Before four years had passed over his head, he found himself as poor as if he had never confiscated a single convent so sharp-set were the pious reformers, and so eager to "*please Almighty God.*" When complaining to CROMWELL of the rapacity of the applicants for grants, he exclaimed, "*By our Lady, the cormorants, when they have got the garbage, will devour the dish*" CROMWELL reminded him, that there was much more yet to come. "*Tut man,*" said the king, "*my whole realm would not stanch their maws.*" However, he attempted this very soon after, by a seizure of the *larger monasteries.*

171. We have seen, in paragraph 167, that the parliament, when they enabled him to confiscate the smaller monasteries, declared, that in the "great and solemn monasteries, (*thanks be 'o God*) religion is right well kept and obserred." It seemed, therefore, to be a work of some difficulty to discover (in so short a time after this declaration was made) *reasons* for the confiscation of these larger monasteries. But *tyranny* stands in need of no reasons; and, in this case, no reasons were alleged. CROMWELL and his myrmidons beset the heads of these great establishments; they threatened, they promised, they lied, and they bullied. By means the most base that can be conceived, they obtained from some few, what they called a "*voluntary surrender*." However, where these unjust and sanguinary men met with sturdy opposition, they resorted to false accusations, and procured the murder of the parties, under pretence of their having committed *high treason*. It was under this infamous pretence, that the tyrant hanged and ripped up and quartered the Abbot of the famous Abbey of GLASTONBURY, whose body was mangled by the executioner, and whose head and limbs were hung up on what is called the *torre* which overlooks the abbey. So that the *surrender*, wherever it did take place, was precisely of the nature of those "*voluntary surrenders*" which men make of their purses, when the robber's pistol is at their temple, or his blood-stained knife at their throat.

172. After all, however, even to obtain a *pretence* of voluntary surrender, was a work too troublesome for CROMWELL and his ruffian visitors, and much too slow for the cormorants who waited for the plunder. Without more ceremony, therefore, an act was passed (31 Hen. VIII. chap. 13) giving all these "*surrendered*" monasteries to the king, his heirs and *assigns*, and also ALL OTHER MONASTERIES; and all *hospitals* and *colleges* into the bargain! It is useless to waste our time in uttering exclamations, or in venting curses on the memory of the monsters who thus made a general sacking of this then fine, rich, and beautiful country, which, until now, had been, for nine hundred years, the happiest country, and the *greatest* country too, that Europe had ever seen.

173. The carcass being thus laid prostrate, the rapacious vultures, who had assisted in the work, flew on it, and began to tear it in pieces. The people here and there rose in insurrection against the tyrant's satellites; but, deprived of their natural leaders, who had, for the most part, placed themselves on the side of tyranny and plunder, what were the mere common people to do? HUME affects to pity the *ignorance* of the people (as our stock-jobbing writers now affect to pity the *ignorance* of the country people in Spain) in showing their *attachment to the monks*. Gross ignorance, to be sure, to prefer *easy landlords, leases for life, hospitality, and plenty*; "*gross ignorance and superstition*" to prefer these to grinding *rack-rents, buying small beer at six*

shop's palaces, and living on *parish pay*. We shall see shortly, how soon horrid misery followed these tyrannical proceedings; but, we must trace CROMWELL and his ruffians in their work of confiscating, plundering, pillaging, and devastating.

174. Tyrants have often committed robberies on their people; but, in all cases but this, in England at least, there was always something of *legal process* observed. In this case there was no such thing. The base parliament, who were to share, and who did most largely share, in the plunder, had given not only the lands and houses to the tyrant, or, rather, had taken them to themselves; but had disposed, in the same short way, of all the moveable goods, stock on farms, crops, and, which was of more consequence, of the *gold, silver, and jewels*. Let the reader judge of the ransackings that now took place. The poorest of the convents had *some* images, vases, and other things of gold or silver. Many of them possessed a great deal in this way. The altars of their churches were generally enriched with the precious metals, if not with costly jewels; and, which is not to be overlooked, the people in those days, were honest enough to suffer all these things to remain in their places, without a *standing army*, and without *police officers*.

175. Never, in all probability, since the world began, was there so rich a harvest of plunder. The ruffians of CROMWELL entered the convents; they tore down the altars to get away the gold and silver; ransacked the chests and drawers of the monks and nuns; tore off the covers of books that were ornamented with the precious metals. These books were all in *manuscript*. Single books had taken, in many cases, half a long life-time to compose and to copy out fair. Whole libraries, the getting of which together, had taken ages upon ages, and had cost immense sums of money, were scattered abroad by these hellish ruffians, when they had robbed the covers of the rich ornaments. The ready money, in the convents, down to the last shilling, was seized. In short, the most rapacious and unfeeling soldiery never, in towns delivered up to be sacked, proceeded with greediness, shamelessness and brutality to be at all compared with those of these heroes of the Protestant Reformation; and this, observe, towards persons, women as well as men, who had committed no crime known to the laws, who had had no crime regularly laid to their charge, who had had no hearing in their defence a large part of whom had, within a year, been declared, by this same parliament, to lead most godly and useful lives, the whole of whose possessions were guaranteed to them by the Great Charter, as much as the King's crown was to him, and whose estates were enjoyed for the benefit of the poor, as well as for that of these plundered possessors themselves.

176. The tyrant was of course, the great pocketter of this species of plunder. CROMWELL carried or sent it to him in parcels, twenty ounces of gold at one time, fifty ounces at another; now a parcel of precious stones of one sort, then a parcel of another. HUME, whose main object is to blacken the Catholic religion, takes every possible occasion for saying something or other in praise of its destroyers. He could not, he was too cunning to ascribe justice or humanity to a monster, whose very name signifies injustice and cruelty. He therefore, speaks of his *high spirit*, his *magnificence* and *generosity*. It was a *high-spirited* and *magnificent* king to be sure, who sat in his palace, in London, to receive *with his own hands*, the gold, silver, jewels, and pieces of money, of which his unoffending subjects had been robbed by ruffians sent by himself to commit the robbery. One of the *items* runs in these words:—"ITEM, delivered unto the King's royal Majesty, the same day, of the same stuffe, foure chalices of golde, with foure pattens of golde to the same; and a spoon of gold, weighing, altogether, one hundred and six ounces. Received: HENRY, REX."

177. There are *high spirit*, *magnificence*, and *generosity*!—Amongst the stock of this "generous prince's" pawnbroker's shop; or rather, his store-house of stolen goods, were images of all sorts, candlesticks, sockets, cruets, cups, pixes, goblets, basins, spoons, diamonds, sapphires, pearls, finger-rings, ear-rings, pieces of money of all values, even down to shillings, bits of gold and silver torn from the covers of books, or cut and beaten out of the altars. In cases where the wood work, either of altars, crosses, or images, was inlaid with precious metal, the wood was frequently burnt to get at the metal. Even the Jew thieves of the present day, are not more expert at their trade, than the mymidons of Cromwell were. And, with these facts before us; these facts undenied and undeniable; with these facts before us, must we not be the most profound hypocrites that the world ever saw; must we not be the precise contrary of that which Englishmen have always been thought to be, if we still affect to believe, that the destruction of the shrines of our forefathers, arose from motives of *conscience*?

178. The parcel of plunder mentioned in the last paragraph but one, brought into this royal PEACHUM, was equal in value to about *eight thousand pounds* of money of the present day; and that parcel was, perhaps, not a hundredth part of what he received in this way. Then who is to suppose that the plunderers did not keep a large share to themselves? Did subaltern plunderers ever give in just accounts? It is manifest, that, from this specimen, the whole amount of the goods of which the convents were plundered, must have been enormous. The Reforming gentry ransacked the Cathedral churches as well as the convents and

their churches. Whatever pile contained the greatest quantity of the "same stuffe," seemed to be the object of their most keen rapacity. Therefore, it is by no means surprising, that they directed, at a very early stage of their pious and honest progress, their hasty steps towards *Canterbury*, which, above all other places, had been dipped in the "manifeste synne" of possessing rich altars, tombs, gold and silver images, together with "manifestly synneful" diamonds and other precious stones. The whole of this city, famed as the cradle of English christianity, was *prize*; and the "Reformation" people hastened to it with that alacrity, and that noise of anticipated enjoyment, which we observe in the crows and magpies, when flying to the spot where a horse or an ox has accidentally met with its death.

179. But there were, at *Canterbury*, two objects by which the "Reformation" birds of prey were particularly attracted; namely, the monastery of *SAINT AUSTIN*, and the tomb of *THOMAS A BECKET*. The former of these renowned men, to whose preaching, and whose long life of incessant and most disinterested labour, England owed the establishment of christianity in the land, had, for eight or nine centuries, been regarded as the *Apostle of England*. His shrine was in the monastery dedicated to him, and as it was, in all respects, a work of great magnificence, it offered a plenteous booty to the plunderers, who, if they could have got at the tomb of *Jesus Christ* himself, and had found it equally rich, would, beyond all question, have torn it to pieces. But, rich as this prize was, there was a greater in the shrine of *Thomas a Becket*, in the Cathedral church. *BECKET*, who was *Archbishop of Canterbury*, in the reign of *Henry II.*, who resisted that king, when the latter was manifestly preparing to rob the church, and to enslave and pillage the people, had been held in the highest veneration all over christendom for more than three hundred years, when the *Reformation* plunderers assailed his tomb: but especially was his name venerated in *England*, where the people looked upon him as a martyr to their liberties as well as their religion, he having been barbarously murdered by ruffians sent from the king, and for no other cause than that he persevered in resisting an attempt to violate the *Great Charter*. Pilgrimages were continually made to his tomb; offerings incessantly poured into it; churches and hospitals and other establishments of piety and charity were dedicated to him, as, for instance, the church of *St. Thomas* in the city of *London*, the *Monastery of Sende*, in *Surrey*, the *Hospital of St. Thomas*, in the borough of *Southwark*, and things of this sort, in great numbers, all over the country. The offerings at his shrine had made it exceedingly rich and magnificent. A king of *France* had given to it a diamond, supposed to be the most valuable then in *Europe*. *HUME*, never losing sight of the double

object of maligning the Catholic religion and degrading the English nation, ascribes this sort of half-adoration to BECKET to the *craft* of the priests and to the *folly* and *superstition* of the people. He is vexed to death to have to relate, that more than *a hundred thousand pilgrims* to BECKET'S shrine have been *assembled at one time* in Canterbury. Indeed! why, then, there must have been *some people living in England*, even in those old times; and those people must have had *some wealth* too; though, according to the whole tenor of the lying book which the Scotch call *our history*, this was, at the time I am now speaking of, a poor, beggarly, scarcely inhabited country. The city of Canterbury does not now contain men, women, and children, all counted and well puffed out, more than *twelve thousand seven hundred and twenty souls*! Poor souls! How could they find lodging and entertainment for a hundred thousand grown persons! And this, too, observe, at *one corner* of the Island. None but persons of some substance could have performed such a journey. Here is a fact that just slips out side-way which is of itself much more than enough to make us reflect and inquire before we swallow what the Scotch philosophers are now presenting to us on the subjects of national *wealth* and *population*. And, then, as to the *craft* and *superstition* which HUME says produced this course of pilgrims. Just as if either were necessary to produce unbounded veneration for the name of a man, of whom it was undeniably true, that he had sacrificed his life, and that, too, in the most signal manner, for the rights and liberties and religion of his country. Was it "*folly and superstition*," or was it wisdom and gratitude and real piety to show, by overt acts, veneration for such a man? The bloody tyrant who had sent MOORE and FISHER to the block, and who, of course, hated the name of BECKET, caused his ashes to be dug up and scattered in the air, and *forbade the future insertion of his name in the CALENDAR*. We do *not*, therefore, find it in the Calendar in the *Common Prayer-Book*; but, and it is a most curious fact, we find it in MOORE'S ALMANACK; in that Almanack it is for this year 1825; and thus, in spite of the ruthless tyrant, and in spite of all the liars of the "Reformation," the English nation has always continued to be just and grateful to the memory of this celebrated man.

180. But to return to the "Reformation" robbers; here was a prize! This tomb of BECKET was of wood, most exquisitely wrought, inlaid abundantly with the precious metals, and thickly set with precious stones of all sorts. Here was an object for "Reformation" piety to fix its godly eyes upon! Were such a shrine to be found in one of our churches now, how the swadlers would cry out for *another "Reformation!"* The gold, silver, and jewels filled *two chests*, each of which required *six or eight*

men of that day (when the labourers used to have *plenty of meat*) to move them to the door of the Cathedral! How the eyes of HUME's "high-minded, magnificent, and generous prince" must have glistened when the chests were opened! They vied, I dare say, with the diamonds themselves. No robbers of which we have ever had an account, equalled these robbers in rapacity, in profligacy, and in insolence. But, where is the wonder? The tyrant's proclamations had now the force of laws; he had bribed the people's natural leaders to his side; his will was law; and that will constantly sought plunder and blood.

181. The monasteries were now plundered, sacked, gutted, for this last is the proper word whereby to describe the deed. As some comfort, and to encourage us to endure the horrid relation, we may here bear in mind, that we shall, by and by, see the base ruffian, CROMWELL, after being the chief instrument in the plunder, laying his miscreant head on the block; but to seize the estates, and to pillage the churches and apartments of the monasteries was not all. The noble buildings, raised with the view of lasting for countless ages; the beautiful gardens; these ornaments of the country must not be suffered to stand, for they continually reminded the people of the rapacity and cruelty of their tyrant and his fellow-plunderers and partakers in the plunder. How the property in the estates was disposed of, we shall see further on; but the buildings must come down. To go to work in the usual way would have been a labour without end; so that, in most instances, GUNPOWDER was resorted to: and thus, in a few hours, the most magnificent structures, which it had required ages upon ages to bring to perfection, were made heaps of ruins, pretty much such as many of them remain even unto this day. In many cases, those who got the estates were bound to destroy the buildings, or to knock them partly down, so that the people should, at once, be deprived of all hope of seeing a revival of what they had lost, and in order to give them encouragement to take leases under the *new owners*.

182. The whole country was thus disfigured; it had the appearance of a land recently invaded by the most brutal barbarians; and this appearance, if we look well into it, it has, even to this day. Nothing has ever yet come to supply the place of what was then destroyed. This is the view for us to take of the matter. It is not a mere matter of *religion*; but a matter of rights, liberties, real wealth, happiness, and national greatness. If all these have been strengthened, or augmented by the "Reformation," even then we must not approve of the horrible *means*; but if they have *all* been weakened, or lessened, by that "Reformation," what an outrageous abuse of words is it to call the event by that *name*! And, if I do not *prove* that this latter has been the case; if I do not prove, clear as the day-light, that, before

the "Reformation," England was *greater, more wealthy, more moral, and more happy*, than she has ever been since; if I do not make this appear as clearly as any fact ever was made to appear, I will be content to pass, for the rest of my life, for a vain pretender.

183. If I look at the county of Surrey, in which I myself was born, and behold the devastation of that county, I am filled with indignation against the ruffian devastators. Surrey has very little of natural wealth in it. A very considerable part of it is mere heath-land. Its present comparative opulence is a creature of the fictitious system of funding. Yet this county was, from one end of it to the other, ornamented and benefited by the establishments which grew out of the Catholic church. At BERMONDSEY there was an Abbey; at St. MARY OVERY there was a Priory, and this convent founded that very *St. Thomas's Hospital* which now exists in Southwark. This hospital also was seized by the ruffians, but the building was afterwards given to the city of London. At NEWINGTON there was an hospital, and after its revenues were seized, the *master* obtained a *license to beg!* At MERTON there was a Priory. Then going across to the Sussex side, there was another Priory at REIGATE. Coming again near the Thames, and more to the west, there was a Priory at SHENE. Still more to the west, there was an abbey at CHERTSEY. At TANDRIDGE there was a Priory. Near GUILFORD, at SENDE, there was a Priory. And, at the lower end of the county, at WAVERLEY, in the parish of Farnham, was an Abbey. To these belonged *cells* and *chapels* at a distance from the convents themselves: so that it would have been a work of some difficulty for a man so to place himself, even in this poor, heathy county, at six miles distance from a place where the door of hospitality was always open to the poor, to the aged, the orphan, the widow, and the stranger. Can any man *now* place himself, in that whole county, within any number of miles, of any such door? No: nor in any other county. All is wholly changed, and all is changed for the worse. There is now no *hospitality* in England. Words have changed their meaning. We now give entertainment to those who entertain us in return. We entertain people because we *like them personally*; and very seldom because they stand in need of entertainment. An *hospital* in those days, meant a place of free entertainment: and not a place merely for the lame, the sick, and the blind; and the very sound of the words "Old English Hospitality," ought to raise a blush on every Protestant cheek. But, besides this hospitality, exercised invariably in the monasteries, the weight of their *example* was great with all the opulent classes of the community; and thus, to be generous and kind, was the character of the nation at large; a niggardly, a base, a money-loving disposition

could not be in fashion, when those institutions to which all men looked with reverence, set an example which condemned such a disposition.

184. And, if I am asked why the *thirteen* monks of WAVERLEY, for instance, should have had 196*l.* 13*s.* 11*d.* a year to spend making about *four thousand pounds a year of the money of the present day*, I may answer by asking, why they should *not* have had it? And, I may go on, and ask, why *any body* should have any property at all! Aye, but they never *worked*; they did nothing to *increase the nation's store*? Let us see how this is. They possessed the lands of WAVERLEY, a few hundred acres of very poor land with a mill, and perhaps about twenty acres of very indifferent meadow-land, on one part of which, sheltered by a semicircle of sand-hills, their Abbey stood, the river *Wey* (about twenty feet wide) running close by the outer wall of the convent. Besides this, they possessed the impropriated tithes of the parish of Farnham, and a pond or two on the commons adjoining. This estate in land, belongs to a Mr. THOMPSON, who lives on the spot, and the estate in tithes, to a Mr. HALSEY, who lives at a distance from the parish. Now, without any disparagement to these gentlemen, did not the monks *work* as much as they do? Did not their revenue go to augment the nation's store as much as the rents of Mr. THOMPSON, or the tithes of Mr. HALSEY?—Aye, and which is of the most importance, the poor of the parish of Farnham, having this monastery to apply to, and having for their neighbour, a Bishop of Winchester, who *did not sell small beer out of his palace*; stood in *no need of poor-rates*, and had never heard the horrid word *pauper* pronounced. Come, my townsman of Farnham, you, who, as well as I, have, when we were boys, climbed the ivy-covered ruins of this venerable Abbey (the first of its order in England;) you, who, as well as I have, when looking at those walls, which have outlived the memory of the devastators, but not the malice of those who still taste the sweets of the devastation; you, who, as well as I, have many times wondered what an Abbey was, and how, and why this one came to be devastated; you shall be judge in this matter. You know what *poor-rates* are, and you know what *church-rates* are. Very well then, there were no poor-rates, and no church-rates as long as Waverley Abbey existed, and as long as Bishops had no wives. This is a fact wholly undeniable. There was no need of either. The church shared its property with the poor and the stranger and left the people at large to possess their own earnings. And, as to matters of *faith* and *worship*, look at that immense heap of earth round the church, where your parents, and my parents, and where our progenitors, for twelve hundred years, lie buried; then, bear in mind, that, for nine hundred years out of the twelve, they were all of the faith and worship of the monks of Waver-

ley; and, with that thought in your mind, find if you can, the heart to say, that the monks of Waverley, by whose hospitality your fathers, and my fathers, were, for so many ages, preserved from bearing the hateful name of pauper, taught an *idolatrous*, and *damnable* religion.

185. That which took place in Surrey, took place in every other county, only to a greater extent in proportion to the greater wealth and resources of the spot. *Defacing* followed closely upon the heels of confiscation and plunder. If buildings could have been murdered, the tyrant and his plunderers would have made short work of it. As it was, they did all they could: they knocked down, they blowed up, they annihilated as far as they could. Nothing, indeed, short of diabolical malice was to be expected from such men; but there were *two Abbeyes* in England which one might have hoped, that even these monsters would have spared; that which contained the tomb of St. AUSTIN, and that which had been founded by, and contained the remains of ALFRED. We have seen how they rifled the tomb of St. AUSTIN at Canterbury. They tore down the church and the Abbey, and with the materials built a *menagerie for wild beasts*, and a *palace for the tyrant himself*. The tomb of ALFRED was in an Abbey at Winchester, founded by that king himself. The Abbey and its estates were given by the tyrant to WRIOTHESLEY, who was afterwards made Earl of Southampton, and who got a pretty good share of the confiscations in Hampshire. One almost sickens at the thought of a man capable of a deed like the destruction of this Abbey. Where is there one amongst us, who has read any thing at all, who has not read of the fame of ALFRED? What book can we open, even for our boyish days, that does not sound his praise? Poets, moralists, divines, historians, philosophers, lawyers, legislators, not only of our own country, but of all Europe, have cited him, and still cite him, as a model of virtue, piety, wisdom, valour, and patriotism; as possessing every excellence, without a single fault. He, in spite of difficulties, such as no other human being on record ever encountered, cleared his harrassed and half-barbarised country of horde after horde of cruel invaders, who, at one time, had wholly subdued it, and compelled him, in order to escape destruction, to resort to the habit and life of a herdsman. From this state of depression, he, during a not long life, raised himself and his people to the highest point of happiness and of fame. He fought, with his armies and fleets, more than fifty battles against the enemies of England. He taught his people by his example, as well as by his precepts, to be sober, industrious, brave and just. He promoted learning in all the sciences; he planted the University of Oxford; to him, and not to a late Scotch lawyer, belongs "*Trial by Jury*;" Blackstone calls him the founder of the common

law; the *counties*, the *hundreds*, the *titings*, the *courts of justice* were the work of ALFRED; he, in fact, was the founder of all those *rights*, *liberties*, and *laws* which made England to be what England has been; which gave her a character above that of other nations; which made her rich, and great, and happy beyond all her neighbours, and which still gives her whatever she possesses of that pre-eminence. If there be a name under heaven, to which Englishmen ought to bow with reverence approaching towards adoration, it is the name of ALFRED. And we are not unjust and ungrateful in this respect, at any rate; for, whether Catholics or Protestants, where is there an Englishman to be found, who would not gladly make a pilgrimage of a thousand miles to take off his hat at the tomb of this maker of the English name? Alas! that tomb is no where to be found. The barbarians spared not even that. It was in the Abbey before-mentioned, called HYDE ABBEY, which had been founded by ALFRED himself, and intended as the place of his burial. Besides the remains of ALFRED, this abbey contained those of St. GIMBALD, the Benedictine monk, whom ALFRED brought into England to begin the teaching at Oxford. But what cared the plunderers for remains of public benefactors? The abbey was knocked down, or blown up; the tombs were demolished; the very lead of the coffins was sold; and which fills one with more indignation than all the rest, the estates were so disposed of as to make the *loan-makers*, the BARINGS, at this day, the *successors of Alfred the Great!*

186. WRIOTHESLEY got the manors of MICHELDEVER and STRATTON, which by marriage, came into the hands of the family of RUSSELL, and from that family, about thirty years ago, they were bought by the BARINGS, and are now in possession of Sir THOMAS BARING. It is curious to observe how this Protestant 'Reformation' has worked. If it had not been, there would have been no *paupers* at Micheldever and Stratton; but, then the Russels would not have had the estates, and they could not have sold them to the Barings; aye, but then there would have been, too, *no national debt*, as well as *no paupers*, and there would have been no *loan-makers* to buy the estates of the Russels. Besides this, there would have been no *Bridewell* erected upon the precise spot where the abbey-church stood; no *tread-mill*, perhaps, over the very place where the ashes of ALFRED lay; and, what is more, there would have been *no need* of *bridewell* or *tread-mill*. It is related of ALFRED, that he made his people so honest, that he could hang *bracelets* up by the way side, without danger of their being touched. Alas! that the descendants of that same people should need a *tread-mill!* Aye, but in the days of ALFRED there were no *paupers*; no miserable creatures compelled to labour from month's end to month's end *without seeing*

meat; no thousands upon thousands made thieves by that hunger which acknowledges no law, human or divine.

187. Thus, then, was the country devastated, sacked, and defaced; and I should now proceed to give an account of the *commencement* of that *poverty* and *degradation* which were, as I have pledged myself to show, the consequences of this devastation; and which I shall show, not by *bare assertion*, not from what are called "*Histories of England*;" but from Acts of Parliament, and from other sources, which every one can refer to, and the correctness of which, is beyond all dispute. But, before we come to this important matter, we must see the end of the ruffian "*Vice-gerent*," and also the end of the tyrant himself, who was, during the events that we have been speaking of, going on marrying, and divorcing, or killing his wives; but, whose career was, after all, not very long.

188. After the death of JANE SEYMOUR, who was the mother of Edward VI., and who was the only one of all the tyrant's wives who had the good luck to *die a queen*, and to *die in her bed*; after her death, which took place in 1537, he was nearly two years hunting up another wife. None, certainly, but some very gross and unfeeling woman could be expected to have, voluntarily, any thing to do with a man, whose hands were continually steeped in blood. In 1539 he found, however, a mate in ANNE, the sister of the Duke of Cleves. When she arrived in England, he expressed his dislike of her person; but he found it prudent to marry her. In 1540, about six or seven months after the marriage, he was *divorced from her*, not *daring*, in this case, to set his myrmidons at work to bring her to the block. There was no *lawful* pretence for the divorce. The husband *did not like his wife*; that was all: and this was *alleged too*, as the ground of the divorce. CRANMER, who had divorced him from two wives before, put his irons into the fire again for this occasion; and produced, in a little time, as neat a piece of work as ever had come from the shop of the famous "*Reformation*." Thus, the king and queen were *single people* again; but the former had another young and handsome wife in his eye. This lady's name was CATHARINE HOWARD, a niece of the Duke of Norfolk. This DUKE, as well as most of the old nobility, hated CROMWELL; and now was an opportunity of inflicting vengeance on him. CROMWELL had been the chief cause of the king's marriage with ANNE of Cleves; but, the fact is, his plundering talent was no longer wanted, and it was convenient to the tyrant to get rid of him.

189. CROMWELL had obtained enormous wealth, from his several offices, as well as from the plunder of the church, and the poor. He had got about *thirty of the estates* belonging to the monasteries; his house, or rather palace, was gorged with the

fruits of the sacking; he had been made *Earl of Essex*; he had *precedence of every one but the king*; and he, in fact, represented the king in the parliament, where he introduced and defended all his confiscating and murdering laws. He had been barbarous beyond all description towards the unfortunate and unoffending monks and nuns; without such an instrument, the plunder never could have been effected: but he was no longer wanted; the ruffian had already lived too long; the very walls of the devastated convents seemed to call for public vengeance on his head. On the morning of the 10th of June, 1540, he was all powerful in the evening of the same day, he was *in prison, as a traitor*.-- He lay in prison only a few days before he had to experience the benefit of his own way of administering justice. He had, as we have seen in the last number, invented a way of bringing people to the block, or the gallows, without giving them any form of trial; without giving them even a *hearing*; but merely by *passing a law to put them to death*. This was what this abominable wretch had brought about in the case of the *COUNTESS OF SALISBURY*; and this was what was now to fall on his own head. He lived only about forty-eight days after his own arrest; not half long enough to enable him to enumerate, barely to enumerate the robberies and murders committed under his orders. His time seems, however, to have been spent, not in praying God to forgive him for these robberies and murders, but in praying to the tyrant to spare his life. Perhaps, of all the mean and dastardly wretches that ever died, this was the most mean and dastardly. He who had been the most insolent and cruel of ruffians, when he had power; was now the most disgustingly slavish and base. He had, in fact, committed no crime against the king; though charged with *heresy* and *treason*, he was no more a heretic than the king was; and, as to the charge of *treason*, there was not a shadow of foundation for it. But, he was just as guilty of treason as the Abbots of Reading, Colchester, and Glastonbury, all of whom, and many more he had been the chief instrument in putting to death. He put them to death in order to get possession of their property; and, I dare say, to get at his property, to get the plunder back from him, was one of the motives for bringing him to the block. This very ruffian had superintended the digging up of the ashes of *THOMAS A BECKET* and scattering them in the air; and now, the people who had witnessed that, had to witness the letting of the blood out of his dirty body, to run upon the pavements to be licked up by hogs or dogs. The cowardly creature seems to have had, from the moment of his arrest, no thought about any thing but saving his life. He wrote repeatedly to the king, in the hope of getting pardoned; but all to no purpose: he had done what was wanted of him; the work of plunder was nearly over; he had, too, got

a large share of the plunder, which it was not convenient to leave in his hands; and, therefore, upon true "Reformation" principles, it was time to take away his life. He, in his letters to the king, most vehemently protested his *innocence*. Aye, no doubt of that; but he was not *more innocent* than were the butchered Abbots and Monks: he was not *more innocent* than any one out of those thousands upon thousands whom he had quartered, hanged, burned, or plundered; and amongst all those thousands, upon thousands, there never was seen one female or male, so complete a dastard as himself. In these letters to the tyrant, he fawned on him in the most disgusting manner; compared his smiles and frowns to those of God; besought him to suffer him to "*kiss his balmy hand* once more, that the *fragrance* thereof might make him fit for heaven!" The base creature deserved his death, if it had only been for writing these letters. Fox, the "*Martyr*"-man calls this CROMWELL, the "*valiant soldier* of the Reformation." Yes, there have been few *soldiers* to understand *sacking* better; he was full of *valour* on foraging parties; and when he had to rifle monks and nuns, and to rob altars; a *brave* fellow when he had to stretch monks and nuns on the rack, to make them confess treasonable words or thoughts; but when death began to stare him in the face, he was, assuredly, the most cowardly caitiff that ever died. It is hardly necessary to say, that this man is a great favourite of HUME, who deeply laments CROMWELL's fate, though he has not a word of compassion to bestow upon all the thousands that had been murdered or ruined by him. He, as well as other historians, quote, from the conclusion of one of CROMWELL's letters to the king, these abject expressions: "I, a most woeful prisoner, am ready to submit to death, when it shall please God and your majesty; and yet the frail flesh incites me to call to your grace for mercy and pardon for mine offences.—Written at the Tower, with the heavy heart and trembling hand of your highness's most miserable prisoner, and poor slave, THOMAS CROMWELL.—Most gracious prince, I cry for mercy, mercy, mercy!" That is the language of Fox's "*valiant soldier*." Fox meant valiant, not in the field, or on the scaffold, but in the *convent*, pulling the rings from women's fingers, and tearing the gold clasps from books: that was the Protestant valour of the "Reformation." HUME says, that CROMWELL "*deserved a better fate*." Never was fate more just or more appropriate. He had been the willing, the officious, the zealous, the eager agent in the execution of all the tyrannical, sacrilegious, and bloody deeds of his master; and had, amongst other things, been the very man who first suggested the *condemning of people to death without trial*. What could be more just than that *he should die in the same way*? Not a tear was shed at his death, which produced on the spectators an effect such as

is produced, when the foulest of murderers expiate their crimes on the gallows.

190. During the seven years that the tyrant himself survived this his cruel and dastardly Vice-gerent, he was beset with disappointments, vexations, and torments of all sorts. He discovered, at the end of a few months, that his new queen had been, and still was, much such another as ANNE BOLEYN. He, with very little ceremony, sent her to the block, together with a whole posse of her relations, lovers, and cronies. He raged and foamed like a wild beast, passed laws most bloody to protect himself against lewdness and infidelity in his future wives, and got, for his pains, the ridicule of the nation and of all Europe. He, for the last time, took another wife; but this time, none would face his laws, but a *widow*; and she very narrowly escaped the fate of the rest. He, for some years before he died, became, from his gluttony and debaucheries, an unwieldy and disgusting mass of flesh, moved about by means of mechanical inventions. But, still he retained all the ferocity and bloody-mindedness of his former days. The principal business of his life was the ordering of accusations, executions, and confiscations. When on his death-bed, every one was afraid to intimate his danger to him, lest death to the intimated should be the consequence; and he died before he was well aware of his condition, leaving more than one death-warrant unsigned for want of time!

191. Thus expired, in the year 1547, in the fifty-sixth year of his age, and in the thirty-eighth of his reign, the most unjust, hard-hearted, meanest, and most sanguinary tyrant that the world had ever beheld, whether christian or heathen. That England, which he found in peace, unity, plenty, and happiness, he left, torn by factions and schisms, her people wandering about in beggary and misery. He laid the foundations of immorality, dishonesty, and pauperism, all which produced an abundant harvest in the reigns of his unhappy, barren, mischievous, and miserable children, with whom, at the end of a few years, his house and his name were extinguished for ever. How he disposed of the plunder of the church and the poor; how his successors completed that work of confiscation which he had carried on so long; how the nation sunk in point of character and of wealth; how pauperism first arose in England; and how were sown the seeds of that system, of which we *now* behold the effects in the *impoverishment* and *degradation* of the main body of the people of England and Ireland; all these will be shown in the next number: and shown, I trust, in a manner which will leave, in the mind of every man of sense, no doubt, that, of all the scourges that ever afflicted this country, none is to be put in comparison with the Protestant "Reformation."

LETTER VII.

EDWARD VI. CROWNED.—PERJURY OF THE EXECUTORS OF HENRY VIII.—NEW CHURCH “BY LAW ESTABLISHED.”—ROBBERY OF THE CHURCHES.—INSURRECTIONS OF THE PEOPLE.—TREASONS OF CRANMER AND HIS ASSOCIATES.—DEATH OF THE KING.

Kensington, 31st May, 1825.

MY FRIENDS,

192. Having, in the preceding numbers, shown, that the thing impudently called the “REFORMATION,” was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood I intended to show, in the present Number, how the main body of the people were, by these doings, impoverished and degraded *up to this time*; that is to say, I intended to trace the impoverishment and degradation down to the end of the reign of the bloody tyrant, Henry VIII. But, upon reviewing my matter, I think it best, *first*, to go through the whole of my account of the plunderings, persecutings, and murderings of the “Reformation” people; and, when we have seen all the robberies and barbarities that they committed under the hypocritical pretence of religious zeal: or, rather, when we have seen such of those robberies and barbarities as we can find room for; then I shall conclude with showing how enormously the nation *lost by the change*; and how that change made the main part of the people poor, and wretched, and degraded. By pursuing this plan, I shall, in one concluding Number, give, or at least, endeavour to give, a clear and satisfactory history of this impoverishment. I shall take the present *Protestant* labourer, with his cold potatoes and water, and show him how his *Catholic* forefathers lived; and if those cold potatoes and water, if this poorer than pig-diet, have not quite taken away all the natural qualities of English blood, I shall make him execrate the plunderers and hypocrites by whom was produced that change which has finally led to his present misery, and to nine-tenths of that mass of corruption and crime, public and private, which now threatens to uproot society itself.

193. In pursuance of this plan, and in conformity with my promise to conclude my little work in TEN NUMBERS, I shall distribute my matter thus; in Number VII, (the present) the deeds and events of the reign of Edward VI. In number VIII, those of the reign of Queen Mary. In Number IX, those of the reign of Queen Elizabeth; and in Number X, the facts and arguments to establish my *main point*; namely, that the thing impudently called the "Reformation," impoverished and degraded the main body of the people. In the course of the first three of these Numbers, I shall not touch, except incidentally, upon the impoverishing, and degrading effects of the change; but, shall reserve these for the *last Number*, when, having witnessed the horrid means, we will take an undivided view of the consequences, tracing those consequences down to the *present day*.

194. In paragraph 190, we had the satisfaction to see the savage tyrant expire at a premature old age, with body swelled and bursting from luxury, and with a mind torn by contending passions. One of his last acts was a *will*, by which he made his infant son his immediate successor, with remainder, in case he died without issue, to his daughter MARY first, and then, in default of issue again, to his daughter ELIZABETH; though, observe, both the daughters *still stood bastardized by Act of Parliament*, and though the latter was born of ANNE BOLEYN while the King's first wife, the mother of MARY was alive.

195. To carry this will into execution, and to govern the kingdom until EDWARD, who was then *ten* years of age, should be eighteen years of age, there were *sixteen executors* appointed, amongst whom was SEYMOUR, Earl of HERTFORD, and "honest CRANMER." These sixteen worthies began by taking, in the most solemn manner, an *oath* to stand to, and maintain, the last will of their master. Their second act was to *break that oath* by making HERTFORD, who was a brother of JANE SEYMOUR, the king's mother, "*protector*," though the will gave equal powers to all the executors. Their next step was to give new peerages to some of themselves. The fourth, to award to the new peers, grants of the public money. The fifth was to lay aside at the Coronation, the ancient English custom of *asking the people if they were willing to have and obey the King*. The sixth was to "attend at a *solemn high mass*." And the seventh was to begin a series of acts for the total subversion of all that remained of the Catholic religion in England, and for the effecting of all that Old Harry had left unaffected in the way of plunder.

196. The *monasteries* were gone; the cream had been taken off; but there remained the skimmed milk of church-altars, chantries, and guilds. Old Harry would, doubtless, if he had lived much longer, have plundered these; but he had not done it, and he could not do it without openly becoming *Protestant*, which,

for the reasons stated in paragraph 101, he would not do. But HERTFORD, and his fifteen brother worthies, had in their way no such obstacle as the ruffian King had had. The church-altars, the chantries, and the guilds contained something valuable; and they longed to be at it. The power of the Pope was gotten rid of; the country had been sacked; the poor had been despoiled; but, still there were some *pickings* left. The piety of ages had made every church, however small, contain some gold and silver appertaining to the *altar*. The altars, in the *parish-churches* and, generally, in the *Cathedrals*, had been left, as yet, untouched; for, though the wife-killer had abjured the POPE, whose power he had taken to himself, he still professed to be of the Catholic faith, and he maintained the *mass* and the *sacraments* and *creeds* with fire and faggot. Therefore he had left the church-altars unplundered. But, they contained gold, silver, and other valuables, and the worthies saw these with longing eyes and itching fingers.

197. To seize them, however, there required a *pretext*; and what pretext could there be short of declaring, at once, that the Catholic religion was *false* and *wicked*, and, of course, that there *ought to be no altars*, and of course, *no gold and silver things appertaining to them!* The sixteen worthies, with HERTFORD at their head, and with CRANMER amongst them, had had the king crowned as a *Catholic*; he, as well as they, had taken the oaths as Catholics; they had sworn to uphold that religion; they had taken him to a *high mass*, after his coronation: but, the altars had good things about them; there was plunder remaining; and to get at this remaining plunder, the Catholic religion must be wholly put down. There were, doubtless, *some fanatics*; *some* who imagined that the religion of 900 years' standing ought not to be changed; *some* who had not plunder, and plunder only in view; but it is impossible for any man of common sense, of unperverted mind, to look at the history of this transaction, at this open avowal of *Protestantism*, at this change from the religion of England to that of a part of Germany, without being convinced that the principal authors of it *had plunder, and plunder only in view*.

198. The old tyrant died in 1547; and, by the end of 1549, CRANMER, who had tied so many Protestants to the stake for not being Catholics, had pretty nearly completed a system of Protestant worship. He first prepared a book of *homilies* and a *catechism*, in order to pave the way. Next came a law to *allow the clergy to have wives*; and then, when all things had been prepared, came the BOOK OF COMMON PRAYER and Administration of the Sacraments. GARDINER, who was Bishop of Winchester, reproached CRANMER with his duplicity; reminded him of the zeal with which he had upheld the Catholic worship under the late king, and would have made him hang himself, or cut his throat if he had had the slightest remains of shame in him.

199. This new system did not, however, go far enough for the fanatics; and there instantly appeared arrayed against it, whole tribes of *new lights* on the continent. So that CRANMER, cunning as he was, soon found that he had undertaken no easy matter. The proclamations put forth, upon this occasion, were disgustingly ridiculous; coming, as they did, in the name of a king only *ten years of age*, and expressed in words so solemnly pompous, and so full of arrogance. However, the chief object was the *plunder*; and to get at this, nothing was spared. There were other things to attract the grasp; but it will be unnecessary to dwell very particularly on any thing but the *allurs* and the *churches*. This was the real "*Reformation reign*;" for, it was a reign of robbery and hypocrisy without any thing to be compared to them; any thing in any country, or in any age. *Religion, conscience*, was always the pretext: but, in any way or another, robbery, plunder, was always the end. The people, once so united and so happy, become divided into innumerable sects, no man knowing hardly what to believe; and, indeed, no one knowing what it was lawful for him to say; for it soon became impossible for the common people to know what was heresy, and what was not heresy.

200. That prince of hypocrites, CRANMER, who during the reign of Henry, had condemned people to the flames for not believing in *transubstantiation*, was now ready to condemn them for believing in it. We have seen, that LUTHER was the beginner of the work of "*REFORMATION*;" but he was soon followed by *further reformers* on the continent. These had made many attempts to propagate their doctrines in England; but old Henry had kept them down. Now, however, when the churches were to be robbed of what remained in them, and when, to have a pretext for that robbery, it was necessary to make a complete change in the *form of worship*, these sectarians all flocked to England, which became one great scene of religious disputation. Some were for the Common Prayer Book others proposed alterations in it; others were for abolishing it altogether; and there now began that division, that multiplicity of hostile opinions, which has continued to the present day. CRANMER employed a part of the resources of the country to feed and fatten those of these religious, or rather, impious, adventurers, who sided with him, and who chose the best market for their doctrines. England was over-run by these foreign traders in religion; and this nation, so jealous of foreign influence, was now compelled to bend its haughty neck, not only to foreigners, but to foreigners of the most base and infamous character and description. CRANMER could not find Englishmen sufficiently supple to be his tools in executing the work that he had in hand. The Protector Hertford, whom we must now call SOMERSET, (the child-king having made him Duke of SOMERSET,) was the greatest of all

“*reformers*” that had yet appeared in the world, and, as we shall soon see, the greatest, and most audacious of all the *plunderers* that this famous *reformation* had produced, save and except *Old Harry himself*. The total abolition of the Catholic worship was necessary to his projects of plunder; and, therefore, he was a great encourager of these greedy and villainous forgers. Perhaps the world has never, in any age, seen a nest of such atrocious miscreants as LUTHER, ZUINGLIUS, CALVIN, BEZA, and the rest of the distinguished reformers of the Catholic religion. Every one of them was notorious for the most scandalous vices, even according to the full confession of his own followers. They agreed in nothing but in the doctrine, that *good works were useless*; and their lives proved the sincerity of their teaching; for, there was not a man of them whose acts did not merit a halter.

201. The consequences to the *morals* of the people were such as were naturally to be expected. All historians agree, that vice of all sorts, and crimes of every kind were never so great and so numerous before. This was confessed by the teachers themselves—and yet the Protestants have extolled this reign as the reign of *conscience* and religion! It was so manifest that the change was a bad one, that men could not have proceeded in it from *error*. Its mischiefs were all manifest before the death of the old tyrant; that death afforded an opportunity for returning into the right path; but there was *plunder remaining*, and the plunderers went on. The “reformation” was not the work of virtue, of fanaticism, of error, of ambition; but of *a love of plunder*. This was its great animating principle: in this it began, and in this it proceeded till there was nothing left for it to work on.

202. The old tyrant had, in certain cases, enabled his minions to rob the *bishopricks*; but now, there was a grand sweep at them. The PROTECTOR took the lead, and his example was followed by others. They took so much from one, so much from another, and some they wholly suppressed, as that of Westminster, and took their estates to themselves. There were many chantries (private property to all intents and purposes;) *free chapels*, also private property, alms-houses, hospitals, guilds, or fraternities, the property of which was as much private property as the funds of any *Friendly Society* now are. All these became *lawful plunder*. And yet there are men who pretend that what is now possessed by the Established Church is of *so sacred a nature as not to be touched by Act of Parliament!* This was the reign in which this, our present Established Church was founded, for though the fabric was overset by MARY, it was raised again by ELIZABETH. Now it was, that it was made. It was made, and the new worship along with it, by *Acts of Parliament*, and it now seems to be high time, that, by similar Acts, it should be

annade. It had its very *birth* in division, disunion, discord; and its life has been worthy of its birth. The property it possesses was taken, nominally, from the *Catholic Church*; but in reality, from that church, and *also* from the widow, the orphan, the indigent and the stranger. The pretext for making it was, that it would cause an *union of sentiment* amongst the people: that it would compose all *dissensions*. The truth, the obvious truth, that there could be but *one* true religion, was acknowledged and loudly proclaimed; and, it was not to be denied that there were already *twenty*, the teachers of every one of which declared, that all the others, were *false*; and, of course, that they were, at the very least, no better than no religion at all. Indeed, this is the language of common sense; though it is now so fashionable to disclaim the doctrine of *exclusive salvation*. I ask the UNITARIAN parson, or prater, for instance, why he takes upon him that office; why he does not go and follow some trade, or why he does not work in the fields. His answer is, that he is more usefully employed in teaching. If I ask, of *what* use his teaching is, he tells me, he *must* tell me, that his teaching is *necessary to the salvation of souls*. Well, say I, but why not leave that business to the Established Church, to which the people all pay tithes! Oh no! says he, I cannot do that, because the church does not teach the *true religion*. Well, says I, but true or false, if it *serve for salvation*, what signifies it? Here I have him penned up in a corner. He is compelled to confess, that he is a fellow wanting to lead an easy life by pandering to the passions or whims of conceited persons; or to insist, that his sort of belief and teaching, are *absolutely necessary to salvation*; as he will not confess the former, he is obliged to insist on the latter; and here, after all his railing against the *intolerance* of the Catholics, he maintains the doctrine of *exclusive salvation*.

203. *Two true religions, two true creeds*, differing from each other, contradicting each other, present us with an impossibility: what then, are we to think of twenty or forty creeds, *each differing from all the rest*? If deism, or atheism be something not only wicked in itself, but so mischievous in its effects as to call, in case of the public profession of it, for imprisonment for years and years; if this be the case, what are we to think of laws, the same laws, too, which inflict that cruel punishment, tolerating and encouraging a *multiplicity of creeds*, all but *one* of which *must be false*? A code of laws, acknowledging and tolerating but *one* religion, is consistent in punishing the deist and the atheist; but if it acknowledge or tolerate *more than one*, it acknowledges or tolerates *one false one*; and let divines say, whether a false religion is not *as bad* as deism or atheism? Besides, is it just to punish the deist or the atheist for not believing in the christian religion at all, when he sees the law tolerate so

many religions, all but one of which *must be false*? What is the natural effect of men seeing constantly before their eyes, a score or two of different sects, all calling themselves *christians*, all tolerated by the law, and each openly declaring that *all the rest are false*? The natural, the necessary effect is, that many men will believe that *none of them have truth on their side*; and, of course, that the thing is false altogether, and invented solely for the benefit of those who teach it, and who dispute about it.

204. The law should acknowledge and tolerate but *one* religion; or it should *know nothing at all about the matter*. The Catholic code was consistent. It said, that there was *but one* true religion; and it punished, as *offenders*, those who dared, openly to profess any opinion contrary to that religion. Whether that were the true religion or not, we have not now to inquire; but, while its long continuance, and in so many nations too, was a strong presumptive proof of its good moral effects upon the people, the disagreement amongst the Protestants was, and is, a presumptive proof, not less strong, of its *truth*. If, as I observed upon a former occasion, there be forty persons, who, and whose fathers, for countless generations, have, up to this day, entertained a certain belief; and, if thirty-nine of these say, at last, that this belief is erroneous, we may naturally enough suppose, or, at least, we may think it possible, that *the truth*, so long hidden, is, though late, come to light. But, if the thirty-nine begin, aye, and instantly begin, to entertain, instead of the *one* old belief, thirty-nine new beliefs, *each differing from all the other thirty-eight*, must we not, in common justice, decide, that the old belief must have been the true one? What; shall we hear these thirty-nine protestors against the ancient faith, each protesting against all the other thirty-eight, and still believe that their joint protest was just! Thirty-eight of them *must now be in error*: this *must be*: and are we still to believe in the correctness of their former decision, and that, too, relating to the same identical matter? If, in a trial, relating to the dimensions of a piece of land, which *had been proved to have always been, time without mind, taken for twenty acres*, there was one surveyor to swear that it contained *twenty* acres, and each of thirty-nine other surveyors to swear to each of the other number of acres, between *one* and *forty*, what judge and jury would hesitate a moment in crediting him who swore to the twenty, and in wholly rejecting the testimony of all the rest?

205. Thus the argument would stand, on the supposition that thirty-nine parts out of forty of all christendom had protested; but there were not, and there are not, even unto this day, two parts out of fifty. So that here we have *thirty-nine* persons breaking off from about *two thousand*, protesting against the faith which the whole, and their fathers have held; we have each

of these thirty-nine instantly protesting that all the other thirty-eight have protested upon *false grounds*; and yet we are to believe, that their joint protest against the faith of the two thousand, who are backed by all antiquity, was wise and just! Is this, the way in which we decide in other cases? Did honest men, and men not blinded by passion, or by some base motive, ever decide thus before? Besides, if the Catholic faith were so false as it is, by some, pretended to be, how comes it not to have been extirpated before now? When indeed, the Pope had very great power; when even kings were compelled to bend to him, it might be said, and pretty fairly said, that no one dared use the weapons of *reason* against the Catholic faith. But, we have seen the Pope a prisoner in a foreign land; we have seen him without scarcely food and raiment; and we have seen the press of more than half the world at liberty to treat him and his faith as it pleased to treat them. But, have we not seen the Protestant sects at work for *three hundred years* to destroy the Catholic faith? Do we not see, at the end of those three hundred years, that that faith is still the reigning faith of christendom? Nay, do we not see that it is gaining ground at this very moment even in this kingdom itself, where a Protestant Hierarchy receives eight millions sterling a year, and where Catholics are still rigidly excluded from all honour and power, and, in some cases, from all political and civil rights, under a constitution founded by their Catholic ancestors? Can it be, then, that this faith is false? Can it be that this worship is idolatrous? Can it be that it was necessary to abolish them in England, as far as law could do it? Can it be that it was for our good, our honour, to sack our country, to violate all the rights of property, to deluge the country with blood, in order to change our religion?

206. But, in returning, now to the works of the plunderers, we ought to remark, that in discussions of this sort, it is a common, but a very great error, to keep our eyes so exclusively fixed on mere matters of *religion*. The Catholic church included in it a great deal more than the business of teaching religion and of practising worship and administering sacraments. It had a great deal to do with the temporal concerns of the people. It provided, and amply provided for all the wants of the poor and the distressed. It received back, in many instances, what the miser and extortioner had taken unfairly, and applied it to works of beneficence. It contained a great body of land proprietors, whose revenues were distributed in various ways amongst the people at large, upon terms always singularly advantageous to the latter. It was a great and powerful estate, independent both of the aristocracy and the crown, and naturally siding with the people. But, above all things, it was a provider for the poor, and a keeper of hospitality. By its charity and by its benevo-

lence towards its tenants and dependants, it mitigated the rigour of proprietorship, and held society together by the ties of religion rather than by the trammels and terrors of the law. It was the great cause of that description of tenants called lifeholders, who formed a most important link in the chain of society, coming after the proprietors in fee, and before the tenant at will, participating, in some degree, of the proprietorship of the estate, and yet, not wholly without dependence on the proprietor. This race of persons formerly so numerous in England, has by degrees, become almost wholly extinct, their place having been supplied by a comparatively few rack-renters, and by swarms of miserable paupers. The Catholic church held the lending of money for interest, or gain, to be directly in the face of the gospel. It considered all such gain as *usurious*, and of course, criminal. It taught the making of loans without interest; and thus it prevented the greedy-minded from amassing wealth in that way in which wealth is most easily amassed. Usury amongst *christians* was wholly unknown, until the wife-killing tyrant had laid his hands on the property of the church and the poor. The principles of the Catholic church all partook of generosity; it was their great characteristic, as selfishness is the characteristic of that church which was established in its stead.

207. The plunder which remained after the seizure of the monasteries was comparatively small; but, still, the very leavings of the old tyranny, the mere gleanings of the harvest of plunder were something; and these were not suffered to remain. The *plunder of the churches*, parochial as well as collegiate, was preceded by all sorts of antics played in those churches. CALVIN, had got an influence opposed to that of CRANMER; so that there was almost open war amongst these protestants, which party should have the teaching of the people. After due preparation in this way, the robbery was set about in due form. Every church-altar had, as I have before observed, more or less of gold and silver. A part consisted of images, a part of censers, candlesticks, and other things used in the celebration of the *mass*. The mass was, therefore, abolished, and there was no longer to be an *altar* but a *table* in its stead. The fanatical part of the reformers amused themselves with quarrelling about the part of the church where the table was to stand; about the shape of it, and whether the head of it was to be placed to the North, the East, the West, or the South; and whether the people were to *stand, kneel, or sit* at it! The plunderers, however, thought about other things: they thought about the value of the images, censers, and the like.

208. To reconcile the *people* to these innovations, the plunderers had a *Bible* contrived for the purpose, which Bible was a *perversion of the original text*, wherever it was found to be necessa-

ry. Of all the acts of this hypocritical and plundering reign, this was, perhaps, the basest. In it we see the true character of the heroes of the "Protestant Reformation;" and the poor and miserable labourers of England, who now live upon potatoes and water, feel the consequences of the deeds of the infamous times of which I am speaking. Every preparation being made, the robbery began, and a general plunder of churches took place by royal and Parliamentary authority! The robbers took away every thing valuable, even down to the *vestments of the priests*. Such mean rapacity never was heard of before, and, for the honour of human nature, let us hope that it will never be heard of again. It seems that England was really become a den of thieves, and of thieves, too, of the lowest, and most despicable character.

209. The Protector, SOMERSET, did not forget himself. Having plundered four or five of the bishopricks, he needed a *palace* in London. For the purpose of building this palace, which was erected in the Strand, London, and which was called "SOMERSET-HOUSE," as the place is called to this day, he took from three bishops their town-houses; he pulled these down, together with a parish church, in order to get a suitable spot for the erection. The materials of these demolished buildings being insufficient for his purpose, he pulled down a part of the buddings appertaining to the then Cathedral of Saint Paul; the church of Saint John near Smithfield; Barking chapel near the Tower; the college church of St. Martin-le-Grand; St. Ewen's church, Newgate; and the parish church of Saint Nicholas. He, besides these, ordered the pulling down of the parish church of Saint Margaret, Westminster; but, says Dr. HEYLEYS, "the workmen had no sooner advanced their scaffolds, when the parishioners gathered together in great multitudes, with bows and arrows and staves and clubs; which so terrified the workmen that they ran away in great amazement, and never could be brought again upon that employment." Thus arose SOMERSET HOUSE, the present grand seat of the power of fiscal grasping. It was first erected literally with the ruins of churches, and it now serves, under its old name, as the place from which issue the mandates to us to give up the fruit of our earnings, to pay the interest of a DEBT, which is one of the evident and great consequences of the "Protestant Reformation," without which that *Debt* never could have existed.

210. I am, in the last Number, to give an account of the impoverishment and degradation that these and former Protestant proceedings produced amongst the people at large; but I must here notice, that the people heartily detested these Protestant tyrants and their acts. General discontent prevailed, and this, in some cases, broke out into open insurrection. It is curious

enough to observe the excuses that HUME, in giving an account of these times, attempts to make for the plunderers and their "reformation." It was his constant aim to blacken the Catholic institutions, and particularly the character and conduct of the Catholic clergy. Yet he could not pass over these discontents and risings of the people; and, as there must have been a cause for these, he is under the necessity of ascribing them to the *badness of the change*, or to find out some *other cause*. He, therefore, goes to work in a very elaborate manner to make his readers believe, that the people were *in error* as to the tendency of the change. He says, that "scarce any institution can be imagined *less favourable* in the main, to the interests of mankind," than that of the Catholic; yet, says he, "as it was followed by *many good effects*, which had ceased with the suppression of the monasteries, that suppression was *very much regretted by the people*." He then proceeds to describe the many benefits of the monastic institutions; says that the monks always residing on their estates caused a diffusion of good constantly around them; that, "*not having equal motives to avarice with other men*, they were the best and most indulgent landlords;" that, when the church lands became private property, the rents were raised, the money spent at a distance from the estates, and the tenants exposed to the rapacity of stewards; that whole estates were laid waste; that the tenants were expelled; and that even the cottagers were deprived of the commons on which they formerly fed their cattle; that a *great decay of the people*, as well as a *diminution of former plenty* was remarked in the kingdom; that, at the same time, the *coin had been debased* by Henry, and was now further debased: that the good coin was *hoarded or exported*; that the common people were thus robbed of part of their wages; that "*complaints were heard in every part of the kingdom*."

211. Well; was not this change a *bad one*, then? And what are the excuses which are offered for it by this calumniator of the Catholic institutions? Why, he says that "*their hospitality and charity gave encouragement to idleness, and prevented the increase of public wealth*;" and that "*as it was by an addition alone, of toil*, that the people were able to live, this *increase of industry* was, at last, the effect of the PRESENT SITUATION, an effect *very beneficial to society*." What does he mean by "*the present situation*?" The situation of the country, I suppose, *at the time when he wrote*; and, though the "*reformation*" had not then produced *pauperism and misery* and DEBT and taxes equal to the present, it was on the way to do it. But, what does he mean by "*public riches*?" The Catholic institutions "*provided against the pressure of want amongst the people*;" but, prevented the increase of "*public riches*!" What, again I

ask, is the meaning of the words, "*public riches?*" What is, or ought to be the end of all government and of every institution? Why, the *happiness of the people*. But this man seems, like ADAM SMITH, and, indeed, like almost every Scotch writer, to have a notion, that there may be great *public good*, though producing *individual misery*. They seem always to regard the people as so many cattle, working for an indescribable something that they call "*the public*." The question with them, is, not whether the people, for whose good all government is instituted, be well off, or wretched; but, whether, the "*public*" gain, or lose, *money*, or *money's worth*. I am able to show, and I shall show, that England was a *greater country* before the "reformation" than since; that it was greater positively, and relatively; that its real wealth was greater. But, what we have, at present, to observe, is that *thus far*, at any rate, the reformation had produced general misery amongst the common people; and that, accordingly, complaints were heard from one end of the kingdom to the other.

212. The *Book of Common Prayer* was to put an end to all dissensions; but, its promulgation, and the consequent robbery of the churches were followed by open insurrection, in many of the counties, by battles and executions by martial law. The whole kingdom was in commotion; but, particularly, to the great honour of those counties, in *Devonshire* and *Norfolk*. In the former county the insurgents were superior in force to the hired troops, and had besieged Exeter. LORD RUSSELL was sent against them, and, at last, reinforced by GERMAN TROOPS, he defeated them, executed many by *martial law*, and most *galantly* hanged a priest on the top of a tower of his church! This, I suppose, Mr. BROUGHAM reckons amongst those *services* of the *family of Russell*, which he tells us, *England can never repay!* In Norfolk, the insurrection was still more formidable; but was finally suppressed by the aid of FOREIGN TROOPS, and was also followed by the most barbarous executions. The people of Devonshire *complained of the alterations in religion*; that, as Dr. HEYLENS (a Protestant divine) expresses it, "that the *free-born* commonalty was oppressed by a small number of gentry, who glutted themselves with pleasures, while the poor commons, wasted by daily labour, like pack horses, live in extreme slavery; and that holy rites, established by their fathers, were abolished, and a *new form of religion* obtruded;" and they demanded, that the *mass* and a part of the monasteries should be restored, and that *priests should not be allowed to marry*. Similar were the complaints and the demands every where else. But, CRANMER'S Prayer Book, and the Church "by law established," *backed by foreign bayonets*, finally triumphed, at least for the present,

and during the remainder of this hypocritical, base, corrupt, and tyrannical reign.

213. Thus *arose* the Protestant church, as by *law* established. Here we see its *origin*. Thus it was that it commenced its career. *How different*, alas! from the commencement of that church of England which arose under Saint AUSTIN at Canterbury, which had been cherished so carefully by ALFRED the Great, and under the wings of which, the people of England had, for nine hundred years, seen their country the greatest in the world, and had themselves lived in ease and *plenty*, and real freedom, superior to those of all other nations!

214. SOMERSET, who had *brought his own brother to the block* in 1549, chiefly because he had opposed himself to his usurpations (though both were plunderers,) was, not long after the commission of those cruelties, on the people, destined to come to that block himself. DUDLEY, Earl of WARWICK, who was his rival in baseness and injustice, and his superior in talent, had out-intrigued him in the council; and, at last, he brought him to that end which he so well merited. On *what grounds* this was done, is wholly uninteresting. It was a set of most wicked men, circumventing, and if necessary, destroying each other; but it is worthy of remark, that amongst the crimes alleged against this great culprit, was, his having brought *foreign troops into the kingdom!* This was, to be sure, rather ungrateful in the pious reformers; for, it was those troops that established for them their new religion. But, it was good to see them putting their leader to death, actually cutting off his head, for having caused their projects to succeed. It was, in plain words, a dispute about *the plunder*. Somerset had got more than his brother-plunderers deemed his share. He was building a *palace* for himself; and if each plunderer could have had a palace, it would have been peace amongst them; but, as this could not be, the rest called him a "*traitor*," and, as the king, the Protestant St. Edward, had signed the death-warrant of one uncle at the instigation of another uncle; he now signed the death-warrant of that other, the "*Saint*" himself, being, even now, only fifteen years of age!

215. WARWICK, who was now become Protector, was made Duke of *Northumberland*, and got granted to him, the immense estates of that ancient house, which had fallen into the hands of the crown. This was, if possible, a more zealous Protestant than the last Protector; that is to say, still more profligate, rapacious, and cruel. The work of plundering the church went on, until there remained scarcely any thing of the name of clergy. Many parishes were, in all parts of the kingdom, united in one, and having but one priest amongst them. But, indeed, there were hardly any persons left, worthy of the name of cler

gy. All the good and all the learned had either been killed, starved to death, banished, or had gone out of the country; and those who remained were, during this reign of mean plunder, so stripped of their incomes, so pared down, that the parochial clergy worked as carpenters, smiths, masons, and were not unfrequently, menial servants in gentlemen's houses. So that this Church of England, "as by law (and German troops) established," became the scorn, not only of the people of England, but of all the nations of Europe.

216. The king, who was a poor sickly lad, seems to have had no distinctive characteristic, except that of hatred to the Catholics and their religion, in which hatred, CRANMER and others had brought him up. His life was not likely to be long, and NORTHUMBERLAND, who was now his keeper, conceived the project of *getting the crown into his own family*, a project quite worthy of a hero of the "Reformation." In order to carry this project into effect, he married one of his sons, LORD GUILFORD DUDLEY, to LADY JANE GRAY, who, next after MARY and ELIZABETH, and MARY QUEEN OF SCOTLAND, was heiress to the throne. Having done this, he got Edward to make a will, settling the crown on this Lady Jane, to the *exclusion of his two sisters*. The advocates of the "Reformation," who, of course, praise this boy-king, in whose reign the new church was invented, tell us long stories about the way in which NORTHUMBERLAND persuaded "Saint Edward" to do this act of injustice, but, in all probability, there is not a word of truth in the story. However, what they say, is this: that Lady Jane was a sincere Protestant; that the young king knew this; and that his *anxiety for the security of the Protestant religion* induced him to consent to NORTHUMBERLAND's proposition.

217. The settlement met with great difficulty when it came to be laid before the *lawyers*, who, some how or other, always contrived to keep *their heads out of the halter*. Even old Harry's judges used, when hard pressed, to refer him to *the Parliament* for the committing of violations of law. The Judges, the Lord Chancellor, the Secretaries of State, the Privy Council; all were afraid to put their names to this *transfer of the crown*. The thing was, however, at last accomplished, and with the signature of CRANMER to it, though he, as one of the late king's executors, and the first upon that list, had *sworn in the most solemn manner*, to *maintain his will*, according to which will, the two sisters, in case of no issue by the brother, were to succeed that brother on the throne. Thus, in addition to his fourth act of notorious perjury, this maker of the Book of Common Prayer, became clearly guilty of *high treason*. He now, at last, in spite of all his craft, had woven his own halter, and that, too, beyond all doubt, for the purpose of preserving his bishopric. The Princess MARY

was next heir to the throne. He had divorced her mother ; he had been the principal agent in that unjust and most wicked transaction ; and, besides, he knew that MARY was immoveably a Catholic, and that, of course, her accession must be the death of his office and his church. Therefore, he now committed the greatest crime known to the laws, and that, too, from the basest of motives.

218. The king having made this settlement, and being kept wholly in the hands of NORTHUMBERLAND, who had placed his creatures about him, would naturally, as was said at the time, *not live long !* In short he died on the 6th of July, 1553, in the sixteenth year of his age, and the seventh of his reign, expiring on the same day of the year that his savage father had brought Sir THOMAS MORE to the block. These were seven of the most miserable and most inglorious years that England had ever known. Fanaticism and roguery, hypocrisy and plunder, divided the country between them. The people were wretched beyond all description ; from the plenty of Catholic times, they had been reduced to general beggary ; and, then, in order to repress this beggary, laws the most ferocious were passed to prevent even starving creatures from asking alms. Abroad as well as at home, the nation sunk in the eyes of the world. The town of BOULOGNE in France, which had been won by Catholic Englishmen, the base Protestant rulers now, from sheer cowardice, surrendered ; and from one end of Europe to the other, were heard jeering and scoffing at this formerly great and lofty nation. HUME, who finds goodness in every one who was hostile to the Catholic institutions, says, "*All English historians dwell with pleasure on the excellencies of this young king, whom the flattering promises of hope, joined to many real virtues, had made an object of the most tender affections of the public. He possessed mildness of disposition ; a capacity to learn and to judge, and attachment to equity and justice.*" Of his mildness, we have, I suppose, a proof in his assenting to the burning of several Protestants, who did not protest in his way ; in his signing of the death warrants of his two uncles ; and in his wish to bring his sister MARY to trial for not conforming to what she deemed blasphemy, and from doing which, he was deterred only by the menaces of the EMPEROR, her cousin. So much for his mildness. As for his justice, who can doubt of that, who thinks of his will to disinherit his two sisters, even after the judges had unanimously declared to him, that it was contrary to law ? The "*tender affection*" that the people had for him, was, doubtless, evinced by their rising in insurrection against his ordinances, from one end of the kingdom to the other, and by their demanding the restoration of that religion, which all his acts tended wholly to extirpate. But, besides these internal proofs of the

falsehood of HUME's description, Dr. HEYLYN, who is, at least, one of "all the English historians," and one, too, whom HUME himself, refers to no less than *twenty-four times* in the part of his history relating to this very reign, does not "dwell with pleasure on the excellences of this young prince," of whom he, in the 4th paragraph of his preface, speaks thus: "King EDWARD whose death I cannot reckon for an infelicity to the church of England; for, being *ill-principled in himself*, and *easily inclined to embrace such counsels as were offered him*, it is not to be thought but that the rest of the bishopricks (before sufficiently impoverished) would have followed that of Durham, and the poor church he left as destitute as when she came into the world in her natural nakedness." Aye, but this was his great merit in the eyes of HUME. He should have said so then, and should have left his good character of tyrant in the egg, to rest on his *own opinion*; and not have said, that "all English historians dwell with *pleasure on his excellencies*."

219. The settlement of the crown had been kept a secret from the people, and so was the death of the king for *three whole days*. In the meanwhile NORTHUMBERLAND, seeing the death of the young "Saint" approaching, had, in conjunction, observe, with CRANMER and the rest of his council, ordered the two princesses to come *near to London*, under pretence that they might be at hand to *comfort their brother*; but with the real design of *putting them into prison* the moment the breath should be out of his body. Traitors, foul conspirators, villains of all descriptions, have this in common, that they, when necessary to their own interest, are always ready to *betray each other*. Thus it happened here; for the Earl of Arundel, who was one of the council, and who went with Dudley and others, on the *tenth of July*, to *kneel before Lady Jane, as Queen*, had in the night of the *sixth*, sent a secret messenger to Mary, who was no farther off than Hoddesden, informing her of the death of her brother, and of the whole of the plot against her. Thus warned, she set off on horseback, accompanied only by a few servants, to Kinninghall in Norfolk, whence she proceeded to Framlingham, in Suffolk, and thence issued her commands to the council to *proclaim her as their sovereign*, hinting at, but not positively accusing them with, their treasonable designs. They had, on the day before, *proclaimed Lady Jane to be Queen!* They had taken all sorts of precautions to ensure their success: army, fleet, treasure, all the powers of government were in their hands. They, therefore, returned her a most insolent answer, and commanded her to submit, as a *dutiful subject*, to the lawful queen, at the bottom of which command, CRANMER's name stood first.

220. Honesty and sincerity exult to contemplate the misgivings, which, in a few hours afterwards, seized this band of al

most unparalleled villains. The nobility and gentry had instantly flocked to the standard of Mary; and the people, even in London, who were most infected with the pestiferous principles of the foreign miscreants that had been brought from the continent to teach them the new religion, had native honesty enough left to make them disapprove of this last and most daring of robberies. RIDLEY, the Protestant Bishop of London, preached at Saint Pauls to the Lord Mayor, and a numerous assemblage, for the purpose of persuading them to take part against Mary; but it was seen that he preached in vain. Northumberland himself, marched from London on the 13th of July, to attack the Queen. But, in a few days, she was surrounded by twenty or thirty thousand men, all volunteers in her cause, and *refusing pay*. Before Northumberland reached Bury St. Edmunds, he began to despair; he marched to Cambridge, and wrote to his brother conspirators for reinforcements. Amongst these, dismay first, and then perfidy began to appear. In a few days, these men who had been so audacious, and who had sworn solemnly to uphold the cause of Queen Jane, sent Northumberland an order to disband his army, while they themselves, *proclaimed Queen MARY*, amidst the unbounded applause of the people.

221. The master-plotter had disbanded his army, or, rather, it had deserted him before the order of the council reached him. This was the age of "reformation" and of baseness. Seeing himself abandoned, he, by the advice of Dr. SANDS, the Vice Chancellor of the University, who, only four days before, had *preached against Mary*, went to the market-place of Cambridge, and *proclaimed her Queen*, tossing, says STOWE, "his cap into the air, in token of his joy and satisfaction." In a few hours afterwards, he was arrested by the Queen's order, and that, too, by his brother conspirator, the Earl of ARUNDEL, who had been one of the very first to *kneel before Lady Jane*! No reign, no age, no country, ever witnessed rapacity, hypocrisy, meanness, baseness, perfidy, such as England witnessed in those who were the destroyers of the Catholic, and the founders of the Protestant, church. This DUDLEY, who had for years been a plunderer of the church; who had been a promoter of every ruffian-like measure against those who adhered to the religion of his fathers; who had caused a transfer of the crown, because, as he alleged, the accession of Mary would *endanger the Protestant religion*; this very man, when he came to receive justice on the block, confessed his *belief in the Catholic faith*; and, which is more, exhorted the nation *to return to it*. He, according to Dr. HEVLIN, (a Protestant, mind) exhorted them "To stand to the religion of their ancestors, rejecting that of later date, which had occasioned all the misery of the foregoing thirty years; and that, if

they desired to present their souls unspotted before God, and were truly affected to their country, they should expel the preachers of the reformed religion. For himself, (he said) being blinded by ambition, he had made a rack of his conscience by temporizing, and so acknowledged the justice of his sentence." Fox, author of the lying "*Book of Martyrs*," of whose lies we shall see more by-and-by, asserts that DUDLEY made this confession in consequence of a *promise of pardon*. But, when he came on the scaffold, he knew that he was not to be pardoned: and besides, he himself expressly declared the contrary at his execution; and told the people that he had not been moved by any one to make it, and had not done it from any hope of saving his life. However, we have yet to see CRAMMER himself recant, and to see the whole band of Protestant plunderers on their knees before the Pope's legate, *confessing their sins of heresy and sacrilege, and receiving absolution* for their offences!

222. Thus ended this reign of "reformation," plunder, wretchedness and disgrace. Three times the form of the new worship was changed, and yet those who adhered to the old worship, or who went beyond the new worship, were punished with the utmost severity. The nation became every day more and more despised abroad, and more and more distracted and miserable at home. The church, "as by law established," arose and was enforced under two protectors, or chief ministers, both of whom deservedly suffered death as traitors. Its principal author was a man who had sent both Protestants and Catholics to the stake; who had burnt people for adhering to the Pope, others for not believing in transubstantiation, others for believing in it, and who now burnt others for disbelieving in it for reasons different from his own; a man, who now openly professed to disbelieve in that, for not believing in which, he had burnt many of his fellow creatures, and who, after this, most solemnly declared, that his own belief was that of these very persons! As this church "by law established," advanced, all the remains of christian charity vanished before it. The indigent, whom the Catholic church had so tenderly gathered under her wings, were now, merely for *asking alms, branded with red-hot irons and made slaves*, though no provision was made to prevent them from perishing from hunger and cold; and England, so long famed as the land of hospitality, generosity, ease, plenty, and security to person and property, became, under a Protestant church, a scene of repulsive selfishness, of pack-horse toil, of pinching want, and of rapacity and plunder and tyranny that made the very names of law and justice a mockery.

LETTER VIII.

MARY'S ACCESSION TO THE THRONE.—HER MILD AND BENEVOLENT LAWS.—THE NATION RECONCILED TO THE CHURCH.—THE QUEEN'S GREAT GENEROSITY AND PIETY.—HER MARRIAGE WITH PHILIP.—FOX'S "*Martyrs.*"

Kensington, 30th June, 1825.

MY FRIENDS,

223. We are now entering upon that reign, the punishments inflicted during which, have furnished such a handle to the calumniators of the Catholic church, who have left no art untried to exaggerate those punishments in the first place, and in the second place, to ascribe them to the Catholic *Religion*, keeping out of sight, all the while, the thousand times greater mass of cruelty occasioned by Protestants in this kingdom. Of *all cruelties* I disapprove. I disapprove, also, of all corporal and pecuniary *punishments*, on the score of religion. Far be it from me, therefore, to defend all the punishments inflicted, on this score, in the reign of Queen MARY; but, it will be my duty to show, *first*, that the mass of punishment then inflicted, on this account, has been monstrously exaggerated; *second*, that the circumstances under which they were inflicted found more apology for the severity, than the circumstances under which the Protestant punishments were inflicted; *thirdly*, that they were in amount, as a single grain of wheat is to a whole bushel, compared with the mass of punishments under the Protestant church, "as by law established;" *lastly*, that, be they what they might, it is a base perversion of reason to ascribe them to the principles of the Catholic *religion*; and that, as to the Queen herself, she was one of the most virtuous of human beings, and was rendered miserable, not by her own disposition or misdeeds, but by the misfortune and misery entailed on her by her two immediate predecessors, who had uprooted the institutions of the country, who had plunged the kingdom into confusion, and who had left no choice but that of making severe examples, or, of being an encourager of, and a participator in, heresy, plunder, and sacrilege. Her reign, our deceivers have taught us to call the

reign of "BLOODY QUEEN MARY;" while they have taught us to call that of her sister, the "GOLDEN DAYS OF GOOD QUEEN BESS." They have taken good care never to tell us, that, for every drop of blood that Mary shed, Elizabeth shed a pint; that the former gave up every fragment of the plunder of which the deeds of her predecessors had put in her possession, and that the latter resumed this plunder again, and took from the poor, every pittance which had, by oversight, been left them—that the former never changed her religion, and that the latter changed from Catholic to Protestant, then to Catholic again, and then back again to Protestant; that the former punished people for *departing* from that religion in which she and they and their fathers had been born, and to which she had always adhered; and that the latter punished people for *not departing* from the religion of her and their fathers, and which religion, too, she herself professed, and openly lived in, even at the time of her coronation. Yet we have been taught to call the former "*bloody*" and the latter "*good!*" How have we been deceived! And is it not time, then, that this deception, so injurious to our Catholic fellow-subjects, and so debasing to ourselves, should cease? It is, perhaps, too much to hope, that I shall be able to make it cease; but, towards accomplishing this great and most desirable object, I shall do something, at any rate, by a plain and true account of the principal transactions of the reign of Mary.

224. The Queen, who as we have seen in paragraph 219, was at Framlingham, in Suffolk, immediately set off for London, where, having been greeted on the road with the strongest demonstrations of joy at her accession, she arrived on the 31st of July, 1553. As she approached London, the throngs thickened; Elizabeth, who had kept cautiously silent while the issue was uncertain, went out to meet her, and the two sisters, riding on horseback, entered the city, the houses being decorated, the streets strewed with flowers, and the people dressed in their gayest clothes. She was crowned soon afterwards, in the most splendid manner, and, after the Catholic ritual, by GARDINER, who had, as we have seen, opposed CRANMER'S new church, and whom she found a prisoner in the Tower, he having been deprived of his Bishopric of Winchester; but, whom we are to see one of the great actors in restoring the Catholic religion.—The *joy of the people* was boundless. It was a coronation of greater splendour, and more universal joy than ever had before been witnessed. This is agreed on all hands. And this fact gives the lie to HUME, who would have us believe that the *people* did not like the Queen's principles. This fact has *reason* on its side as well as historical authority; for, was it not *natural* that the people, who, only three years before, had actually risen in insurrection in all parts of the kingdom against the new church

and its authors, should be half mad with joy at the accession of a Queen, who, they were sure would put down that church, and put down those who had quelled them by the aid of *German troops*?

225. Mary began her reign by acts the most just and beneficent. Generously disregarding herself, her ease, and her means of splendour, she abolished the debased currency which her father had introduced, and her brother had made still baser; she paid the debts due by the crown; and she largely remitted taxes at the same time. But that which she had most at heart, was the restoration of that religion, under the influence of which, the kingdom had been so happy and so great for so many ages, and since the abolition of which, it had known nothing but discord, disgrace, and misery. There were in her way great obstacles; for though the pernicious principles of the German, and Dutch, and Swiss reformers had not, even yet, made much progress amongst the people, except in London, which was the grand scene of the operations of those hungry and fanatical adventurers, there were the *plunderers* to deal with; and these plunderers had *power*. It is easy to imagine which, indeed, was the undoubted fact, that the *English people*, who had risen in insurrection, in all parts of the kingdom, against CRANMER'S new church; who had demanded the restoration of the mass and of part, at least, of the monasteries, and who had been silenced only by German bayonets, and halts and gibbets, following martial law; it is easy to imagine, that this same people would, in only three years afterwards, hail, with joy indescribable, the prospect of seeing the new church put down, and the ancient one restored; and that too, under a Queen, on whose constancy and piety and integrity they could so firmly rely. But, the plunder had been so immense, the plunderers were so numerous, they were so powerful, and there were so few men of family of any account, who had not participated, in one way or another, in deeds hostile to the Catholic church, that the enterprise of the Queen was full of difficulty. As to CRANMER'S church "by law established," that was easily disposed of. The gold and silver and cups and candlesticks, and other things, of which the altar robbers of young "Saint Edward's" reign had despoiled the churches, could not, indeed, be restored; but, the *altars themselves* could, and speedily were, and the *tables* which had been put in their stead, and the married priests along with them, were soon seen no longer to offend the eyes of the people. It is curious to observe, how tender-hearted HUME is upon this subject. He says, "Could any notion of *law, justice, or reason*, be attended to, where superstition predominates, the priests would never have been expelled for their past marriages, which, at that time, were permitted by the *'aws of the kingdom*." I wonder why it

never occurred to him to observe, that *monks and nuns* ought not, then, to have been *expelled*! Were not their institutions "permitted by the *laws of the kingdom*"? Aye, and had been permitted by those laws for nine hundred years, and *guaranteed too by Magna Charta*. He applauds the expelling of *them*; but this "new thing," though only of three years and a half standing, and though "established" under a boy-king, who was under two protectors, each of whom was justly beheaded for high treason, and under a council who were all conspirators against the awful sovereign; these married priests, the most of whom had, like LUTHER, CRANMER, KNOX, HOOPER, and other great "Reformers," broken their vows of celibacy, and were, of course, perjurers; no law was to be repealed, however contrary to public good such law might be, if the repeal injured the interest of such men as these! The Queen had, however, too much justice to think thus, and these apostates were expelled, to the great joy of the people, many of whom had been sabred by German troops, because they *demand*ed, amongst other things, *that priests might not be permitted to marry*. The Catholic bishops, who had been turned out by CRANMER, were restored, and his new bishops were, of course, turned out. CRANMER himself was, in a short time, deprived of his ill-gotten See, and was in prison, and most justly, as a *traitor*. The mass was, in all parts of the country, once more celebrated, the people were no longer *burnt with red-hot irons and made slaves* merely for asking alms, and they began to hope, that England would be England again, and that hospitality and charity would return.

226. But, there were the *plunderers* to deal with. And, now, we are about to witness a scene, which, were not its existence so well attested, must pass for the wildest of romance. What? That parliament, who had declared CRANMER'S divorce of Catherine to be lawful, and who had enacted that Mary was a bastard, acknowledged that same Mary to be the lawful heir to the throne! That Parliament which had abolished the Catholic worship and created the Protestant worship, on the ground that the former was idolatrous and damnable, and the latter agreeable to the will of God, abolish the latter and restore the former! What? Do these things? And that, too, without any *force*; without being *compelled* to do them? No: not exactly so: for it had *the people* to fear, a vast majority of whom were cordially with the Queen as far as related to these matters, respecting which it is surprising what *dispatch* was made. The late King died only in *July*, and, before the end of the *next November*, all the work of CRANMER, as to the *divorce* as well as to the *worship*, was completely overset, and that, too, by Acts of the very Parliament who had confirmed the one and "established the other. The first of these acts declared, that, Henry and Cathe-

rine had been lawfully married, and it laid all the blame upon CRANMER by name! The second Act called the Protestant Church, "as by law established," a "*new thing imagined by a few singular opinions*," though the parliament, when it established it, asserted it to have come from "the Holy Ghost." What was now said of it was true enough: but it might have been added, *established by German bayonets*. The great inventor, CRANMER, who was, at last, in a fair way of receiving the just reward of his numerous misdeeds, could only *hear* of the overthrow of his work; for, having, though clearly as guilty of high treason as DUDLEY himself, been, as yet, only confined to his palace at Lambeth, and hearing that mass had been celebrated in his Cathedral church of Canterbury, he put forth a most inflammatory and abusive declaration (which, mind, he afterwards *recanted*,) for which declaration, as well as for his treason, he was committed to the Tower, where he lay at the time when these Acts were passed. But, the new Church required *no law* to abolish it. It was, in fact, abolished by the general feeling of the nation; and, as we shall see in the next Number, it required rivers of blood to re-establish it in the reign of Elizabeth, HUME following FOX, the "Martyr"-man, complains bitterly of the "court" for its "*contempt of the laws*, in celebrating, before "the two Houses, at the opening of the Parliament, a mass of Latin, with all the ancient rites and ceremonies, *though abolished by Act of Parliament*." Abolished! Why, so had CROMWELL and his canting crew abolished the kingly government by Act of Parliament, *and by the bayonet*; and yet this did not induce Charles to wait for a repeal before he called himself king. Nor did the *bringers-over* of the "deliverer," WILLIAM, wait for an Act of Parliament to authorize them to introduce the said "deliverer." The "new thing" fell of itself. It had been forced upon the people, and they hated it.

227. But, when the question came, whether the Parliament should restore the PAPAL SUPREMACY, the *plunder* was at stake; for, to take the Church property was *sacrilege*, and, if the Pope regained his power in the kingdom, he might insist on *restitution*. The greater part of this property had been seized on *eighteen* years before. In many cases it had been divided and subdivided; in many, the original grantees were dead. The common people, too, had, in many cases, become dependents on the new proprietors; and, besides, they could not so easily trace the connexion between their faith and that supremacy, as they could between their faith and the mass and the sacraments. The Queen, therefore, though she most anxiously wished to avoid giving, in any way whatever, her sanction to the plunder was reduced to the necessity of risking a civil war for the Popes' supremacy; to leave her kingdom unreconciled to the Church;

and to keep to herself the title of Head of the Church, to her so hateful; or to make a *compromise with the plunderers*. She was induced to prefer the latter; though it is by no means certain that civil war would not have been better for the country, even if it had ended in the triumph of the plunderers, which, in all human probability, it would not. But, observe in how forlorn a state, as to this question, she was placed. There was scarcely a nobleman, or gentleman of any note, in her kingdom, who had not, in one way or another, soiled his hands with the plunder. The *Catholic bishops*, all but FISHER, had assented to the abolition of the Pope's supremacy. Bishop GARDINER, who was now her HIGH CHANCELLOR, was one of these, though he had been deprived of his bishoprick, and imprisoned in the Tower, because he opposed CRANMER's further projects. These Catholic Bishops, and Gardiner especially, must naturally wish to get over this matter as quietly as possible; for, how was he to advise the Queen to risk a civil war for the restoration of that, the abolition of which he had so fully assented to, and so strenuously supported? And how was she to do any thing without counsellors of some sort?

228. Nevertheless the Queen, whose zeal was equal to her sincerity, was bent on the restoration; and, therefore, a compromise with the plunderers was adopted. *Now*, then, it was *fully proved* to all the world, and *now* this plundered nation, who had been reduced to the greatest misery by what had been impudently called the "Reformation," saw as clearly as they saw the light of day, that all those who had abetted the "Reformation;" that all the railings against the Pope; that all the accusations against the monks and nuns; that all the pretences of abuses in the Catholic Church; that all the confiscations, sackings, and bloodshed; that all these, from first to last, had proceeded from *the love of plunder*; for, *now*, the two Houses of Parliament, who had, only about three or four years before, established CRANMER's Church, and declared it to be "the work of the *Holy Ghost*;" now these pious "Reformation" men, having *first made a firm bargain to keep the plunder*, confessed (to use the words of HUME) "that they had been guilty "of a most horrible defection from the *true Church*; professed "their sincere *repentance for their past transgressions*; and declared their resolution to repeal all laws enacted in prejudice "of the *Pope's authority*!" Are the people of England aware of this? No; not one man out of fifty thousand. These, let it be remembered, were *the men who made the Protestant religion in England*!

229. But this is a matter of too much importance to be dismissed without the mention of some particulars. The Queen had not about her one single man of any eminence, who had

not, in some degree, departed from the straight path, during one or the other, or both, of the two last reigns. But there was **CARDINAL POLE**, of whom, and of the butchery of whose aged and brave mother, we have seen an account in paragraph 115. He still remained on the continent; but now he could with safety return to his native country, on which the fame of his talents and virtues reflected so much honour. The Cardinal was appointed by the Pope to be his *Legate*, or representative, in England. The Queen had been married on the 25th of July, 1554, to **PHILIP**, Prince of Spain, son and heir of the Emperor **CHARLES V.**, of which marriage I shall speak more fully by-and-by.

230. In November, the same year, a Parliament was called, and was opened with a most splendid procession of the two houses, closed by the King and Queen, the first on horseback, the last in a litter, dressed in robes of purple. Their first act was a repeal of the attainder of **POLE**, passed in the reign of the cruel Henry VIII. While this was going on, many noblemen and gentlemen had gone to Brussels, to conduct Pole to England; and it is worth observing, that amongst these was that Sir William **CECIL** who was afterwards so bitter and cruel an enemy of the Catholics and their religion, in the reign of Elizabeth. Pole was received at Dover with every demonstration of public joy and exultation; and, before he reached Gravesend, where he took water for Westminster, the gentlemen of the country had flocked to his train, to the number of nearly two thousand horsemen. Here is a fact, which, amongst thousands of others, shows what the populousness and opulence of England then were.

231. On the 29th of November the two houses *petitioned* the King and Queen. In this petition they expressed their deep regret at having been guilty of defection from the Church; and prayed their Majesties, *who had not participated in the sin*, to intercede with the Holy Father, the Pope, for their forgiveness, and for their re-admission into the fold of Christ. The next day, the Queen being seated on the throne, having the King on her left, and **POLE**, the Pope's legate, on her right, the Lord High Chancellor, Bishop Gardiner, read the petition; the King and Queen then spoke to Pole, and he, at the close of a long speech, gave, in the name of the Pope, to the two Houses and to the whole nation, *ABSOLUTION in the name of the Father, Son and Holy Ghost*, at which words the members of the two Houses, being on their knees, made the hall resound with **AMEN!**

232 Thus was England once more a *Catholic* country. She was restored to the "fold of Christ"; but the fold had been plundered of its hospitality and charity; and the plunderers, before they pronounced the "*amen*," had taken care, that the

plunder should not be restored. The Pope had hesitated to consent to this; Cardinal Pole, who was a man full of justice, had hesitated still longer; but, as we have seen before, GARDINER, who was now the Queen's prime minister, and, indeed, all her council, were for the compromise; and, therefore, these "amen" people, while they confessed that they had *sinned by that defection*, in virtue of which defection, and of that alone, they got the property of the Church and the poor; while they prayed for *absolution* for that sin; while they rose from their knees to join the Queen in singing *LE DEUM* in *thanksgiving for that absolution*; while they were doing these things, they enacted, that *all the holders of Church property should keep it*, and that any person who should attempt to molest or disturb them therein should be deemed guilty of *præmunire*, and be *punished* accordingly!

233. It, doubtless, went to the heart of the Queen to assent to this act, which was the *very worst* deed of her whole reign, the monstrously exaggerated *fires of Smithfield* not excepted. We have seen how she was situated as to her councillors, and particularly as to GARDINER, who, besides being a most zealous and active minister, was a man of the greatest talents. We have seen, that there was scarcely a man of any note, who had not, first or last, partook of the plunder; but still, great as her difficulty certainly was, she would have done better to follow the dictates of her own mind, insisting upon doing what was *right*, and leaving the consequences to God, as she had so nobly done, when CRANMER and the rest of the base council of Edward VI., commanded her to desist from hearing mass, and most cruelly took her chaplains from her.

234. However, she was resolved to *keep none of the plunder herself*. Old Harry, as "*head of the Church*," had taken to himself the *tenths* and *first fruits*; that is to say, the tenth part of the annual worth of each church benefice and the first whole year's income of each. These had, of course, been kept by King Edward. Then there were *some* of the Church estates, some of the hospitals, and other things, and these amounting to a large sum altogether, that still belonged to the crown; and of which the Queen was, of course, the possessor. In November, 1555, she gave up to the Church the *tenths* and *first fruits*, which, together with the *tithe*, which her two immediate predecessors had seized on and kept, were worth about 63,000*l.* a year in money of that day, and were equal to about *a million a year* of our present money! Have we ever heard of any *other sovereign* doing the like? "*Good Queen Bess*" we shall find taking them back again to herself; and, though we shall find Queen ANNE giving them up to the Church, we are to bear in mind, that, in Mary's days, the Crown and its officers, ambassa-

dors, judges, pensioners, and all employed by it, were supported out of the landed estate of the Crown itself, the remains of which estate we now see in the pitiful rest of "Crown-lands." Taxes were never, in those days, called for, but for wars and other really national purposes; and Mary was Queen two years and a half, before she imposed upon her people a single farthing of tax in any shape whatever! So that this act of surrendering the tenths and first fruits was the effect of her generosity and piety; and of hers alone too; for it was done against the remonstrances of her council, and it was not without great opposition that the bill passed in parliament, where it was naturally feared that this just act of the Queen would awaken the people's hatred of the plunderer's. But the Queen persevered, saying, that she would be "*Defender of the Faith*" in reality, and not merely in name. This was the woman, whom we have been taught to call "*the Bloody Queen Mary*!"

235. The Queen did not stop here, but proceeded to restore all the *Church and Abbey lands*, which were in her possession, being, whatever might be the consequence to her, firmly resolved not to be a possessor of the plunder. Having called some members of her council together, she declared her resolution to them, and bade them prepare an account of those lands and possessions, that she might know what measures to adopt for the putting of her intention in execution. Her intention was to apply the revenues, as nearly as possible, to their ancient purposes. She began with *Westminster Abbey*, which had, in the year 610, been the site of a church immediately after the introduction of Christianity by St. AUSTIN, which church had been destroyed by the Danes, and, in 958, restored by King Edgar and St. Dunstan, who placed twelve Benedictine monks in it; and which became, under Edward the Confessor, in 1049, a noble and richly endowed abbey, which, when plundered and suppressed by Henry, had revenues to the amount of 3,977*l.* a year of *good old rent*, in money of that day, and, therefore, equal to about *eighty thousand pounds* a year of money of this day! Little of this, however, remained, in all probability, to the Queen, the estates having, in great part, been parcelled out amongst the plunderers of the two last reigns. But, whatever there remained to her she restored; and Westminster Abbey once more saw a convent of Benedictine monks within its walls. She next restored the Friary at *Greenwich*, to which had belonged friars PERYO and ELSTOW, whom we have seen, in paragraphs 81 and 82, so nobly pleading, before the tyrant's face, the cause of her injured mother, for which they had felt the fury of that ferocious tyrant. She re-established the Black Friars in London. She restored the Nunnery at *Sion* near Brentford, on the spot where Sion-House now stands. At *Sheen* she restored the

Priory. She restored and liberally endowed the Hospital of St. John, *Smithfield*. She re-established the Hospital in the *Savoy*, for the benefit of the poor, and allotted to it a suitable yearly revenue out of her own purse; and, as her example would naturally have great effect, it is, as Dr. HEYLYN (a Protestant, and a great enemy of her memory) observes, "hard to say how far the nobility and gentry might have done the like, if the Queen had lived some few years longer."

236. These acts were so laudable, so unequivocally good, so clearly the effect of justice, generosity and charity, in the Queen, that, coming before us, as they do, in company with great zeal for the Catholic religion, we are naturally curious to hear what remarks they bring from the unfeeling and malignant HUME. Of her own free will, and even against the wish of very powerful men, she gave up, in this way, a yearly revenue of probably not less than *a million and a half of pounds* of our present money. And for what? Because she held it unjustly; because it was plunder; because it had been taken to the crown in violation of Magna Charta and all the laws and usages of the realm; because she hoped to be able to make a beginning in the restoring of that hospitality and charity which her predecessors had banished from the land; and because her conscience, as she herself declared, forbade her to retain these ill-gotten possessions, valuing, as she did (she told her council), "her conscience more than ten kingdoms." Was there ever a more praise-worthy act? And were there ever motives more excellent? Yet HUME, who *exults* in the act which the plunderers insisted on, to secure their plunder, calls this noble act of the Queen an "*impudent*" one, and ascribes it *solely* to the influence of the new POPE, who, he tells us, told her ambassadors, that the English would never have the doors of Paradise opened to them, unless *the whole* of the Church property was restored. How false this is, in spite of HUME's authorities, is clear from this undeniable fact; namely, that she gave the Tenth and First Fruits to the Bishops and Priests of the Church in England, and *not to the Pope*, to whom they were *formerly paid*. This, therefore, is a malignant misrepresentation. Then again, he says, that the Pope's remonstrances on this score, had "little influence with *the nation*." With the *plunderers*, he means; for, he has been obliged to confess, that, in *all parts* of the country, *the people*, in Edward's reign, *demand a restoration of a part of the monasteries*; and, is it not clear, then, that they must have greatly rejoiced to see their sovereign make a beginning in that restoration? But, it was his business to lessen, as much as possible, the merit of these generous and pious acts of this basely calumniated Queen.

237. Events soon proved to this just and good, but singular

ly unfortunate Queen, that she would have done better to risk a civil war against the plunderers than assent to the Act of Parliament by which was secured to them the quiet possession of their plunder. Her generous example had no effect upon them; but, on the contrary, made them dislike her, because it exposed them to odium, presenting a contrast with their own conduct, so much to their disadvantage. From this cause, more than from any other, arose those troubles which harassed her during the remainder of her short reign.

238. She had not been many months on the throne before a rebellion was raised against her, instigated by the "Reformation" preachers, who had bawled in favour of Lady JANE GREY, but who *now* discovered, amongst other things, that it was contrary to God's word to be governed by a woman. The fighting rebels were defeated, and the leaders executed, and, at the same time, the Lady Jane herself, who had been convicted of high treason, who had been kept in prison, but whose life had hitherto been spared, and would evidently still have been spared, if it had not manifestly tended to keep alive the hopes of the traitors and disaffected. And, as this Queen has been called "the bloody," is another instance to be found of so much lenity shown towards one, who had been guilty of treason to the extent of actually proclaiming herself the sovereign? There was another rebellion afterwards, which was quelled in like manner, and was followed by the execution of the principal traitors, who had been abetted by a Protestant faction in France, if not by the government of that country, which was bitterly hostile towards the Queen on account of her marriage with Philip, the Prince of Spain, which marriage became a great subject of invective and false accusation with the Protestants and disaffected of all sorts.

239. The Parliament, almost immediately after her accession, advised her to marry, but not to marry a *foreigner*. How strangely our taste is changed! The English had always a deep-rooted prejudice against foreigners, till, for pure love of the Protestant religion, they looked out for, and soon felt the sweets of one who began the work of *funding*, and of making *national debts*! The Queen, however, after great deliberation determined to marry Philip, who was son and heir of the Emperor Charles V., and who, though a widower, and having children by his first wife, was still much younger than the Queen, who was now (in July, 1554,) in the 39th year of her age, while Philip was only 27. Philip arrived at Southampton in July 1554, escorted by the combined fleets of England, Spain, and the Netherlands; and on the 25th of that month, the marriage took place in the Cathedral of Winchester, the ceremony being performed by GARDINER, who was the bishop of the See, and being

attended by great numbers of nobles from all parts of christendom. To show how little reliance is to be placed, on HUME, I will here notice, that he says the marriage took place at *Westminster*, and to this adds many facts equally false. His account of the whole of this transaction is a mere romance, made up from Protestant writers, even whose accounts he has shamefully distorted to the prejudice of the views and character of the Queen.

240. As things then stood, sound and evident good to England dictated this match. Leaving out ELIZABETH, the next heir to the throne was *Mary Queen of Scots*, and she was betrothed to the Dauphin of France; so that England might fall to the lot of the French King: and, as to Elizabeth, even supposing her to survive the Queen, she now stood bastardized by two Acts of Parliament; for the Act which had just been passed, declaring Catharine to be the lawful wife of her father, made her mother (what indeed Cranmer had declared her) an adulteress in law, as she was in fact. Besides, if France and Scotland were evidently likely to become the patrimony of one and the same prince, it was necessary that England should take steps for strengthening herself also in the way of preparation. Such was the policy that dictated this celebrated match, which the historical calumniators of Mary have attributed to the worst and most low and disgusting of motives; in which, however, they have only followed the example of the malignant traitors of the times we are referring to, it being only to be lamented that they were not then alive to share in their fate.

241. Nothing ever was, nothing could be, more to the honour of England than every part of this transaction; yet, did it form the pretences of the traitors of that day, who, for the obvious reasons mentioned in the last paragraph, were constantly encouraged and abetted by France, and as constantly urged on by the disciples of CRANMER and his crew of German and Dutch teachers. When the rebels had, at one time, previous to Mary's marriage, advanced even to London, she went to the Guildhall, where she told the citizens, that, if she thought the marriage *were injurious to her people, or to the honour of the state*, she would not assent to it; and that, if it should not appear to the Parliament to be for the benefit of the whole kingdom, she would never marry at all. "Wherefore," said she, "stand fast against these rebels, your enemies and mine: fear them not; for I assure ye, that I fear them nothing at all." Thus she left them, leaving the hall resounding with their acclamations.

242. When the marriage articles appeared, it was shown, that, on this occasion, as on all others, the Queen had kept her word most religiously: for even HUME is obliged to confess, that these articles were "as favourable as possible for the interest and secu

rity and even the *grandeur* of England." What *more* was wanted, then? And if, as HUME says was the case, "these articles gave *no satisfaction to the nation*," all that we can say is, that the nation was very unreasonable and ungrateful. This is, however, a great falsehood; for, what HUME here ascribes, to the whole *nation*, he ought to have confined to the plunderers and the fanatics, whom, throughout his romance of this reign, he always calls *the nation*. The articles quoted from RYMER by HUME himself, were that, though Philip should have the *title* of king, the administration should be wholly in the Queen; that no foreigner should hold any office in the kingdom; that no change should be made in the English laws, customs, and privileges; that sixty thousand pounds a year (*a million* of our present money) should be settled on the Queen as her jointure to be paid by Spain if she outlived him; that the male issue of this marriage should inherit, together with England, both Burgundy and the Low Countries; and that, if Don Carlos, Philip's son by his former marriage, should die, leaving no issue, the Queen's issue, whether male or female, should inherit Spain, Sicily, Milan, and all the other dominions of Philip. Just before the marriage ceremony was performed, an envoy from the Emperor, Philip's father, delivered to the English Chancellor, a deed resigning to his son the kingdom of Naples and the Duchy of Milan, the Emperor thinking it beneath the dignity of the Queen of England to marry one that was not a king.

243. What transaction was ever more honourable to a nation than this transaction was to England? What Queen, what sovereign, ever took more care of the glory of a people? Yet the fact appears to be, that there was *some jealousy* in the nation at large, as to this *foreign* connexion; and, I am not one of those who are disposed to censure this jealousy. But, can I have the conscience to commend, or, even to abstain from censuring, this jealousy in our Catholic forefathers, without feeling as a Protestant, my cheeks burn with shame at what has taken place in Protestant times, and even in my own time! When *another Mary*, a *Protestant Mary*, was brought to the throne, did the Parliament take care to keep the administration wholly in her, and to give her husband the mere *title* of king? Did they — take care then that no *foreigners* should hold offices in England? Oh, no! That foreign, that Dutch husband, had the administration vested *in him*; and he brought over whole crowds of foreigners, put them into the highest offices, gave them the highest titles, and heaped upon them large parcels of what was left of the Crown estate, descending to that crown, in part, at least, from the days of ALFRED himself! And this transaction is called "*glorious*"; and that, too, by the very men, who talk of the "*inglorious*" reign of Mary! What, then, are sense and truth ne-

ver to reign in England? Are we to be duped unto all generations?

244. And, if we come down to our own dear Protestant days, do we find the Prince of SAXE COBOURG the heir to *mighty dominions*? Did he bring into the country, as Philip did, twenty-nine chests of *bullion*, loading to the *Tower*, 22 carts and 99 pack-horses? Do we find him settling on his wife's issue *great states and kingdoms*? Do we find *his father* making him a king, on the eve of the marriage, because a person of lower title would be *beneath a Queen of England*? Do we find him giving his bride, as a bridal present, jewels to the amount of *half a million of our money*? Do we find him settling on the Princess Charlotte a jointure of *a million sterling a year*, if she should outlive him? No; but (and come and boast of it, you shameless revilers of this Catholic queen!) we find our Protestant Parliament settling ON HIM fifty thousand pounds a year to come out of *taxes raised on us*, if he should outlive her; which sum we now duly and truly pay in full tale, and shall possibly have to pay it for forty years yet to come! How we feel ourselves shrink, when we thus compare our conduct with that of our Catholic fathers!

245. In my relation, I have not adhered to the exact chronological order, which would have too much broken my matter into detached parcels; but, I should here observe, that the marriage was previous to the reconciliation with the Pope, and also previous to the Queen's generous restoration of the property, which she held, of the Church and the poor. It was also previous to those dreadful punishments which she inflicted upon *heretics*, of which punishments I am now about to speak, and which, though monstrously exaggerated by the lying Fox and others, though a mere nothing compared with those inflicted afterwards on Catholics by Elizabeth, and though hardly to be called *cruel*, when set in comparison with the rivers of Catholic blood that have flowed in Ireland, were, nevertheless, such as to be deeply deplored by every one, and by nobody more than the Catholics, whose religion, though these punishments were by no means caused by its principles, has been reproached as the cause, and the sole cause of the whole of them.

246. We have seen, in paragraphs 200 and 201, what a Babel of opinions and of religions had been introduced by CRANMER and his crew; and we have also seen, that immorality, that vice of all sorts, that enmity and strife incessant, had been the consequence. Besides this, it was so natural that the Queen should desire to put down all these sects, and that she should be so anxious on the subject, that we are not at all surprised that, if she saw all other means ineffectual for the purpose, she should resort to means of the utmost severity that the laws of the land

allowed of, for the accomplishment of that purpose. The traitors and the leading rebels of her reign were all, or affected to be, of the new sects. Though small in number, they made up for that disadvantage by their indefatigable malignity; by their incessant efforts to trouble the state, and, indeed, to destroy the Queen herself. But, I am for rejecting all apologies for her founded on *provocations* given to her; and also for rejecting all apologies founded on the *disposition and influence of her counsellors*; for, if *she had been opposed* to the burning of heretics, that burning would, certainly, never have taken place. That burning is fairly to be ascribed to her; but, as even the malignant HUME gives her credit for *sincerity*, is it not just to conclude, that her motive was to put an end to the propagation, amongst her people, of errors which she deemed destructive of their souls, and the permission of the propagation of which, she deemed destructive of her own! And, there is this much to be said in defence of her motive, at any rate, that these new lights, into however many sects they might be divided, all agreed in teaching the abominable doctrine of salvation by *faith alone*, without regard to *works*.

247. As a preliminary to the punishment of heretics, there was an Act of Parliament passed in December, 1554 (a year and a half after the Queen came to the throne) to restore the ancient statutes relative to *heresy*. These statutes were first passed against the LOLLARDS, in the reigns of RICHARD II. and HENRY IV. And they provided, that heretics, who were obstinate, should be *burnt*. These statutes were altered in the reign of Henry VIII. in order that *he might get the property* of heretics; and, in that of Edward, they were *repealed*. Not out of *mercy*, however; but, because heresy was, according to those statutes, to promulgate opinions contrary to the *Catholic Faith*; and this did, of course, not suit the state of things under the new church, "*as by law established*." Therefore, it was then held, that heresy was punishable by *common law*, and, that, in case of obstinacy, heretics might be *burnt*; and, accordingly, many were punished, and some *burnt*, in that reign, by process at common law; and these were, too, Protestants dissenting from CRANMER'S Church, who himself condemned them to the flames. Now, however, the Catholic religion being again the religion of the country, it was thought necessary to return to ancient statutes; which, accordingly, were re-enacted. That which had been the law, during seven reigns, comprising nearly two centuries, and some of which reigns had been amongst the most glorious and most happy that England had ever known, one of the Kings having won the *title of King of France*, and another of them having actually been *crowned at Paris*; that which had been the law for so long a period was now the law again: so that here was *no*

thing new, at any rate. And, observe, though these statutes were again repealed, when ELIZABETH'S policy induced her to be a Protestant, she enacted others to supply their place, and that both she and her successor JAMES I. *burnt heretics*; though they had, as we shall see, a much more expeditious and less *noisy* way of putting out of the world those who still had the constancy to adhere to the religion of their fathers.

248. The laws, being passed, were not likely to remain a dead letter. They were put in execution chiefly in consequence of condemnations in the spiritual court, by BONNER, Bishop of London. The punishment was inflicted in the usual manner; dragging to the place of execution, and then burning to death, the sufferer being tied to a stake, in the midst of a pile of faggots, which, when set on fire, consumed him. Bishop GARDINER, the Chancellor, has been, by Protestant writers, charged with being the adviser of this measure. I can find no ground for this charge, while all agree, that POLE, who was now become Archbishop of Canterbury, in the place of CRANMER, disapproved of it. It is also undeniable, that a *Spanish friar, the Confessor of Philip*, preaching before the Queen, expressed his disapprobation of it. Now, as the Queen was much more likely to be influenced, if at all, by POLE, and especially by PHILIP, than by GARDINER, the fair presumption is, that it was *her own measure*. And as to BONNER, on whom so much blame has been thrown on this account, he had, indeed, been most cruelly used by CRANMER and his Protestants; but, there was the Council continually accusing all the Bishops (and he more than any of the rest) of being *too slow* in the performance of this part of their duty. Indeed, it is manifest, that, in this respect, the Council spoke the almost then universal sentiment; for, though the French ceased not to hatch rebellions against the Queen, none of the grounds of the rebels ever were, *that she punished heretics*. Their complaints related almost solely to the *connexion with Spain*; and never to the "*flames of Smithfield*," though we of latter times have been made to believe, that nothing else was thought of; but, the fact is, the persons put to death were chiefly of very infamous character, many of them *foreigners*, almost the whole of them residing in London, and called, in derision by the people at large, the "*London Gospellers*." Doubtless, out of *two hundred and seventy-seven* persons (the number stated by HUME on authority of Fox) who were thus punished, some may have been *real* martyrs to their opinions, and have been sincere and virtuous persons; but, in this number of 277, many were convicted felons, some clearly traitors, as RIDLEY and CRANMER. These must be taken from the number; and, we may, surely, take such as were *alive* when Fox first published his book, and who expressly begged to decline the honour of being enrolled amongst his

‘*Martyrs.*’ As a proof of Fox’s total disregard of truth, there was, in the next reign, a Protestant parson, as *Anthony Wood* (a Protestant) tells us, who, in a sermon, related, on authority of Fox, that a Catholic of the name of GRIMWOOD had been, as Fox said, a great enemy of the Gospellers, had been “punished by a judgment of God, and that his “*bowels fell out of his body.*” GRIMWOOD was not only alive at the time when the sermon was preached, but happened to be present in the church to hear it; and he brought an action of defamation against the preacher! Another instance of Fox’s falseness relates to the death of Bishop GARDINER. FOX and BURNET, and other vile calumniators of the acts and actors in Queen Mary’s reign, say, that GARDINER on the day of the execution of LATIMER and RIDLEY, kept dinner waiting till the news of their suffering should arrive, and that the Duke of Norfolk, who was to dine with him, expressed great chagrin at the delay; that, when the news came, “transported with joy,” they sat down to table, where GARDINER was suddenly seized with the disury, and died, in horrible torments, in a fortnight afterwards. Now, LATIMER and RIDLEY were put to death on the 16th of October; and COLLIER, in his Ecclesiastical History, p. 386, states, that Gardiner opened the Parliament on the 21st of October; that he attended in Parliament twice afterwards; that he died on the 12th of November of the gout, and not of disury; and that, as to the Duke of Norfolk, he had been dead a year, when this event took place! What a hypocrite then, must that man be, who pretends to believe in this Fox! Yet, this infamous book has, by the arts of the plunderers and their descendants, been circulated to a boundless extent amongst the people of England, who have been taught to look upon all the thieves, felons, and traitors, whom Fox calls “*Martyrs.*” as sufferers resembling St. Stephen, St. Peter, and St. Paul!

249. The real truth about these “*Martyrs,*” is, that they were, generally a set of most wicked wretches, who sought to destroy the Queen and her government, and, under the pretence of conscience and superior piety, to obtain the means of again preying upon the people. No mild means could reclaim them: those means had been tried; the Queen had to employ vigorous means, or, to suffer her people to continue to be torn by the religious factions, created, not by her, but by her two immediate predecessors, who had been aided and abetted by many of those who now were punished, and who were worthy of ten thousand deaths each, if ten thousand deaths could have been endured. They were, without a single exception, apostates, perjurers, or plunderers; and, the greater part of them had also been guilty of flagrant high treason against Mary herself, who had spared their lives; but whose lenity they had requited by every effort within

their power to overturn her authority and her government. To make particular mention of *all* the ruffians that perished upon this occasion, would be a task as irksome as it would be useless; but, there were amongst them, three of CRASMER's *Bishops* and *himself*! For now, justice, at last, overtook this most mischievous of all villains, who had *justly* to go to the same stake that he had *unjustly* caused so many others to be tied to; the three others were HOOPER, LATIMER, and RIDLEY, each of whom, was, indeed, inferior in villainy to Cranmer, but to few other men that have ever existed.

250. HOOPER was a Monk; he broke his vow of celibacy and married a Flandrican; he, being the ready tool of the Protector, Somerset, whom he greatly aided in his plunder of the churches, got *two Bishopricks*, though he himself had written *against pluralities*; he was a co-operator in all the monstrous cruelties inflicted on the people during the reign of Edward, and was particularly active in recommending the use of *German troops* to bend the necks of the English to the Protestant yoke. LATIMER began his career, not only as a *Catholic priest*, but as a most furious *assailant of the Reformation religion*. By this he obtained from Henry VIII. the *Bishoprick of Worcester*. He next *changed his opinions*; but, he *did not give up his Catholic Bishoprick*! Being suspected, he made *abjuration of Protestantism*; he thus kept his bishoprick for *twenty years*, while he inwardly reprobated the principles of the Church, and which bishoprick he held in virtue of *an oath* to oppose, to the utmost of his power, all dissenters from the Catholic Church; in the reigns of Henry and Edward, he sent to the stake, *Catholics* and *Protestants* for holding opinions, which he himself had before held openly, or that he held secretly at the time of his so sending them. Lastly, he was a chief tool in the hands of the tyrannical Protector SOMERSET, in that black and unnatural act of bringing his brother, Lord THOMAS SOMERSET, to the block. RIDLEY had been a *Catholic Bishop* in the reign of Henry VIII., when he sent to the stake, *Catholics* who denied the king's supremacy, and *Protestants* who denied transubstantiation. In Edward's reign he was a *Protestant Bishop*, and denied transubstantiation himself; and then he sent to the stake *Protestants* who differed from the creed of CRASMER. He, in Edward's reign got the bishoprick of London by a most *roguish agreement* to transfer the *greater part of its possessions* to the rapacious ministers and courtiers of that day. Lastly, he was guilty of *high treason* against the Queen, in openly, (as we have seen in paragraph 220), and from the *pulpit*, exhorting the people to stand by the usurper, LADY JANE; and thus endeavouring to produce civil war and the death of his sovereign, in order that he might, by treason, be enabled to

keep that bishoprick which he had obtained by *Simony*, including *perjury*.

251. A pretty trio of Protestant "*Saints*," quite worthy, however, of "*Saint*" MARTIN LUTHER, who says, in his own works, that it was by the arguments of *the Devil* (who, he says, frequently ate, drank, and slept with him) that he was induced to turn Protestant: three worthy followers of that LUTHER, who is, by his disciple MELANCTHON, called "a brutal man, void of piety and humanity, one more a Jew than a Christian:" three followers altogether worthy of this great founder of that Protestantism, which has split the world into contending sects: but, black as these are, they bleach the moment CRANMER appears in his true colours. But, alas! where is the pen, or tongue, to give us those colours! Of the 65 years that he lived and of the 35 years of his manhood, 29 years were spent in the commission of a series of acts, which for wickedness in their nature and for mischief in their consequences, are absolutely without any thing approaching to a parallel in the annals of human infamy. Being a *fellow* of a college at Cambridge, and having, of course, made an engagement (as the *fellows* do to this day), not to marry while he was a fellow, he married *secretly*, and still enjoyed his fellowship. While a married man, he became a priest, and took the *oath of celibacy*; and, going to Germany, he *married another* wife, the daughter of a Protestant "*saint*;" so that he had now two wives at one time, though his *oath* bound him to have no wife at all. He, as Archbishop, enforced the law of celibacy, while he himself secretly kept his German *frow* in the palace at Canterbury, having, as we have seen in paragraph 104, imported her in a chest. He, as ecclesiastical judge, divorced Henry VIII. from *three wives*, the grounds of his decision in two of the cases being directly the contrary of those which he himself had laid down when he *declared the marriages to be valid*; and, in the case of ANNE BOLEYN, he, as ecclesiastical judge, pronounced, that Anne had *never been the king's wife*; while, as a member of the House of Peers, he *voted for her death*, as having been an *adultrous*, and, thereby, guilty of *treason to her husband*. As Archbishop under Henry (which office he entered upon with a premeditated false oath on his lips) he sent men and women to the stake because they were *not Catholics*, and he sent *Catholics* to the stake because they would not acknowledge the King's supremacy, and thereby perjure themselves as he had so often done. Become openly a Protestant, in Edward's reign, and openly professing those very principles, for the professing of which he had burnt others, he now *burnt his fellow-Protestants*, because their grounds for protesting were *different from his*. As executor of the will of his old master, Henry, which

gave the crown (after Edward) to his daughters, Mary and Elizabeth, he conspired with others to rob those two daughters of their right and to give the crown to LADY JANE, that Queen of nine days, whom he, with others, ordered to be proclaimed. Confined, notwithstanding his many monstrous crimes, merely to the palace at Lambeth, he, in requital of the Queen's lenity, plotted with traitors in the pay of France to overset her government. Brought, at last, to trial and to condemnation as a heretic, he professed himself ready to *recant*. He was respited for six weeks, during which time, he signed *six different forms of recantation*, each more ample than the former. He declared that the Protestant religion was *false*; that the Catholic religion was the *only true one*; that he now believed in all the doctrines of the Catholic church; that he had been a horrid blasphemer against the sacrament; that he was unworthy of forgiveness; that he prayed the people, the Queen, and the Pope, to have pity on, and to pray for his wretched soul; and that he had made and signed this declaration without fear, and without hope of favour, and for the discharge of his conscience, and as a warning to others. It was a question in the Queen's council, whether he should be pardoned, as other recanters had been; but it was resolved, that his crimes were so enormous that it would be unjust to let him escape; to which might have been added, that it could have done the Catholic Church no honour to see reconciled to it a wretch covered with robberies, perjuries, treasons, and bloodshed. Brought, therefore, to the *public reading* of his recantation, on his way to the stake; seeing the pile ready; now *finding that he must die*, and carrying in his breast all his malignity undiminished, he *recanted his recantation*, thrust into the fire the hand that had signed it, and thus expired, protesting against that very religion in which, only nine hours before, he had called God to witness that he firmly believed!

252. And Mary is to be called "the *Bloody*", because she put to death monsters of iniquity like this! It is, surely, time to do justice to the memory of this calumniated queen; and not to do it by halves, I must, contrary to my intention, employ part of the next Number in giving the remainder of her history

 LETTER IX.

MARY AT WAR WITH FRANCE.—THE CAPTURE OF CALAIS BY THE FRENCH.—THE DEATH OF QUEEN MARY.—ACCESSION OF QUEEN ELIZABETH.—HER CRUEL AND BLOODY LAWS RELATIVE TO RELIGION.—HER PERFDY WITH REGARD TO FRANCE.—THE DISGRACE SHE BROUGHT UPON HER GOVERNMENT AND THE COUNTRY BY THIS PERFDY.—HER BASE AND PERPETUAL SURRENDER OF CALAIS.

Kensington, 31st July, 1825.

MY FRIENDS,

253. I now, before I proceed to the "Reformation" works in the reign of ELIZABETH, must conclude the reign of MARY. "Few and full of sorrow" were the days of her power. She had innumerable difficulties to struggle with, a most inveterate and wicked faction continually plotting against her, and the state of her health, owing partly to her weak frame, and partly to the anxieties of her whole life, rendered her life so uncertain, that the unprincipled plunderers, though they had again become Catholics, were continually casting an eye towards her successor, who, though she was now a *Catholic*, was pretty sure to become *Protestant* whenever she came to the throne, because it was impossible that the Pope should ever acknowledge her legitimacy.

254. In the year 1557, the Queen was at war with France, on account of the endeavours of that Court to excite rebellion against her in England. Her husband, PHILIP, whose father, the Emperor, had now retired to a convent, leaving his son to supply his place, and possess all his dominions, was also at war with France, the scene of which war was the Netherlands and the North of France. An English army had joined PHILIP, who penetrated into France, and gained a great and important victory over the French. But a French army, under the Duke of GISE, took advantage of the naked state of Calais to possess itself of that important town, which had been in possession of the English for more than *two hundred years*. It was not Calais alone that England held: but the whole country round for many miles, including Guisnesse, Fanim, Ardres, and other places, to-

gether with the whole territory, called the county of *Oye*. EDWARD III. had taken Calais after a siege of nearly a year. It had always been regarded as very valuable for the purposes of trade; it was deemed a great monument of glory to England, and it was a thorn continually rankling in the side of France. Dr. HEYLYN tells us, that Monsieur de CORDES, a nobleman who lived in the reign of Louis XI., used to say, "that he would be content to lie seven years in hell, upon condition that this town were regained from the English."

255. The Queen felt this blow most severely. It hastened that death which overtook her a few months afterwards; and, when her end approached, she told her attendants, that, "if they opened her body, they would find *Calais* at the bottom of her heart." This great misfortune was owing to the neglect, if not perfidy, of her counsellors, joined to the dread of Philip to see Calais and its dependencies in the hands of MARY's successor. Doctor HEYLYN (a Protestant, mind) tells us, that Philip, "seeing that danger might arise to CALAIS, advised the Queen of it, and *freely offered his assistance* for the defence of it; but, that the English Council, *over-wisely jealous* of Philip, *neglected both his advice and proffer.*" They left the place with only *five hundred men in it*; and that they did this *intentionally* it is hardly possible to doubt. Still, however, if the Queen had lived but a little longer, CALAIS would have been restored. The war was not yet over. In 1558, Philip and the King of France began negotiations for peace; and one of the conditions of Philip (who was the most powerful, and who had beaten the French) was, *that Calais should be restored to England*; and this condition would unquestionably have been adhered to by Philip; but in the midst of these negotiations, *Mary died!*

256. Thus, then, it is to the "Reformation," which had caused the loss of BOULOGNE, in the plundering and cowardly reign of Edward VI., that we, even to this day, owe, that we have to lament, the loss of CALAIS, which was, at last irretrievably lost by the selfishness and perfidy of Elizabeth. While all historians agree, that the loss of CALAIS preyed most severely upon the Queen, and *hastened her death*; while they all do this great honour to her memory, none of them attempt to say, that the loss of BOULOGNE had even the smallest effect on the spirits of her "Reformation" brother! He was too busy in pulling down altars and in confiscating the property of Guilds and Fraternities to think much about national honour; or, perhaps, though he, while he was pulling down altars, still called himself "Defender of the Faith," he might think, that territory and glory, won by Catholics, ought not to be retained by Protestants. Be this as it may, we have seen a loss to England much greater than that of Calais; we have seen the half of a continent cut off from

the crown of England, and seen it become a most formidable rival on the seas; and we have never heard, that it *preyed* much upon the spirits of the sovereign, in whose reign the loss took place.

257. With the loss of Calais at the bottom of her heart, and with a well-grounded fear, that her successor would undo, as to religion, all that she had done, the unfortunate Mary expired on the 17th of November, 1558, in the forty-second year of her age, and in the sixth year of her reign, leaving to her sister and successor, the example of fidelity, sincerity, patience, resignation, generosity, gratitude, and purity in thought, word, and deed; an example, however, which, in every particular, that sister and successor took special care *not to follow*. As to those *punishments*, which have served as the ground for all the abuse heaped on the memory of this Queen, what were they other than punishments inflicted on offenders *against the religion of the country*? The "*fires of Smithfield*" have a horrid sound; but, to say nothing about the *burnings* of Edward VI., Elizabeth, and James I., is it more pleasant to have one's *bowels ripped out*, while the body is alive (as was Elizabeth's favourite way), than to be burnt? Protestants have even *exceeded* Catholics in the work of punishing offenders of this sort. And, they have punished, too, with less reason on their side. The Catholics have *one faith*; the Protestants have *fifty faiths*; and yet, each sect, whenever it gets uppermost, punishes, in some way or other, the rest as offenders. Even *at this very time*, there are, according to a return recently laid before the House of Commons, no less than *fifty-seven persons*, who have, within a few years, suffered imprisonment and other punishments *added to it*, as offenders against religion; and this, too, at a time, when men are permitted *openly to deny the divinity of Christ*, and others openly to preach in their synagogues, *that there never was any Christ at all*. A man sees the laws tolerate twenty sorts of *Christians* (as they all call themselves), each condemning all the rest to eternal flames; and if, in consequence of this, he be led to express his belief, that they are *all wrong*, and that the thing they are disputing about is altogether something unreal, he may be punished with *six years* (or his whole life) of imprisonment in a loathsome gaol! Let us think of these things, when we are talking of the "*bloody Queen Mary*." The punishments now-a-days proceed from the maxim that "*Christianity is part and parcel of the law of the land*." When did it *begin*? Before, or since, the "*Reformation*"? And, who, amongst all those sects, which, it would seem, this law tolerates; which of them is to tell us; from which of them are we to learn *what Christianity is*?

258. As to the mass of suffering, supposing the whole of the 277 persons who suffered in the reign of Mary, to have suffered

solely for the sake of religion, instead of having been, like CRANMER and RIDLEY, traitors and felons as well as offenders on the score of religion; let us suppose the whole 277 to have suffered for offences against religion, did the *mass of suffering* surpass the mass of suffering, on this same account, during the reign of the late King? And, unless *Smithfield* and *burning* have any peculiar agony, any thing *worse than death*, to impart, did *Smithfield* ever witness so great a mass of suffering as the *Old Bailey* has witnessed, on account of offences against that purely Protestant invention, *bank notes*? Perhaps this invention, expressly intended to *keep out Popery*, has cost ten times, if not ten times ten times, the blood that was shed in the reign of her, whom we still have the injustice, or the folly, to call the "*bloody Queen Mary*," all whose excellent qualities, all whose exalted virtues, all her piety, charity, generosity, sacred adherence to her faith and her word, all her gratitude, and even those feelings of anxiety for the greatness and honour of England, which feelings hastened her to the grave: all these, in which she was never equalled by any sovereign that sat on the English throne, ALFRED alone excepted, whose religion she sought to re-establish for ever: all these are to pass for nothing, and we are to call her the "*bloody Mary*," because it suits the views of those who fatten on the spoils of that church which never suffered Englishmen to bear the odious and debasing name of *pauper*.

ELIZABETH.

259. To the *pauper* and *ripping-up* reign we now come. This is the reign of "*good Queen Bess*." We shall, in a short time, see how *good* she was. The Act of Parliament, which is still in force, relative to the *poor* and *poor-rates*, was passed in the 43d year of this reign; but, that was not the *only* act of the kind: there were *eleven* acts passed before that, in consequence of the poverty and misery, into which the "*Reformation*" had plunged the people. However, it is the *last Number* of my work, which is to contain the history of the rise and progress of English *pauperism*, from the beginning of the "*Reformation*" down to the present time. At present, I have to relate what took place with regard to the affairs of *religion*.

260. ELIZABETH, during the reign of her brother, had been a *Protestant*, and, during the reign of her sister, a *Catholic*. At the time of her sister's death, she not only went to mass publicly; but she had a Catholic chapel in her house, and also a confessor. These appearances, had not, however, deceived her sister, who, to the very last, doubted her sincerity. On her death bed, honest and sincere Mary required from her a frank avowal of her opinions as to religion. Elizabeth, in answer, *prayed God that the earth might open and swallow her, if she were not a*

true Roman Catholic. She made the same declaration to the Duke of Feria, the Spanish envoy, whom she so completely deceived, that he wrote to Philip, that the accession of Elizabeth would make no alteration in matters of religion in England. In spite of all this, it was not long before she began ripping up the bowels of her unhappy subjects, because they were Roman Catholics.

261. She was a bastard by law. The marriage of her mother had been, by law, which yet remained unrepealed, declared to be null and void from the beginning. Her accession having been, in the usual way, notified to foreign powers, that is, that "she had succeeded to the throne by *hereditary right* and the consent of the nation," the POPE answered, that he did not understand the *hereditary right* of a person not born in lawful wedlock. So that he, of course, could not acknowledge her hereditary right. This was, of itself, a pretty strong inducement for a lady of so flexible a conscience as she had, to resolve to be a *Protestant*. But, there was another and even a stronger motive. Mary, Queen of Scotland, who had married the Dauphin of France, claimed the crown of England, as the nearest legitimate descendant of Henry VII.; so that Elizabeth ran a manifest risk of losing the crown, unless she became a *Protestant*, and crammed CRANMER'S creed down the throats of her people. If she remained a Catholic, she must yield submission to the decrees from Rome; the Pope could have made it a duty with her people, to abandon her; or, at the very least, he could have greatly embarrassed her. In short, she saw clearly, that, if her people remained Catholics, she could never reign in perfect safety. She knew, that she had no hereditary right; she knew that the law ascribed her birth to adultery. She never could think of reigning quietly over a people, the head of whose Church refused to acknowledge her right to the crown. And, resolving to wear that crown, she resolved, cost what ruin or blood it might, to compel her people to abandon that very religion, belief in which she had, a few months before, declared, by praying to "God that the earth might open and swallow her alive, if she were not a *true Roman Catholic*."

262. The Pope's answer was honest; but it was impolitic, and most unfortunate it was for the English and Irish people, who had now to prepare for sufferings such as they had never known before. The situation of things was extremely favourable to the Protestants. Mary, the Queen of Scots, the real lawful heir to the throne, was, as we have seen, married to the Dauphin of France. If Elizabeth were set aside, or, if she died without issue before Mary, England must become an appendage of France. The loss of Calais and of Boulogne had mortified the nation enough; but, for England herself to be transferred to

France, was what no Englishman could think of with patience. So that she became strong from the dread that the people had of the consequences of her being put down. It was the betrothing of Mary, Queen of Scots, to the Dauphin, which induced Mary, Queen of England, to marry PHILIP, and thereby to secure an ally for England in case of Scotland becoming a dependence of France. How much more pressing was the danger now, when the Queen of Scots was actually married to the Dauphin (the heir apparent to the French throne), and when, if she were permitted to possess the crown of England, England, in case of her having a son, must become a province of France!

263. This state of things was, therefore, most unfortunate for the Catholics. It made many, very many of themselves *cool* in opposition to the change which the new Queen soon showed her determination to effect; for, however faithful as to their religion, they were Englishmen, and abhorred the thought of being the underlings of Frenchmen. They might hate the Queen for her apostacy and tyranny; but still they could not but desire that England should remain an independent state; and to keep her such, the upholding of Elizabeth seemed absolutely necessary. Those who eulogize Henry IV. of France, who became a Catholic expressly and avowedly for the purpose of possessing and keeping the throne of that country, cannot, very consistently blame Elizabeth for becoming a Protestant for an exactly similar reason. I do not attempt to justify either of them; but I must confess, that if any thing would have induced me to uphold Elizabeth, it would have been, that she, as far as human foresight could go, was an instrument necessary to preserve England from subjection to France; and, beyond all doubt, this was the main reason for which, at the outset, at least, she was upheld by many of the eminent and powerful men of that day.

264. But, if we admit that she was justified in thus consulting her preservation as a Queen, and the nation's independence, at the expense of religious considerations; if we admit that she had a right to give a preference to Protestants, and to use all gentle means for the totally changing of the religion of her people; if we admit this, and that is admitting a great deal more than justice demands of us, who can refrain from being filled with horror at the barbarity which she so unsparingly exercised for the accomplishment of her purpose?

265. The intention to change the religion of the country became, in a short time, so manifest, that all the Bishops but one refused to crown her. She, at last, found one to do it: but even he would not consent to do the thing without her conformity to the Catholic ritual. Very soon, however, a series of acts were passed, which, by degrees, put down the Catholic worship, and re-introduced the Protestant; and she found the plunderers and

possessors of plunder just as ready to conform to her ecclesiastical sway, as they had been to receive absolution from Cardinal Pole, in the last reign. CRANMER'S BOOK of Common Prayer, which had been ascribed by the Parliament to the suggestions of the "*Holy Ghost*," had been altered and *amended* even in Edward's reign. It was now revived, and altered and *amended* again; and still it was ascribed to the "*dictates of the Holy Ghost!*"

266. If these Acts of Parliament had stopped here, they would certainly have been bad and disgraceful enough. But such a change was not to be effected without *blood*. This Queen was resolved to reign: the blood of her people she deemed necessary to her own safety; and she never scrupled to make it flow. She looked upon the Catholic religion as her *mortal enemy*; and, cost what it might, she was resolved to destroy it, if she could, the *means* being, by her, those which best answered her end.

267. With this view, statutes the most bloody were passed. All persons were compelled to *take the oath of supremacy, on pain of death*. To take the oath of supremacy; that is to say, to acknowledge the queen's supremacy in spiritual matters, was to renounce the Pope and the Catholic religion; or, in other words, to become an *apostate*. Thus was a very large part of her people at once condemned to death for adhering to the religion of their fathers; and, moreover, for adhering to that very religion, in which she had openly lived till she became Queen, and to her *firm belief in which, she had sworn at her coronation!*

268. Besides this act of monstrous barbarity, it was made *high treason in a priest to say mass*; it was made high treason in a priest to come into the kingdom from abroad; it was made high treason to *harbour* or to *relieve* a priest. And, on these grounds, and others of a like nature, hundreds upon hundreds were butchered in the most inhuman manner, being first hung up, then cut down *alive*, their bowels then ripped up, and their bodies chopped into quarters: and this, I again beg you, sensible and just Englishmen, to observe, only because the unfortunate persons were too virtuous and sincere to apostatize from that faith which this Queen herself had, at her coronation, in her coronation oath, solemnly sworn to adhere to and defend!

269. Having pulled down the altars, set up the tables; having ousted the Catholic priests and worship, and put in their stead a set of hungry, beggarly creatures, the very scum of the earth, with Cranmer's prayer-book *amended* in their hands; having done this, she compelled her Catholic subjects to *attend in the churches under enormous penalties*, which rose, at last, to *death itself*, in case of perseverance in refusal! Thus were all the good, all the sincere, all the conscientious people in the kingdom incessantly harassed, ruined by enormous fines, brought

to the gallows, or compelled to flee from their native country. Thus was this Protestant religion watered with the tears and the blood of the people of England. Talk of Catholic persecution and cruelty! Where are you to find persecution and cruelty like this, inflicted by Catholic princes! Elizabeth put, in one way or another, more Catholics to death, in one year, for *not becoming apostates* to the religion which she had sworn to be hers, and to be the only true one, than Mary put to death in her whole reign for having apostatized from the religion of her and their fathers, and to which religion she herself had always adhered. Yet, the former is called, or has been called, "*good Queen Bess,*" and the latter, "*bloody Queen Mary.*" Even the horrid MASSACRE OF ST. BARTHOLOMEW was *nothing*, when fairly compared with the butcheries and other cruelties of the reign of this Protestant Queen of England; yes, a *mere nothing*; and yet she put on *mourning* upon that occasion, and had the consummate hypocrisy to affect horror at the cruelties that the King of France had committed.

270. This massacre took place at Paris, in the year 1572, and in the 14th year of Elizabeth's reign; and, as it belongs to the history of that day, as it was, in fact, in part, produced by her own incessant and most mischievous intrigues, and, as it has been made a great handle of in the work of calumniating the Catholics, even to this day, it is necessary that I give a true account of it, and that I go back to those civil wars in France which *she occasioned*, and in which she took so large a part, and which finally lost Calais and its territory to England. The "*Reformation,*" which LUTHER said he was taught by the Devil, had found its way into France so early as in the year 1530, or thereabouts. The "*reformers*" there were called HUGUENOTS. For a long while, they were of little consequence: but they, at last, in the reign of Charles IX., became formidable to the government by being taken hold of by those ambitious and rebellious leaders CONDE and COLIGNI. The faction, of which these two were the chiefs, wanted to have the governing of France during the minority of Charles, who came to the throne in the year 1561, at ten years of age. His mother, the Queen Dowager, gave the preference to the Duke of Guise and his party. The disappointed nobles, Conde and Coligni, needed no better motive for becoming most *zealous Protestants*, the Guises being zealous in the Catholic cause! Hence arose an open rebellion on the part of the former, *fomented by the Queen of England*, who seemed to think, that she never could be safe as long as there were Catholic prince, priest, or people left upon the face of the earth; and who never stuck at *means*, if they were but calculated to effect her end. She was herself an *apostate*; she wanted to annihilate that from which she had apostatized; and, by her

endeavours to effect her purpose, she made her people bleed at every pore, and made no scruple, upon any occasion, to sacrifice the national honour.

271. At her coming to the throne, she found the country at war with France, and Calais in its hands, that fortress and territory having, as we have seen in paragraph 254, been taken by a French army under the Duke of Guise. She almost immediately made peace with France, and that, too *without getting CALAIS back*, as she might have done, if she had not preferred her own private interest to the interest and honour of England. The negotiations for peace (England, Spain, and France being the parties) were carried on at *Chateau Cambrensis*, in France. All was soon settled with regard to Spain and France; but PHILIP, (Mary's husband, remember,) faithful to his engagements, refused to sign the treaty, until the new Queen of England *should be satisfied with regard to Calais*; and he even offered to continue the war for six years, unless Calais were restored, provided Elizabeth would bind herself not to make a separate peace during that period. She declined this generous offer; she had begun to rip up her subjects, and was afraid of war; and she, therefore, clandestinely entered into negotiations with France, and it was agreed that the latter should keep Calais for *eight years*, or pay to England 500,000 crowns! Never was there a baser act than this treaty, on the part of England. But this was not all; for the treaty further stipulated, that if France committed any *act of aggression* against England, during the eight years, or if England committed any act of aggression against France, during that time, the treaty should be void, and that the former should lose the right of retaining, and the latter *the claim to the restoration*, of this valuable town and territory.

272. This treaty was concluded in 1559, and it was a treaty not only of *friendship*, but of *alliance* between the parties. But, before three years out of the eight had passed away, "*good Queen Bess*," out of pure hatred and fear of the Catholics; from a pure desire to make her tyrannical sway secure; from the sole desire of being still able to fine, imprison, and rip up her unfortunate subjects, forfeited all claim to the restoration of Calais, and that, too, by a breach of treaty more flagrant and more base than, perhaps, had ever before been witnessed in the world.

273. CONDE and COLIGNI, with their Huguenots, had stirred up a formidable civil war in France. "*Good Queen Bess's*" ambassador at that Court stimulated and assisted the rebels to the utmost of his power. At last, VIDAME, an agent of Conde and Coligni, came *secretly*, over to England to negotiate for military, naval, and pecuniary assistance. They succeeded with "*good Bess*," who, wholly disregarding the solemn treaties by which she was bound to Charles IX., King of France, entered into a

formal treaty with the French rebels to send them an army and money, for the purpose of carrying on war against their sovereign, of whom she was *an ally*, having bound herself, in that character, by a *solemn oath on the Evangelists!* By this treaty she engaged to furnish men, ships, and money; and the traitors, on their part, engaged to put HAVRE DE GRACE at once into her hands, as a pledge, not only for the repayment of the money to be advanced, but for the restoration of Calais! This infamous compact richly deserved the consequences that attended it.

274 The French ambassador in London, when he found that an intercourse was going on between the Queen and the agents of the rebels, went to CECIL, the Secretary of State, carrying the treaty of Chateau Cambrensis in his hand, and demanded, agreeably to the stipulations of that treaty, that the agents of the rebels should be delivered up as traitors to their sovereign, and he warned the English government, that any act of aggression on its part, would annihilate its claim to the recovery of Calais at the end of the eight years. But "*good Bess*" had caused the civil wars in France; she had, by her bribes, and the other underhand means stirred them up, and she believed that the success of the French rebels were necessary to her own security on her throne of doubtful right; and, as she hoped to get Calais in this perfidious way, she saw nothing but gain in the perfidy.

275. The rebels were in possession of DIEPPE, ROUEN, HAVRE DE GRACE, and had extended their power over a considerable part of Normandy. They at once put HAVRE and DIEPPE into the hands of the English. So infamous and treacherous a proceeding roused the Catholics of France, who now became ashamed of that inactivity, which had suffered a sect, less than a *hundredth part* of the population, to sell their country under the blasphemous plea of a *love of the Gospel*. "*Good Bess,*" with her usual mixture of hypocrisy and effrontery, sent her proclamations into Normandy, declaring, that she meant *no hostility* against her "*good brother*" the King of France; but merely to protect his Protestant subjects against the tyranny of the *House of Guise*; and that her "*good brother*" ought to be *grateful* to her for the assistance she was lending! This cool and hypocritical insolence added fury to the flame. All France could but recollect, that it was the skilful, the gallant, the patriotic Duke of Guise, who had, only five years before, ejected the English from Calais, their last hold in France; and they now saw these "*sons of the Gospel,*" as they had the audacity to call themselves, bring those same English back again, and put two French sea-ports into their hands at once! Are we to wonder at the indistinguishable hatred of the people of France against this traitorous sect? Are we to wonder that they felt a desire to extir-

pate the whole of so infamous a race, who had already sold their country to the utmost of their power?

276 The French nobility, from every province and corner of France, flew to the aid of their sovereign, whose army was commanded by the Constable, Montmorency, with the Duke of Guise under him. Conde was at the head of the rebel army, having Coligni as a sort of partner in the concern, and having been joined by the English troops, under the Earl of Warwick, nephew of "good Bess's paramour, DUDLEY, of whom the Protestant clergymen, Heylin and Whitaker, will tell us more than enough by-and-by. The first movement of the French against this combined mass of hypocrisy, audacity, perfidy and treason, was the besieging of ROUEN, into which, Sir Edward Poinings, who had preceded Warwick, had thrown an English reinforcement to assist the *faithful* "sons of the Gospel." In order to encourage the French, the Queen-Mother (Catherine de Medici), her son the young King, Charles (now twelve years of age), and the King of Navarre, were present at the siege. The latter was mortally wounded in the attack; but the Catholics finally took the town by assault, and *put the whole of the garrison to the sword*, including the English reinforcement sent by "good Queen Bess."

277. In the meanwhile, the brother of Coligni had, by the money of "good Bess," collected together a body of German mercenary Gospellers, and had got them to ORLEANS, which was then the main hold of the Huguenots; while "good Bess," in order to act her part faithfully, ordered *public prayers*, during three whole days, to implore *God's blessing* "upon her cause and the cause of the *Gospel*." Thus reinforced by another body of foreigners brought into their country, the base traitors, Conde and Coligni, first made a feint on the side of Paris; but, finding themselves too weak on that side, they took their way towards Normandy, in the hope of there having the aid of the English forces. But, the Catholics, still under Montmorency and the Duke of Guise, followed the traitors, overtook them at DREUX, compelled them to fight, took Conde himself prisoner and though Montmorency was taken prisoner by the rebels, the Duke of Guise took the chief command, and drove the rebel Coligni and his army before him; and this, too, observe, in spite of "good Bess's three whole days of prayers.

278. Nevertheless, Coligni kept the field, and pillaged Normandy pretty severely. "Good Bess" sent him some money and offered to be *bound* for more, if he could get any *merchant* (that is, Jews) to lend it him; but she sent him *no troops*; those under the Earl of Warwick, being kept safe and sound in the strong fortress of Havre de Grace, which place, *honest* and

"good Bess" intended to keep, let things go which way they might, which honest intention we shall, however, find defeated in the end. Coligni and his ruffians and German mercenary Gospellers cruelly plundered the Normans as far as they could extend their arms. The Catholics, now under the Duke of Guise, laid siege to Orleans. While this siege was going on, one POLTRÔT, a Huguenot, in the pay of Coligni, went, under the guise of being a deserter from that inveterate rebel chief, and entered into the service of the army under the Duke of Guise. In a short time, this miscreant found the means to assassinate that gallant nobleman and distinguished patriot, instigated, indeed, employed for the express purpose by Coligni, and urged on by BEZA, the "famous preacher," as HUME calls him, but really one of the most infamous of all the "reforming preachers, and, perhaps, second to none but LUTHER himself. This atrocious deed met, afterwards with retaliation in the massacre of St. Bartholomew, when on Coligni's mangled body there might have been placarded the name of POLTRÔT. This wretch had been paid by Coligni, and the money had come from honest and sincere "good Queen Bess," whom we shall hereafter find plainly accused by Whitaker (a clergyman of the Church of England) of plotting the assassination of her own cousin, and finding no man in her kingdom base enough to perform the deed.

279. This foul deed seems to have made Conde ashamed of his infamous associate and followers. Ambition had made him a rebel; but he had sense of honour enough left to make him shudder at the thought of being the leader of assassins; and he, with one drop of true blood in him, could not think without horror of such a man as the Duke of Guise, who had rendered such inestimable services to France, being swept from existence by so base a miscreant as that whom his late colleague had hired and paid for that purpose. If the son of the Duke of Guise could have destroyed Coligni and his whole crew, he would have been justified in so doing. And yet, the world has been stunned with the Protestant cries of horror at the death of this same Coligni and a small part of his followers!

280. Conde now sought to get rid of his miscreant associates by proposing, in February 1563, a pacification, and tendering his submission to his sovereign on condition of an act of oblivion. Coligni was included in the amnesty. The king granted to the Huguenots permission to practice their worship in one town in every bailiwick; and thus were all matters settled between the king and his rebellious subjects. Sad tidings for "good Queen Bess," who, as Whitaker well observes, continually sought her safety in the divisions and misery of others. Conde, in his treaty with her, had stipulated *not to conclude any peace without her consent*; but, had she a right to complain of a want of good

faith? She, who had broken her treaty and her oath with Charles IX., and who, in defiance of both, had entered into a treaty with rebels, in open arms against their king?

281. The French king, wishing to get her troops quietly out of *Havre de-Grace*, and finding that she now pretended to hold it as a pledge for the surrender of Calais, at the end of the eight years, offered to renew the treaty of Chateau Cambrensis, by which Calais was to be restored to England in 1567. But, she rejected this fair and reasonable proposal. She had *got Havre*; no matter how; and she said, that "a bird in hand was worth two in the bush," snapping her fingers at the same time, and, as was the common practice with her upon such occasions, confirming her resolution with a *thundering oath*, so becoming in a "*Virgin Queen*." Finding, however, that all parties in France were now united for the expulsion of the English, she reluctantly gave way. She authorised her ambassadors to present a new project of treaty; but, by this time, the French army, under Montmorency, Conde, "*good Bess's* late friend and ally being serving in the army, was on its way to regain Havre by force of arms, the king of France being well convinced, that treaties with "*good Betsy*" were things perfectly vain.

282. Still, it was not a trifling thing to take Havre out of the hands of the English. A great deal of taxes had been imposed upon this nation, (to say nothing of the "*prayers*"), in order to ensure the possession of this place. The Earl of Warwick, instead of sending troops to assist Bess's allies, had kept his army at Havre; had, with six thousand soldiers and seven hundred pioneers, rendered the place "*impregnable*;" had, as soon as he heard that the rebellion was at an end, *expelled all the French people from Havre*, to their utter ruin, and in direct breach of Bess's treaty with Conde and Coligni. But, in spite of all this, Montmorency was, at the end of a short time, ready to enter the place by assault, having made his breaches in preparation. The Queen-mother and the King were present in the camp, where they had the indescribable pleasure to see "*Good Queen Bess's*" General humbly propose to surrender the place to its rightful sovereign, *without any mention of Calais and its territory*, and on no condition whatever, but that of being permitted to return to England with the miserable remnant of his army; and England, after all the treasure and blood, expended to gratify the malignity of "*good Bess*," and after all the just imputations of perfidy that she had brought upon it, had to receive that remnant that ratification of disgrace, greater than it had to support from the day when glorious ALFRED finally expelled the Danes. And, yet, this woman is called, or has been called, "*good Queen Bess*," and her perfidious and butchering reign has been called *glorious*!

Great as the mortifications of "good Bess" now were, as great as were the misfortunes of the country, brought upon by her proceedings of hitherto unheard of hypocrisy and breach of faith, we have, as yet, seen the full measure of neither the one nor the other. For, "glorious and good Bess" had now to sue for peace, and with that King, with whose rebel subjects she had so recently co-operated. Her ambassadors, going with due passports, were arrested and imprisoned. She stamped and swore, but she swallowed the affront, and took the regular steps to cause them to be received at the French court, who, on their part, treated her pressing applications with a contemptuous sneer, and suffered many months to pass away, before they would listen to any terms of peace. SMITH was one of her envoys, and the other was that same THROCKMORTON, who had been her ambassador at Paris, and who had been her agent in stirring up Conde and Coligni to their rebellion. The former was imprisoned at MELUN, and the latter at Saint Germain's. SMITH was released upon her application; but Throckmorton was detained, and was made use of for the following curious, and, to "good Bess," most humiliating purpose. The treaty of Chateau Cambrensis, which stipulated for the restoration of Calais in eight years, or the forfeiture of 500,000 crowns by the French, contained a stipulation, that four French noblemen should be held by "good Bess," as *hostages* for the fulfilment of the treaty on the part of France. "Good Bess," by her aiding of the French rebels, had broken this treaty, had lost all just claim to Calais, and ought to have released the *hostages*; but, as "good Bess" very seldom did what she ought to; as she might, almost every day of her mischievous life, have, with perfect truth, repeated that part of the Prayer-Book "*amended*," which says, "we have done those things which we ought not to do, and have left undone those things which we ought to do;" so, this "good" woman had kept the hostages, though she had forfeited all just claim to that for the fulfilment of which they had been put into her hands. Now, however, the French had got a "bird in hand" too. They had got Throckmorton, their old enemy, and he had got a large quantity of "good Bess's" *horrible secret: locked up in his breast!* So that, after long discussions, during which Throckmorton gave very significant signs of his determination not to end his days in prison without taking revenge, of some sort, on his merciless employer, the "good" woman agreed to exchange the four French noblemen for him; and, as a quarter of a loaf was better than no bread, to take 125,000 crowns for the *relinquishment of Calais to France in perpetuity!*

234. Thus, then, it was "good Queen Bess," after all, glorious and Protestant Bess, that plucked this jewel from the English crown! Nor was this the only signal consequence of her un-

hallowed and unprincipled treaty and intrigues with the French rebels. The *plague* which had got into the garrison of Havre de Grace, and which had left Warwick with only about two thousand out of his seven thousand men; this dreadful disease was brought, by that miserable remnant of infected beings, to England, where HUME himself allows, that it "swept off *great multitudes*, especially in London, where above *twenty thousand persons died of it in one year*"! Thus was the nation heavily taxed, afflicted with war, afflicted with pestilence; thus were thousands upon thousands of English people destroyed or ruined, or rendered miserable, merely to gratify this proud and malignant woman, who thought that she could never be safe until all the world joined in her flagrant apostacy. Thus, and merely for this same reason, was Calais surrendered for ever; Calais, the proudest possession of England; Calais, one of the two keys to the Northern Seas; Calais that had been won by our Catholic forefathers two hundred years before; Calais, which they would have no more thought of yielding to France, than they would have thought of yielding Dover; Calais, the bare idea of a possibility of losing which had broken the heart of the honest, the virtuous, the patriotic, and most calumniated Mary!

285. It is surprising what baseness HUME discovers in treating of the whole of this important series of transactions; how he glosses over all the breaches of faith and of oath, on the part of the "*good Bess*"; how he lets pass, without censure, the flagrant and malignant treason of the rebels; and even how he insinuates apologies for them; how he skips by the rare fidelity of Philip to his engagements; how he praises the black-hearted Coligni, while he almost censures Conde for seeking peace after the assassination of the Duke of Guise; how he *wholly suppresses* the deep humiliations of England in the case of Smith and Throckmorton; how he makes the last *bill of sale* 200,000, instead of the *fourth part* of 500,000; how he passes over the loss of Calais *for ever*, as nothing in "*good Bess*," though he had made the *temporary* loss of it *every thing* in Mary; but, above all the rest, how he constantly aims his malignity at that skilful, brave, faithful, and patriotic nobleman, the Duke of Guise, while he extols Conde as long as he was a rebel and a traitor, engaged in selling his country; and how he lauds the inveterate and treacherous Coligni to the last hour of that traitor's life.

286. Is there any man who does not see the vast importance of Calais and its territory? Is there any man who does not see how desirable it would be to us to have it now? Is there an Englishman who does not lament the loss of it? And is it not clear as the sun at noonday, that it was lost for ever by "*good Bess's*" perfidy in joining the rebels of France? If, when those rebels were formidable to their sovereign she had pressed him to re-

store Calais *at once*, and to take an equivalent for such anticipated restoration, is it not obvious, that he would have consented, rather than risk her displeasure at such a moment? And, what is the apology, that HUME makes for her conduct in joining the rebels? "Elizabeth, besides the general and essential interest of supporting the Protestants, and opposing the rapid progress of *her enemy*, the Duke of Guise" (how was *he* her enemy?) "had other motives which engaged her to accept this proposal. When she concluded the peace at Chateau Cambrensis, she had good reason to foresee, that France *would never voluntarily fulfil the article with regard to the restitution of Calais*; and many subsequent incidents tended to confirm this suspicion. Considerable sums of money had been laid out on the fortifications; long leases had been granted of the lands; and many inhabitants had been encouraged to build and settle there, by *assurances that Calais would never be restored to the English*. The Queen, therefore, *very wisely* concluded, that, could she get possession of Havre, a place which commanded the mouth of the Seine, and was of much greater importance than Calais, she should *easily constrain the French to execute the treaty*, and should have the glory of restoring to the crown that ancient possession, which was so much the favourite of the nation."

287. Away, then, goes, at once, all her professions of desire to defend the "cause of the Gospel:" she is a hypocrite the most profound at once: she breaks faith with the king of France, and with the rebels too. But, if she really *foresaw* that the French *would not voluntarily fulfil* the treaty of Chateau Cambrensis, why did she conclude it, when Philip was ready to aid her in *compelling* France to restore Calais *at once*? And, as to the "subsequent incidents," which had confirmed her suspicions, why should not the French government *repair the fortifications*, and why should they not give "*assurances that the territory would never be restored to the English*," seeing that she had bargained for the *perpetual surrender* of 500,000 crowns? The French meant, doubtless, to *pay the money* at the end of the eight years. They never, after she had rejected the offer of Philip, intended to give up Calais: that every body knew, and nobody better than "*good Bess*:" she had hostages for the payment of the money; and she held those hostages, *after* she had received Havre from the rebels as a security for the payment of that money! She had, she thought, *two birds in the hand*; but, though she "*concluded very wisely*," both birds escaped: she out-witted and overreached herself: and the nation has, to this day, to lament the consequences of her selfishness, bad faith, and atrocious perfidy.

288. I should now proceed to follow "*good Bess*" and her worthy friend Coligni down to the date of *the massacre of Saint*

Bartolomew, which was a sort of *wholesale* of the same work that "good Bess" carried on in *detail*; but, I have filled my paper; and I now see, that it will be impossible for me to do any thing like justice to my subject without stretching my little work further than I intended

LETTER X.

MASSACRE OF SAINT BARTHOLOMEW.—TAIL-PIECE TO IT.—A MAN'S HAND CUT OFF FOR THWARTING BESS IN HER LOVE-SICK FIT.—HER FAVOURITES AND MINISTERS.—HISTORY AND MURDER OF MARY, QUEEN OF SCOTLAND.

Kensington, 31st August, 1825.

MY FRIENDS,

288. Though the massacre of SAINT BARTHOLOMEW took place in France, yet it has formed so fertile a source of calumny against the religion of our fathers; it has served as a pretence with Protestant historians to justify, or palliate so many atrocities on the part of their divers sects; and the Queen of England and her ministers had so great a hand in first producing it, and then in punishing Catholics under pretence of avenging it, that it is necessary for me to give an account of it.

289. We have seen in the paragraphs from 273 to 281, the treacherous works of Coligni, and, in paragraph 278, we have seen that this pretended Saint basely caused that gallant and patriotic nobleman, the Duke of Guise, to be assassinated. But, in assassinating this nobleman, the wretch did not take off the whole of his family. There was a son left to avenge that father, and the just vengeance of this son the treacherous Coligni had yet to feel. We have seen, that peace had taken place between the French king and his rebellious subjects; but, Coligni had all along discovered that his treacherous designs only slept. The king was making a progress through the kingdom about four years after the pacification; a plot was formed by Coligni and his associates to kill or seize him; but, by riding fourteen hours without getting off his horse, and without food or drink, he es-

escaped, and got safe to Paris. Another civil war soon broke out, followed by another pacification: but, such had been the barbarities committed on both sides, that there could be, and there was, no real forgiveness. The Protestants had been full as sanguinary as the Catholics; and, which has been remarked even by their own historians, their conduct was frequently, not to say uniformly, characterized by plundering and by hypocrisy and perfidy, unknown to their enemies.

290. During this pacification, Coligni had, by the deepest dissimulation, endeavoured to worm himself into favour with the young King, and upon the occasion of a marriage between the King's sister and the young King of Navarre (afterwards the famous Henry IV.), Coligni, who, Conde being now dead, was become the chief of his sect, came to Paris, with a company of his Protestant adherents, to partake in the celebration, and that, too, at the King's invitation. After he had been there a day or two, some one shot at him, in the street, with a blunderbuss, and wounded him in two or three places, but not dangerously. His partizans ascribed this to the young Duke of Guise, though no proof has ever been produced in support of the assertion. They, however, got about their leader, and threatened revenge, as was very natural. Taking this for the ground of their justification, the Court resolved to anticipate the blow: and, on Sunday, the 24th of August, 1572, it being St. BARTHOLOMEW'S day, they put their design in execution. There was great difficulty in prevailing upon the young King to give his consent; but, at last, by the representations and entreaties of his mother, those of the Duke of Anjou, his brother, and those of the Duke of Guise, he was prevailed upon. The dreadful orders were given; at the appointed moment, the signal was made; the Duke of Guise with a band of followers rushed to and broke open the house of Coligni, whose dead body was soon thrown out of the window into the street. The people of Paris who mortally hated the Protestants, and who could not have forgotten Coligni's having put the English in possession of Dieppe and Havre; who could not have forgotten, that, while the old enemy of France was thus again brought into the country by Coligni and his Protestants, this same traitor and his sect had basely assassinated that brave nobleman, the late Duke of Guise, who had driven the English from their last hold, Calais, and who had been assassinated at the very moment when he was endeavouring to drive this old enemy from Havre, into which this Coligni and his sect had brought that enemy: the people of Paris could not but remember these things, and remembering them, they could not but hold Coligni and his sect in detestation indescribable. Besides this, there were few of them some one or more of whose relations had not perished, or suffered in some way or other, from the un-

derings, or butcheries, of these marauding and murdering Calvinists whose creed taught them that good works were unavailing, and that no deeds, however base or bloody, could bar their way to salvation. These "Protestants," as they were called, bore no more resemblance to Protestants of the present day, than the wasp bears a resemblance to the bee. That name then was, and it was justly, synonymous with *banditti*; that is, *robber and murderer*; and the persons bearing it had been, by becoming the willing tool of every ambitious rebel, a greater scourge to France than foreign war, pestilence and famine united.

291. Considering these things, and taking into view, that the people, always ready to suspect even beyond the limits of reason, heard the cry of "*treason*" on all sides, is it any wonder that they fell upon the followers of Coligni, and that they spared none of the sect that they were able to destroy? When we consider these things, and especially when we see the son of the assassinated Duke of Guise lead the way, is it not a most monstrous violation of truth to ascribe this massacre to the *principles of the Catholic religion*? With equal justice might we ascribe the act of BELLINGHAM (who sent for his *Church Prayer Book* the moment he was lodged in Newgate) to the *principles of the Church of England*. No one has ever been base and impudent enough to do this; why, then, are there men so base and impudent as to ascribe this French massacre to *Catholic principles*?

292. The massacre at Paris very far exceeded the wishes of the court; and orders were instantly dispatched to the great towns in the provinces to prevent similar scenes. Such scenes took place, however, in several places; but, though, by some Protestant writers, the whole number of persons killed, has been made to amount to a *hundred thousand*, an account published in 1582, and made up from accounts, *collected from the ministers in the different towns*, made the number, for all France, amount to only 786 persons! Dr. LINGARD (Note T. Vol. V.), with his usual fairness, says, "if we *double* this number, we shall not be far from the real amount." The Protestant writers began at 100,000; then fell to 70,000; then to 30,000; then to 20,000; then to 15,000; and, at last, to 10,000! All in *round numbers*! One of them, in an hour of great indiscretion, ventured upon obtaining returns of *names* from the ministers themselves; and, then, out came the 786 persons in the whole!

293. A number truly horrible to think of; but a number not half so great as that of those English Catholics whom "*good Queen Bess*" had, even at this time (the 14th year of her reign), caused to be *ripped up, racked till the bones came out of their sockets*, or caused to be dispatched, or to die, in prison, or in exile; and this, too, observe, not for rebellions, treasons, robberies and assassinations, like those of Coligni and his follow

ers; but simply and solely for adhering to the religion of their and her fathers, which religion she had openly practised for years, and to which religion she had most solemnly sworn that she sincerely belonged! The annals of hypocrisy conjoined with impudence afford nothing to equal her behaviour upon the occasion of the St. BARTHOLOMEW. She was daily racking people nearly to death to get *secrets* from them; she was daily ripping the bowels out of women as well as men for saying or hearing, that *mass*, for the celebration of which the churches of England had been erected; she was daily *mutilating, racking, and butchering* her own innocent and conscientious subjects; and yet, she saw her profligate court-women, when the French ambassador came with the King of France's explanation of the cause of the massacre, received him in *deep mourning*, and with all the marks of disapprobation. But, when she remonstrated with her "good brother," the King of France, and, added her hope, that he would be *indulgent to his Protestant subjects*, her hypocrisy carried her a little too far; for, the Queen Mother, in her answer to "*good Bess*," observed, that, as to this matter, her son could not take a safer guide than his "*good sister of England*"; and that, while, like her, he forced no man's *conscience*; like her, he was resolved to suffer no man to *practise any religion but that which he himself practised*. The French Queen Mother was still short of "*good Betsy's*" mark; for she not only punished the practice of all religion but her own, she, moreover, punished people for *not practising her religion*; though she herself was a notorious *apostate*, and that, too, from motives as notoriously selfish.

294. But, there is a *tail-piece*, which most admirably elucidates "*good Betsy's*" sincerity upon this memorable occasion, and also that same quality in her which induced her to profess, that she wished to live and die a *virgin* Queen. The Parliament and her ministers, anxious for an undisputed succession, and anxious, also, to keep out the Scotch branch of the royal family, urged her several times to marry. She always rejected their advice. Her "*virgin*" propensity led her to prefer that sort of intercourse with men, which I need not more particularly allude to. Her amours with LEICESTER, of whom we shall see enough by-and-by, were open and notorious, and have been most amply detailed by many Protestant historians, some of whom have been clergymen of the Church of England; it is, moreover, well known that these amours became the subject of a *play*, acted in the reign of Charles II. She was now, at the time of the St. Bartholomew, in the 39th year of her age; and she was, as she long had been, leading with Leicester, the life that I have alluded to. *Ten years afterwards*, whether from the *advanced age of Leicester*, or from some other cause, the "*virgin*" propensity

seemed, all of a sudden to quit "good Betsy"; she became bent on wedlock; and, being now *forty-nine* years of age, there was, to be sure, *no time to be lost* in providing an hereditary successor to her thorne. She had, in the 13th year of her reign, assented to an Act that was passed, which secured the crown to her "*natural issue*," by which any *bastard* that she might have by *any body* became heir to the thorne; and it was, by the same Act, made *high treason* to deny that such issue was heir to it. This Act, which is still in the Statute-Book, 13 Eliz. chap. 1. S. 2., is a proof of the most hardened profligacy that ever was witnessed in woman, and it is surprising, that such a mark of apparent national abjectness and infamy should have been suffered to remain in black and white to this day. However, at *forty-nine* "good Betsy" resolved to lead a married life; and, as her savage father, whom she so much resembled, always looked out for a *young wife*, so "*good vergin Betsy*" looked out for a *young husband*; and, in order to convince the world of the sincerity of her horror at the massacre of St. Bartholomew, who should she fix on as a companion for life, who should she want to take to her arms, but the Duke of ANJOU, brother of Charles IX., and *one of the perpetrators of those bloody deeds*, on account of which she and *court ladies*, all of her own stamp, had gone into mourning! The Duke was not handsome; but, he had, what the French call *la beauty du diable*: he was *young*: only 28 years of age; and her old paramour, LEICESTER, was now *fifty!* Betsy, though well stricken in years herself had still a "*colt's tooth*." Her ministers and the nation, who saw all the dangers of such a match to the independence of their country, protested against it most vehemently, and finally deterred her from it; but, a gentleman of Lincoln's Inn, who had written and published a pamphlet against the marriage, was prosecuted, and had *his right hand chopped off* for this public-spirited effort in assisting to save England from the ruin about to be brought upon it for the mere gratification of the appetite of a gross libidinous, nasty, shameless old woman. It was said of her monster of a father, who began the "Reformation," that "he spared no man in his anger, and no woman in his lust": the very same, in substance, with a little change of the terms, might be said of this his monster of a daughter, who completed that "Reformation"; and something approaching to the same degree of wickedness might be justly ascribed to almost every one, who acted a conspicuous part in bringing about that, to England, impoverishing and degrading event.

295. Before we come to the three other great transactions of the long reign of this wicked woman, her *foul murder of MARY STUART*, Queen of Scotland; her *war with Spain*; and her *scourging of Ireland* which unhappy country still bears the marks of

ner scorpion lash; before we come to these, it will be necessary to make ourselves acquainted with the names and characters of some of her principal advisers and co-operators; because, unless we do this, we shall hardly be able to comprehend many things, which we ought, nevertheless, to carry along clearly in our minds.

296. LEICESTER was her favourite, both in council and in the field. DOCTOR HEYLIN (History of the Reformation, Elizabeth, p. 168) describes him in these words: "Sir ROBERT DUDLEY, the second son of the Duke of Northumberland" (the odious traitor executed in the last reign), "she made, soon after she came to the throne, Lord Denbeigh and Earl of LEICESTER, having before made him her Master of Horse, Chancellor of the University of Oxford, and a Knight of the Garter; and she now gave him the fair manor of Deubeigh, with more gentlemen owing suit and service to it than any other in England in the hands of a subject, adding even to this the goodly castle and manor of Kenilworth. Advanced to this height, he engrossed unto himself the disposing of all offices in court and state, and of all preferments in the church, proving, in fine, so unappeasable in his malice, and so insatiable in his lusts, so sacrilegious in his rapines, so false in promises, and so treacherous in point of trust, and finally so destructive of the lives and properties of particular persons, that his *little finger* lay far heavier on the English subjects, than the *loins* of all the favourites of the two last Kings." And, mind, those "*two Kings*" were the plundering and confiscating Henry VIII. and Edward VI.! "And, that his monstrous vices might either be connived at, or not complained of, he cloaks them with a seeming zeal for true religion, and made himself the head of the Puritan faction, who spared no pains in setting forth his praises; nor was he wanting to caress them after such manner as he found most agreeable to these holy hypocrites, using no other language in his speech and letters than the *Scripture* phrase, in which he was as dexterous as if he had received the same inspirations as the sacred penmen." We must bear in mind, that this character is drawn by a Doctor of the Church of England (Betsy's own Church), in a work dedicated by permission to King Charles II. She, beyond all doubt, meant to marry Leicester, who had, as all the world believed, *murdered his own wife to make way for the match*. She was prevented from marrying him by the reports from her ambassadors of what was said about this odious proceeding in foreign courts, and also by the remonstrances of her other ministers. HIGGONS, an historian of distinguished talent and veracity, states, distinctly, that Leicester murdered his first wife for the purpose of marrying the Queen. He afterwards married, secretly, a second wife, and when she, upon his wanting to marry a third, refused to be

divorced, he *poisoned* her; at least, so said a publication called *Leicester's Republic*, put forth in 1568. Yet, after all these things this man, or rather this monster continued to possess all his power, and his emoluments, and all his favour with the "virgin Queen, to the last day of his life, which ended in 1588, after 30 years of plundering and oppressing the people of England. This was a "reformer" of religion, truly worthy of being enrolled with Henry VIII., Cranmer, Thomas Cromwell, and 'good Queen Bess.'

297. SIR WILLIAM CECIL was her next man. He was her Secretary of State; but she afterwards made him a lord, under the title of *Burleigh*, and also made him Lord Treasurer. He had been a Protestant in the reign of Edward the Sixth, when he was Secretary, first under the Protector SOMERSET, who, when Dudley overpowered him, was abandoned by CECIL, who took to the latter, and was the very man that drew up the treasonable instrument, by which, Edward, on his death-bed, disinherited his sisters Mary and Elizabeth. Pardonèd for his treason by MARY, he became a most zealous Catholic, and was, amongst others, a volunteer to go over to Brussels, to conduct CARDINAL POLE to England. But, the wind having changed, he became Protestant again, and Secretary of State to "good Betsy," who never cared any thing about the character or principles of those she employed, so that they did but answer her selfish ends. This CECIL, who was a man of extraordinary abilities, and of still greater prudence and cunning, was the chief prop of her throne for nearly *forty* of the *forty-three* years of her reign. He died in 1598, in the 77th year of his age; and if *success* in unprincipled artifice; if fertility in cunning devices; if the obtaining of one's ends without any regard to the means; if, in this pursuit, sincerity be to be set at nought, and truth, law, justice, and mercy, be to be trampled under foot; if, so that you *succeed* in your end, apostacy, forgery, perjury, and the shedding of innocent blood be to be thought nothing of, this CECIL was certainly the *greatest statesman* that ever lived. Above all others he was confided in by the Queen, who, when he grew old, and feeble in his limbs, used to make him *sit* in her presence, saying, in her accustomed masculine and emphatical style: "I have you, not for your weak legs, but for your strong head."

298. FRANCIS WALSHINGHAM became Secretary of State after Cecil; but, he had been employed by the Queen almost from the beginning of her reign. He had been her ambassador at several courts, had negotiated many treaties, was an exceedingly prudent and cunning man, and wholly destitute of all care about means, so that he carried his end. He was said to have *fifty-three agents* and *eighteen real spies* in foreign courts. He was a most bitter and inflexible persecutor of the Catholics; but, he

fore his death, which took place in 1590, he had to feel, himself, a little of that tyranny and ingratitude, and that want of mercy, of which he had so long mainly assisted to make so many innocent persons feel.

299. PAULET ST. JOHN, Marquis of Winchester. This was not a *statesman*. He, like many more, was a backer-on. He presided at trials; and did other such-like work. These are unworthy of particular notice here, and PAULET is named merely as a specimen of the character and conduct of the makers and supporters of the famous "reformation." This PAULET (the first noble of the family) was, at his out-set *Steward* to the Bishop of Winchester, in the time of Bishop Fox, in the reign of Henry VII. He was, by old brutal Harry VIII, made Treasurer of the king's household, and, zealously entering into all the views of that famous "Defender of the Faith," he was made *Lord St. John*. He was one of those famous *executors*, who were to carry into effect the *will* of Henry VIII. Though Harry had enjoined on these men to maintain his sort of *half Catholic* religion, PAULET now, in the reign of Edward, became a *zealous Protestant*, and continued to enjoy all his offices and emoluments, besides getting some new grants from the further spoils of the church and poor: Seeing that Dudley was about to supplant Somerset, which he finally did, Paulet joined Dudley, and actually presided at the trial and passed sentence of death on Somerset, "whose very name," says Dr. MILNER, "had, a little more than two years before, caused him to tremble." Dudley made him, first *Earl of Wiltshire*, and then *Marquis of Winchester*, and gave him the palace of the Bishop of Winchester at Bishop's Waltham, together with other spoils of that Bishopric. When MARY came, which was almost directly afterwards, he became once more, a *Catholic*, and continued to hold and enjoy all his offices and emoluments. Not only a Catholic, but a most *furiously* Catholic, and the most active and vigorous of all the persecutors of those very Protestants, with whom he had made it his boast to join in communion only about two years before! We have heard a great deal about the cruelties of the "*bloody Bishop BONNER*"; but, nobody ever tells us, that this Marquis of Winchester, as President of the Council, repeatedly reprimanded Bonner, in very severe terms, for want of *zeal and diligence* in *sending Protestants to the stake*! Fox says, that, "of the Council, the *most active* in these prosecutions was the *Marquis of Winchester*." But, now, Mary being dead, and Elizabeth being resolved to extirpate the Catholics, PAULET instantly became a *Protestant* again, a most cruel persecutor of the Catholics, President on several commissions for condemning them to death, and he was in such high favour with "*good Bess*," that she said, were he not so *very old*, as he was, she would prefer him, as a

husband, to any man in her dominions. He died in the 13th year of her reign, at the age of 97, having kept in place during the reigns of *five sovereigns*, and having made four changes in his religion to correspond with the changes made by four out of the five. A French historian says, that PAULET being asked, how he had been able to get through so many storms, not only unhurt, but *rising all the while*, answered, "En etant un saule, et non pas un chene:" "by being a *willow*, and not an *oak*." Our present *prime minister*, who, in 1822, while collections were making for the *starving Irish*, ascribed the *distresses* of the country to a *surplus of food*, seems also to be of this *willow* kind; for, with the exception of about fifteen months, he has been in place ever since he was a man. He was under Pitt the first time; Pitt went out, but he stuck in with Addington; Addington went out, but he stuck in again with Pitt second time: he was pushed quite out by the "*Whigs*"; but in he came again with the Duke of Portland; he stuck in with Percival; and, at last, he got to the top, where he will remain for his natural life, unless the paper-money storm should tear even "*willows*" up by the roots. What this Bible-Saint would have done, if there had been a change of religion at every change of ministry, I shall not pretend to say.

300. Such were the tools with which "*good Bess*" had to work; and we have now to see in what manner they all worked with regard to MARY STUART, the celebrated and unfortunate queen of the Scotch. Without going into *her history*, it is impossible to make it clearly appear how Betsy was able to establish the Protestant religion in England *in spite of the people of England*; for it was, in fact, in spite of *almost the whole* of the people of all ranks and degrees. She actually *butchered*, that is to say, *ripped up the bellies*, of some hundreds of them; she put many and many hundreds of them to the *rack*; she killed in various ways many thousands; and she reduced to absolute beggary as many as made the population of one of the smaller counties of England; to say nothing, at present, of that great slaughter-house, Ireland. It is impossible for us to see how she came to be able to do this; how she came to be able to get the Parliament to do the many monstrous things that they did; how they, without any force, indeed, came to do such barefaced things, as to provide that any *bastard* that she might have should inherit the throne, and to make it *high treason* to deny that such bastard was rightful heir to the throne. It is impossible to account for her being able to exist in England after that act of indelible infamy, the murder of Mary Stuart. It is impossible for us to see these things in their causes, unless we make ourselves acquainted with the history of Mary, and thereby show how the English were influenced at this most interesting period, the transactions

of which were so decisive as to the fate of the Catholic religion in England.

301. MARY STUART, born in 1542 (nine years after the birth of Elizabeth), was daughter of James V. King of Scotland, and of Mary of Lorraine, sister of that brave and patriotic nobleman, the Duke of Guise, who, as we have seen, was so basely murdered by the vile traitor, Coligni. Mary Stuart's father died when she was only eight days old; so that she became the reigning queen of Scotland, while in the cradle. Her father (James V.) was the son of James IV. and *Margaret the eldest sister of the old savage Henry VIII.* This "Defender of the Faith" wished Mary Stuart to be betrothed to *his son Edward*, and by that means to add Scotland to the dominions of England. The family of Guise were too deep for the old "Defender." Mary Stuart (a Regency having been settled in Scotland) was taken to France, where she had her education, and where her heart seemed to remain all her life. The French, in order to secure Scotland to themselves, as a constant ally against England, got Mary to be betrothed to Francis, Dauphin of France, son and successor of Henry II., king of France. She, at the age of 17 years, was married to him, who was two years younger than herself, in 1558, the very year that Elizabeth mounted the throne of England.

302. That very thing now took place which old Harry had been so much afraid of, and which, indeed, had been the dread of his councillors and his people. Edward was dead, Queen Mary was dead, and, as Elizabeth was a bastard, both in law and in fact, Mary Stuart was the *heiress to the throne of England*, and *and she was now the wife of the immediate heir to the King of France.* Nothing could be so fortunate for Elizabeth. The nation had no choice but one: to take her and uphold her; or, to become a *great province of France.* If Elizabeth had died at this time, or had died before her sister Mary, England must have become degraded thus; or, it must have created a *new dynasty*, or become a *republic.* Therefore, it was, that all men, whether Catholics or Protestants, were for the placing and supporting of Elizabeth on the throne; and for setting aside Mary Stuart, though unquestionably she was the *lawful heiress to the crown of England.*

303. As if purposely to add to the weight of this motive, of itself weighty enough, Henry II., King of France, *died in eight months* after Elizabeth's accession; so that Mary Stuart was now, 1559, Queen consort of France, Queen of Scotland, and *called herself Queen of England*; she and her husband bore the *arms of England* along with those of France and Scotland; and the Pope had *refused to acknowledge the right of Elizabeth to the English throne.* Thus, as old Harry had foreseen, when he

made his will setting aside the Scotch branch of his family, was England actually transferred to the dominion of France, unless the nation set at nought the decision of the Pope, and supported Elizabeth.

304. This was the real cause of Elizabeth's success in her work of extirpating the Catholic religion. According to the decision of the head of the Catholic church, Elizabeth was an usurper; if she were an usurper, she ought to be set aside; if she were set aside, Mary Stuart and the King of France became Queen and King of England; if they became Queen and King of England, England became a mere province, ruled by Scotchmen and Frenchmen, the bare idea of which was quite sufficient to put every drop of English blood in motion. All men, therefore, of all ranks in life, whether Protestants or Catholics, were for Elizabeth. To preserve her life became an object dear to all her people; and, though her cruelties did, in one or two instances, arm Catholics against her life, as a body they were as loyal to her as her Protestant subjects; and, even when her knife was approaching their bowels, they, without a single exception, declared her to be their *lawful Queen*. Therefore, though the decision of the Pope was perfectly honest and just in itself, that decision was, in its obvious and inevitable consequences, rendered, by a combination of circumstances, so hostile to the greatness, the laws, the liberties, and the laudable pride of Englishmen, that they were reduced to the absolute necessity of setting his decision at nought, or, of surrendering their very name as a nation. But, observe, by-the-by, this dilemma and all the dangers and sufferings that it produced, arose entirely out of the "Reformation." Had the savage old Harry listened to Sir Thomas More and Bishop Fisher, there would have been no obstacle to the marrying of his son with Mary Stuart; and, besides, he would have had no children, whose legitimacy could have been disputed, and, in all human probability, several children to be, in lawful succession, heirs to the throne of England.

305. Here we have the great, and, indeed, the only cause, of Elizabeth's success in rooting out the Catholic religion. Her people were, ninety-nine hundredths of them, Catholics. They had shown this clearly at the accession of her sister Mary. Elizabeth was as great a tyrant as ever lived; she was the most cruel of women; her disgusting amours were notorious; yet she was the most *popular* sovereign that had ever reigned since the days of ALFRED; and we have thousands of proofs, that her people, of all ranks and degrees, felt a most anxious interest in every thing affecting her life or her health. Effects like this do not come from ordinary causes. Her treatment of great masses of her people, her almost unparalleled cruelties, her flagrant falsehoods, her haughtiness, her insolence and her lewd life

were naturally calculated to make her detested, and to make her people pray for any thing that might rid them of her. But, they saw *nothing but her between them and subjection to foreigners*, a thing which they had always most laudably held in the greatest abhorrence. Hence it was, that the Parliament, when they could not prevail upon her to marry, passed an Act to make any *bastard* ("natural issue") of hers, lawful heir to the throne. WHITAKER (a clergyman of the Church of England) calls this a most *infamous* act. It was, in itself, an infamous act; but, that abjectness in the nation, which it *now*, at first sight, appears to denote, disappears, when we consider well what I have stated above. To be preserved from Mary Stuart, from the *mastership of the Scotch and the French*, was, at that time, the great object of anxiety with the English nation. HUME, whose head always runs upon something hostile to the Catholic religion, ascribes Elizabeth's popularity to the dislike that her people had to what he calls the "*Romish superstition*." WHITAKER ascribes the extirpation of the Catholic religion to the *choice of her people*, and not to her. The Catholic writers ascribe it to *her cruelties*; and they are right so far; but, they do not, as I have endeavoured to do, show how it came to pass, that those numerous and unparalleled cruelties came to be perpetrated *with impunity* to her and her ministers. The question with the nation was, in short, the Protestant religion, Elizabeth, and *independence*: or, the Catholic religion, Mary Stuart, and *subjection to foreigners*. They decided for the former, and hence all the calamities, and the final tragical end of the latter lady.

306. MARY STUART was, in the year 1559, as we have seen in paragraph 303, on the highest pinnacle of earthly glory, Queen Consort of France, Queen Regnant of Scotland, Queen, in *lawful right*, of England, and was, besides, deemed one of the most beautiful women in the whole world. Never was fall like that of this Queen. Her husband, Francis II., died seventeen months after his accession, and was succeeded by Charles IX., then not more than three years old. Her husband's mother, CATHERINE DE MEDICI, soon convinced her, that to be *any thing*, she must return to *Scotland*. To Scotland she returned with a heavy heart, anticipating very little quiet in a country, which was plunged in all the horrors of the "*reformation*" even more deeply than England had been. Her long minority, together with her absence from her dominions, had given rise to contending factions of nobles, who alternately triumphed over each other, and who kept the country in a state of almost incessant civil war, accompanied with deeds of perfidy and ferocity, of which there is scarcely any parallel to be found in history, ancient or modern. Added to this was the work of the *new Saints*,

who had carried the work of "reformation" much further than in England. The famous JOHN KNOX, an apostate monk, whom Dr. Johnson calls the "Ruffian of the Reformation," was leader of the "holy hypocrites" (as Dr. Heylin calls them) in Scotland. Mary, who had been bred a Catholic, and who had almost been deified in the court of France, was not likely to lead a *happy* life amongst people like these.

307. All this, however, Elizabeth and her ministers, and (for let us have no disguise) the English people, saw with great and ungenerous satisfaction. There was, for the present, at least, an end to the danger from the union of Scotland with France. But, Mary Stuart might *marry again*. There were the powerful family of *Guise*, her near relations; and she was still a formidable person, especially to Elizabeth. If Mary had been a *man*, Betsy would certainly have married her; but here was a difficulty too great even for Cecil to overcome. The English queen soon began to stir up factions and rebellions against her cousin; and, indeed, by her intrigues with the religious factions and with the aspiring nobles, became, in a short time, with the aid of her *money* (a drug of infallible effect with the Scotch reformers), more the real ruler of Scotland than poor Mary was. She had, for the greater part of her whole reign, always a band of one faction or the other at, or about, her court. Her object was to keep Mary from possessing any real power, and to destroy her, if, by any means short of detectable murder, she could effect that purpose.

308. In 1565, about three years after the return of Mary to Scotland, she was *married* to Henry Stuart, Earl of DARNLEY, her cousin, in which she over-reached the Queen of England, who, fearing that a visible heir to her own throne (as it actually happened) might come from this marriage, took desperate measures to prevent it; but those measures came too late. Darnley, though young and handsome, proved to be a very foolish and disagreeable husband, and he was a Protestant into the bargain. She soon treated him with great contempt, suffered him to have no real authority, and, in fact, as good as banished him from her court and disowned him. Darnley sought revenge. He ascribed his ill-treatment to Mary's being under the advice and controul of her Catholic favourites, and particularly to the advice of Rizzio, a foreigner, her private secretary. Several malcontent "reformed" nobles joined with Darnley in agreeing to assist him in the *assassinating* of Rizzio, taking a *bond* from him to protect them against evil consequences. Mary was sitting at supper with some ladies of her court, Rizzio and other servants being in waiting, when the conspirators rushed in. Darnley went to the back of the Queen's chair; Rizzio, seeing their object, ran to the Queen for protection; she, who was in the sixth

month of her pregnancy, endeavoured by entreaties and screams, to save his life. The ruffians stabbed him at her feet, and then dragged him out and covered his body with wounds.

309. This black and bloody transaction, for which not one of the assistants of Darnley was ever punished, was, in all probability the cause, the chief cause, of the just, though illegal *killing of Darnley himself*. The next year after the murder of Rizzio 1567, Mary having, in the mean while, brought forth a son (afterwards our James I. of half Pope and half Puritannical memory), Darnley was taken ill at Glasgow. The Queen went to visit him, treated him with great kindness, and, when he became better in health, brought him back to Edinburgh; but, for the sake of better air, lodged him in a house, at some distance from other houses, out of the town, where she visited him daily, and where, in a room immediately under his, she slept every night. But, on the night of the 10th of February (1567), she having notified it to him, slept at her palace, having promised to be present at the marriage of two of the attendants of her court, which marriage took place, and at which she was present: on this very night, the king's lodging house *was blown up by powder*, and his dead body cast into an adjoining piece of ground! If the powder had given this base and bloody man time for thought, he would, perhaps, have reflected on the stabs he had given Rizzio in spite of the screams of a swooning and pregnant wife.

310. Now it was that the great and life-long calamities of this unfortunate Queen began. She had been repeatedly insulted and even imprisoned by the different factions, who, aided and abetted by the English Queen, alternately oppressed both her and her people; but, she was now to lead the life and die the death of a malefactor. It has been proved beyond all doubt, that the Earl of BOTHWEL, with other associates, bound in a "*bloody bond*," murdered Darnley. This was openly alleged, and, in placards about the streets, it was averred that *Mary was in the plot*. No positive *proof* has ever been produced to make good this charge; but, the subsequent conduct of the Queen was of a nature very suspicious. I shall simply state such facts as are *admitted on all hands*; namely, that Bothwel had, before the murder, been in great favour with the Queen, and possessed power that his talents and character did not entitle him to; that, after the murder, he was acquitted of it by a mock trial, which she might have prevented; that, on the 24th of April (53 days after the murder) she was, on her return from a visit to her infant son, seized by Bothwel at the head of 3,000 horsemen, and carried to his castle of Dunbar; that, before she left the castle, on the 3d of May, she *agreed to marry him*; that he had a wife then alive; that a divorce, both Protestant and

Catholic, in one court *for adultery* and in the other *for consanguinity*, took place between Bothwel and his wife, in the space of six days : that, on the 12th of May, Bothwel led the Queen to the Sessions House, where, in the presence of the judges, she pardoned him for the violence committed on her person ; that, on the 15th of May, *she openly married him* ; that the French Ambassador refused to appear at the ceremony ; and that Mary refused, in this case, to listen to the entreaties of the family of Guise.

311. Scores of volumes have been written, some in support of the assertion, that Mary was *consenting* to the murder of her husband ; and others in support of the negative of that proposition. Her enemies brought forward *letters* and *sonnets*, which they alleged to have been written by Mary to Bothwel, previous to her husband's murder. Her friends deny the authenticity of these ; and, I think they make their denial good. WHITAKER, an Englishman, a Rector in the Church of England, mind ; a man, too, who has written much against the Catholic religion, defends Mary against the charge of having consented, or having known of the intention, to murder her husband. But, nobody can deny the above-stated facts ; nobody can deny, that she was carried off by Bothwel ; that she, being at perfect liberty, pardoned him for that ; and that she *immediately married him*, though it excited horror in the family of Guise, whom she had always theretofore listened to with the docility of a dutiful daughter.

312. This gross conduct, almost equal, in power of exciting odium, to the murder of such a wretch as Darnley, was speedily followed by tremendous punishment. A part of her subjects armed against her, defeated Bothwel, who was compelled to flee the country, and who, in a few years afterwards, died in prison in Denmark. She herself became a prisoner in the hands of her own subjects ; and she escaped from their prison walls only to come and end her life within those of Elizabeth, her wily and deadly enemy.

313. The rebels were headed by the Earl of MURRAY, a natural son of Mary's father, and to her a most unnatural and cruel brother. He had imprisoned and deposed the Queen, had had her son crowned at thirteen months old, and had had him self elected Regent of the Kingdom. Murray had begun his life of manhood, not only as a Catholic, but as an *ecclesiastic*. He was *prior* of St. Andrews : but, finding that he could gain by apostacy, he, like Knox, apostatized, and, of course, broke his oath ; and WITAKER says of him, that though " he was guilty of the most monstrous crimes, yet he was denominated a *good man* by the reformers of those days." His great object was to extirpate the Catholic religion, as the best means of retaining

his power; and, being also a "hold liar" and a man that stuck at no forgery, no perjury, no bloody deed, that answered his purpose, he was a man after "good Queen Bess's" own heart.

314. She, however, at first, affected to disapprove of his conduct, threatened to march an army to compel him to restore the Queen, gave the Queen positive assurances of her support, and invited her to take, in case of need, *shelter, and receive protection, in England*. In evil hour, Mary, confiding in these promises and invitations, took, contrary to the prayers of her faithful friends, on their knees, the fatal resolution to throw herself into the jaws of her who had so long thirsted for her blood. At the end of three days she found that she had *escaped to a prison*. Her prison was, indeed, changed two or three times; but a prisoner she remained for *nineteen* long years; and was, at last, most savagely murdered for an imputed crime, which she neither did nor could commit.

315. During these nineteen years, Elizabeth was intriguing with Mary's rebellious subjects, tearing Scotland to pieces by means of her corruption spread amongst the different bands of traitors, and inflicting on a people, who had never offended her, every species of evil that a nation can possibly endure.

316. To enumerate, barely to enumerate, all, or one half, of the acts of hypocrisy, perfidy, meanness, and barbarity that "good Bess" practised against this unfortunate Queen, who was little more than twenty-five years of age when she was inveigled within the reach of her harpy claws; barely to enumerate these would require a space exceeding that of this whole Number. While she affected to disapprove of Murray, she instigated him to accuse his Queen and sister; while she pretended to assert the inviolability of sovereigns, she appointed a commission to *try* Mary for her conduct in Scotland; while she was vowing vengeance against the Scotch traitors for their rebellious acts against her cousin, she received, as presents from them, a large part of the jewels which Mary had received from her first husband, the King of France; and when, at last, she was compelled to *declare Mary innocent of having consented to the murder*, she not only refused to restore her agreeably to her solemn promise repeatedly made, but refused also to give her her liberty, and, moreover, made her imprisonment more close, rigorous and painful than ever. Murray, her associate in perfidy, was killed in 1570 by a man whose estate he had unjustly confiscated; but, traitor after traitor succeeded him, every traitor in her pay, and Scotland bleeding all the while at every pore, because her cruel policy taught her that it was necessary to her own security. WHITAKER produces a crowd of authorities to prove, that she endeavoured to get Mary's infant son *into*

her hands, and that, having failed in that, she endeavoured to cause him to be *taken off by poison!*

317. At last, in 1587, the tygress brought her long-suffering victim to the block! Those means of dividing and destroying, which she had, all her life long, been employing against others, began now to be employed against herself, and she saw her life in constant danger. She thought, and, perhaps, rightly, that these machinations against her arose from a desire in the Catholics (and a very natural desire it was) to rid the world of her and her horrid barbarities, and to make way for her Catholic, lawful successor, Mary; so that, now, nothing short of the *death* of this Queen seemed to her a competent guarantee for her own life. In order to open the way for the foul deed that had been resolved on, an act of parliament was passed, making it death for any one *who was within the realm* to conspire with others for the *purpose of invading it, or, for the purpose of procuring the death of the Queen.* A seizure was made of Mary's papers. What was wanting in reality was, as WHITAKER has proved, supplied by *forgery*, "a crime," says he, "which, with shame to us, it must be confessed, belonged peculiarly to the *Protestants.*" But, what right had Bess to complain of *any* hostile intention on the part of Mary? She was a Queen as well as herself. She was *held in prison by force*; not having been made prisoner in war; but having been perfidiously entrapped and forcibly detained. Every thing had been done against her short of spilling her blood; and, had she not a clear and indisputable right, to make war upon, and to destroy, her remorseless enemy, by all the means within her power? And, as to a trial, where was the law, or usage, that authorized one Queen to invite another into her dominions, then imprison her, and then bring her to trial for alleged offences against her?

318. When the mode of getting rid of Mary was debated in "good Bess's" council, LEICESTER was for *poison*; others were for hardening her imprisonment, and killing her in that way; but WALSHINGHAM was for death by means of a *trial*, a legal proceeding being the only one that would silence the tongues of the world. A commission was accordingly appointed, and Mary was tried and *condemned*; and that, too, on the evidence of papers, a part, at least, of which, were barefaced forgeries, all of which were *copies*, and the originals of none of which were attempted to be produced! The sentence of death was pronounced in October. For *four months* the savage "good Queen Bess" was employed in devising plans for causing her victim to be *assassinated*, in order to avoid the odium of being herself the murderer! This is proved by WITAKER beyond all possibility of doubt; but, though she had entrusted the keeping

of Mary to two men, mortal enemies of the Catholics, they, though repeatedly applied to for the purpose, perseveringly refused. Having ordered her Secretary Davison, to write to them on the subject, Sir AMIAS PAULER, one of the keepers, returned for answer, that he "was grieved at the motion made to him, that he offered his life and his property to the disposal of her Majesty; but absolutely refused to be concerned in the assassination of Mary." The other keeper, Sir DRUE DRURY, did the same. When she read this answer, she broke out in reproaches against them, complained of the "*daintiness* of their consciences," talked scornfully of "the *niceness* of such *precise* fellows," and swore that she would "have it done without their assistance." At the end, however, of four months of unavailing efforts to find men base and bloody enough to do the deed, she resorted to her last shift, the *legal murder*, which was committed on her hapless victim on the 8th of February, 1587, a day of everlasting infamy to the memory of the English Queen, "who," says WHITAKER, "had no sensibilities of tenderness, and no sentiments of generosity; who looked not forward to the awful verdict of history, and who shuddered not at the infinitely more awful doom of God. I blush, as an Englishman, to think that this was done by an English Queen, and one whose name, *I was taught to lisp in my infancy*, as the honour of her sex, and the glory of our Isle."

319. Ah! and thus *was I taught*; and thus have we *all been taught*. It is surely then our duty to teach our children to know the truth. Talk of "*answers*" to me, indeed! Let them *deny*, if they can, that this she "*Head of the Church*," this *maker of* &c., was a murderer, and wished to be an assassin, in cold blood.

LETTER XI.

BESS'S HYPOCRISY AS TO THE DEATH OF MARY STUART.—SPANISH ARMADA.—POOR-LAWS.—BARBAROUS TREATMENT OF IRELAND.—BESS'S INQUISITION.—HORRID PERSECUTION OF THE CATHOLICS.—THE RACKS AND TORTURES SHE EMPLOYED.—HER DEATH.

Kensington, 30th Sept. 1825

MY FRIENDS,

320. Detestably base as was the conduct of "good Queen Bess" in the act of murdering her unfortunate cousin, her subsequent hypocrisy was still more detestable. She affected the deepest sorrow for the act that had been committed, pretended that it had been done against her wish, and had the superlative injustice and baseness to *imprison* her Secretary, DAVISON, for having dispatched the warrant for the execution, though she, observe, had *signed* that warrant, and though, as WHITAKER has fully proved, she had reviled DAVISON for not having dispatched it, after she had, in vain, used all the means in her power to induce him to employ assassins to do the deed. She had, by a series of perfidies and cruelties, wholly without a parallel, brought her hapless victim to the block, in that very country to which she had invited her to seek safety; she had, in the last sad and awful moments of that victim, had the barbarity to refuse her the consolations of a divine of her own communion; she had pursued her with hatred and malice that remained unglutted even when she saw her prostrate under the common hangman and when she saw the blood gushing from her severed neck; unsated with the destruction of her body, she, Satan-like, had sought the everlasting destruction of her soul: and yet, the deed being done, she had the more than Satan-like hypocrisy to affect to *weep* for the untimely end of her "*dear cousin*"; and, which was still more diabolical, to make use of her despotic power to crush her humane secretary, under pretence that he had been the cause of the sad catastrophe! All expressions of detestation

and horror fall short of our feelings, and our only consolation is, that we are to see *her own end* ten thousand times more to be dreaded than that of her victim.

321. Yet, such were the peculiar circumstances of the times, that this wicked woman escaped, not only for the present, but throughout her long reign, that general hatred from her subjects, which her character and deeds so well merited; nay, it perversely happened, that, immediately after this foul deed, there took place an event, which rallied all her people round her, and made her life, more than ever, an object of their solicitude.

322 Philip II., King of Spain, who was also sovereign of the Low Countries, resolved on an invasion of England, with a fleet from Spain and with an army from Flanders. She had given him quite provocation enough; she had fomented rebellions against him, as she long had in France against the king of that country. Philip was the most powerful monarch in Europe; he had fleets and armies vastly superior to hers; the danger to England was really great; but, though these dangers had been brought upon it solely by her malignity, bad faith, and perfidy, England was still England to her people, and they unanimously rallied round her. On this occasion, and, indeed, on all others, where *love of country* was brought to the test, the Catholics proved, that no degree of oppression could make them forget their duty as citizens, or as subjects. Even from HUME it is extorted, that the Catholic gentlemen, though her laws excluded them from all *trust* and *authority*, “entered as volunteers in her fleet or army. Some equipped ships at their own charge, and gave the command of them to Protestants: others were active in animating their tenants and vassals and neighbours, to the defence of their country: and, every rank of men, burying, for the present, all party distinctions, seemed to prepare themselves with order as well as vigour, to resist these invaders.” Charles I., James II., George I., and George II., and even George III., all saw the time, when they might have lamented the want of similar loyalty in Protestants. The first lost his head; the second his throne; the third and fourth were exposed to great danger of a similar loss; and the fifth lost America; and all by the doings of Protestants.

323. The intended invasion was prevented by a tremendous storm, which scattered and half destroyed the Spanish fleet, called the ARMADA, and, in all human probability, the invaders would not have succeeded, even if no storm had arisen. But, at any rate, there was *great danger*; no one could be certain of the result; the Catholics, had they listened to their just resentment, might have greatly added to the danger; and, therefore, their generous conduct merited some relaxation of the cruel

treatment, which they had hitherto endured under her iron sceptre. No such relaxation, however, took place: they were still treated with every species of barbarous cruelty, subjected to an *inquisition* infinitely more severe than that of Spain ever had or ever has been; and, even on the bare suspicion of disaffection, imprisoned, racked, and not unfrequently put to death.

324. As to Ireland, where the estates of the convents, and where the church property had been confiscated in the same way as in England, and where the greater distance of the people from the focus of power and apostacy and fanaticism, had rendered it more difficult to effect their "*conversion*" at the point of the bayonet, or by the halter or the rack; as to this portion of her dominions, her reign was almost one unbroken series of robberies and butcheries. One greedy and merciless minion after another were sent to goad that devoted people into acts of desperation; and that, too, not only for the obvious purpose, but for the *avowed* purpose, of obtaining a pretence for new confiscations. The "*Reformation*" had, from its very outset, had *plunder* written on its front: but, as to Ireland, it was all plunder from the crown of its head to the sole of its foot. This horrible lynx-like she-tyrant could not watch each movement of the Catholics there, as she did in England; she could not so harass them in detail; she could find there no means of executing her dreadful *police*; and therefore she murdered them in masses. She sent over those parsons whose successors are there to the present day. The ever blood-stained sword secured them the *tithes* and the *church-lands*; but even that blood-stained sword could not then, and never did, though at one time wielded by the unsparing and double-distilled Protestant, CROMWELL, obtain them *congregations*. However, she planted, she watered with rivers of blood, and her long reign saw take fast root in the land, that tree, the fruit of which the unfortunate Irish taste to this hour; and which will, unless prevented by more wise and more just measures than appear to have been yet suggested, finally prove the overthrow of England herself.

325. I am to speak, further on, of the monstrous *immoralities* produced in England by the "*Reformation*," and also of the *poverty* and *misery* that it produced; and then I shall have to trace (through *Acts of Parliament*) this poverty and misery up to the "*Reformation*;" yes, for therein we shall see, clearly as we see the rivulet bubbling out of the bed of the spring, the *bread and water* of England and the *potatoes* of Ireland; but, even in this place, it is necessary to state the cause of the *greater* poverty and degradation of the Irish people. For ages, that ill-treated people have, in point of clothing and food, formed a *contrast* with the English. Dr. FRANKLIN, in speaking

of Ireland, says, that "one would think that *the east-off clothes* of the working-people of England were sent over *to be worn by the working-people here.*"

326. Whence comes it that this contrast has so long existed? The soil and the climate of Ireland are as good as those of England. The islands are but a few miles asunder. Both are surrounded by the same sea. The people of the former are as able and as willing to labour as those of the latter; and of this they have given proof in all parts of the world, to which they have migrated, not to carry packs to cheat fools out of their money, not to carry the lash to make others work, but to share themselves, and cheerfully to share, in the hardest labours of those amongst whom they have sought shelter from the rod of unrelenting oppression. Whence comes it, then, that this contrast, so unfavourable to Ireland, has so long existed! The *answer* to this interesting question we shall find by attending to the different measures, dealt out to the two people, during the long and cruel reign of which we are now speaking; and we, at the same time, trace all the miseries of Ireland back, at once, to that "Reformation," the blessings of which have, with such persevering falsehood and hypocrisy, been dinned in our ears for ages.

327. We have seen, in Letter III. of this little work, paragraphs 50, 51, and 52, that the Catholic Church was not, and is not, an affair of mere *abstract faith*; that it was not so *very spiritual* a concern as to scorn all cares relative to the *bodies* of the people; that one part, and that a capital part, of its business was, to cause works of *charity* to be performed; that this charity was not of so very spiritual a nature as not to be at all tangible, or obvious to the vulgar sense; that it showed itself in *good works* done to the needy and suffering; that the *tithes* and *offerings* and *income from real property*, of the Catholic Church, went, in great part, to feed the hungry, to clothe the naked, to lodge and feed the stranger, to sustain the widow and the orphan, and to heal the wounded and the sick; that, in short, a great part, and indeed one of the chief parts, of the business of this Church was, to take care, that no person, however low in life, should suffer from want either of sustenance or care; and that the priests of this Church should have as few selfish cares as possible to withdraw them from this important part of their duty, they were *forbidden to marry*. Thus, as long as this Church was the national Church, there were *hospitality and charity* in the land, and the horrid word "*pauper*" had never been so much as thought of.

328. But, when the Protestant religion came, and along with it a married priesthood, the poorer classes were plundered of their birth-right, and thrown out to prowl about for what they could beg or steal. LUTHER and his followers wholly rejected

the doctrine, that *good works* were necessary to salvation. They held, that *faith*, and *faith alone*, was necessary. They expunged from their Bible the Epistle of SAINT JAMES, because it recommends, and insists on the necessity of, *good works*; which Epistle Luther called, "an Epistle of *straw*." The "Reformers" differed from each other, as widely as the colours of the rainbow, in most other things; but they all agreed in this, that, *good works* were unnecessary to salvation, and that the "*saints*," as they had the modesty to call themselves, could not forfeit their right to heaven by any sins, however numerous and enormous. By those, amongst whom plunder, sacrilege, adultery, polygamy, incest, perjury, and murder were almost as habitual as sleeping and waking; by those, who taught that the way to everlasting bliss could not be obstructed by any of these, nor by all of them put together; by such persons, *charity*, besides that it was a so well-known *Catholic* commodity, would be, as a matter of course, set wholly at nought.

329. Accordingly we see that it is necessarily excluded by the very nature of all Protestant establishments; that is to say, *in reality*; for, the *name* of charity is retained by some of these establishments; but, the substance no where exists. The *Catholic* establishment interweaves deeds of constant and substantial charity *with the faith itself*. It makes the two inseparable. The DOUAY CATECHISM, which the Protestant parsons so much abuse, says, that "the first fruit of the Holy Ghost is *charity*." And, then, it tells us what charity is; namely, "to feed the hungry, to give drink to the thirsty, to clothe the naked, to visit and ransom captives, to harbour the harbourless, to visit the sick, to bury the dead." Can you *guess* my friends, *why* sat Protestant parsons rail so loudly against this "*wicked* Douay Catechism"? It is in the nature of man to love all this. This is what "the gates of hell will never prevail against." This is what our fathers believed, and what they acted upon; and this it was that produced in them that benevolent disposition which, thank God, has not yet been wholly extirpated from the breasts of their descendants.

330. Returning now, to paragraphs 50, 51, and 52, just mentioned; it is there seen, that the *Catholic* Church rendered all municipal laws about the *poor*, wholly unnecessary; but, when that Church had been plundered and destroyed; when the greedy leading "Reformers" had sacked the convents and the churches; when those great estates, which *of right belonged* to the poorer classes, had been taken from them; when the parsonages had been first well pillaged, and the remnant of their revenues given to *married men*; then the *poor* (for poor there will and must be in every community) were left destitute of the means of existence, other than the fruits of begging, theft, and robbery.

Accordingly, when "good Queen Bess" had put the finishing hand to the plundering of the Church and poor, once happy and free and hospitable England became a den of finishing robbers and slaves. STRYPE, a Protestant, and an authority to whom HUME appeals and refers many hundreds of times, tells us of a letter from a Justice of the Peace in Somersetshire, to the Lord Chief Justice, saying: "I may justly say, that the *able men* that are abroad, seeking the spoil and confasion of the land, are able, if they were reduced to good subjection, to give the greatest enemy her majesty hath, a strong battle, and, as they are now, are so much strength to the enemy. Besides, the generation that daily springeth from them, is *likely to be most wicked*. These spare neither rich nor poor; but, wàether it be great gain or small, all is fish that cometh to net with them; and yet I say, both they and the rest are trussed up a-pace." The same Justice says: "In default of justice, many wicked thieves escape. For most commonly the most simple cuntrymen and women, looking no farther than to the loss of their own goods, are of opinion that they would not procure any man's death, for all the goods in the world." And while the "good Bess" complained bitterly of the *non-execution* of her laws, the same Protestant historian tells us, that "*she executed more than five hundred criminals in a year*, and was so little satisfied with that number, that she threatened to send private persons to see her penal laws executed '*for profit and gain's sake*.' It appears that she did not threaten in vain; for soon after this, a complaint was made in Parliament, that the stipendiary magistrate of that day was 'a kind of living creature, who, for half a dozen of chickens would dispense with a dozen of penal statutes.'" She did not, however, stop, with this "*liberal*" use of the gallows. Such was the degree of beggary, of vagabondage and of thievisness and robbery, that she resorted, particularly in London and its neighbourhood, to *martial law*. This fact is so complete a proof of the horrible effects of the "Reformation" upon the moral state of the people, and it is so fully characteristic of the government, which the people of England had, in consequence of that Reformation, become so debased as to submit to, that I must take the statement as it stands in HUME, who gives the very words of "*good and glorious Bess's*" commission to her head murderer upon this occasion. "The streets of London were very much infested with *idle vagabonds and riotous persons*: the Lord Mayor had endeavoured to repress this disorder: the Star-chamber had exerted its authority, and inflicted punishment on these *rioters*. But the Queen, finding these remedies ineffectual, revived" [*revived?* What does he mean by REVIVED!]
 "*martial law*, and gave Sir THOMAS WILFORD a commission, as Provost-martial: Granting him authority, and commanding

him, upon *signification* given by the justices of the peace in London or the neighbouring counties, of such offenders, *worthy to be speedily executed by martial law*, to take them, and according to the justice of martial law, to execute them upon the gallows or gibbet." And yet, this is she, whom we have been taught to call "good Queen Bess"; this is she, of the "*glories*" of whose reign there are men of learning base enough to talk, even to this day!

331. But, such were the natural consequences of the destruction of the Catholic Church, and of the plundering of the poor, which accompanied that destruction, and particularly of lodging all power, ecclesiastical and civil, in the same hands. However, though this terrible she-tyrant spared neither racks nor halters, though she was continually reproving the executors of her bloody laws, for their *remissness* while they were strewing the country with the carcases of malefactors or alleged malefactors, all would not do; that hunger, which breaks through stone-walls, set even *her* terrors and torments at defiance; at last, it was found to be absolutely necessary to make some general and permanent and solid *provision for the poor*; and, in the 43d year of her reign, was passed that Act, which is in force to this day, and which provides a maintenance for indigent persons, which maintenance is to come from the land, assessed and collected by overseers, and the payment enforced by process the most effectual and most summary. And here we have the great, the prominent, the staring, the horrible and ever-durable consequence of the "Reformation"; that is to say, *pauperism established by law*.

332. Yet this was necessary. The choice that the plunderers had in England was this: *legal pauperism*, or *extermination*; and this last they could not effect, and if they could, it would not have suited them. They did not possess power sufficient to make the people live in a state of three fourths starvation, therefore they made a legal provision for the poor: not, however, till they had tried in vain all other methods of obtaining a something to supply the place of *Catholic charity*. They attempted, at first, to cause the object to be effected by *voluntary collections at the churches*; but, alas! those who now entered those churches, looked upon LUTHER as the great teacher; and he considered SAINT JAMES's Epistle as an "epistle of straw." Every attempt of this sort having failed, as it necessarily must, when the *parsons*, who were to exhort others to charity, had enough to do to rake together all they could for their own wives and children; every Act (and there were *many* passed) short of a *compulsory tax*, enforced by *distrainment of goods* and *imprisonment of person*, having failed to this "*glorious Bess*" and her "Reformation Parliament at last came; and here we have it to this day filling the country with endless quarrels and litigation.

setting parish against parish, man against master, rich against poor, and producing, from a desire of the rich to shuffle out of its provisions, a mass of hypocrisy, idleness, fraud, oppression, and cruelty, such as was, except in the deeds of the original "Reformers," never before witnessed in the world.

333. Nevertheless, it was, as far as it went, an act of justice. It was taking from the land and giving to the poor, a part, at least, of what they had been robbed of by the "Reformation." It was doing, in a hard and odious way, a part of that which had been done, in the most gentle and amiable way by the Church of our fathers. It was, indeed, feeding the poor like dogs, instead of like one's children; but it was *feeding* them. Even this, however, the "*good Bess*" and her plundering minions thought too much to do for the savagely-treated *Irish* people; and here we come to the *real cause* of that *contrast*, of which I have spoken in paragraph 325; here we come to that which made Dr. FRANKLIN suppose, or, to say, that any one might naturally suppose, that "the old clothes of the working classes in England, had been sent over to be worn by the same class in Ireland."

334. We have seen how absolute necessity compelled "*good Bess*" and her plunderers to make a legal provision for the relief of the indigent in England; we have seen, that it was only restoring to them a part of that of which they had been plundered; and, upon what principle was it, that they did not do the same with regard to the people of Ireland? These had been plundered in precisely the same manner that the former had; they had been plunged into misery by precisely the same means, used under precisely the same hypocritical pretences; why were not they to be relieved from that misery in the same manner; and *why was not the poor law to be extended to Ireland?*

335. Base and cruel plunderers! They *grudged* the relief in England; but, they had no compulsory means to be obtained *out of England*; and they found it impossible to make Englishmen compel one another to live in a state of three-fourths starvation. But, *they had England to raise armies in to send to effect this purpose in Ireland*, especially when those English armies were urged on by promised plunder, and were (consisting as they did of Protestants) stimulated by motives as powerful, or nearly so, as the love of plunder itself. Thus it was, that Ireland was pillaged without the smallest chance of even the restoration which the English obtained; and thus have they, down unto this our day, been a sort of outcasts in their own country, being stripped of all the worldly goods that God and nature allotted them, and having received not the smallest pittance in return. We talk of "*the outrages in Ireland*"; we seem *shocked* at the violences committed there; and that sapient, profound, candid and modest

gentleman, Mr. ADOLPHUS, the other day, in pleading at one of the police-offices in London (a sphere to which his talents are exceedingly well adapted), took occasion, sought occasion, went out of his way to find occasion, to "thank God" that we, on this side of St. George's channel, knew nothing of those outrages, which, when they were mentioned to the Irish, they ascribed to the *misrule of ages*. Now, it might be a little too much to expect an answer of any sort from a lawyer so dignified as this police-pleader; but, let me ask any English gentleman, or, any Englishman of any rank, except Mr. ADOLPHUS, what he thinks would be the consequences *here*, if the *poor-laws were abolished to-morrow*? Mr. ADOLPHUS can hardly help knowing, that parson MALTHUS and his tribe have been preaching up the wisdom of such abolition; he may remember, too (for the example was terrific), that Mr. SCARLETT was "twisted down" in consequence of his having had the folly to mould this proposition of Malthus into the form of a BILL; but, Mr. ADOLPHUS may not know, that petitions were preparing against that Bill, and that, too, from the *payers* of the poor-rates, stating, that, if such Bill were passed, there would be *no safety for their property or their lives*. Let us, then, have a little justice, at any rate; and, above all things, let us not, adding blasphemy to ignorance, insolence, and low, mob-courting sycophancy, "thank God" for the absence of outrages amongst us, as the wolf, in the fable, "thanked God" that he was not ferocious.

336. Why, there have been "*ages of misrule*" in Ireland, many, many ages too; or the landholders of England have, during those ages, been most unjustly assessed. But, they are sensible, or, at least, the far greater part of them, that a provision for the indigent, a settled, certain, legal provision, coming out of the land, is a *right* which the indigent possess, to use the words of BLACKSTONE, "in the very nature of civil society." Every man of reflection must know, that the labours, which the affairs of society absolutely demand, could never be performed but by persons who work for their bread; he must see, that a very large part of these persons will do no more work than is necessary to enable them to supply their *immediate wants*; and, therefore, he must see, that there always must be, in every community, a great number of persons, who, from sickness, old age, from being orphans, widows, insane, and from other causes, will need *relief* from some source or other. This is the lot of civil society, exist wherever and however it may, and it will require a solid head than that which is on the shoulders of Mr. SCARLETT, to show, that this *need of relief*, to which all are liable, is not a *necessary ingredient* in the cement of civil society. The United States of America is a very happy country. The world has never yet seen a people better off. But, though the

Americans cast off their allegiance to our king; though they abolished the monarchical rights; though they cast off the aristocracy of England; though they cast off the Church of England; they *did not cast off the English poor-laws*; and this very act of turbulent Bess, extorted from her by their English forefathers, is, at this moment, as completely in force in New York as it is in Old York, in New London as in Old London, in New Hampshire as in Old Hampshire, and in that whole country, from one end to the other, as it is in Old England herself.

337. Has it not, then, been a "*misrule of ages*" in Ireland? Have not that people been most barbarously treated by England? An Irishman who has a thousand times been ready to expire from starvation in his *native* land, who has been driven to *steal* sea weed to save himself from death, goes to America, feels hunger without having the means of relieving it; and there, in that *foreign* land, he finds, at once, be he where he may, an overseer of the poor, ready to give him relief! And is such monstrous, such crying injustice as this still to be allowed to exist? The *folly* here surpasses, if possible, the injustice and the cruelty. The English landholders make the laws: we all know that. They subject, justly subject, their *own* estates to assessments for the relief of the poor in England; and, while they do this, they exonerate the estates of the Irish landholders from a like assessment, and choose rather to tax themselves and to tax us, and to tax the Irish besides, for the purpose of paying an army to keep that starving people from obtaining relief by force! LORD LIVERPOOL, when the Scotch Lords and others applied to him, in 1819, for a grant out of the taxes, to relieve the starving manufacturers in *Scotland*, very wisely and justly said, "*No: have poor-laws, such as ours, and then your poor will be sure of relief.*" Why not say the same thing to the Irish landholders? Why not *compel* them to give to the people that which is their due? Why is Ireland to be the only civilized country upon the face of the earth, where no sort of settled, legal provision is made for the indigent, and where the *Pastors* are, at the same time, total strangers to the flocks, except in the season of shearing? Let us, at least, as long as this state of things shall be suffered to exist, have the decency not to cry out quite so loudly against the "*outrages of the Irish.*"

338. I must now return from this digression (into which the mention of "*good Bess's*" barbarous treatment of Ireland has led me), in order to proceed with my account of her "*reforming*" projects. Betsy was a great *Doctor of Divinity*. She was extremely jealous of her prerogatives and powers, but particularly in what regarded her *headship of the Church*. She would make all her subjects be *of her* religion, though she had solemnly sworn at her coronation, that she was a Catholic, and though, in turning Protestant, she had made a change in Cranmer's Prayer

Book and in his *articles of faith*. In order to bend the people's consciences to her tyrannical will, which was the more unjust, because she herself had changed her religion, and had even changed the Protestant articles, she established an *inquisition* the most horrible that ever was heard of in the world. She gave what she called a *Commission* to certain Bishops and others, whose power extended over the whole kingdom, and over all ranks and degrees of the people. They were empowered to have an absolute control *over the opinions* of all men, and to *punish all men* according to *their discretion*, short of death. They might proceed legally, if they chose, in the obtaining of evidence against parties; but, if they chose, they were to employ *imprisonment*, the *rack*, or *torture* of any sort, for this purpose. If their *suspicious* alighted upon any man, no matter respecting what, and they had no evidence, nor any even hearsay, against him, they might administer an oath, called *ex-officio*, to him, by which he was bound, if called upon, to reveal his thoughts, and to accuse himself, his friend, his brother, or his father, upon pain of death. These subaltern monsters inflicted what *fines* they pleased; they imprisoned men for any length of time that they pleased. They put forth whatever new articles of faith they pleased; and, in short, this was a Commission exercising, in the name, and for the purposes of "*good Queen Bess*," an absolute control *over the bodies and the minds* of that people, whom the base and hypocritical and plundering "*reformers*" pretended to have delivered from a "*slavish subjection* to the Pope," but whom they had, without any *pretending*, actually delivered from freedom, charity, and hospitality.

339. When one looks at the deeds of this foul tyrant, when one sees what abject slavery she had reduced the nation to, and especially when one views this *Commission*, it is impossible for us not to reflect with shame on what we have so long been saying against the *Spanish Inquisition*, which, from its first establishment to the present hour, has not committed so much cruelty as this ferocious Protestant apostate committed in any one single year of the forty-three years of her reign. And, observe again, and never forget, that Catholics, where they inflicted punishments, inflicted them on the ground, that the offenders had *departed* from the faith in which they had been bred, and which they had professed; whereas the Protestant punishments have been inflicted on men because they *refused to depart* from the faith in which they had been bred, and which they had professed all their lives. And, in the particular case of this brutal hypocrite, they were punished, and that, too, in the most barbarous manner, for adhering to that very religion, which she had openly professed for many years of her life, and to which she, even at her coronation, had *sworn* that she belonged!

340. It is hardly necessary to attempt to describe the suffer-

ings that the Catholics had to endure during this murderous reign. No tongue, no pen is adequate to the task. To hear mass, to harbour a priest, to admit the supremacy of the Pope, to deny this horrid virago's spiritual supremacy, and many other things, which an honourable Catholic could scarcely avoid, consigned him to the scaffold and to the bowel-ripping knife. But, the most cruel of her acts, even more cruel than her butcheries, because of far more extensive effect, and far more productive of suffering in the end, were the penal laws inflicting *finés* for *recusancy*, that is to say, for not going to her new-fangled Protestant church. And, was there ever tyranny equal to this? Not only were men to be punished for not confessing that the new religion was the true one: not only for continuing to practise the religion in which they and their fathers and children had been born and bred; but *also punished* for not actually going to the new assemblages, and there performing what they must, if they were sincere, necessarily deem an act of open apostacy and blasphemy? Never, in the whole world, was there heard of before tyranny equal to this.

341. The fines were so heavy, and were exacted with such unrelenting rigour, and, for the offence of *recusancy* alone the sums were so enormous, that the whole of the conscientious Catholics were menaced with utter ruin. The priests who had never been out of England, and who were priests before the reign of this horrible woman, were, by the 20th year of her reign *few in number*, for the laws forbade the *making of any new ones* on pain of death, and, indeed, none could be made in England, where there was no clerical authority to ordain them, the surviving Catholic bishops being forbidden to do it on pain of *death*. Then she harassed the remainder of the old priests in such a way, that they were, by the 20th year of her reign, nearly exterminated; and, as it was *death* for a priest to come from abroad, *death* to harbour him, *death* for him to perform his functions in England, *death* to confess to him, there appeared to be an impossibility of preventing her from *extirpating*, totally extirpating from the land, that religion, under which England had been so great and so happy for ages; that religion of charity and hospitality; that religion which made the name of pauper unknown; that religion which had built the churches and cathedrals, which had planted and reared the Universities, whose professors had made Magna Charta and the Common-Law, and who had performed all those glorious deeds in legislation and in arms, which had made England *really* "the envy of surrounding nations and the admiration of the world": there now appeared to be an impossibility, and especially if the termagant tyrant should live for another twenty years, (which she did), to prevent her from effecting this total extirpation. From accomplishing this

object she was prevented by the zeal and talents of **WILLIAM ALLEN**, an English gentleman, now a priest, and who had before been of the University of Oxford. In order to defeat the she-tyrant's schemes for rooting out the Catholic religion, he formed a Seminary at **DOUAY**, in Flanders, for the education of English priests. He was joined by many other learned men; and, from this depot, though at the manifest hazard of their lives, priests came into England; and thereby the malignity of this inexorable apostate was defeated. There was the sea between her and **ALLEN**, but, while he safely defied her death-dealing power, she could not defy his, for she could not erect a wall round the island, and into it priests would come and did come; and, in spite of her hundreds of spies and her thousands of "*pursuivants*," as were called the myrmidons who executed her tormenting and bloody behests, the race of English priests was kept in existence, and the religion of their fathers along with it. In order to break up the seminary of **ALLEN**, who was afterwards made a Cardinal, and whose name can never be pronounced but with feelings of admiration, she resorted to all sorts of schemes; and, at last, by perfidiously excluding from her ports the fleet of the Dutch and Flemish insurgents, to whom she stood pledged to give protection, she obtained from the Spanish Governor, a dissolution of **ALLEN**'s college; but, he found protection in France, from the House of Guise, by whom he and his colleagues were, in spite of the most bitter remonstrances from "*good Bess*," to the King of France, re-established at **RHEIMS**.

342. Thus defeated in all her projects for destroying the missionary trunk, she fell with more fury than ever on the branches and on the fruit. To *say mass*, to *hear mass*, to *make confession*, to *hear confession*, to *teach* the Catholic religion, to be *taught* it, to *keep from her church service*; these were all *great crimes*, and all punished with a greater or less degree of severity; so that the gallowses and gibbets and racks were in constant use, and the gaols and dungeons choking with the victims. The punishment for keeping away from her church was *20l. a lunar month*, which, of money of the present day, was about *250l.* Thousands upon thousands refused to go to her church; and thus she sacked their thousands upon thousands of estates; for, observe, here was, in money of this day, a fine of *3250l. a year*. And now, sensible and just reader, look at the barbarity of this "*Protestant Reformation*." See a gentleman of, perhaps, sixty years of age or more; see him, born and bred a Catholic, compelled to make himself and his children beggars, actual beggars, or to commit, what he deemed, an act of apostacy and blasphemy. Imagine, if you can, barbarity equal to this; and yet even this is not seen in its most horrible light.

unless we take into view, that the tyrant who committed it, had, for many years, of her life, openly professed the Catholic religion, and had, at her coronation, sworn that she firmly believed in that religion.

343. In the enforcing of these horrible edicts, every insult that base minds could devise, was resorted to and in constant use. No Catholic, or reputed Catholic, had a moment's security or peace. At all hours, but generally in the night-time, the ruffians entered his house by breaking it open: rushed, in different divisions, into the rooms: broke open closets, chests, and drawers; rummaged beds and pockets; in short, searched every place and thing for priests, books, crosses, vestments, or any person or thing appertaining to the Catholic worship. In order to pay the fines, gentlemen were compelled to sell their estates piece by piece; when they were in arrear, the tyrant was, *by law*, authorised to seize all their personal property, and two-thirds of their real estate every six months; and they were in some cases suffered, as a great indulgence, to pay an annual composition for the liberty of abstaining from what they deemed apostacy and blasphemy. Yet, whenever she took it into her suspicious head that *her life* was in danger, from whatever cause, and causes, and just causes enough there always were, she had no consideration for them on account of the fines or the composition. She imprisoned them, either in gaol, or in the houses of Protestants, kept them banished from their own homes for years. The Catholic gentleman's own house afforded him no security; the indiscretion of children or friends, the malice of enemies, the dishonesty or revenge of tenants or servants, the hasty conclusions of false suspicion, the deadly wickedness of those ready to commit perjury for gain's sake, the rapacity and corruption of constables, sheriffs, and magistrates, the virulent prejudice of fanaticism; to every passion hostile to justice, happiness, and peace; to every evil against which it is the object of just laws to protect a man, the conscientious Catholic gentleman lived continually exposed; and that, too, in that land which had become renowned throughout the world by those deeds of valour and those laws of freedom which had been performed and framed by his Catholic ancestors.

344. As to the *poor* conscientious "*recusants*," that is to say, keepers away from the tyrant's church, they, who had no money to pay fines with, were crammed into prison, until the gaols could (which was very soon) hold no more, and until the counties petitioned to be relieved from the charge of keeping them. They were then discharged, being first *publicly whipped*, or having their *ears bored with a hot iron*. This not answering the purpose, an act was passed to compel all "*recusants*," not worth twenty marks a year, *to quit the country* in three months.

after conviction, and to punish them with *death*, in case of their return. The old "*good Bess*" defeated herself here; for it was found impossible to cause the law to be executed, in spite of all her menaces against the justices and sheriffs, who could not be brought up to her standard of ferociousness; and they, therefore, in order to punish the poor Catholics, levied sums on them at their pleasure, as a composition for the crime of abstaining from apostacy and profanation.

345. The Catholics, at one time entertained a hope, that, by a declaration of their loyalty, they should obtain from the Queen some mitigation, at least, of their sufferings. With this view, they drew up a very able and most dutiful petition, containing an expression of their principles, their sufferings and their prayers. Alas! they appealed to her to whom truth and justice and mercy were all alike wholly unknown. The petition being prepared, all trembled at the thought of the danger of presenting it to her. At last, RICHARD SHELLEY, of Michael Grove, Sussex, assumed the perilous charge. She had the (as it would have been in any other human being) incomparable baseness to refer him, for an answer, to the gloomy echoes of a pestiferous prison, where he expired, a victim to his own virtue and to her implacable cruelty.

346. Talk of *Catholic tyrants!* Talk of the Catholics having propagated *their* faith by acts of *force* and *cruelty!* I wonder, that an English Protestant, even one whose very bread comes from the spoliation of the Catholics, can be found with so little shame as to talk thus. Our lying Protestant historians tell us, that the ships of the Spanish Armada were "loaded with RACKS," to be used upon the bodies of the English, who were preserved from these by the wisdom and valour of "*good and glorious Queen Bess.*" In the first place, it was the *storm*, and not "*glorious Bess,*" that prevented an invasion of the country; and, in the next place, the Spaniards might have saved themselves the trouble of importing RACKS, seeing that gentle Betsy had always plenty of them, which she kept in excellent order, and in almost daily use. It is to inflict most painful feelings on Protestants, to be sure; but, justice demands, that I describe one or two of her instruments of torture; because in them we see some of the most powerful of those means which she made use of for ESTABLISHING HER PROTESTANT CHURCH; and here I thank Dr. LINGARD for having, in note U of volume V. of his history, enabled me to give this description. One kind of torture, which was called, "the Scavenger's Daughter, was a broad hoop of iron, consisting of two parts, fastened by a hinge. The prisoner was made to kneel on the pavement and to contract himself into as small a compass as he could. Then the executioner, kneeling on his shoulders, and having intro-

duced the hoop under his legs, compressed the victim close together, till he was able to *fasten the feet and hands together over the small of the back*. The time allotted to this kind of torture was *an hour and a half*, during which time the blood gushed from the nostrils, and, sometimes, from the hands and feet." There were several other kinds of arguments of *conversion* that gentle Betsy made use of to eradicate the "damnable errors" of Popery; but, her great argument was, the RACK. "This was a large open frame of oak, raised three feet from the ground. The prisoner was laid under it, on his back, on the floor. His wrists and ankles were attached by cords to two rollers at the ends of the frame: these were moved by levers in opposite directions till the body rose to a level with the frame. Questions were then put; and, if the answers did not prove satisfactory, the sufferer was *stretched more and more till the bones started from their sockets*."

347. There, Protestants: there, revilers of the Catholic religion: there are *some* of the means which "good Queen Bess" made use of to make her Church, "*established by law*." Compare, oh! compare, if you have one particle of justice left in you; compare these means with the means made use of by those who introduced and established the Catholic Church.

348. The other deeds and events of the reign of this ferocious woman are now of little interest, and, indeed, do not belong to my subject; but, seeing that the pensioned poet, JAMMY THOMPSON, in that sickly stuff of his, which no man of sense ever can endure after he gets to the age of twenty, has told us about "*the glories of the maiden reign*," it may not be amiss, before I take my leave of this "*good*" creature, to observe, that her "*glories*" consisted in having broken innumerable solemn treaties and compacts; in having been continually bribing rebel subjects to annoy their sovereigns; in having had a navy of freebooters; in having had an army of plunderers; in having bartered, for a little money, the important town of Calais; and in never having added even one single leaf of laurel to that ample branch which had, for ages, been seated on the brows of England: and that, as to her *maiden* virtues, WHITAKER (a Protestant clergyman, mind) says, that "*her life was stained with gross licentiousness, and she had many gallants, while she called herself a maiden queen*." Her life, as he truly says, was a life of "*mischief and of misery*"; and, in her death (which took place in the year 1603, the 70th year of her age, and the 45th of her reign) she did all the mischief that it remained in her power to do, by sulkily refusing to name her successor, and thus leaving to a people, whom she had been pillaging and scourging for forty-five years, a probable civil war, as "*a legacy of mischief* after her death." Historians have been divided in opinion, as to which was the *worst*

man that England ever produced, her father, or Cranmer; but, all mankind must agree, that this was the *worst woman* that ever existed in England, or in the whole world, Jezebel herself not excepted.

LETTER XII.

ACCESSION OF JAMES I.—HORRID PERSECUTION OF THE CATHOLICS.—GUNPOWDER PLOT.—CHARLES I. QUALIFIED FOR THE RANK OF MARTYR.—“REFORMATION” THE SECOND, OR “THOROUGH GODLY REFORMATION.”—CHARLES II.; THE PLOTS AND INGRATITUDE OF HIS REIGN.—JAMES II.; HIS ENDEAVOURS TO INTRODUCE GENERAL TOLERATION.—DAWN OF “GLORIOUS” REVOLUTION.

Kensington, 31st Oct. 1825.

MY FRIENDS,

349. In the foregoing Numbers, it has been proved, beyond all contradiction, that the “Reformation,” as it is called, “was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by rivers of innocent English and Irish blood.” There are persons, who publish what they call *answers* to me; but, these answers (which I shall notice again before I have done) all blink the main subject: they dwell upon what their authors *assert* to be *errors* in the Catholic religion; this they do, indeed, without attempting to show, how that Protestant Religion, which has about forty different sects, each at open war with all the rest, can be *free from error*; but, do they deny, that this new religion began in *beastly lust, hypocrisy and perfidy*: and do they deny, that it was established by *plunder, by tyranny, by axes, by gallowses, by gibbets and by racks*? Do they face, with a direct negative, either of these important propositions? No: there are the facts before them; there is the history; and (which they cannot face with a negative) there are the *Acts of Parliament*, written in letters of blood, and some of these remaining in force, to trouble and torment the people and to endanger the State, even to the present day. What do these an

*sincere*s do, then? Do they boldly assert, that beastly lust, hypocrisy, perfidy, that the practice of plunder, that the use of axes, gallowses, gibbets, and racks, are good things, and outward signs of inward evangelical purity and grace? No: they give no answer at all upon these matters; but rail against the personal character of priests and cardinals and popes, and against rites and ceremonies and articles of faith and rules of discipline, matters with which I have never meddled, and which have very little to do with my subject; my object, as the title of my work expresses, being to "show, that the 'Reformation' has impoverished and degraded the main body of the people of England and Ireland." I have shown that this change of religion was brought about by some of the worst, if not the very worst, *people* that ever breathed; I have shown that the *means* were such as human nature revolts at: so far I can receive no *answer* from men not prepared to deny the authenticity of the statute-book: it now remains for me to show, from the same sources, the *impoverishing* and *degrading* consequences of this change of religion, and that too, with regard to the *nation* as a whole, as well as with regard to the main body of the people.

350. But, though we have now seen the Protestant religion *established*, completely established by the gibbets, the racks, and the ripping-knives, I must, before I come to the impoverishing and degrading consequences, of which I have just spoken, and of which I shall produce the most incontestible proofs; I must give an account of the proceedings of the Reformation-people after they had established their system. The present Number will show us the Reformation producing a second, and that, too, (as every generation is wiser than the preceding) with *vast improvements*; the first being only "a *godly* Reformation," while the second we shall find to be "a *thorough godly*" one. The next (or thirteenth) Number will introduce to us a third Reformation, commonly called the "*glorious*" Reformation, or, revolution. The 14th Number will give us an account of events still greater; namely, the *American* Reformation, or, revolution, and that of the *French*. All these we shall trace back to the first Reformation as clearly as any man can trace the branches of a tree back to its root. And, then we shall, in the remaining Number, or Numbers, see the *fruit* in the immorality, crimes, poverty and degradation of the main body of the people. It will be curious to behold the American and French Reformations, or revolutions, playing back the principles of the English Reformation-people upon themselves; and, which is not less curious, and much more interesting, to see them *force the Reformation-people begin to cease to torment the Catholics*, whom they had been tormenting without mercy for more than two hundred years.

351. The "*good and glorious and maiden*" and racking and

ripping-up Betsy, who, amongst her other "godly" deeds, granted to her minions, to whom there was no longer church-plunder to give, *monopolies* of almost all the necessaries of life, so that *sall*, for instance, which used to be about *2d. a bushel*, was raised to to 15s., or about *seven pounds* of our present money; the "maiden" Betsy, who had, as WHITAKER says, expired in sulky silence as to her successor, and had thus left a probable civil war as a legacy of mischief, was, however, peaceably succeeded by JAMES I., that very child of whom poor Mary Stuart was pregnant, when his father, Henry Stuart, Earl of Darnley, and associates, murdered RIZZIO in her presence, as we have seen in paragraph 308, and which child, when he came to man's estate, was a Presbyterian, was generally a pensioner of Bess, abandoned his mother to Bess's wrath, and, amongst his first acts in England, took by the hand, confided in and promoted, that CECIL, who was the son of the Old Cecil, who did, indeed, inherit the great talents of his father, but who had also been, as all the world knew, the deadly enemy of this new king's unfortunate mother.

352. JAMES, like all the Stuarts, except the last, was at once prodigal and mean, conceited and foolish, tyrannical and weak; but the staring feature of his character was *insincerity*. It would be useless to dwell in the detail on the measures of this contemptible reign, the prodigalities and debaucheries and silliness of which, did, however, prepare the way for that rebellion and that revolution, which took place in the next, when the double-distilled "Reformers" did, at last, provide a "martyr" for the hitherto naked pages of the Protestant Calendar. Indeed, this reign would, as far as my purposes extend, be a complete blank, were it not for that "*gunpowder plot*," which alone has caused this Stuart to be remembered, and of which, seeing that it has been, and is yet, made a source of great and general delusion, I shall take much more notice than it would otherwise be entitled to.

353. That there was a plot in the year 1605 (the second year after James came to the throne), the object of which was to blow up the king and both houses of Parliament, on the first day of the session; that Catholics, and none but Catholics, were parties to this plot; that the conspirators were ready to execute the deed; and that they all avowed this to the last; are facts which no man has ever attempted to deny, any more than any man has attempted to deny that the parties to the Cato-street plot did really intend to cut off the heads of Sidmouth and Castle-reagh, which intention was openly avowed by these parties from first to last, to the officers who took them, to the judge who condemned them, and to the people who saw their heads severed from their bodies

354. But, as the *Parliamentary Reformers* in general were most falsely and basely accused of instigating to the commission of the last-mentioned intended act, so were the *Catholics* in general, and so are they to this day, not less falsely and less basely accused of instigating to the intended act of 1605. But, as to the conspirators themselves; as to the *extent of their crime*, are we wholly to leave out of our consideration the *provocation* they had received? To strike a man is an assault; to kill a man is murder; but are striking and killing *always* assault and murder? Oh, no; for we may justifiably assault and kill a robber or a house-breaker. The Protestant writers have asserted two things; first, that the Catholics in general instigated to, or approved of, the gunpowder plot; and, second, that this is a proof of the sanguinary principles of their religion. As to the first, the contrary was fully and judicially proved to be the fact; and, as to the second, supposing the conspirators to have had *no provocation*, those of Cato-street were *not Catholics* at any rate, nor were *those Catholics* who qualified Charles I. for a post in the Calendar, and that, too observe, after he had acknowledged his errors, and had made compensation to the utmost of his power.

355. However, these conspirators *had provocation*; and now let us see what that provocation was. The king, before he came to the throne, had promised to mitigate the penal laws, which, as we have seen, made their lives a burden. Instead of this, those laws were rendered even more severe than they had been in the former reign. Every species of insult as well as injury which the Catholics had had to endure under the persecutions of the established church was now heightened by that leaven of Presbyterian malignity and ferocity, which England had now imported from the North, which had then poured forth upon this devoted country endless hordes of the most greedy and rapacious and insolent wretches that God had ever permitted to infest and scourge the earth. We have seen, in paragraphs 340, 341, 342, 343, how the houses of conscientious Catholic gentlemen were rifled, how they were rummaged, in what constant dread these unhappy men lived, how they were robbed of their estates as a punishment for *recusancy* and other things called crimes; we have seen, that, by the *finer*, imposed on these accounts, the ancient gentry of England, whose families had, for ages, inhabited the same mansions and had been venerated and beloved for their hospitality and charity; we have seen how all these were gradually sinking into absolute beggary in consequence of these exorbitant extortions; but what was their lot *now*! The *finer*, as had been the practice, had been suffered to fall *in arrear*, in order to make the fined party more completely at the mercy of the crown; and JAMES, whose prodigious

gality left him not the means of gratifying the greediness of his Scotch minions out of his own exchequer, *delivered over the English Catholic gentry to these rapacious minions*, who, thus clad with royal authority, fell, with all their well-known hardness of heart, upon the devoted victims, as the kite falls upon the defenceless dove. They entered their mansions, ransacked their closets, drawers and beds, seized their rent-rolls, in numerous instances drove their wives and children from their doors, and, with all their native upstart insolence, made a mockery of the ruin and misery of the unoffending persons whom they had despoiled.

356. Human nature gave the lie to all preachings of longer passive obedience, and, at last, one of these oppressed and insulted English gentlemen, ROBERT CATESBY, of Northamptonshire, resolved on making an attempt to deliver himself and his suffering brethren from this almost infernal scourge. But, how was he to obtain the means? From abroad, such was the state of things, no aid could possibly be hoped for. Internal insurrection was, as long as the makers and executors of the barbarous laws remained, equally hopeless. Hence he came to the conclusion, that to destroy the whole of them afforded the only hope of deliverance; and to effect this there appeared to him no other way than that of blowing up the parliament-house when, on the first day of the session, all should be assembled together. He soon obtained associates; but, in the whole, they amounted to only about *thirteen*; and, all except three or four, in rather obscure situations in life, amongst whom was GUY FAWKES, a Yorkshireman, who had served as an officer in the Flemish wars. He it was, who undertook to set fire to the magazine, consisting of *two hogsheds and thirty-two barrels of gunpowder*; he it was, who, if not otherwise to be accomplished, had resolved to blow himself up along with the persecutors of his brethren; he it was, who, on the 5th of November, 1605, a few hours only before the Parliament was to meet, was seized in the vault, with two matches in his pocket and a dark lantern by his side, ready to effect his tremendous purpose; he it was, who, when brought before the King and Council, replied to all their questions with defiance; he it was, who, when asked by a Scotch lord of the Council, why he had collected so many barrels of gunpowder, answered, "*to blow you Scotch beggars back to your native mountains*," and, in this answer, proclaimed to the world the true immediate cause of this memorable conspiracy; an answer, which, in common justice, ought to be put into the mouth of those effigies of him, which crafty knaves induce foolish boys still to burn on the 5th of November. JAMES (whose silly conceit made him an *author*) was just, in one respect, at any rate. In his *works*, he calls FAWKES, "*the English SCÆVOLA*";

and history tells us that that famous Roman, having *missed his mark* in endeavouring to kill a tyrant, who had doomed his country to slavery, thrust his *offending hand* into a hot fire, and let it burn, while he looked defiance at the tyrant.

357. Catesby and the other conspirators were pursued; he and three of his associates died with arms in their hands fighting against their pursuers. The rest of them (except *Thresham*, who was *poisoned* in prison) were executed, and also the famous Jesuit, GARNET, who was wholly innocent of any crime connected with the conspiracy, and who, having come to a knowledge of it, through the channel of confession, had, on the contrary, done every thing in his power to prevent the perpetrating of its object. He was sacrificed to that unrelenting fanaticism, which, encouraged by this and other similar successes, at last, as we are soon to see, cut off the head of the son and successor of this very King. The King and Parliament escaped from feelings of humanity in the conspirators. Amongst the disabilities imposed on the Catholics, they had not yet, and were not until the reign of Charles II., *shut out of Parliament*. So that, if the House were blown up, Catholics, Peers and Members, would have shared the fate of the Protestants. The conspirators could not give *warning* to the Catholics without exciting suspicions. They did give such warning where they could; and this led to the timely detection; otherwise the whole of the two Houses, and the King along with them, would have been blown to atoms; for, though CECIL evidently *knew* of the plot long before the time of intended execution; though he took care to *nurse* it till the moment of advantageous discovery arrived; though he was, in all probability, the author of a *warning* letter, which, being sent anonymously to a Catholic nobleman, and communicated by him to the Government, became the *ostensible* cause of the timely discovery; notwithstanding these well-attested facts, it by no means appears, that the plot *originated* with him, or, indeed, with any body but CATESBY, of whose conduct men will judge differently according to the difference in their notions about passive obedience and non-resistance.

358 This would be enough of the famous gunpowder plot; but, since it has been ascribed to bloody-mindedness, as the natural fruit of the *Catholic religion*; since, in our COMMON PRAYER BOOK, we are taught, in addressing God, to call all Catholics indiscriminately, "*our cruel and blood-thirsty enemies*," let us see a little what *Protestants* have attempted, and *done*, in this blowing-up way. This King James, as he himself averred, was nearly being assassinated by his Scotch *Protestant* subjects. Earl GOWRY and his associates; and, after that, narrowly escaped being *blown up*, with all his attendants, by the

furious *Protestant* burghers of Perth. See COLLIER'S Church History, Vol. II. p. 663 and 664. Then again, the *Protestants* in the Netherlands, formed a plot to blow up their governor, the Prince of Parma, with all the nobility and magistrates of those countries, when assembled in the city of Antwerp. But the *Protestants* did not *always fail* in their plots, nor were those who engaged in them obscure individuals. For, as we have seen in paragraph 309, this very King James's father, the King of Scotland, was, in 1567, *blown up by gunpowder and thereby killed*. This was doing the thing effectually. Here was no *warning* given to any body; and all the attendants and servants, of whatever religion and of both sexes, except such as escaped by mere accident, were remorselessly murdered along with their master. And who was this done by? By blood-thirsty Catholics? No: but by the lovers of the "*Arangel*," as the wretches called themselves; the followers of that KNOX, to whom a monument has just been erected, or is *now* erecting at Glasgow. The conspirators, on this occasion, were not thirteen obscure men, and those, too, who had received provocation enough to make men mad; but a body of noblemen and gentlemen, who really had received no provocation at all from MARY STUART, to destroy whom was more the object than it was to destroy her husband. Let us take the account of these conspirators in the words of WHITAKER; and, let the reader recollect, that WHITAKER, who published his book in 1790, was a parson of the Church of England, Rector of Ruban-Lanyhorne in Cornwall, and that he was amongst those clergymen who was most strenuously opposed to the *rites and ceremonies*, and *tenets* of the Catholic Church: but he was a truly honest man, a most zealous lover of truth and hater of injustice. Hear this staunch Church-Parson, then, upon the subject of this *Protestant* Gunpowder-Plot, concerning which he had made the fullest inquiry and collected together the clearest evidence. He (*Vindication of Mary, Queen of Scots*. vol. iii. p. 235,) says, in speaking of the Plot, "The guilt of this wretched woman, ELIZABETH, and the guilt of that wretched man, CECIL, appear too evident, at last, upon the face of the whole. Indeed, as far as we can judge of the matter, the whole disposition of the murderous drama was this. The whole was originally planned and devised betwixt *Elizabeth, Cecil, Morton, and Murray*; and the execution committed to *Lethington, Bothwell, and Balfour*; and *Elizabeth*, we may be certain, was to defend the original and more iniquitous part of the conspirators, *Morton and Murray*, in charging their own murder upon the innocent *Mary*." Did hell itself, did the devil, who was, as LUTHER himself says, so long the companion and so often the bed-fellow of this first "Reformer," ever devise wickedness equal to this *Protestant*

plot? Let us hear no more, then, about the blood-thirstiness of the Catholic religion; and, if we must still have our *5th of November*, let the "moral" disciples of Knox, the inhabitants of "Modern Athens," have their *10th of February*. Let them, too, (for it was *Protestants* that did the deed) have their *30th of January*, the anniversary of the *killing* of the son of this same king James. Nobody knew better than James himself the history of his father's and his mother's end. He knew that they had both been murdered by *Protestants*, and that, too, with circumstances of atrocity quite unequalled in the annals of human infamy; and therefore he himself was not for vigorous measures against the Catholics in general, on account of the plot; but love of plunder in his minions prevailed over him; and now began to blaze, with fresh fury, that Protestant reformation spirit, which, at last, gave him a murdered son and successor, as it had already given him a murdered father and mother.

359. CHARLES I., who came to the throne on the death of his father, in 1625, with no more sense and with a stronger tincture of haughtiness and tyranny than his father, seemed to wish to go back, in church matters, towards the Catholic rites and ceremonies, while his parliaments and people were every day becoming more and more puritanical. Divers were the grounds of quarrel between them, but the great ground was that of religion. The Catholics were suffering all the while, and especially those in Ireland, who were plundered and murdered by whole districts, and especially under WENTWORTH, who committed more injustice than ever had before been committed even in that unhappy country. But all this was not enough to satisfy the puritans; and LAUD, the Primate of the Established Church, having done a great many things to exalt that church in point of power and dignity, the *purser* Protestants called for "*another Reformation*," and what they called "*a thorough godly Reformation*."

360. Now, then, this Protestant church and Protestant king had to learn that "*Reformations*," like comets, have *tails*. There was no longer the iron police of Old Bess, to watch and to crush all gainsayers. The puritans artfully connected political grievances, which were real and numerous, with religious principles and ceremonies; and, having the main body of the people with them as to the former, while these were, in consequence of the endless change of creeds, become indifferent as to the latter, they soon became, under the name of "*The Parliament*," the sole rulers of the country; they abolished the Church and the House of Lords, and, finally brought, in 1649, during the progress of their "*thorough godly reformation*," the unfortunate king himself to trial and to the block!

361. All very bad to be sure; but all very *natural*, seeing

what had gone before. If "some such man as Henry VI." were, as BURNET says he was, necessary to begin a "Reformation," why not "some such man" as CROMWELL to complete it? If it were right to put to death, More, Fisher, and thousands of others, not forgetting the grandmother of Charles on a charge of treason, why was Charles's head to be so very sacred? If it were right to confiscate the estates of the monasteries, and to turn adrift, or put to death, the abbots, priors, monks, friars, and nuns, after having plundered the latter of even the ear-rings and silver thimbles, could it be so very wrong to take away merely the titles of those who possessed the plundered property? And, as to the *Protestant Church*, if it were right to establish it on the ruins of the ancient Church, by German bayonets, by fines, gallowses and racks, could it be so very wrong to establish another newer one on its ruins by means a great deal milder? If, at the time we are now speaking of, one of "good Bess's" parsons, who had ousted a priest of Queen Mary, had been alive, and had been made to fly out of his parsonage-house, not with one of Bess's bayonets at his back, but on the easy toe of one of Cromwell's godly, bible-reading soldiers, could that parson have *reasonably* complained?

362. CROMWELL, (whose reign we may consider as having lasted from 1649 to 1659) therefore, though he soon made the Parliament a mere instrument in his hands; though he was tyrannical and bloody: though he ruled with a rod of iron; though he was a real tyrant, was nothing more than the "*natural issue*," as "maiden" Betsy would have called him, of the "body" of the "Reformation." He was cruel towards the Irish; he killed them without mercy; but, except in the act of *selling* 20,000 of them to the *West Indies* as slaves, in what did he treat them worse than Charles, to whom, and to whose descendants they were loyal from first to last? And, certainly, even that sale did not equal, in point of atrociousness, many of the acts committed against them during the three last Protestant reigns; and, in point of odiousness and hatefulness, it fell far short of the *ingratitude* of the Established Church in the reign of Charles II.

363. But, common justice forbids us to dismiss the Cromwellian reign in this summary way; for, we are now to behold "Reformation" the second, which its authors and executors called "a *thorough godly* Reformation"; insisting that "Reformation" the first was but a half-finished affair, and that the "Church of England as by law established" was only a *daughter* of the "Old Whore of Babylon." This "Reformation" proceeded just like the former: its main object was plunder. The remaining property of the Church was now, as far as time and other circumstances would allow, confiscated and shared out amongst the "Reformers," who, if they had had time, would have resumed

all the former plunder (as they did part of it) and have *shared it out again!* It was really good to see these "godly" persons ousting from the abbey-lands the descendants of those who had got them in "Reformation" the first; and, it was particularly good to hear the Church-bishops and parsons crying "*sacrilege,*" when turned out of their palaces and parsonage-houses; aye, they, who and whose Protestant predecessors had, all their lives long, been *justifying* the ousting of the Catholic bishops and priests, who held them by prescription, and expressly by Magna Charta.

364. As if to make "Reformation" the second as much as possible like "Reformation" the first, there was now a change of religion made by laymen only; the Church clergy were calumniated just as the Catholic clergy had been; the bishops were shut out of Parliament as the abbots and Catholic bishops had been; the cathedrals and churches were again ransacked; Cranmer's *tables* (put in place of the *altars*) were now knocked to pieces; there was a general crusade against crosses, portraits of Christ, religious pictures, paintings on church windows, images on the outsides of cathedrals, tombs in these and the churches. As the mass-books had been destroyed in "Reformation" the first, the church-books were destroyed in "Reformation" the second, and a new book, called the "DIRECTORY," ordered to be used in its place, a step which was no more than an imitation of Henry VIIIth's "CHRISTIAN MAN" and Cranmer's "PRAYER BOOK." And, *why not* this "DIRECTORY"? If the mass-book of nine hundred years' standing, and approved of by all the people, could be destroyed, surely, the Prayer-Book, of only one hundred years' standing, and never approved of by one half of the people, might also be destroyed. If it were quite right to put the former down, and that, too, as we have seen in paragraph 212, with the aid of the sword, wielded by *German* troops, it might naturally enough be thought, that it could not be very wrong to put the latter down with the aid of the sword, wielded by *English* troops, unless, indeed, there were, which we have not been told, something peculiarly agreeable to Englishmen in the cut of German steel.

365. It was a pair of "Reformations," as much alike as any mother and daughter ever were. The mother had a CROMWELL (see paragraph 157) as one of the chief agents in her work, and the daughter had a CROMWELL, the only difference in the two being, that one was a *Thomas* and the other an OLIVER; the former Cromwell was commissioned to make "a *godly* reformation of errors, heresies and abuses in the church," and the latter was commissioned to make "a *thoroughly godly* reformation in the church;" the former Cromwell confiscated, pillaged and sacked the church, and just the same did the latter Cromwell, except

that the latter did not, at the same time, *rob the poor*, as the former had done; and, which seems a just distinction, the latter died in his bed, and the former, when the tyrant wanted his services no longer, died on a scaffold.

366. The heroes of "Reformation" the second were great *Bible*-readers, and almost every man became, at times, a preacher. The *soldiers* were uncommonly gifted in this way, and they claimed a right to preach as one of the conditions upon which they bore arms against the king. Every one interpreted the Bible in his own way: they were all for the Bible without note or comment. ROGER NORTH (a Protestant) in his "EXAMEN" gives an account of all sorts of blasphemies and of horrors committed by these people, who had poisoned the minds of nearly the whole of the community. Hence all sorts of monstrous crimes. At Dover, a woman *cut off the head of her child*, alleging that, like Abraham, she had had a particular command from God. A woman was executed at York, for *crucifying her mother*. She had, at the same time, *sacrificed a calf and cock*. These are only amongst the horrors of that "thorough godly Reformation"; only a specimen. And *why not* these horrors? We read of killings in the Bible; and, if every man be to be his *own interpreter* of that book, who is to say that he acts contrary to his own interpretation? Why not all these new and monstrous sects? If there could be one new religion, one new creed made, why not a thousand? What right had Luther to make a new religion, and then Calvin another new one, and Cranmer one differing from both these, and then "*good Bess*" to make an improvement upon Cranmer's? Were all these to make new religions, and were the enlightened soldiers of Cromwell's army to be deprived of this right? The former all alleged, as *their* authority, the "*inspiration of the Holy Ghost*." What, then, were Cromwell and his soldiers to be deprived of the benefit of this allegation? Poor "godly" fellows, why were they to be the only people in the world not qualified for choosing a religion for themselves and for those whom they had at the point of their bayonets? One of Cromwell's "*godly*" soldiers went, as NORTH relates, into the church of Walton-upon-Thames, with a lantern and five candles, telling the people that he had a message to them from God, and that they would be damned if they did not listen to him. He put out one light as a mark of the abolition of the sabbath; the second, as a mark of the abolition of all tithes and church dues; the third, as a mark of the abolition of all ministers and magistrates; and then the fifth light he applied to setting fire *to a Bible*, declaring that that also was abolished! These were pretty pranks to play; but, they were the natural, the inevitable, consequence of "Reformation", the first.

367. In one respect, however, these new reformers differed from the old ones. They did, indeed, make a new religion, and command people to follow it; and they inflicted punishments on the refractory; but, those punishments were beds of down compared with oak-planks, when viewed by the side of those inflicted by "*good Bess*" and *her Church*. They forbade the use of the Common-Prayer-Book in all churches and also in private families; but, they punished the disobedience with a penalty of *five pounds* for the first offence, *ten pounds* for the second, and with three years' imprisonment for the third; and did not *hang* them and *rip out their bowels*, as the Church of England sovereigns had done by those who *said or heard* mass. Bad as these fanatics were, wicked and outrageous as were their deeds, they never persecuted, nor attempted to persecute, with a hundredth part of the cruelty that the Church of England had done; aye, and that it *did again*, the moment it regained its power after the restoration of Charles II., when it became more cruel to the Catholics even than it had been in the reign of "*good Queen Bess*"; and that, too, notwithstanding that the Catholics, of all ranks and degrees, had signalized themselves, during the civil war, in every way in which it was possible for them to aid the royal cause.

368. This, at first sight, seems out of nature; but, if we consider, that this Church of England felt conscious, that its *possessions* did once belong to the Catholics, that the Cathedrals and Churches and the Colleges, were all the work of Catholic piety, learning and disinterestedness; when we consider this, can we be surprised that these *new possessors*, who had got possession by *such means*, too, as we have seen in the course of this work; when we consider this, are we to be surprised, that they should do every thing in their power to prevent the people from seeing, hearing, and contracting a respect for those whom these new possessors had ousted? Here we have the true cause of all the hostility of the Church of England Clergy towards the Catholics. Take away the possessions, and the hostility would cease to-morrow; though there is, besides that, a wide, and, on their side, a very disadvantageous difference, between a *married* clergy, and one *not married*. The former will never have an influence with the people, any thing like approaching that of the latter. There is, too, the well-known superiority of learning on the side of the Catholic clergy; to which may be added the notorious fact, that, in fair controversy, the Catholics have always triumphed. Hence the deep-rooted, the inflexible, the persevering and absolutely implacable hostility of this Established Church to the Catholics; not as *men*, but as *Catholics*. To what else are we to ascribe, that, to this day, the Catholics are forbidden to have *steeple*s or *bells* to their chapels? They,

whose religion gave us our steeples and our bells! To what else are we to ascribe, that their priests are, even now, forbidden to appear in the streets, or in private houses, in *their clerical habiliments*, and even when to perform their functions at funerals? Why all this anxious pains to keep the Catholic religion *out of sight*? Men may pretend what they will, but these pains argue any thing but consciousness of being *right*, on the part of those who take those pains. Why, when the English nuns came over to England, during the French Revolution, and settled at Winchester, get a bill brought into Parliament (as the Church clergy did) to prevent them from taking *Protestant scholars*, and give up the bill only upon a promise that they would not take such scholars? Did this argue a conviction in the minds of the Winchester Parsons, that Bishop North's was the *true* religion, and that William of Wickham's was the *false* one? The Church parsons are tolerant enough towards *sects* of all descriptions: quite love the Quaker, who rejects baptism and the sacrament; shake hands with the Unitarian, and allow him openly to impugn that, which they tell us in the Prayer Book, a man *cannot be saved* if he do not firmly believe in: suffer these, aye, and even JEWS, to *present to church-livings*, and *refuse that right to Catholics*, from whose religion all the church-livings came!

369. Who, then, can doubt of the motive of this implacable hostility, this everlasting watchfulness, this rancorous jealousy that never sleeps? The common enemy being put down by the restoration of Charles, the Church fell upon the Catholics with more fury than ever. This king, who came out of exile to mount the throne in 1660, with still more prodigality than either his father or grandfather, had a great deal more sense than both put together, and, in spite of all his well-known profligacy, he was, on account of his popular manners, a favourite with his people; but, he was strongly suspected to be a Catholic in his heart, and his more honest brother, JAMES, his presumptive heir, was an openly declared Catholic. Hence the reign of Charles II was one continued series of plots, sham or real; and one unbroken scene of acts of injustice, fraud, and false-swearing. These were plots ascribed to the Catholics, but really plots against them. Even the *great fire in London*, which took place during this reign, was ascribed to them, and there is the charge, to this day, going round the base of "the *Monument*," which POPE justly compares to a big, lying bully,

"Where London's column, pointing to the skies,
Like a tall bully, lifts its head, and lies."

The words are these: "This monument is erected in memory of the burning of this Protestant city, by the *Popish* faction, in Sept. A. D. 1666, for the destruction of the Protestant religion and of

old English liberty, and for the introduction of Popery and slavery. But the fury of the Papists is not yet satisfied." It is curious enough, that this inscription was made by order of SIR PATIENCE WARD, who, as ECHARD shows, was afterwards convicted of perjury. BURNET (whom we shall find in full tide by-and-by) says, that one HUBERT, a French Papist, "confessed that he began the fire;" but HIGGONS (a Protestant, mind,) proves that HUBERT was a Protestant, and RAPIN agrees with Higgons! Nobody knew better than the King the monstrousness of this lie; but CHARLES II. was a lazy, luxurious debauchee. Such men have always been unfeeling and ungrateful; and this King, who had twice owed his life to Catholic priests, and who had, in fifty-two instances, held his life at the mercy of Catholics (some of them very poor) while he was a wandering fugitive, with immense rewards held out for taking him, and dreadful punishments for concealing him; this profligate king, whose ingratitude to his faithful Irish subjects is without a parallel in the annals of that black sin, had the meanness and injustice to suffer this lying inscription to stand. It was effaced by his brother and successor; but, when the Dutchman and the "glorious revolution" came, it was restored; and there it now stands, all the world, except the mere mob, know it to contain a most malignant lie.

370. By conduct like this, by thus encouraging the fanatical part of his subjects in their wicked designs, Charles II. prepared the way for those events by which his family were excluded from the throne for ever. To set aside his brother, who was an avowed Catholic, was their great object. This was, indeed, a monstrous attempt; but, legally considered, what was it more than to prefer the illegitimate Elizabeth to the legitimate Mary Stuart? What was it more, than to enact, that any "natural issue" of the former should be heir to the throne? And, how could the Protestant Church complain of it, when its great maker, Cranmer, had done his best to set aside both the daughters of Henry VIII., and to put Lady Jane Grey on the throne? In short, there was no precedent for annulling the rights of inheritance, for setting aside prescription, for disregarding the safety of property and of person, for violating the fundamental laws of the kingdom, that the records of the "Reformation" did not amply furnish: and this daring attempt to set aside JAMES on account of his religion, might be truly said as it was said, to be a Protestant principle; and it was, too, a principle most decidedly acted upon in a few years afterwards.

371. JAMES II. was sober, frugal in his expenses, economical as to public matters, sparing of the people's purses, pious, and sincere; but weak and obstinate, and he was a Catholic, and his piety and sincerity made him not a match for his artful, nu-

merous and *deeply interested* foes. If the existence of a few missionary priests in the country, though hidden behind wainscots, had called forth thousands of pursuivants, in order to *protect* the Protestant Church; if to hear mass in a private house had been regarded as incompatible with the safety of that Church; what was to be the fate of that Church, if a Catholic king continued to *sit on the throne*? It was easy to see that the ministry, the army, the navy, and all the offices under the government, would soon contain few besides Catholics; and it was also easy to see that, by degrees, Catholics would be in the parsonages and in the episcopal palaces, especially as the king was as zealous as he was sincere. The "Reformation" had made consciences to be of so pliant a nature, men had changed, under it, backward and forward so many times, that this last (the filling of the Church with Catholic priests and bishops,) would, perhaps, amongst the people in general, and particularly amongst the higher classes, have produced but little alarm. But, not so with the *clergy themselves*, who soon saw their danger, and who, "passive" as they were, lost no time in preparing to avert it.

372. James acted, as far as the law would let him, and as far as prerogative would enable him to go beyond the law, on principles of *general toleration*. By this he obtained the support of the sectaries. But the Church had got the good things, and it resolved, if possible, to keep them. Besides this, though the *abbey lands* and the rest of the real property of the Church and the poor, had been a *long while* in the peaceable possession of the then owners and their predecessors, the time was not so very distant but that *able lawyers*, having their opinions backed by a well-organized army, might still find a flaw in, here and there, a grant of Henry VIII., Edward VI., and Old Betsy. Be their *thoughts* what they might, certain it is, that the most zealous and most conspicuous and most efficient of the leaders of the "Glorious Revolution" which took place soon afterwards, and which drove James from the throne, together with his heirs and his house, were amongst those whose ancestors had not been out of the way at the time when sharing of the abbey lands took place.

373. With motives so powerful against him, the king ought to have been uncommonly prudent and wary. He was just the contrary. He was severe towards all who opposed his views, however powerful they might be. Some bishops who presented a very insolent, but artful, petition to him, he sent to the Tower, had them prosecuted for a libel, and had the mortification to see them acquitted. As to the behaviour of the Catholics, prudence and moderation was not to be expected from them. Look at the fines, the burning irons, the racks, the gibbets, and the ripping-knives of the late reigns, and say if it were not both natural

and just, that their joy and exultation should now be without bounds. These were, alas! of short duration, for a plan (we must not call it a *plot*) having been formed for *compelling* the king to give up his tolerating projects, and "to *settle* the kingdom," as it was called, the planners, without any act of parliament, and without consulting the people in any way whatever, invited WILLIAM, the Prince of Orange, who was the Stadtholder of the Dutch, to come over *with a Dutch army* to assist them in "*settling*" the kingdom. All things having been July prepared, the *Dutch guards* (who had been suffered to get from Torbay to London by perfidy in the English army) *having come to the king's palace and thrust out the English guards*, the king, having seen one "*settling*" of a sovereign, in the reign of his father, and, apparently, having no relish for another settling of the same sort, fled from his palace and his kingdom, and took shelter in France, instead of fleeing to some distant English city and there rallying his people round him, which, if he had done, the event would, as the subsequent conduct of the people proved, have been very different from what it was.

374. Now came, then, the "*glorious Revolution*," or Reformation the third; and, when we have taken a view of its progress and completion, we shall see how it, in its natural consequences, extorted, for the long-oppressed Catholics, that relief, which, by appeals to the justice and humanity of their persecutors, they had sought in vain for more than two hundred years.

 LETTER XIII.

“GLORIOUS” REVOLUTION, OR REFORMATION THE THIRD.—THE DUTCH KING AND HIS DELIVERING ARMY.—THE “CRIMES” OF JAMES II., WITH ELUCIDATIONS.—PARLIAMENTARY PURITY.—THE PROTESTANT BISHOP JOCELYN.—SIDNEY, AND OTHERS OF THE PROTESTANT PATRIOTS.—HABEAS CORPUS ACT.—SETTLEMENT OF AMERICAN COLONIES.

Kensington, 30th Nov 1825.

MY FRIENDS,

375. At the close of the last Number, we saw a Dutchman invited over with an army to “settle” the kingdom; we saw the Dutch guards come to London and thrust out the English guards; we saw the King of England flee for his life, and take refuge in France, after his own army had been seduced to abandon him. The stage being now clear for the actors in this affair, we have now to see how they went to work, the manner of which we shall find as summary and as unceremonious as heart, however Protestant, could have possibly wished.

376. The King being gone, the *Lord Mayor and Aldermen* of London, with a *parcel of Common Councilmen*, and such Lords and members of the late King Charles’s Parliaments as chose to join them, went, in February 1688, without any authority from King, Parliament or people, and forming themselves into “a *Convention*,” at Westminster, gave the crown to William (who was a Dutchman) and his wife (who was a daughter of James, but who had a brother alive), and their posterity FOR EVER; made new oaths of allegiance for the people to take; enabled the new King to imprison, at pleasure, all whom he might suspect; banished, to ten miles from London, all Papists, or reputed Papists, and disarmed them all over the kingdom; gave the advowsons of Papists to the Universities; granted to their new majesties excise duties, land-taxes and poll-taxes for the “*necessary defence of the realm*,” declared themselves to be the

“Two Houses of Parliament as legally as if they had been summoned according to the usual form:” and this they called a “glorious Revolution,” as we Protestants call it to this present day. After “Reformation” the second, and upon the restoration of CHARLES, the palaces and livings and other indestructible plunder, was restored to those from whom the “thorough godly” had taken it, except, however, to the *Catholic Irish*, who had fought for this King’s father, who had suffered most cruelly for this King himself, and who were left still to be plundered by the “thorough godly,” which is an instance of ingratitude such as, in no other case, has been witnessed in the world. However, there were, after the restoration, men enough to contend, that the episcopal palaces and other property, confiscated and granted away by the “thorough godly,” ought not to be touched; for that, if those grants were resumed, *why not resume those of Henry VIII.?* Aye, why not indeed! Here was a question to put to the *Church Clergy*, and to the *Abbey-Land owners!* It nine hundred years of quiet possession, and Magna Charta at the back of it; if it were right to set these at nought for the sake of making only “a godly Reformation,” why should not one hundred years of unquiet possession be set at nought for the sake of making “a thorough godly Reformation”? How did the Church clergy answer this question? Why, Dr. HEYLIN, who was Rector of Alresford in Hampshire, and afterwards Dean of Westminster, who was a great enemy of the “thorough godly,” though not much less an enemy of the Catholics, meets the question in this way, in the Address, at the head of his History of Reformation the first, where he says, “that there certainly must needs be a vast disproportion between such contracts, as were founded upon Acts of Parliament, *legally* passed by the king’s authority, with the consent and approbation of the *three estates* and those which have no other ground but the *bare votes* and *orders*, of both Houses only. By the *same logic* it might be contended, that the two Houses alone have *authority to depose a King.*”

377. This Church-Doctor *died a little too soon*; or, he would have seen, not two Houses of Parliament, but a Lord Mayor of London, a parcel of Common Councilmen, and such other persons as chose to join them, actually setting aside one king and putting another upon the throne, and without any authority from King, Parliament, or people; he would have heard this called “a *glorious*” thing; and, if he had lived to our day, he would have seen other equally “*glorious*” things *grow directly out of it*; and, that notwithstanding BLACKSTONE had told the Americans, that a “*glorious*” revolution was a thing *never to be repeated*, Doctor Heylin would have heard them repeating, as applied to George III., almost word for word, the charges which the “*glo*

rious" people preferred against James II., though they, naughty Yankees, knew perfectly well, that, after the "*glorious*" affair, a King of England (being a *Protestant*) could "*do no wrong*"! The Doctor's book, written to *justify* the "*Reformation*," did, as PIERRE ORLEANS tells us, *convert* James II. and his first wife to the *Catholic religion*; but his preface, above quoted, did not succeed so well with Protestants.

378. We shall, in due time, see something of the COST of this "*glorious*" revolution to the people; but, first, seeing that this revolution and the exclusion acts which followed it were founded upon the principle, that the *Catholic religion* was incompatible with *public freedom and justice*, let us see what things this Catholic King had really done, and in what degree they were *worse* than things that had been and that have been done under *Protestant* sovereigns. As William and his Dutch army have been called our *deliverers*, let us see what it really was, after all, that they delivered the people from; and here, happily, we have the Statute-book to refer to, in which there still stands the *List of Charges*, drawn up against this Catholic King. However, before we examine these charges, we ought, in common justice, to notice certain things that James did *not do*. He did not, as PROTESTANT EDWARD VI. had done, bring German troops into the country to enforce a change of religion; nor did he, like that young Saint, burn his starving subjects with a hot iron on the breast or on the forehead and make them wear chains as slaves, as a punishment for endeavouring to relieve their hunger by *begging*. He did not, as PROTESTANT BETSEY had done, make use of whips, boring irons, racks, gibbets, and ripping-knives to *convert* people to his faith; nor did he impose even any *finer* for this purpose; but on the contrary, *put*, as far as he was able, *an end to all persecution on account of religion*: oh! but I am forgetting, for this we shall find amongst his *Catholic crimes*: yes, amongst the proofs of his being a determined and intolerant *Popish tyrant*! He did not, as PROTESTANT BERTSEY had done, give monopolies to his court minions, so as to make salt, for instance, which, in his day, was about *fourpence* a bushel, *fourteen pounds* a bushel, and thus go on, till, at last, the Parliament feared, as they did in the time of "*good Bess*," that there would be a monopoly even of *bread*. These were amongst the things, which, being purely of Protestant birth, James, no doubt from "*Catholic bigotry*," did not do. And now, let us come to the things which he really did, or, at least, which he was charged with having done.

379. Indictments do not generally come after judgment and execution; but, for some cause or other, the charges against James were postponed *until the next year*, when the crown had been actually given to the Dutchman and his wife. No matter:

they came out at last; and there they stand, 12 in number, in Act 2, Sess. Win. and M. chap. 2. We will take them one by one, bearing in mind, that they contained all that could even be said against this Popish King.

CHARGE I. "That he assumed and exercised a power of *dispensing with* and *suspending* laws, and the *execution* of laws, without consent of Parliament."—That is to say, he did not enforce those cruel laws against conscientious Catholics, which had been enacted in former reigns. But, did not Betsey and her successor James I. dispense with, or suspend, laws, when they took a *composition* from recusants? Again, have *we* ourselves never seen any suspension of, or dispensing with laws without consent of Parliament? Was there, and *is* there, no dispensing with the law, in employing *foreign officers* in the English army, and in *granting pensions from the crown to foreigners*? And, was there no *suspension* of the law, when the Bank stopped payment in 1797? And, did the Parliament give its assent to the causing of that stoppage? And, has it ever given its assent to the putting of foreigners in offices of trust, civil or military, or to the granting of pensions from the crown to foreigners? But, did James ever *suspend the Habeas Corpus Act*? Did his Secretaries of State ever imprison whom they pleased, in any gaol or dungeon that they pleased; let the captives out when they pleased? Ah! but what he and his Ministers did in this way (if they did any thing) was all done "without consent of Parliament;" and who is so destitute of discrimination as not to perceive the astonishing difference between a dungeon *with* consent of Parliament and a dungeon without consent of Parliament!

CHARGE II. "That he committed and prosecuted divers worthy prelates, for humbly petitioning to be excused from concurring to the said assumed powers." He prosecuted them as *libellers*, and they were acquitted. But he *committed them before trial and conviction*; and, why? because they *refused to give bail*. And they contended that it was *tyranny* in him to demand such bail! Oh, heavens! How many scores of persons have been imprisoned for a similar refusal, or for want of ability to give bail on a charge of libel, during the last eight years! Would not Mr. CLEMENT have been imprisoned, the other day only, if he had refused to give bail, not on a charge of libel on a king upon his throne, but on a Protestant professor of humanity? And, do not SIX ACTS, passed by a Parliament, from which tyrannical Catholics are so effectually excluded, *declare* to us free Protestants, that this has *always been* the law of the land! And, is that all? Oh, no! For we may now be *banished for life*, not only for libelling a king on his

throne, but for uttering any thing that has a TENDENCY to bring either House of Parliament into *contempt*!

CHARGE III. "That he issued a commission for erecting a Court, called the Court of *Commissioners for Ecclesiastical Causes*." Bless us! What! was this worse than "*good Betsey's*" *real inquisition*, under the same name? And, good God! have we no court of this sort *now*? And was not (no longer than about nine months ago) SARAH WALLIS (a labourer's wife of Hargrave, in Norfolk), for having "*brawled*" in the church-yard, sentenced by this Court to pay 2*l.* 0*s.* 5*d.* costs; and was she not sent to gaol for non-payment; and must she not have rotted in gaol, having not a shilling in the world, if humane persons had not stepped forward to enable her to get out by the *Insolvent Act*? And, cannot this Court, *now*, agreeably to those of young Protestant Saint Edward's Acts, in virtue of which the above sentence was passed, condemn any one who attempts to fight in a church-yard, to have *one ear cut off*, and, if the offender "*have no ears*" (which speaks volumes as to the state of the people under Protestant EDWARD), then to be *burnt with a hot iron in the cheek*, and to be *excommunicated besides*? And, did not the revolution Protestants, who drew up the charges against James, leave this law in full force for our benefit?

CHARGE IV. "That he levied money for and to the use of the crown, by pretence of prerogative, for *other time*, and in *other manner*, than was granted by Parliament." It is not pretended that he levied *more money* than was granted; but he was not exact as to the *time* and *manner*. Did the *Parliament* grant Betsey the right to raise money by the sale of monopolies, by compositions with offenders, and by various other of her means? But did we not lately hear of the *hop duty* payment being shifted from *one year to another*? Doubtless, with wisdom and mercy; but I very much doubt of James's ever having, in this respect, deviated from strict law to a greater amount, seeing that his whole revenue did not exceed (taking the difference in the value of money into account) much above sixteen times the amount of a good year's hop duty.

CHARGE V. "That he kept a *standing army in time of peace*, without consent of Parliament." Ah! *without consent of Parliament*, indeed! That was very wicked. There were only seven or eight thousand men, to be sure, and such a thing as a *barrack* had never been heard of. But, *without consent of Parliament*! Think of the vast difference between the prick of a bayonet coming without consent of Parliament, and that of one coming with such consent! This king's father had been dethroned and his head had been cut off by an army kept up *with consent of Parliament*, mind that, however. Whether there were,

In the time of James, any such affairs as that at Manchester, on the memorable 13th of August, 1819, history is quite silent; nor are we told, whether any of James's priests enjoyed military half-pay; nor are we informed, whether he gave half-pay, or took it away, at his pleasure, and without any "consent of Parliament": so that, as to these matters, we have no means of making a comparison. We are in the same situation with regard to *foreign armies*; for we do not find any account whatever of James's having brought any into England, and especially of his having caused foreign Generals to command even the English troops, militia and all, in whole districts of England.

CHARGE VI. "That he caused several *good* subjects, being Protestants, to be *disarmed*, at the same time that Papists were both armed and employed, contrary to *law*." SIX ACTS disarmed enough of the king's subjects; aye, but, then, these were not "*good*" ones; they wanted a *reform of the House of Commons*. And besides, there was "*law*" for this. And, if people will not see what a surprising difference there is between being disarmed by *law* and disarmed by *proclamation*, it really is useless to spend valuable Protestant breath upon them.

CHARGE VII. "That he violated the freedom of election of Members to serve in Parliament." Oh, monstrous! Aye, and "notorious as the sun at noon-day"! Come up, shades of Perceval and Castlereagh; come voters of Sarum and Gatton: assemble, ye sons of *purity of election*, living and dead, and condemn this wicked king for having "violated the freedom of elections"! But, come, we must not suffer this matter to pass off in the way of joke. Protestant reader, do you think, that this "violating of the freedom of elections for Members to serve in Parliament" was a *crime* in King James? He is not accused of having done all these things with his own tongue, pen, or hands; but with having done them with the aid of "*divers wicked ministers and councillors*. Well; but do you, my Protestant readers, think that this violation of the freedom of elections was a bad thing, and a proof of the *wicked principles of Popery*? If you do, take the following facts, which ought to have a place in a work like this, which truth and honour and justice demand to be recorded, and which I state as briefly as I possibly can. Know, then, and *be it for ever remembered*, THAT Catholics have been excluded from the throne for more than a hundred years: THAT they have been excluded from the English Parliament ever since the reign of Charles II., and from the Irish Parliament ever since the 22d year of George III.: THAT, therefore, the throne and the Parliament were filled exclusively with Protestants in the year 1809: THAT, in 1779, long and long after Catholics had been shut out of the English Parliament, the House of Commons resolved, "That it is HIGHLY CRI

MINAL for any *Minister* or *Minister*, or any other servant of the crown in Great Britain, directly or indirectly, to make use of the power of his office, in order to *influence the election of Members of Parliament*, and that an attempt to exercise that influence is an *attack upon the dignity, the honour, and the independence of Parliament, an infringement of the rights and the liberties of the people, and an attempt to sap the basis of our free and happy constitution.*”—THAT, in 1809, Lord Castlereagh, Minister and a Privy Councillor, having been charged before the House with having had something to do about bartering a seat in the House, the House on the 25th of April of that year, resolved, “That while it was *the bounden duty of that House to maintain at all times a jealous guard upon its purity, and not to suffer any attempt upon its privileges to pass unnoticed, the attempt, in the present instance (that of Lord Castlereagh and Mr. Reding) not having been carried into effect, that House did not think it then necessary to proceed to any criminalizing resolutions respecting the same.*”—THAT on the 11th of May, 1809, (only sixteen days after this last resolution was passed) WILLIAM MADOCKS, member for Boston, made a charge in the following words, to wit: “I affirm, then, that Mr. DICK *purchased a seat in the House of Commons, for the Borough of Cashel, through the agency of the Honourable Henry Wellesley, who acted for, and on behalf of the Treasury; that, upon a recent question of the last importance, when Mr. DICK had determined to vote according to his conscience, the noble Lord Castlereagh, did intimate to that gentleman the necessity of either his voting with the government, or resigning his seat in that House; and that Mr. DICK, sooner than vote against his principles, did make choice of the latter alternative, and vacate his seat accordingly; and that to this transaction, I charge the right honourable gentleman, Mr. PERCEVAL, as being privy, and having connived at it. This I engage to prove by witnesses at your bar, if the House will give me leave to call them.*” THAT, having made his charge, Mr. MADOCKS made a motion for INQUIRY into the matter:—That, after a debate, the question was put to the vote:—That there were three hundred and ninety-five members in the house, all Protestants, mind:—THAT (come up and hear it you accusers of James and the Catholic religion!) there were EIGHTY-FIVE for an inquiry, and THREE HUNDRED AND TEN against it! THAT, this same PROTESTANT Parliament, did, in 1819, on the MOTION OF THAT VERY SAME LORD CASTLEREAGH, pass a law by which any of us may now be BANISHED FOR LIFE for publishing any thing having a TENDENCY to bring THAT VERY HOUSE into CONTEMPT! THAT this LORD CASTLEREAGH was Secretary of State for foreign affairs. THAT he continued to be the leading Minister in the House of

Commons (exclusively Protestant) until the close of the session of 1822, which took place on the 6th of August of that year. THAT, on the 12th of the same month of August, he cut his own throat, and killed himself at North Cray, in Kent; that a coroner's jury declared him to have been insane, and that the evidence showed, that he had been insane *for several weeks*, though he had been the leader of the House up to the 6th of August, and though he was, at the moment when he killed himself, Secretary of State for foreign affairs, and also temporary Secretary for the Home Department and that of the colonies! THAT his body was buried in Westminster Abbey-church, mourned over by his colleagues, and that, as it was taken out of the hearse, a great assemblage of the people gave loud and long-continued cheers of exultation.

CHARGE VIII. "That he promoted prosecutions in *the Court of King's Bench* for matters and things cognizable *only in Parliament*; and that he did *divers other arbitrary and unlawful things*." That is to say, that he brought before a jury matters which the Parliament wished to *keep to itself!* Oh, naughty and *arbitrary king!* to have jury-trial for the deeds of parliament-men, instead of letting them *try themselves!* As to the *divers other such arbitrary things*, they not being specified, we cannot say what they were.

CHARGE IX. "That he caused juries to be composed of partial, corrupt, and unqualified persons, who were not freeholders." Very bad, *if true*, of which, however, no proof, and no instance, is attempted to be given. One thing, at any rate, there were no *special juries* in those days. They, which are "*appointed*" by the Master of the Crown-Office, came after Catholic kings were abolished. But, not to mention that *Protestant Betsy* dispensed with juries altogether, when she pleased, and tried and punished even vagabonds and rioters by *martial law*, do we not *now*, in our own *free and enlightened and liberal Protestant days*, see many men *transported for seven years*, WITHOUT ANY JURY AT ALL? Aye, and that too, in numerous cases, only for being more than 15 minutes at a time *out of their houses* (which the law calls their *castles*) *between sunset and sunrise?* Ah! but this is *with consent of Parliament!* Oh! I had forgotten that. That's an answer.

CHARGE X. "That *excessive bail* hath" (by the Judges, of course) "been required of persons *committed in criminal cases*, to elude the benefit of the laws made for the liberty of the subject."

CHARGE XI. "That *excessive fines* have been imposed and illegal and cruel punishments inflicted."

CHARGE XII. "That he had made promises and *grants of fines* before conviction and judgment on the party."

380. I take these three Charges together. As to *fines and bail*, look at Protestant Betsey's and Protestant James I.'s reigns. But, coming to our *own times*; I, for having expressed my indignation at the flogging of English local-militia men, in the heart of England, under a guard of German troops, was two year's imprisoned in a felon's gaol, and, at the expiration of the time, had to pay a *fine of a thousand pounds*, and to give *bail for SEVEN YEARS*, myself in *three thousand pounds* with *two sureties in two thousand pounds each*. The "Convention," who gave us the "Protestant Deliverer" does not cite any instances, but, while we cannot but allow, that the amiable lenity of our Protestant bail-works appeared most conspicuously, in 1822, in the 500*l.* bail taken of the *Protestant* Right Reverend Father in God, Percy Jocelyn, Bishop of Clogher, brother of the late, and uncle of the present Earl of RODEN, which Protestant Bishop stood, on the oaths of *seven witnesses*, accused of (in conjunction with JOHN MOVELLY, a soldier of the foot Guards in London) an *unnatural offence*, and which Protestant Bishop finally fled from trial; though our Protestant bail-works appeared so gentle and so amiable here, and exacted only a bail of *five hundred pounds*, with two sureties in *two hundred pounds each*, from a PROTESTANT BISHOP (charged, on the oaths of seven witnesses, with such an enormous offence), whose income had, for many years, been about *twelve or fifteen thousand a year*; though our Protestant bail-works appeared so amiable, so dove-like in this case, and also in the case of the *Soldier* (partner of the Bishop), from whom bail of 200*l.* with two sureties in 100*l.* each was taken, and the Soldier, who was at once let out of prison, did, in imitation of the Bishop, flee from trial, though he was an *enlisted soldier*, and though his regiment was stationed in London:—That, while we cannot but allow, that our Protestant bail-works were characterized by gentleness and mildness in these memorable cases; yet they have not always been in the same dove-like mood; for, THAT, in the year 1811, JAMES BYRNE, a Catholic, who had been a coachman in the Jocelyn family, having asserted that this same Protestant Bishop attempted to commit an unnatural offence on him, the said James Byrne was *imprisoned* at once *before indictment*, and was, from his prison, brought to trial as a criminal: THAT, at his trial, the Protestant Bishop aforesaid, declared, on his OATH, that Byrne had charged him FALSELY:—THAT Byrne was sentenced, for this alleged libel, proved on the oath of this Protestant Bishop, to be imprisoned in a felon's gaol for *two years*, to be three times *publicly whipped*, and, at the end of the two years, to give bail *for life*, in 500*l.* himself, with two sureties in 200*l.* each:—THAT James Byrne was carried into the gaol, having been first flogged half to death:—THAT, at the end of two years, Byrne lay several months

more in gaol for want of sureties:—THAT this Protestant Bishop was, at this time, Bishop of FERNS, and that he was, *after this*, promoted to be Bishop of CLOGHER, and made a Commissioner of the *Board of Education*. So that our Protestant bail-works have not *always* been so very gentle. Nay, if we were to look into our gaols, even *at this moment*, we might find a man who has hardly a penny in the world, whose crime was *libel*, who has a fine of 600*l.* to pay, who has more than 500*l.* bail to find, with two sureties FOR LIFE, whose period of imprisonment has expired years ago, and who may, not only possibly, but probably, *end his life* in that gaol from inability to pay his fine and to find the requisite bail.—Until, therefore, some zealous admirer of the “glorious revolution” will be pleased to furnish us with something *specific* as to the *bail* and *fines* in James’s reign, we ought, in prudence, to abstain from even any mention of this charge against the unfortunate king; for, to talk of *them* in too censorious a strain, may possibly receive a no very charitable interpretation. But there had been *illegal* and *cruel punishments* in his reign. What punishments? There had been no people *burnt*, there had been no *racks* as there had been in the reigns of *Protestants* Betsey and James I. Why, Sir John Cox Hippenley, in a petition to Parliament, a year or two ago, asserted that the *tread-mill* was “*cruel and illegal*.” Yet it stands, and that too, for very trifling offences. Sir John *might* be wrong; but this shows that there might also be *two opinions* about punishments in the time of James; and we have to lament that those who brought in “the deliverer” were so careless as to specify none of those *instances*, which might have enabled us to make, as to this matter, a comparison between a Catholic king and a Protestant one.—But, he granted away *fines before the conviction* of the party. Indeed! What, then, we have, in our happy day, under a Protestant king, *no fines* granted beforehand to *informers* of any sort? Ah! but this is *with the consent of Parliament*! I had forgotten that again. I am silenced!

381. These were the offences of king James; these were the grounds, as recorded in the Statute-book of the “glorious revolution,” made, as the same Act expresses, to “*deliver this kingdom from Popery and arbitrary power, and to prevent the Protestant religion from being subverted*;” and, seeing that this was immediately followed by a perpetual exclusion of Catholics, and those who should marry with Catholics, from the throne, it is clear that this was a revolution *entirely Protestant*, and that it was an event directly proceeding from the “Reformation.” This being the case, I should now proceed to take a view of the *consequences*, and particularly of the *costs* of this grand change, which was “Reformation” the third. But there are still to notice some things, which lying history and vulgar prejudice urge

against this unfortunate Catholic king, who has been asserted to have been the *adviser* of his late brother, in all those deeds which have been deemed wicked, and especially in the putting of LORD RUSSELL and ALGERNON SIDNEY to death for high treason.

382. Alas! how have we been deluded upon this subject! I used to look upon these as two *murdered* men. A compulsion to look into realities, and to discard romance, has taught me the contrary. The Protestants were, in the reign of Charles II., continually hatching *Popish plots*, and by contrivances the most diabolical, bringing innocent Catholics to the scaffold and the gibbet; and, in the course of these their proceedings, they were constantly denying the prerogative of the king to pardon, or to mitigate the punishment of their victims. But, at last, the king got real proof of a *Protestant plot!* The King was ill, and a conspiracy was formed for setting aside his brother by force of arms, if the King should die. The King recovered, but the Protestant plot went on. The scheme was to rise in arms against the government, to pay and bring in an army of Protestants from Scotland, and, in short, to make now that sort of "Reformation" the third, which did not take place, till, as we have seen, some years afterwards. In this Protestant plot RUSSELL and SIDNEY were two great leaders. Russell did not attempt to deny that he had had a part in the conspiracy; his only complaint was, that the indictment was not agreeable to law; but, he was told, which was true, that it was perfectly agreeable to numerous precedents in cases of trials of *Popish* plotters! When brought to the place of execution, Russell did not deny his guilt, but did not explicitly confess it. That part of his sentence, which ordered his bowels to be ripped out, while he was yet alive, and his body to be quartered, was, at the intercession of his family, remitted by the King, who, in yielding to their prayer cuttingly said, "My Lord Russell shall find, that I *am* possessed of that prerogative, which, in the case of Lord Strafford, *he thought fit to deny me.*"

383. As to SIDNEY, he had been one of the leading men in the "*thorough godly*" work of the last reign, and had even been one of the Commissioners for trying Charles I. and bringing him to the block, though, it is said by his friends, he did not actually *set* at the trial. At the restoration of Charles II., he had taken refuge abroad. But, having confessed the errors of his younger years, and promised to be loyal in future, this King, under the guidance of a *Popish* brother, pardoned him, great as his offences had been. Yet, after this, he conspired to destroy the government of that King, or, at the very least, to set aside that brother, and this too, observe, by force of arms, by open rebellion against the King who had pardoned him, and by plunging into all the horrors of another civil war, that country, which he had before assisted to desolate. If any man ever deserved an

ignominious death, this SIDNEY deserved his. He did not deny, he *could* not deny, that the conspiracy had existed, and that he was one of its chiefs. He had no complaint but one, and that related to the *evidence* against him. There was only *one* parole witness to his acts, and, in cases of high treason, the law of England required *two*. And, here it was that a blush might (if it were possible) have been raised upon the cheeks of these revilers of *Popery*; for, this very law, this law, which has saved the lives of so many innocent persons; this law which ought to engrave gratitude to its author on the heart of every Englishman; this law came from that very Popish QUEEN MARY, whom artful knaves have taught generations of thoughtless people to call "*the bloody*," while, too, she was the wife of, and had for coadjutor, that PHILIP II. whom to hold up as a sanguinary Popish tyrant has been a great object with all our base deluders.

384. Seeing, however, that SIDNEY had such a strong attachment to this Popish law, and that there really was but *one* witness against him; seeing that he could not bear the thought of dying without *two* witnesses against him, the crown-lawyers (all *Protestants*, mind, who had abjured the "*damnable errors of Popery*") contrived to accommodate him with a couple, by searching his drawers and making up a second witness out of his own papers! It was in vain that he rested upon this flaw in the proceedings; all men knew that hundreds of Catholics had suffered death upon evidence slight indeed, compared with that against him: men were not to be amused with this miserable special plea; and all men of sense and justice concurred in the opinion, that he received *substantial* justice, and no more.

385. So much for the "*good old cause*, for which Hampden died in the field, and Sidney on the scaffold." What credulous creatures we have been, and who more so than myself! Aye, but these Protestant patriots only *contemplated* insurrection and the introduction of Foreign armies. And with what more was O'QUIGLY charged, only about twenty-seven years ago? With what more were the SHEARSES and LORD EDWARD FITZGERALD and WATT and DOWNIE and DESPARD, and scores of others charged? And were THISTLEWOOD, INGS, BRUNT and TIDD charged with more? Oh, no; but with a great deal less; and they suffered, not for compassing the death of the *King*, but of his *Ministers*, a crime made high treason, for the *first time*, in our own Protestant days, and by a Parliament from which tyrannical *Popish* people are wholly excluded. There was one KEILING, who, from a Protestant plotter, became an *informer*, and he, in order to fortify his own evidence, introduced his brother-in-law to the conspirators, in order to betray them, and bring them to justice. Well, but have we not had our CASFLESES, our OLIVERS and our EDWARDSSES, and has not Mr

BROUGHAM said, in the House of Commons, that "while there are such men as INGS in the world, there must be such men as EDWARDS?" However, no historian, Protestant as he may have been, enemy as he may have been of Charles's and James's memory, ever had the impudence to impute to either of them the having employed people to instigate others to commit acts of high treason, and then bringing those others to the block, while they rewarded the instigators.

386. It is said, and I think truly, that Charles II. was, at one time, in pecuniary treaty with the King of France, for the purpose of re-establishing the Catholic Church in England. Well, had not he as much right to do this, as Edward VI. had to bring over German troops to root out that ancient Church which had been established for 900 years, and which was guaranteed to the people by Magna Charta? And, if doing this by means of *French troops* were intended by Charles, can that be complained of by those, who approve of the bringing in of *Dutch troops* to "settle" the kingdom? After all, however, if it were such a *deadly sin* for a *Popishly* advised King of England to be in a pecuniary treaty with the King of France, which treaty neither King nor Catholics ever acted upon, what was it in the Protestant and Catholic-hating Sidney, and the Younger Hampden and Armstrong and others to be *real* and *bona-fide* and *money-louching* pensioners of that same King of France, which fact has become unquestionable from Dalrymple's Memoirs, page 315 of Appendix?

387. But, now, if James be to be loaded with all those which have been called the *bad deeds* of his brother's reign, we cannot with common justice, refuse him the merit of the *good deeds* of that reign. This reign gave us, then, the *Act of Habeas Corpus*, which Blackstone calls "the *second Great Charter of English Liberty*." There are many other acts of this reign, tending to secure the liberties and all the rights of the people; but, if there had been only this one Act, ought not it alone to have satisfied the people, that they had nothing to apprehend from a *Popishly* inclined king on the throne? Here these "Popish tyrants," Charles and James, gave up, at one stroke of the pen, at a single writing of Charles's name, all prerogatives enabling them, as their predecessors had been enabled, to put people into prison, and to keep them there in virtue of a mere warrant, or order from a Minister. And, was this a proof of that *arbitrary* disposition, of which we hear them incessantly accused? We are always boasting about this famous *Act of Habeas Corpus*; but, never have we the gratitude to observe that it came from those against whom Russell and Sidney conspired, and the last of whom was finally driven from his palace by the Dutch guards in 1688.

388. Then, again, was this act ever *suspended* during the reigns of these *Popish* kings? Never; not even for a single day. But, the moment the "*glorious* revolution," or Reformation the third came, the Dutch "*deliverer*" was, by the Protestant "Convention," whose grand business it was to get rid of "*arbitrary power*"; the moment that this "*glorious*" affair had taken place, that moment was the Dutch "*deliverer*" authorized to put in prison, and to keep there, any Englishman that he or his Ministers might *suspect*! But, why talk of this? We ourselves have seen this "second Great Charter of English liberty" suspended for seven years at a time; and, besides this, we have seen the King and his Ministers authorized to imprison any one whom they chose to imprison, in any gaol that they chose, in any dungeon that they chose; to keep the imprisoned person from all communication with friends, wives, husbands, fathers, mothers and children; to prevent them from the use of pen, ink, paper and books; to deny them the right of being confronted with their accusers; to refuse them a specification of their offence and the names of their accusers; to put them out of prison (if alive) when they pleased, without any trial; and, at last *to hold them to bail for good behaviour*, and that, too, mind, still without stating to them the names of the witnesses against them, or even the nature of their offence! All this we have seen done in our own dear Protestant times, while our parliament house and our pulpits ring with praises of the "*glorious* revolution" that "*delivered* us from Popery and slavery."

389. There was another great thing, too, done in the reigns of these *Popish* kings; namely, the settling of the Provinces (now States) of America. *Virginia* had been attempted to be settled under "*good Bess*," by that unprincipled Minion, SIR WALTER RALEIGH, who, in the next reign, lost, on the scaffold, that *life*, which he ought to have lost thirty years before; but the attempt wholly failed. A little, and very little, was done, in the two succeeding reigns. It was not until that of Charles II. that charters and patents were granted, that property became *real*, and that consequent population and prosperity came. This was a great event; great in itself, and greater in its consequences, some of which consequences we have already felt, others we are now feeling, but others, and by far of greater moment, we have yet to feel.

390. All these fine colonies were made by this *popishly* inclined King, and by his really *Popish* brother. Two of them, the Carolinas, take their name from the King himself; another, and now the greatest of all, New-York, from the King's brother, who was Duke of the city of that name in Old England. These were the men who planted these the finest and happiest colonies

that the sun ever lighted and warmed. They were planted by these Popish people ; from them, from their " mere motion, as the law calls it, came those charters and patents, without which those countries might, to this hour, have been little better than a wilderness. From these Popish kings the colonies came. By whom were they *lost* ! Not by abused and calumniated Papists, at any rate. Our Popish ancestors had, at different times, made England mistress of different parts of France. Protestant Edward, VI. lost Boulogne, and Protestant Betsey bartered away Calais and the county of Oye for 100,000 crowns, and thus put her Protestant seal to England's everlasting expulsion from the continent of Europe. After one more Protestant reign, inglorious beyond all example, came these two Popish kings, who planted countries which were more than a compensation for the European loss. Then came that " glorious" affair, and it *furnished all those principles*, by which, at the end of only about seventy years, this compensation was wrested from us ; and not only this, but by which was created a power, a great maritime power, at the very name of which, affect what they may, Englishmen, once so high and daring, now grow pale.

391. We shall, before the close of the next number, and after we have taken a view of the torments inflicted on the Catholics (Irish and English) in the reigns of William, Anne, and the Georges, trace this " Reformation" the fourth, directly back to " Reformation" the third ; we shall show, that, in spite of the fine reasoning of BLACKSTONE, the deeds of the " Convention" were things to be imitated ; we shall find that the List of Charges against James, drawn up by the " Lord Mayor of London, Aldermen, Common Councilmen, and others," was as handy in 1776 as it had been in 1688 ; we shall find this Reformation the third producing, in its progress, that monster in legislation, that new and heretofore unheard-of species of tyranny, called *Bills of Pains and Penalties*, which are of pure Protestant origin ; and we shall finally see, that this famous and " glorious" affair, all Protestant as it was, did, at last, bring, though it crossed the Atlantic to fetch it, that *dawn of liberty*, which the Catholics began to behold at the end of a night of cruel slavery, which had lasted for more than two hundred years. But, I must not even here, lest it should not occur to my mind again, omit to notice, and to request the reader to notice, that, of the above mentioned colonies, the *only* ones that wholly abstained from religious persecution the *only* ones that, from the first settling, *proclaimed complete religious liberty*, were those granted by patent to the DUKE OF YORK (afterwards the Catholic James II.) to LORD BALTIMORE, a Catholic nobleman, and to WILLIAM PENN, who suffered long imprisonment for his adherence to this Popish

King. We shall, by-and-by, find all the colonies cordially united in declaring the character of a *Protestant* king to be "marked by every act that may define a *tyrant*;" but, this much we know, at any rate, that the colonies granted to and settled by Catholics, and by PESS, an adherent of James, were the only ones that had, from first to last, proclaimed and strictly adhered to complete freedom as to matters of religion; and that, too, after the Protestants, at home, had, for more than a hundred years, been most cruelly and unremittingly persecuting the Catholics.

LETTER XIV.

WILLIAM'S TRIUMPH OVER JAMES AND THE CATHOLICS.—A "NO-POPERY" WAR REQUIRES MONEY TO CARRY IT ON.—BURNET'S SCHEME OF BORROWING AND FUNDING —ORIGIN OF BANKS AND BANK NOTES.—HEAVY TAXES, EXCISE, SEPTENNIAL BILL.—ATTEMPT TO TAX THE AMERICANS.—AMERICANS REVOLT IN THE FACE OF THE DOCTRINES OF BLACKSTONE.—THEIR CHARGES AGAINST GEORGE III.

Kensington, 31st Dec. 1825.

MY FRIENDS,

392. We have seen, in the foregoing Letter, that REFORMATION THE THIRD, commonly called the "*Glorious Revolution*," grew directly out of Reformation the SECOND; and we are now to see REFORMATION THE FOURTH, commonly called "*the American Revolution*," grow directly out of REFORMATION THE THIRD; and we are, before we get to the end of this present Letter, to see how severely the English people have been *scourged*, and how much more severely they are *likely still to be scourged* in consequence of these several "*Reformations*," which have all proceeded from Reformation the First, as naturally as the stem and the branches of the tree proceed from the root.

393. We have seen, that King James and his family were set aside, *because they were Catholics*; and we are to bear that in mind, not forgetting, at the same time, that ALFRED the Great was a Catholic, and that those kings of England, who *really*

conquered France, and won that title of *King of France*, which George III. gave up, were also Catholics. But we are now particularly to bear in mind, that James, an Englishman, was set aside, that William, a Dutchman, was made king in his stead, and that James's heirs were set aside too, *because he and they were Catholics*. Bearing these things constantly in mind, we shall now see what took place, and how the "PROTESTANT REFORMATION" worked, till it produced the DEBT, the BANKS, the STOCK-JOBBERS, and the American Revolution.

394. James found faithful adherents in his IRISH subjects, who fought and bled in his cause with all that bravery and disregard of life of which so many Irishmen have given proof. But, with the aid of Dutch and German armies, paid by England, the "Deliverer" finally triumphed over James and the Irish, and the whole kingdom submitted to the sway of the former. It is hardly necessary to say, that the Catholics were *now* doomed to suffer punishments heretofore unknown; and that, if their faith still existed in the kingdom, it could scarcely be owing to any thing short of the immediate superintendance of Providence. The oppressions which they had had to endure under former sovereigns were terrible enough; but *now* began a series of acts against them, such as the world never heard of before. I shall, further on, have to give a sketch, at least, of these acts, which we shall find going on increasing in number and in severity, and, at least, presenting a mass of punishment which, but to think of, makes one's blood run cold, when, all of a sudden, in the 18th year of GEORGE III., came the *American Revolution*, which grew out of the English Revolution, and (mark the justice of God!) which *produced the first relaxation* in this most dreadfully penal code.

395. But HOW did the American Revolution grow out of the Dutch Deliverer's, or "Glorious" Revolution? A very pertinent and important question, my friends, and one that it is my duty to answer in the fullest and most satisfactory manner; for this points to the very heart of my subject. We shall, by-and-by, see the American Revolution producing wonderful events; and therefore we must, with the greatest possible care, trace it to its true source; especially as, in all human probability, this nation *has yet to receive* from that quarter blows far heavier than it has ever yet had to sustain

396. The "Protestant Deliverer" had, in the first place, brought over a *Dutch Army* for the English nation to support. Next, there were the expenses and bloodshed of a *civil war* to endure for the sake of the "*deliverance from popery*." But these, though they produced suffering enough, were a mere nothing compared to what was to follow; for this was destined to scourge the nation for ages and ages yet to come, and to produce, in the end, effects that the human mind can hardly contemplate with steadiness.

397. King James had, as we have seen, been received in *France*. *LOUIS XIV.* treated him as King of England, Scotland and Ireland. William hated Louis for this ; and England had to *pay* for that hatred. All those who had assisted, in a conspicuous manner, to bring in the "Deliverer," were now embarked in the same boat with him. They were compelled to humour and to yield to him. They, historians say, wished to give the *crown* solely to *his wife*, because, she being James's daughter, there would have been less of *revolution* in this than in giving the crown to an utter alien. But he flatly told them, that he "would not hold his power by the *apron strings*"; and, the dispute having continued for some time, he cut the matter short with them by declaring, that if they did not give him *the crown* he would *go back to Holland*, and *leave them to their old sovereign* ! This was enough : they gave him the crown without more hesitation ; and they found, that they had got not only a "Deliverer," but a *master* at the same time.

398. The same reasons that induced a submission to this conduct in the "deliverer," induced the same parties to go cordially along with him in his *war against France*. There was James in France ; a great part of his people were still for him ; if France were at peace with England, the communication could not be cut off. Therefore, war with France was absolutely necessary to the maintenance of William on the throne ; and, if he were driven from the throne, what was to become of those who had obtained *from him*, as the price of their services in bringing him in, *immense grants of Crown Lands* and various other enormous emoluments, none of which they could expect to retain for a day, if James were restored ? Besides this, there was the danger, and very great danger too, to their own estates and their lives : for, though that which they did was, and is, called a "*glorious revolution*," it would, if James had been restored, have been called by a *very different name* ; and that name would not have been an empty sound ; it would have been applied to very practical purposes ; and, the chances are, that very few of the principal actors would have wholly escaped. And there were, moreover, the possessors of the immense property of the Church, founded and endowed by our fathers. The confiscation of this was not yet of so ancient a date as to have been *forgotten*. Tradition is very long-lived. Many, and many, then alive, knew all the story well. They had heard their grandfathers say, that the Catholic Church kept all the poor, that the people were then better off ; and, they *felt*, the whole of the people *felt*, that England had *lost* by the change. Therefore, in case of the restoration of James, the possessors of Church property, whether they were lay or clerical, *might reasonably* have their fears.

399. Thus, all these *deeply interested* parties, who were also the most *powerful* parties in the kingdom, were for a *war with France*, which they rightly regarded as absolutely necessary to the keeping

of William on the throne, and to the quiet enjoyment of their great possessions, if not actually to the safety of their lives. This war ought, therefore, to have been called, "a war to preserve Church property, Crown-lands, and other great emoluments, to their present possessors." But, those who make wars, like those who make confiscations of property belonging to the church and poor, generally know how to give them a *good name*; and, accordingly, this was called, and proclaimed, as a war, "to preserve the *Protestant Religion*, and to keep out *Popery* and *slavery*." It was a real "*no-popery*" war, and, though attended with the most dreadful consequences to the *nation*, it answered all the purposes of its inventors. The history of this war, as an affair of *fighting*, is of little consequence to us. It was, indeed, attended, in this respect, with disgrace enough; but, it answered the great object of its inventors. It did not hurt France; it did not get rid of James and his son; but, it made the English people IDENTIFY their old King and his son with the FOREIGN ENEMIES of England! That was what the inventors of the war wanted; and that they completely got. It was in vain that King James protested, that he meant *no harm to England*; it was in vain that he reminded the people, that he had been compelled to flee to France; in vain his declarations, that the French only wanted to assist in restoring him to his rights. They saw him *in France*; they saw the French fighting *for* him and *against* England: that was quite sufficient. Men do not reason in such a case; and this the inventors of this war knew very well.

400. But, though passion muddles the head, though even honest feeling may silence the reasoning faculties, the PURSE is seldom to be quieted so easily: and, this war, though for "the preservation of the Protestant religion and for keeping out Popery and slavery," soon began to make some most dreadful tugs at this most sensitive part of those accoutrements that almost make part and parcel of the human frame. The expenses of this famous "*no-popery*" war Good God! what has this kingdom not suffered for that horrid and hypocritical cry! The expenses of this famous "*no-popery*" war were enormous. The *taxes* were, of course, in proportion to those expenses; and the people, who already paid more than *four* times as much as they had paid in the time of James, began, not only to *murmur*, but to give no very insignificant signs of *sorrow* for having been "*delivered!*" France was powerful; the French King liberal and zealous; and the state of things was ticklish. Force; as far as *law*, and the *suspension of law*, could go, was pretty fairly put in motion; but a scheme was, at last, hit upon, to *get the money*, and yet *not to tug so very hard* at that tender part, the *purse*.

401. An Act of Parliament was passed, in the year 1694, being the 5th year of William and Mary, chap. 20, the title of which Act is in the following words; words that every man should bear in

mind; words fatal to the peace and the happiness of England words which were the precursor of a scourge greater than ever before afflicted any part of God's creation.—“An Act for granting to their Majesties several rates and duties upon *Tonnage* of ships and vessels, and upon *Beer, Ale, and other Liquors*, for securing certain RECOMPENCES and ADVANTAGES in the said Act mentioned, to such persons as shall VOLUNTARILY ADVANCE the sum of fifteen hundred thousand pounds *towards carrying on the war against France.*” This Act lays certain duties, sufficient to *pay the interest* of this sum of 1,500,000*l.* Then it points out the manner of subscribing; the mode of paying the interest, or annuities; and then it provides, that, if so much of the whole sum be subscribed by such a time, the subscribers shall have a charter, under the title of “THE GOVERNOR AND COMPANY OF THE BANK OF ENGLAND”!

402. Thus arose *loans, funds, banks, bankers, bank-notes*, and a NATIONAL DEBT; things that England had never heard, or dreamed of, before this war for “preserving the *Protestant religion* as by *law* established;” things without which she had had a long and glorious career of many centuries, and had been the greatest and happiest country in the world; things which she never would, and never could, have heard of, had it not been for what is audaciously called the “REFORMATION,” seeing that to lend money *at interest*; that is to say, for *gain*; that is to say, to receive *money for the use of money*; seeing that to do this was contrary, and still is contrary to the principles of the *Catholic Church*; and, amongst *Christians*, or professors of *Christianity*, such a thing was never heard of before that which is impudently called the “THE REFORMATION.” The Rev. Mr. O'CALLAGHAN, in his excellent little work, which I had the honour to republish last winter, and which ought to be read by every man and especially every *young* man, in the kingdom, has shown that the ancient philosophers, the Fathers of the Church, both Testaments, the Canons of the Church, the decisions of Pope and Councils, *all agree, all declare*, that to *take money for the use of money is sinful*. Indeed no such thing was ever attempted to be justified, until the savage Henry VIII had cast off the supremacy of the Pope. Jews did it; but, then Jews had no *civil rights*. They existed only by mere *sufferance*. They could be shut up, or banished, or even sold, at the king's pleasure. They were regarded as a sort of monsters, who professed to be the lineal descendants and to hold the opinions of those who had murdered the SON OF GOD AND SAVIOUR OF MEN. They were not permitted to practice their blasphemies openly. If they had synagogues, they were unseen by the people. The horrid wretches themselves were compelled to *keep out of public view on Sundays, and on Saints' days* —

They were not allowed to pollute with their presence the streets or the roads of a Christian country, on days set apart for public devotion. In degraded wretches like these usury, that is, *receiving money for the use of money*, was tolerated, just for the same cause that incest is tolerated amongst dogs.

403. How far the base spirit of usury may now have crept in even amongst Catholics themselves I know not, nor is it of importance as to the matter immediately before me. It is certain, that, before the "Reformation" there was no such thing known amongst Christians as receiving money, or *profit in any shape*, merely for the *use of money*. It would be easy to show, that mischiefs enormous are inseparable from such a practice; but, we shall see enough of those mischiefs in the end. Suffice it, for the present, that this *national usury*, which was now invented for the first time, arose out of the "Reformation."

404. This monstrous thing, the usury, or funding system, was not only a Protestant invention; not only arose out of the "Reformation;" not only was established for the *express purpose* of carrying on a war for the *preservation of this Church of England against the efforts of Popery*; but, the inventor, BURNET, was the most indefatigable advocate for the "Reformation" that had ever existed. So that the thing was not only invented by Protestants to do injury to Catholics; it was not only intended by them for this purpose; it was not only destined, by the wisdom and justice of God to be a scourge, to be the most terrible of all scourges, to the Protestants themselves; it was not only destined to make, at last, the "Church by law established" look at the usurers with no very quiet feelings: the thing was not only thus done and thus destined to operate; but, the *instrument* was the fittest the *very fittest*, that could have been found in the whole world.

405. BURNET, whose *first* name, as the Scotch call it, was GILBERT, was, in the first place, a POLITICAL CHURCH PARSON; next, he was MONSTROUSLY LYING HISTORIAN; next, he was a SCOTCHMAN; and, lastly, he RECEIVED THE THANKS OF PARLIAMENT for his "*History of the Reformation*;" that is to say, a mass of the most base falsehoods and misrepresentations that ever were put upon paper. So that, the *instrument* was the very fittest that could have been found on earth. This man had, at the accession of JAMES II., gone to Holland, where he became a Secretary to WILLIAM (afterwards the "Deliverer;") and where he corresponded with, and aided the "*Glorious Revolutionizers*" in England; and, in 1689, the year after the "deliverance," the "deliverer" made him BISHOP OF SALISBURY, as a reward for his "*glorious revolution*" services!

406. This was the fittest man in the world to invent that which was destined to be a scourge to England. Though become a *Bishop*, he was still a most active politician; and, when the difficulty of carrying on the "*no-popery*" war arose, and when those fears, mentioned in paragraph 400, began to be powerful, this *Bishop* of the "*law-established Church*" it was, who invented, who advised, and who, backed by the "*Deliverer*," caused to be adopted the scheme of *borrowing*, of *mortgaging the taxes*, and of *pawning the property and labour of future generations*. Pretty "*deliverance*"! Besides sparing the purses of the people, and quieting their discontents on account of taxes, this scheme had a further and still more important object in view; namely, to make all those who had money to lend wish to see the new king and new dynasty, and all the *grants* and *emoluments* of the "*glorious revolution*" folks upheld! That was the permanent object of this "*no-popery*" project.

407. The case was this, and we ought clearly to understand it, seeing that here is the true origin of all our present alarms, dangers and miseries. James II. and his son had been set aside, because they were Catholics: a "*glorious revolution*" had been made; the great makers of it had immense possessions, which had been public or church possessions. If James were restored, all these would be taken from them, together with all the titles of nobility, all the bishoprics, and in short, every thing granted by the "*deliverer*." And as the "*deliverer*" was liable to *die*, it was necessary to these great possessors and "*glorious*" actors to take care, if possible, that James, or his son, should not be the *successors* of the deliverer. Acts of Parliament were passed to provide against this danger: but still, experience had shown that Acts of Parliament were, in some cases, of but little avail, when the great body of the people, feeling acutely, were opposed to them. Therefore, something was wanted *to bind great numbers of the people fast to the new dynasty*. The cry of "*no-popery*" had some power; but it had not power sufficient to weigh down that which, in later times, CASTLEREAGH had the insolence to call, the "*ignorant impatience of taxation*;" and for which *impatience* the English were, in former times, always remarkable.

408. The "*deliverer*," and all those who had brought him in, together with all those who had been fattened or elevated by him, were, as I said before, *embarked in the same boat*; but the great body of the people were not *yet* thus embarked. Indeed, very few of them, comparatively, were thus embarked. But, if all, or a great part, of those who *had money* to lend, could, by the temptation of *great gain*, be induced to lend their money on interest *to the Government*; if they could be induced to do this, it was easy to see that all this description of persons would *then*

be embarked *in the same boat too*; and that they, who must necessarily be a class having *great influence* in the community, would be amongst the most zealous supporters of the "deliverer," and the "*glorious*" aiders, abettors, and makers of the "revolution" which had just taken place.

409. For these purposes, this funding-system was invented. It had the twofold object, of raising money to carry on the "*no-popery*" war; and, of binding to the "*No-popery*" Government all those persons who wished to lend money at high interest: and these were, as is always the case, the most greedy, most selfish, least public-spirited, and most base and slavish and unjust part of the people. The scheme, which was quite worthy of the mind of the Protestant Bishop BURNET, answered its purposes: it enabled the "deliverer" to carry on the "*no-popery*" war: it bound fast to the "deliverer" and his bringers-in all the base and selfish and greedy and unfeeling part of those who had money. The scheme succeeded in effecting its immediate objects: but, good God! what a scourge did it provide for future generations! What troubles, what shocks, what sufferings it had in store for a people, whose rulers, in an evil hour, resorted to such means for the purpose of causing to be trampled under foot those whose *only crime* was that of *adhering to the faith of their fathers!*

410. The sum at *first borrowed* was a mere trifle. It deceived by its seeming insignificance. But, it was very far from being intended to stop with that trifle. The inventors knew well what they were about. Their design was to mortgage, by degrees, the whole of the country, all the lands, all the houses, and all other property, and even all labour, to those who would lend their money to the State. The thing soon began to *swell* at a great rate; and before the end of the "*glorious*" no-popery war, the *interest* alone of the DEBT, the *annual interest*, amounted to 1,310,942*l.* a-year, which, observe, was a greater sum than the *whole of the taxes* had yearly amounted to in the reign of the Catholic James II.! So that here were taxes laid on *for ever*; mind that: here were, on account of this grand *no-popery* affair; merely on account of this "*glorious* revolution," which was expressly made for the purpose of *getting rid of a Catholic King*: here were *additional* taxes, laid on *for ever*, to a greater amount than the *whole of the taxes* raised by that Catholic King! Thus does the justice of God work! The treatment of the Catholics, at this time, was truly horrible: the main body of the English people either approved of this treatment, or winked at it: this debt-scheme was invented by a *Protestant Bishop* for the purpose of utterly *extirpating the Catholic religion*: and, that religion still lives in the kingdom; nay, there are in the kingdom a greater number of Catholics than there are persons of any one other religion; while the scheme, the crafty, the cunning, the deep

scheme, has, from its ominous birth, been breeding swarms of Jews, Quakers, Usurers of every description, feeding and fattening on the vitals of the country; till, at last, it has produced what the world never saw before; *starvation in the midst of abundance*! Yes, verily; this is the picture we now exhibit to the world: the *Law-Church* parsons putting up, in all the churches, *thanksgiving for a pleuteous harvest*; and, the main mass of the labouring people *fed and clad worse than the felons in the gaols!*

411. However, we must not anticipate. We shall, further on, see something of the *probable ultimate effects* of this dreadful scheme. At present, we have to see how it, together with the "*glorious revolution*," out of which it arose, led to and produced the *AMERICAN REVOLUTION*; or, "*Reformation*" the fourth, by which two things were accomplished; *FIRST*, the *lopping off of a large and valuable part of the dominions of England*; *SECOND*, the creating of a new mercantile and naval power, capable of *disputing with her that dominion of the sea*, which has, for so many ages, been her chief glory, and without possessing which, she must become a second-rate power in Europe. These were the things which were accomplished by the *American Revolution*; and, therefore, let us now see what it was that produced that revolution; or, rather, let us see how it grew directly out of the "*glorious revolution*," and its "*no-popery*" wars and debts.

412. *BURNET's* contrivance did very well for present use: it made the nation deaf to the voice of all those who foreboded mischief from it: it made all those who were interested in the *funds* advocates for taxation: the deep scheme set the rich to live upon the poor, and made the former have no feeling for those who bore the burden of the taxes: in short, it divided the nation into two classes, the *tax-payers*, and the *tax-eaters*, and these latter had the government at their back. The great protection of the people of England always had been, *that they could not be taxed without their own consent*. This was always, in Catholic times the great principle of the English government; and, it is expressly and most explicitly asserted in *MAGNA CHARTA*, which was the work of a *Catholic Archbishop of Canterbury* more than o. any body else. But, how was it to be expected, that this grand principle would be maintained, *when a large part of the rich people themselves lived upon the taxes?* When a man's next door neighbour received the taxes paid by that man? When, in short, the community was completely *divided*, one part having a powerful interest in upholding that which was oppressive and ruinous to the other part?

413. Taxes, of course, went on increasing, and the debt went on in the same way. The *Protestant* interest demanded more wars, and brought on a couple of *civil wars*. Taxation marched on with dreadful strides. The people did not like it. At the "*glo-*

rious revolution" it had been settled and enacted, that there should be a new Parliament called every THREE YEARS at least; and this had been held forth as one of the great gains of the "glorious revolution." Another "great gain" was, that no pensioner and no placeman were to sit in the House of Commons. These things were enacted; they were laws of the land; they were held forth to the people as great things, gained by "Glorious." This last act was soon repealed; and placemen and pensioners have sitten in the House of Commons ever since! But the other act, the act securing the people a fresh choice every three years, at least; that was a vital law. That law was, in the new state of things, a state of taxes and debts; a state of things which demanded new taxes almost every year: in such a state of things, frequent and new parliaments, new choosings at short intervals, were absolutely necessary to give the people a chance, even so much as a chance, of avoiding oppressive taxation, and oppression, indeed, of every sort. It was, in short, the only means of protection that was left to the people.

414. Yet, to uphold the new system, it was necessary to demolish even this barrier of liberty and property; and in the year 1715, being the first year of the reign of George I., chap. xxxviii. this law, this vital law, this solemn compact between the Protestant dynasty and the people, was repealed and for ever abolished; and the THREE YEARS were changed for SEVEN; and that, too, observe, by the very men whom the people had chosen to sit only for THREE YEARS! Yes, men chosen by the people to sit for three years enacted that they would sit for SEVEN; that they themselves would sit for seven; and that those who had chosen them, together with their descendants for ever, should have no choice at all, unless they voted for men who might, at the king's pleasure, sit for seven years!

415. It is useless for us to feel indignation and rage. They can do us no good. We shall do well to keep ourselves cool. But, we ought to bear in mind, that this thing, which has scourged us so famously, was not done by Catholics; that they had no hand in it; nay, that it was not only done under the new Protestant dynasty; but that this thing also; this thing, the like of which the world never had and never has heard of, that this thing also was done from hostility to the religion of our fathers! Good God! What has this nation not suffered, and what has it not yet to suffer, for this hostility! There is hardly one great calamity, or disgrace, that has befallen England during the last three hundred years which we do not clearly trace to this fatal source.

416. But this SEPTENNIAL BILL; this measure, which is perfectly matchless in its nature, and which has led to such dreadful effects; this is a thing which we must have in its origi-

nal *black and white* ; and we must have every word of it too ; for here we have a complete “*no-popery*” law, and of this law we are tasting the effects to the present hour, and we shall taste them for a long while yet to come. The following are the words, *all* the words, of this memorable Act.

417. “Whereas in and by an Act of Parliament made in the sixth year of the reign of their late Majesties King William and Queen Mary (of ever blessed memory) intitulated, An Act for the frequent meeting and calling of Parliaments : It was among other things enacted, that from thenceforth, no Parliament whatsoever, that should at any time then after be called, assembled or held, should have any continuance longer than for three years only at the farthest, to be accounted from the day on which by the writ of summons the said Parliament should be appointed to meet : And whereas it has been found by experience, that the said clause hath proved very grievous and burthensome, by occasioning much greater and more continued expenses in order to elections of members to serve in Parliament, and more violent and lasting heats and animosities among the subjects of this realm than were ever known before the said clause was enacted ; and the said provision, if it should continue, may probably at this juncture, **WHEN A RESTLESS AND POPISH FAC-
TION ARE DESIGNING** and endeavouring to renew the rebellion within this kingdom, and an invasion from abroad be destructive to the peace and security of the government.” “Be it enacted by the King’s most excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in Parliament assembled, and by the authority of the same, That this present Parliament, and all Parliaments that shall at any time hereafter be called, assembled or held, shall and may respectively have continuance for seven years, and no longer, to be accounted from the day on which by the writ of summons this present Parliament hath been, or any future Parliament shall be appointed to meet, unless this present or any such Parliament hereafter to be summoned, shall be sooner dissolved by his Majesty, his heirs, or successors.”

418. So, here it is again ! The “*restless Popish faction*” was at work ! So that the rights, the most precious rights of the whole of the people, were to be taken away merely on account of the designs and wishes of a “*Popish faction*” ! What harm could a mere “*faction*” do at an election ? The truth is, these pretences were false : the people, the great body of the people, smarting under the lash of enormous taxation, became disaffected towards the new order of things ; they were strongly disposed to revert to their former state ; it was suspected, and, indeed, pretty well known, that they would, at the next election, have chosen, almost every where, members having the same senti-

ments; and, therefore, it was resolved, that they should not have the power of doing it. However, the deed was done; we have felt the effects of it from that day to this; and we have now to remember, that even *this* terrible curtailment of English liberty we owe to the hostility to the religion of our fathers; that religion, during the dominance of which, there was always a *new House of Commons every time the Parliament was assembled*; that religion, along with which were bound up the people's civil and political rights; that religion, the followers of which, while it was predominant, never heard of Parliaments for *seven years* or for *three years* or ever for *one year*; but who, as often as they saw a Parliament called, saw a Commons' House chosen for that one session, and for no more.

419. After the passing of the Septennial Act, the *people* would of course, lose nearly all the control that they had ever had with regard to the laying of taxes and to the expending of the public money. Accordingly taxes went on increasing prodigiously. The EXCISE-SYSTEM, which had had a little beginning in former Protestant reigns, and the very *name* of which had never been heard of in Catholic times, now assumed somewhat its present form; and the "*castles*" of Englishmen became thenceforth things to be visited by excisemen. Things went on in this way, until the reign of George III., when, by the means of "*no-popery*" wars, and other measures for "*preserving the Protestant Religion as by law established,*" the debt from 1,500,000*l.* had swelled up to 146,682,844*l.* The *yearly interest* of it had swelled up to 4,840,821*l.*, which was about *four times as much as the whole annual amount of the taxes in the reign of the Popish James II.!* And the whole of the yearly taxes had swelled up to 8,744,682*l.* That is to say, about *eight times as much as James had raised yearly on this same "no-popery" people!*

420. Now, though men will do much in the way of *talk* against "*Popery,*" or against many other things; they are less zealous and active, when it comes to money. The nation most sensibly felt the weight of these burdens; and the burdens received no alleviation from the circumstance of their being most righteously merited. The people looked back with aching hearts to former happy days and the nobility and gentry began to perceive, with shame and fear, that, already, their estates were beginning to pass quietly from them (as SWIFT had told them they would) into the hands of the Jews, Quakers, and other money-changers, created by the "*no-popery*" war, and by the scheme of the Scotchman, BURNET. But, it was now too late to look back; and yet, to look forward to this certain, and not very slow ruin, was dreadful, and especially to men of ancient family and by no means destitute of pride. Fain would they, even at that time, have applied a sponge to the score brought against them by BURNET's tribes. But this desire was effectually coun-

teracted by the same motive which led to the creation of the debt ; the necessity of embarking, and of keeping embarked, great masses of the money-owners *in the same boat with the Government*.

421. In this dilemma, namely, the danger of touching the interest of the debt, and the danger of continuing to pay that interest, a new scheme was resorted to, which, it was hoped, would obviate both these dangers. It was, *to tax the American colonies*, and to throw a part, first, and perhaps, the whole, in the end, of the "no-popery" debt, upon *their shoulders!* Now, then, came 'Reformation' the fourth, having for *cause*, the measures necessary to effect the '*glorious revolution*,' taking the *principles* and the *manner* of that revolution as *its example* in these respects, beginning with a "CONVENTION," assembled without authority of king, parliament, or people ; proceeding with CHARGES against the king, with making it HIGH TREASON TO ADHERE TO HIM ; and ending with setting aside his authority, and *extinguishing his rights and those of his family FOR EVER!* Aye, but besides all this, bringing the *first dawn of relief* to the long-suffering Catholics of England, Scotland, and Ireland! *What it was* that these, our countrymen, had to suffer for the *crime* of adhering to the religion of their and our fathers, I shall leave to state further on ; but I now proceed to show how this "reformation" the fourth commenced and proceeded.

422. The *Septennial* gentlemen proceeded, at first, very slowly in their attempts to shift the pressure of the debt from their own shoulders to that of the Americans. They sent out *tea* to pay a *tax* ; they imposed a *stamp duty* on certain things in the colonies ; but they had a clever, a sharp-sighted, and a most cool and resolute and brave people to deal with. The Americans had seen debts, and funds, and taxation, and abject submission, creep, by slow degrees, over the people of England ; and they resolved to resist, at once, the complicated curse. The money-people there were not, like those in England, the owners of *stock* and *funds*. They were not, as the money-people of England were, *embarked in the same boat* with the government : if they had, there would have been more hesitation on the subject of resistance ; if they had been entangled in BURNET'S artful web, the Americans might, at this day, have been hardly known in the world ; might have been a parcel of bands of poor devils doomed to toil for haughty and insolent masters. Happily for them, the Scotch bishop's deadly trammels had not reached them, and, therefore, they at once, resolved not to submit to the *septennial* commands.

423. It is curious enough that they should, as the "*glorious* people had done, call themselves WHIGS ! But the *Septennial* people were Whigs too ; so that there were now Whigs resisting Whigs. A Whig means, in England, one who approves of the setting of JAMES and his heirs aside. A Whig means, in America,

one who approves of the setting of GEORGE and his heirs aside. The English Whigs called a *convention*; so did those of America. The English Whigs published a declaration, containing, as we have seen in paragraph 379, CHARGES against JAMES: so did those of America against GEORGE. The charges against JAMES were *twelve* in number. This is a favourite number with Whigs, for the American Whigs had twelve charges against GEORGE. We have seen, in paragraph 379, what *Protestants* accused a *Po-pish* king of; and it is but fair for us to see what *Protestants and Catholics too* accused a *Protestant* king of. BLACKSTONE, in *justifying* the “*glorious*” affair, took good care to say, that *the like was never to take place again*; and the Septennial gentlemen declared, and, I think, enacted, that the king in future (being, of course, a *Protestant*) could *do no wrong*. Now, the Americans seemed to think it hard, that they should thus be positively forbidden to do what was so “*glorious*” in Englishmen. BLACKSTONE had told them, that, to justify another revolution, *all the same circumstances must exist*: not a *part* of them, but *the whole* of them. The king must not only endeavour to subvert the laws; he must not only commit acts of tyranny; but he must be a *Catholic*, and must have a design to *overthrow the Protestant religion*; and he must, into the bargain, have *abdicated* his authority by *going out o’ the kingdom*. So that, according to this lawyer, there never could, by any possibility, be a “*glorious*” revolution again, seeing that two essential circumstances must, in any future case, be wanting, as *no Catholic* was ever to be king again, and as *no king was ever to do wrong any more*.

424. But, alas! these American Whigs did not listen to BLACKSTONE, though he had talked so piously about the “*dark ages of monkish ignorance and superstition*.” They thought, nay they *said*, that a *Protestant* king might *do wrong*, and had done wrong. They thought, or, at least, they *said*, that a king might *abdicate* his authority, not only *without going out* of the country, but also *without ever having been in it!* In short, they drew up, a la “*glorious*,” charges against their Protestant king, his late Majesty; and, as the charges against James II. are found in an Act of Parliament, so the charges against George III. are found in an Act of Congress, passed on the memorable 4th of July, 1776. These charges were as follows:—

425. “The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over these States. To prove this, let facts be submitted to a candid world.

“I. He has refused to pass laws for the accommodation of large districts of people, unless those people would relinquish *the right of representation in the Legislature*—a right *inestimable to them and formidable to tyrants only*.

- “ II He has called the legislative bodies at places unusual, uncomfortable, and distant from the repository of their public records, for the sole purpose of fatiguing them into compliance with his measures.
- “ III. He has *dissolved representative houses* repeatedly for opposing with firmness his invasions on the rights of the people.
- “ IV. He has *obstructed the administration of justice*, by refusing his assent to laws for establishing judiciary powers.
- “ V. He has made *judges dependent on his will* alone, for the tenure of their offices, and the amount and payment of their salaries.
- “ VI. He has created a *multitude of new offices*, and sent hither *swarms of officers* to harrass our people and eat their substance.
- “ VII. He has kept among us, *in times of peace, standing armies, without the consent of our legislatures.*
- “ VIII. He has affected to render the military independent of, and superior to, civil power.
- “ IX. He has combined with others to subject us to a jurisdiction *foreign to our constitution*, and unacknowledged by our laws; giving his assent to their acts of pretended legislation.
- “ X. He has imposed *taxes on us without our consent.*
- “ XII. He has deprived us, in many cases, of the *benefits of trial by jury.* He has **ABDICATED** government here, by declaring us out of his protection; and waging war against us. In every stage of these oppressions, we have *petitioned for redress* in the most humble terms: our repeated petitions have been *answered by repeated injury.* A prince whose character is thus marked by every act which define a tyrant, is unfit to be the ruler of a free people.”

426. Now, justice to the memory of the late King demands, that we expressly assert, that here are some most monstrous exaggerations, and especially at the close; but, does not that same justice demand of us, then, to be cautious how we give full credit to the charges made against James II. ? However, the question with us, at the present moment, is, not whether the grounds of one of these revolutions were better than those of the other; but, whether the last revolution *grew directly out of the former*; and, of the affirmative of this question, no man, who has read this Number, can, I think, entertain a doubt.

427. I should now proceed to show, that the *French Revolution*, or “Reformation” the *fifth*, grew immediately out of the American Revolution; and then to sum up the *consequences*; but I am at the end of my paper.

LETTER XV.

AMERICAN "REFORMATION" BROUGHT RELIEF TO CATHOLICS.—PERSECUTIONS UP TO REIGN OF JAMES II.—LAW CHURCH OPPOSES LIBERTY OF CONSCIENCE.—HORRIBLE PENAL CODE.—SOFTENED, AT LAST, FROM MOTIVES OF FEAR.—FRENCH REVOLUTION PRODUCES A SECOND SOFTENING OF THE CODE.—PENAL CODE, AS IT NOW STANDS.—RESULT OF THE "REFORMATION" AS FAR AS RELATES TO RELIGION.

Kensington, 31st Jan. 1826.

MY FRIENDS,

428. WE have now traced the "Reformation," in its deeds down from the beginning, in the reign of Henry VIII., to the *American Revolution*; and, all that remains is, to follow it along through the *French Revolution*, and unto the present day. This is what I propose to do in the present NUMBER. In the next Number I shall bring under one view my *proofs* of this proposition; namely, that, before the event called the "Reformation," England was *more powerful* and *more wealthy*, and that the people were *more free*, *more moral*, *better fed* and *better clad*, than at any time since that event. And, when I have done that, I shall, in the concluding Number, give a LIST of all abbeys, priories, and other parcels of property, which, according to MAGNA CHARTA, belonged to *the Church and the poor*, and which were seized on by the Reformation-people. I shall range these under the heads of COUNTIES, and shall give the names of the parties, to whom they were granted by the confiscators.

429. The American Revolution, which, as we have seen, grew directly out of those measures which had been adopted in England *to crush* the Catholics and *to extinguish* their religion for ever, did, at its very outset, *produce good to those same Catholics*, by inducing the English government to soften, for the sake of *its own safety*, that PENAL CODE, by which they had so long been scourged. But, now, before we speak of the immediate cause, and of the manner and degree of this softening, we must have a sketch of this HORRIBLE CODE; this monster in legislation, surpassing, in violation of the dictates of humanity

and justice, any thing else that the world has ever seen existing under the name of law.

430. We have seen how cruelly the Catholics were treated under "good Queen Bess" and JAMES I.; we have seen how they were fined, mulcted, robbed, pillaged, and punished, in body; but, though the penal code against them was then such as to make every just man shudder with horror, we think it then, gentleness, when we look at its subsequent ferocity. We have seen, how Catholics were fined, harrassed, hunted, robbed, pillaged, in the reign of "good Bess." We have seen the same in the reign of her immediate successor, with this addition, that Englishmen were then handed over to be pillaged by Scotchmen. We have seen, that Charles I., for whom they afterwards fought against Cromwell, treated them as cruelly as the two former. We have seen Charles II. most ungratefully abandon them to the persecutions of the church by *law* established; and, during this reign we have seen that the Protestants had the baseness, and the king the meanness, to suffer the *lying inscription* to be put on the monument on Fish-street Hill, in the city of London, though LORD CLARENDON (whose name the law-church holds in so much honour), in that work which the University of Oxford publishes at the "*Clarendon Press*," expressly says (p. 348, continuation) that a Committee of the House of Commons, "who were very *diligent and solicitous to make the discovery*, never were able to find any probable evidence, that there was any other cause of that woful fire than the displeasure of Almighty God." What infamy, then, to charge the Catholics with it; what an infamy to put the lying inscription on the pillar; what an act of justice, in James II., to efface it; what a shame to William to suffer it to be restored; and what is it *to us*, then, who now suffer it to remain, *without petitioning for its erasure!*

431. But, it was after James II. was set aside that the PENAL CODE grew really horrible. And here it is of the greatest consequence to the cause of truth, that we trace this code to its real authors; namely, *the Clergy of the Established Church*. This is evident enough throughout the whole of this Church's history; but, until the reign of James II., *the sovereign was of the Church religion*; so that the persecutions appeared to come from him, or her. But now, when the King was for softening the penal code; *when the King was for toleration*; now the world saw *who were the real persecutors*; and this is a matter to be fully explained and understood, before we come to a more minute account of the code, and to the causes which finally led to its, in great part, abolition.

432. JAMES II. wished to put an end to the penal code; he wished for *general toleration*; he issued a proclamation, suspending all penal laws relating to religion, and GRANTING A GE-

NERAL LIBERTY OF CONSCIENCE TO ALL HIS SUBJECTS. This was his OFFENCE. For this, he and his family were SET ASIDE FOR EVER! No man can deny this. The clergy of the Church set themselves against him. Six of the bishops presented to him an insolent petition against the exercise of this his prerogative, *enjoyed and exercised by all his predecessors*. They led the way in that opposition which produced the "*glorious revolution*," and they were the most active and the most bitter of all the foes of that unfortunate king, whose only *real* offence was his wishing to *give liberty of conscience to all his subjects*, and, by showing respect to whose mortal remains (displaced by the French revolutionists) our present King has done himself very great honour.

433. Now, we are going to see a sketch of this terrible code. It must be a mere sketch; two hundred Numbers like this would not contain the whole of it. It went on increasing in bulk and in cruelty, from the coronation of Elizabeth, till nearly twenty years after that of George III., till *events* came, as we shall see, and broke it up. It consisted, at last, of *more than a hundred Acts of Parliament*, all made for the express purpose of *punishing* men, because, and *only* because, they continued faithfully to adhere to the religion, in which *our*, as well as *their* fathers had lived and died, during a period of *nine hundred years!* The code differed, in some respects, in its application with regard to England and Ireland respectively.

434. IN ENGLAND this code, I., stripped the peers of their hereditary right to sit in Parliament; II., It stripped gentlemen of their right to be chosen Members of the Commons' House; III., It took from *all*, the right to vote at elections, and, though Magna Charta says, that no man shall be taxed without his own consent, it *double-taxed* every man who refused to *abjure his religion*, and thus become an *apostate*: IV., It shut them out from all offices of power and trust, even the most insignificant; V., It took from them the right of presenting to livings in the Church, though that right was given to *Quakers* and *Jews*: VI. It fined them at the rate of 20*l.* a month for keeping away from that Church, to go to which they deemed apostacy; VII., It disabled them from keeping arms in their houses for their defence, from maintaining suits at law, from being guardians or executors, from practising in law or physic, from travelling five miles from their houses, and all these under heavy penalties in case of disobedience; VIII., If a married woman kept away from Church, she forfeited two-thirds of her dower, she could not be executrix to her husband, and might, during her husband's life-time, be imprisoned, unless ransomed by him at 10*l.* a month; IX., It enabled *any four justices* of the peace, in case a man had been convicted of not going to church, to call him before them, to

compel him to *abjure his religion*, or, if he refused, to sentence him to *banishment for life* (without judge or jury), and, if he returned, he was to *suffer death*; X., It enabled *any two justices of the peace* to call before them, without any information, any man that they chose, above sixteen years of age, and if such man refused to abjure the Catholic religion, and continued in his refusal for six months, he was rendered incapable of possessing land, and any land, the possession of which might belong to him, came into the possession of the next *Protestant heir*, who was not obliged to account for any profits; XI., It made such man incapable of purchasing lands, and all contracts made by him, or for him, were null and void; XII., It imposed a fine of 10*l.* a month for employing a Catholic schoolmaster in a private family, and 2*l.* a day on the schoolmaster so employed; XIII., It imposed 100*l.* fine for sending a child to a Catholic foreign school, and the child so sent was disabled from ever inheriting, purchasing, or enjoying lands, or profits, goods, debts, legacies, or sums of money; XIV., It punished the saying of mass by a fine of 120*l.*, and the hearing of mass with a fine of 60*l.*; XV., Any Catholic priest, who *returned from beyond the seas*, and who did not abjure his religion in three days afterwards, and also any person who *returned to the Catholic faith*, or procured another to return to it, this merciless, this sanguinary code, punished with *hanging, ripping out of bowels, and quartering!*

435. IN IRELAND the code was still more ferocious, more hideously bloody; for, in the first place, all the cruelties of the English code had, as the work of a few hours, a few strokes of the pen, in one single act, been inflicted on unhappy Ireland; and, then, IN ADDITION, the Irish code contained, amongst *many other violations* of all the laws of justice and humanity, the following twenty most savage punishments.—I. A Catholic schoolmaster, private or public, or even usher to a Protestant, was punished with imprisonment, banishment, and finally as a *felon*.—II. The Catholic clergy were not allowed to be in the country, without being registered, and kept as a sort of prisoners at large, and *rewards* were given (out of the revenue raised in part on the Catholics) for discovering them, 50*l.* for an archbishop, or bishop, 20*l.* for a priest, and 10*l.* for a schoolmaster or usher.—III. *Any two justices* of the peace might call before them any Catholic, order him to declare, *on oath*, where and when he heard mass, who were present, and the name and residence of any priest or schoolmaster that he might know of; and, if he refused to obey this inhuman inquisition, they had power to condemn him (without judge or jury) to a *year's imprisonment in a felon's gaol*, or to pay 20*l.*—IV. No Catholic could purchase any manors, nor even hold under a lease for more than thirty-one years.—V. Any Protestant, if he suspect-

ed any one of holding property *in trust* for a Catholic, or of being concerned in any sale, lease, mortgage, or other contract, for a Catholic; any Protestant, thus suspecting, might *file a bill* against the suspected trustee, and take the estate, or property, from him.—VI. Any Protestant, seeing a Catholic tenant of a farm, the produce of which farm exceeded the amount of the rent by more than one-third, might *dispossess the Catholic, and enter on the lease in his stead*.—VII. Any Protestant seeing a Catholic with a horse *worth more than five pounds*, might take the horse away from him *upon tendering him five pounds*.—VIII. In order to prevent the smallest chance of justice in these and similar cases, none but *known Protestants* were to be *jurymen* in the trial of any such cases.—IX. Horses of Catholics might be seized for the use of the militia; and, besides this, Catholics were compelled to *pay double* towards the militia.—X. Merchants, whose ships and goods might be taken by privateers, during a war with a *Catholic Prince*, were to be compensated for their losses by a levy on the goods and lands of *Catholics only*, though, mind, Catholics were, at the same time, *impressed*, and compelled to shed their blood in the war against that same Catholic Prince.—XI. Property of a Protestant, whose heirs *at law* were Catholics, was to go to the nearest *Protestant* relation, just the same as if the Catholic heirs had been *dead*, though the property might be *entailed on them*.—XII. If there were *no Protestant heir*; then, in order to break up all Catholic families, the entail and all heirship were set aside, and the property was divided, *share and share alike*, amongst all the Catholic heirs.—XIII. If a Protestant had an estate in Ireland, he was forbidden to marry a Catholic, in, or out, of Ireland.—XIV. All marriages between Protestants and Catholics were *annulled* though many children might have proceeded from them.—XV. Every priest, who celebrated a marriage between a Catholic and a Protestant, or between two Protestants, was *condemned to be hanged*.—XVI. A Catholic father could not be guardian to, or have the custody of, *his own child*, if the child, *however young*, pretended to be a Protestant; but the child was *taken from its own father*, and put into the custody of a Protestant relation.—XVII. If any child of a Catholic became a Protestant, the parent was to be instantly summoned, and to be made to declare, *upon oath*, the full value of his or her property *of all sorts*, and then the Chancery was to make *such distribution of the property as it thought fit*.—XVIII. “Wives be *obedient* unto your own husbands,” says the great Apostle. “Wives be *disobedient* to them,” said this horrid code; for, if the wife of a Catholic chose to *turn Protestant*, it set aside the will of the husband, and made her a participator in all his possessions, in spite of him, however immoral, however bad a wife, or bad a mother she might have been.—XIX. “*Honour thy fa-*

ther and thy mother, that thy days may be long in the land which the Lord, thy God, giveth thee." "Dishonour them," said this savage code; for, if any one of the sons of a Catholic father became a Protestant, this son was to possess all the father had, and the father could not sell, could not mortgage, could not leave legacies, or portions, out of his estate, by whatever title he might hold it, even though it might have been the fruit of his own toil.—XX. Lastly (of this *score*, but this is only a *part*), "the Church, is by *law* established," was, in her great indulgence, pleased not only to open her doors, but to award (out of the taxes) *thirty pounds a year for life* to any Catholic priest who would *abjure his religion, and declare his belief in hers!*

436. Englishmen, is there a man, a single man, bearing that name, whose blood will not chill at this recital; who, when he reflects that these barbarities were inflicted on men, because, and *only because*, they adhered with fidelity to the faith of their and our fathers; to the faith of ALFRED, the founder of our nation; to the faith of the authors of Magna Charta, and of all those venerable institutions of which we so justly boast; who, when he thus reflects, and when he, being, as I am, a Protestant of the Church of England, further reflects, that all these cruelties were inflicted for the avowed purpose of giving and preserving predominance to that Church, will not, with me, not only feel deep sorrow and shame for the past, but heartily join me in best endeavours to cause justice to be done to the sufferers for the time to come?

437. As to the injustice, as to the barbarity, as to the flagrant immorality of the above code, they call for no comment, being condemned by the spontaneous voice of nature herself; but in this shocking assemblage, there are two things which impel us to ask, whether the love of *truth*, whether a desire to *eradicate religious error*, could have formed any part, however small, of the motives of these punishers? These two things are, the *reward* offered to Catholic priests to induce them to come over to our Church; and the terrible means made use of to *prevent the intermarriage of Catholics and Protestants*. Could these measures ever have suggested themselves to the minds of men, who *sincerely believed* that the Church religion was supported by *arguments more cogent* than those by which the Catholic religion was supported? The Law-Church had all the powers, all the honours, all the emoluments, all the natural worldly allurements. These she *continually held out* to all who were disposed to the clerical order. And if, in addition to all these, she had felt *strong in argument*, would she have found it necessary to offer, in direct and barefaced words, a *specific sum of money* to any one who would join her; and that too, when the pensioned convert must, as she well knew, break his *solemn vow*, in order to be en

titled to the pay? And as to *intermarriages*, why not suffer them, why punish them so severely, why annul them if the Law-Church were *sure* that the arguments in her favour were *the most cogent and convincing*? Who has so much power over the mind of woman as her husband? Who over man, as his wife? Would one *persuade* the other to a *change* of religion? Very likely. One would convert the other in nineteen cases out of twenty. That passion which had subdued religious prejudices, would, in almost every case, make both the parties of the same religion. But, what had the Law-Church to object to this, if she were *sure* that hers was the *true faith*; if she were *sure* that the *arguments for her* were *more clear* than those for her opponent; if she were *sure* that every one who really loved another, who was beloved by that other, and who belonged to her communion, would *easily persuade* that other to join in that communion? What, in short, had she, if *quite sure* of all this, to fear from intermarriages? And, if NOT QUITE SURE of all this, what, I ask you, sensible and just Englishmen, what had she to plead in justification of the inhuman penal code?

438. Talk of the "*fires in Smithfield*"! Fires, indeed, which had no justification, and which all Catholics severely condemn: but what, good God! was the death of about two hundred and seventy-seven persons, however cruel and unmerited that death, to the torments above described, inflicted, for more than two hundred years, on millions upon millions of people, to say nothing about the thousands upon thousands of Catholics, who were, during that period, racked to death, killed in prison, hanged, bowelled, and quartered! Besides, let it never be forgotten, that the punishments in Smithfield were for the purpose of *reclaiming*; for the purpose of making examples of *a few*, who *set at nought the religion of their fathers, and that in which they themselves had been born*. And, if these punishments were unjust and cruel, as all men agree that they were, what shall we say of, how shall we express sufficient abhorrence of, the above penal code, which was for the punishment, not of *a few*, but of millions of people; or the punishment, not of those who had *apostatized from the religion of their fathers*, but of those who, to their utter worldly ruin, adhered to that religion? If we find no justification, and none, we all say there was, for the punishments of MARY'S reign, inflicted, as all men know they were, on very few persons, and those persons not only apostates from the faith of their fathers, but also, for the most part, either notorious traitors, or felons, and, at the very least, conspirators against or most audacious insulters of, the royal authority and the person of the Queen; if we find no justification, and we all agree that there was none, for these punishments, inflicted, as all men know they were, during *a few months* of furious and unreflecting zeal,

just after the quelling of a dangerous rebellion, which had clearly proved that apostate and conspirator were one and the same, and had led to the hasty conclusion, that the apostacy must be extirpated, or that it would destroy the throne, if we find, even under such circumstances, no justification for these punishments, where are we to look for, not a justification, but for a ground of qualification of our abhorrence of the above-mentioned barbarities of *more than two hundred years*, inflicted on millions upon millions of people; barbarities premeditated in the absence of all provocation; contrived and adopted in all the calmness of legislative deliberation; executed in cold blood, and persevered in for ages in defiance of the admonitions of conscience; barbarities inflicted, not on apostates, but on those who refused to apostatize; not on felons, conspirators, and rebels, but on innocent persons, on those who had, under all and every circumstance, even while feeling the cruel lash of persecution, been as faithful to their king as to their God; and, as if we were never to come to the end of the atrocity, all this done, too, with regard to Ireland, *in flagrant breach of a solemn treaty with the English king!*

439. And, is this the "*tolerant, the mild, the meek Church as by law established*"? Have we here the proofs of Protestant faith and good works? Was it thus that St. Austin and St. Patrick introduced, and that St. Swithin and Alfred and William of Wickham, inculcated, the religion of Christ? Was it out of works like these, that the cathedrals and the palaces and the universities, and the laws and the courts of justice arose? What! *punish* men for retaining the faith of their fathers; inflict all sorts of insults and cruelties on them for not having become apostates; put them, because they were Catholics, out of the protection of all the laws that their and our Catholic ancestors had framed for the security of their children; call their religion "*idoltrous and damnable,*" treat them as obstinate idolaters, while your Church-Calendar contains none but saints of that very religion; boast of your venerable institutions, all of Catholic origin, while you insult, pillage, scourge, hunt from the face of the earth, the true and faithful adherents to the faith of the authors of those institutions? "*Aye,*" the persecutors seem to have answered, "*and hunt them we will.*" But why, then, if *religion* be your motive; if your barbarities arise from a desire to *convert men from error*, why be so lenient to *Quakers and Jews*; why not only not punish, but suffer them even to *appoint parsons to your churches*? Ah! my friends, the *Law-Church* had taken no *lithes and lands*, and others had taken no *abbies* and the like, *from Quakers and Jews!* Here was the real foundation of the whole of that insatiable rancour, which went on from 1558 to 1778, producing, to millions of innocent people, torment added

to torment, and which, at the end of that long period, seemed to have resolved to be satisfied with nothing short of the total extermination of its victims.

440. But, now, all of a sudden, in 1778, *the face of things began to change*; the Church, as by law established, was, all at once, thought capable of existing in safety, with a great relaxation of the penal code! And, without even asking it, the Catholics found the code suddenly softened, by divers Acts of Parliament, in both countries, and especially in Ireland! This *humanity and generosity* will surprise us; we shall wonder whence it came; we shall be ready to believe the souls of the parties to have been softened by a sort of miracle, until we look back to paragraphs 424 and 425. There we see the real cause of this surprising humanity and generosity; there we see the AMERICANS unfurling the *standard of independence*, and, having been backed by France, pushing on towards success, and, thereby, setting an *example* to every oppressed people, in every part of the world, unhappy, trodden down Ireland, not excepted! There was, too, before the end of the war, *danger of invasion* on the part of France, who was soon joined in the war by Spain and Holland; so that, before the close of the contest, the Catholics had obtained leave to breathe the air of their native country in safety; and, though, as an Englishman, I deeply lament, that this cost England her right arm, I most cordially rejoice in contemplating the event. Thus was *fear* gratified, in a moment, at the very first demand, with a surrender of that, which had, for ages, been refused to the incessant pleadings of justice and humanity; and thus the American revolution, which, as we have seen, grew immediately out of the "no-popery" or "glorious," revolution in England, which latter was, as we have clearly seen, *made for the express purpose of extinguishing the Catholic religion forever*: thus was this very event the cause of the beginning of a cessation of the horrible persecutions of those who had, with fidelity wholly without a parallel, adhered to that religion!

441. This great event was soon followed by another *still greater*: namely, the FRENCH REVOLUTION, or "Reformation" the FIFTH. Humiliation greater than the English government had to endure, in the above event, it is difficult to conceive; but the French Revolution taught the world what "Reformations" can do, when pushed to their full and natural extent. In England the "Reformation" contented itself with plundering the convents and the poor of their all, and the secular clergy in part. But, in France, they took the *whole*, and the secular clergy in part well *this difference*: that, in France, they applied this *whole* to the *use of the public*: a bad use, perhaps; but, to public use they applied the whole of the plunder; while, in England, the plunder was scrambled for, and remained divided amongst *individuals*!

442. Well ; but, here was a great triumph for the clergy of the "church as by *law* established"? *They*, above all men, must have hailed with delight the deeds of the French "Reformation"? No : but, on the contrary, were amongst the foremost in calling for *war* to put down that "Reformation"! What! Not like this "Reformation"! Why, here were convents broken up, and monks and nuns dispersed ; here were abbey-lands confiscated ; here was the Catholic religion abolished ; here were Catholic priests hunted about and put to death in almost as savage a manner as those of England had been ; here were laws, seemingly translated from our own code, against saying or hearing mass, and against priests returning into the kingdom ; here was a complete annihilation (as far as legislative provisions could go) of that which our church clergy called "*idolatrous and damnable*"; here was a new religion "established by *law*"; and, that no feature might be defective in the likeness, here was a royal family set aside by *law* for ever, by what they called a "*glorious* revolution"; and there would have been an *abdicated* king, but he was, by mere accident, stopped in his flight, brought back, and put to death, not, however, without an example to plead in the deeds of the English double-distilled Protestant "Reformation" people.

443. What! Can it be true that our church-clergy did *not like* this French "*Reformation*"? And that they urged on war against the men, who had sacked convents, killed priests, and abolished that which was "*idolatrous and damnable*"? Can it be true, that they who rose against King James because he wanted to give *Catholics liberty of conscience* ; that they who upheld the *horrid penal code*, in order to put down the Catholic religion in England and Ireland ; can it be true, that *they* wanted *war*, to put down the men, who had put down that religion in France? Aye, aye! But these men had put down all TITHES too! Aye, and all *bishoprics*, and *deaneries*, and *prebendaries* and all *fat benefices* and *pluralities*! And, if they were permitted to do this with impunity, OTHERS might be tempted to do the same! Well, but, gentlemen of the *law-church*, though they were wicked fellows for doing this, still this was better than to suffer to remain that which you always told us was "*idolatrous and damnable*." "Yes, yes ; but, then, these men established, by *l. & c.*, ATHEISM, and not Church-of-England *Christianity*." Now, in the first place, they saw about forty sorts of Protestant religion ; they knew that thirty-nine of them *must be false* : they had seen our rulers make a church by *law*, just such an one as they pleased ; they had seen them *alter* it by *law* : and, if there were *no standard of faith* : *no generally acknowledged authority* : if English law-makers were to *change the sort of religion at their pleasure* : why, pray, were not *French law-makers* to do the

same? If English law-makers could take the *spiritual supremacy* from the successor of Saint Peter, and give it to HENRY THE WIFE-KILLER, why might not the French give theirs to LEPEAUX? Besides, as to the *sort* of religion, though ATHEISM is bad enough, could it be WORSE than what you tell us is "idolatrous and damnable"? It might cause people to be damned; but could it cause them to be *more than damned*? Alas, there remains only the abolition of the TITHES and of the FAT CLERICAL POSTS, as a valid objection, on *your part*, against "Reformation" the FIFTH; and, I beg the nation to *remember*, that *the war against it* has left us to pay, *for ever*, the interest of a debt, created by that war, of *seven hundred millions of pounds sterling* a war which we never should have seen, if we had never seen that which is called a "Reformation."

444 The French Revolution, though it caused numerous horrid deeds to be committed, produced, in its progress, and in its end, a great triumph for the Catholics. It put the fidelity of the Catholic priests and the Protestant pastors to the *test*; and, while not one of the former was ever seen to save his life by giving up his faith, all the latter did it without hesitation. It showed, at last, the people of a great kingdom returning to the Catholic worship *by choice*; when they might have been, and may now be, Protestants, without the loss of any one right, immunity, or advantage, civil or military. But the greatest good that it produced fell to the lot of ill-treated Ireland. The revolutionists were powerful, they were daring, they, in 1793, *cast their eyes on Ireland*; and now, for the second time, *a softening of the penal code took place*, making a change which no man living ever expected to see! Those who had been considered as almost beneath dogs, were now made capable of being MAGISTRATES; and now, amongst many other acts of *generosity*, we saw established, at the public expense, a COLLEGE for the education of Catholics *exclusively*, thus doing, *by law*, that which the law-givers had before made HIGH TREASON! Ah! but, there were the French with an army of four hundred thousand men; and there were the Irish people, who must have been something more, or less, than men, if their breasts did not boil with resentment. Alas! that it should be said of England, that the Irish have never appealed with success but to her *fears*!

445. And, shall this *always* be said? Shall it ever be said again? Shall we not now, by sweeping away for ever every vestige of this once horrible and still oppressive code, reconcile ourselves to our long ill-treated brethren and to our own consciences? The code is still a penal code: it is still a just ground of complaint: it has still disqualifications that are greatly injurious, and distinctions that are odious and insulting. I. It still shuts Catholic peers out of those seats, in the House of Lords,

which are their hereditary right, and Catholic gentlemen out of the House of Commons. II. Then, as if caprice were resolved not to be behind hand with injustice, this code, which allows Catholic freeholders, in *Ireland*, to vote at elections, for members of the parliament of the now "united kingdom," refuses that right to all Catholics in *England*! III. It excludes Catholics from all coporations. IV. It excludes them from all offices under the government, in *England*, but admits them to inferior offices in *Ireland*. V. It takes from them the right of presenting to any ecclesiastical benefice, though *Quakers* and *Jews* are allowed to enjoy that right! VI. It prevents them from endowing any school, or college, for educating children in the Catholic religion; and this, too, while there is now, by law established, a college, for this very purpose, supported out of the taxes! Here is consistency; and here is, above all things, sincerity! What, maintain, out of the taxes, a college to teach exclusively, that religion, which you call "idolatrour and damnable"! VII. This code still forbids Catholic priests to appear in their canonical habiliments, except in their chapels or in private houses; and it forbids the Catholic rites to be performed in any building which has a steeple or bells! What! forbid the use of steeples and bells to that religion which created all the steeples and all the bells; that built and endowed all the churches, all the magnificent cathedrals, and both the universities! And why this insulting, this galling prohibition? Why so sedulous to keep the symbols of this worship out of the sight of the people? Why, gentle law-church, if your features be so lovely as you say they are, and if those of your rival present, as you say they do, a mass of disgusting deformity; why, if this be the case, are you, who are the most gentle, amiable, and beautiful church that law ever created; why, I say, are you so anxious to keep your rival out of sight? Nay, and out of hearing too! What! gentle and all-persuasive and only true law-church, whose parsons and bishops are such able preachers, and mostly married men into the bargain, what are you afraid of from the steeples and bells if used by Catholics? One would think, that the more people went to witness the "idolatrour" exhibitions, the better you would like it. Alas! gentle and lovely law-church, there are not now in the kingdom, many men, so brutishly ignorant as not to see the real motives for this uncommonly decent prohibition. VIII. It forbids a Catholic priest in *Ireland* to be guardian to any child. IX. It forbids Catholic laymen in *Ireland*, to act in the capacity of guardian to the children or child of any Protestant. X. It forbids every Catholic in *Ireland* to have arms in his house, unless he have a freehold of ten pounds a year, or 300*l.* in personal property. XI. It disables Irish Catholics from voting at vestries on questions relating to the repair of the church, though they are com-

pelled to pay for those repairs. XII. Lastly, in Ireland, this code still inflicts *death*, or at least, a 500*l. penalty*, on the Catholic priest, who celebrates a marriage between two Protestants, or between a Protestant and a Catholic. *Some of the judges* have decided, that it is *death*; *others*, that it is the *pecuniary penalty*. Death, or money, however, the public papers have recently announced to us, that such a marriage has now been openly celebrated in Dublin, between the present LORD LIEUTENANT OF IRELAND (who must be a Protestant) and a CATHOLIC LADY of the late rebellious American States! So that, all put together, Dublin exhibits, at this moment, a tolerably curious scene: a College established by law, for the teaching of that religion, which our Church regards as "*idolatrous and damnable*," and to be *guilty of teaching which was*, only a few years ago, *high treason*! A Lord Lieutenant of Ireland, who *must* belong to our Church, and who *must* have taken an oath protesting against the Catholic supremacy, taking to his arms a Catholic wife, who *must* adhere to that supremacy! Then comes a Catholic priest, marrying this pair, in the face of two unrepealed laws, one of which condemns him *to death* for the act, and the other of which condemns him to pay a *fine of five hundred pounds*! And, lastly, comes, as the public prints tells us, *a complimentary letter*, on the occasion, to the bridegroom, on the part, and in the handwriting, *of the King*!

446. Well, then, is this code, is any fragment of it, longer to continue? Is it to continue *now*, when all idea of *conversion to Protestantism* is avowedly abandoned, and when it is notorious that the Catholic faith has, in spite of ages of persecution, done more than maintain its ground? Are peers still to be cut off from their hereditary rights and honours; are gentlemen to be shut out of the Commons' House; are lawyers to be stopped in their way to the bench; are freholders and free-men to be deprived of their franchises; are the whole to lie under a stigma, which it is not in human nature should fail to fill them with resentment; and all this, because they adhere to the religion of their and our fathers, and a religion, too, to educate youth in which, exclusively, there is now a college supported out of the taxes? Is all this great body of men, forming one-third part of the whole of the people of this kingdom, containing men of all ranks, from the peer to the labourer, to continue to be thus insulted, thus injured, thus constantly irritated, constantly impelled to wish for distress, danger, defeat, and disgrace to their native country, as affording the only chance of their obtaining justice? And are *we*, merely to gratify the *Law-Church*, by *upholding her predominance*, still to support, in peace, a numerous and most expensive army; still to be exposed, in war, to the danger of seeing *concession come too late*, and to all those consequences, the nature and extent of which it makes one shudder to think of?

447. Here, then, we are, at the end of three hundred years

from the day when Henry VIII. began the work of "Reformation": here we are, after passing through scenes of plunder and of blood, such as the world never beheld before: here we are, with these awful questions still before us; and here we are, too, with *forty sorts* of Protestant religion, instead of the *one fold*, in which our forefathers lived for nine hundred years; here we are, divided and split up into sects, each condemning all the rest to eternal flames; here we are, a motley herd of Church people, Methodists, Calvinists, Quakers, and Jews, chopping and changing with every wind; while the faith of St. Austin and St. Patrick still remains what it was when it inspired the heart and sanctified the throne of ALFRED.

448. Such, as far as *religion* is concerned, have been the effects of what is called the "Reformation"; what its effects have been in other respects; how it has enfeebled and impoverished the nation; how it has corrupted and debased the people; and how it has brought barracks, taxing-houses, poor-houses, mad-houses, and jails, to supply the place of convents, hospitals, guilds, and alms-houses, we shall see in the next number; and then we shall have before us the whole of the consequences of this great, memorable, and fatal event

LETTER XVI.

FORMER POPULATION OF ENGLAND AND IRELAND.—FORMER WEALTH.—FORMER POWER.—FORMER FREEDOM.—FORMER PLENTY, EASE, AND HAPPINESS.

Kensington, 31st March, 1826.

MY FRIENDS,

449. THIS Letter is to conclude my task, which task was to make good this assertion, that the event called the "Reformation" had *impoverished* and *degraded* the main body of the people of England and Ireland. In paragraph 4, I told you, that a fair and honest inquiry would teach us, that the word "Reformation" had,

in this case been misapplied ; that there was a *change*, but a *change* greatly *for the worse* ; that the thing, called the Reformation, was engendered in beastly lust, brought forth in hypocrisy and perfidy, and cherished and fed by plunder, devastation, and by rivers of innocent English and Irish blood ; and that, as to its more remote consequences, they are, some of them, now before us, in that misery, that beggary, that nakedness, that hunger, that everlasting wrangling and spite, which now stare us in the face and stun our ears at every turn, and which the "Reformation" has given us in exchange for the ease and happiness and harmony and Christian charity, enjoyed so abundantly, and for so many ages, by our Catholic forefathers."

450. All this has been amply proved in the fifteen foregoing Letters, except that I have not yet shown, in detail, how our Catholic forefathers lived, what sort and what quantity of *food* and *raiment* they had, compared with those which we have. This I am now about to do. I have made good my charge of beastly lust, hypocrisy, perfidy, plunder, devastation and bloodshed ; the charge of misery, of beggary, of nakedness and of hunger, remains to be fully established.

451. But, I choose to be better rather than worse than my word ; I did not pledge myself to prove any thing as to the *population*, *wealth*, *power*, and *freedom* of the nation ; but I will now show not only that the people were better off, but better fed and clad, before the "Reformation" than they ever have been since ; but, that the *nation* was more *populous*, *wealthy*, *powerful* and *free* before, than it ever has been since that event. Read modern romancers, called historians, every one of whom has written for place or pension ; read the statements about the superiority of the present over former times ; about our prodigious increase in population, wealth, power, and, above all things, our superior *freedom* ; read the monstrous lies of HUME, who, (vol. 5, p. 502,) unblushingly asserts "that *one good county* of England is *now* capable of making a *greater effort* than the *whole kingdom* was in the reign of Henry V. when to maintain the garrison of the small town of Calais *required more than a third of the ordinary revenues*" ; this is the way in which every Scotchman reasons. He always estimates the wealth of a nation by the money the government squeezes out of it. He forgets that "a poor government makes a rich people." According to this criterion of Hume, America must now be a wretchedly poor country. This same Henry V. could conquer, really conquer, France, and that too, without beggaring England by hiring a million of Prussians, Austrians, Cossacks, and all sorts of hirelings. But writers have, for ages, been so dependant on the government and the aristocracy, and the people have read and believed so much of what they have said, and especially in praise of the "Reformation," and its effects, that it is no wonder that they should

think, that, in Catholic times, England was a poor, beggarly spot, having a very few people on it; and that the "Reformation," and the House of Brunswick and the Whigs, have given us all we possess of wealth, of power, of freedom, and have almost created us, or, at least, if not actually begotten us, caused nine-tenths of us to be born. These are all monstrous lies; but they have succeeded for ages. Few men *dared* to attempt to refute them; and, if any one made the attempt, he obtained few hearers, and ruin, in some shape or other, was pretty sure to be the reward of his virtuous efforts. NOW, however, when we are smarting under the lash of calamity; NOW, when every one says, that no state of things ever was so bad as this; NOW men may listen to the truth, and, therefore, I will lay it before them.

452. POPULOUSNESS is a thing not to be proved by positive facts, because there are no records of the numbers of the people in former times; and because those which we have in our own day are notoriously false; if they be not, the English nation has *added a third* to its population during the *last twenty years!* In short, our modern records I have, over and over again, *proved* to be false, particularly in my Register, No. 2, of Volume 46. That England was more populous in Catholic times than it is now we must believe, when we know, that in the three first Protestant reigns, thousands of parish churches were pulled down, that parishes were *united*, in more than two thousand instances, and when we know from the returns now before Parliament, that, out of 11,761 parishes, in England and Wales, there are upwards of a thousand, which do not contain a *hundred persons each*, men, women, and children. Then again, the size of the churches. They were manifestly built, in *general*, to hold three, four, five, or ten times the number of their present parishioners, including all the sectarians. What should men have built such large churches for? We are told of their "*piety and zeal*;" yes, but there must have been *men* to raise the buildings. The Lord might favour the work; but there must have been *hands* as well as prayers. And, what *motive* could there have been for putting together such large quantities of stone and mortar, and to make walls four feet thick, and towers and steeple, if there had not been *people* to fill the buildings? And how could the *labour* have been performed?—There must have been *men* to perform the labour; and, can any one believe, that this labour would have been performed, if there had not been a necessity for it? We now see large and most costly ancient churches, and these in great numbers too, with only a few mud-huts to hold the thirty or a hundred of parishioners. Our forefathers built for *ever*, little thinking of the devastation that we were to behold! Next come the lands, which they cultivated, and which we do not, amounting to *millions of acres*. This any one may verify, who will go into Sussex, Hampshire, Dorsetshire

Devonshire and Cornwall. They grew corn on the sides of hills, when we now never attempt to stir. They made the hill into the form of *steps of a stairs*, in order to plough and sow the flat parts. These flats, or steps, still remain, and are, in some cases, still cultivated; but, in nine cases out of ten, they are not. *Why* should they have performed this prodigious labour, if they had not had mouths to eat the corn? And how could they have performed such labour without numerous hands? On the high lands of Hampshire and Dorsetshire, there are spots of a thousand acres together, which still bear the uneffaceable marks of the plough, and which now never feel that implement. The modern writings on the subject of ancient population are mere romances; or they have been put forth with a view of paying court to the government of the day. GEORGE CHALMERS, a placeman, a pensioner, and a Scotchman, has been one of the most conspicuous in this species of deception. He, in what he calls an "ESTIMATE," states the population of England and Wales, in 1377, at 2,092,978. The half of these were, of course, females. The males then, were 1,046,486. The children, the aged, the infirm, the sick, made a half of these; so that there were 523,343 left of able bodied men in this whole kingdom! Now, the churches, and the religious houses amounted, at that time, to upwards of 16,000 in number. There was one Priest to every church, and these Priests, together with the Monks and Friars, must have amounted to about 40,000 able men, leaving 483,243 able men. So that, as there were more than 14,000 parish churches, there were not quite *twelve able bodied men to each!* HUME says, Vol. III. p. 9, that WAT TYLER had, in 1381, (four years after Chalmers's date,) "*a hundred thousand men assembled on BLACKHEATH;*" so that, to say nothing of the numerous bodies of insurgents, assembled, *at the same time*, "in Hertford, Essex, Suffolk, Norfolk, and Lincoln;" to say nothing of the King's army of 40,000," (Hume, Vol. III. p. 8;) and, to say nothing of all the nobility, gentry, and rich people, here WAT TYLER had got together, on Blackheath, MORE THAN ONE-FIFTH of all the able bodied men in England and Wales! And, he had, too, collected them together in the space of about *six days!* Do we want, *can* we want, any thing more than this, in answer, in refutation of these writers on the ancient population of the country? Let it be observed, that, in these days, there were, as HUME himself relates, and his authorities relate also, frequently 100,000 *pilgrims at a time* assembled at Canterbury, to do penance, or make offerings, at the shrine of THOMAS A BECKET. There must, then, have been 50,000 men here at once; so that, if we were to believe this pensioned Scotch writer, we must believe, that more than A TENTH of all the able bodied men of England and Wales were frequently assembled, at one and the same time, in one city, in an extreme corner of

the island, to kneel at the tomb of one single saint. Monstrous lie! And, yet it has been sucked down by "enlightened Protestants," as if it had been a part of the Gospel. But, if Canterbury could give entertainment to 100,000 strangers at a time, what must Canterbury *itself* have been! A grand, a noble, a renowned city it was, venerated, and even visited, by no small part of the Kings, Princes, and Nobles of all Europe. It is now a beggarly, gloomy looking town, with about 12,000 inhabitants, and, as the public accounts say, *with 3,000 of those inhabitants paupers*, and with a part of the site of its ancient and splendid churches, convents and streets, covered with *barracks*, the Cathedral only remaining, for the purpose, as it were, of keeping the people in mind of the height from which they have fallen. The best criterion of the population is, however, to be found in *the number and size of the churches*, and that of the religious houses. There was one parish church to every *four square miles*, throughout the kingdom; and one *religious house*, (including all the kinds,) to every *thirty square miles*. That is to say, one parish church to every piece of land *two miles each way*; and one religious house to every piece of land *five miles long, and six miles wide*. These are facts that nobody can deny. The geography tells us the number of square miles in the country, and as to the number of parishes and religious houses, it is too well known to admit of dispute, being recorded in books without number. Well, then, if the *father of lies* himself were to come, and endeavour to persuade us, that England was not more populous before the "Reformation" than it is now, he must fail with all but downright ideots. The same may be said with regard to IRELAND, where there were, according to ARCHDALL, 742 religious houses in the reign of Henry VIII.; and, of course; one of these to every piece of land *six miles each way*; and where there was a parish church to every piece of land a little more than *two miles and a half each way*. Why these churches? What were they built for? By whom were they built? And how were all these religious houses maintained? Alas! Ireland was, in those days, a fine, a populous, and a rich country. Her people were not then half naked and half starved. There were, then, no projects for *relieving* the Irish by sending them out of their native land!

453. THE WEALTH of the country is a question easily decided. In the reign of Henry VIII., just before the "Reformation," the whole of the lands in England and Wales, had, according to HUME, been rated, and the *annual rental* was found to be *three millions*; and, as to this, Hume, (Vol. 4. p. 197.) quotes undoubted authorities. Now, in order to know what these three millions were worth *in our money*, we must look at the Act of Parliament, 24th year of Henry VIII., Chap. 3, which

says, that "no person shall take for *beef or pork* above a *half-penny*, and for *mutton or veal* above *three farthings* a pound, avoirdupoise weight, and *less* in those places where they be *now sold for less*." This is by retail, mind. It is sale in the butchers' shops. So that, in order to compare the *then* with the *present* amount of the rental of the country, we must first see what the annual rental of England and Wales *now is*, and then we must see what the price of meat *now is*. I wish to speak here of nothing that I have not unquestionable authority for, and I have no such authority with regard to the amount of the rental as it is just at this moment; but, I have that authority for what the rental was in the year 1804. A return, printed by order of the House of Commons, and dated 10th July, 1804, states that "the returns to the Tax-office [property tax,] prove the *rack-rental* of England and Wales to be *thirty-eight millions a year*," Here, then, we have the rental to a *certainly*; for what was there that could escape the all-searching, taxing eye of Pitt and his understrappers? Old Harry's inexperience must have made him a poor hand, compared with Pitt, at finding out what people got for their land. Pitt's return included the rent of mines, canals, and of every species of real property; and the rental, the *rack-rental*, of the whole amounted to *thirty-eight millions*. This, observe, was in time of *Bank-restrictions*; in time of *high prices*: in time of mostrously *high rents*: in time of high price of meat; that very year I gave 18s. a score for fat hogs, taking head, feet, and all together; and, for many years, before and after, and including 1804, beef, pork, mutton and veal were, taken on the average, more than *tenpence* a pound by retail.—Now, as Old Harry's Act orders the meat to be sold, in some places, for *less* than the halfpenny and the three farthings, we may, I think, fairly presume, that the *general* price was a halfpenny. So that a halfpenny of Old Harry's money was equal in value to tenpence of Pitt's money: and, therefore, the *three millions* of rental in the time of Harry, ought to have become *sixty millions* in 1804; and it was, as we have seen, only *thirty eight millions*. In 1822, Mr. CURWEN said, the rental had fallen to *twenty millions*. But, then meat had also fallen in price. It is safer to take 1804, where we have undoubted authority to go on. This proof is of a nature to bid defiance to cavil. No man can dispute any of the facts, and they are conclusive as to the point, that the nation was more wealthy before the "Reformation" than it is now. But, there are two other Acts of Parliament, to which I will refer, as corroborating, in a very striking manner, this fact of the superior general opulence of Catholic times. The Act, 18th year of Henry VI., Chap. XI., after setting forth the cause for the enactment, provides, that no man shall, under a heavy penalty, act as a *justice of the peace* who

has not lands and tenements of the clear yearly value of *twenty pounds*. This was in 1439, about a hundred years before the above-mentioned Act, about meat, of Henry VIII. The money was of still higher value in the reign of Henry VI. However, taking it as before, at *twenty* times the value of our money, the justice of the peace must then have had *four hundred pounds a year of our money*; and we all know, that we have justices of the peace of *one hundred* a year. This Act of Henry VI. shows, that the country abounded in gentlemen of good estate; and, indeed, the Act itself says, that the people are not contented with having "men of *small behaviour* set over them." A thousand fellows, calling themselves historians, would never overset such a proof of the superior general opulence and ease and happiness of the country. The other of the Acts, to which I have alluded, is 1st year of Richard III. Chap. 4., which fixes the qualification of a *juror* at *twenty shillings* a year in freehold, or *twenty-six and eight pence* copyhold, clear of all charges. That is to say, a clear yearly income from *real property* of, at least, *twenty pounds a year of our money!* And yet the Scotch historians would make us believe, that our ancestors were a set of beggars! These things prove beyond all dispute, that England was, in Catholic times, a *real wealthy* country; that wealth was generally diffused; that every part of the country abounded in men of solid property; and that, of course, there were always great resources at hand in cases of emergency. If we were *now* to take it into our heads to dislike to have men of "*small behaviour* set over us;" if we were to take a fancy to justices of the peace of four hundred a year; and jurors of twenty pounds a year; if we were, as in the days of good king Henry, to say, that we "*would not be governed or ruled*" by men of "*small behaviour*," how quickly we should see Botany Bay! When CARDINAL POLE landed at Dover, in the reign of Queen Mary, he was met and escorted on his way by *two thousand gentlemen of the country* on horseback. What! 2000 country gentlemen, in so *beggarly* a country as Chalmers describes it! Aye, and they must have been found in Kent and Surrey too. Can we find such a troop of country gentlemen there *now*? In short, every thing shows, that England was then a country abounding in men of real wealth; and that it so abounded precisely because the king's *revenue was small*: yet this is cited by HUME, and the rest of the Scotch historians as a proof of the nation's *poverty!* Their notion is, that a people are *worth* what the government can wring out of them, and *not a farthing more*. And this is the doctrine which has been acted upon ever since the "Reformation," and which has, at last, brought us into our present wretched condition.

454. As to the POWER of the country, compared with what it is now what do we want *more* than the fact, that, for many

centuries, before the "Reformation," England held possession of a considerable part of France; that the "Reformation" took, as we have seen, the two towns of Boulogne and Calais from her, leaving her nothing but those little specks in the sea, Jersey and Guernsey? What do we want more than this? France was never a country that had any pretensions to cope with England until the "Reformation" began. Since the "Reformation" she has not only had such pretensions, but she has shown to all the world that the pretensions are well founded. She, even at this moment, holds Spain in despite of us, while, in its course, the "Reformation" has wrested from us a large portion of our dominions, and has erected them into a state more formidable than any we have ever before beheld. We have, indeed, great standing armies, arsenals and barracks, of which our Catholic forefathers had none; but they were always *ready for war* nevertheless. They had the *resources* in the hour of necessity. They had arms and men; and those men knew what they were to fight for before they took up arms. It is impossible to look back, to see the respect in which England was held for so many, many ages; to see the deference with which she was treated by all nations, without blushing at the thought of our present state. None but the greatest potentates presumed to think of marriage alliance with England. Her Kings and Queens had Kings and princes in their train. Nothing *petty* ever thought of approaching her. She was held in such high honour, her power was so universally acknowledged, that she had seldom occasion to assert it by war. And what has she been for the last hundred and fifty years? *Above half the time at war*; and with a debt never to be paid, the cost of that war, she now rests her hopes of safety solely on her capacity of persuading her well-known foes, that it is *not their interest* to assail her. Her warlike exertions have been the effect, not of her *resources*, but of an *anticipation* of those resources. She has mortgaged, she has spent before-hand, the resources necessary for future defence. And, there she now is, inviting insult and injury by her well-known weakness, and, in case of attack, her choice lies between foreign victory over her, or internal convulsion. Power is *relative*. You may have more strength than you had, but if your neighbours have gained strength in a greater degree, you are, in effect, weaker than you were. And, can we look at France and America, and can we contemplate the *inevitable* consequences of war, without feeling that we are fast becoming, and, indeed, that we are already becoming, a low and little nation? Can we look back to the days of our Catholic ancestors, can we think of their lofty tone and of the submission instantly produced by their threats, without sighing, alas! those days are never to return!

455. And, as to the FREEDOM of the nation, where is the man who can tell me of any one single advantage that the "Reforma

tion" has brought, except it be *freedom* to have forty religious creeds instead of one? FREEDOM is not an empty sound; it is not an abstract idea; it is not a thing that nobody can feel. It means, and it means *nothing else, the full and quiet enjoyment of your own property.* If you have not this; if this be not well secured to you, you may call yourself what you will, but you are a *slave*. Now, our Catholic forefathers took special care upon this cardinal point. They suffered neither kings nor parliaments to touch their property without cause clearly shown. They did not *read newspapers*, they did not talk about *debates*, they had no taste for "mental enjoyment;" but they thought hunger and thirst great evils, and they never suffered any body to put them to board on cold potatoes and water. They looked upon bare bones and rags as indubitable marks of slavery, and they never failed to resist any attempt to affix these marks upon them. You may twist the word *freedom* as long as you please; but, at last, it comes to *quiet enjoyment of your property*; or it comes to nothing. Why do men want any of those things that are called *political rights and privileges*? Why do they, for instance, want to vote at elections for members of Parliament? Oh! because they shall then have an influence over the conduct of those members. And of what *use* is that? Oh! then they will prevent the members from *doing wrong*. What wrong? Why, *imposing taxes*, that ought not to be paid. That is all; that is the use, and the only use, of any right or privilege that men in general can have. Now how stand we, in this respect, compared with our Catholic ancestors? They did not, perhaps, *all* vote at elections. But do we? Do the *fiftieth* part of us? And have the main body of us any, even the smallest, influence in the making of laws and in the imposing of taxes? But the main body of the people had *the Church* to protect them in Catholic times. The Church had *great power*; it was naturally the guardian of the common people; neither kings nor Parliaments could set its power at defiance; the whole of our history shows, that the Church was invariably on the side of the people, and that, in all the much and justly boasted of triumphs, which our forefathers obtained over their kings and nobles, the Church took the lead. It did this because it was dependent on neither kings nor nobles; because, and *only* because, it acknowledged another head; but we have lost the protection of the Church, and have got nothing to supply its place; or rather, whatever there is of its power *left has joined, or has been engrossed by, the other branches of the State*, leaving the main body of the people to the mercy of those other branches. "*The liberties of England*" is a phrase in every mouth; but what are those liberties? The laws which regulate the descent and possession of property; the safety from arrest, *unless by due and settled process*; the absence of all punishment

without trial before duly authorised and well known judges and magistrates ; the trial by jury ; the precautions taken by the divers writs and summonses ; the open trial ; the impartiality in the proceedings. These are the "*liberties of England.*" And, had our Catholic forefathers *less* of these than we have? Do we not owe them *all* to them? Have we one single law, that gives security to property or to life, which we do not inherit from them? The tread-mill, the law to shut men up in their houses from sunset to sunrise, the law to banish us for life if we utter any thing having a tendency to bring our "representatives" into contempt these, indeed, we do not inherit, but may boast of them, and of many others of much about the same character, as being, unquestionably, of pure Protestant origin.

456. POVERTY, however, is, after all, the great badge, the never-failing badge of slavery. Bare bones and rags are the true marks of the real slave. What is the object of government? To cause men to live *happily*. They cannot be happy without a sufficiency of *food* and of *raiment*. Good government means a state of things in which the main body are well fed and well clothed. It is the chief business of a government to take care, that one part of the people do not cause the other part to lead miserable lives. There can be no morality, no virtue, no sincerity, no honesty, amongst a people continually suffering from want ; and, it is cruel, in the last degree, to punish such people for almost any sort of crime, which, is, in fact, not crime of the heart, not crime of the perpetrator, but the crime of his all-controlling necessities.

457. To what degree the main body of the people in England, *are now* poor and miserable ; how deplorably wretched they now are ; this we know but too well ; and now, we will see what was their state before this vaunted "REFORMATION." I shall be very particular to cite my *authorities* here. I will *infer* nothing ; I will give no "*estimate*;" but, refer to authorities, such as no man can call in question, such as no man can deny to be proofs *more* complete than if founded on oaths of credible witnesses, taken before a judge and jury. I shall begin with the account which FORTESQUE gives of the state and manner of living of the English, in the reign of Henry VI., that is, in the 15th century, when the Catholic Church was in the height of its glory. FORTESQUE was Lord Chief Justice of England for nearly twenty years ; he was appointed Lord High Chancellor by Henry VI. Being in exile, in France, in consequence of the wars between the Houses of York and Lancaster, and the King's son, Prince Edward, being also in exile with him, the Chancellor wrote a series of Letters, addressed to the Prince, to explain to him the nature and effects of the Laws of England, and to induce him to study them and uphold them

This work, which was written in Latin, is called *De Laudibus Legum Angliæ*; or PRAISE OF THE LAWS OF ENGLAND. This book was, many years ago, translated into English, and it is a book of Law Authority, quoted frequently in our courts at this day. No man can doubt the truth of *facts*, related in such a work. It was a work written by a famous lawyer for a Prince; it was intended to be read by other cotemporary lawyers, and also by all lawyers in future. The passage that I am about to quote, relating to the state of the English, was *purely incidental*; it was not intended to answer any temporary purpose. It *must have been a true account*.

458. The Chuncellor, after speaking generally of the nature of the laws of England, and of the difference between them and the laws of France, proceeds to show the difference in their effects, by a description of the state of the French people, and then by a description of the state of the English. His words, words that, as I transcribe them, make my cheeks burn with shame, are as follows: "Besides all this, the inhabitants of France give every year to their King the *fourth part* of all their *wines*, the growth of that year, every vintner gives the fourth penny of what he makes of his wine by sale. And all the towns and boroughs pay to the King yearly great sums of money, which are assessed upon them, for the expenses of his men at arms. So that the King's troops which are always considerable, are subsisted and paid yearly by those common people, who live in the villages, boroughs and cities. Another grievance is, every village constantly finds and maintains two *cross-bow-men*, at the least; some find more, well arrayed in all their accoutrements, to serve the King in his wars, as often as he pleaseth to call them out, which is frequently done. Without any consideration had of these things, other very heavy taxes are assessed yearly upon every village within the kingdom, for the King's service; *neither is there ever any intermission or abatement of taxes*. Exposed to these and other calamities, the peasants live in great hardship and misery. Their *constant drink is water*, neither do they taste, throughout the year, any other liquor, unless upon some extraordinary times, or festival days. Their clothing consists of *frocks*, or little short *jerkins* made of canvass, no better than common *sackcloth*; they *do not wear any woollens*, except of the *coarsest sort*; and that only in the garment under their frocks; nor do they wear any, trowsers but from the knees upwards; their legs being exposed and naked. The women go barefoot, except upon holidays. They *do not eat flesh*, except it be the fat of bacon, and *that in very small quantities*, with which they make a *soup*. Of other sorts, either boiled or roasted, *they do not so much as taste*, unless it be of the inwards and offals of sheep and bullocks, and the like, which

are killed for the use of the better sort of people, *and the merchants*; for whom also quails, *partridges, hares*, and the like, *are reserved, upon pain of the gallies*; as for their poultry, *the soldiers consume them*, so that scarce the eggs, slight as they are, are indulged them, by way of a dainty. And if it happen that a man is observed to thrive in the world, and become rich, he is *presently assessed to the king's tax*, proportionably more than his poorer neighbours, *whereby he is soon reduced to a level with the rest.*" Then comes his description of the ENGLISH, at that same time: those "priest-ridden" English, whom CHALMERS and HUME, and the rest of that tribe, would fain have us believe, were a mere band of wretched beggars.—"The King of England cannot alter the laws, or make new ones, without the express consent of *the whole kingdom in Parliament assembled*. Every inhabitant is at his liberty fully to use and enjoy whatever his farm produceth, the fruits of the earth, the increase of his flock, and the like; all the improvements he makes, whether by his own proper industry, or of those he retains in his service, are his own, to use and to enjoy, without the let, interruption or denial of any. If he be in any wise injured, or oppressed, he shall have his amends and satisfactions against the party offending. Hence it is, that the inhabitants are *rich in gold, silver*, and in all the necessities and conveniences of life. *They drink no water*, unless at certain times, upon a religious score, and by way of doing penance. *They are fed in great abundance, with all sorts of flesh and fish*, of which they have plenty every where; they are clothed throughout in good woollens; their bedding and other furniture in their houses are of wool, and that in great store. They are also well provided with all other sorts of household goods and necessary implements for husbandry. Every one, according to his rank, hath *all things which conduce to make life easy and happy.*"

459. Go, and read this to the poor souls, who are now eating sea-weed in Ireland; who are detected in robbing the pig-troughs in Yorkshire; who are eating horse-flesh and grains, (draff,) in Lancashire and Cheshire; who are harnessed like horses, and drawing gravel in Hampshire and Sussex; who have 3d. a day allowed them by the Magistrates in Norfolk; who are, all over Eng'and, worse fed than the *felons* in the gaols. Go, and tell them, when they raise their hands from the pig-trough, or from the grains-tub, and, with their dirty tongues, cry "*No-Popery*," go, read to the degraded and deluded wretches, this account of the state of their *Catholic* forefathers, who lived under what is impudently called "*popish superstition and tyranny*," and in those times which we have the audacity to call "*the dark ages.*"

460. Look at the *then* picture of the French; and, Protestant Englishmen, if you have the capacity of blushing left, blush at

the thought of how precisely that picture fits the English *now*. Look at *all the parts* of the picture; the *food*, the *raiment*, the *game*! Good God! If any one had told the old Chancellor, that the day would come, when this picture, and even a picture more degrading to human nature, would fit his own boasted country, what would he have said? What would he have said, if he had been told that the time was to come, when the soldier, in England, would have more than twice, nay more than thrice, the sum allowed to the day-labouring man; when potatoes would be carried to the field as the only food of the ploughman; when soup-shops would be opened to feed the English; and when the judges, sitting on that very Bench on which he himself had sit-ten for twenty years, would, (as in the case last year of the complaint against Magistrates at NORTHALLERTON,) declare that BREAD AND WATER were the general food of working people in England? What would he have said? Why if he had been told, that there was to be a "REFORMATION," accompanied by a total devastation of Church and Poor property, upheld by wars, creating an enormous debt and enormous taxes, and requiring a constantly standing army; if he had been told this, he would have foreseen our present state, and would have wept for his country; but, if he had, in addition, been told, that, even in the midst of all this suffering, we should still have the ingratitude and the baseness to cry "*No-Popery*," and the injustice and the cruelty to persecute those Englishmen and Irishmen, who adhered to the faith of their pious, moral, brave, free and happy fathers, he would have said, "God's will be done: let them suffer."

461. But, it may be said, that it was not, then, the *Catholic Church*, but the *Laws* that made the English so happy; for the French had that Church as well as the English. Aye! but in England, the Church was the very *basis of the laws*. The very first clause of MAGNA CHARTA provided for the stability of its property and rights. A provision for the indigent, an effectual provision was made by the laws that related to the Church and its property; and this was not the case in France; and never was the case in any country but this: so that the English people lost more by a "Reformation" than any other people could have lost.

462. Fortesque's authority would, of itself, be enough; but I am not to stop with it. WHITE, the late Rector of SELBOURNE, in Hampshire, gives, in his history of that once famous village, an extract from a record, stating, that, for disorderly conduct, men were punished by being "compelled to fast a fortnight on bread and beer!" This was about the year 1380, in the reign of RICHARD II. Oh! miserable "*dark ages*!" This fact must be true. WHITE had no purpose to answer. His mention of

the fact, or, rather, his transcript from the record, is purely *incidental*; and trifling as the fact is, it is conclusive as to the general mode of living in those happy days. Go, tell the harnessed gravel-drawers, in Hampshire, to cry "*No-Popery!*" for that, if the Pope be not put down, he may, in time, compel them to *fast on bread and beer*, instead of suffering them to continue to regale themselves on nice potatoes and pure water.

463. But, let us come to *Acts of Parliament*, and, first, to the Act above quoted, in 453, which see. That Act fixes the *price of meat*. After naming the four sorts of meat, *beef, pork, mutton* and *veal*, the preamble has these words: "These being the **FOOD OF THE POORER SORT.**" This is conclusive. It is an *incidental* mention of a fact. It is in an Act of Parliament. It *must have been true*: and, it is a fact that we know well, that the judges have declared from the bench, that *bread alone is now the food of the poorer sort*. What do we want more than this to convince us that the main body of the people have been *impoverished* by the "Reformation?"

464. But, I will *prove*, by other Acts of Parliament, this Act of Parliament to have spoken truth. These Acts declare what the *wages* of workmen shall be. There are several such Acts, but one or two may suffice. The Act of 23d of EDWARD III. fixes the wages without food as follows. There are many other things mentioned, but the following will be enough for our purpose.

	<i>s. d.</i>
A woman hay-making, or weeding corn for the day,	0 1
A man filling dung-cart,	0 3½
A reaper	0 4
Mowing an acre of grass,	0 6
Thrashing a quarter of wheat,	0 4

The price of *shoes, cloth*, and of *provisions*, throughout the time that this law continued in force, was as follows:

	<i>l. s. d.</i>
A pair of shoes	0 0 4
Russet broad-cloath, the yard,	0 1 1
A stall-fed ox	1 4 0
A grass-fed ox	0 16 0
A fat sheep unshorn	0 1 8
A fat sheep shorn	0 1 2
A fat hog, two years old	0 3 4
A fat goose	0 0 2½
Ale, the gallon, by Proclamation	0 0 1
Wheat, the quarter	0 3 4
White wine, the gallon	0 0 6
Red wine	0 0 4

These prices are taken from the *PRECIOSUM* of BISHOP FLEETWOOD, who took them from the accounts kept by the bursers of

convents. All the world knows that FLEETWOOD'S book is of undoubted authority.

465. We may, then, easily believe, that "beef, pork, mutton, and veal," were "the food of the poorer sort," when a *dung-cart filler* had more than the price of a *fat goose and a half for a day's work*, and when a woman was allowed, for a *day's wedding*, the price of a *quart of red wine!* Two yards of the cloth made a coat for the *shepherd*; and as it costs 2s. 2d. the reaper would earn it in 6½ days; and, the *dung-cart man* would earn very nearly a *pair of shoes every day!* This *dung-cart filler* would earn a *fat shorn sheep* in four days; he would earn a *fat hog*, two years old, in twelve days; he would earn a *grass-fed ox* in twenty days; so that we may easily believe, that "beef, pork, and mutton" were "the food of the poorer sort." And mind, this was "a *priest-ridden people*;" a people "buried in *Popish superstition!*" In our days of "*Protestant light*" and of "*mental enjoyment*," the "poorer sort are allowed by the Magistrates of Norfolk, 3d. a day for a *single man* able to work. That is to say, a halfpenny less than the Catholic *dung-cart man* had; and that 3d. will get the "*No-popery*" gentlemen about *six ounces of old ewe-mutton*, while the *Popish dung-cart man* got, for his day, rather more than the *quarter of a fat sheep*.

466. But, the *Popish people* might work *harder* than "*enlightened Protestants*." They might do *more work in a day*. This is contrary to all the assertions of the *feelosophers*; for they insist that the Catholic religion made people *idle*. But, to set this matter at rest, let us look at the price of the *job-labour*; at the *mowing by the acre*, and at the *thrashing of wheat by the quarter*: and let us see how these *wages are now*, compared with the price of food. I have *no parliamentary authority* since the year 1821, when a report was printed by order of the House of Commons, containing the evidence of Mr. ELLMAN, of Sussex, as to wages, and of Mr. GEORGE, of Norfolk, as to price of wheat. The report was dated 18th June, 1821. The accounts are for 20 years, on an average, from 1800 inclusive. We will now proceed to see how the "*popish, priest-ridden*" Englishman stands in comparison with the "*No-popery*" Englishman.

	<i>Popish man.</i>	<i>No-popery man.</i>
	<i>s. d.</i>	<i>s. d.</i>
Mowing an acre of grass . . .	0 6	3 7½
Thrashing a quarter of wheat . .	0 4	4 0

Here are "*waust improvements, Mau'm!*" But now let us look at the relative *price of the wheat*, which the labourer had to purchase with his wages. We have seen that the "*popish superstition slave*" had to give *fivepence* a bushel for his wheat and the

evidence of Mr. GEORGE states, that the "enlightened Protestant" had to give 10 *shillings* a bushel for his wheat; that is 24 *times* as much as the "popish fool" who suffered himself to be "priest-ridden." So that the "enlightened" man, in order to make him as well off as the "dark ages" man was, ought to receive *twelve shillings* instead of 3s. 7 $\frac{1}{4}$ d. for mowing an acre of grass; and he, in like manner, ought to receive, for thrashing a quarter of wheat, *eight shillings*, instead of the *four shillings*, which he does receive. If we had the *records*, we should, doubtless, find, that IRELAND was in the same state.

467. There! That settles the matter; and, if the Bible-Society, and the "Education" and the "Christian-knowledge" gentry would, as they might, cause this little book to be put into the hands of all their millions of pupils, it would, as far as relates to this kingdom, settle the question of *religion* for ever and ever! I have now *proved*, that FORTESQUE's description of the happy life of our Catholic ancestors was correct. There wanted no proof; but I have given it. I could refer to divers other acts of Parliament, passed during several centuries, all confirming the truth of Fortesque's account. And there are, in Bishop FLEETWOOD's book, many things that prove that the labouring people were most kindly treated by their superiors, and particularly by the clergy; for instance, he has an item in the expenditure of a convent, "30 pair of autumnal *gloves* for the servants." This was sad "*superstition*." In our "enlightened" and Bible-reading age, who thinks of *gloves* for ploughmen? We have priests as well as the "dark ages" people had; ours *ride* as well as theirs; but theirs fed at the same time: both mount, but theirs seem to have used the rein more, and spur less. It is curious to observe, that the pay of persons in *high situations* was, as compared with that of the present day, very low, when compared with the pay of the *working classes*. If you calculate the *year's* pay of the dung-cart man, you will find it, if multiplied by 20, (which brings it to our money,) to amount to 91 *pounds a year*; while the average pay of the JUDGES did not exceed 60*l.* a year of the then money, and, of course, did not exceed 1,200*l.* a year of our money. So that a Judge had not so much pay as fourteen dung-cart fillers. To be sure, Judges had, in those "dark ages," when LITTLETON and FORTESQUE lived and wrote, pretty easy lives: for FORTESQUE says, that they led lives of great "leisure and contemplation," and that they never sat in court but *three hours in a day*, from 8 to 11! Alas! if they had lived in this "enlightened age," they would have found little time for their "*contemplation!*" they would have found plenty of work; they would have found, that theirs was no sinecure, at any rate, and that ten times their pay was not adequate to their enormous labour. Here is another indubitable proof of the great and general hap-

piness and harmony and honesty and innocence that reigned in the country. *The Judges led lives of leisure!* In that one fact, incidentally stated by a man, who had been twenty years Chief Justice of the King's Bench, we have the true character of the so long calumniated religion of our fathers.

468. As to the bare fact, this most interesting fact, that the main body of the people have been *impoverished and degraded* since the time of the Catholic sway; as to this fact there can be no doubt in the mind of any man who has, thus far, read this little work. Neither can there, I think, exist in the mind of such a man, any doubt, that this impoverishment and this degradation have been *caused by the event called the "Reformation,"* seeing that I have, in former Numbers, and especially in Number XIV., clearly traced the *debt* and the *enormous taxes* to that event. But I cannot bring myself to conclude, without *tracing the impoverishment in its horrible progress.* The well-known fact, that no compulsory collections for the poor; that the disgraceful name of *pauper*; that these were never heard of in England, in Catholic times; and that they were heard of the moment the "Reformation" had begun; this single fact might be enough, and it is enough; but, we will see the *progress* of this Protestant impoverishment.

469. The Act, 27 Henry VIII. chap. 25, began the *poor laws.* The monasteries were not actually seized on till the next year; but the fabric of the Catholic Church was, in fact, tumbling down; and, instantly, the country swarmed with necessitous people, and *open begging*, which the Government of England had always held in great horror, began to disgrace this so hatefully happy land. To put a stop to this, the above Act authorized sheriffs, magistrates and churchwardens to cause voluntary *alms* to be collected; and, at the same time, it punished the persevering beggar, by *slicing off part of his ears*, and, for a second offence, put him *to death as a felon!* This was the *dawn* of that "REFORMATION," which we are still called upon to *admire and to praise!*

470. The "pious young SAINT EDWARD," as Fox, the Martyr-man, most impiously calls him, began his Protestant reign, 1st year Edward VI., chap. 3, by an Act, punishing beggars, by *burning with a red-hot iron*, and by *making them slaves for two years*, with power in their masters to make them wear an *iron collar*, and to feed them upon bread and water and *refuse meat!* For even in this case, still there was *meat* for those who had to labour: the days of cold potatoes and of bread and water alone were yet to come: they were reserved for our "*enlightened*" and Bible-reading days: our days of "*mental enjoyment.*" And, as to horse-flesh and *draff*, (grains,) they appear never to have been thought of. If the slave ran away, or were disobedient, he was, by this Protestant Act, to be a *slave*

for life. This Act came forth as a sort of precursor of the Acts to establish the Church of England! Horrid tyranny. The people had been plundered of the resource, which Magna Charta, which justice, which reason, which the law of nature, gave them. *No other resource had been provided;* and, they were made actual slaves, branded and chained, because they sought by their prayers to allay the cravings of hunger!

471. Next came "good Queen Bess," who, after trying her hand *eight times*, without success, to cause the poor to be relieved by alms, passed that compulsory Act which is in force to the present day. All manner of shifts had been resorted to, in order to avoid this provision for the poor. During this and the two former reigns, LICENSES TO BEG had been granted.— But, at last, the *compulsory assessment came*, that true mark, that indelible mark, of the Protestant Church, as by law established. This assessment was put off to the last possible moment, and it was never relished by those who had got the spoils of the Church and the poor. But, it was a measure of absolute necessity. All the *racks*, all the *law-martial*, of this cruel reign could not have kept down the people without this Act; the authors of which seem to have been ashamed to state the *grounds* of it; for, it has *no preamble* whatever. The people, so happy in former times; the people, described by FORTESQUE, were now become a nation of ragged wretches. DEFOE, in one of his tracts, says that "good Bess," in her progress through the kingdom, upon seeing the miserable looks of the crowds that came to see her, frequently exclaimed, "*pauper ubique jacet;*" that is, *the poor cover the land.* And this was that same country in which FORTESQUE left a race of people, "having all things which conduce to make life easy and happy!"

472. Things did not mend much during the reigns of the Stuarts, except in as far as the poor law had effect. This rendered unnecessary the barbarities that had been exercised before the passing of it; and, as long as *taxation was light*, the paupers were comparatively little numerous. But, when the *taxes began to grow heavy*, the projectors were soon at work to find out the means of *putting down pauperism.* Amongst these was one CHILD, a merchant and banker, whose name was JOSIAH, and who had been made a knight or baronet, for he is called Sir JOSIAH. His project, which was quite worthy of his calling, contained a provision, in his proposed Act, to appoint men, to be called "*Fathers of the Poor;*" and, one of the provisions relating to these "*FATHERS*" was to be, "that they may have power to send such poor, *as they may think fit, into any of his Majesty's plantations!*" That is to say, to transport and make slaves of them! And, gracious God! this was in FORTESQUE's country. This was in the country of *Magna Charta!* And this monster dared to *publish* this project!

And we cannot learn that any man had the soul to reprobate the conduct of so hard-hearted a wretch.

473. When the "*deliverer*" had come, when a "*glorious revolution*" had taken place, when a war had been carried on, and a *debt* and a *bank* created, and all for the purpose of *putting down popery for ever*, the poor began to increase at such a frightful rate, that the parliament referred the subject to the Board of Trade to inquire, and to *report a remedy*. LOCKE was one of the Commissioners, and a passage in the Report of the Board is truly curious. "The multiplicity of the poor, and the increase of the tax for their maintenance, is so general an observation and complaint, that it cannot be doubted of; nor has it been only since the last war that this evil has come upon us, it has been a growing burden on the kingdom this many years, and the last two reigns felt the increase of it as well as the present. If the causes of this evil be looked into, we humbly conceive it will be found to have proceeded, *not from the scarcity of provisions, nor want of employment for the poor*; since the goodness of God has blessed these times with plenty no less than the former; and a long peace, during three reigns, gave us as plentiful a trade as ever. The growth of the poor must therefore have some other cause; and it can be nothing else but *the relaxation of discipline and corruption; virtue and industry* being as constant companions on the one side, as *vice and idleness* are on the other."

474. So, the *fault was in the poor themselves!* It does not seem to have occurred to Mr. LOCKE that there must have been a *cause for this cause*. He knew very well, that there *was a time*, when there were no paupers at all in England; but, being a fat placeman under the "*deliverer*," he could hardly think of alluding to that interesting fact. "*Relaxation of discipline!*" What discipline? What did he mean by discipline? The taking away of the Church and Poor's property, the imposing of heavy taxes, the giving of low wages compared with the price of food and raiment, the drawing away of the earnings of the poor to be given to paper-harpies and other tax-eaters; these were the *causes* of the hideous and disgraceful evil; this he knew very well, and therefore it is no wonder, that his report contained no *remedy*.

475. After LOCKE, came, in the reign of QUEEN ANNE, DEFOE who seems to have been the father of the present race of projectors, MALTHUS and LAWYER SCARLETT being merely his humble followers. He was for giving *no more relief to the poor*; he imputed their poverty to their *crimes*, and not their crimes to their *poverty*, and their crimes he imputed to "*their luxury, pride and sloth.*"—He said the English labouring people ate and drank *three times as much as any foreigners!* How different were the notions of this insolent French Protestant from those of the Chancellor FORTESQUE, who looked upon the good living of the people as the best

possible proof of good laws, and seems to have delighted in relating, that the English were "fed, in *great abundance*, with all *sorts of flesh and fish!*"

476. If DEFOE had lived to our "enlightened age," he would, at any rate, have seen no "*luxury*" amongst the poor, unless he would have grudged them horse-flesh, draff, (grains,) sea-weed, or the contents of the pig-trough. From his day to the present, there have been a hundred projects, and more than fifty laws, to regulate the affairs of the poor. But still the *pauperism* remains for the Catholic Church to hold up in the face of the Church of England. "Here," the former may say to the latter, "here, *look at this*: here is the result of your efforts to extinguish me; here in this one evil, in this never-ceasing, this degrading curse, I am more than avenged, if vengeance I were allowed to enjoy: urge on the deluded potatoe-crammed creatures to cry '*No Popery*' still, and, when they retire to their straw, take care not to remind them of the *cause* of their poverty and degradation."

477. HUME, in speaking of the sufferings of the people, in the first Protestant reign, says, that, *at last*, those sufferings "*produced good*," for that they "*led to our present situation*." What, then, he deemed our present situation a *better* one than that of the days of FORTESQUE! To be sure, HUME wrote 50 years ago; but he wrote long after CHILD, LOCKE, and DEFOE. Surely enough the "Reformation" has led to "our then present and our now present situation." It has, "*at last*," produced the bitter fruit, of which we are now tasting. Evidence, given by a Clergyman too, and published by the House of Commons, in 1824, states the labouring people of Suffolk to be a nest of robbers, too deeply corrupted ever to be reclaimed; evidence of a Sheriff of Wiltshire, (in 1821,) states the common food of the labourers, in the field, to be cold potatoes; a scale, published by the magistrates of Norfolk, in 1825, allows 3*d.* a day to a single labouring man; the Judges of the Court of King's Bench, (1825,) have declared the general food of the labouring people to be bread and water; intelligence from the northern counties, (1826,) published upon the spot, informs us, that great numbers of people are nearly starving, and that some are eating horse-flesh and grains, while it is well known that the country abounds in food, and while the Clergy have recently put up, from the pulpit, the rubrical *thanksgiving for times of plenty*; a law recently passed, making it *felony* to take an apple from a tree, tells the world that our characters and lives are thought nothing worth, or that this nation, once the greatest and most moral in the world, is now a nation of incorrigible thieves; and, in either case, the most impoverished, the most fallen, the most degraded that ever saw the light of the sun.

478. I have now performed my task. I have made good the positions with which I began. Born and bred a Protestant of the

Church of England, having a wife and numerous family professing the same faith, having the remains of most dearly beloved parents lying in a Protestant church-yard, and trusting to conjugal or filial piety to place mine by their side, I have, in this undertaking, had no motive, I can have had no motive, but a sincere and disinterested love of truth and justice. It is not for the rich and the powerful of my countrymen that I have spoken; but for the poor, the persecuted, the proscribed. I have not been unmindful of the unpopularity and the prejudice that would attend the enterprise; but when I considered the long, long triumph of calumny over the religion of those, to whom we owe all that we possess that is great and renowned; when I was convinced that I could do much towards the counteracting of that calumny; when duty so sacred bade me speak, it would have been baseness to hold my tongue, and baseness superlative would it have been, if, having the will as well as the power, I had been restrained by fear of the shafts of falsehood and of folly. To be clear of self-reproach is amongst the greatest of human consolations; and now, amidst all the dreadful perils, with which the event that I have treated of has, at last, surrounded my country, I can, while I pray God to save her from still further devastation and misery, safely say, that, neither expressly nor tacitly, am I guilty of any part of the cause of her ruin.

END OF VOL. I.

A HISTORY
OF THE
PROTESTANT REFORMATION
IN
England and Ireland;

SHOWING HOW THAT EVENT HAS IMPOVERISHED THE MAIN
BODY OF THE PEOPLE IN THOSE COUNTRIES; AND CON-
TAINING A LIST OF THE ABBEYS, PRIORIES, NUNNERIES,
HOSPITALS, AND OTHER RELIGIOUS FOUNDATIONS IN ENG-
LAND, AND WALES, AND IRELAND, CONFISCATED, SEIZED
ON, OR ALIENATED, BY THE PROTESTANT "REFORMATION"
SOVEREIGNS AND PARLIAMENTS.

BY WILLIAM COBBETT, M. P.

IN A SERIES OF LETTERS.

ADDRESSED TO ALL SENSIBLE AND JUST ENGLISHMEN.

VOL. II.

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INTRODUCTION.

1. THE foregoing volume of this Work contains the History of the Protestant "Reformation," the object of which was to show, and, I trust, it has shown most clearly, that that event "has impoverished and degraded the main body of the people." In speaking of the motives to the producing of the event, I said, that a fair and honest inquiry would teach us, that the chief of those motives was PLUNDER. The inquiry was fair and honest, and it has taught to every reader, that plunder was the main object, and, indeed, the only object, with all the most active, and the most powerful, of the actors in that drama of devastation. The chief object of the present little volume, is, to show, as far as my means will enable me, the enormous extent and amount of that plunder.

2. To this end I here present to the reader the LIST, which is described in the title-page, but which stands in need of those short explanations which I am now about to give: and, when I have given which, I shall add some observations, which, while they are suggested by bare justice to our well-fed and well-clad Catholic forefathers, are, as the reader will see, imperiously demanded at my hands by mercy to ourselves, their unfortunate, half-famished, ragged, pauperized descendants.

3. The EXPLANATIONS, to which I have alluded in the last paragraph, relate chiefly to the *arrangement* of the several articles in the LIST. The order is Alphabetical throughout, except that WALES follows ENGLAND, leaving IRELAND to come last. The List, for England, begins, of course, with Bedfordshire, and ends with Yorkshire. Then, under the name of each county, the order is alphabetical again; the List for Bedfordshire, for instance, beginning with Bedford, and ending with Woburn.

4. In each article I have given, as far as my materials would enable me, 1. a description of the nature of the foundation; 2. the name of the founder; 3. the date of the foundation; 4. the estimated yearly value at the time of the confiscation by Henry VIII.; 5. the present yearly value, according to the change in the value of money; 6. by what king, or queen, the property was granted away; 7. to whom it was granted. I will here give a specimen in the article just mentioned. "At WOBURN. A Cistercian Abbey, founded near this place, in the year 1145, by Hugh de Bolebec. Valued at £430 13s. 11½*d.*, now worth £8,613 19s. 2*d.* Granted, 1 Edward VI., to John Lord Russell."

5. Alas! when the Russells were hunting the poor Catholics about, in the reign of Charles II., I wonder whether they ever thought of pious and generous Hugh de Bolebec! Bishop TANNER tells us, that this grant was made to Russell in the first year of Edward VI.; Doctor HEYLIN tells us that the people of Devonshire rose, in the second year of Edward VI., and, amongst other things, demanded that some of the monasteries should be re-established; and HUME tells us, that they were, at last, quelled, and punished by martial law, by LORD RUSSELL, aided by German troops! Alas! and poor Hugh de Bolebec never thought of all the while, I would almost be sworn!

6. The whole of the articles are not so perfect in their information as is the one above cited. In some the name of the grantee has not been to be come at; in others the valuation is not recorded; in others the name of the founder is wanting; and, with regard to Ireland, the information is still more scanty, and that, too, in every respect, and in a very great degree. Nevertheless, the LIST, taken altogether, is, I trust it will be thought, a very interesting historical and statistical document, and will be found very commodious as a work of reference; for, if you see, or hear of, any ancient foundation, in any part of the kingdom, and wish to know what it was, and when it arose, how it was put down, and who got it; knowing in what county it is, or finding this out by the Index at the end of the

Volume, you turn to the county, which you will find in the order of the alphabet. Then, knowing in or near what city, town, or village it is, you turn, according to the alphabet, to the city, town, or village; or, to the usual name of the Abbey, Priory, or other foundation. Thus you, with as little inconvenience as possible, get at the best information that I have been able to give.

7. But, it is in the mass, it is as the ground of a general conclusion, that the contents of this volume are of the greatest importance. Here are about three hundred pages of close print filled with a bare list of pieces of once public property, now worth from one hundred pounds to upwards of fifty thousand pounds a year each! Some few of the things in the List, as in the cases of several of the Colleges, Chapters, Hospitals, and other foundations, still continue to be public property; but, these form but a comparatively small part of the general mass; and there is, after all, wholly left out of the List, the numerous private estates, seized on and granted away by the "Reformation" sovereigns, in virtue of acts of attainder and other means, grounded on the adherence of the owners to the religion of their fathers. As, for instance, estates like that of which COWDRY-HOUSE, in Sussex, was the chief seat, and which was seized on by Henry VIII., in virtue of the attainder of the Countess of Salisbury and her heirs, and granted by him to his physician, Sir ANTHONY BROWN, who obtained from that execrable tyrant, manors and estates running over a considerable part of the north-west of Sussex and of the south-west of Surrey.

8. Besides the public property described in this List, there were the tithes, which were thus seized on and granted away to lay persons by the Protestant "Reformation" sovereigns. Until that event took place, no man had an idea, that it could be possible for tithes to be claimed by any but those who administered religion. But, it was soon found, that a large part of those tithes, the sole objects of which were the promotion of religion, and the relief of the poor and the stranger, had, all at once, by a mere touch of the Protestant Wand, been converted into estates for the already nobles and

rich men. Such they continue to this day ; and, hence those monstrous things, called lay-impropriations, giving, in many cases, thousands of pounds a year to a layman, who never sees the parish, and a few pounds a year to a clergyman who does whatever clerical duty is done in that same parish. The whole affair was a real taking away from the middle and lower class, and a giving to the nobles and the rich. Yet there are men so blind, or so perverse, as to think, or to pretend to think, that the thing, called the "Reformation," ought to be looked upon as "a blessing!"

9. The whole of the rents of the estates of the Church, including those tithes which were confiscated and transferred to lay-parsons, amounted to, perhaps, a third part of the whole rental of the kingdom. There are no means of knowing what the amount really was ; for the valuation was, in fact, no valuation at all. It was all plundering with one hand and squandering with the other, as may well be imagined, when the historians tell us, that OLD HARRY (the name which the English gave to the Devil for many years after Old Harry's death, and the name which the Americans give to the Devil to this day ;) when historians tell us that OLD HARRY gave a church-estate to a woman, who had made a pudding to please him, and that Sir MILES PARTRIDGE won a ring of church bells of him at dice ! It is impossible to come at any thing like an exact account of the worth of the possessions of the Catholic Church. Protestant writers have endeavoured to make the Churches' rental as great as possible, in order to exhibit the clergy as monstrous devourers of the national income. According to the recorded valuations, the rental did not amount to more than a tenth part of the rental of the kingdom. But, then, these valuations were founded, apparently, solely upon the reserved rents, leaving out fines, renewals, heriots, deodands and various other sources of income ; and, therefore, I agree with those historians, who think that the Church income, including the impropriated tithes, amounted to a full third part of the income of all the landowners (clergy included) in the whole nation.

10. Well, then, the good and thoughtless Protestant, who has been, as I was, duped from infancy to manhood; well, then, such good Protestant will ask: "Was not this a great deal too much to be devoured by a parcel of lazy monks and priests and nuns, who did no work of any kind, who lived but to eat and drink and sleep, and who kept the people in ignorance?" Now, my good brother Protestant, be you who you may, you cannot be more zealous or more loud upon this score than I was, for many years of my life; until I, at last, examined for myself, not the pages of lying, hired, place-hunting, pension-hunting, benefice-seeking, or roman-cing historians; but the pages of the statute-book and of the books of the ancient laws of my country. This being the case, you are entitled to a patient hearing and a kind answer from me, to this, your very natural question; a question such as I should, about ten years ago, have been very likely to put myself.

11. Now, then, if the monks and priests and nuns were such lazy people; if they worked neither by hand nor head; if they did nothing but eat, drink and sleep; if this were their real character, and this the habit of their lives, how can you possibly believe, that they had any influence at all over the minds of the people? And, unless they had very great influence over their minds, how can you possibly believe, that they kept the people in ignorance? What, my friend! Were the people susceptible of knowledge? Had they (just as we have) nature's works and laws to enlighten them? Had they a desire to become skilful and learned? And were they kept in a state of ignorance, were their capacities benumbed and their propensities thus completely thwarted by lazy creatures who lived only to eat, drink and sleep?

12. By this time, you, I am sure, begin to be ashamed of these assertions; and, the further I go, the more fully will you be convinced, that you have been and are, as I formerly was, the dupe of those, who now live upon the spoils of the Church of our fathers. Now, then, is it a fact, is it true, that the Catholic clergy kept, or endeavoured to keep, the people in IGNORANCE?

This is a charge that fat and luxurious fellows of the present day are incessantly preferring against them; but, is it not a false charge? That it is a false charge you will find proved in the most satisfactory manner, in the first Volume of this work, in paragraphs from 28 to 36, and in paragraphs from 129 to 134. But, my friend, look into the present volume. Turn over, zealous hater of "monkish ignorance;" turn over to the county of Oxford; then go on to Oxford city. Aye! there it is, in that "learned University," the colleges of which are all filled with rosy-gilled and most doctor-like Protestants, and the walls of which colleges incessantly ring with abuse poured forth on the Catholic religion, and especially on the clergy of that Church, who are here, above all the places in the world, accused of keeping the people in ignorance; there it is, surely, that you will, my good Protestant friend, find something in the way of *proof* to make good this accusation! Turn over the leaves, then, and come to the word "OXFORD."

13. What! Aye, do! Rub your eyes bright, and then look again. What! nothing at all! Oh! everlasting shame on the name of Protestant! Not one single college, hall, or school, founded by Protestants, nor since the day that the word Protestant was pronounced in England! About twenty colleges in all, and all founded and endowed by Catholics; and, as if to put the calumniators of the Catholic clergy to shame eternal, as if to make them undergo a sort of hell in this world, out of the twenty, *eleven* were founded by CATHOLIC BISHOPS; *two* by MONKS; *one* by NUNS; and *five* by Catholic kings, nobles, gentlemen and ladies. Aye, and here is the record, that the University itself was founded by ALFRED, whose father took him to Rome, where he was anointed by the Pope himself! Nay, as if all this were not enough, here is the record, that the teaching at this University was begun by a monk, who came to England for the express purpose, and in gratitude for the services of whom Alfred founded and endowed a monastery for him at Winchester.

14. Thus, then, my good and true Protestant friend,

we have, I think, settled the question about keeping the people in ignorance. We now come to the other assertion which is put forth by you, namely, that this full third part of the rents of the nation "was a great deal too much to be devoured by the monks and priests and nuns," and which you have, as I used to do, repeated out of the books of the really devouring vermin of the present day. Yes, it was "a great deal too much to be so devoured;" but, then, my friend, you are not yet aware, that your basis is an assumed fact; and that this assumed fact is a most monstrous lie! In the first place it was physically impossible that they should devour a fiftieth part of it. How, for instance, were the fourteen monks in the Abbey of Chertsey, in Surrey, to devour rents, which, in our money, amounted to 14,893*l.* a year? BISHOP TANNER (a Protestant bishop, mind,) says, that "all the monasteries were, in effect, great schools and great hospitals (meaning, in those days, places of hospitality;) and were, many of them, obliged to relieve many poor people every day. They were likewise houses of entertainment for almost all travellers. In short, their hospitality was such, that, in the Priory of Norwich, one thousand five hundred quarters of malt, and above eight hundred quarters of wheat, and all other things in proportion, were generally spent every year."

15. There! my good duped Protestant friend; that is the way in which monks and nuns "devoured" their rents! There were but twenty-two monks in this Priory; so that, in fact, they were the mere agents for distributing amongst the needy and the strangers the rents of their estates. Ah! Good God! what has the thing called the "Reformation" produced at Norwich! Who is there at Norwich now to keep hospitality? "St. ANDREW'S HALL," as it is now called, which was the church of this Priory, is the Corn-market, and now hears, instead of the chantings of its benevolent monks, the chafferings and the cheapenings, the lying and roguish cant, of sly Quaker corn-monopolizers. The questions here now are, not how and when malt and wheat shall be distributed to the poor and the stranger;

but, how they shall be boarded up, made dear, and kept from the thirsty and the hungry. It was from the platform, on which once stood the high-altar of this Priory, that I tendered to the people of Norfolk, that Petition, which they did me the honour to pass, which was afterwards presented to the Parliament, which now lies on the table of the House of Commons, and which is, I trust, destined finally to be the ground-work of measures, calculated, not, certainly, to restore to us the happiness enjoyed by our Catholic fathers, but to take away by law, and to give back to the poor, a part, at least, of those Church-revenues, which, in Catholic times, were deemed to be, and actually were, the inheritance of the poor and the stranger; for, this is the grand thing for which that Petition prays; and, certainly, if the spot from which it sprang could be supposed capable of giving it any degree of effect, one more appropriate than the altar-base of this munificent Priory could not have been chosen.

16. Yes, my good and duped Protestant friend, "a great deal too much to be devoured by monks and priests and nuns;" and, accordingly, the monks and nuns did not, as you have seen, devour it, nor hardly any part of it. And now, as to the priests, including the bishops. They could not marry; they could have no wives; they had, in fact, no families to provide for; while, as to the monks and nuns, they could possess no private property, could leave nothing by will, and, therefore, were completely trustees for the poor and the stranger. Of the manner, in which the bishops spent their incomes, we have a specimen in the eleven colleges, out of twenty, founded and endowed by them at Oxford. But the main thing of all is, that the Catholic priesthood, taken all together, wholly maintained the poor and the stranger, and suffered not the name of pauper to be known in England; and, it never was known in England, until the thing, called the "Reformation," came.

17. This is a matter, which is, at this time (July, 1827,) of infinite importance. In the Norfolk Petition, before mentioned, we prayed that "a part of the public

property, commonly called Church property," might be taken away by law, and applied to other public purposes. My anxious wish, and my hope, is, that the prayer of this Petition may finally be granted by the Parliament; whether before the Parliament be reformed, I cannot say; but, granted it will be, in the end, I have no doubt; and with this in my mind, it is, that I put forth this little volume, the utility of which, in the case thus hoped for, we shall presently see. But, first, we ought to consider a little the origin of this "Church property," as it is now called, and as it never was called, and as no one ever presumed to call it, until it had the name given it by Protestant priests and bishops, when they once got it into their hands. It was, in fact, the portion of the poor, the infirm, the aged, the widow, the orphan, the stranger, and of all the necessitous, which portion was lodged in the hands of the clergy for just and wise distribution.

18. In the first Volume of this Work, in paragraphs from 49 to 59 inclusive, this matter is fully and clearly stated. To those paragraphs I beg to refer the reader. There it is clearly shown, that tithes, and every other species of income of the clergy, were looked upon, and were, in fact and in practice, more the property of the poor than of the monks, nuns, priests, and bishops. Thus it was that there were, in this then happy country, neither paupers nor common beggars. But, when a part of the tithes and estates had been seized and taken away from the clergy altogether, and when the remainder had been given to bishops and priests, who were allowed to marry, and who, of course, had families of their own to feed and clothe and to get fortunes for, the beggars, as we have seen in paragraphs 471 and 472, began to appear, and they soon "covered the land," as the lice did the land of Egypt. Attempts were, as we have there seen, made to keep down their numbers by punishments the most horrible; so that England, which had never before known what poverty was, now saw it in all its most hideous forms.

19. At last, when the butchering and racking Elizabeth had tried whipping, scourging, and even martial

law, in vain, and when she and the principal plunderers began to fear, that raging hunger would, if not, by some means or other, assuaged, deal them deadly blows; then, and not till then, the POOR-LAWS were passed; and this fruit of the famous "Reformation" sticks to the landowners, clings fast to them, unto the present day. The real history of the poor-rates and of English pauperism is given Vol. I., paragraphs from 227 to 237; and in paragraphs from 457 to 478. And, we are always to bear in mind, that the money, or food, or clothing, proceeding from the poor-rates, is the poor's property. It is not alms; it is what they have a right to by the law of nature, by the law of God, and by the common law of the land; aye, that same law, which, and which alone, gives a man a right to the enjoyment of his field or garden, also gives the poor and necessitous a right to be relieved out of the fruits of the earth.

20. Civil society it was that caused that which is called private property. In a state of nature, when man was and the lands were as God made them and left them, the lands were for the common use of all the people. When the people of any country agreed to give up their common right, and to permit private ownership to exist, they must have done it with a view to make their lives safer and happier; and, therefore, it is impossible; it is absolutely impossible, that they could have contemplated, as a consequence of their social compact, that the lives of the millions would ever be placed at the mere mercy of the thousands, or, perhaps, of the hundreds. MALTHUS denies the right of the poor to relief; he denies that they have any right to claim relief from those who hold the lands and houses as their private property; and he actually recommends to the Parliament to be so foolish as well as so unjust and cruel as to pass a law to refuse relief to all who shall be born after a certain day, and also to all the parents of such persons. In the way of justification of this horrid proposal, he says, that the man wanting relief after this, "should be left to the punishment of nature;" that he should be told, that the "laws of nature had doomed him and his family to starve;" and that,

whatever might be their state of distress, they "had no claim on society for the smallest portion of food!" I need hardly say, that this came from the pen of a Church of England Parson! Arrogant, insolent, stupid, and cruel as it is, its source will be a question of doubt with few men.

21. To the "punishment of nature" this stupid and cruel projector would leave the necessitous. Well, Parson, the poor would, I dare say, take you at your word, and jump for joy to be thus referred to the laws of nature. Those laws, Parson, bid them, when they want food, to take it where they can find it, and to care nothing about the place or the person that they take it from. The laws of nature know nothing about theft or robbery or burglary. When, indeed, in no shop, house, barn, mill, or other place, the hungry man can discover food sufficient to satisfy his hunger; or, when finding it, he has not, whether by force of arms or otherwise, the ability to get at it and eat it; then, indeed, I allow, that, "the laws of nature have doomed him to starve;" but, Parson, it is only when he cannot discover the existence of the food, or when, knowing where it is, he has not force to seize it, that the "laws of nature doom him to starve."

22. We very well know, that all men are subject, and ought to be subject, as I have, on more than one occasion, before stated, to be called forth, to be compelled to come forth, and, at the risk of their lives, defend their country against a foreign enemy, and also to defend the lands or houses, which are the private property of the possessors, in case of any illegal attempt to take away, or to injure, those lands or houses. Now, suppose the country invaded, or suppose a band of rebels to be gutting, or pulling down, the house of a Lord. Suppose PARSON MALTHUS to go to a poor man, to whom he has before been preaching his doctrine; and suppose him to call upon this man to come forth, as a militia-man, to repel the invaders, or to quell the rebels.

PARSON.—Here, CHOPSTICK! · Come away, and bring your arms to defend your country.

CHOPSTICK.—My country, Parson: how is it mine, if I have not in it even a security against being starved to death while the land abounds in food?

PARSON.—But, here is the law, and forth you must come, or be punished severely.

CHOPSTICK.—Law! Why, the law of nature bids me, first, not to risk my life; next, it bids me stay at home in these times of peril, to quiet the alarms of, and to protect, my wife and children.

PARSON.—But, here are a parcel of rebels, gutting and pulling down the good Lord Rottenborough's house.

CHOPSTICK.—Well! let him drive them away.

PARSON.—But, he cannot; he is not able; one man cannot fight with a thousand; and the law commands us to come forth to the protection of each other.

[Enter OVERSEER.]

CHOPSTICK.—Law! Oh, no! Parson, the law of nature bids the strong to do what they please with that which the weak have got; that law bids these strong poor men to go and take the goods and to pull down and divide amongst them the big house of this rich weak man; and, if I be to be referred to that law, when I and my wife and children are starving for want of relief; if the Overseer be to answer my application by telling me, "that the law of nature has doomed us to starve," surely I may refer my Lord to the sentences of the same law.

OVERSEER.—Why, John, who has been filling thy head with this nonsense? When did I talk to you about the law of nature? Are there not the poor laws to provide for you, in case of distress; and do you not, in this way, partake in the yearly rents, and, in fact, in the ownership, of my Lord's estate?

[Exit PARSON, slipping off.]

CHOPSTICK.—Aye! That's another man's matter, Master Pinchum! Then, indeed, if I be a sort of a part-owner with my Lord, it is just that I should [taking a club down from the rack] go and fight for the protection of his goods and his house; and here I go to do my best against these rebels.

23. This is the true, the common-sense, view of the

matter. Agreeably to these principles there are, and always have been, in all countries except in ill-fated Ireland, since the "Reformation," a legal provision, of some sort or other, for the necessitous; a law of some sort, that effectually provided that they should not die for want of food and raiment; and, though in England, many attempts have been made, by STURGES and others, to alter the law in such a way as to make it more and more difficult for the indigent to obtain relief; though attempts of this sort are continually making; they never can, upon the whole, be attended with success; for, before they could obtain that success, the kingdom would be convulsed to its centre; and, indeed, it is clear to every man of sense and reflection, that it is the poor-rates, and the poor-rates alone, which, at this very moment, cause the peace of the country to be preserved.

24. But, though these rates are just and necessary, we are never to forget, that they were not at all necessary, that they never existed, and that the hateful name of pauper never was known in England, until that "Reformation," as it is called, which caused the enormous confiscations, the particulars of which are stated in this second Volume of my History. Before that time, the indigent were relieved out of the produce of the tithes, out of the revenues of the monasteries, and out of those of the manors and other estates of the bishops. We have seen, in the first volume of this work, how a large part of the tithes and almost all the revenues of the monasteries were alienated from the poor and from the public, and in what manner they became private property. As to the poor, they, after about fifty years of whipping, branding, iron-collaring, shooting, and hanging, got a provision, such as it was, in the poor-rates; but, observe, the public got no compensation for what the aristocracy had taken from it; and every man had now, if not a pauper himself, to pay poor-rates, to make up for what the aristocracy had got divided amongst them!

25. A pretty large part of the tithes and of the manors and the other estates belonging to the Bishops, the

Cathedrals, and the Colleges, remained unconfiscated, and were turned over to the Protestant Parsons, Bishops, Deans, Prebendaries, Fellows of Colleges, and other "spiritual persons" (as the law calls them) of the present "Protestant Church of England, as by law established." Now, it is a clear case, that the Parliament, which could take this property from the clergy of one religion, and give it to those of another religion; the Parliament that could, in spite of Magna Charta and in spite of the law of the land of a thousand years' standing, do this, though, in doing this the Parliament set at nought the wills, or grants, of all the founders of the numerous religious houses and establishments; it is a clear case, that all those who contend, that the Parliament had a right to do these things, must allow, that the Parliament has a right to dispose as it pleases of all that part of the Church property, which still continues to belong to the nation, or, in other words, which is not private property. The divers religious foundations were made agreeably to the law. If the religion was to be changed, and a new one was to be established, the property in the foundations ought, in justice, in bare justice, to have reverted to the founders, or to their heirs, who, in most cases, were to be found, and were ready to put forward their claim to it. If the religion were found to be bad, the property, the lands, the trees and the buildings, had committed no offence. Nevertheless, the property, was all seized on by the King and Parliament. The Parliament gave it all to the King; and the King, and his successors, gave the greater part of it, in return, amongst the members of the two houses of Parliament, or their relations! Now, if the King and Parliament had a right to deal thus with property, the heirs of the founders of which were ready to claim it, surely no one can deny, that the present King and Parliament have a right to apply to public purposes that part of this great mass of property, which, as stated above, continues to be the property of the public. There is, I venture to assert, no man that will deny this, and especially no man, who possesses, by descent or otherwise, any part of the Catholic Church estates;

for, what title has such man to his estate? What plea has he against an ejection? He has no title, he has no answer, except those which are furnished by those Acts of Parliament of Henry VIII., which seized, and granted to the King, the estates of the Church. This sauce for the goose, so delicious as it long has been acknowledged to be, must, when the time for another repast shall arrive, be allowed to be sauce for the gander; and, of this sauce, Norfolk Petition would, if acted upon, give the nation a taste.

26. PLUNKETT, who has now been made a lord, and about whom the bleaters in Ireland are, just now, making such a fuss, asserted, in the debate on Mr. HUME's motion for applying part of the clerical incomes in Ireland to other public purposes; this PLUNKETT asserted, in the most unqualified terms, that all tithes, glebes, and all sorts of property, called Church property, were as sacred from the touch of the Parliament, that the Parliament had not more right to sell them, or to apply them in any way, than it had to sell, or otherwise dispose of, any parcel of any man's private property! Indeed, PLUNKETT! What, then, are any of those titles good for, by which men now hold the immense masses of property described in this volume? If this King and Parliament have no right to touch that which belongs to the nation, could Harry VIII. and his Parliament have a right to seize and to alienate all these masses of property, great part of which were really private property, and had claimants, legal claimants, to demand them? If this King and Parliament have no right to take public property, and to apply it to public purposes, can those titles be worth one single straw, which rest on Acts of Parliament, which Acts seized on private property and applied it to private purposes? I might, by comparing the tenure of what the Church parsons hold with the tenure of private property, show the gross absurdity of the doctrine of this Plunkett, who, I recollect, was anxious to check the circulation of small pamphlets, because the mass of the people were now become so much more enlightened than formerly; I might, by the comparison just mentioned,

show the monstrous absurdity of the doctrine of this Plunkett: but, I say, No: I say, Let his doctrine stand, if the parsons like; and, then, all the tithes of all the holders of Abbey-lands, aye, and of the greater part of the Cathedral and College-lands, are not worth one single pinch even of Scotch snuff.

27. However, as there certainly is not a man in the kingdom (except some parson, perhaps,) besides PLUNKETT, to hold a doctrine like this, we will leave PLUNKETT to have his hearing faculties tickled by the bleaters of Ireland, and will now go on to see a little how, if applied to this mass of "public property, commonly called Church property," Norfolk Petition would work.

28. The property which remains to the nation is, I. THE PAROCHIAL TITHES AND GLEBES. II. THE BISHOPRIC REVENUES. III. THE DEAN AND CHAPTER REVENUES. IV. THE COLLEGE REVENUES. Here is still an immense mass of property, and all of it, or nearly all of it, diverted from the uses to which it was formerly applied, and to which it was intended that it should always be applied. But, the questions for us here are, whether it be now well applied; and whether it could not be much better applied than it now is. As to the real amount of it, that will never be got at by the public, as long as it shall remain in the hands in which it now is. No man has ever been able to get an account laid before Parliament, of the amount of this property! Accounts of every thing else can be got; but, of this no account can ever be come at. Some years ago, a return was made to Parliament, stating the name of each living, the population of the parish, the size of the church, the state of the parsonage-house, and the annual worth of the living, IF UNDER ONE HUNDRED AND FIFTY POUNDS! Here was a crafty trick! Why not state the annual worth if ABOVE one hundred and fifty pounds! Why this close disguise if ABOVE that mark? Is not the answer ready? To have stated the annual worth of the whole of the livings would have shown to this beggared people what an immense sum is swallowed annually by these comparatively few men and their families, whose Catholic predecessors kept all the poor, and

also kept the churches in repair out of these same tithes. The tithes of England, Wales and Ireland have been estimated, by several writers, at eight millions a-year. The parsons affect to say that this is an over statement. But, when any public functionary hears his gains over stated, and knows that he is thereby placed before the public in a disadvantageous light, what is his remedy? Why, to publish an exact account of what he really does receive. Aye, and this is what the parsons would do, to be sure, if they had it in their power to prove that their gains had been over-rated. For my part, I am convinced, that, if we include the rent of the parsonage-houses and glebes, the compulsory offerings and fees, and all the estates of the Bishops, Chapters, Colleges and other foundations, which, though not legally, nor necessarily, engrossed by the Church-parsons, are so in fact; if we include the whole, I am convinced, that this Church-Establishment costs this "enlightened Protestant nation," more than TWELVE MILLIONS OF POUNDS STERLING A YEAR; and this, too, observe, without including further millions that are required to maintain the POLICE-Establishment and the TROOPS, which the public papers so frequently exhibit to us as employed in collecting, or in aiding and defending those who are employed in the collecting of tithes! This "Church property," as it is called, must, like the Debt, not be estimated by the bare amount of itself, but, there must be added to this amount, the cost of the army, which is required on account of it. If we leave this out of our estimate, we shall be as far short of the true mark, as we should be if we were to leave out of the estimate of the custom and excise taxes the amount of the salaries of the custom-house and excise officers; or as if we were, in our account of the cost of post-chaise hire, to leave out the amount of the sums paid to the post-boy and the ostler. The cost, then, of this establishment is perfectly enormous: and, what is the establishment worth to the nation? Is the "service" rendered by this body of persons, called the clergy, worth twelve or fifteen millions a year? Is it worth one million? Is it worth one pound? Is not the name of "service" wrong

ly applied in this case? Has not this establishment now been proved, by ample experience, to be injurious, rather than beneficial, to the country? Ought the incomes to be applied to other public purposes? The stating, and shortly remarking on, a few well-known facts, relating to each of the above four classes of "spiritual persons," taking the classes in the order in which they there stand, will enable us to answer these questions; and, if we find the last of these questions to be answered in the affirmative; that is to say, if we find, that these several parcels of public property ought to be applied to other public purposes, there will remain for us to determine only on the manner and degree, in which it is our duty to petition the King and Parliament to cause the taking away, or alienation, to be made.

29. To begin with the first class, the TITHES and GLEBES, or property now possessed by the common parsons, or parish clergy, it must always be borne in mind, that this property was only so much put into the hands of the priest for the purposes of relieving their indigent parishioners, of showing hospitality to the stranger, of keeping the church in repair and keeping up its ornaments, and of furnishing a decent maintenance for the parish priests themselves. This was not only the intention of the founders and endowers of parish-livings; but, it was the law of the land as well as the law of the church. In the first volume, paragraph 51, I have shown by a reference to the canon-law, that the poor were to have relief out of the tithes. And, to prove beyond all doubt, that this was the practice as well as the law, I need only mention an Act of the 15th year of Richard II., which provides that, if the living of the parish be in the hands of any convent, the convent shall always leave in the hands of their vicar, a part of the income sufficient for the relief of the poor. Another Act, enforcing this Act, was passed in the 4th year of Henry IV. So that it is quite clear, that the tithes, glebe, and all the income of every church living, were to be employed, as far as necessary, in relieving and in otherwise doing good to the poor and the stranger.

30. It is not necessary to say that the income arising

from this class of public property has been wholly diverted from the purposes to which it was, at first, destined, and to which it was, until the "Reformation," as we Protestants call that sad event, fairly applied. Why, therefore, should these parcels of property remain any longer, at any rate, in the hands of the present possessors? If they would, even now, do as the Catholic priests did; if they would maintain the poor of their parishes, and would entertain and help all strangers in distress; if they would repair the churches, keep up the ornaments (there are none left, by the by;) if, in short, they would put an end to poor-rates and church-rates, and keep the poor and repair the church, they might still keep the tithes and the glebes and parsonage-houses and gardens. But, if they will do neither of these, what reason is there for their having the property? "They have law for it." Oh, aye! And the Catholic clergy, and more especially the monks and nuns, had "law for it" too, and law a little older, at any rate, than the law that our parsons have for it. They have law for it till another law come to take this their law away; and what reason is there, I again ask, for leaving the property in their possession? What REASON is there that another law should not come to take this their law away!

31. Most monstrously have they always been afraid of questions like this. Most anxious have they always been to keep out of sight the origin of the poor-rates. A Hampshire farmer, who had read the "PROTESTANT REFORMATION," told me a few weeks ago, that, at a meeting, relative to the poor, lately held at the poor-house, in his parish, and at which meeting the parson presided, there was a great deal said about the frightful increase of, and great hardship inflicted by, the poor-rates, of which the parson complained more vehemently than any body else. He (the farmer) took this occasion to ask, in all simplicity, of his Reverence, "How tner came to be such a thing as poor-rates in England, and who it was that used to maintain the poor in old times?" "Well," said I, "and what did he say to you in answer?" "Zay," replied he, "ha

did n't zay much ; but ha screwed down 's brows, and, looking as black as the very devil ; ha zed, that 'w'oud be a good deal better if every man wou'd mind 's woan business." This was a pincher indeed ! Our parsons know all about the Catholic claims to tithes ; they know all about the collection of tithes ; all about moduses and endowments and the like ; they have at their finger's ends all the history of the "superstitions and idolatries" of the Catholic Church ; but ignorant as horses they appear with regard to the way in which the poor were kept in Catholic times ; and, I can tell you another thing ; namely, that whoever dares to make any thing public on that subject, is, if they can reach him, sure to feel, in some way or other, the effects of their implacable vengeance ; of the truth of which we have the most complete proof in the curious affair of Mr. RUGGLES, to the circumstances of which I have once before merely alluded, but which, in justice to myself as well as my subject, and, which is of still more importance, in justice to the middle and working classes of my countrymen, I must here fully relate.

32. In the year 1793, DEIGHTON, bookseller, Holborn, published a book in two vols. octavo, with the following title : "The History of the Poor : the rights, duties, and the laws respecting them : in a Series of Letters. By THOMAS RUGGLES, F. A. S. One of His Majesty's Justices of the Peace for the Counties of Essex and Suffolk." In this work, Mr. Ruggles explained the foundation of the right of the poor to a maintenance from the land ; he explained the principle on which the Catholic Church took charge of the poor ; he traced the Church-estates, including tithes, glebes, personal tithes and all, back to one and the same source ; namely, CHARITY ; he insisted, that gifts, out of which the Church-property arose, were gifts not to bishops and priests, or to any religious order, for their own use, but that they were gifts IN TRUST to them for certain purposes, one of which purposes was, the maintenance of the poor ; and this his doctrine he founded and upheld on the canons of the Church, on the writings of

the fathers, on the common-law of England. and on the statute-law of England.

33. Having established his doctrine of gifts in trust, he proceeded to inquire, whether this doctrine ought not now to be acted upon ; and, he came to the conclusion, that it ought to be acted upon ; that, not only the holders of what is still called Church-property, but the holders of abbey-lands also, ought, EVEN NOW, to be made to pay annually, towards the maintenance of the poor, a full fourth, at least, of the net yearly profits of such property, and this, observe, over and above the proportion that might be called for from those who held no such property ! For, he contended, and, indeed, he proved, that the grants of the Parliament to Henry VIII. did not set aside, nor at all enfeeble, the claim of the poor to their share of the benefit of the gifts in trust ; and that, though the claim had lain DORMANT for a long while, it was BY NO MEANS BECOME EXTINCT. In short, he proposed to revive the claim, to act upon it, and to call upon all the holders of Church-property, whether coming from the Catholic seculars or regulars, whether now held by clerical or lay persons, to give up, if it should be wanted by the poor, a fourth part of the net profits of their estates, be they of what nature they might, for, or towards, the maintenance of the poor, and this, too, over and above the rates paid by other people. He proposed, in short, that the poor should be maintained out of the Church-property, if a fourth of its income would do it, and, if it would not, he proposed first to take that fourth, and then to raise in the present manner, and by general assessment, whatever might be wanted further.

34. Observe, now, that it was no jacobin, no radical, no republican, who proposed this ; but, in the first place, a land-owner ; in the next place, a Justice of the Peace in two counties ; in the next place, a most loyal gentleman ; in the next place, one of the adorers of the "Heaven-born" Pitt ; and, lastly, a most zealous Protestant, asserting that the Catholic Church had "rested on fear and superstition," and that the "Reformation," springing up at the "magic touch of Henry VIII,"

gave rise to a system "more consonant to the principles of sober piety and good sense!" A sort of "piety" and "good sense" that had, it seems, Mr. Ruggles, little to do with charity, or with an honest execution of "trusts!" However, such was the author of this book; such was the maintainer of these doctrines. "And," the reader will exclaim, "why were the doctrines not acted upon?" Aye! that is the pith of the story: that is the very thing we are going to see. "See!" the reader will exclaim; "but, what answer was given to Mr. Ruggles?" Alas! reader, no answer was given to poor Mr. Ruggles; but he soon found himself under the necessity of answering himself. In short HE PUBLISHED A SECOND EDITION OF HIS BOOK, LEFT OUT ALL HIS ABOVE-MENTIONED DOCTRINES AND PROPOSALS, AND ALMOST BEGGED PARDON FOR HAVING PUT FORTH THOSE DOCTRINES AND PROPOSALS!

35. "What!" exclaims the honest reader, "an Englishman do this! an English Gentleman do such a thing as this!" O, yes! And your "Gentlemen of England," as that former demagogue and now creeping courtier, Sir Francis Burdett, calls them, have proved to the world, by a long series of acts, that they are, generally speaking, the meanest and most cowardly of all mankind. But, what was it, then, that this poor Thomas Ruggles, Esq., this unfortunate Justice of the Peace for the counties of Essex and Suffolk; what was it that the poor man left out of his second edition? We will now see what it was that he left out, what words he ate, in order to appease the wrath of the parsons; for he expressly says, in the preface to his second edition, that "HIS PRINCIPLES AS A FRIEND TO THE HIERARCHY, HAD BEEN SOMEWHAT CALLED IN QUESTION," in consequence of his attempt "to revive the claim" of the poor on the revenues of the clergy. Poor fellow! That was enough for him! He was marked out for vengeance: he evidently saw it; and published his "second edition" in order to save himself, if possible. And, now let us see what it was that the poor, terrified "Esquire" left out.

36. In the Preface to his first edition, he is speaking

of the monstrous burdens on the land, especially of the poor-rates ; and, here he says, that, in his book, he has made an inquiry into the matter. " More especially," says he ; and then he goes on in the following words ; and, mind, these words that I am now going to copy here, are left out in the second edition. The poor " Squire" re-publishes, in the second edition, the Preface to the first edition ; and, at the end of the thirteenth paragraph of that preface he leaves out, he sinks, he eats the words, and every word, of the following passage : " More especially as to that part of the case, which relates to the productiveness and application of those estates which were originally given to the clergy, in trust for eleemosynary purposes ; but if the laity were to claim from the legislature that equity which the Court of Chancery would decree on a bill filed in common cases, on complaint of a cestui que trust ; that the trustees should fulfil those trusts, for the purposes for which the estate was granted ; a cry of, ' The church is in danger,' much more serious and distressing would arise throughout the land, than any attempts of the secretaries have occasioned. This also requires the attention of the Minister ; but the pen of no individual can ever be expected to rouse him to action on this point ; nothing but the public voice is equal to that effect ; such an equitable decree of the legislature, clashing with the interests of so reverend a portion of our fellow subjects." Poor 'Squire ! He was compelled to eat these words even in his Preface ! But we are now to see what a dreadful meal, or, rather, counter-vomit, he had to undergo, in the work itself.

37. In his 27th Letter, first edition, after describing the origin of tithes, he speaks of the practice as to the distribution of them. The following are his words, which words he leaves out in the second edition.— " That such was their origin, is not only the true theory ; but, that, in former days, the practice flowed in conformity with the principle, has been already proved in the instance of an application from St. Augustine to Pope Gregory, with respect to the distribution of tithes ; from ancient canons of the church, and from

other instances, where the three-fold or four-fold division of the tithes was directed, as the sees of the Bishop were, or were not, endowed. The writings of the fathers also corroborate the proof of this theory, as well as of the practice; and the evidence of those who first held these fiduciary estates for the benefit of the poor and the church, is evidence of the highest authority, and establishes the most convincing proof. The statute law also proceeded on this idea; or else the legislature looked on the possessions of the ecclesiastics as the property of the kingdom, in the reigns of Richard II. and Henry IV.—Yes! the parsons of Essex and Suffolk did not like to hear of any “divisions of the tithes, or any distribution of them.” They did not like to hear of “fiduciary estates:” that is to say, trust-held estates. And so the poor Squire found that his safest way was to swallow all this down again.

35. The next is a still bigger mass for poor Squire Ruggles to get back down his throat. He has been, in the sentences immediately preceding what I am now about to quote, speaking of the turbulent times (from Henry V. to Henry VIII. and the still more turbulent in and after this last reign) which caused the above-mentioned claim of the poor to lie dormant. Then he goes on in the words which I am just about to quote, and which words the poor Squire has wholly sunk in his second edition:—“No wonder, that” [during the turbulent times and after the Reformation,] “these claims should have remained dormant, but it by no means follows, as a consequence, that because such rights of charity as these, owing to the rough and unsettled circumstances of the times, were dormant, they should ~~remain~~ ~~extinct~~, especially when so large a portion of the revenue still remained to the Church; the possessors of which, however charitable in their doctrines, by degrees withdrew the rightful and accustomed proportion of their estates from the relief of churches and the maintenance of the poor; and although they still presided in our high courts of conscience, and through the ensuing century gave us chancellors, were, notwithstanding, very careful how

they permitted such a claim to be established over the estates of the dissolved monasteries: knowing that their own possessions were held by the same tenure, given, at first, for the same purposes, and liable to similar trusts."—No wonder that the 'Squire's "principles" as a friend to the hierarchy, were somewhat "called in question." No wonder that he was compelled to swallow these words.

39. Having told us, that the claims, though they had been dormant, were not extinguished, he proceeded to prove, that the right still existed in 1793, as good as it was, as complete as it was, in the 12th or 14th century, never having been weakened by any positive law. The following is the passage; most excellent it is; and it is unnecessary for me to add, that it was left out of the second edition.—"We all know, that a claim to the third or fourth part of the ecclesiastical revenue for the benefit of the poor, is nearly vanished in the oblivion of past times; but a right may remain, although the use of it has been long neglected. A maxim of law prevails in ecclesiastical rights, *nullum tempus occurrit ecclesia*; the poor are a part of the Church; the possessions of the Church are the possessions of the poor; the revenues have been so styled by the fathers of the Church; they were obtained in the name of the poor, for the love of God: are not the poor, therefore, permitted to claim the benefit of the same maxim? Is not that the law of the part, which is the law of the whole? At least there is as much justice in the maxim for the one, as for the other; therefore, *nullum tempus occurrit pauperibus*. If positive ordinances of the state have not destroyed this right, no length of time should be allowed to weaken it. Let those who doubt the truth of these assertions, find, if they can, an affirmative injunction, that the Church should hold its revenues free and clear of those trusts, for the benefit of the poor, which were created by the donors, when they gave their lands and tithes for eleemosynary purposes; no such discharge is to be seen in the Acts of Parliament in the 27 and 31 Henry VIII., which empowered the crown to alienate the possessions of the monasteries:

those, therefore, who are possessed of estates, which were formerly monastic, held them *quod hoc*, subject to the same equitable claim."—Alas! for poor Justice Ruggles! No wonder, good God! that his "principles, as a friend to the hierarchy, were somewhat called in question." However, here we have law, not only equity, but law also, for going with a demand, if we chose it, on the holders of Abbey-lands for a part, at least, of their revenues!

40. One more extract shall finish; and a pretty complete finish it is: for, it contains nothing short of a proposition, to take away from all holders of what is, or what ever was, ecclesiastical property, a full fourth part of the net annual profits of such property! Not a word, not a breath of this, in the 'Squire's second edition! "MUM!" says the 'Squire; but I have found out the first edition; and in that the 'Squire shall now be heard.—"In any future revisal of the laws, respecting the poor, their maintenance, employment, and relief, it may be worth the attention of the legislature to call to mind for what purposes the ecclesiastical revenues of the kingdom were originally granted, to inquire whether they are employed in those purposes; to investigate the fact, on what trusts and on account of what duties, the clergy originally received the clerical estates; and to ask whether those duties and those trusts are now fulfilled? and when they are convinced of the purposes for which those estates were originally granted, and can find no positive law to abrogate those purposes, and perceive that the poor stand as much in need of the performance of those duties, as they did when the estates were first granted to the Church; the principle on which the legislature should proceed is manifest. I am aware of the nature of such investigations, and fully sensible that no man can expect, in those whose performances of the duties, for which they have received their estates, is challenged and brought to the test, a favourable audience, nor expect from them a candid interpretation of the motives which instigate to the inquiry; but be that as it may; the present situation of the poor; their wretched state; their increasing misery;

the increasing burthen upon the people for their maintenance; these warrant the inquiry; the inquiry brings to light the evidence; the deductions are the consequence of a free and candid use of the reasoning faculties; if any error lie either in fact or argument, candour requires an explanation from those who conceive that there is the least intention in the writer to mislead the judgment of the public; which explanation will be thankfully received; as it will, nevertheless, tend to establish one great object of this investigation, that is truth. Assuming, therefore, the foregoing state of the matter as fact, would it be a hard compromise with the possessors of ecclesiastical estates, that those in the possession of lay patrons, on whom no parochial duty is incumbent, should, after a medium of the poor rates has been taken throughout the kingdom for the last three years, bear the increased expense of the maintenance of the poor alone, until the rate upon their ecclesiastical estates amount to one fourth of the net annual receipt of their profits, before the lay estates be further encumbered; and that the clergy should be rated in the same proportion?"—Not one word of all this in the second edition!

41. These opinions, doctrines, and especially, this last PROPOSITION, to take away a fourth part of the revenues even of the lay impropiators and from the abbey-land holders, as well as from the parsons and bishops, must have obtained for, and secured to, poor 'Squire Ruggles a comfortable time of it! This book came out just before high Anti-Jacobin times, when it was pretty nearly as much as a man's life was worth to express a doubt of the excellence of the Church establishment. The Church property and all private estates in general had been confiscated, or nearly so, together, in France; plunder, guillotining, burning of nobles' houses, putting royal persons in prison, and, finally, to death: all these had, in France, come along with, in company with, a taking away of tithes. "Look you there!" said our parsons: "see the dreadful consequences of touching tithes! If you touch tithes, you see, plunder, murder, house-burning and king-killing, and atheism must fol-

low! They must all follow, if you touch tithes." This was the cry of the parsons, throughout the whole of this then deluded country. Every one was called an enemy of God as well as of the King, if he but hinted a doubt of the wisdom of suffering this Church clergy to swallow up so many millions a year. In this state of things, the arrogance of the parsons was beyond description. They were as active as they were arrogant. And, at a time when a man dared hardly speak his mind in private conversation, if his sentiments were at all hostile to the parsons, judge, reader, of the life that poor Justice Ruggles must have led, until he publicly, in a second edition, published his recantation, and in the face of the nation, did as good as do penance for his sins against Tom Cranmer's and Old Betsey's Church "as by law established." Judge of the life that he must have led, at a time, when not to bow to the earth before a Church parson, was to run a risk of being deemed an atheist and a jacobin, and when such deeming had its practical effects always at hand, ready for the victim. As to tradesmen and farmers, they dared not open their mouths to speak of a parson in any terms but those of positive praise. It was during this "reign of terror," real reign of terror, much more real than it ever was in France, that poor 'Squire Ruggles recanted! It is very curious to observe the effect of the reign of terror in this case. The 'Squire wrote the matter of his book in 1792, and published it in a periodical work, called the "ANNALS OF AGRICULTURE." He published the first edition, in the book-shape, very early in 1793. Now, observe, the war against France was not begun when this edition must have been in the press. So that the reign of terror had not commenced, and could not have been anticipated, when this first edition, with all the above-quoted passages in it, went to the press from the hands of Mr. Ruggles. But when the second edition went to the press, the reign of terror was in full swing; the Act of Habeas Corpus was suspended; and there was an Act to empower the Ministers to imprison, just where and when they pleased, any body ('Squires not excepted) THAT

THEY MIGHT SUSPECT of treasonable practices ! No wonder, therefore, that Mr. RUGGLES changed his tone, recanted, and expunged the passages which were offensive to the parsons, who now saw plenty of barracks and German troops in the country, and who, to use their own phraseology, made the "enemies of social order and our holy religion" shake in their shoes.

42. Without stopping here to congratulate my readers (which, had I room, I would, in the strongest and fullest terms that our language admits of) on the change which thirty years of war and borrowing money have produced relative to the parsons ; without stopping to congratulate my readers on the amazing change in the minds of the people, relative to these same Church parsons, I now proceed again to ask, what reason is there that this great mass of property, now used solely by the clergy, should not be applied to some other public purpose ; and, again I come (after my long but most useful digress on relating to Mr. Ruggles ;) again I come, to that class of property, which is in the hands of the common parsons, or parish clergy. This class of property consists of several sorts, tithes, great and small, land, glebes, tithes in money, parsonage-houses and gardens, compulsory offerings, compulsory fees. These, like all other religious property, whether secular or regular, were made, granted, or established, in trust. The objects, that they were intended to effect, were, to make a sure provision for the poor, to build, repair, and ornament churches, to keep hospitality for the stranger, and to support unmarried priests, to be the personal friends, comforters, advisers, admonishers of all their parishioners ; and, particularly, to teach all the CHILDREN of the parish their moral and religious duties : and that, too, not by merely the reading of prayers to them and the reading of what are called sermons to them from the desk, or pulpit ; but by personal, individual teaching, the church being, at certain appointed times of very frequent occurrence, a real religious and moral school. Are these objects now effected by the means of these several sorts of parish-church property ? Will any man say, that any one of these objects is now

effected by the parish clergy? Will any man say, that any one of these objects is now effected, or attempted to be effected, by means for instance, of the 2*s.* 9*d.* in the pound, which the citizens of London pay, for tithe, on the rack-rent of their houses? When that tithe was settled, there were no more poor-rates, no church-rates; and the poor and church were, of course, to be maintained out of this 2*s.* 9*d.* in the pound; and, as Mr. Ruggles most justly observes, there never has been any law passed to release the city-clergy of this claim on the tithes.

43. Besides, as to the public utility of the thing, it is perfectly notorious, that there are now about forty different religions, all professing to be founded on the Bible; it is equally notorious, that a very small proportion of the people, even in England and Wales, go to the Established Church, and that in Ireland, there is not above one person out of seven that goes to that Church. In the Hampshire list of persons taking out game certificates for 1825, there was one parson out of every thirteen persons; so that, if this were the case generally, a thirteenth part of all the sportsmen in England consisted of parsons alone. It is notorious, that there is a very large part of the parishes, even in the finest counties in England, in which the parsonage-houses have been suffered to fall down and totally disappear; and it is equally notorious, that, in more than one half of the parishes, there are no houses that the parsons deem fit for them to live in, while, at the very same time, large, even enormous, sums of money have been voted out of the taxes for the "relief of the poor clergy of the Church of England." It is notorious, that, in numerous parishes, the churches have been suffered to tumble down, and to leave scarcely a trace behind, while the tithes do, nevertheless, continue to be most rigidly exacted by the parsons. It is notorious that many of the parsons have several livings; and that many receive the tithes for years together, without ever setting their eyes on the parish. It is notorious, that a considerable part of the parish-parsons are, at the same time, colonels, captains, or subalterns, in the

army, or navy, and that they continue to receive half-pay as such officers, though the half-pay is held, by the Government, to be a retaining fee for future service, and though the law forbids these men ever to be military or naval officers again. Lastly, (for the enumeration would never end,) it is notorious that a large part of these parsons are Justices of the Peace, and are, at the same time, rectors or vicars of several parishes each.

44. It being manifest, then, that the revenues received by these persons are not applied as they formerly were, and that they are not applied to any beneficial public purpose, we must determine that they ought to be otherwise applied; that they ought to be applied to some really useful public purpose. To what public purpose I will speak of by and by, and also of the manner and degree of the alienation, or subtraction.

45. Next come the ENORMOUS REVENUES OF THE BISHOPS, several of whom have died, of late years, each leaving personal property to an amount exceeding two hundred thousand pounds, after having lived in the style of princes. Will any man say, that this ought to be, and that, at the same time that these men's gains and accumulations are thus going on, the people at large ought to see one million six hundred thousand pounds of the money raised on them, taken from them, in taxes, or out of public loans, voted away for the "relief of the poor clergy of this same church?" Will any man say, that this ought to be? Will any man say it, let him be who or what he may?

46. As to the Deans and Chapters, of what use are they to the nation? As far as I have ever heard, it is not even pretended that they perform any duty, any services at all to the public, to either king or people: and, besides, the persons who receive the revenues of the Cathedral churches, have generally, if not always, a parish-living besides, at many miles' distance, and, sometimes, two or three such livings. Yet, as this SECOND VOLUME of my work will show, the Chapters have immense estates. And is there a man on earth, **except** he be one who gains by the thing, who will say,

that the nation's estates ought thus to be used ? Will even Sir James Graham say, that the fundholder, who has lent his money to those, who, in fact, enjoy the greater part of these and all such like estates ; will even Sir James Graham say, that a farthing of interest ought to be deducted from the fundholder, while there is any part of this public property unapplied to the liquidation of the debt due to him !

47. The Colleges present us with another immense mass of public property, from which the parsons and the aristocracy alone derive, or can, under the present regulations, derive any possible advantage. The estates of these Colleges are very great in worth, and, of course, in yearly amount. This amount is divided amongst parsons, who are the schoolmasters to the aristocracy ! As to the nation at large, it can have no share in the benefit produced by these estates, seeing, that the scholars are admitted only on such terms as must effectually shut out all the middle and working classes. And, are we, then, going to back the men, who would strip our neighbours, the fundholders, while these estates remain to be used for the exclusive benefit of the aristocracy and their schoolmasters ? These estates, like all those which are held by the rest of the clergy, are public property ; as such they may be dealt with by the King and Parliament. It would be hypocrisy, calling for the punishment of the cat o' nine tails, to pretend that this great mass of public property, or, that the whole of the Church Establishment, all taken together, is of any use to the public, as it is now employed. It is a large part of the property of the whole country, divided amongst, and enjoyed exclusively by, the aristocracy. That is the real fact. The Bishopricks, the Parish-livings, the Deanships, the Stalls, the Fellowships, are, in fact, all in their gift. The property is, in short, the public's in right and in name, and the aristocracy's in possession and enjoyment. And, as to its being necessary for the religious instruction of the people, that is the very thing that I have showed to be false, in the very first Paragraph of the first volume of this work to which I beg the reader

to turn, if he have it not in his recollection. In short, this is a great and enormous mass of public property, now enjoyed by the few; and the time is apparently not far distant, when all men will be convinced of the necessity of applying it to purposes of a really public nature, or, in one word, to the liquidation of part of the Debt.

48. With regard to the manner of withdrawing this public property from the control that it is at present under, the means would be an Act of Parliament, and, provided the provisions of the Act were effectual, the manner might be as mild as the parsons themselves could have demanded, even in "Anti-Jacobin" times, when the workings of our avenging friend, the DEBT, were not perceived. The degree would be a matter of more difficulty; or, I should say, it would require a little more thought. There are two opinions with respect to new regulations; the one is, that there ought to remain no Church-establishment at all, but that each sect, or sort, ought to be left to provide for its own religious instructors. The other is, that there ought to be an establishment upon an almost apostolical allowance. I am for the former; because, as long as there is an establishment, making a part of the state, there must always be a contest going on amongst the divers sects for a preference of some kind or other. Before, however, we can say, what the degree of alienation or subtraction ought to be, we must know which of these two changes would be adopted. But, one thing I am fixed on, and that is, that I, for my own part, would never join in any petition to king or parliament, for any new modelling or any alienation, or subtraction, of these public revenues, if such petition stopped short of taking, and applying to public purposes, nine-tenths of these revenues, taken as a whole.

49. If any one should be disposed to characterize such a deduction as harsh, I here, before-hand, beg leave to observe to him, that I have no desire to see any deduction at all, if the nation can continue to pay the interest of the Debt in full and in gold of standard weight and fineness. I look upon this immense mass

of public property as enjoyed almost exclusively by the aristocracy and its immediate dependants. I do not like this ; but, for me, let it still be thus, if the fundholders can continue to be paid as I have just stated. But, is there a man in the world, who will not say, that every shilling's worth of public property ought to be applied to the payment of the Debt, before a thought be entertained of taking from those who have lent their money, any portion of their right to a demand of payment ? We have seen, that Mr. Ruggles insists on the right, the legal right, of the nation, to demand, that the Abbey-lands, that is, that all property seized and granted away by the "Reformation" sovereigns and Parliaments, whether it consist of lay impropriations, Abbey-lands, or what not, though now in the hands of lay persons, and deemed private property ; we have seen, that he, who was a landowner, a Justice, and, I believe, a lawyer, insists, that a part of even this property could be legally, and might be justly, applied to the public purpose of relieving the poor. Now, as for me, I never wish to see proposed any measure that shall touch this description of property, which may now fairly be called private property. But, is not a man's stock-certificate ; is not that private property also ? Has he not, to a certainty, given his money for it ? Therefore, though God forbid the necessity should arise, I have no hesitation in saying, that I would rather see even the lay-impropriations and the abbey-lands resumed by Act of Parliament, than see an Act of Parliament making a great deduction from the property of the fundholder ; and most assuredly, I would much rather see a resumption of grants by the Crown of the lands and houses and mines and other property, which the Crown has granted away since the reign of Henry VIII., out of the ancient crown estate ; and, as we always ought to bear in mind, which granting away has been the cause of that continual and copious drain, the Civil List. But of all the horrible things in this world, would not the most horrible be, to borrow £1,600,000 to make a present of to the parsons of the Church ; and, to reduce the interest of the Debt ; that is to say, to take

away a part of the property of the fundholder, who lent the money thus made a present of; to take, I say, part of his property away while the clergy were suffered to keep the £1,600,000! Observe, that, during the years, during all the years, that the Parliament was making the Church clergy a present of £100,000 a year, the making of loans was going on: so that, this £100,000 a year, came out of the loans: it was borrowed money; the lender is to be paid his interest: and, will any man say, that it is not most horrible to think of deducting from this interest; to think of doing this on account of the poverty of the state, while the state suffers the clergy to keep this money?

50. The thing called **QUEEN ANNE'S BOUNTY**, is an annual sum, taken from the people, to be given to the Church parsons, in addition to all their monstrous revenues. What pretty names they give to these things! The Crown had, for part of its income, the tenths and first fruits of the clergy. **QUEEN ANNE** was the sovereign when this branch of income was granted away from the Crown, in order to augment the value of small livings; but, one good turn deserves another; such "generosity" in the Queen merited a return; but, alas! the people had to make the return; and, accordingly, they have had to pay more to the Civil List ever since, on account of this "Bounty" than the "Bounty" itself amounts to. However, here is another great annual sum (in addition to the tithes and all the other things that we have before seen) going from the pockets of the people into those of the clergy.

51. Here, again, we have another effect of the Protestant "Reformation." Before that event there was no Civil List. Poor-rates, Civil List, Queen Anne's Bounty, Septennial Bill, **NATIONAL DEBT**; all, yea all, are the fruit of the event called "the Reformation;" and, though the rest might, or may be overcome, **THE DEBT CANNOT**, without making a change in that Protestant Church, to establish which on the ruins of the Catholic Church, the debt was made! All history, though full of instances of retribution, does not, I verily believe, throughout its thousands of volumes, fur-

nish us with one so complete, so striking, and reading to mankind so tremendous a lesson as this. Here, at this moment, is England, famed, during fifty ages, for her liberties and her laws; but, still more famed for the happiness of her people, and the plenty in which they lived: here she is, and here she has been for years, avowedly in deep distress, engaged in contrivances for getting rid of her people, who are petitioning to be transported from their native land, in the hope of mending their miserable lot! Here she is, covered with the disgrace of ten times the gaol-room that was formerly necessary, and with that of a regulation, which allots to the convicted felon in her gaols more and better food and raiment than to the honest labouring man in her woods and fields! And, what is the cause of this? The DEBT is the sole cause; for that renders monstrous taxes necessary; they render a great standing army necessary; so that it is the Debt, and that alone, which has made England the most degraded and miserable of countries, Ireland always excepted. And what caused the Debt? An Act of Parliament for the making of loans and paper-money. And for what were loans and paper-money made? Why, the very act itself declares, that they were made for the purposes of waging a war, in order "to keep out Popery, and to preserve the Protestant Church as by law established;" so that the Debt is an invention and institution as purely Protestant as half-pay parsons are, or as is the treadmill itself. And, at last, that Debt, that Protestant Debt, which was created for the declared, nay, the boasted, purpose of preserving this Church, now threatens this very Church with destruction; now fixes its eyes on the property of that Church as the first thing to fly to in case of necessity; and that such necessity will and must arise, and is even now at hand, where is the man of sense who does not believe? And, where is the just man who will not say, that those who have lent their money for the waging of wars to "keep out Popery," ought not to be bilked of one farthing of their demand, while there is left to the Protestant clergy a single ear of wheat, or a single blade of grass?

52. Here I conclude. I have (in the first Volume) given a history of the manner in which Church property had been dealt with heretofore. In the second Volume I give an account of the property, show the worth of it, and who has it. In this INTRODUCTION, I have endeavoured to show, that it is just and reasonable, that the immense mass which still continues to be public property, ought to be dealt with again, and legally applied to purposes really public; and, as a reward for all the labour I have bestowed, I am quite satisfied with the firm belief, that the day is not far off, when the knowledge that I have communicated, and when the principles that I have taught, relative to this great subject, will be adopted by persons in authority, and acted upon to their full extent.

Here I had signed my name and was about to put the date. It was on its way from my mind to my hand, when I stopped my hand all at once and exclaimed: "Good God! the ninth of July! the anniversary of my sentence of two years' imprisonment in a felon's gaol, with a fine of a thousand pounds to the King, and, at the end of the two years, with seven years' bail, myself in three thousand pounds and two sureties in a thousand pounds each; and all this monstrous punishment for having expressed my indignation at Englishmen having been flogged, in the heart of England, under a guard of German troops! Good God!" exclaimed I again; "What! am I, on the anniversary of that day, which called forth the exultation of the Hampshire parsons, who (though I had never committed any offence, in private life, against any one of them) crowed out aloud in the fulness of their joy, 'Ha! he's gone for ever! He will never trouble us any more!' and who, in a spirit truly characteristic of their corps, actually had, as a standing toast, 'Disgrace to the MEMORY of Cobbett.'—What!" exclaimed I again, "and am I, on the anniversary of that very day, putting the finishing hand; yea, sending from under my fingers to the press, the last, the very last words, the completing words, the closing point, of a work, which does the JOB for them and for all their tribe, of the former part of which

work, I, myself, have sold forty thousand copies, containing six hundred and forty thousand Numbers; and which work is now sold in English, in three Stereotyped Editions in the United States of America; which work has been published at Madrid and at New York in *Spanish*, at Paris, Geneva and Alost in *French*, at Cologne in *German*, and at Rome in *Italian*; and all this took place just about sixteen years after these Hampshire parsons had taken for a standing toast: 'Disgrace to the MEMORY of Cobbett!' . And, then, feeling health and vigour in every vein and in every nerve; seeing lying before me, manuscript (equal to twenty pages of print) written by me this very day; knowing the effects, which, in the end, that manuscript must have on these parsons, and the great good that it must do to the nation; reflecting, feeling, seeing, knowing, thus it is, that I, in justice to our pious, sincere, brave, and wise forefathers, and in compassion to my suffering countrymen, and to the children of us all, send this little volume forth to the world.

WM. COBBETT

Kensington, 9th July, 1827.

LIST
OF
ABBEYS, PRIORIES, &c.

BEDFORD (COUNTY.)

At BEDFORD. An Hospital of St. Leonard's Hospitalers, founded in the reign of Edward IV., by a townsman, the yearly revenue of which was £16 6s. 8d. in 26 Henry VIII.; now worth £326 13s. 4d.

A Franciscan Friary, founded by Mabilea de Plateshull, in the reign Edward II., valued yearly at £5, now worth £100;* granted, 31 Hen. VIII., to John Gostwyke.

At BIGGLESWADE. A Chantry; revenue £7, now worth £140.

At BISSEMEDE. A Priory of Augustine Canons, founded by Hugh Beauchamp, in the reign of Henry II.; annual revenue, £81 13s. 5½d., now worth £1,623 9s. 2d.; granted, 29 Hen. VIII., to Sir William Gascoigne.

At CALDWELL. An Augustine Priory, founded in the reign of John, by Robert of Houghton. Revenue £148 15s. 10d., now worth £2,975 16s. 8d.; granted, 5 Elizabeth, to Thomas Leigh.

At CHICKSAND. A Priory of Nuns of St. Gilbert, founded, in the year 1150, by Pain de Beauchamp and his wife. Yearly value, £230 3s. 4½d., now worth £4,603 7s. 6d. Granted, 31 Hen. VIII., to R. Snow.

* All the calculations in this work are in English money, but may be converted into United States' money by reckoning 4s. 6d. to the dollar, and adding eight per cent thereto, which is the usual rate of exchange. This makes the pound sterling about \$4.80. Thus as one pound sterling is \$4 80: 100l. is \$480—*Am. Ed.*

At DUNSTABLE. A Priory of Augustine Canons, founded by Henry I. Yearly value £402 14s. 7½*d.*, now worth £8,054 12s. 6*d.* Granted to Sir Leonard Chamberlayne.

At EATON. A College, or Guild. Yearly value £7 16s. now worth £156.

At ELSTOW. An Abbey of Benedictine Nuns, founded by Judith, niece to the Conqueror, and wife to Waltheof, Earl of Huntingdon. Yearly value £325 2s. 1½*d.*, now worth £6,502 2s. 6*d.* Granted, 7 Edward VI., to Sir Humphrey Radcliff.

At FARLE. An Hospital, founded by Hen. II. Granted, 26 Hen. VIII., to the Provost and Fellows of Cambridge College.

At GROVESBURY. Priory of Aliens, whose possessions still remain. Revenue uncertain.

At HARWOOD. A Priory of Augustine Nuns, founded, in the reign of Stephen, by Sampson Le Forte. Yearly value £47 3s. 2*d.*, now worth £943 3s. 4*d.* Granted to William Lord Parr, 35 Henry VIII.

At MELCHBURN, or MECHELURN. A Preceptory of Knights Hospitalers, with a Manor and a Church, settled by Lady Alice, or Adelize, de Claremonte, Countess of Pembroke, in the reign of Henry I. The Lands belonging to this Preceptory were valued at £241 9s. 10*d.*, now worth £4,829 16s. 8*d.*; granted, 3 Edward VI., to John Earl of Bedford.

At MERGATE, or MARKET-STREET. A Nunnery of Benedictine Nuns, founded in a wood, near this place, in the parish of Caddington, by Ralph, the Dean and Chapter of St. Paul's, London, in the year 1145. Valued, 26 Henry VIII., at £143 18s. 3*d.*; now worth £2,878 5s. Granted, 2 Edward VI., to George Ferrers.

At NEWENHAM, near BEDFORD. A Monastery of Augustine Canons, founded in the reign of Henry II., by Simon Beauchamp. Yearly revenue £343 15s. 5*d.*,

now worth £6,875 *Ss. 4d.*; granted, 32 Henry VIII., to Urian Brereton.

At NORTHWELL, NORTHILL, or NORRELL. A Collegiate Church, founded, 6 Henry IV., by Sir Gerard Braybrook, Knt., Thos. Pevre, John Harvey, John Ward, Edm. Hampden, and John Hertshorne, for the souls of Sir John Traylly and son. Yearly value at the dissolution, £61 *5s. 5d.*, now worth £1,225 *Ss. 4d.*; granted, 2 Edward VI., to William Fitzwilliam.

At WARDEN. An Abbey of Cistercian Monks, founded, in the year 1135, by Walter Espec. Yearly value £442 *11s. 11d.*, now worth £8,851 *18s. 4d.*; surrendered, by the Abbot and fourteen Monks, December 4, 1538.

At WOBURN. A Cistercian Abbey, founded near this place, in the year 1145, by Hugh de Bolebec. Valued at £430 *13s. 11½d.*, now worth £8,613 *19s. 2d.*; granted, 1 Edward VI., to John Lord Russell.

BERKS (COUNTY.)

At ABINGDON. Here was an Abbey of Benedictine Monks, 500 in number, in the time of the Ancient Britons, where Constantine the Great is said to have been educated; it was destroyed by the Danes, A. D. 955; but afterwards rebuilt by the Abbot Ethelwold, through the bounty of King Edred and King Edgar. Valued, at the dissolution, at £2,042 *2s. 8½d.* yearly, now worth £40,842 *14s. 2d.*; granted, 1 Edw. VI. to Sir Thomas Seymour; and 5 Edward VI., to Sir Thomas Wroth.

At BUSTLESHAM. A Priory of Augustine Canons, founded by Hugh de Spencer, Jun., originally for the Knights of St. John of Jerusalem. Valued, at the dissolution, at £661 *14s. 9d.* yearly, now worth £13,234 *15s.*; granted, 7 Edward VI., to Sir Edward Hoby.

At CHOLSEY, near WALLINGFORD. Monastery destroyed; founded by King Ethelred, in the year 986.

The revenue, at the general dissolution, granted to Sir Francis Englefield.

At DONINGTON, near NEWBURY. A Friary, of the Order of the Plessed Trinity, founded 16 Richard II. Valued at £20 16s. 6*d.*, now worth £416 10s.

At FARENDON. A Cistercian Cell was settled here, by some Monks, in the year 1203. The possessions were granted to Sir Francis Englefield.

At HURLEY. A Priory, or Cell of Benedictine Monks, founded in the reign of William the Conqueror, by Godfrey de Magna Villa. Valued, 26 Henry VIII., at £134 10s. 8*d.*, now worth £2,690 13s. 4*d.*; granted to Leonard Chamberlayne, 36 Henry VIII.

At POUGHELY, in the Parish of Chaddleworth. A Priory of Augustine Canons, founded in the year 1160, by Ralph de Chaddleworth. Valued at £71 10s. 7*d.*, now worth £1,430 11s. 8*d.*

At READING. In the year 1121, Henry I. founded here an Abbey for 200 Benedictine Monks; income, at the dissolution, £2,116 3s. 9½*d.*, now worth £42,323 15s. 10*d.*; granted, 4 Edward VI., to Edward Duke of Somerset.

A Friary, in the north side of Castle-street, founded in the year 1400. Granted to the Mayor and Burgesses, as a site for a bridewell!

At SANDLEFORD. A Priory of Augustine Canons, founded in the year 1205, by Jeffrey, Earl of Perch and Maud his wife: value £10 yearly, now worth £200.

At SHOTTESBROOKE. A Chantry or College; founded in the year 1337, by Sir William Trussel, Knt.; valued £33 18s. 8*d.*, now worth £678 13s. 4*d.*; granted, 2 Edward VI., to Thomas and Edward Weldon.

At STEVENTON, or STENNINGTON, near Abingdon. An Alien Priory of Monks, founded by the Abbey of Bec, in Normandy, prior to the reign of Henry I.

At STRATFIELD-SAY. A Priory of Alien Benedictine

Monks, founded in the year 1170, by Nicholas de Stoteville.

At WALLINGFORD, or WARING. A Benedictine Cell, founded in the reign of William the Conqueror, by Gilfrid, Abbot of St. Alban; granted, 38 Henry VIII., to John Norres.

A College, endowed before or during the reign of King John, by Edmond, Earl of Cornwall; yearly revenue £147 8s. 0½*d.*, now worth £2,848 0s. 10*d.*; granted, 2 Edward VI., to Michael Stanhope and John Bellew.

BUCKINGHAM (COUNTY.)

At ANKERWYKE. A Benedictine Nunnery, founded in the reign of Henry, by Sir Gilbert de Montficet, Knt., and his son; yearly value £45 14s. 4*d.*, now worth £914 7s. 8*d.* Granted to Lord Windsor, 31 Hen VIII. and to Sir Thomas Smith, 4 Edward VI.

At BITTLESDEN. A Cistercian Abbey, founded here through the bounty of Ernald de Bosco, in the year 1147; yearly value £142 1s. 3*d.*, now worth £2,842 5s.; granted, 32 Hen. VIII., to Thomas Wriothesley.

At BRADEWELL. A Benedictine Priory, founded in the reign of Stephen, by the Baron of Wolverton; valued at £53 11s. 2*d.* yearly, now worth £1,071 3s. 4*d.*; granted 34 Henry VIII. to Arthur Longfield.

At BURNHAM. An Augustine Nunnery, founded in the year 1265, by Richard, King of the Romans; yearly value £91 5s. 11½*d.*, now worth £1,825 19s. 2*d.*, granted, 36 Hen. VIII. to William Tyldesly.

At ESSERUG, or ASKERIDGE, in the Parish of Pitston. A College of Bonhommes, founded by Edmond, Earl of Cornwall, in the year 1283; valued yearly at £447 18s. 0½*d.*, now worth £8,958 10*d.*; granted, 17 Elizabeth, to John Dudley and John Ayscaugh; it is now the seat of the Duke of Bridgewater.

At GARE, or GORE, in the Parish of Hanslap. A Nunnery, destroyed.

At HOGSHAW. An Hospital of the Knights of St. John of Jerusalem, founded about 1180; granted, 35 Henry VIII., to Matilda Lane.

At LAVINDEN. An Abbey of Premonstratensians, founded and endowed in the reign of Henry II., by John de Bidun. Yearly revenue £91 8s. 3⁴d., now worth £1,828 5s. 10d.; granted, 35 Henry VIII., to Sir Edmond Peckham.

At LUDGARSHALL, or LITTERSHALL. An Alien Hospital, founded through the bounty of Henry II.

At MEDMENHAM, or MENDHAM. A Cistercian Abbey, founded in the year 1204, by Hugh de Bolebec. Revenue, at the dissolution, £23 17s. 2d.; now worth £477 3s. 4d.; granted, 38 Hen. VIII., to Robert Mone, and others.

At LITTLE MERLOW, or MINCHIN MARLO. A Benedictine Nunnery, founded by Jeffrey, Lord Spensar, about the year 1244. Yearly revenue, £37 6s. 11d., now worth £746 18s. 4d.; granted, 32 Henry VIII., to John Titley and E. Restwold.

At MEURSLEY, or ST. MARGARET'S. A Benedictine Nunnery, founded by Henry de Blois, Bishop of Winchester, in the year 1160. Here nine Nuns were turned out, and their yearly property, £22 6s. 7d., now worth £446 11s. 8d., granted, 29 Hen. VIII., to Sir John Dance.

At MISSENDEN. An Abbey of Augustine Canons, founded by Sir William de Missenden, in the year 1133; yearly value, at the dissolution, £285 15s. 9d., now worth £5,715 15s.; granted, 7 Edward VI., to the Duke of Northumberland; and, 16 Elizabeth, to Robert Earl of Leicester.

At NEWINTON-LONGAVILLE. A Priory of Foreign Monks, founded in the reign of Hen. I. granted to the College of Oxford.

At NOCTELE, or NUTTLEY. An Abbey of Augustine Canons, founded in the year 1162, by Walter Giffard, Earl of Buckingham, and Ermangard his Lady; yearly revenue £495 18s. 5½*d.*; now worth £9,918 9s. 2*d.*; granted, 1 Edward VI., to Sir William Paget.

At RAVINSTON. An Augustine Monastery, founded in the reign of Henry III., by the bounty of Peter de Chaseport, Pastor of Ivingho; value yearly £66 13s. 4*d.*, now worth £1,333 6s. 8*d.*; granted, 2 Edward VI., to Sir Francis Bryan.

At SNELLSHALL. A Benedictine Priory, founded, 10 Henry III., by Ralph Mortel; yearly revenue £24, now worth £480; granted, 30 Henry VIII., to Francis Piggot.

At STONY STRATFORD. An Hospital, founded prior to 1240.

At TYKEFORD, or TICKFORD, near Newport St. Mary. A Priory of Aliens, founded before 1475; yearly value £126 17s., now worth £2,537; sold by James I. to Henry Atkins, M. D.

At WENGE. A Priory of Aliens, bestowed, by Maud the Empress, to the Monastery of St. Nicholas; but granted, by Henry VIII., to Sir Robert Dormer.

CAMBRIDGE (COUNTY.)

At ANGLESEY. A Priory of Augustine Canons, founded by Henry I.; yearly value £149 18s. 6*d.*, now worth £2,998 10s.; granted to John Hynde, 30 Henry VIII.

At BAREHAM, or FERCHAM, in the Parish of Lynton. A Priory, founded before the reign of Edward I.; granted, 31 Henry VIII., to Philip Paris, and afterwards to John Millecent, Esq.

At BARNWELL. A Priory, founded in the year 1092, by Picot, a Norman Lord, and his Lady; yearly value

£351 15s. 4*d.*, now worth £7,035 6s. 8*d.*; granted, 38 Henry VIII., to Antony Brown; and, 6 Edward VI., to Edward Lord Clinton.

At CAMBRIDGE. A Benedictine Cell, founded by John de Cranden, Prior of Ely, in the reign of Richard III.; granted to William Bateman, Bishop of Norwich

A Gilbertine Priory, founded prior to the year 1291, by the bounty, or gift, of B. fil. Walteri; yearly revenue, £16 16s., now worth £336.; granted, 35 Henry VIII., to Edward Elrington and Humphrey Metcalf.

Catherine Hall, founded and endowed about the year 1474, by Robert Woodlark, D. D.; yearly revenue at the suppression £39 2s. 7*d.*, now worth £782 11s. 8*d.*

Christ's College, for twenty-four Scholars in Grammar, founded by William Bingham, in the year 1442, Pastor of St. Zachary, London; being afterwards augmented by the bounty of others. Yearly revenues at the dissolution, 26 Henry VIII., made £190 10s. 10½*d.*, now worth £3,810 17s. 6*d.*

King's College, built and endowed in the year 1443, by Henry VI.; revenues valued at £751 8s. 1*d.*, now worth £15,028 1s. 8*d.*

Queen's College, founded by Margaret of Anjou, Queen of Henry VI., about the year 1448; yearly income £230 15s. 2½*d.*, now worth £4,615 4s. 2*d.*

An Augustine Friary, founded by Sir Jeffrey Picheford, Knight, before the year 1290; granted, 36 Henry VIII., to William Keynsham.

A Dominican Priory, founded by some pious persons before the year 1275; granted to Edward Elrington and Humphrey Metcalf, 35 Henry VIII.

A Friary of Mendicant Franciscans, founded by

the bounty of Edward I. Sold, 38 Henry VIII., to the Executors of Lady Frances Sidney.

A Friary of Carmelites, founded by Edward I. and by some noblemen; granted, 36 Henry VIII., to John Eyer.

At CHATERIS. A Benedictine Nunnery, founded by Alfwen, wife of Ethelstan, Earl of the East Angles, with the advice and assistance of her brother Ednod, Bishop of Ramsey, in the year 980; yearly revenue £112 3s. 6d., now worth £2,243 10s.; granted, 5 Edward VI., to Edward Lord Clinton.

At CHIPPENHAM. An Asylum of Knights Hospitalers, founded, in the year 1184, most bountifully, by William de Mandevill; valued at £33 6s. 8d. yearly, now worth £666 13s. 4d.; granted, 32 Henry VIII., to Sir Edward North.

At DENNY. An Abbey of Minor Nuns, founded, 15 Edward III., by Mary de St. Paulo, Widow of Adomarc Earl of Pembroke; revenues yearly £218 0s. 1½d., now worth £4,360 2s. 6d.; granted, 31 Henry VIII., to Edward Elrington.

At ELY. A great Benedictine Priory and Cathedral, that had been often destroyed and rebuilt again during the various invasions of the Danes, and other convulsions of the country, were finally rebuilt and richly endowed, in the year 970, by Ethelwold, Bishop of Winchester, through the bounty of King Edgar and others. Revenues of the Cathedral at the dissolution £2,134 18s. 6½d., and of the Monastery £1,084 6s. 9½d. yearly; now worth £42,698 10s. 10d., and £21,686 15s. 10d.; granted in the year 1541.

An Hospital of Hospitalers, founded here early by a Bishop; yearly revenue £25 5s. 3½d., now worth £505 5s. 10d., granted, 4 Elizabeth, to the Master and Fellows of Clare Hall, in Cambridge.

At FORDHAM. A Convent of Gilbertine Canons, founded near this town by the Dean of Fordham, in

the reign of Henry III. ; yearly value £46 3s. 8d., now worth £28 13s. 4d. ; granted, 32 Henry VIII., to Philip Parry.

At IKELINGTON. A Benedictine Nunnery, founded in the reign of Henry II., by Aubery de Vere, Earl of Oxford ; yearly value £80 1s. 10½d., now worth £1,601 17s. 6d. ; granted, 30 Henry VIII., to the Bishop of Ely.

At ISELHAM. An Alien Priory, founded here at an early period ; valued yearly £10 13s. 4d., now worth £213 6s. 8d.

At LYNTON. An Alien Priory.

At MIRMAUD, MARMONDE, or WELLE. A Gilbertine Priory, founded in the reign of Richard I., by Ralph de Hauvill ; valued, 26 Henry VIII., at £13 6s. 1½d., yearly, now worth £266 2s. 6d. ; granted, 10 Elizabeth, to Percival Bowes and John Mosyer.

At SHENGAY, near Wendy. A Preceptory of Knights Hospitalers, endowed, in the year 1140, by Sibylla de Raynes, daughter of the Earl of Montgomery ; valued at £175 4s. 6d. yearly, now worth £3,504 10s. ; granted, 32 Henry VIII., to Richard Longe.

At SPINNEY, in the Parish of Wykes, or Wicken. An Augustine Priory, founded by Sir Hugh de Malebisse and Beatrix his wife, in the reign of Henry III., granted, 36 Henry VIII., to Sir Edward North.

At STERESBERGH, or STURBRIDGE, near Cambridge. An Hospital of Lepers, founded prior to the year 1245, under the patronage of the Bishop of Ely ; but granted, 36 Henry VIII., to the Mayor and Bailiffs of Cambridge ; and, 4 James I., to John Shelbury, and Philip Chewte, Gentleman.

At SWAFAM. A Benedictine Nunnery, founded by one of the Bolebec family, before the reign of King John ; yearly value £46 10s. 8d., now worth £930 13s. 4d. ; granted, 30 Henry VIII., to the Protestant Bishop of Ely.

At THORNEY. A Benedictine Abbey, founded by

the first Albot of Peterburgh, as early as the time of St. Etheldreda; yearly value £508 12s. 5d., now worth £10,172 8s. 4d.; granted, 3 Edward VI., to John, Earl of Bedford.

CHESTER (COUNTRY.)

At BARAW. An Hospital of the Knights of St. John of Jerusalem, founded in the reign of Edward I., by Robert de Bachepuz; yearly value at the dissolution £107 3s. 8d., now worth £2,140 13s. 4d.

At BERKINHEAD. A Benedictine Priory, founded in the reign of Henry II., by Hamon Massy, Baron of Dunham Massy; valued at £102 16s. 10d. yearly, now worth £2,056 16s. 8d.; granted, 36 Henry VIII., to Ralph Worseley.

At DUNBURY. A College, founded in the year 1386, by Sir Hugh Calvely, Knight; value £42 2s. 8d., now worth £842 13s. 4d. yearly; sold by Queen Elizabeth to Thomas Aldersey, London, Merchant Tailor.

At CHESTER. A Benedictine Abbey, or Nunnery, founded in the time of the Saxons, but afterwards enlarged by Elfreda, Countess of Mercia, and by other benefactors; yearly revenue £1,073 17s. 7½d., now worth £21,477 12s. 6d.; granted 26 Henry VIII.

A Benedictine Nunnery, founded in the reign of William the Conqueror, by Randal, Earl of Chester; valued at £99 16s. 2d., now worth £1,996 3s. 4d.; granted, 33 Henry VIII., to Urian Brereton and Son.

St. John's College, founded by King Ethelred, in the year 689; yearly income at the dissolution £83 16s. 8d., now worth £1,776 13s. 4d.; granted, 4 Elizabeth, to John Fortescue.

St. John's Hospital, outside the north gate, possessing anciently great privileges, and containin;

at the dissolution, 26 Henry VIII., a Chaplain and six poor Brethren; yearly income £28 10s. 4d., now worth £570 6s. 8d.

A Friary, founded southward of the city, by a Bishop of Chester; granted, 36 Henry VIII., to John Coke.

A Franciscan Friary, founded in the reign of Henry III.; granted to John Coke.

A Carmelite Friary, founded in the year 1279, by Thomas Stadham, Gentleman; granted by Henry VIII. to John Coke.

At COMBERMERE. A Cistercian Abbey, founded in the year 1133, by Hugh de Malbane, Lord of Nantwich; yearly value £255, now worth £5,100; granted, 32 Henry VIII., to William Cotton, Esq., and now it belongs to Sir Robert Salusbury Cotton.

At NANTWICH. An Hospital anciently founded here held the tithes, which were granted, 6 Elizabeth, to William Grys.

At NORTON. A Priory of Augustine Canons, founded by a Mr. Williams of Chester; yearly value at the dissolution £258 11s. 8d., now worth £5,171 13s. 4d.; granted, 37 Henry VIII., to Richard Brook.

At PULTON. A Cistercian Abbey, founded by Robert, butler to the Earl of Chester, in the year 1153; granted, 36 Henry VIII., to William Cotton, Esq.

At STANLAW. A Cistercian Abbey, founded by John Constable and Baron Holton of Chester, in the year 1172; granted, 7 Edward VI., to Sir Robert Cotton, Knight.

At VALEROYAL. King Edward, in the year 1277, expended on buikling a Monastery here £32,000; yearly value at the dissolution £540 6s. 2d., now worth £10,806 3s. 4d.; granted, 35 Henry VIII., to Thomas Holcroft.

CORNWALL (COUNTY.)

At **ST. ANTONY.** A Benedictine Cell, founded here as early as Richard's time; granted, to Elizabeth, to William and John Killigrew.

At **BODMIN.** A Priory of Augustine Canons, founded, in honour of the bones of St. Petroc, that are deposited there, in the year 905; yearly income at the dissolution £289 11s. 11d., now worth £5,791 18s. 4d.; granted, 36 Henry VIII., to Thomas Sternhold.

At **ST. BURIEN.** A College, founded by King Athelstan near the Land's End, in honour of St. Buriena, a holy woman from Ireland, who had an oratory and was buried here. Yearly income £55 7s. 1d., now worth £1,107 1s. 8d.; granted to the Duke of Cornwall.

At **GERMAN'S.** A Collegiate Church, founded in honour of St. German, one of the famous French Bishops who came into Britain to oppose the Pelagian heresy, in the year 936; yearly revenue £243 8s., now worth £4,868; granted, 33 Henry VIII., to Catharine Champernoun, John Ridgway, &c.

At **HELSTON.** An Hospital, founded by a Mr. Kylligrew, at an early period; yearly value £14 7s. 4d., now worth £287 6s. 8d.

At **ST. KARENTOC.** A College, founded in the reign of Edward the Confessor, in honour of St. Carantocus, disciple of St. Patrick; yearly value £89 15s. 8d., now worth £1,795 13s. 4d.; now in the patronage of John Buller, Esq.

At **LANACHEBRAN.** A Cistercian Cell, founded about the Conquest, under the tutelage of St. Achebran; granted, 2 Elizabeth, to Francis Earl of Bedford.

At **LAUNCESTON.** A College of Augustine Canons, founded before the Conquest, about half a mile from this town; yearly revenue £392 11s. 2d., now worth £7,851 3s. 4d.; granted 26 Henry VIII.

At **ST. MICHAEL'S MOUNT**. A Priory of Alien Monks, founded in the year 1085, by Edward the Confessor; yearly value £110 12s. 0½*d.*, now worth £2,212 10*d.*

At **PENRYN, or GLASENEY**, in the Parish of Gluvias. A College built by the good Bishop of Exeter, Walter Bronescomb, in the year 1270; valued at £205 10s. 6*d.*, now worth £4,110 10s.

At **ST. PROBUS**. A College, founded before the Conquest; yearly income £22 10s., now worth £450; granted 26 Henry VIII.

At **ST. SYRIAC**. A Cluniac Cell, founded as early as the time of Richard I., granted, 37 Henry VIII., to Laurence Courtney.

At **TRELEIGH, or TURLEIGH**. A Preceptory of Knights Hospitalers, founded by the bounty of Henry de Pome-
rai and Reginald Marsh; yearly value £81 8s. 5*d.*, now worth £1,628 8s. 4*d.* This, among other undisposed possessions, belonged to the Hospitalers, 5 Philip and Mary; but was granted at their dissolution, 16 Elizabeth, to Henry Wilby and George Blythe.

At **TRURO**. A Dominican Convent, founded by the Reskiner family, in the reign of Hen. III.; granted, 7 Edward VI., to Edward Anglianby.

At **TRUWARDRAITH**, in the Deanery of Pawder. An Alien Priory of Benedictine Monks, founded in the year 1169, by some Noblemen; yearly value £151 16s. 1*d.*, now worth £3,036 1s. 8*d.*; granted, 34 Henry VIII., to Edward Earl of Hertford.

CUMBERLAND (COUNTY.)

At **ARMETHWAIT**. A Benedictine Nunnery, endowed by William Rufus; yearly value £18 8s. 8*d.*, now worth £368 13s. 4*d.*; granted, 6 Edward VI., to William Gryme, or Carleil.

At **ST. BEE'S**. A Benedictine Cell, or Monastery, founded in the year 650, by Bega, a holy Woman from Ireland. There were a Prioress and six Nuns at the dissolution. Yearly income £149 19s. 6*d.*, now worth £2,999 10s.; granted, 7 Edward VI., to Sir Thomas Challoner.

At **CALDRE**, in Copeland, near Egremond. A Cistercian Abbey of Monks, founded in the year 1134, by Ranulph, Earl of Chester; income at the dissolution £64 3s. 9*d.*, now worth £1,283 15s.; granted, 30 Henry VIII., to Thos. Leigh.

At **CARLISLE**. An Augustine Priory of Monks, and a Nunnery, founded in the year 686; were destroyed in the Danish wars, but rebuilt by William Rufus, and Walter, a Norman Priest. Income £531 4s. 11*d.*, now worth £10,624 18s. 4*d.*

St. Nicholas' Hospital, founded by the Ancestors of Richard I. for thirteen Lepers; granted, 33 Henry VIII.

At **GRAYSTOKE**. A Collegiate Church, founded before the year 159, by William Lord Graystock; yearly income £82 14s., now worth £1,654; granted, 6 Elizabeth, to William Grice, and Antony Foster.

At **HOLM CULTRAM**. A Cistercian Abbey, founded by Henry, son to David King of Scotland, in the year 1150; income £535 3s. 7*d.*, now worth £10,703 12s. 6*d.*

At **KIRK OSWALD**. A College of twelve secular Priests, founded, 20 Henry VIII., by Robert Threlkeld; valued at £78 17s., now worth £1,577; granted, 30 Elizabeth, to Edward Downinge, and Miles Doddinge, Esqrs.

At **LANERCOST**. An Augustine Monastery, founded in the year 1169, by Robert de Villibus, Lord of Gille-land; yearly value £79 19s., now worth £1,599; granted to Thomas Lord Dacre.

At **SETON**, alias **LEKELY**. A Benedictine Nunnery, founded by Henry Kirby; yearly income £13 17s. 4*d.*,

now worth £277 6s. 8d.; granted, 33 Henry VIII. to Hugh Askue.

At WETHERALL. A Benedictine Cell, founded in the reign of William Rufus, by Ranulph Meschin, Earl of Cumberland; income £128 5s. 3½d., now worth £2,565 5s. 10d.; granted, 33 Henry VIII.

DERBY (COUNTY.)

At DE BELLO CAPITE, near Norton. An Abbey of White Canons, founded in the year 1183, by Robert Lord Alfreton, one of the executioners of the Archbishop of Canterbury, Thomas a Becket; income £157 10s. 2d., now worth £3,150 3s. 4d.; granted, 28 Henry VIII., to Sir Nicholas Strelly.

At BRISOLL. An Augustine Friary, founded in the reign of Henry III.; income £10 17s. 9d., now worth £217 15s.; granted, 6 Edward VI., to Henry Duke of Suffolk.

At CALKE. An Augustine Cell, founded in the year 1161, by Maud, widow of the Earl of Chester; granted, 1 Edward VI., to John Earl of Warwick.

At CHESTERFIELD. An Hospital of Lepers, founded as early as the reign of Richard I.; suppressed by Henry VIII.

At LE DALE, in the Deanery of Derby. A Premonstratensian Abbey, founded in the reign of Henry II., by Sterlo de Grendon; yearly income £144 12s., now worth £2,892; granted, 36 Henry VIII., to Francis Poole.

At DERBY. A Cell of Cluniac Monks, founded in the year 1140, by Waltheof; yearly income £10, now worth £200; dissolved in the reign of Henry VIII.

All Saints College; income £38 14s. now worth £774.

A Monastery of Friars (Dominicans;) granted, 35 Henry VIII., to John Hynde.

At LITTLE DIRBY, or DARLEY. An Augustine Friary, founded in the reign of Henry I., by Robert de Ferraris, Earl of Derby; yearly income £285 9s. 6½*d.*, now worth £5,709 10s. 10*d.*; granted, 32 Henry VIII., to Sir William West.

At GREISLEY, in the Deanery of Repingdon. A Priory of Augustine Canons, founded in the reign of Henry I., by William de Greisley; income £39 13s. 8*d.*, now worth £793 13s. 4*d.*; granted, 35 Henry VIII., to Henry Crutch.

At KING'S MEAD, near Derby. A Benedictine Nunnery, founded in the year 1160, by the Abbess of Derby; value £21 18s. 8*d.*, now worth £438 13s. 4*d.*; granted 35 Henry VIII., to Francis Earl of Shrewsbury.

At REPINGDON. A Monastery of Augustine Monks stood here in the year 660; destroyed in the Danish Wars, but rebuilt in the year 1172, by Maud, widow of Ranulph, Earl of Chester; yearly income £167 18s. 2*d.*, now worth £3,358 3s. 4*d.*

At SPITTEL, on the Peak, between the villages of Hope and Castleton, an Hospital, founded 12 Edward III.; valued 26 Henry VIII., at £2 yearly, now worth £40.

At YEVELEY, or STEDE. A Preceptory of Knights Hospitalers, founded in the reign of Richard I., by Ralph le Fun and Sir William Meynill, in the year 1268; valued at £107 3s. 8½*d.* yearly, now worth £2,143 14s. 2*d.*; granted 35 Henry VIII., to Charles Lord Montjoy.

DEVON (COUNTY.)

At AXMINSTER. A College, founded by King Ethelstan, for seven Priests, to pray for the souls of those

who were slain in a battle which he fought against the Danes, at Bremaldown, near this place.

At AXMOUTH. An Alien Priory, founded by Richard de Rivers, Earl of Devonshire, in the reign of Henry II. ; granted, 6 Edward VI., to Walter Earl.

At BARNSTAPLE, in the Deanery of Barnstaple. A Cluniac Priory, founded in the reign of William the Conqueror, by Johel, of Totness; yearly value £129 15s. 3½*d.*, now worth £2,595 5s. 10*d.*; granted, 29 Henry VIII., to William Lord Howard.

At BUCKLAND, in the Deanery of Tamerton. A Cistercian Abbey, founded in the year 1278, by Amicia, Countess of Devonshire; yearly income £341, now worth £6,820; granted, 33 Henry VIII., to Richard Greynfeld.

At BUCKFASTRE. A Cistercian Abbey founded in the year 1137, by Ethelwerd, son of William Pomerei; income £466 11s. 2½*d.*; now worth £9,331 4s. 2*d.*; granted, 31 Henry VIII., to Sir Thomas Denny.

At CARESWELL. A Cluniac Cell, founded at some early period; granted, 38 Henry VIII., to John Etherege or Athrege

At CHULMELEIGH. A Colledge, said to have been founded, before the time of Edward I., by the Lady of the Manor, for seven children, whom she saved from being drowned by their own father, who looked upon himself as unable to maintain them; yearly income £24 8s. 4*d.*, now worth £488 6s. 8*d.*

At CORNWORTHY, in the Deanery of Totness. An Augustine Nunnery, founded by the Edgecomb family; income £63 3s. 10*d.*, now worth £1,263 16s. 8*d.*; granted, 2 Elizabeth, to Edward Harris and John Williams.

At CREDITON, or KIRTON, in the Deanery of Kenne. A Colledge, founded in the Saxon times, but underwent afterwards many alterations; yearly income, at the dissolution, £323 17s. 5½*d.*, now worth £6,657 9s. 2*d.*

yearly ; granted, 37 Henry VIII., to Elizabeth Countess of Bath and to Sir Thomas Darcy.

At DUNKESWELL. A Cistercian Abbey, founded in the year 1201, by William Briwere; yearly income £298 11s. 10d., now worth £5,971 16s. 8d.; granted, 26 Henry VIII., to John Lord Russell.

At EXETER. The number of religious houses here suppressed is not known; though, from the celebrity of this city, in the Roman, British, and Saxon times, there is not the least doubt that vast numbers of religious, of all orders, flocked hither. There is particular mention of three religious houses, within the precincts of the city: first, a Nunnery, which is now the Dean's house; second, a Monastery, founded by Ethelred, in the year 868; and the third, a Monastery, founded in the year 932, by Ethelstan, and endowed with twenty-six villages for its support. The monks repeatedly fled, for fear of the Danes, but were finally recalled, and settled in more lands and privileges than ever, by King Canute, in the year 1019.

A Benedictine Priory, founded by William the Conqueror; yearly income £145 12s., now worth £2,912; granted, 32 Henry VIII., to Sir Thomas Denny.

Boneville's Hospital, founded in the year 1407, by Sir William Boneville, in Rockslane, for twelve poor people, with the income of fifty marks per annum. This Almshouse was demolished, and the site converted into a garden, and granted to — Newton, Esq.

St. Mary Magdalene Hospital, founded prior to the year 1163, without the south gate, to which Bishop Bartholomew Iscanus was a benefactor; granted 26 Henry VIII.

A Dominican Friary, founded on the north side of the Cathedral Church; granted, by Edward I., to John Lord Russell, now called Bedford nouse.

A Franciscan Friary, founded without the south gate, in the reign of Edward I., by Bishop Button; dissolved and granted to Humphrey Rolles.

At FORD, in the parish of Thorncomb. A Cistercian Abbey, founded in the year 1136, by Richard Fitz Baldwin, Sheriff of Devonshire, and by Andelicia, his sister and heiress; yearly income £351 10s. 6½*d.*, now worth £7,620. 10s. 10*d.*; granted, 32 Henry VIII., to Richard Pollard.

At FRETHELSTOKE, or FRISTOKE. An Augustine Friary, founded 8 Henry III., by Sir Robert Beauchamp, Knt.; yearly income £127 2s. 4½*d.*, now worth £2,542 7s. 6*d.*; granted, 29 Hen. VIII., to Arthur Viscount Lisle.

At HERTLAND. An Augustine Monastery, founded, in the reign of Henry II., by Githa, wife to the Earl Godwin; yearly income £306 13s. 2½*d.*, now worth £6,133 4s. 2*d.*; granted, 37 Hen. VIII., to William Abbot.

At LEGH, or LEYE, in the parish of Burescomb. An Augustine Nunnery, founded, in the reign of Henry II., by Walter Clavell; yearly income £202 15s. 3*d.*, now worth £4,055 5s.; granted, 35 Henry VIII. to Sir John St. Leger.

At MODBURY, in the Deanery of Plymton. An Alien Priory, founded, in the reign of Stephen, by Sir Peter sur Dive, in Normandy.

At NEWENHAM, or NEUHAM, in the parish of Axminster. A Cistercian Abbey, founded, in the year 1246, by Reginald de Mohun, Earl of Somerset; income £231 14s. 4*d.* yearly, now worth £4,634 6s. 8*d.*; granted, 5 Elizabeth, to Thomas Duke of Norfolk.

At OTTERY. A College, founded in the year 1337, by John Gradison, of Exeter; income £303 2s. 9*d.* yearly, now worth £6,062 15s.; granted, 37 Henry VIII., to Edward Earl of Hertford.

At OTTERINGTON. An Alien Priory, founded in the

reign of William the Conqueror, by the Monks of St. Michael, in Normandy, income £87 10s. 4*d.* yearly, now worth £1,750 6s. 8*d.*; granted 31 Henry VIII., as parcel of Sion, to Richard Duke.

At PILTON, near Barnstaple. A Benedictine Cell, founded by King Ethelstan; valuation £56 12s. 8½*d.* now worth £1,132 14s. 2*d.*

At PLYMOUTH. A Friary, in the east part of the town; granted, 38 Henry VIII., to Giles Iselham.

At PLYMTON. A Free Chapel of Augustines, founded, in the year 1121, by William Warlewast, Bishop of Exeter; value £912 12s. 8½*d.*, now worth £18,252 14s. 2*d.*; granted, 2 Elizabeth, to Arthur Champernoun.

At POLLESHOO. A Benedictine Nunnery, erected in the reign of Richard I., by William Briwere, Bishop of Exeter; value £170 2s. 3½*d.* yearly, now worth £3,402 5s. 10*d.*; granted, in the reign of Edward VI., to John Earl of Warwick.

At SLAPTON. A College, founded, in the year 1373, by Sir Guy de Brien; granted, 37 Henry VIII., to Thomas Arundel.

At TAVESTOCK. A Benedictine Abbey, founded, in the year 961, by Ordgar, Earl of Devonshire, and his son; valued at £902 5s. 7½*d.* yearly, now worth £18,045 12s. 6*d.*; granted, 31 Henry VIII., to John Lord Russell.

At TORR, in the Deanery of Iplepen. A Premonstratensian Abbey, founded, in the year 1196, by William Briwere; yearly value £396 0s. 11*d.*, now worth £7,920 18s. 4*d.*; granted, 35 Henry VIII., to Sir John St. Leger.

At TOTNESS. An Alien Priory, founded in the reign of William the Conqueror, by John Aluredi; value £124 10s. 2½*d.* yearly, now worth £2,490 2s. 6*d.*; granted, 35 Henry VIII., to Catherine Champernoun and others.

DORSET (COUNTY.)

At **ABBOTSBURY**. A Benedictine Abbey, founded by Orcius, steward to King Canute, in the year 1026; income £485 3s. 5½*d.* yearly, now worth £9,703 9s. 2*d.*; granted, 35 Henry VIII., to Sir Giles Strangwaies.

At **ATHELINGTON**. An Hospital, founded at an early time, by Mr. Chidiok; income £7 8s. 4*d.* yearly, now worth £148 6s. 8*d.*; granted, 3 Edward VI., to Sir Michael Stanhope.

At **BINDON**. A Cistercian Abbey, founded, in the year 1172, by Robert de Burgo and his wife Maud; income £229 2s. 1½*d.* yearly, now worth £4,582 2s. 6*d.*; granted, 32 Henry VIII., to Sir Richard Poynings.

At **BRIDPORT**. A Priory, at the end of the town, income £6 yearly, now worth £120; converted into a dwelling house, called St. Jones.

An Hospital over the bridge to the west of the town; income £8 6s. 1*d.* yearly, now worth £166 1s. 8*d.*

At **CERN**, or **CERNELL**. A Benedictine Abbey, founded in the Saxon times, by a Mr. Egelward; underwent several changes in after times; valued, at the dissolution, at £623 13s. 2½*d.*, now worth £12,473 4s. 2*d.*; granted, 17 Elizabeth, to John Dudley and others.

At **CRANBURN**, in the Deanery of Pimpenn. A Benedictine Cell, founded in the year 980, by Elwardus Snew; granted, 2 Elizabeth, to Thomas Francis.

At **DORCHESTER**. St. John's Hospital.

A Franciscan Abbey, founded, 4 Edward II., by the ancestors of Sir John Chidiok; granted, 35 Henry VIII., to Sir Edmund Peckham.

At **FRAMPTON**. An Alien Priory, founded by William the Conqueror; granted, 14 Elizabeth, to Sir Christopher Hatton, who sold it to John Brown, Esq.

At HOLME. A Cluniac Cell, founded before the reign of Edward I.; granted, 1 Edward VI., to John Hannon.

At HORTON. A Benedictine Cell, founded in the year 970, by Ordgar, Earl of Devonshire; granted, 1 Edward VI., to Edward Duke of Somerset, and after his attainder, to William Earl of Pembroke, 7 Edward VI.

At LODRESS. An Alien Priory, founded in the reign of Henry I., by Richard de Redveriis.

At LYME. An Hospital; valued at £38 11s.; now worth £771.

At MAYNE. A Preceptory of Knights Hospitalers; granted, 6 Elizabeth, to William Pole and Edward Downing.

At MELCOMB, or MILTON. A Dominican Friary, founded by Rogers, of Brianston; granted, 35 Henry VIII., to Sir John Rogers, of the same family.

At MIDDLETON. A Benedictine Abbey, founded, by King Ethelstan, in the year 933, to expiate the murder of his brother Edwin; income £720 4s. 1d. yearly, now worth £14,408 1s. 8d.; granted, 31 Henry VIII., to Sir John Tregonwall.

At SHAFTESBURY. A Benedictine Nunnery, founded, in the year 888, by King Alfred; value £1,329 1s. 3d. yearly, now worth £26,581 5s.; granted, 1 Edward VI., to William Earl of Southampton.

St. John's Hospital, super montem de Shaftesbury, founded; granted, 2 Edward VI., to Randle Burgh and others.

An Almshouse, in St. James's parish, in the west side of St. Mary's lane; granted, 28 Elizabeth, to Edward Read.

At SHIREBURN. A Benedictine Abbey, founded, about the year 1200, by King John; value, at the Dissolution, £692 14s. 7½d. yearly, now worth £13,654 12s. 6d.; granted, 31 Henry VIII., to Sir John Horsey.

At **SPECTESBURY**. An Alien Priory, founded, in the reign of Henry I., by Robert Earl of Mallet and Leicester; granted, 35 Henry VIII., to Charles Blount, Lord Mountjoy, as parcel of the possessions of Witham.

At **TARENT**. A Cistercian Nunnery, founded, in the year 1230, by Richard Power, Bishop of Chichester; valued, at the dissolution, at £239 11s. 10*d.*, now worth £4,691 16s. 8*d.*; granted, 33 Henry VIII., to Sir Thomas Wyat.

At **WARHAM**. Alien Priory, bestowed in the reign of Henry I., to the Convent of Lira, in Normandy, by Robert, Earl of Leicester; granted to Thomas Reve and George Cotton.

At **WILCHESWOOD**. A Priory, founded here, at a very early period; value £12 16s. 4*d.* yearly, now worth £256 6s. 8*d.*; suppressed, with the minor Monasteries, in the reign of Henry VIII.

At **WINBURN, OR TWINBORN**. A Nunnery, founded, in the year 705, by St. Cuthburga, daughter of Kenred, King of the West Saxons, where several of the Saxon Kings were buried; valuation, at the dissolution, £131 14s. now worth £2,634; granted, 1 Edward VI., to Edward Duke of Somerset, then to Giles Keylway and William Leonard, but finally to Edward Lord Clinton.

DURHAM (COUNTY.)

At **BISHOP'S AUCKLAND**. A College, founded, and well endowed by Anthony Beck, Bishop of Durham; yearly value £180 3s. 2*d.*, now worth £3,603 3s. 4*d.*

At **CHESTER ON THE STREET**. A College, founded in the year 883, by Bishop Eardulfus, who had been forced to flee hither with the body of St. Cuthbert from Lindisfarne. The seven Prebends here were valued, 26 Henry VIII., at £77 12s. 8*d.*, now worth £1,552 13s. 4*d.*

At DERLINGTON. A College, founded early, by Hugh Pugar, Bishop of Durham, in the reign of Henry II.; valued at £51 8s. 4*d.*, now worth £1,028 6s. 8*d.*

At DURHAM. A Cathedral, and Benedictine Priory, founded about the year 995. The body of the tutelar Saint, Cuthbert, was magnificently enshrined behind the high altar; yearly income £4,436 16s. 3*d.*, now worth £88,736 5s.

At FINCHALE. A Benedictine Cell, founded, in the year 1128, by Randal, Bishop of Durham, for the Monks of Durham; yearly value £146 19s. 2*d.*, now worth £2,939 3s. 4*d.*; granted, 26 Henry VIII., to the Dean and Chapter of Durham.

St. Edmond's Hospital, founded, by Nicholas de Farneham, Bishop of Durham, in the year 1247; yearly value £109 4s. 4*d.*, now worth £2,184 6s. 8*d.*; granted, 7 Edward VI., to the Mayor and Burghesses of Newcastle.

At GRETHAM. An Hospital, founded, in the year 1262, by Robert de Stichill, Bishop of Durham; yearly value £97 6s. 3½*d.*, now worth £1,946 5s. 10*d.*; granted, 26 Henry VIII., to the Bishop of Durham.

At JARROW. A Benedictine Cell, or Monastery, founded in the year 684, by King Egfrid. The learned and venerable Bede had his education here. Yearly income £40 7s. 8*d.*, now worth £807 13s. 4*d.*; granted, 36 Henry VIII., to William Lord Eure.

At KEYPIER, near Durham. An Hospital, founded, in the year 1112, by Randal, Bishop of Durham, and Hugh, Bishop of the said place; yearly income £167 2s. 11*d.*, now worth £3,340 18s. 4*d.*; granted, 36 Henry VIII., to Sir William Paget.

At LANGCESTER. A College, founded, in the year 1283, by Anthony Beck, Bishop of Durham; yearly income £49 3s. 4*d.*, now worth £983 6s. 8*d.*; granted, 7 Edward VI., to Simon Weldbury, and Christopher Moreland

At NORTON. A College, anciently founded, in the patronage of the Bishop of Durham; valued yearly at £34 13s. 4d., now worth £693 6s. 8d.

At SHIREBURN. An Hospital, founded by the above mentioned Hugh Puzar, Bishop of Durham, in the reign of Henry II.: yearly revenue £135 7s. now worth £2,707 Here were maintained sixty-five Lepers, a Master, and some Priests. Granted, in the reign of Henry VIII., to the Bishop of Durham.

At STAINDROP. A College, founded, in the reign of Henry IV., by Ralph Nevill, Earl of Westmoreland, for six decayed Gentlemen, six poor Officers, and other poor Men; yearly revenue £126 5s. 10d., now worth £2,525 8s. 4d.

At WERMOUTH. A Benedictine Cell, built by the famous Abbot, Benedict Biscopius, in the year 674, who received this town from King Egfrid. Yearly value £26, now worth £520; granted, 37 Henry VIII., to Thomas Whitehead.

ESSEX (COUNTY.)

At BERDEN. An Augustine Friary, founded in the reign of Henry III.; yearly income £31 5s. 1½d.; now worth £625 2s. 6d.; granted, 30 Henry VIII., to Henry Parker.

At BERKING, or Bedenham. A Benedictine Nunnery, founded, in the year 675, by Erkinwald, son of Anna, King of the East Angles, and afterwards Bishop of London; yearly income £1,084 6s. 2½d., now worth £21,086 4s. 2d.; granted, 5 Edward VI., to Edward Lord Clinton.

At BILEIGH, near Maldon. Premonstratensian Abbey, founded, in the year 1180, by Robert Mantel; income £196 6s. 5d. yearly, now worth £3,926 8s. 4d.; granted, 32 Henry VIII., to Sir John Gate.

At BLACKMORE. An Augustine Monastery, founded, in the reign of King John, by Adam and Jordan de Samford; income £85 9s. 7*d.* yearly, now worth £1,709 11s. 8*d.*; granted, 32 Henry VIII., to John Smith.

At CHELMESFORD. A Dominican Friary, founded, at an early date here, or in the adjoining hamlet Fulsham; income £9 6s. 5*d.* yearly, now worth £186 8s. 4*d.*; granted, 34 Henry VIII., to Antony Bonvixi.

At CHICH. An Augustine Priory, founded, by Richard de Belmeis, Bishop of London and St. Osith, before the year 1118; income £758 5s. 8*d.* now worth £15,165 8s. 4*d.*; granted, 31 Henry VIII., to Thomas Lord Cromwel, and after his attainder, to Sir Thomas Darcy, 5 Edward VI.

At COGGESHALE, or COXHALL. A Cistercian Abbey, founded, in the year 1142, by King Stephen; yearly income £298 8s., now worth £5,968; granted, 29 Henry VIII., to Sir Thomas Seymour.

At COLCHESTER. A Benedictine Abbey, founded, in the year 1096, by Eudo, courtier of William the Conqueror; income £523 17s. 0½*d.* yearly, now worth £10,477 0s. 10*d.*; granted, 1 Edward VI., to John Earl of Warwick.

An Augustine Friary, founded, in the reign of Henry I., in the south part of the town, by Ernulfus, who became afterwards prior of it, income £113 12s. 8*d.* yearly, now worth £2,272 13s. 4*d.*; granted, 28 Henry VIII., to Sir Thomas Audley.

A Friary, without the walls of the town, on the southward, founded, in the year 1244, for the crouched Friars; value £7 7s. 8*d.* yearly, now worth £147 13s. 4*d.*; granted, 35 Henry VIII., to Thomas Lord Audley.

Monastery of Grey Friars, founded, in the year 1309, by Robert Lord Fitzwalter, near the east gate, who became a Friar before his death, in 1325; granted, 36 Henry VIII., to Francis Jobson and

Andrew Audley, and by King Edward VI., to John Earl of Warwick.

At COLUM, or COLUN. A Benedictine Priory, founded, in the reign of Henry I., by Albericus de Vere, who became a Monk there; yearly value £175 14s. 8½*d.*, now worth £3,514 14s. 2*d.*; granted, 28 Henry VIII., to John Earl of Oxford.

At CRESSING TEMPLE. A Preceptory of Knights Templars, founded, by King Stephen, in the year 1150; granted, 35 Henry VIII., to Sir W. Hughes, Knight.

At DUNMOWE PARVA. An Augustine Monastery, founded, in the year 1104, by Lady Juga; revenues £173 2s. 4*d.*, now worth £3,462 6s. 8*d.*; granted, 28 Henry VIII., to Robert Earl of Sussex.

At HALSTEDE. A Benedictine Cell, founded, in the reign of William the Conqueror, by Ingelrica, wife of Ranulf Peverell; income £83 19s. 7*d.* yearly, now worth £1,679 11s. 8*d.*; granted, 29 Henry VIII., to Giles Leigh.

At HALFIELD REGIS. A Benedictine Priory, founded, in the year 1140, by Aubrey de Vere, father of the Earl of Oxford; revenues £157 3s. 2½*d.*, now worth £3,143 4s. 2*d.*; granted, 32 Henry VIII., to Thomas Noke.

At CASTLEHEDINGHAM, or HENINGHAM. A Benedictine Nunnery, founded, in the year 1190, by Aubrey de Vere, first Earl of Oxford, or rather by his Countess Lucia, who became the first Prioress; revenues, at the suppression, £29 12s. 10*d.*, now worth £392 16s. 8*d.*; granted, 28 Henry VIII., to John Earl of Oxford.

At HORKESLEY PARVA. A Cluniac Priory, founded, in the reign of Henry I., by Robert Fitz Godebold; revenues £38 14s. 7*d.*, now worth £774 11s. 8*d.*

At LATTON. An Augustine Priory, founded, before 20 Edward I., by some person, whose name is not known; granted, 28 Henry VIII., to Sir Henry Parker.

At LAYER MORNEY. A College, founded, in the year 1330, by William de Morney, Lord of the Manor.

An Hospital, or Almshouse, erected in the year 1523, in pursuance of the will of Henry Lord Morney; granted, by Queen Elizabeth, to William Tipper and Robert Dawe.

At LIGHES. An Augustine Priory, founded, in the reign of Henry III., by Sir Ralph Gernoun; yearly revenue £141 14s. 8d., now worth £2,834 13s. 4d.; granted, 27 Henry VIII., to Sir Richard Rich.

At MALDON. A Carmelite Friary, founded, in the reign of Edward II., by some persons unknown; value £26 0s. 8d. yearly, now worth £520 13s. 4d.; granted, 36 Henry VIII., to George Duke and John Sterr.

At MALDON JUXTA. An Hospital for the leprous townsmen, founded, by some one of the ancient Kings of England; granted, 30 Hen. VIII., to Thomas Dyer; and, 25 Elizabeth, to Theophilus and Robert Adams.

At LITTLE MAPLESTEAD. A Preceptory of Knights Hospitalers, founded, in the reign of Henry I., by Juliana, daughter and heiress of Robert Dorsnell; granted, at the dissolution, to George Harper.

At MERCY, or WEST MERESEY. An Alien Priory, founded by King Edward the Confessor; granted, 34 Hen. VIII., to Robert Dacres, Esq.

At NEWPORTPOND. An Hospital, founded, in the reign of King John, by Richard Serlo; valuation £23 10s. 8d., now worth £470 13s. 4d.; granted, by Henry VIII., to Sir Martin Bowes.

At PAUNSFIELD. An Alien Priory, founded, 4 William the Conqueror, by Walteran Fitz Ranulph; granted, 30 Henry VIII., to Sir Giles Cople.

At PLECY. A College, founded, 17 Rich. II., by Thomas Duke of Gloucester; valuation £139 3s. 10d. yearly, now worth £2,783 18s. 4d.; granted, 38 Henry VIII., to John Gales.

At PRITTLEWELL. A Cluniac Priory, founded, in the reign of Henry II., by Robert Fitz Swain; yearly va-

lue, £194 14s. 3*d.*, now worth £3,894 5s. 10*d.*; granted, 29 Henry VIII., to Thomas Audley; and, 5 Edward VI., to Sir Richard Rich.

At SEDEBURBROOK. A Free Chapel, founded, in the reign of Edward I.; granted, 7 Edward VI., to Sir Anthony Brown and Richard Weston.

At STANESGATE, in the Parish of Steeple. A Cluniac Priory, founded, by the predecessors of the Prior of Lewes, antecedently to the year 1176; value £43 8s. 6*d.* yearly, now worth £868 10s.; granted, 35 Henry VIII., to Edmund Mordaunt.

At STRATFORD, in the parish of West Ham. A Cistercian Abbey, built, in the year 1134, by William de Montfichet; income £573 15s. 6½*d.* yearly, now worth £11,475 10s. 10*d.*; granted, 30 Henry VIII., to Peter Meawtis, Esq.

At THOBEY, near INGATESTONE. An Augustine Priory, founded early, by Michael Capra and wife and son; value £75 10s. 6*d.* yearly, now worth £1,510 10s.; granted, 22 Henry VIII., to Sir Richard Page, Knt.

At THREMHALL. An Augustine Priory, founded, in the reign of William the Conqueror, by Gilbert de Montefixo; valuation £70 19s. 3¼*d.*, now worth £1,419 5s. 10*d.*; granted, 28 Henry VIII., to John Carey.

At TILTEY. A Cistercian Abbey, founded, about the year 1152, by Robert Ferrers, Earl of Derby, and Maurice Fitz Jeffrey; valuation £177 9s. 4*d.*, now worth £3,549 6s. 8*d.*; granted, 35 Henry VIII., to Thomas Lord Audley.

At TIPTREE. An Augustine Monastery, founded, in the reign of Edward I., by Ralph de Munchensi; value £22 16s. 4*d.* yearly, now worth £456 6s. 8*d.*

At LITTLE WALDEN. A Benedictine Abbey of Monks, founded in the year 1136, by Jeffrey Mandevil, Earl of Essex; income £406 15s. 11*d.* yearly, now worth £8,135 18s. 4*d.*; granted, 29 Henry VIII., to Sir Thomas Audley.

At WALTHAM. An Augustine Monastery, founded, in the year 1062, by Earl Harold; value £1,079 12s. 1d. yearly, now worth £21,592 1s. 8d.; granted, 1 Edward VI., to Sir Anthony Denny.

At WIKES. A Benedictine Nunnery, founded, in the reign of Henry I., by Walter and Alexander Mascherell, brothers; value £92 12s. 3d., now worth £1,852 5s.; granted by Henry VIII.

At WUDEHAM. An Augustine Monastery, founded, in the reign of Henry II., by Maurice Fitz Jeffrey and Tiretai, Sheriff of Essex; granted, 31 Henry VIII., to Henry Polstead.

GLOUCESTER (COUNTY.)

At BECCANFORD. An Alien Priory, given, in the reign of Henry I., to the Abbey of St. Martin, in Normandy; value £53 6s. 8d. yearly, now worth £1,066 13s. 4d.; granted, 1 Edward VI., to Sir Richard Lee.

At CIRENCESTER. An Augustine Monastery, magnificently built, in the year 1117, by Henry I.; yearly value £1,051 7s. 1½d., now worth £21,027 2s. 6d.; granted, 1 Edward VI., to Sir Thomas Seymour; 6 Elizabeth, to Richard Masters.

At DAEGLESFORD. A Monastery, founded, in the year 718, by one Begia, on a site, granted him for that purpose, by King Ethelbald; dissolved.

At DEREHURST. An Alien Priory, founded, about the year 980, by Doddo, Duke of Mercia; granted, 34 Henry VIII., to William Throckmorton.

At FLEXELEY, or DENE. A Cistercian Abbey, founded, in the time of Stephen, by Roger Earl of Hereford; value £112 13s. 1d. yearly, now worth £2,253 1s. 8d.; granted, 36 Henry VIII., to Sir Anthony Kingston.

At GLOUCESTER. A Benedictine Abbey, founded, in the year 680, by Wulphere, the first Christian King of Mercia, and Ethelred, his brother and successor, who was afterwards Monk and Abbot of Bardney. There were, according to the Saxon custom, religious of both sexes: this house was honoured by having, for ninety years, three Queens successively the presiding Abbesses; valuation, at the dissolution, £1,550 4s. 5½*d.* now worth £31,004 9s. 2*d.*; granted, by Henry VIII., to the Bishop and his officers.

An Augustine Monastery, founded, as some writers say, in the year 660, by Merwald, Viceroy of West Mercia; or, as others, with more appearance of certainty, say, by Ethelred, Earl of Mercia, in the year 909; income £90 10s. 2½*d.* yearly, now worth £1,810 4s. 2*d.*; granted, 31 Henry VIII., to John Jennings.

A Friary, not far from the south gate, founded, before the year 1268, by Lord Berkley; granted, 35 Henry VIII., to John Jennings.

A Monastery of Dominicans, founded, near the Castle-yard, by Henry III., in the year 1239; granted, 31 Henry VIII., to Thomas Bell, who made it a drapering house.

A Carmelite Friary, founded in the suburbs without the north gate, by Queen Elenor, Sir Thomas Gifford and Sir Thomas Berkley, in the time of Henry III.; granted, 35 Henry VIII., to Richard Andrews and Nicholas Temple.

At MINCHIN HAMPTON. An Alien Priory, according to some authors, was founded here very early, but others say, that this idea took rise from the fact that the manor was given to the Nuns or Minchins of the Holy Trinity, in Normandy, by William the Conqueror; revenues valued at £117 16s. 11*d.*, now worth £2,356 18s. 4*d.*; granted, 34 Henry VIII., to Andrews Lord Windsor.

At HAYLES, or TRAY. A Cistercian Monastery,

founded, in the year 1251, by Richard Earl of Cornwall afterwards King of the Romans and Emperor of Germany; valuation £357 7s. 8½*d.*, now worth £7,147 14s. 2*d.*; granted, 1 Edward VI., to Sir Thomas Seymour, and after his attainder, to William Marquis of Northampton, 4 Edward VI.

At HORKSLEGH, or HORSLEY. An Alien Priory, endowed, in the time of William the Conqueror, by Roger Earl of Shrewsbury; granted, 7 Edward VI., to Sir Walter Dennys.

At LANTONY, near Gloucester. An Augustine Monastery, founded, in the year 1136, by Milo Earl of Hereford, on the south side of the city; income £748 19s. 11½*d.*, now worth £14,979 19s. 2*d.*; granted, 32 Henry VIII., to Sir Arthur Porter.

At LEHELADE. An Hospital, founded, 30 Henry III., by Lady Isabel Ferrers; granted, 14 Elizabeth, to Denis Tappes.

At NOENT, or NEWENTON. An Alien Priory, founded, on the manor given by William the Conqueror to the Convent of Cormeili in Normandy; granted, 1 Edward VI., to Sir Richard Lee.

At QUEININGTON. A Preceptory of Knights Hospitallers, founded, through the bounty of Agnes de Lacy and her daughter before the reign of John; valued at £137 7s. 1½*d.* yearly, now worth £2,747 2s. 6*d.*; granted, 37 Henry VIII., to Sir Richard Morisine and to Sir Anthony Kingston.

At STANLEY. A Benedictine Cell, founded, in the year 1136, by Roger Berkley; yearly income £126 0s. 8*d.*, now worth £2,520 13s. 4*d.*; granted to Sir Anthony Kingston.

At STOW-ON-THE-WOLD. An Hospital, founded, about the year 1010, by Ailmar, Earl of Cornwall and Devonshire; valued at £25 4s. 4*d.* yearly, now worth £504 6s. 8*d.*

At THEOKESBURY, or TEWKESBURY. A Benedictine Monastery, built and endowed by two brothers, Oddo and Doddo, in the year 715, but enlarged in the year 1102, by Robert Fitz Haimon, a noble Norman; valued at £1,598 1s. 3*d.* yearly, now worth £31,961 5*s.*; granted, 36 Henry VIII., to Thomas Strowde, Walter Erle, and James Paget.

At WESTBURY ON TRIN, or TRYMME. A Benedictine Cell and College, founded, in the year 824, and endowed with several lands by Ethelric, son of Ethelmund. Having suffered by wars and other convulsions, it was rebuilt, in the year 1288, by Godfrey Giffard, Bishop of Worcester; valued at £232 14*s.* 0½*d.* yearly, now worth £4,654 0*s.* 10*d.*; granted, 35 Henry VIII., to Sir Ralph Sadler.

At WINCHELCOMBE. A Benedictine Monastery, or Nunnery, founded, 787, by King Offa; and in 798, King Ranulph laid there the foundation of a stately Monastery; valued at £759 11*s.* 9*d.* yearly, now worth £15,191 15*s.*; granted, 1 Edward VI., to Sir Thomas Seymour.

HANTS (COUNTY.)

At SOUTH BADEISLEY. A Preceptory of Knights Templars; valued at £118 16*s.* 7*d.* yearly, now worth £2,376 11*s.* 8*d.*; granted, 31 Henry VIII., to Sir Nicolas Throckmorton.

At DE BELLO LOCO REGIS, or BEAULIEU, in the New Forest. A Cistercian Abbey, founded, by King John, in the year 1204, for thirty monks; income £428 16*s.* 8½*d.* yearly, now worth £8,576 4*s.* 2*d.*; granted, 30 Henry VIII., to Thomas Wriothesley, Esq.

At BROMERE. An Augustine Monastery, founded, by Baldwin de Redveriis, and his uncle, Hugh, in the reign of Henry I.; valued at £200 5*s.* 1½*d.* yearly, now worth £4,005 2*s.* 6*d.*; granted, 28 Henry VIII., to Henry, Marquis of Exeter.

At **BURTON**, in the Isle of Wight. A College, founded, 1282, by Jchn de Insula, rector of Shalfleet, and Thomas de Winton, rector of Godshill; granted, 18 Henry VIII., to Winchester College.

At **HAILING**. An Alien Priory, founded, by King William, and afterwards by King Henry I.; granted, 33 Henry VIII., to the College of Arundel.

At **MEREWELLE**. An Augustine Priory, founded, in the reign of John, by Henry of Blois, Bishop of Winchester; granted, 5 Edward VI., to Sir Henry Seymour.

At **MOTISFONT**. An Augustine Priory, founded, by William Brimere, in the reign of John; valued at £167 15s. 8½*d.* yearly, now worth £3,355 14s. 2*d.*; granted, 28 Henry VIII., to William, Lord Sandys.

At **NETTELY**, near Southampton. A Cistercian Abbey, founded, 1239, by King Henry III.; valued at £160 2s. 9½*d.* yearly, now worth £3,202 15s. 10.; granted, 28 Henry VIII., to Sir William Paulet.

At **PORCHESTER**. An Augustine Monastery, founded, 1133, by King Henry I.; valued at £314 17s. 10½*d.* yearly, now worth £6,297 17s. 6*d.*; granted, 30 Henry VIII., to John White.

At **PORTESMOUTH**. An Hospital, founded, in the time of John, by Peter de Rupibus, Bishop of Winchester; valued at £33 19s. 5½*d.* yearly, now worth £679 9s. 2*d.*

At **QUARRER**, in the Isle of Wight. A Cistercian Monastery, founded, 1132, by Baldwin de Redveriis, afterwards Earl of Devonshire; valued at £184 1s. 10*d.* yearly, now worth £3,681 18s. 4*d.*; granted, 36 Henry VIII., to John and George Mills.

At **RUMESEY**. A Benedictine Nunnery, founded, 967, by Edward, or Ethelwold, a Saxon nobleman; valued at £528 8s. 10½*d.* yearly, now worth £10,568 19s. 2*d.*; granted, 38 Henry VIII., to John Bellew and R. Pigot.

At **SOUTHAMPTON**. An Augustine Priory, built, by Henry I., upon the river, two miles above the town;

valued at £91 9s. yearly, now worth £1,829; granted 30 Henry VIII., to Francis Dawtrey.

An Hospital, called God's House, founded, in the time of Henry III., by two brothers Gervase and Protase, of Hampton, for the poor.

St. Mary Magdalan Hospital, founded, 1179, for lepers.

A Franciscan Friary, founded, 1240, near the wall, in the south part of the town; granted, 36 Henry VIII., to John Pollard, and, 5 Edward VI., to Arthur Darcy.

At TWINHAM. An Augustine Priory, founded, in the time of Edward the Confessor; valued at £541 16s. yearly, now worth £10,896; granted, 37 Henry VIII., to Joseph Kirton.

At TYCHFIELD. A Premonstratensian Abbey, founded, in the time of Henry III., by Peter de Rupibus, Bishop of Winchester; valued at £280 19s. 10½*d.* yearly, now worth £5,619 19s. 2*d.*; granted, 29 Henry VIII., to Sir Thomas Wriothsley, who built a stately house here.

At WHERWELL. A Benedictine Nunnery, founded, by Elfrida, Queen Dowager of King Edgar, in the year 986, to expiate the crime of her being concerned in the murders both of her first husband, Ethelwolf, that she might be queen, and of her son-in-law, King Edward, that her own son might be king; here she spent the latter part of her life in doing penance, like David, for her sins, and for regaining, like the prodigal child, the good graces of her heavenly Father; valued at £403 12s. 10*d.* yearly, now worth £8,072 18s. 4*d.*; granted, 31 Henry VIII., to Sir Thomas West, lord de la Ware.

At WINCHESTER. A Benedictine Priory, founded, as they say, by King Lucius, but destroyed in Diocletian's persecution, in the year 266; rebuilt, by Deodatus, the Abbot, in the year 300; the monks were mas-

sacred, and the house perverted into a temple for the idolatrous worship of Dagon, by Cêrdic, King of the West Saxons, but finally restored by the Saxon Christian Kings; value, at the suppression, £1,507 17s. 2*d.* yearly, now worth £30,157 3s. 4*d.*

A Nunnery, founded, in the east part of the city, by King Alfred; here St. Edburg was Abbess; valued at £179 7s. 2*d.* yearly, now worth £3,587 3s. 4*d.*; granted, 38 Henry VIII., to John Bellew and John Broxholme.

A Monastery, founded, by King Alfred, for the learned Monk Grimbald, whom he had brought from Flanders. It was removed, 1110, to Hyde, without the city; valued at £865 1s. 6*d.* yearly, now worth £17,301 0s. 10*d.*; granted, 37 Henry VIII., to Richard Bethel.

St. Elizabeth College, founded, by John de Pon-toys, Bishop of Winchester, 1300; valued at £112 17s. 4*d.* yearly, now worth £2,257 6s. 8*d.*; granted, 35 Henry VIII., to Thomas, Lord Wriothesley.

Wykeham College, founded, by the munificent prelate, William of Wykeham, Bishop of Winchester, 1357, outside the city to the southward; valued at £639 8s. 7*d.* yearly, now worth £12,788.

St. Cross Hospital, founded, south-west of the town, by Henry le Blois, Bishop of Winchester, in the year 1132, for the whole maintenance of 13 poor brethren in lodging, clothing, and diet, and for dining 100 poor persons every day. In the year 1185, Richard, Bishop of Winchester, made provision for dining another 100 poor persons every day; and, in the time of Henry VI., Cardinal Beaufort made additional provisions for a rector, two chaplains, 35 poor men, and three poor women; value, at the dissolution, £184 4s. 2*d.* yearly, now worth £3,684 3s. 4*d.*

An Hospital for the poor folk, stood outside the

King's Gate, maintained by the Monks of Swithin, now suppressed.

An Augustine Friary, stood a little without the south gate, on the way to Hampton; the site of this as well as of three other Friaries, granted.

Grey Friary, founded, by King Henry III., close by the east gate, on the inside; granted, 35 Henry VIII.

At WINTENEY. A Cistercian Nunnery, founded, in the time of William the Conqueror, by the son of Peter Jeffrey; valued at £59 1s. yearly, now worth £1,181; granted, 30 Henry VIII., to Richard Hill, Esq., Serjeant of the King's Cellar.

HEREFORD (COUNTY.)

At ACLEY. An Alien Priory, founded, in the year 1160, by the ancestors of Robert Chandos; granted, 33 Henry VIII., to Sir Philip Hobby.

At ACORNEBURY. An Augustine Nunnery, founded, by Margery, wife of Walter de Lacy, three miles south of Hereford, in the reign of King John; valued at £75 7s. 5½d. yearly, now worth £1,507 9s. 2d.; granted, 33 Henry VIII., to Hugh de Harry.

At BROMYARD. A College, founded, prior to the reign of Henry III.; granted, 14 Elizabeth, to one Henry James.

At CLIFFORD. A Cluniac Priory, founded, in the time of Henry I., by Simon Fitz Richard; valued at £65 11s. 11d. yearly, now worth £1,311 18s. 4d.; granted, 7 Edward VI., to William Herbert, Earl of Pembroke.

At DORE. A Cistercian Abbey, founded, in the time of King Stephen, by Robert Ewyas; valued at £118

2*s.* yearly, now worth £2,362; granted, 31 Henry VIII., to John Scudamore.

At DYNMORE. An Hospital of Knights Hospitalers, founded, by Sir Thomas —, a brother of the order, in the time of Henry II.; granted, 2 Edward VI., to Sir Thomas Palmer.

At FLANESFORD. An Augustine Monastery, founded, 1347, by Richard, Lord Talbot; valued at £15 8*s.* 9*d.* yearly, now worth £308 15*s.*; granted, 30 Henry VIII., to George, Earl of Shrewsbury.

At HEREFORD. A Cathedral, founded here, in the year 680; again destroyed by the wars, and rebuilt by William the Conqueror; valued, at the general suppression, £331 4*s.* 1*d.* yearly, now worth £16,624 1*s.* 8*d.*

A Benedictine Cell, founded here very early, but enlarged in after times by several benefactors; valued at £121 3*s.* 3½*d.* yearly, now worth £2,423 5*s.* 10*d.*; granted, 34 Henry VIII., to John ap Rice.

St. John's Hospital of Templars, stood in the suburbs, without the north gate; granted, 6 Elizabeth, to Robert Freke and John Walker.

A Friary, founded, in the time of Edward III., in the north suburbs, by Sir John Daniel; granted, 5 Elizabeth, to Elizabeth Wynne.

A Friary, founded, without the Freragate, by Sir William Penbrugge, in the time of Edward I.; granted, 36 Henry VIII., to James Boyle.

At KILPECKE. A Benedictine Cell, founded, about 1134, by Hugh, the son of William the Norman; granted, 13 Henry VIII., to the Bishop of Gloucester.

At LEOMINSTER. A Benedictine Cell, founded, about 660, by Merwald, King of West Mercia, but destroyed and rebuilt in after times; valued at £660 16*s.* 8*d.* yearly, now worth £13,216 13*s.* 4*d.*; granted to the Bailiffs and Burgesses of the town.

At LYMBROKE. An Augustine Nunnery, founded, about a quarter of a mile from the left bank of the river Lugg; valued at £23 17s. 8d. yearly, now worth £477 13s. 4d.; granted, 7 Edw. VI., to John West and Robert Gratwick.

At WIGMORE. An Augustine Monastery, founded, in the year 1100, by Ralph de Mortimer; but, for want of water and convenience, shifted up and down, and finally settled into a stately monastery, a mile beyond the town; valued at £302 12s. 3½d. yearly, now worth £6,025 5s. 10d.; granted, 2 Edward VI., to Sir Thomas Palmer.

At WORMELE. An Augustine Abbey, founded, in the time of King John, by Gilbert Talbot; valued at £83 10s. 2d. yearly, now worth £1,670 3s. 4d.; granted, 37 Henry VIII., to Edward, Lord Clinton.

HERTS (COUNTY.)

At ST. ALBAN'S. A Benedictine Abbey, founded, in the year 793, by King Offa, for 100 monks, in honour of St. Alban, the first Briton who suffered martyrdom; valued at £2,510 6s. 1½d. yearly, now worth £50,206 2s. 6d.; granted, 7 Edward VI., to the Mayor and Burgesses.

St. Julian's Hospital, founded, in the time of Henry I., by Jeffrey, the Abbot, near this town, on the London road, for leprous persons; granted, 36 Henry VIII., to Richard Lee.

At BERKHAMSTED. Two Hospitals stood here in the reign of King John, for poor lepers; revenues granted, 36 Henry VIII., to Robert Hordem.

At CESTREHUNT, or CHESTHUNT. A Benedictine Nunnery, founded, in the year 1183; valued at £27 6s. 8d. yearly, now worth £546 13s. 4d.; granted, 28 Henry VIII., to Sir Anthony Denny.

At CLOTHALE. An Hospital of ancient foundation · valued at £4 2s. 8*d.* yearly, now worth £82 13s. 7*d.*; granted 2 James I.

At DE LA PRAYE. A Benedictine Nunnery, founded in the year 1190, by Garinus, Abbot of St. Alban's; granted, 32 Henry VIII., to Ralph Rawlet, Esq.

At TEMPLE DYNNESLEY. A Preceptory of Templars, richly endowed in lands, in the time of King Stephen, by Bernard de Balliol; granted, by King Henry VIII., to Sir Ralph Sadler.

At FLAMSTED. A Benedictine Nunnery, founded, in the time of Stephen, by Roger de Toney. Yearly value £46 16s. 1½*d.*, now worth £936 2s. 6*d.*; granted, 31 Henry VIII., to Sir Richard Page.

At HERTFORD. A Benedictine Abbey, founded, in the time of William the Conqueror, by Ralph de Limesie; value yearly £86 14s. 8*d.*, now worth £1,734 13s. 4*d.*; granted, 29 Henry VIII., to Sir Anthony Denny, and to his wife.

At HITCHIN. A Gilbertine Nunnery, founded, at some early period; value yearly, at the suppression, £15 11s. 1*d.*, now worth £301 18s. 4*d.*; granted, 36 Henry VIII., to John Cock.

A Dominican Friary, founded, at the end of this town, by King Edward, about 1316; yearly value £4 9s. 4*d.*, now worth £89 6s. 8*d.*; granted, 38 Henry VIII., to Edward Watson and H. Hendson.

At KING'S LANGLEY. A Friary, founded, near the royal palace here, by Roger Helle, an English Baron, but endowed by Edward I., Edward II., Edward III., and Edward IV., so that it exceeded all houses of the order in England; yearly value £150 14s. 8*d.*, now worth £3,014 13s. 4*d.*; granted, 16 Elizabeth, to Edward Grimston.

At REDBURN. A Benedictine Cell, subservient to

St. Alban's, founded, before 1195; granted, 31 Henry VIII., to John Cock.

At ROYSTON. An Augustine Monastery, founded, in the time of Henry II., by Eustace de Merc; yearly value £106 3s. 1d., now worth £3,123 1s. 8d.; granted, 32 Henry VIII., to Robert Slete, Esq.

St. John's Hospital, founded, in the time of Henry III.; valued at £5 6s. 10d., now worth £106 8s. 4d.; granted, 5 James I., to Roger Aston.

At ROWHEING, or ROWNAY. A Benedictine Nunnery, founded, 10 Henry II., by Conan, Duke of Britain; valued, at the dissolution, £13 10s. 9d., now worth £270 15s.

At SOPEWELL. A Benedictine Nunnery, built by Jeffrey, sixteenth Abbot of St. Alban; yearly revenues £68 8s., now worth £1,368; granted, 30 Henry VIII., to Sir Richard Lee.

At STANDON. An Hospital of Knights Hospitalers, endowed with 140 acres of lands, by Richard de Clare, before 1180; granted, 36 Hen. VIII., to Sir Ralph Sadler.

At WARE. An Alien Priory, endowed by Hugo de Grentemaisnil, before 1081; granted by Henry VIII.

At WYMONDESLEY PARVA. An Augustine Hospital built in the time of Henry III., by Richard Argentein yearly value £37 10s. 6½d., now worth £750 10s. 10d. granted, 29 Henry VIII., to James Nedeham, surveyor of the king's works.

HUNTINGDON (COUNTY.)

At HINCHINGBROOKE, near Huntingdon. A Benedictine Nunnery, founded by King William the Conqueror; value yearly £19 9s. 2d., now worth £389 3s. 4d.;

granted, 29 Henry VIII., to Sir Richard Cromwell, alias Williams.

At HUNTINGDON. An Augustine Monastery, founded, outside the town, by Eustace de Luvetot, in the time of King Stephen; yearly value £232 7s., now worth £4,647; granted, 33 Henry VIII., to Sir Richard Cromwell, alias Williams.

At ST. IVES, *olim* Slepe. A Benedictine Cell, founded, by Ednoth, Abbot of Ramsey, in honour of St. Ivo, whose relics were found here in the year 1001; granted, 36 Henry VIII., to Sir Thomas Audley.

At ST. NOET'S. A Benedictine Priory, founded by Noet, but was destroyed in the subsequent wars, and restored in the year 1113; yearly value £256 13s., now worth £5,125 5s.; granted, 33 Henry VIII., to Sir Richard Cromwell, alias Williams.

At RAMSEY. A Benedictine Abbey, founded, 969, by Ailwine, Earl of East Angles; yearly value £983 15s. 3½*d.*, now worth £19,675 5s. 10*d.*; granted, 31 Henry VIII., to Sir Richard Cromwell, alias Williams.

At SALTREY. A Cistercian Abbey, founded, 1146, by Simon, Earl of Northampton; yearly value £199 11s. 8*d.*, now worth £3,991 13s. 4*d.*; granted, 29 Henry VIII., to Sir Richard Cromwell, alias Williams.

At STONELEY. An Augustine Priory, founded, 1180, by William Mandeville; yearly value £62 12s. 3½*d.*, now worth £1,252 5s. 10*d.*; granted, 36 Henry VIII., to Oliver Leder.

KENT (COUNTY.)

At AYLESFORD. A Carmelite Friary, founded, 1240, by Richard Lord Grey; granted, 33 Henry VIII., to Sir Thomas Wyat.

At BILSINGTON. An Augustine Priory, founded, 1253, by John Mansell; valued yearly £81 1s. 6*d.*, now worth £1,621 10s.; granted, 30 Henry VIII., to the Archbishop of Canterbury.

At BOXLEY. A Cistercian Abbey, founded, 1146, by William de Ipre, Earl of Kent, who afterwards became a Monk himself, at Laon in France; valued at £218 19s. 10*d.*, now worth £4,379 18s. 4*d.*; granted, 32 Henry VIII., to Sir Thomas Wyatt.

At BRADGARE. A College, founded, 16 Richard II., by Mr. Robert, pastor of the town, and seven gentlemen; granted, 29 Henry VIII., to the Archbishop of Canterbury.

At BRADSOLD, near Dover. A Premonstratensian Abbey, founded, 1191, by King Richard I.; yearly value £142 8s. 9*d.*, now worth £2,848 15s.; granted, by Henry VIII., to the Archbishop of Canterbury.

At BURNE, or PATRICKSEURN. An Alien Priory, founded, 1200; granted, 4 Edward VI., to Sir Thomas Cheney.

At CANTERBURY. A Cathedral Church, and Benedictine Priory, founded, by King Ethelbert, on his conversion to Christianity, in the year 600. The Cathedral was built by Lanfranc, in the year 1080. Besides the great offerings at Thomas a Becket's shrine, the yearly revenues, at the dissolution, made £2,489 4s. 9*d.*, now worth £49,784 16s.

St. Augustine's Monastery, founded, by the same Convert, Ethelbert, King of Kent, by the advice of St. Augustine, who was buried here. The yearly revenues £1,274 0s. 10½*d.*, are now worth £29,480 17s. 6*d.*

St. Gregory's Hospital, founded, in the year 1084, by Archbishop Lanfranc; yearly revenues £166 4s. 5½*d.*, now worth £3,328 9s. 2*d.*; granted, 28 Henry VIII., to the Archbishop of Canterbury.

St. Sepulchre's Nunnery, founded, 1100, by Arch-

bishop Anselm, in the south east of the city ; revenues £38 19s. 7½*d.*, now worth £779 12s. 6*d.* ; granted, 38 Henry VIII., to James Hale.

Eastbridge Hospital, founded, as some say, by Lanfranc ; or, as others think, by St. Thomas the Martyr, for the entertainment of Pilgrims ; yearly value £23 18s. 9½*d.*, now worth £478 15s. 10*d.*

St. Laurence's Hospital, founded, south east of this town, in the year 1137, by Hugh, the Abbot of St. Augustine's ; yearly revenues £31 10s. 7*d.*, now worth £630 11s. 8*d.* ; granted to Sir John Parrot.

St. Margaret's Hospital, founded, 1243, by Simon de Langton, Archdeacon of Canterbury, for poor infirm priests ; yearly value £10 13s. 8*d.*, now worth £213 13s. 4*d.* ; granted, 13 Elizabeth, to the Mayor, &c., and is now a Bridewell.

An Augustine Friary, founded, in the reign of Edward I., by Richard French, baker ; granted, 33 Henry VIII., to G. Harper.

A Dominican Friary, founded, about 1221, by King Henry III. ; granted, 2 Elizabeth, to Thomas Wiseman, and then to John Harrington.

A Franciscan Monastery, founded, 1270, by John Diggs, an Alderman of the city ; granted, 31 Henry VIII., to Thomas Spilman.

At CUMBWELL, in the Parish of Goudhurst. An Augustine Priory, founded, by Robert de Turneham, in the reign of Henry II. ; yearly value, £80 17s. 6½*d.*, now worth £1,617 10s. 10*d.* ; granted, 29 Henry VIII., to Thomas Culpepper, and, 34 Henry VIII., to Sir John Gage.

At DAVINGTON. A Benedictine Nunnery, founded, 1153, by Fulk de Newenham ; yearly value £21 13s. 10*d.*, now worth £433 8s. 4*d.* ; granted, 38 Henry VIII., to Sir Thomas Cheiney.

At DARTFORD. An Augustine Nunnery, founded,

1355, by King Edward III. ; value, at the dissolution, £408., now worth £8,160 ; granted, 36 Henry VIII., to Edm. Mervyn, and finally became the property of the Earl of Salisbury.

At DOVER. A Benedictine Priory, founded, 640, within the Castle, by King Eadbald, removed down into the town, 696 ; yearly value £232 1s. 5½*d.*, now worth £4,641 9s. 2*d.*

At GREENWICH. A Dominican Friary, founded, 1376, by King Edward III. and Sir John Norbury. The religious were restored by Queen Mary twenty years after they were expelled by her father, but were finally expelled by Elizabeth.

At HARBALDOWN. An Hospital, founded, about a mile from the west gate of Canterbury, for the poor, by Bishop Lanfranc ; yearly value £109 7s. 2*d.*, now worth £2,187 3s. 4*d.* ; suppressed in the reign of Edward VI.

At MONK'S HORTON. A Cluniac Cell, founded, in the reign of Henry II., by Robert de Vere ; yearly value £111 16s. 11½*d.*, now worth £2,236 19s. 2*d.* ; granted, 30 Henry VIII., to Richard Tate, and after to ——— Mantell.

At WEST LANGDON. A Premonstratensian Abbey, founded, 1192, by William de Auberville ; yearly value £56 6s. 9*d.*, now worth £1,126 15s. ; granted, 30 Henry VIII., to the Archbishop of Canterbury.

At LEEDES. An Augustine Priory, built, 1119, by Robert Crocheart, Knight ; yearly value £362 7s. 7*d.*, now worth £7,247 11s. 8*d.* ; granted, 4 Edward VI., to Sir Anthony St. Leger.

At LILLECHURCH, or HEYHAM. A Benedictine Nunnery, founded, 1151, by King Stephen ; granted, by Henry VIII., to Cambridge College.

At MAIDSTONE. A College, or Hospital, founded, 1250, by Boniface Archbishop of Canterbury ; valua-

tion £159 7s. 10d. yearly, now worth £3,137 18s. 4d.; granted, 3 Edward VI., to Lord Cobham.

At MALLING. A Benedictine Nunnery, founded, in the reign of William Rufus, by Gundulph, bishop of Rochester; yearly value £245 10s. 2½d., now worth £4,910 4s. 2d.; granted, 12 Elizabeth, to Henry Cobham, alias Brook.

At MELTON. An Hospital, granted to Sir Henry Wyat.

At MUTTIDEN. A Friary, founded, 1224, by Sir Michael de Ponynges; yearly value £30 13s. 0½d., now worth £613 0s. 10d.; granted, 30 Henry VIII., to Sir Anthony Aucher.

At OSPRINGE. An Hospital, founded, 1235, by King Henry III.; granted by Henry VIII.

At WEST PECKHAM. An Hospital of Hospitalers; yearly value £63 6s. 8d., now worth £1,266 13s. 4d.; granted, 35 Henry VIII., to Sir Robert Southwell.

At PUCKESHALL. An Hospital, granted by King Henry VIII., to Lynch, his Physician; granted to Sir John Parrot.

At ROCHESTER. A Cathedral and Benedictine Priory, founded, in the year 600, by King Ethelbert; yearly value £486 11s. 5d., now worth £9,731 8s. 4d.

At SEVENOAKS. Two Hospitals, one founded in the year 1418, for twenty men and women, by William Sevenoke; another in the gift of the Archbishop of Canterbury; both granted, 31 Henry VIII. to Archbishop Cranmer.

At SHEPEY. A Benedictine Nunnery, founded, in the year 675, by Sexburg, widow of Ercombert, King of Kent; yearly value £122 14s. 6½d., now worth £2,451 10s. 10d.; granted, 29 Henry VIII., to Sir Thomas Cheiney.

At NEWWORK, near Rochester. An Hospital, founded,

in the year 1194, by Bishop Glanville of Rochester, for the reception of poor travellers, and other indigent persons, granted, 33 Henry VIII.

At SWINGFIELD, near Dover. An Hospital of Sister Hospitalers, founded, in the year 1190, by Sir Robert de Clotingham, Arnulf Cade, and others; yearly value £88 3s. 3½*d.*, now worth £1,763 5s. 10*d.*; granted, 33 Henry VIII., to Sir Thomas Aucher.

At TANINGTON. An Hospital, founded, in the reign of Henry II.; yearly value £33 11s. 1*d.*, now worth £671 1s. 8*d.*; granted, 5 Edw. VI., to Robert Dartnall.

At THURLEGH. An Alien Priory, bestowed, 22 Henry II., to the Abbey of St. Bertin at St. Omers.

At WENGHAM. A College, founded, in the year 1826, by John Peckham, Archbishop of Canterbury; yearly revenues £33 6s. 8*d.*, now worth £666 13s. 4*d.*; granted, 7 Edward VI., to Sir Thomas Palmer.

At WESTWOOD. An Augustine Priory, founded, in the year 1178, by Richard de Lucy, Viceroy here from the King, who was absent in France; next year he quitted his great palaces, took the religious habit, and died in this house; yearly revenues £186 9s., now worth £7,329; granted, 28 Henry VIII., to Sir Ralph Sadler.

At WYE. A College, founded, in the year 1431, by John Kempt, Archbishop of York; yearly value £93 2s. 0½*d.*, now worth £1,862 0s. 10*d.*; granted, 36 Henry VIII., to Walter Buckler.

LANCASTER (COUNTY.)

At BURSCOUGH. An Augustine Priory, founded, in the reign of Richard I., by Robert Fitz Henry, Lord of Latham; yearly value £129 1s. 10*d.*, now worth £2,581 16s. 8*d.*

At COCKERSAND. A Premonstratensian Abbey, founded, in the reign of Henry II., by William Lancastre; yearly value £282 7s. 7½*d.*, now worth £5,647 12s. 6*d.*; granted, 35 Henry VIII., to John Kechin.

At CONISHEVED. An Augustine Priory, founded, in the reign of Henry II., by Gabriel Pennington; yearly value £124 2s. 1*d.*, now worth £2,482 1s. 8*d.*

At FURNES. A Cistercian Abbey, founded, in the year 1127; yearly value £966 7s. 10*d.*, now worth £19,327 16s. 8*d.*

At HOLAND. A Benedictine Priory, founded, in the year 1319, by Walter, Bishop of Litchfield; yearly value £78 12s., now worth £1,572; granted, 37 Henry VIII., to John Holcroft.

At HORNEBY. A Premonstratensian Abbey, founded by the ancestors of Sir Thomas Stanley; valuation £26 yearly, now worth £520; granted, 36 Henry VIII., to Lord Monteaule.

At KERSHALL. A Cluniac Cell, bestowed by Henry II. to the monastery of Lenton, Nottinghamshire; granted, 32 Henry VIII., to Baldwin Willoughby.

At KERTMEL. An Augustine Priory, founded, in the year 1188, by William Mareschall, Earl of Pembroke; yearly value £212 11s. 10*d.*; now worth £4,251 16s. 8*d.*; granted, 32 Henry VIII., to John Holcroft.

At LANCASTER. An Alien Priory, founded, in the year 1094, by Earl Roger of Poitiers; yearly value £90, now worth £1,600.

A Dominican Friary, founded, 44 Henry III., by Sir Hugh Harrington; granted, 3 Henry VIII., to John Holcroft.

At LYTHOM. A Benedictine Cell, founded, by Richard Fitz Rogers, in the reign of Richard I.; yearly value £53 15s. 10*d.*; now worth £1,075 16s. 8*d.*; granted to Sir Thomas Holcroft.

At MANCHESTER. A College, founded, 9 Henry V., by Thomas de la Ware, pastor of the town; yearly value £213 10s. 11*d.*, now worth £4,270 18s. 4*d.*

At PENWORTHAM. A Benedictine Priory, founded, in the reign of William the Conqueror, by the bounty of Warine Bussel; yearly value £114 16s. 9*d.*, now worth £2,296 15s.; granted, 34 Henry VIII., to John Fleetwood.

At PRESTON. A Friary, founded, on the northwest of this town, by Edmond, Earl of Lancaster, son of Henry III.; granted, 32 Henry VIII., to Thomas Holcroft.

At WARRINGTON. An Augustine Friary, built at the end of the bridge, in the year 1379; granted, 32 Henry VIII., to Thomas Holcroft.

At WHALLEY. A Cistercian Abbey, founded in the year 1296; valued at £551 4s. 6*d.* yearly, now worth £11,024 10s.; granted, 7 Edward VI., to Richard Aston and John Braddyll.

LEICESTER (COUNTY.)

At BELTON. An Augustine Nunnery, founded, in the reign of Henry III., by Rosia de Verdon; yearly value £101 8s. 2½*d.*, now worth £2,028 4s. 2*d.*; granted, 30 Henry VIII., to Humphrey Foster.

At BRADDLEY. An Augustine Priory, founded, in the time of King John, by Robert Bundy; valued at £20 15s. 7*d.* yearly, now worth £415 11s. 8*d.*; granted, 29 Henry VIII., to Thomas Newell, Esq.

At BREDON. An Augustine Cell, founded, in the year 1144, by Robert Ferrers, Earl Nottingham; valued at £25 8s. 1*d.* yearly, now worth £508 1s. 8*d.*; granted, 7 Edward VI., to John, Lord Grey.

At BURTON LAZARS. An Hospital, founded, in the time of King Stephen, by Roger de Moubray; valued at £265 10s. 2½*d.* yearly, now worth £5,310 4s. 2*d.*; granted, 36 Henry VIII., to John Dudley, Lord Lisle.

At CHORLEY and ULVESCROFT. An Augustine Priory, founded, in the time of Henry II., by Blanchmain's, Earl of Leicester; valued at £101 3s. 10½*d.* yearly, now worth £2,023 17s. 6*d.*; granted to Frideswide, widow.

At CROXTON. A Premonstratensian Abbey, founded, in the year 1162, by William Porcarius; valuation, at the suppression, £458 19s. 1½*d.* yearly, now worth £9,179 19s. 2*d.*; granted, 30 Henry VIII., to Thomas, Earl of Rutland.

At DALBY. An Hospital of Knights Templars, founded, it is thought, by Robert Bossu, Earl of Leicester, in the reign of Henry III.; yearly value £103 16s. 7½*d.*, now worth £2,076 12s. 6*d.*; granted, 35 Henry VIII., to Sir Andrew Nowell.

At CASTLE DONINGTON. An Hospital, founded, in the reign of Henry II., or sooner, by John Lacy, Constable of Chester; yearly value £5 13s. 4*d.*, now worth £113 6s. 8*d.*

At GERONDON. A Cistercian Abbey, founded, in the year 1133, by Robert Bossu, Earl of Leicester; yearly value £186 15s. 2½*d.*, now worth £3,735 4s. 2*d.*; granted, 32 Henry VIII., to Thomas, Earl of Rutland.

At HETHER. An Hospital of Knights Hospitalers, founded, in reign of King John; yearly value £39 1s. 5*d.*, now worth £781 8s. 4*d.*

At HINKLEY. An Alien Priory, founded, in the year 1173, by Robert Blanchmaines, Earl of Leicester; granted, 34 Henry VIII., to the Dean and Chapter of Westminster.

At KERKBAY ON THE WRETHER. An Augustine Priory, founded, 9 Edward II., by Roger Beller; yearly

value £178 7s. 10½*d.*, now worth £3,567 17s. 6*d.*; granted, 35 Henry VIII., to Charles Blount, Lord Mountjoy.

At LANDA. An Augustine Priory, founded, in the reign of Henry I., by Richard Basset and Maud his wife; yearly value £510 16s. 5½*d.*, now worth £10,216 9s. 2*d.*; granted, 31 Henry VIII., to Thomas, Lord Cromwell.

At LANGLEY. A Benedictine Nunnery, founded, in the reign of Henry II., by William Pontulf; yearly value £32 6s. 2*d.*, now worth £646 3s. 4*d.*; granted, 35 Henry VIII., to Thomas Grey.

At LEICESTER. An Augustine Monastery, founded near the town, in the year 1143, by Robert Bossu, Earl of Leicester; yearly value £1,062 0s. 4½*d.*, now worth £21,240 7s. 6*d.*; granted, 4 Edward VI., to William, Marquis of Northampton.

The College of St. Mary the Less, founded, in the year 1107, by Robert, Earl of Mallet and Leicester; yearly value £23 12s. 11*d.*; now worth £472 18s. 4*d.*

The College of St. Mary the Greater, founded, in the year 1330, by Henry Earl of Leicester; yearly value £595 7s. 4*d.*, now worth £11,907 6s. 8*d.*; granted, 2 Edward VI., to John Beaumont and William Guyse.

St. John's Hospital, founded, prior to 1235, which was converted into a gaol, 31 Elizabeth.

An Augustine Friary, granted to John Bellew and John Broxholm.

A Dominican Friary, founded, in the reign of Henry III., by the Earl of Leicester; granted, 38 Henry VIII., to Henry, Marquis of Dorset.

A Franciscan Friary, founded, in the year 1265, by Simon de Montfort, Earl of Leicester; granted

37 Henry VIII., to John Bellew and John Broxholm.

At LUTTERWORTH. An Hospital, founded, in the reign of King John, by Roise de Verdon and her son; yearly value £26 9s. 5d., now worth £529 Ss. 4d.

At MELTON MOUBRAY. A Cluniac Cell, subject to the Monastery of Lewes in Sussex; granted, 29 Henry VIII., to Thomas, Lord Cromwell.

At MOUSELEY. A College, founded, 2 Edward I., by Sir Anketine de Martival; yearly value £87, now worth £340.

At OSULVESTON. An Augustine Priory, founded, in the reign of Henry II., by Sir Robert Grimbald; yearly value £173 18s. 9d., now worth £3,478 15s; granted, 30 Henry VIII., to Sir John Harrington.

At ROTHELEY. An Hospital of Knights Templars, endowed by Henry III.; yearly value £231 7s. 10d., now worth £4,627 16s. 8d.; granted, 35 Henry VIII., to Henry Cartwright.

LINCOLN (COUNTY.)

At ALVINGHAM. A Gilbertine Priory, founded, in the reign of King Stephen, by Robert Cheiney, Bishop of Lincoln; yearly value £141 15s., now worth £2,835; granted, 5 Edward VI., to Edward, Lord Clinton.

At ASLAKEBY. An Hospital of Templars, founded, in the reign of Richard I., by John le Mareschal; granted, 35 Henry VIII., to Edward, Lord Clinton.

At BARDNEY. A Benedictine Abbey, founded, about the year 697, by the bounty of Ethelred, King of Mercia, who resigned his crown, and became a Monk here, and afterwards an Abbot, until his death; valuation

£429 7s., now worth £8,587; granted to Sir Robert Tirwhit.

At **BARLINGS**. A Premonstratensian Abbey, founded, in the year 1154, by Ralph de Haye; yearly value £307 16s. 6d., now worth £6,556 10s.; granted to Charles, Duke of Suffolk.

At **BELVOIR**. A Benedictine Cell, founded, in the reign of William the Conqueror, by Robert de Belvedere; yearly value £129 17s. 6d., now worth £2,597 10s.; granted, to Thomas, Earl of Rutland, and to Robert Tirwhit.

At **LONG BENYGTON**. An Alien Priory, founded, in the year 1175, by Ralph de Filgeries; granted, 34 Henry VIII.

At **BOSTON**. An Augustine Friary, founded by King Edward II.; granted, 37 Henry VIII., to the Mayor and Burgesses of the town.

A Dominican Monastery, founded prior to the year 1288; granted, 32 Henry VIII., to Charles, Duke of Suffolk.

A Franciscan Monastery, founded, by the Esterling Merchants, at an early period; granted, 37 Henry VIII., to the Mayor and Burgesses.

A Carmelite Friary, founded in the year 1300, to the west of the river, by Sir —— Orreby, Knight; granted, 37 Henry VIII., to the Mayor and Burgesses of the town.

At **BOURN**. An Augustine Priory, founded, in the year 1138, by Baldwin Fil. Gilsberti; yearly value £200, now worth £4000; granted, 30 Henry VIII., to Richard Cotton.

At **TEMPLE BRUER**. An Hospital of Knights Templars, founded, prior to the year 1185; granted, 33 Henry VIII., to Charles, Duke of Suffolk; yearly value £195 2s. 2½d., now worth £3,902 4s. 2d.

At **BULLINGTON**. A Gilbertine Priory, founded, in

the reign of King Stephen, by Simon Fitzwilliam yearly value £187 7s. 9d., now worth £3,747 15s.; granted, 30 Henry VIII., to Charles, Duke of Suffolk.

At BURWELL. An Alien Priory, founded by the Lords of Kyme; granted, 36 Henry VIII., to Charles, Duke of Suffolk.

At CAMERINGHAM. An Alien Priory, founded, in the reign of Henry II., by Richard de Haya and Maud his wife; granted, 37 Henry VIII., to Robert Tirwhit.

At CATTELEY. A Gilbertine Priory, founded, in the reign of King Stephen, by Peter de Belingey; yearly value £33 13s. 8d., now worth £773 13s. 4d.; granted, 31 Henry VIII., to Robert Carr of Sleaford.

At COTHAM. A Cistercian Nunnery, founded in the reign of Henry I., by Alan Muncel; yearly value £46 17s. 7d., now worth £937 11s. 8d.; granted, 32 Henry VIII., to Edward Shipwith.

At CROWLAND. A Benedictine Abbey, founded, in the year 716, by Ethelbald, King of Mercia. After the Religious were murdered, and the Monastery burned, by the Danes, in the year 870, King Edred restored the lands, in the year 948; and rebuilt the house. Yearly value £1,217 5s. 11d., now worth £24,345 18s. 4d.; granted, 4 Edward VI., to Edward, Lord Clinton.

At DEPING. A Benedictine Cell, founded, in the year 1139, by Baldwin Fil. Gilsberti; granted, 32 Henry VIII., to the duke of Norfolk.

At EGLE. An Hospital of Knights Templars, founded, by King Stephen; yearly value £144 18s. 10d., now worth £2,898 16s. 8d.; granted, 33 Henry VIII., to Thomas, Earl of Rutland, and Robert Tirwhit.

At ELLESHAM, OR AILESHAM. An Augustine Priory, founded in the year 1166, by Beatrix de Amundeville, for several poor brethren; yearly value £83 17s. 10d., now worth £1,677 16s. 4d.; granted, 30 Henry VIII., to Charles, Duke of Suffolk.

At the **PRIORY IN THE WOOD**, near Eppworth, in the Isle of Axholm. A Carthusian Priory, founded, 19 Richard II., by Thomas Moubray, Earl of Nottingham; yearly value £290 11s. 7*d.*, now worth £5,811 12s. 6*d.*; granted, 32 Henry VIII., to Mr. John Candish.

At **FOSSE**. A Benedictine Nunnery, founded, in the reign of John, by the inhabitants of Torkeysy; yearly value £8 5s. 4*d.*, now worth £165 6s. 8*d.*; granted, 5 Edward VI., to Edward, Lord Clinton.

At **GOKWELLE**. A Cistercian Nunnery, founded in the year 1185, by William de Alta Ripa; yearly value £19 18s. 6*d.*, now worth £398 10s.; granted, 30 Henry VIII., to Sir William Tirwhit.

At **GRANTHAM**. A Franciscan Friary, built in the year 1290; granted, 33 Henry VIII., to Robert Bocher and David Vincent.

At **GREENFIELD**. A Cistercian Nunnery, founded, in the year 1153, by Eudo de Greinsby, and Ralph his Son; yearly value £79 15s. 1*d.*, now worth £1,595 1s. 8*d.*; granted, 12 Elizabeth, to Sir Henry Stanley and Lord Strange.

At **GRIMESBY**. A Benedictine Nunnery, founded before the year 1185; yearly value £12 3s. 7*d.*, now worth £243 11s. 8*d.*; granted 34 Henry VIII.

An Augustine Friary, founded prior to the year 1304; granted, 34 Henry VIII., to Augustine Porter and John Bellew.

A Franciscan Friary, founded, in the reign of Edward II.; granted, 33 Henry VIII., to John Bellew and Robert Brokesby.

At **HAGH**. An Alien Priory, founded, in the year 1164, by Henry II.; granted, 33 Henry VIII., to John, Lord Russell.

At **HAGHAM**. An Alien Priory, founded, by Hugh Earl of Chester; granted, 37 Henry VIII., to John Bellew and J. Broxholm.

At HAGNEBY. A Premonstratensian Abbey, founded, in the year 1175, by Herbert de Orreby, and Lady Agnes, his wife; yearly value £98 7s. 4d., now worth £1,967 6s. 8d.; granted, 30 Henry VIII., to John Freeman, of London.

At HAVERHOLM. A Gilbertine Priory, founded, in the year 1137, by the Bishop of Lincoln, Alexander; yearly value £88 5s. 5d., now worth £1,765 8s. 4d.; granted, 30 Henry VIII., to Lord Clinton.

At HEYNINGES. A Cistercian Nunnery, founded, in the year 1180, by Reyner Evermere; yearly value £58 13s. 4d., now worth £1,173 6s. 8d.; granted, 31 Henry VIII., to Sir Thomas Heneage.

At HOLLANDBRIDGE. A Gilbertine Priory, founded, in the reign of King John, by Godwin, a citizen of Lincoln; yearly value £5 1s. 11d., now worth £101 18s. 4d.; granted, 33 Henry VIII., to Edward, Lord Clinton.

At HUMBERSTEYN. A Benedictine Monastery, founded, in the reign of Henry II., by William Hermeri; yearly value £42 11s. 3d., now worth £851 5s.; granted, 5 Edward VI., to John Cheke, Esq.

At HYRST. An Augustine Cell, founded, in the reign of Henry I., by Nigel de Albini; yearly value £7 11s. 8d., now worth £151 13s. 4d.; granted, 1 Edward VI., to John, Earl of Warwick.

At IRFORD. A Premonstratensian Nunnery, founded, in the reign of Henry II., by Ralph de Albini; yearly value £14 13s. 4d., now worth £293 6s. 8d.; granted, 31 Henry VIII., to Robert Tirwhit.

At KIRKSTED. A Cistercian Abbey, founded, in the year 1139, by Hugh Britto; yearly value £338 13s. 11½d., now worth £6,673 19s. 2d.; granted, 30 Henry VIII., to Charles, Duke of Suffolk.

At KYME. An Augustine Priory, founded, in the reign of Henry II., by Philip de Kyme; yearly value

£138 9s. 4*d.*, now worth £2,769 6s. 8*d.*; granted, 33 Henry VIII., to Thomas, Earl of Rutland, and Robert Tirwhit.

At LEKEBURN. A Cistercian Nunnery, founded, in the year 1150, by Robert Fitz Gilbert; yearly value £57 13s. 5½*d.*, now worth £1,153 9s. 2*d.*; granted, 32 Henry VIII., to Thomas Heneage.

At LEMBURGH MAGNA. An Alien Priory, founded, in the reign of Henry II., by Richard de Humet; granted, 36 Henry VIII., to John Bellew and others.

At LINCOLN. A Cathedral, founded, in the reign of William the Conqueror, by Remigius, Bishop of Dorchester; the Bishop's revenue. £1,962 17s. 4½*d.*; the Chapter's, £575 8s. 2*d.*; both sums would make now £50,765 10s. 10*d.*

A Gilbertine Priory, in the south-west suburbs; yearly value £270 1s. 3*d.*, now worth £5,401 5s.; granted, 30 Henry VIII., to Charles, Duke of Suffolk.

A Benedictine Cell, founded by Henry II., yearly value £26 1s. 3*d.*, now worth £521 5s.; granted, 37 Henry VIII., to John Bellew and John Broxholm.

The Holy Innocent's Hospital, founded, by Remigius, Bishop of Lincoln, for leprous persons; granted, 7 Edward VI., to Sir William Cecil.

An Augustine Monastery, founded, prior to the year 1291, on the south side of the city; granted, 37 Henry VIII., to John Bellew and John Broxholm.

A Dominican Friary, in the east of the city; granted, 37 Henry VIII., to John Bellew and John Broxholm.

A Franciscan Friary, founded, in the year 1230, by William de Beningworth; granted, 36 Henry VIII. to J. Pope.

The White Friary, in High-street, founded, by Odo of Kilkenny, Ireland, in the year 1269; granted, 36 Henry VIII., to John Broxholm.

At LOUTH PARK. A Cistercian Abbey, founded, in the year 1139, by Alexander, Bishop of Lincoln; yearly value £169 5s. 6½*d.*, now worth £3,385 10s. 10*d.*; granted, 12 Elizabeth, to Sir Henry Stanley.

At MARKÉBY. An Augustine Priory, founded, in the reign of John, by Ralph Fitz Gilbert; yearly value £163 17s. 6*d.*, now worth £3,277 10s.; granted, 30 Henry VIII., to Charles, Duke of Suffolk.

At MINTING. An Alien Priory, founded, in the year 1129, by Ranulph de Meschines; granted, 34 Henry VIII.

At NEUBO. A Premonstratensian Abbey, founded, in the year 1198, by Richard de Malebisse; yearly value £115 11s. 8*d.*, now worth £2,211 13s. 4*d.*; granted, 29 Henry VIII., to Sir John Markham.

At NEUS, or NEWHOUSE. A Premonstratensian Abbey, founded, in the year 1143, by Peter de Gousel; yearly value £114 1s. 4½*d.*, now worth £2,281 7s. 6*d.*; granted, 30 Henry VIII., to Charles, Duke of Suffolk.

At NEWSTEDE ON ALCOLM. A Gilbertine Priory, granted, within the bounds of Cadney, by Henry II.; yearly value £55 1s. 8*d.*, now worth £1,101 13s. 4*d.*; granted, 31 Henry VIII., to Robert Heneage.

At NEWSTEDE. An Augustine Priory, founded, in the reign of Henry III., by William de Albin; yearly value £42 1s. 3*d.*, now worth £841 5s.; granted, 31 Henry VIII., to Richard Manners.

At NOCTON. An Augustine Priory, founded, in the reign of King Stephen, by Rob. D'Arcey; yearly value £52 19s. 2½*d.*, now worth £1,059 4s. 2*d.*; granted, 30 Henry VIII., to Charles, Duke of Suffolk; and 12 Elizabeth, to Sir John Stanley.

At NORTHOMERSEY. A Gilbertine Priory, founded,

in the reign of King Stephen, by William, Earl of Albemarle; yearly value £98, now worth £1,960 granted, 31 Henry VIII., to Robert Heneage.

At REVESBY. A Cistercian Monastery, founded, in the year 1142, by William, Earl of Lincoln; valued at £349 4s. 10d. yearly, now worth £6,988 18s. 4d.; granted, 30 Henry VIII., to Charles, Duke of Suffolk.

At SEMPRINGHAM. A Gilbertine Priory, founded, in the year 1139, by Sir Gilbert, of Sempringham; valued at £359 12s. 7d. yearly, now worth £7,192 11s. 8d.; granted, 30 Henry VIII., to Edward, Lord Clinton.

At SIXHILL. A Gilbertine Priory, founded by — Grelle; valued at £170 8s. 9d. yearly, now worth £3,408 15s.; granted, 30 Henry VIII., to Thomas Heneage.

At SKIRBEKE. An Hospital, founded for ten poor persons, in the year 1130, by Sir John Multon; the Knights Hospitalers settled there; granted, 33 Henry VIII., to Charles, Duke of Suffolk.

At SPALDING. A Benedictine Monastery, founded, by Thorold de Buckenhale, in the year 1052; valued at £878 18s. 3d. yearly, now worth £17,578 5s.; granted, 3 Edward VI., to Sir John Cheke.

At SPILLESBEY. A College, founded, 12 Edward III., by Sir John Willoughby; granted, 4 Edward VI., to the Duchess of Suffolk.

At STANFELD. A Benedictine Nunnery, founded, in the reign of Henry II., by Henry Percy; valued at £112 5s. yearly, now worth £2,245; granted, 29 Henry VIII., to Robert Tirwhit.

At STANFORD. A Benedictine Cell, or Nunnery, founded, in the reign of Henry II., by William, Abbot of Peterburgh; valued at £78 18s. 10½d. yearly, now worth £1,578 17s. 6d.; granted, 32 Henry VIII., to Richard Cecil.

Benedictine Cell, dedicated to St. Leonard;

valued at £37 17*s.* yearly, now worth £757; granted, 5 Edward VI., to Sir William Cecil; it is now a farm-house belonging to the Earl of Exeter, under the name of St. Cuthbert's fee.

Augustine Friary, in the west of the town, founded, before the year 1340, by the Archdeacon of Richmond; granted, 6 Edward VI., to Edward, Lord Clinton.

Dominican Friary, founded on the east of the town, before the year 1240; granted, 33 Henry VIII., to Robert Bocher and David Vincent.

Franciscan Convent, founded, 48 Edward III.; granted, 32 Henry VIII., to Charles, Duke of Suffolk.

At STYKESWOLD. A Cistercian Nunnery, founded, in the reign of King Stephen, by the Countess Lucy; valued at £163 1*s.* 2½*d.* yearly, now worth £3,261 4*s.* 2*d.*; granted, 32 Henry VIII., to Robert Dighton.

At SWINSHED. A Cistercian Monastery, founded, in the year 1134, by Robert de Griesley; valued at £175 19*s.* 10*d.* yearly, now worth £3,519 16*s.* 8*d.*; granted, 6 Edward VI., to Edward, Lord Clinton.

At TATESHALE. A College, founded, 17 Henry VI., by Sir Ralph Cromwell; valued at £348 5*s.* 11*d.* yearly, now worth £6,965 18*s.* 4*d.*; granted, 36 Henry VIII., to Charles, Duke of Suffolk.

At THORNETON UPON THE HUMBER. An Augustine Priory, founded, in the year 1139, by William, Earl of Albemarle; valued at £730 17*s.* 2½*d.* yearly, now worth £14,617 4*s.* 2*d.*; granted, 1 Edward VI., to the Bishop of Lincoln.

At THORNHOLM. An Augustine Priory, founded by King Stephen; valued at £155 19*s.* 5*d.* yearly, now worth £3,119 10*s.*; granted, 30 Henry VIII., to Charles, Duke of Suffolk.

At TORKESSEY. An Augustine Priory, built by King

John; valued at £27 2s. 8d. yearly, now worth £542 13s. 4d.; granted, 35 Henry VIII., to Sir Philip Hoby

At TUPHOLM. A Premonstratensian Monastery, founded, in the reign of Henry II., by Alan de Nevill and Gilbert his brother; valued at £119 2s. 8d. yearly, now worth £2,282 13s. 4d.; granted, 30 Henry VIII., to Sir Thomas Heneage.

At VAUDEY. A Cistercian Monastery, founded, in the year 1147, by William, Earl of Albemarle; valued at £177 15s. 7½d. yearly, now worth £3,555 12s. 6d.; granted 30 Hen. VIII., to Charles, Duke of Suffolk.

At WELLOW. An Augustine Priory, founded by King Henry I.; valued at £152 7s. 4d. yearly, now worth £3,047 6s. 8d.; granted, 36 Henry VIII., to Sir Thomas Heneage.

At WILLESFORD. An Alien Priory, founded, in the reign of King Stephen, by Hugh de Evermue; granted, 30 Henry VIII., to Charles, Duke of Suffolk.

At WILEKETONE. An Hospitaler's House, founded, in the reign of King Stephen, by Roger de Buslei; valued at £174 11s. 1½d. yearly, now worth £3,491 2s. 6d.; granted, 37 Henry VIII., to John Cock and John Thurgood.

At WITHAM. A Templar's Hospital, founded, in the year 1164, by Hubert de Ria and Margaret de Pérci; granted, 5 Elizabeth, to Stephen Holford.

MIDDLESEX (COUNTY.)

At HERMONDESWORTH. An Alien Priory; granted, 1 Edward VI., to Sir William Paget.

At HOUNSLOW. A Trinitarian Friary, founded, for the redemption of captives, 3 Edward I.; valued at

£50 15s. 0½*d.* yearly, now worth £1,615 0s. 10*d.*; granted to William, Lord Windsor.

At KYLBURN. A Benedictine Nunnery, founded, in the reign of Henry I., by the Convent of Westminster; valued at £121 16s. yearly, now worth £2,436; granted, 1 Edward VI., to John Earl of Warwick.

In LONDON. St. Paul's Cathedral, founded, in the year 604, by Bishop Mellitus: rebuilt, 961, by Ælfstan; burnt, 1666; rebuilt, 1675; yearly revenues, £1,855 15s. 11½*d.*, now worth £17,115 19s. 2*d.*

St. Bartholomew's Priory, founded, in the year 1123, by Rayere; valued at £757 8s. 4½*d.* yearly, now worth £15,148 7s. 6*d.*; granted, 1 Elizabeth, to Lord Rich.

Charter-House, founded, in the year 1349, by Sir Walter de Manny, without West Smithfield Bars; valued at £736 2s. 7*d.* yearly, now worth £14,722 11s. 8*d.*; granted, 36 Henry VIII., to Sir Thomas Audley.

Christ Church, within Aldgate, founded, by Queen Maud, in the year 1108; granted, 23 Henry VIII., to Sir Thomas Audley, Speaker of the House of Commons.

Clerkenwell Monastery, founded, in the year 1100, by Robert, a priest; valued at £282 16s. 5*d.* yearly, now worth £5,656 8s. 4*d.*; granted, 37 Henry VIII., to Walter Hanley, and John Williams, Knight.

Eastminster, New Abbey, founded, east of the Tower of London, by King Edward III., in the year 1349; revenues at the dissolution, £502 11s. 10½*d.*, now worth £12,051 17s. 6*d.*; the site granted, 34 Henry VIII., to Sir Arthur Darcy, on which Tower-hill now stands.

At ELSING SPITTLE, near Cripplegate. A College, founded, in the year 1329, by William Elsing, of Lon-

don; valued at £239 13s. 11d. yearly, now worth £4,793 18s. 4d.; granted, 31 Henry VIII., to John Williams, master of the King's jewels; but it was burnt on the following Christmas eve, as he was living in it.

At HALIWELL. A Benedictine Nunnery, founded, in the year 1127, by Robert Fitz More; yearly revenues £347 1s. 3d., now worth £6,941 5s.; granted, 36 Henry VIII., to William Webb.

At ST. HELEN'S. A Benedictine Nunnery, founded, in the year 1210, by William Fitz Williams; revenues yearly £376 6s., now worth £7,526; granted, 33 Henry VIII., to Sir Richard Cromwell.

St. James's Chapel on the Wall, founded near the wall, as early as the time of Richard I., corner of Monkwell-street; granted, 34 Henry VIII., to William Lamb, clothmaker, from whom it was called Lamb's Chapel.

St. John of Jerusalem, founded, near West Smithfield, by Jordan Briset, in the year 1100; valued at £2,385 12s. 8d. yearly, now worth £47,712 13s. 4d.; suppressed 1 Elizabeth.

The Minories, or Nunnery of the ladies of St. Clare, founded, by Blanch, Queen of Navarre, in the year 1293, in the street leading from the Tower to Aldgate; yearly revenues £342 5s. 10½d., now worth £6,845 18s. 4d.; granted, 6 Edward VI., to Henry, Duke of Suffolk.

Barking Chapel, within the Church of Allhallows, Barking, founded, by King Richard I.; suppressed, 2 Edward VI.

Holmes' College, founded, by Chancellor Holmes, in the year 1395, near the north door of the Cathedral of St. Paul; granted, 2 Edward VI., to John Hulson and W. Pendred.

London, or Guild Hall College, founded, in the

Chapel of St. Mary Magdalen, by Adam Francis and Henry Frowick, in the year 1368; yearly revenues £12 18s. 9d., now worth £258 15s.; granted, 4 Edward VI., to the Mayor and Corporation of London.

St. Martin-le-Grande, within Aldersgate, founded, about the year 700, by Victred, or Wicthred, King of Kent; granted, 34 Henry VIII., to the Dean and Chapter of Westminster.

St. Michael, Crooked-lane, founded, about the year 1380, by William Walworth, Mayor of London; granted to George Cotton and Thomas Reeves.

Poultney College, founded, in the year 1332, by Sir John Poultney; yearly revenues £97, now worth £1,940; granted, 1 Edward VI., to John Cheke, and Osbert Mountford, and Thomas Gawdy.

Whitingdon College, or Hospital, in the Church of St. Michael Royal, founded, in the year 1424, by Sir Richard Whitingdon, Mayor of London; yearly revenues £20 1s. 8d., now worth £401 13s. 4d.; granted, 2 Edward VI., to Armigel Wade.

St. Anthony's Hospital, on the west of Thread-needle-street, given, by King Henry III., to the Brethren of St. Antony; yearly revenues £55 6s. 8d., now worth £1,106 13s. 4d.

St. Bartholomew's Hospital, founded, in Smithfield, by a Courtier of King Henry I., for sick persons and women in labour, and for the maintenance of the orphans, until the age of seven, whose mothers died in the Hospital; yearly revenues £371 13s. 2d., now worth £7,433 3s. 4d.

St. Giles' College for leprous persons, founded, by the charitable Maud, Queen of Henry I.; granted, 36 Henry VIII., to John, Lord Dudley.

St. Catherine's Chapel, near the Tower, founded in the year 1148, by Maud, Queen of King

Stephen; yearly revenues £315 14s. 2d., now worth £6,314 3s. 4d.

St. Mary Spittle, without Bishopgate, a Priory, founded, in the year 1197, by Walter Fitz Ealdred; yearly revenues £557 14s. 10d., now worth £11,154 17s. 6d.; granted, 34 Henry VIII., to Stephen Vaughan.

Roundcivall Hospital, on the south side of the Strand, between York-buildings and Northumberland house, founded, by William Mareschall, Earl of Pembroke, in the time of Henry III.; granted, 3 Edward VI., to Sir Thomas Cawarden.

Savoy Hospital, near the Strand, founded, by Henry VII., in the year 1505, for 100 poor people; yearly revenues £529 5s. 7½d., now worth £10,585 12s. 6d.; suppressed 7 Edward VI.

Almshouses in Staining-lane, ten in number, founded, near Haberdasher's Hall, by Thomas Huntlow, for the poor of that Company, in the year 1539.

St. Thomas of Acon, an Hospital, founded, on the north side of Cheapside, by Thomas Fitz Theobald and his wife, sister to St. Thomas, in the reign of Henry II.; yearly revenues £300, now worth £6,000; granted, 33 Henry VIII., to the Mercers' Company.

Augustine Monastery, founded, on the west side of Broad-street, London, by Humphrey Bohun, Earl of Hereford, in the year 1253; valued at £57 0s. 5d. yearly, now worth £1,140 8s. 4d.; granted, in the year 1550, to John a Lasco, as a preaching-house for his congregation of Walloons, and still continues a Dutch house.

Black Friar's Monastery, founded about the year 1221, near Holborn, in Chancery-lane; yearly revenues £104 15s. 7d., now worth £2,095 11s. 8d. granted to Thomas Cawarden.

Grey Friars, or Franciscan Abbey, founded near Newgate, about the year 1224, by John Ewin and others; yearly revenues £32 19s. 10*d.*, now worth £659 17s. 6*d.*; granted 38 Henry VIII.

Carmelite Friary, founded, on the south side of Fleet-street, between the New Temple and Salisbury-court, by Sir Richard Gray; yearly revenue £62 7s. 3*d.*, now worth £1,247 5s.; granted, 32 Henry VIII., to Richard Moresyne and William Butts.

Holy Cross Friary, founded, near Tower-hill, in the year 1298, by Ralph Hosier and William Soberns; yearly revenue £52 13s. 4*d.*, now worth £1,053 6s. 8*d.*; granted, 32 Henry VIII., to Sir Thomas Wyat.

At RISELIPP. An Alien Priory, founded, in the reign of William the Conqueror, by Ernulph de Heding; yearly revenue £18, now worth £360; granted, 16 Henry VIII.

At STRATFORD. A Benedictine Nunnery, founded, in the reign of William the Conqueror, by William, Bishop of London; yearly revenue £121 16s., now worth £2,436; granted, 32 Henry VIII., to Ralph Sadler.

At SYON. A Brigistine Nunnery, founded, in the year 1414, by King Henry V.; yearly revenue £1,944 11s. 8½*d.*, now worth £38,891 14s. 2*d.*; granted, 7 Edward VI., to John, Duke of Northumberland.

Syon, or Brentford Hospital, founded in the east end of the town, 25 Henry V., by John Summer-set, Chancellor of the Exchequer; granted, 1 Edward VI., to Edward, Duke of Somerset.

At WESTMINSTER. A Benedictine Abbey, founded, on the ruins of the Temple of Apollo, by King Lucius; rebuilt in the year 610, by the Saxon King, Sebert; destroyed in the Danish wars; restored by King Ethelbert; and Dunstan, Bishop of London, in the year 958

and largely endowed by King Edward the Confessor; yearly revenue £3,977 6s. 4½*d.*, now worth £79,546 7s. 6*d.*

St. Stephen's chapel, founded, in the year 1347, by King Edward III.; rents £1,085 10s. 5*d.*, now worth £21,710 8s. 4*d.*; granted, 6 Edward VI., to Sir John Gate.

St. James' Hospital, founded, before the conquest, for 14 leprous women; on or near it is built St. James' Palace; yearly value £100 now worth £2,000.

MONMOUTH (COUNTY.)

At ABERGAVENNY. A Benedictine Priory, founded, in the reign of William the Conqueror, by Hamelin Baylon; rents £59 4s., now worth £1,184; suppressed.

At GOLDCLIFF. An Alien Priory, founded, in the year 1113, by Robert de Chandos; valued at £144 18s. 1*d.*, yearly, now worth £2,898 1s. 8*d.*

At GRACE-DIEU, or STOW. A Cistercian Abbey, built in the year 1226, by Sir John of Monmouth; rents £26 1s. 4*d.*, now worth £521 6s. 8*d.*; granted, 37 Henry VIII., to Thomas Herbert and William Bretton.

At ST. KENMERCY. A Priory, founded, prior to 1291; valued at £8 4s. 8*d.*, now worth £164 13s. 4*d.*

At LLANHODENEI, or LANTONY. An Augustine Priory, founded, before the year 1108, by Hugh Lacy; valued at £71 3s. 2*d.* yearly, now worth £1,423 3s. 4*d.*; granted, 38 Henry VIII., to Nicholas Arnold.

At LLATGKYWAN. An Alien Priory, founded, in the year 1183; granted, 37 Henry VIII., to John Doyley and John Scudamore.

At LLANTARNAM. A Cistercian Monastery, with the yearly revenue of £71 3s. 2d., now worth £1,423 3s. 4d.; granted, 31 Henry VIII., to John Parker.

At MALPAS. A Cluniac Cell, founded in the reign of Henry I., by Winebald de Baeluna; rents £15 6s. 8d., now worth £306 13s. 4d.; granted, 1 Edward VI., to Sir William Herbert.

At MONMOUTH. A Benedictine Priory, founded, in the reign of Henry I., by Wihenoc of Monmouth; rents £56 1s. 11d., now worth £1,121 18s. 4d.; granted to Richard Price and Thomas Perry.

At NEWPORT. A Friary stood by the Key, beneath the Bridge; granted, 35 Henry VIII., to Sir Edward Carn.

At STROGUIL. An Alien Priory, founded, in the reign of King Stephen, stood here; rents, at the dissolution, £32 4s., now worth £644.

At TINTERN. A Cistercian Abbey, founded, in the year 1131, by Walter de Clare; rents £256 11s. 6d., now worth £5,131 10s.; granted, 28 Henry VIII., to Henry, Earl of Worcester.

At USK. A Benedictine Nunnery, founded, before the year 1236; rents £69 9s. 8d., now worth £1,389 13s. 4d.; granted, 36 Henry VIII., to Roger Williams.

NORFOLK (COUNTY.)

At ALDEBY. A Benedictine Cell, founded, in the reign of Henry I., by Bishop Herbert.

At ATTELEBURGH. A College, founded, 7 Henry IV., by Sir Robert Mortimer; rents £21 16s. 0½d., now worth £436 0s. 10d.; granted, 33 Henry VIII., to Robert, Earl of Sussex.

At **BEESTON**. An Augustine Priory, founded, in the reign of Henry III., by Lady Margery de Cressy; yearly value £50 6s. 4½*d.*, now worth £1,006 7s. 6*d.*; granted, 37 Henry VIII., to Sir Edmund Windham and Giles Seafole.

At **BEK HOSPITAL**. An Hospital, founded, in the reign of Henry I., by William de Bek, on the great road from Norwich to Walsingham with thirteen beds and night's lodging for poor travellers; granted to Sir John Parrot.

At **ST. BENNET'S OF HULME**. A Benedictine Abbey, founded, in the year 800, by Prince Horn, in this solitary place, for Hermits; yearly value £677 9s. 8½*d.*; now worth £13,549 14s. 2*d.*; granted, 27 Henry VIII., to the Bishop of Norwich.

At **BINHAM**. A Benedictine Cell, founded, in the reign of Henry I., by the Nephew of William the Conqueror; yearly value £160 1s., now worth £3,201; granted, 33 Henry VIII., to Thomas Paston, Esq.

At **BLACKBOROUGH**. A Benedictine Nunnery, founded, in the reign of Henry II., by Roger de Scales; yearly value £76 3s. 9½*d.*, now worth £1,523 15s. 10*d.*; granted, 4 Edward VI., to the Bishop of Norwich and his successors.

At **BLAKENEY**. A Carmelite Monastery, founded, 24 Edward I., by Richard Stomer and others; granted, 33 Henry VIII., to William Rede.

At **BROMEHILL**. An Augustine Priory, founded, about the year 1528, granted to the Fellows of Christ's College, Cambridge, by Edward VI.

At **BROMHOLM**. A Cluniac Priory, founded, in the year 1113; by William de Glanvill; yearly value £144 19s. 0½*d.*, now worth £2,899 0s. 10*d.*; granted, 37 Henry VIII., to Thomas Woodhouse.

At **OLDBUCKENHAM**. An Augustine Priory, founded, in the reign of King Stephen, by William de Albin,

Earl of Chichester; rents £131 11s., now worth £2,631; granted, to Sir Thomas Lovell.

At BURNHAM NORTAN. A Carmelite Monastery, founded, in the year 1241, by Sir Ralph de Hemenhale; yearly value £2 5s. 4d.; now worth £85 6s. 8d.; granted, 33 Henry VIII., to William, Lord Cobham.

At CARBROKE. A House of Knights Hospitalers, founded, in the reign of Henry II., by Maud, Countess of Clare; yearly value £65 2s. 11d., now worth £1,302 18s. 4d.; granted, 35 Henry VIII., to Sir Richard Gresham and Sir Richard Southwell.

At CASTLEACRE. A Cluniac Priory, founded, before the year 1085, by William Warren, Earl of Surrey; yearly value £324 17s. 5½d., now worth £6,497 9s. 2d.; granted, 29 Henry VIII., to Thomas, Duke of Norfolk.

At COSTRE by YARMOUTH. A College, founded, in the reign of Edward I., by Sir John Falstaff; yearly value £2 13s. 4d., now worth £53 6s. 8d.

At CHOSELL. A Lazarite Monastery, founded, before the time of Edward I., by Earl Giffard; yearly value £13 18s. 2d., now worth £276 3s. 4d.; granted, 36 Henry VIII., to Sir John Dudley, Viscount Lisle.

At COCKESFORD. An Augustine Canons, established in the reign of King Stephen, by William Cheney; yearly value £153 7s. 1d., now worth £3,067 1s. 3d.; granted, 29 Henry VIII., to Thomas, Duke of Norfolk.

At CRABHOUSE. An Augustine Nunnery, founded, in the south of the parish of Wigenhale, in the year 1181, by the Convent of Reynham; yearly value £31 16s. 7d., now worth £636 11s. 8d.; granted to Sir John Gage.

At WEST DEREHAM. A Premonstratensian Abbey, founded, in the year 1188, by Hubert, Bishop of Salisbury; yearly value £252 12s. 11½d., now worth £5,052 19s. 2d.; granted, 31 Henry VIII., to Thomas Dereham.

At FIELDALLYNG. An Alien Priory, built in the reign of Henry II., Maud de Harscolye; granted to Martin Hastings and James Borne.

At FLITCHAM. An Augustine Cell, given in the reign of Richard I., to Dametta de Flitcham; yearly value £62 10s. 6½*d.*, now worth £1,250 10s. 10*d.*; granted, 30 Henry VIII., to Edward, Lord Clinton.

At HAMPTON. An Augustine Priory, founded, in the time of Henry I., by Roger de St. Martins; rents £39 0s. 9*d.*, now worth £780 15s.; granted, 37 Henry VIII., to Sir William Fermer.

At HERINGLEY. An Hospital de Dieu, founded, in the year 1475, by Hugh Attefenne; yearly value £23 6s. 5*d.*, now worth £466 8s. 4*d.*; granted, 37 Henry VIII., to Sir Thomas Clere.

At HICKLING. An Augustine Priory, founded, in the year 1185, by Theobald de Valentia; yearly value £137 0s. 1½*d.*, now worth £2,740 2s. 6*d.*; granted, 37 Henry VIII., to the Bishop of Norwich, and his successors.

At HITCHAM. A Cluniac Cell, founded, in the time of William Rufus, by William Warren, Earl of Surrey; granted, 29 Henry VIII., to Thomas, Duke of Norfolk.

At HORSHAM. A Benedictine Priory, found, in the year 1105, by Robert Fitzwalter; rents £193 2s. 3½*d.*, now worth £3,864 5s. 10*d.*; granted, 35 Henry VIII., to Sir Edward Elrington.

At INGHAM. A College for the redemption of Captives, founded, in the year 1360, by Sir Miles Stapleton; yearly value £74 2s. 7½*d.*, now worth £1,482 12s. 6*d.*; granted, 36 Henry VIII., to the Bishop of Norwich.

At LANGLEY. A Premonstratensian Abbey, built in the year 1198, by Robert Fitz Roger; rents £128 19s. 9½*d.*, now worth £2,579 15s. 10*d.*; granted; 38 Henry VIII. to John Berney.

At LYNN. A Benedictine Cell, founded, in the year 1100, by Bishop Herbert.

St. John's Hospital, founded, in the reign of Edward I.; yearly value £7 6s. 11*d.*, now worth £146 18s. 4*d.*

St. Mary Magdalen's Hospital founded 1145.

An Augustine Monastery, founded, in the reign of Edward I.; granted, 36 Henry VIII., to John Eyer; yearly value £1 4s. 6*d.*, now worth £24 10s.

A Dominican Friary, founded, 21 Edward I., by Thomas Gedney; valued at 18s. yearly, now worth £18; granted, 36 Henry VIII., to John Eyer.

A Carmelite Friary, founded, in the year 1264, by Thomas de Feltsham; granted to John Eyer. The steeple stands as a sea mark.

White Friar's House, founded, in the year 1269, by some Noblemen; yearly value £1 15s. 8*d.*, now worth £25 13s. 4*d.*

At MARHAM. A Cistercian Nunnery, endowed in the year 1251, by the Countess of Arundel; yearly value £42 4s. 7½*d.*, now worth £844 12s. 6*d.*; granted, 38 Henry VIII., to Sir Nicholas Hare and Robert Hare.

At MASSINGHAM MAGNA. An Augustine Priory, founded, in the year 1260, by Nicholas de Syre; granted to Sir Thomas Gresham.

At MODNEY. A Benedictine Cell, in the parish of Helgay; granted, 35 Henry VIII., to Robert Hogan.

At MONTE JOVIS, or MOUNTJOY. An Augustine Priory, founded, in the reign of King John, by William de Gisnetto.

At NEWBRIDGE. A Hermit's Chapel, built in the year 1373; rents £3 7s. 6*d.*; now worth £67 10s.

At NORWICH. A Cathedral and Benedictine Priory, built, in the year 1094, by Herbert, Bishop of Thetford.

The revenues of the bishoprick were valued at £1,050 17s. 6d., and of the convent £1,061 14s. 3½d. yearly ; both sums now worth £42,251 15s. 10d. The estates granted, 27 Henry VIII., to the Bishops of Norwich, but instead of the estates, they got the revenues of some monasteries.

St. Leonard's Benedictine Cell, founded, on a hill near the city, by Bishop Herbert ; granted, 5 Elizabeth, to Thomas, Duke of Norfolk.

Kairo, or Carow. A Benedictine Nunnery, endowed, in the year 1146, by King Stephen ; yearly value £84 12s. 1½d., now worth £1,692 2s. 6d. ; granted, 30 Henry VIII., to John Shelton, Knight.

Chapel in the Fields, built, in the year 1250, by John Brown, Priest ; rents £86 16s. 0½d., now worth £1,736 0s. 10d. ; granted, 37 Henry VIII., to Doctor Miles Spenser.

St. Gile's Hospital, founded, in the year 1249, by Walter, Bishop of Norwich ; rents £90 12s. ; now worth £1,812.

Lazar's Houses, several of them founded here for the poor ; granted to Edmond Newport.

An Augustine Friary, settled here in the time of Edward I. ; granted, 2 Edward VI., to Sir Thomas Heneage and to William Lord Willoughby.

The Black Friary, founded, by Sir Thomas Gellham, in the year 1226 ; granted, 32 Henry VIII. to the Mayor and Citizens.

The House of Grey Friars, founded in the year 1226, by John de Hastingsford ; granted, 30 Henry VIII., to the Duke of Norfolk.

The White, or Carmelite, Friary, founded, in the year 1256, by Philip Cougate of Norwich ; granted, 34 Henry VIII., to Richard Andrews and Leonard Chamberlavne.

At PENTNEY. An Augustine Priory, founded, in the reign of William the Conqueror, by Robert de Vallibus; yearly value £215 18s. 8d., now worth £4,318 13s. 4d.; granted, 30 Henry VIII., to Thomas Mildmay.

At PETERSTONE. An Augustine Priory, founded, before the year 1200; granted 4 Edw. VI.

At RUSHWORTH. A College, founded, in the year 1342, by Sir Edmond de Gonville, Priest; yearly value £85 15s. 0½d., now worth £1,715 0s. 10d.; granted, 33 Henry VIII., to Henry, Earl of Surrey; and after that to Sir John Cheke.

At SHOULDHAM. A Cistercian Priory, founded, in the reign of Richard I., by Jeffrey Fitz Piers, Earl of Essex; rents £171 6s. 8d., now worth £3,426 13s. 4d.; granted, 7 Edward VI., to Thomas Mildmay.

At SLEVESHOLM. A Cluniac Cell, in the parish of Methwold, by William Earl, Warren, in the year 1222; granted, 23 Elizabeth, to Osbert Mundeford.

At SPORLE. An Alien Priory, granted, 1 Elizabeth, to Eaton College.

At THETFORD. A Cluniac Priory, founded, in the year 1104, by Roger Bigod, Nobleman; yearly value £418 6s. 3d., now worth £8,369 5s.; granted, 32 Henry VIII., to Thomas, Duke of Norfolk.

A Benedictine Nunnery, founded, about the year 1160, by Hugh de Norwold, Abbot; rents £50 9s. 8d., now worth £1,009 13s. 4d.; granted, 30 Henry VIII., to Richard Fulmerston, Esq.

A College, or Guild, founded, in the reign of Edward I., by Gilbert de Pykenham; rents £5 9s. 7d., now worth £109 11s. 8d.; granted, 7 James I., to Francis Morice and Francis Philips, Esqrs.

St. John's Hospital, founded for Lepers; granted, 32 Henry VIII., to Richard Fulmerstone, Esq.

St. Mary Magdalen's Hospital, founded, by John de Warren, Earl of Surrey, and he endowed it with 864 acres of land; yearly value £1 13s. 6*d.* only, now worth £33 10s.; granted to Sir Richard Fulmerstone.

An Augustine Friary, granted, 32 Henry VIII., to Sir Richard Fulmerstone.

At THOMESTON. A College, founded, 23 Edward III., by Sir Thomas de Shardelau and his brother, yearly value £52 15s. 7½*d.*, now worth £1,055 12s. 6*d.*, granted, 32 Henry VIII., to Sir Edmond Knyvet.

At WABURN. An Augustine Priory, founded, in the reign of Henry II., by Sir Ralph Meyngaryn; yearly value £28 7s. 2*d.*, now worth £567 3s. 4*d.*; granted to Richard Heydon, 37 Henry VIII.

At WALSINGHAM. An Augustine Priory, built in the year 1061, by the widow of Richoldis de Favarches; yearly value £446 14s. 4½*d.*, now worth £8,934 7s. 6*d.*, granted, 31 Henry VIII., to Thomas Sidney.

A Franciscan Friary, founded, about the year 1346, by Elizabeth de Burgo, Countess of Clare; value yearly £3, now worth £60; granted, 36 Henry VIII., to John Eyer.

At WELLES. An Alien Priory, founded, in the time of William the Conqueror, by William de Streis; granted, 2 Edward VI., to the Bishops of Ely.

At WENDLING. A Premonstratensian Monastery, founded, 50 Henry III., by the Rev. William de Wendling; valuation £55 18s. 4½*d.*, now worth £1,118 7s. 6*d.*; granted, 16 Elizabeth, to Edward Dyer and H. Cressener.

At WESTACRE. An Augustine Priory, founded, in the time of William Rufus, by Oliver, the parish priest, value £308 19s. 11½*d.* yearly, now worth £6,179 19s. 2*d.*; granted, 7 Edward VI., to Thomas Gresham.

At WEYBRIDGE. An Augustine Priory, founded early,

by the Bigod family; value £7 13s. 4d. yearly, now worth £153 6s. 8d.; granted, 30 Henry VIII., to Richard Fulmerstone.

At WIRHAM. An Alien Priory, founded, by the Earls of Clare, in the time of Richard I.; value £7 16s. yearly, now worth £156; granted to Thomas Guibon and William Mynn.

At WORMGAY. An Augustine Priory, founded, in the time of Richard I., by William de Warren; granted, 4 Edward VI., to the Bishop of Norwich.

At WYMONDHAM. A Benedictine Monastery, founded, in the year 1107, by William de Albin; yearly value £72 5s. 4d., now worth £1,445 6s. 8d.; granted, 37 Henry VIII., to Sir Walter Hadden.

An Hospital, founded, by William de Albin, in the year 1146; granted to the Corporation of Norwich.

At YARMOUTH. A Benedictine Cell, built, in the year 1101, by Herbert, Bishop of Norwich; now belongs to the Cathedral of Norwich.

St. Mary's Hospital, built in the time of Edward I., by Thomas Falstaff; the chapel and rooms are now a grammar school, and workhouse for the poor.

A Dominican Friary, built, 55 Henry III., by Sir William Garbridge; granted, 34 Henry VIII., to Richard Andrews and Leonard Chamberlayne.

A Grey Friary, founded in the time of Henry III., by Sir William Garbridge; granted, 33 Henry VIII., to Sir Richard Cromwell, alias Williams.

A Carmelite Friary, founded, in the year 1278, by King Edward I.; granted, 36 Henry VIII., to Thomas Denton and Richard Nottingham.

NORTHAMPTON (COUNTY.)

At CANON'S ASHBY. An Augustine Priory, founded in the time of John; valuation £127 19s. yearly, now worth £2,559; granted, 29 Henry VIII., to Sir Francis Bryan.

At BARNACK. A College, granted, 6 Edward VI., to David Vincent.

At CHACOMB. An Augustine Priory, founded, in the time of Henry II., by Hugh de Chacomb; value £93 6s. 3½*d.* yearly, now worth £1,866 5s. 10*d.*; granted, 38 Henry VIII., to Michael Fox.

At COTHERSTOKE. A College, founded, in the year 1336, by the Rev. John Gifford; granted, 1 Edward VI., to Sir Robert Kirkham.

At DAVENTREE. A Cluniac Priory, built in the time of William the Conqueror, by Hugh de Leicester; value £236 7s. 6*d.* yearly, now worth £4,727 10s.; granted, by Henry VIII., to Christ Church, in Oxford.

At ST. DEWES, or ST. DAVID'S, near Northampton. An Hospital, founded, in the year 1200, by Walter the Prior of St. Andrew's; value £24 6s. 1*d.* yearly, now worth £486 1s. 8*d.*

At DINGLEY. A House of Hospitalers, built in the time of Stephen; rents £108 13s 5½*d.*, now worth £2,173 9s. 2*d.*; granted, 35 Henry VIII., to Edward Griffith.

At FODRINGHEY. A College, founded, in the year 1411, by King Henry IV.; value £419 11s. 10½*d.* yearly, now worth £3,391 17s. 6*d.*; granted to James Crew.

At HIGHAM FERRERS. A College, founded, in the time of Henry V., by the most reverend and munificent Henry Chicheley, Archbishop of Canterbury; value £156 2s. 7½*d.* yearly, now worth £3,124 12s. 6*d.*; granted, 6 Elizabeth, to John Smith and Richard Duffield.

At CASTLE HYMEL. An Augustine Priory, founded, in the reign of John, by Richard Engain, Lord of Blatherwike; value £62 16s. yearly, now worth £1,256; granted, 33 Henry VIII., to John, Lord Russell.

At IRTELINGBURGH. A College, founded, in the time of Edward III., by the executrix of John Pyel; value £64 12s. 10½*d.* yearly, now worth £1,292 17s. 6*d.*; granted, 23 Elizabeth, to Edward Downing and P. Ashton.

At KATEBI, or KATESBY. A Benedictine Nunnery, built in the time of Richard I., by Robert de Esseby; value £145 0s. 6*d.* yearly, now worth £2,900 10s.; granted, 28 Henry VIII., to John Onley.

At LUFFIELD. A Benedictine Priory, founded, 24 Henry I., by Robert Bossu, Earl of Leicester; yearly value £19 19s. 2*d.*, now worth £399 3s. 4*d.*; granted 5 Edward VI., to Sir Nicholas Throkmorton.

At NORTHAMPTON. A Cluniac Priory, founded, in the year 1076, by Simon Seinliz, Earl of Huntingdon; value £344 13s. 7*d.* yearly, now worth £6,893 11s. 8*d.*; granted, 4 Edward VI., to Sir Thomas Smith.

An Augustine Priory, founded, in the year 1112, by William Peverell, natural son of William the Conqueror; value £213 17s. 2*d.* yearly, now worth £4,377 3s. 4*d.*; granted, 37 Henry VIII., to Nicholas Giffard.

A Cluniac Nunnery de Pratis, founded, in the time of Stephen, by Simon Seinliz, Earl of Northampton; value £119 9s. 7½*d.* yearly, now worth £2,389 12s. 6*d.*; granted, 34 Henry VIII., to John Mershe.

A College, founded, 38 Henry VI., value £1 19s. 4*d.* yearly, now worth £39 6s. 8*d.*; granted, 2 Edward VI., to William Ward and Richard Venebles.

St. John's Hospital, for the sick, founded; in the year 1137, by Walter, Archdeacon of Northamp-

ton; value £25 6s. 2½*d.* yearly, now worth £516 4s. 2*d.*; granted, 26 Henry VIII.

St. Leonard's Hospital, in East Cotton, founded, outside the town, by William the Conqueror; value £11 6s. 8*d.* yearly, now worth £226 13s. 4*d.*

An Augustine Friary, founded, in the year 1322, by John Longville; granted, 32 Henry VIII., to Robert Dighton.

A Black Friary, founded, in the year 1240, by John Dabington; value £5 7s. 10*d.* yearly, now worth £107 18s. 4*d.*; granted, 36 Henry VIII., to William Ramesden.

A Grey Friary, founded about the year 1224; revenues £6 13s. 4*d.*, now worth £133 6s. 8*d.*; granted, 36 Henry VIII., to Richard Taverner.

A Carmelite Friary, built in the year 1271, by Thomas Chetwood and Simon Montford; value £10 10s. yearly, now worth £230; granted, 36 Henry VIII., to William Ramesden.

At OXNEY. A Benedictine Cell, founded before the time of Richard I.; granted, 33 Henry VIII., to Roger Horton.

At PETERBURGH. A Benedictine Abbey, begun in the year 655, by Peada, King of Mercia; but afterwards it underwent many changes during the wars; Ethelwold, Bishop of Winchester, assisted by King Edgar, rebuilt it magnificently, in the year 970; income £1,972 7s. 0½*d.* yearly, now worth £39,447 0s. 10*d.*

At PIKEWELL. A Cistercian Abbey, founded, in the year 1143, by William de Boutwylein; value £347 8s. 0½*d.* yearly, now worth £6,948 0s. 10*d.*; granted, 1 Edward VI., to William, Marquis of Northampton.

At ROTHWELL. An Augustine Nunnery, supposed to have been founded by the Clare family; value £10 10s. 4*d.* yearly, now worth £210 6s. 8*d.*; granted, 37 Henry VIII., to Henry Lee.

At SEWARDESLEY. A Cistercian Nunnery, founded, in the time of Henry II., by Richard de Lestre; yearly value £18 11s. 2*d.*, now worth £371 3s. 4*d.*; granted, 4 Edward VI., to Richard Fermer.

At SULBEY. A Premonstratensian Abbey, founded, about the year 1155, by William de Wideville; rents £305 8s. 5½*d.*, now worth £6,108 3s. 2*d.*; granted, 10 Elizabeth, to Sir Christopher Hatton.

At TOWCESTER. A College, founded, in the time of Henry VI., by William Sponne, D. D., pastor of the town; rents £19 6s. 8*d.*, now worth £386 13s. 4*d.*; granted, 4 Edward VI., to Richard Heybourn and William Dalby.

At WYRTHORP. A Benedictine Nunnery, founded in the time of Henry I.; granted, 32 Henry VIII., to Richard Cecil.

NORTHUMBERLAND (COUNTY.)

At ALNWICK. A Premonstratensian Abbey, founded, in the year 1147, by Eustace Fitz John; value £194 7s. yearly, now worth £388 7s.; granted, 4 Edward VI., to Ralph Sadler and Laurence Winnington.

At BLANCA LANDA. A Premonstratensian Abbey, founded, in the year 1165, by Walter de Bolebec; yearly value £44 9s. 1½*d.*, now worth £889 2s. 6*d.*; granted, 37 Henry VIII., to John Bellew and John Broxholm.

At BREKENBURNE. An Augustine Priory, founded in the reign of Henry I., by Osbertus Colutarius; yearly value £77, now worth £1,540; granted, 4 Edward VI., to John, Earl of Warwick.

At HAMBURGH. An Augustine Cell, founded by Henry I.; yearly value £124 15s. 7*d.*, now worth £2,495 11s. 8*d.*; granted, 37 Henry VIII., to John Foster.

At HEXHAM. A Cathedral Church, Abbey, and Augustine Priory. St. Wilfrid and St. Etheldreda the Queen of Egfrid, King of Northumberland, founded, in the year 674, a Church and Monastery of the finest architecture ever seen in these parts of Europe. The Priory was founded in the reign of William the Conqueror, by Archbishop Thomas; revenues at the dissolution, £138 1s. 9d., now worth £2,761 15s.; granted, 30 Henry VIII., to Sir Reginald Carnaby.

An Hospital, founded, in the time of John, it is thought, by the Archbishop of York; granted, 30 Henry VIII., to Sir Reginald Carnaby.

At HOLM. A Carmelite Friary, founded, in the year 1240, by John Lord Vesci; granted, 6 Elizabeth, to Thomas Reve, and William Ryvet.

At LINDISFARNE. A Cathedral Church and Benedictine Cell. King Oswald gave this Island, in the year 635, to St. Aidan, who came from Scotland to plant Christianity in Northumbria, and there fixed his see. The Cell was founded, in the year 1032; yearly value £60 5s., now worth £1,205; granted, 33 Henry VIII., to the Dean and Chapter of Durham.

At LAMBLEY UPON THE TYNE. A Benedictine Nunnery, founded, by King John, in honour to St. Patrick; yearly revenue £5 15s. 8d., now worth £115 13s. 4d.; granted, 7 Edward VI., to John, Duke of Northumberland.

At NESSEHAM. A Benedictine Nunnery, founded, it is thought, by Lord Dacres; yearly value £26 9s. 9d., now worth £529 15s.; granted, 32 Henry VIII., to James Lawson.

At NEWCASTLE. A Benedictine Nunnery, built in the reign of William the Conqueror; yearly value £37 4s. 2d., now worth £744 3s. 4d.; granted, 36 Henry VIII., to William Barentine and others.

St. Catherine's Hospital, built in the reign of

COUNTY OF NORTHUMBERLAND. 123

Henry IV., by Roger Thornton; yearly income £8 0s. 1*d.*, now worth £160 1s. 8*d.*

St. Mary the Virgin's Hospital, built in the reign of Henry III.; yearly value £26 13s. 4*d.*, now worth £533 6s. 8*d.*

St. Mary the Virgin's Hospital, the second of that name, founded, in the reign of Henry I.

St. Mary Magdalen Hospital, founded, by Henry I.; yearly value £9 11s. 4*d.*, now worth £191 6s. 8*d.*

An Augustine Friary, founded by Lord Ross; granted, 5 Edward VI., to John, Duke of Northumberland.

A Black Friary, founded, in the year 1260, by Sir Peter and Sir Nicholas Scot; granted, 35 Henry VIII., to the Mayor and Burgesses of the town.

A Carmelite Friary, founded, by Richard I.; granted 37 Henry VIII., to Richard Gresham and Richard Billingsford.

A Trinitarian Friary for the redemption of Captives, founded by William Wakefield, the master; granted, 37 Henry VIII., to Richard Gresham and Richard Billingsford.

At NOVUM MONASTERIUM, near MORPETH. A Cistercian abbey, founded, by Ranulph de Merlay, in the year 1138; yearly value £140 10s. 4*d.*, now worth £2,810 6s. 8*d.*; granted 7 James I., to Robert Brandling.

At Ovingham. An Augustine Cell, founded, by Mr. Ufranville; rents £13 4s. 8*d.*, now worth £268 13s. 4*d.*

At Tinmouth. A Benedictine Cell, founded, by St. Oswald, the first Christian King of Northumberland. St. Herebald was Abbot here in the beginning of the eighth century. Yearly value £511 4s. 1*d.*, now worth £10,224 1s. 8*d.*; granted, 5 Edward VI., to John, Duke of Northumberland.

NOTTINGHAM (COUNTY.)

At **BEAUVALE**. A Carthusian Priory, founded, 17 Edward III., by Nicholas de Cantilupo; valued at £227 8s. yearly, now worth £4,548; granted 4 Edward VI., to Richard Morison.

At **BLYTH**. A Benedictine Priory, founded, in the year 1088, by Roger de Bully; rents £126 8s. 2½*d.* yearly, now worth £2,528 4s. 2*d.*; granted, 35 Henry VIII., to Richard Andrews and William Ramesden.

An Hospital, founded, for the sick, by William de Cressy, Lord of Hodesac; yearly value £8 14s., now worth £174.

At **BRODHOLM**. A Premonstratensian Nunnery, founded in the reign of Stephen, by Agnes de Camvile; yearly revenue £16 5s. 2*d.*, now worth £325 3s. 4*d.*; granted, 6 Elizabeth, to John Caniers and William Haber.

At **CLIFTON**. A College, founded, in the year 1156, by Ralph Brito; rents £61 4s. 8*d.*, now worth £1,224 13s. 4*d.*; granted to Anthony Strelly.

At **FISKARTON**. An Augustine Cell, founded, by Ralph de Ayncourt; granted to Edward Fynes, Lord Clinton, and Thomas Morison.

At **LENTON**. A Cluniac Priory, founded, by William Peverell, in the reign of Henry I.; rents £417 19s. 3*d.*, now worth £8,359 5s.; granted, 5 Elizabeth, to John Harrington.

At **MARSHE**. A Benedictine Cell; valued yearly at £63 6s. 8*d.*, now worth £1,266 13s. 4*d.*

At **MATTERSEY**. A Gilbertine Priory, founded, in the year 1192, by Robert de Maresey; granted, 31 Henry VIII., to Anthony Neville, Esq.

At **NEWARK**. An Hospital, founded, by Alexander Bishop of Lincoln, in the reign of Henry I.; yearly revenue £17 1s. 9½*d.*, now worth £341 15s. 10*d.*

An Augustine Friary ; granted, 35 Henry VIII., to John Andrews.

At NEWSTEAD. An Augustine Priory, built by Henry II. in the year 1170 ; yearly revenue £219 18s. 8½*d.*, now worth £4,398 14s. 2*d.* ; granted, 32 Henry VIII., to Sir John Byron.

At NOTTINGHAM. St. Jones' Hospital, for the sick poor; founded before the time of John ; rents £4 13s. 4*d.*, now worth £93 6s. 8*d.*

Plumtree's Hospital, founded, 16 Richard II., by John Plumtree, for poor old widows ; rents £11 1s., now worth £221.

A House of Grey Friars, founded, Henry III., in the year 1250 ; granted, 2 Edward VI., to Thomas Heneage.

A Carmelite Friary, founded about the year 1276, by Lord Grey, of Wilton, and Sir John Shirley ; granted, 33 Henry VIII., to James Hurley.

At RODINGTON. A College, founded, by William Babington, Esq., in the time of Henry VI., rents £30, now worth £600

At RUFFORD. A Cistercian Abbey, founded, in the year 1148, by Gilbert, Earl of Lincoln ; value £254 6s. 8*d.*, yearly, now worth £5,086 13s., 4*d.* ; granted to George, Earl of Shrewsbury.

At SHELFORD. An Augustine Priory, founded in the time of Henry II., by Ralph Hanselyn ; rents £151 14s. 1*d.*, now worth £3,034 1s. 8*d.* ; granted, 31 Henry VIII., to Michael Stanhope.

At SIBTHORP. A College, founded, in the time of Edward II., by Geoffrey le Scrop ; rents £25 18s. 8*d.*, now worth £518 13s. 4*d.* ; granted, 37 Henry VIII., to Richard Whalley and Thomas Magnus.

At SOUTHWELL. A College, founded, in the year 630, by Paulinus Archbishop of York ; worth, at the

valuation of 26 Henry VIII., £516 1s. 6½*d.*, now worth £10,321 10s. 10*d.*

At **STOKE**, by Newark. An Hospital for sick persons, founded, very early; valued at £9 yearly, now worth £180; granted, 18 Elizabeth, to John Mersh and Francis Greneham.

At **THURGARTON**. An Augustine Priory, founded, in the year 1130, by Ralph de Ayncourt; yearly value £359 15s. 10*d.*, now worth £7,195 16s. 8*d.*; granted, 30 Henry VIII., to William Cooper.

At **WALLINGWELLS**. A Benedictine Nunnery, founded, in the reign of Stephen, by Ralph de Cheurolcourt; yearly income £87 11s. 6*d.*, now worth £1,751 10s.; granted, 6 Elizabeth, to Richard Pype and Francis Boyer.

At **WELBECK**. A Premonstratensian Abbey, founded, in the year 1153, by Thomas Joicei; yearly income £298 4s. 8*d.*, now worth £5,964 13s. 4*d.*; granted, 30 Henry VIII., to Richard Whalley.

At **WIRKESOP**, or **RADFORD**. An Augustine Priory, founded, 3 Henry I., by William de Luvetol; yearly value £302 6s. 10*d.*, now worth £6,046 16s. 8*d.*; granted, 33 Henry VIII., to Francis, Earl of Shrewsbury.

OXFORD (COUNTY.)

At **BANBURY**. A College; yearly income £48 6s., now worth £966.

An Hospital for several sick persons, founded, in the reign of John; yearly value £15 1s. 10*d.*, now worth £301 6s. 8*d.*

At **BRUERIA**, or **BRUERNE**. A Cistercian Abbey, founded, in the year 1147, by Nicholas Basset; yearly

value £124 10s. 10*d.*, now worth £2,490 16s. 8*d.*, granted, 8 James I., to Sir Anthony Coke.

At BURCESTER. An Augustine Priory, founded, in the year 1182, by Gilbert Basset, Baron of Hedington; yearly value £167 2s. 10*d.*, now worth £3,342 16s. 8*d.*; granted, 30 Henry VIII., to Charles, Duke of Suffolk.

At BURFORD. An Hospital; valued at £13 6s. 6*d.*, now worth £266 10s.; granted, 35 Henry VIII., to Edward Herman.

At CAVERSHAM. An Augustine Cell, founded in the year 1162.

At CHARLETON. An Alien Priory, founded, in the year 1081, by Hugh Grentemoisnil; granted to Sir Thomas White and others.

At CLATTERCOTE. A Gilbertine Priory, founded in the time of King John; yearly value £34 19s. 11*d.*, now worth £699 18s. 4*d.*; granted, 2 Elizabeth to Thomas Lee.

At CROWMERSH. An Hospital, built before the year 1248; granted to Thomas Gratewick and Anselm Lamb.

At DORCHESTER. An Augustine Priory, founded, in the year 1140, by Alexander, Bishop of Lincoln; yearly value £219 12s. 0½*d.*, now worth £4,392 0s. 10*d.*; granted, 36 Henry VIII., to Edmund Ashfield.

At EGNESHAM. A Benedictine Abbey, founded, in the year 1005, by Ailmer, Earl of Cornwall; yearly value £441 16s. 1*d.*, now worth £8,836 1s. 8*d.*; granted, 35 Henry VIII., to Sir Edward North and William Darcy.

At EWELME. An Hospital for the Poor, founded, in the year 1437, by William de la Pole, Earl of Suffolk; yearly value £20, now worth £400.

At GODESTON. A Benedictine Nunnery, founded, by Editha, a religious woman, in the reign of Henry I.;

yearly value £319 18s. 8*d.*, now worth £6,398 13s. 4*d.*; granted, by Henry VIII., to his Physician, Doctor George Owen.

At GORING. An Augustine Nunnery, founded in the time of Henry II.; yearly value £60 5s. 6*d.*, now worth £1,205 10s.; granted, 30 Henry VIII., to Charles, Duke of Suffolk, and afterwards to Sir Thomas Pope.

At GOSFORD. A House of Hospitalers, founded, in the year 1180, by Robert D'Oily; granted, 34 Henry VIII., to Anthony Stringer and John Williams.

At LITTLEMORE. A Benedictine Nunnery, founded in the reign of Henry II.; yearly value £33 6s. 8*d.*, now worth £666 13s. 4*d.*; granted, 38 Henry VIII., to William Owen and John Bridges.

At NORTON. An Augustine Priory, founded, in the reign of Henry II., by William Fitz Alan; yearly value £50, now worth £1000; granted to the Brazen Nose College Oxford.

At ASENEY. An Augustine Priory, built, in the year 1129, by Robert D'Oily, on an island in the river, near the Castle of Oxford; yearly value £755 18s. 6½*d.*, now worth £15,118 10s. 10*d.*

At OXFORD. St. Frideswide's, now Christ Church. King Didanus built this as a Nunnery, in the year 730; his own daughter Frideswide, who was afterwards canonized, had presided there. It became, in the course of time, a Priory, which was suppressed by virtue of a Bull from Pope Clement VII., dated April 3, 1525; and the site and lands granted to Cardinal Wolsey, who founded there a noble College for a Dean, Sub-dean, one hundred Canons, thirteen Chaplains, professors of the Canon and Civil Law, Physic, and of all the Arts and Sciences, and other persons, to the number of 186 in the whole. The revenues were valued at £224 4s. 8*d.*, now worth £4,484 13s. 4*d.* It supports now a Dean, eight Canons, one hundred and

one Students, eight Chaplains, eight Clerks, eight Choristers, twenty-four Almsmen, &c.

St. George's College, founded, in the year 1149, on the ruins of an ancient Monastery, which was built by Robert D'Oily and Roger Tueri.

All Soul's College, founded, in the year 1438, by Henry Chicheley, Archbishop of Canterbury, for a Warden and forty Fellows, with Chaplains, Clerks, and Choristers; yearly value £392 2s. 3d., now worth £7,842 5s.

Baliol College, built by the widow of Sir John Baliol, in the year 1284, for poor Scholars; yearly value £74 3s. 4d., now worth £1,483 6s. 8d.; it now consists of a Master, 12 Fellows, and 14 Scholars.

St. Bernard's College, founded, in the year 1436, by Henry Chicheley, Archbishop of Canterbury, for monastic Students; the revenues and buildings were converted in the year 1555, to support what is called St. John the Baptist.

Brazen Nose College, built by William Smith, Bishop of Lincoln, and Sir Richard Sutton, in the year 1511, for a Master and several Students.

Canterbury College, founded, in the year 1349, by the most Reverend Simon de Islip, Archbishop of Canterbury, to repair the chasm which was made in the Clergy by the pestilence; he purchased some lands and built on it this, under the name of Canterbury Hall, for Students in the Canon and Civil Laws. It was made, 38 Henry VIII., a part of Christ Church College.

Corpus Christi College, built in the year 1513, by Richard Fox, Bishop of Winchester, and Hugh Oldham, Bishop of Exeter, for Augustine Students; yearly value £382 8s. 9d., now worth £7,648 15s.; supports at present a Superior, twen-

ty Fellows, twenty Scholars, two Chaplains, and two Clerks, &c.

Durham College, founded in the year 1290, by the Convent of Durham, for their Students; increased afterward in buildings, revenues and books, by Hugh de Bury, the learned Bishop of that see; yearly value £115 4s. 4d., now worth £2,304 6s. 8d.; now called Trinity College.

Exeter College, or Stapleton Hall, founded, in the year 1314, by Walter Stapleton, Bishop of Exeter, for his Students, where Hart Hall now stands; revenues £81 9s. yearly, now worth £1,629. Supports now a Rector, twenty-two Fellows, and some Scholars.

Glocester Hall, or College; the site was given, in the year 1283, by Sir John Giffard, to the Benedictine Friars, to build a habitation in the University, called now Worcester College.

Lincoln College, founded, in the year 1427, by Richard Flemming, Bishop of Lincoln, and the Archbishop of York and others; yearly value £101 8s. 10d., now worth £2,028 16s. 8d. Supports a Rector, twelve Fellows, and some Scholars.

London College, founded, in the year 1421, by Richard Clifford, Bishop of London, for secular and regular Students of Civil Law; suppressed in the reign of Henry VIII.

Magdalen College. William Patten, Bishop of Winchester, founded in the year 1448, a Hall for Students; and in the year 1458 a fine College, for a President, forty Fellows, thirty Scholars, four Chaplains, eight Clerks, sixteen Choristers, &c.; yearly value £1,076 5s. 2d., now worth £21,525 3s. 4d.

St. Mary College, founded, by Thomas Holden, Esq., in the year 1435, for the Augustine Students;

granted, 38 Henry VIII., to William Ramesden and Richard Vavasor.

Merton College, founded, in the year 1267, by Walter de Merton, Lord Chancellor of England, and afterwards Bishop of Rochester, for Chaplains and Students; yearly value £354 2s. 6*d.*, now worth £7,082 10s. Supports a Warden, twenty-four Fellows, fourteen Post Masters, &c.

New College, or Winchester College, founded, and amply endowed by William of Wykeham, Bishop of Winchester, in the year 1386, for a Warden, seventy Scholars, ten Chaplains, three Clerks, and sixteen Choristers; yearly value £487 7s. 8*d.*, now worth £9,747 13s. 4*d.*

Oriel, or St. Mary College, built, in the year 1324, by King Edward III., and Adam de Brom, Almoner to King Edward II., for students; valued at £182 8s. 6*d.* yearly, now worth £3,684 10s. This supports now a Provost, 18 Fellows, &c.

Queen's College, founded, in the year 1340, by Robert de Eglesfield, Chaplain to Queen Philippa; yearly value £302 2s. 10*d.*, now worth £6,042 16s. 8*d.* It supports now a Provost, 16 Fellows, two Chaplains, some Bachelors, two Clerks, and 19 under-graduate Scholars.

University College. King Alfred founded in this city three Societies or Halls; one for students in grammar; the second for philosophy; and the third for divinity: but it is certain that this University was either rebuilt or enlarged by the bounty of William Archdeacon of Durham, Walter Skirlaw, Bishop of Durham, and some Noblemen, in the year 1249, valued, 26 Henry VIII., at £78 14s. 7*d.*, now worth £1,574 11s. 8*d.*; supports now a Master, 12 Fellows, 13 Scholars, &c.

St. Bartholomew's College, half a mile east of the town, supposed to have been founded by King Henry I.

Carmelite Friary, settled in the royal palace of Beaumont, by King Edward II.; granted, 33 Henry VIII., to Edward Powel.

Trinity House, for the redemption of Captives, founded, in the year 1291, by Edmond, Earl of Cornwall.

At REWLEY. A Cistercian Abbey, founded, in the year 1280, by the executors of Richard, King of the Romans, to pray for his soul; yearly value £174 3s. 0½*d.*, now worth £3,483 0s. 10*d.*; granted, 38 Henry VIII., to the Dean and Chapter of Christ Church, Oxford.

At SAUNFORD. A Templar's Hospital, founded, by Maud, Queen of King Stephen, granted, 33 Henry VIII., to Edward Powel.

At STODELEY. A Benedictine Nunnery, built in the reign of Henry II., by Bernard de St. Walerico; yearly value £102 6s. 7½*d.*, now worth £2,046 12s. 6*d.*; granted, 31 Henry VIII., to John Croke.

At TAME. A Cistercian Abbey, founded, in the year 1137, by the bounty of Alexander, Bishop of Lincoln; yearly value £256 13s. 7½*d.*, now worth £5,133 12s. 6*d.*; granted, 1 Edward VI., to Edward, Duke of Somerset.

At WROXTON. An Augustine Priory, founded, in the reign of Henry III., by Mr. Michael Belet; yearly value £78 14s. 3*d.*, now worth £1,574 5s.; granted, 36 Henry VIII., to Sir Thomas Pope, who gave a part to Trinity College, Oxford.

RUTLAND (COUNTY.)

At BROOKE. An Augustine Priory, founded, by Hugh Ferrers in the reign of Richard I.; yearly value £43 13s. 4*d.*, now worth £873 6s. 8*d.*; granted, 28 Henry VIII., to Anthony Coope.

At EDITH WESTON. An Alien Priory, built in the reign of Henry I., by William de Tankerville; granted, 4 Edward VI., to William, Marquis of Northampton.

A College, founded, 25 Edward III., by William Wade and John Wade, Chaplain; yearly value £22 18s. 6d., now worth £458 10s.; granted, 1 Elizabeth, to John, Lord St. John.

At OKEHAM. A College for poor people, built in the year 1398, by William Dalby of Exton; yearly value £26 13s. 4d., now worth £533 6s. 8d.; granted, 26 Henry VIII., to Richard Flower, of Whitewell.

SALOP (COUNTY.)

At BATTLEFIELD. A College, a mile north of Shrewsbury, founded, in the year 1403, by Henry IV.; yearly value £54 1s. 10d., now worth £1,081 16s. 8d.

At BILDEWAS. A Cistercian Abbey, founded, in the year 1135, by Roger Bishop of Chester; yearly value £129 6s. 10d., now worth £2,586 16s. 8d.; granted, 29 Henry VIII., to Edward, Lord Powis.

At BREWOOD. A Cistercian Nunnery, founded, prior to the reign of King John; yearly value £31 14s., now worth £621 6s. 8d.; granted, 31 Henry VIII., to William Whorwood.

At BRIDGENORTH. A College, founded, in the reign of William Rufus, by Robert, Earl of Shrewsbury; granted, 21 Elizabeth, to Sir Christopher Hatton.

Hospital, founded, in the reign of Richard I., by Ralph le Strange; granted, 31 Henry VIII., to Leonard Edwards.

At BROMFIELD. A Benedictine Cell, built about the time of Henry I.; yearly value £77 18s. 3d., now worth £1,558 5s.; granted to Charles Fox.

At BURFORD. A Collegiate Church, founded in the reign of Edward I.; granted 13 Elizabeth, to William James and John Grey.

At CHIRBURY. An Augustine Priory, founded 11 Henry III.; yearly value £87 7s. 4d., now worth £1,747 6s. 8d.; granted, 37 Henry VIII., to Edward Hampton.

At HAGHMON. An Augustine Priory, founded, in the year 1110, by William Fitz Alan, of Clun; yearly value £294 12s. 9d., now worth £5,892 15s.; granted, 32 Henry VIII., to Edmund Littleton.

At HALES. A Premonstratensian Abbey, founded, 16 John, by Peter de Rupibus, Bishop of Winchester; yearly value £337 15s. 6½d., now worth £6,755 10s. 10d.; granted, 30 Henry VIII., to Sir John Dudley.

At HALSTONE. A Templar's Hospital; yearly value £160 14s. 10d., now worth £3,214 16s. 8d.; granted, 5 Elizabeth, to William Horne.

At LILLESHELL. An Augustine Priory, built in the year 1145; yearly value £327 10s., now worth £6,550; granted, 31 Henry VIII., to James Leveson.

At LUDLOW. An Hospital, built in the reign of John; yearly value £27 16s. 10d., now worth £556 16s. 8d.; granted, 1 Edward VI., to John, Earl of Warwick.

Augustine Priory, built about the year 1282; granted to George Cotton and William Man.

Carmelite Friary, founded, in the year 1349, by Lawreance of Ludlow; granted, 2 Elizabeth, to Richard Hacket and Thomas Trentham.

At MORFIELD. A Benedictine Cell, founded, and endowed by the Earl of Shrewsbury; yearly value £15, now worth £300; granted, 37 Henry VIII., to Henry, Lord Lisle.

At NEWPORT. A College, founded, 20 Henry VI.,

by Thomas Draper; granted, 13 Elizabeth, to Edmond Dowling and Peter Ashton.

PONSBURY. A College built before the reign of Edward I.; yearly value £40 17s. 3d., now worth £817 5s.

At RATTLINGCOPE. An Augustine Cell, built in the reign of John; granted, 37 Henry VIII., to Robert Long.

At SHREWSBURY. A Benedictine Monastery, founded, in the year 1083, by Roger de Montgomery, Earl of Arundel; yearly value £615 4s. 3d., now worth £12,304 5s.; granted, 33 Henry VIII., to Edward Watson and Henry Herdson.

St. Chadd's College, founded before the time of William the Conqueror; yearly value £14 14s. 4d., now worth £294 6s. 8d.; granted, 3 Edward VI., to John Southcott and John Chadderton.

St. Michael's College, founded, prior to the time of Edward the Confessor; rents and tythes made £13 1s. 8d., now worth £261 13s. 4d.; granted to Thomas Reeve and George Cotton.

St. Chadd's Hospital for poor persons, founded by the society of Mercers in the town.

St. John's Hospital, built prior to the time of Edward II.; rents £4 10s. 4d., now worth £90 6s. 8d.

An Augustine Friary, founded, by the Staffords; granted, 53 Henry VIII., to Richard Andrews and Nicholas Temple.

A House of Black Friars, founded by Lady Geneville; granted, 35 Henry VIII., to Richard Andrews and Nicholas Temple.

A House of Grey Friars, founded, in the reign of Henry III., by Hawise, Countess of Powis; granted, 35 Henry VIII., to Richard Andrews and Nicholas Temple.

At **TONGE**. A College, founded, in the year 1410, by Isabel, widow of Sir Fulk Pembroke and the Reverend William Swan, and the Reverend William Mosse; valued yearly at £22 8s. 1*d.*, now worth £448 1s. 8*d.*; granted, 1 Edward VI., to Sir Richard Manners.

At **WENLOCK**. A Cluniac Priory, founded, 14 William the Conqueror, by Roger of Montgomery, Earl of Arundel and Chichester, on the ruins of a Nunnery, founded, in the year 680, by St. Milburga, daughter of King Merwald; yearly value £434 1s. 2½*d.*, now worth £8,681 4s. 2*d.*; granted, 36 Henry VIII., to Augustino de Augustinis.

At **WOMERIDE**. An Augustine Priory, founded, in the reign of Henry I., by William Fitz Alan; revenues at the dissolution, £72 15s. 8*d.*, now worth £1,455 13s. 4*d.*; granted, 31 Henry VIII., to James Leveson.

At **WOODHOUSE**. An Augustine Monastery, given to that order by the Tuberville family, in the year 1250; granted to Thomas Reeves and George Cotton.

SOMERSET (COUNTY.)

At **ATHELNEY**. A Benedictine Abbey, founded, in the year 888, by King Alfred; yearly value £209 0s. 3*d.*, now worth £4,180 5s.; granted, 36 Henry VIII., to John Clayton.

At **BARLINCH**. An Augustine Priory, built in the reign of Henry II., by William Say; yearly value £98 14s. 8*d.*, now worth £1,974 13s. 4*d.*; granted, 30 Henry VIII., to Sir John Wallop.

At **BATH**. A Cathedral, founded, in the reign of Henry I., by John Bishop of Wells, on the ruins of a Benedictine Abbey, which was originally built, 676, by King Osric, but destroyed and rebuilt several times

afterwards; yearly value £695 6s. 1½*d.*, no worth £13,806 2s. 6*d.*; granted, 34 Henry VIII., to Humphry Colles.

St. John's Hospital, near the Cross and Hot Baths, founded, in the year 1180, by Reginald Bishop of Bath, for poor strangers; yearly value £22 16s. 9*d.*, now worth £456 15s.; granted, by Elizabeth, to the Mayor and Corporation.

At BEARWE, or BORROW GURNEY. A Benedictine Nunnery, founded, in the year 1200, by — Gurney, Lord of Stoke Hamden; yearly value £29 6s. 8*d.*, now worth £586 13s. 4*d.*; granted, 36 Henry VIII., to William Clerke.

At BRIDGE WATER. St. John's Hospital, founded, before 15 John, by William Bruer, for Secular Clergy, under condition of keeping hospitality for the poor natives, and for strange pilgrims; yearly value £120 19s. 1½*d.*, now worth £2,419 2s. 6*d.*; granted, 34 Henry VIII., to Humphry Colles.

At BRUTON. An Augustine Priory, founded, in the year 1005, by Algar, Earl of Cornwall; yearly value £480 17s. 2*d.*, now worth £9,617 3s. 4*d.*; granted, 37 Henry VIII., to Maurice Berkely.

At MINCHIN BUCKLAND. A Nunnery and Hospital of Hospitalers, founded, about the year 1180, by Henry II.; yearly value £223 7s. 4*d.*, now worth £4,467 6s. 8*d.*; granted, 36 Henry VIII., to Alexander Popham and William Halley.

At BERKELY. An Augustine Priory, built in the year 1199, by William of Edington; yearly value £6 5s. 2½*d.*, now worth £125 4s. 2*d.*; granted, 7 Edward VI., to John and James Bisse.

At CANYNGTON. A Benedictine Nunnery, founded, in the reign of King Stephen, by Robert de Courcey; yearly value £39 15s. 8*d.*, now worth £795 13s. 4*d.*; granted, 30 Henry VIII., to Edward Rogers.

At **CLYVE, or CLIFF.** A Cistercian Abbey, founded, in the year 1188, by William de Romare, Earl of Lincoln; yearly value £155 9s. 5*d.*, now worth £3,109 8s. 4*d.*; granted, 33 Henry VIII., to Thomas, Earl of Sussex.

At **TEMPLE COMB.** A House of Hospitalers, founded, in the year 1185, by Serlo Odo; yearly value £128 7s. 6*d.*, now worth £2,567 10s.; granted, 34 Henry VIII., to Richard Andrews and Leonard Chamberlayne.

At **DUNSTER.** A Benedictine Cell, founded, in the time of William the Conqueror, by Sir William de Mahun; yearly value £37 4s. 8*d.*, now worth £744 13s. 4*d.*; granted, 34 Henry VIII., to Humphry Colles.

At **GLASTONBURY.** A Benedictine Monastery, founded, as historians say, by Joseph of Arimathea. The first congregation of Monks, they say, were brought together by a disciple of St. Patrick, in the year 435. Yearly value £3,508 13s. 4½*d.*, now worth £70,173 7s. 6*d.*; granted, 1 Edward VI., to Edward, Duke of Somerset, and 1 Elizabeth, to Sir Peter Carew.

At **KEYNSHAM.** An Augustine Priory, founded, in the year 1170, by William, Earl of Gloucester; yearly value £450 3s. 6*d.*, now worth £9,003 10s., granted, 6 Edward VI., to Thomas Bridges, Esq.

At **MICHELNEY.** A Benedictine Monastery, founded, in the year 939, by King Athelstan; yearly value £498 16s. 3½*d.*, now worth £9,976 5s. 10*d.*; granted, 29 Henry VIII., to Edward, Earl of Hertford.

At **MARTOCK.** A Priory, granted, 34 Henry VIII., to Humphry Colles.

At **CHARTERHOUSE ON MENDIP.** A Cell, granted, 36 Henry VIII., to Robert May.

At **MONTECUTE, OLIM MONS ACUTUS.** A Cluniac Priory, founded, by William the Conqueror; yearly value £524 11s. 8*d.*, now worth £10,491 13s. 4*d.*; granted, 16 Elizabeth, to Robert, Earl of Leicester.

At SLAVERDALE. An Augustine Priory, built by Sir William Zouch; granted, 36 Henry VIII., to John, Earl of Oxford.

At STOKE CURCY. An Alien Priory, founded, in the reign of Henry II.; valued at the dissolution at £58, now worth £1,160.

At STOKE. A College, founded, in the year 1304, by Sir John de Bello Campo; granted, 2 Elizabeth, to Cuthbert Vaughan.

At TAUNTON. An Augustine Priory, built in the reign of Henry I., by William Giffard, Bishop of Winchester; yearly value £438 9s. 10*d.*, now worth £8,769 16s. 8*d.*; granted, 36 Henry VIII., to Mathew Colehurst.

At WELLS. A Cathedral Church, built in the year 704, by King Ina; enlarged afterwards by different Bishops; revenues of the Bishop were valued at £1,843 19s. 4*d.*, and of the Canons £897 5s. 11*d.*, both sums now worth £54,825 5s.

Mauntery College, built in the year 1401, by Ralph Erghum, Bishop of Bath and Wells, for the Clergy of the Cathedral; yearly value £11 18s. 8*d.*, now worth £238 13s. 4*d.*; granted, 2 Edward VI., to John Aylworth and John Lacy.

Vicar's College, began by Walter de Hull, Canon; enlarged, in the year 1347, by Rad. de Salopia, Bishop of Wells: yearly value £72 10s. 9½*d.*, now worth £1,450 15s. 10*d.*

Brigstreet Hospital, founded, for twenty-four poor persons, by Nicholas Buthwith, Bishop of Bath, about the year 1424, but maintains now, they say, only twenty.

St. John's Hospital, founded, in the reign of King John, by Hugh of Wells, afterwards Bishop of Lincoln; yearly value £41 3s. 6½*d.*, now worth £323 10s. 10*d.*; granted, 13 Elizabeth, to Christopher Hatton.

At **WITHAM**. A Carthusian Priory, built and endowed by King Henry II.; yearly value £227 1s. 8d., now worth £4,541 13s. 4d.; granted, 36 Henry VIII., to Ralph Hopton.

At **WORSRING**. A Regular Priory, founded, in the year 1210, by William de Courtney; yearly value £110 18s. 4½d., now worth £2,218 7s. 6d.; granted, 2 Elizabeth, to William and John Lacy.

At **BRISTOL**. A Benedictine Priory, built by Robert, son of Henry I., in the north east of the city; granted, 35 Henry VIII., to Henry Brayne.

Great St. Augustine's, now Holy Trinity and Cathedral, founded, in the year 1148, by Robert Fitzharding; yearly value £767 15s. 3d., now worth £15,355 5s.

St. Mary Magdalen Nunnery, founded, by Eva, wife to Robert Fitzharding, in the reign of Henry II., yearly value £21 11s. 3d., now worth £431 5s.; granted, 31 Henry VIII., to Henry Brayn and John Marsh.

St. Bartholomew's Hospital, granted by Henry VIII., to the executors of Robert Thorn and Sir Thomas West; is now a grammar school.

St. Catherine's Hospital, founded, 4 Henry III., by Robert de Berkele; yearly value £21 15s. 8d., now worth £435 13s. 4d.

Gaunts, or Billeswyke Hospital, built in the year 1229, by Maurice de Gaunt, for one hundred poor people; yearly value £140, now worth £2,800; granted, 33 Henry VIII., to the Mayor and Citizens; is now an Orphan Hospital.

St. John's Hospital, built by John, Earl of Moreton, afterwards King of England, for the sick; yearly value £51 10s. 4d., now worth £1,030 6s. 8d.; granted, 36 Henry VIII., to G. Owen.

St. Lawrence's Hospital, founded, before 8 Henry

III. ; granted, 35 Henry VIII., to Sir Ralph Sadleyr.

Lyons, or Lewin's Mede-street Hospital, founded, in the year 1460, by William Spenser.

St. Michael's-hill Almshouse, founded, in the year 1504, by John Foster, for one priest, eight poor men, and five poor women, is yet in being.

Radcliff-hill Almshouse, built in the year 1442, by William Cannings, is still in being, though having no endowment.

Temple-street Hospitals. Under Tucker's Hall is one founded by the Tucker's Company ; under the Weaver's Hall is another founded at a very early period.

Temple Gate Hospital, built by Roger Magdalen of Nonney.

Trinity Hospital, founded, 4 Henry V., by John Barnstable, merchant of the town ; granted, 20 Elizabeth, to the Mayor and Corporation ; is still in being.

An Augustine Friary, built in the reign of Edward II., by Sir Simon and Sir William Montacute ; granted, 35 Henry VIII., to Maurice Dennis.

The Black Friary, founded by Sir Maurice Gaunt ; granted, 31 Henry VIII., to William Chester.

The Grey Friar's House, founded in the year 1234 ; granted, 33 Henry VIII., to the Mayor and Citizens.

STAFFORD (COUNTY.)

At BLYTHBURY. A Benedictine Nunnery, founded, in the reign of Henry I., by Hugh Malveysin.

At BRIWERNE, or, the BLACK LADIES OF BREWOOD founded, prior to the time of Richard I.; yearly value £11 1s. 6*d.*, now worth £221 10s.; granted, 30 Henry VIII., to Thomas Gifford.

At BURTON-UPON-TRENT. A Benedictine Abbey, founded, in the year 1004, by Walfric Spot; yearly value £356 16s. 3½*d.*, now worth £7,136 5s. 10*d.*; granted, by Henry VIII., to Sir William Paget.

At CALWICK. A Benedictine Priory, built in the year 1142, by Geva, daughter of Hugh, Earl of Chester; yearly value £25 10s. 3*d.*, now worth £510 5s.

At CHOTES. A Cistercian Abbey, founded, in the year 1176, by Bertram de Verdun; yearly value £103 6s. 7*d.*, now worth £2,066 11s. 8*d.*; granted, 36 Henry VIII., to Jeffrey Foljamb.

At DIEULACRES. A Cistercian Abbey, founded, in the year 1214, by Randal de Blunderville, Earl of Chester; value £243 3s. 6*d.* yearly, now worth £4,863 10s.; granted, 6 Edward VI., to Ralph Bagnall.

At DUDLEY. A Cluniac Cell, founded, in the year 1161, by Ralph Painell, lord of the manor, in pursuance of his father's will; value £33 1s. 4*d.* yearly, now worth £661 6s. 8*d.*; granted, 32 Henry VIII., to Sir John Dudley.

At GNOUSHALL. A College, founded, in the time of Henry I.; rents £54, now worth £1,080; granted, 1 Edward VI., to the Bishop of Lichfield and his successors.

At HULTON. A Cistercian Abbey, founded, in the year 1223, by Henry Audley; value £76 14s. 11½*d.* yearly, now worth £1,534 19s. 2*d.*; granted, 34 Henry VIII., to Sir Edward Aston.

At LAPPELE. An Alien Priory, founded, in the time of Edward the Confessor, by Algar, Earl of Chester or Mercia; granted, 1 Edward VI., to Sir Richard Manors.

At LICHFIELD. A Cathedral Church, built in the year 656, by King Oswy; underwent many changes and repairs since that time; revenues £703 5s. 2d.; and of the Chapter £275 13s. 2d.; make together now £19,578 6s. 8d.

Vicar's Choral, that is, the Sub-Chanter, Sacrist and Clerks, of this Cathedral, had a separate Establishment; value £199 10s. 7d. yearly, now worth £3,990 11s. 8d.

St. John's Hospital; value £46 18s. 1d., now worth £938 1s. 8d.; it continues to this day.

A Grey Friary, founded, in the year 1229, by Alexander, Bishop of Lichfield; granted, 36 Henry VIII., to Richard Crumbilthorn.

At PENKRIDGE. A College, or Free Chapel; granted, 17 John, by Mr. Hugh House, to the Archbishop of Dublin and his successors; value £106 15s. yearly, now worth £2,135; granted, 2 Edward VI., to John Earl of Warwick.

At ROUCESTER. An Augustine Priory, built in the year 1146, by Richard Bacoun; rents £111 11s. 7d., now worth £2,231 11s. 8d.; granted, 31 Henry VIII., to Richard Trentham.

At SANDWELL. A Benedictine Priory, founded, in the time of Henry II., by William Guy, of Ophani; rents made £26 8s. 7d., now worth £528 11s. 8d.

At DE SARTIS, or RONTON. An Augustine Priory, founded, in the time of Henry II., by Robert Noeli; value £102 11s. 1d. yearly, now worth £2,931 1s. 8d.; granted, 30 Henry VIII., to John Wiseman.

At STAFFORD. A College, or Free Chapel; granted, by King Stephen, to the Bishop and Chapter of Lichfield; value £38 yearly, now worth £760; granted, 14 Elizabeth, to the Burgesses of Stafford.

An Augustine Priory; built in the year 1180, by Richard Peche, Bishop of Coventry and Lichfield

value £198 0s. 9½*d.* yearly, now worth £3,960 15s. 10*d.*; granted, 31 Henry VIII., to Doctor Rowland Lee, Bisnop of Coventry and Lichfield.

St. John's Hospital, for poor brethren.

St. Leonard's Spytell, or Free Chapel; value £4 12s. 4*d.* yearly, now worth £92 6s. 8*d.*

A Franciscan Friary, founded 10 Edward I.; valued at £35 13s. 10*d.*, now worth £713 16s. 8*d.*, granted, 31 Henry VIII., to James Leveson.

An Augustine Monastery, founded, in the year 1244, by Ralph, Lord Stafford; granted to Thomas Neve and Giles Isam.

At STONE. An Augustine Priory, built originally by Wolphere, King of Mercia, for the salvation of his two sons Wolfadus and Rufinus, whom he murdered before his conversion to Christianity, in the year 670. Rents £119 14s. 11½*d.*, now worth £2,394 19s. 2*d.*; granted, 30 Henry VIII., to George Harper.

At TAMWORTH. A College; St. Editha, daughter of Edgar, founded here a Convent, which became a College afterwards, and valued at £42 2s. 4*d.*, now worth £842 6s. 8*d.*; granted, 23 Elizabeth, to Edward Downing and Peter Ashton.

An Hospital, founded, 15 Edward I., by Philip Marmion, for the Premonstratensian Friars; and he gave them in Ashfield pasture for four oxen and two horses, under condition of praying for his soul; yearly value £3 6s. 8*d.*, now worth £66 13s. 4*d.*

At TETENHALL. A College, founded, in King Edgar's reign; value £21 6s. 8*d.* yearly, now worth £426 13s. 4*d.*; granted, 3 Edward VI., to Walter Wrottesley.

At TRICKINGHAM. An Augustine Priory, founded, in the time of Henry I., on the ruins of a convent, founded, in the year 680, by King Ethelred, for his daughter, St. Werburgh, who died there an Abbess

value £106 3s. 10*d.* yearly, now worth £2,123 16s. 8*d.*; granted, 30 Henry VIII., to Charles, Duke of Suffolk.

At TUTBURY. A Benedictine Priory, founded, in the year 1080, by Henry de Ferrers; rents £244 16s. 8*d.*, now worth £4,896 13s. 4*d.*; granted, 6 Edward VI., to Sir William Cavendish.

At WOLVERHAMPTON. A College, or Monastery, built in the year 996, and amply endowed by a pious widow, Wulfruna; underwent many alterations in after times, and finally became one of the King's Free Chapels; the Deanery valued, 26 Henry VIII., at £38 yearly; and five Prebends £28; both sums would make now £1,320; granted, 7 Edward VI., to John, Duke of Northumberland.

SUFFOLK (COUNTY.)

At ALENSBORNE. An Augustine Priory, founded, before the year 1446; granted, 33 Henry VIII., to Sir John Wingfield.

An Hospital of Templars, founded, in the time of Henry II.; rents £53 10s., now worth £1,070; granted, 35 Henry VIII., to Sir Richard Gresham.

At BLIBURGH. An Augustine Priory, settled, by Henry I.; rents £48 8s. 10*d.*, now worth £968 16s. 8*d.*; granted, 30 Henry VIII., to Sir Arthur Hopton.

At BRUSYARD. A Nunnery of Minoreesses, founded, at Ash, by Maud, Countess of Ulster, in the year 1354; yearly value £56 2s. 1*d.*, now worth £1,122 1s. 8*d.*; granted, 30 Henry VIII., to Nicholas Hare.

At BUNGAY. A Benedictine Nunnery, founded, in the time of Henry II., by Roger de Glanville; value £62 2s. 1½*d.* yearly, now worth £1,242 2s. 6*d.*; granted, 29 Henry VIII., to Thomas, Duke of Norfolk.

At BURY ST. EDMOND. A Benedictine Abbey, founded, in the year 633, by Segebert, King of the East Angles, who, quitting his crown, became a religious there. The place took its name from the body of St. Edmond, King, that was translated thither, in the year 903; valued, at the dissolution, at £2,336 16s. 0½*d.*, now worth £46,736 0s. 10*d.*; granted, 2 Elizabeth, to John Eyer.

A College, founded in the time of Edward IV.; granted, 2 Edward VI., to Richard Corbet.

St. Nicholas Hospital, founded by an Abbot of the town; valued at £6 19s. 11*d.*, now worth £139 18s. 4*d.*

St. Peter's Hospital, founded, in the time of Henry I., by Abbot Anselm, for the maintenance of aged and sick priests; value £10 18s. 10½*d.* yearly, now worth £218 17s. 6*d.*

St. Saviour's Hospital, founded, in the year 1184, by Abbot Samson and his Convent, for the support of a warden, twelve chaplains, six clerks, twelve poor gentlemen, and twelve poor women; granted, 34 Henry VIII., to Antony Stringer and John Williams.

A Grey Friary, founded about the year 1256; granted, 33 Henry VIII., to Antony Harvey.

At BUTLEY. An Augustine Priory, founded, in the year 1171, by Ranulph de Glanville, the famous lawyer; income £318 17s. 2½*d.*, now worth £6,377 4s. 2*d.*; granted, 36 Henry VIII., to William Forth.

At CAMPESS. An Augustine Nunnery, founded, 6 Richard I., by Jane and Agnes, daughters of Theobald de Valoins, on a piece of ground which he gave them for that purpose; income £182 9s. 5*d.*, now worth £3,649 8s. 4*d.*; granted, 35 Henry VIII., to Sir William Willoughby.

At CLARE. An Augustine Monastery, built in the

year 1248, by Richard de Clare, Earl of Gloucester; granted, 31 Henry VIII., to Richard Friend.

At **DODNASH**. An Augustine Priory, founded, in the time of Edward I., by the ancestors of the noble family of Norfolk; yearly value £42 18s. 8½*d.*, now worth £858 14s. 2*d.*; granted, by Henry VIII., to Thomas Alverde.

At **DUNWICH**. A House of Knights Templars; granted, 4 Elizabeth, to Thomas Andrews.

St. James's Hospital, founded in the time of Richard I.; revenues £26, now worth £520.

A Black Friary, granted, 36 Henry VIII., to John Eyre.

A Grey Friary, founded, in the time of Henry III., by Robert Fitz John, granted to John Eyre.

At **EYE**. A Benedictine Priory, founded, in the time of William the Conqueror, by Robert Malet; yearly value £184 9s. 7½*d.*, now worth £3,689 12s. 6*d.*; granted, 28 Henry VIII., to Charles, Duke of Suffolk.

At **FLIXTON**. An Augustine Priory, built in the year 1258, by Margery Harnes, widow of Bartholomew de Clerk; value £23 4s. 1*d.* yearly, now worth £468 1s. 8*d.*; granted, 26 Henry VIII., to John Tasburgh.

At **GISELINGHAM**. A Preceptory of Templars, founded, before the time of Richard I., by Sir Robert de Burgate; granted, 7 Edward VI., to John Grene and Robert Hall.

At **GORLESTON**. An Augustine Priory, built in the time of Edward I., by William Woderove; granted, 36 Henry VIII., to John Eyre.

At **HERINGFLEET**. An Augustine Priory, founded, in the time of Henry III., by Roger Fitz Osbert; rents £49 11s. 7*d.*, now worth £991 11s. 8*d.*; granted, 38 Henry VIII., to Henry Jerningham.

At **HOXON**. A Benedictine Cell, founded, about the

year 950, by Theodred, Bishop of London; and richly endowed with lands, in the year 1130, by Maurice of Windsor, and Egidia his wife, for supporting there Monks, in order to pray for the soul of Ralph Dapifer; rents £18 1s., now worth £351; granted 38 Henry VIII., to Richard Gresham.

At IPSWICH. An Augustine Priory, built before the year 1177, by Norman Eadnothi; rents £88 6s. 9d., now worth £1,766 15s.; granted, 36 Henry VIII., to Sir Thomas Pope.

St. Peter and Paul, another Priory of Augustine Canons, founded, in the time of Henry II., by Thomas Lacy; granted, 9 James I., to Richard Percival and Edmund Duffield.

St. Mary Magdalen and St. James' Hospital, founded in the time of King John.

Dandy's Almshouse, founded, in the year 1515, by Edmund Dandy, for the poor; granted by Edward VI.

An Augustine Friary, founded, in the time of Henry III., by Henry de Manesby and others; granted, 33 Henry VIII., to William Sabyne.

A Carmelite Friary, built about the year 1279, by Sir Thomas de Loudham; granted, 36 Henry VIII., to John Eyre.

An Augustine Priory, built in the time of William the Conqueror, by Gilbert Blund; rents £280 9s. 5d., now worth £5,609 8s. 4d.; granted, 30 Henry VIII., to Richard Codington.

At KERSEY. An Austin Priory, founded before 3 Henry III.; granted, 25 Henry VIII., to the King's College in Cambridge.

At LETHERINGTON. An Austin Cell; yearly value £26 18s. 5d., now worth £538 8s. 4d.; granted, 7 Edward VI., to Elizabeth Naunton, daughter of Sir Anthony Naunton of Wingfield.

At LEYESTONE. A Premonstratensian Abbey, founded, in the year 1182, by Ralph de Glanville; yearly value £181 17s. 1½*d.*, now worth £3,637 2s. 6*d.*; granted, 28 Henry VIII., to Charles, Duke of Suffolk.

At METINGHAM. A College, built 6 Richard II.; yearly value £202 7s. 5½*d.*, now worth £4,047 9s. 2*d.*; granted, 33 Henry VIII., to Thomas Denny.

At MINDHAM. A Cluniac Priory, founded, in the time of Stephen, on the island of Hurst, in this parish, by William of Huntingfield; granted to Richard Freston.

At REDLINGFIELD. A Benedictine Nunnery, founded, in the year 1120, by Manasses, Earl of Ghisnes; yearly value £81 2s. 5½*d.*, now worth £1,622 9s. 2*d.*; granted, 28 Henry VIII., to Edmund Bedingfield.

At RUMBURGH. A Benedictine Cell. built about the time of the Conquest.

At SIBTON. A Cistercian Abbey, founded, in the year 1149, by William de Cheney; yearly value £250 15s. 7½*d.*, now worth £5,015 12s. 6*d.*; granted, 1 Edward VI., to Sir Antony Denny.

At SNAPE. A Benedictine Priory, built in the year 1155, by William Martel; yearly value £99 1s. 11½*d.*, now worth £1,981 19s. 2*d.*; granted, 34 Henry VIII., to Thomas, Duke of Norfolk.

At STOKE. A College, founded, in the year 1124, by Richard de Clare, Earl of Hertford; yearly value £324 4s. 1½*d.*, now worth £6,484 2s. 6*d.*; granted, 2 Edward VI., to Sir John Cheke and Michael Mildmay.

At SUDBURY. A College, founded, in the year 1374, by Simon, Bishop of London, on the ruins of a very ancient church; yearly value £122 18s. 3*d.*, now worth £2,458 5s.; granted, 36 Henry VIII., to Sir Thomas Paston.

A Benedictine Cell, founded. in the reign of
13*

Henry II., by Wilfric ; granted, 34 Henry VIII., to the Dean and Chapter of Westminster.

An Hospital, founded, in the time of John, by Amicia, Countess of Clare ; granted, 5 Edward VI., to John Cheke, Esq.

A Dominican Friary, founded, in the reign of Edward I., by Baldwin de Shipling ; granted, 31 Henry VIII., to Thomas Eden, Esq.

At WANGFORD. A Cluniac Cell, founded, before the year 1160, by Doudo Asini ; yearly value £30 9s. 5d., now worth £609 8s. 4d. ; granted, 32 Henry VIII., to Thomas, Duke of Norfolk.

At WILTON ST. FELIX. A Benedictine Cell, founded, in the reign of William Rufus, by Roger Bigod ; granted, 19 Elizabeth, to Thomas Sexford.

At GREAT WELTHAM. A House of Crossed Friars, founded, 2 Edward I. ; granted, 31 Henry VIII., to Antony Rouse.

At WICKHAM. A Monastery, built in the reign of King Stephen, by Robert de Salco Villa, Knight.

At WINGFIELD. A College, built in the year 1362, by Lady Alianor, relict of Sir John Wingfield ; yearly value £69 14s. 5d., now worth £1,394 8s. 4d. ; granted by Edward VI., to the Bishop of Norwich.

At WOODBRIDGE. An Austin Priory, founded, before the time of Edward II., by Ernaldus Ruffus ; yearly value £50 3s. 5½d., now worth £1,003 9s. 2d. ; granted, 19 Elizabeth, to Thomas Sexford, Master of Requests.

SURREY (COUNTY.)

At ALDBURY. An Austin Priory, built in the reign of Richard I., by Rual de Calva ; yearly value £294

18*s.* 4½*d.*, now worth £5,893 7*s.* 6*d.*; granted, 36 Henry VIII., to Sir Antony Brown.

At BERMONDSEY. A Cluniac Abbey, built about the year 1089, by Aylwin Child, citizen of London; yearly income £548 2*s.* 5½*d.*, now worth £10,962 9*s.* 2*d.*; granted, 33 Henry VIII., to Sir Richard Southwell.

At CHERTSEY. A Benedictine Abbey, built in the year 666, by Erkenwald, Bishop of London; destroyed, with the Abbot and ninety Monks killed, in the Danish wars; rebuilt by King Edgar; income £744 13*s.* 6½*d.* yearly, now worth £14,893 10*s.* 10*d.*; granted, 7 Edward VI., to Sir William Fitz Williams.

At LINGFIELD. A College, built in the time of Henry VI., by Reginald Cobham; income £79 15*s.* 10½*d.* yearly, now worth £1,595 17*s.* 6*d.*; granted, 38 Henry VIII., to Thomas Cawarden.

At MERTON. An Austin Priory, founded, in the year 1117, by Gilbert Norman, Sheriff of Surrey; yearly value £1,039 5*s.* 3*d.*, now worth £20,785 5*s.*

At NEWINGTON. An Hospital, continued here until the year 1551, when their proctor, William Cleybroke, *had a protection or license to beg.*

At REIGATE. An Austin Priory or Hospital, founded, by William de Warren, Earl of Surrey; income £78 16*s.* 10*d.*, now worth £1,576 16*s.* 8*d.*; granted, 33 Henry VIII., to William, Lord Howard.

At SHENE. A Carthusian Priory, founded, in the year 1414, by Henry V., income £962 11*s.* 6*d.*, now worth £19,251 10*s.*; granted, 32 Henry VIII., to Edward, Earl of Hertford.

At SOUTHWARK. St. Mary Overy, Austin Priory, built on the ruins of an ancient Nunnery, that was founded, by Mary, and endowed with the profits of a ferry on the Thames; value £656 10*s.* 0½*d.* yearly, now worth £13,130 0*s.* 10*d.*; granted, 36 Henry VIII., to Sir Antony Brown.

Overy Hospital, or St. Thomas's, founded, about the year 1228, by the Bishop of Winchester, Peter de Rupibus; value £309 1s. 11*d.*, yearly, now worth £6,181 18s. 4*d.*; contained, 30 Henry VIII., beds, food, and firing, for forty poor and sick persons, when it was given up.

AT TANDRIDGE, OR TANREGGE. An Austin Priory, founded, in the time of Richard I., and much contributed to by Odo de Dammartin; rents £86 7s. 6*d.*, now worth £1,727 10s.; granted, 29 Henry VIII., to John Rede.

At WAVERLEY. A Cistercian Abbey, founded, in the year 1128, by William Giffard, Bishop of Winchester; value £169 13. 11*d.*, yearly, now worth £3,933 18s. 4*d.*; granted, 28 Henry VIII., to Sir William Fitz Williams.

SUSSEX (COUNTY.)

At ARUNDEL. An Alien Priory, founded, in the time of William the Conqueror, by Roger of Montgomery; became afterwards a College, and valued at £263 14s. 9*d.*, yearly, now worth £5,274 15s.; granted, 36 Henry VIII., to Henry, Earl of Arundel.

An Hospital, built 18 Edward II., by Richard, Earl of Arundel; rents £89 5s. 2½*d.*, now worth £1,785 4s. 2*d.*; granted to Sir Richard Lee.

At BATTEL. A Benedictine Abbey, founded, by William the Conqueror, on the spot where a decisive battle was fought, October 14, 1066, between King Harold and William, Duke of Normandy; value £987 0s. 10½*d.* yearly, now worth £19,740 17s. 6*d.*; granted, 30 Henry VIII., to Sir Antony Brown.

At BEIGHAM. A Premonstratensian Abbey, founded, in the year 1200, by Robert de Turreham; value £152 9s. 4½*d.* yearly, now worth £3,049 7s. 6*d.*

At BOSANHAM. A College, originally founded, in the year 681, by St. Wilfrid; granted, 6 Elizabeth, to the Dean and Chapter of Chichester.

At BOXGRAVE. A Benedictine Priory, founded, in the time of Henry I., by Robert de Haya; income £145 10s. 2½*d.*, now worth £2,910 4s. 2*d.*; granted, 3 Elizabeth, to Henry, Earl of Arundel.

At BRAMBER. An Hospital, valued, 26 Henry VIII., at 20s. yearly.

At CHICHESTER. A Cathedral, founded, in the year 1075, by Bishop Stigand; valued at the dissolution at £677 1s. 3*d.* yearly; the Chapter's revenues made £601 7s. 10*d.*; both together would make now £25,589 1s. 8*d.*

A College of Vicars, had revenues £31 12s. 6*d.* now worth £632 10s.

St. James's Hospital, founded, in the reign of King John; rents £4 3s. 9*d.*, now worth £83 15s.

St. Mary's Hospital, founded for the poor; value £11 11s. 6½*d.* yearly, now worth £231 10s. 10*d.*

An Augustine Friary, founded, in the time of Edward I., by Queen Alianor; granted, 32 Henry VIII., to Edward Millet.

A Dominican Friary, built in the reign of Henry III.; granted, 32 Henry VIII., to the Mayor and Citizens.

At DUREFORD. A Premonstratensian Abbey, founded, in the year 1169, by Robert Hoese; value £108 13s. 9*d.* yearly, now worth £2,173 15s.; granted, 29 Henry VIII., to Sir William Fitz Williams.

At EASEBORNE. A Benedictine Nunnery, founded, in the time of Henry III., by Sir John Bohun; yearly value £47 3s., now worth £943; granted 28 Henry VIII., to Sir William Fitz Williams.

At HASTINGS. A College, built in the time of Henry I., by Hugh de Augo; value £41 13s. 5*d.* yearly, now

worth £833 8s. 4d.; granted, 38 Henry VIII., to Sir Antony Brown.

An Austin Priory, founded, in the time of Richard I., by Sir Walter Bricet; value £57 1s. 9d. yearly, now worth £1,159; granted, 29 Henry VIII., to John Baker.

At LEWES. A Cluniac Priory, founded, in the year 1078, by Earl William de Warrenna; income £1,091 9s. 6½d., now worth £21,829 10s. 10d.; granted, 2 Elizabeth, to Richard Baker and Richard Sackville.

At SOUTH MALLYNG. A College, founded, in the year 688, by Ceadwalla, King of the West Saxons; yearly value £45 12s. 5½d., now worth £912 9s. 2d.

At MICHELHAM. Austin Canons, established in the time of Henry III., by Gilbert de Aquila; yearly income £191 19s. 3d., now worth £3,839 5s.; granted, 33 Henry VIII., to William, Earl of Arundel.

At PLEYDONE. An Hospital, granted, 34 Henry VIII., to Andrew, Lord Windsor.

At PYNHAM. An Austin Priory, built in the time of Henry I., by his Queen Adeliza; income £43 0s. 10d., now worth £860 16s. 8d.; granted, 5 James I., to Antony, Lord Montague.

At ROBERT'S BRIDGE. A Cistercian Abbey, built in the year 1176, by Alfred de St. Martino; yearly income £272 9s. 8d., now worth £5,449 13s. 4d.; granted, 33 Henry VIII., to Sir William Sidney.

At RUSPUR. A Benedictine Nunnery, founded before the time of Richard I.; income £39 13s. 7d., now worth £793 11s. 8d.; granted, 29 Henry VIII., to Sir Robert Southwell.

At SELE. An Austin Priory, built in the year 1075, by William de Braiosa; valued at £26 9s. 9d. yearly, now worth £529 15s.; granted to the College of Oxford.

At SHOREHAM. St. James's Hospital; valued at £1

6*s.* 8*d.*, now worth £26 13*s.* 4*d.*; granted, 16 Elizabeth, to John Mersh.

At TORTINGTON. An Austin Priory, founded, in the time of John, by Lady Hadwisa Corbet; value £101 4*s.* 1*d.* yearly, now worth £2,024 1*s.* 8*d.*; granted, 42 Elizabeth, to Sir John Spencer.

At WILMINGTON. An Alien Priory, built in the reign of William Rufus, by Robert, Earl of Morteton; granted, 7 Elizabeth, to Sir Richard Sackville.

At WINCHELSEY. A Dominican Friary, granted 36 Henry VIII., to William Clifford, and Michael Wildbore.

At WOLINCHMERE. An Austin Priory, founded by Ralph de Ardern; income £79 15*s.* 6*d.*, now worth £1,595 10*s.*; granted, 36 Henry VIII., to Antony Brown.

WARWICK (COUNTY.)

At ALENCESTER. A Benedictine Abbey, founded, in the year 1140, by Ralph Pincerna; yearly value £101 14*s.*, now worth £2,024; granted, 36 Henry VIII., to William and John Sewester.

At ASTLEY. A College, founded, 17 Edward III., by Sir Thomas de Astley; rents £39 10*s.* 6*d.*, now worth £790 10*s.*; granted, 38 Henry VIII., to Henry, Marquis of Dorset.

At ATHERSTON. An Austin Friary, built 49 Edward III., by Ralph, Lord Basset; valued at £1 10*s.* 2*d.* yearly, now worth £30 3*s.* 4*d.*; granted, 35 Henry VIII., to Henry Cartwright.

At AVECOTE. A Benedictine Cell, built in the year 1159, by William Burdett; rents £28 6*s.* 2*d.*, now

worth £566 3s. 4d.; granted, 34 Henry VIII., to Thomas, Lord Audley, and Sir Thomas Pope.

At **BALSHALL**. A House of Templars, built in the reign of Stephen, by Roger de Moubray; granted, 8 Elizabeth, to Sir Robert Dudley.

At **BIRMINGHAM**. An Hospital, founded before the time of Edward I.; yearly value £8 5s. 3d., now worth £165 5s.

At **COMBE**. A Cistercian Abbey, built in the year 1150, by Richard de Camvilla; rents £343 0s. 5d., now worth £6,860 8s. 4d.; granted, 1 Edward VI., to John, Earl of Warwick.

At **COVENTRY**. A Cathedral, created out of a Monastery that was built in the year 1043, by Leofric, the good Earl of Mercia, on the ruins of a Nunnery built by the Saxons, before the year 1016; rents £499 7s. 4d., now worth £9,987 6s. 8d.; granted, 37 Henry VIII., to John Combes and Richard Stansfiel.

A Charter-House, founded, in the year 1381, by William, Lord Zouch; rents £251 5s. 9d., now worth £5,035 15s.; granted, 34 Henry VIII., to Richard Andrews, and Leonard Chamberlayne.

Bablake College, founded, before the year 1350, by the Burgesses; yearly value £111 13s. 8d., now worth £2,233 13s. 4d.

Bablake Hospital, founded, in the year 1506, by Thomas Bond, draper; rents £49 11s. 7d., now worth £991 11s. 8d.

Grey Friars' Hospital, built in the year 1529, by William Ford, for five poor men and one poor woman.

St. John's Hospital, built in the reign of Henry II., by Edmund, Archdeacon of Coventry; yearly value £83 3s. 3d., now worth £1,663 5s.; granted to John Hales, Esq.

Grey Friary, founded, in the year 1234, by Ralph, Earl of Chester; granted, 34 Henry VIII., to the Mayor and Bailiffs of the town.

Carmelite Friary, erected in the year 1342, by Sir John Poultney; yearly income £7 13s. 8d., now worth £153 13s. 4d.; granted, 36 Henry VIII., to Ralph Sadler.

At NUN EATON. A Nunnery, founded, in the reign of Henry II., by Robert Bossu, Earl of Leicester; income £290 5s. 0½d., now worth £5,805 0s. 10d.; granted, 32 Henry VIII., to Sir Marmaduke Constable.

At ERDBURY. An Augustine Priory, built in the reign of Henry III., by Ralph de Sudley; rents £122 8s. 6d., now worth £2,448 10s.; granted, 30 Henry VIII., to Charles Brandon, Duke of Suffolk.

At HEANWOOD. A Benedictine Nunnery, built in the reign of Henry II., by Katelbern de Langdon; income £21 2s. 0½d., now worth £422 0s. 10d.; granted, 31 Henry VIII., to John Higford.

At KENILWORTH. An Augustine Priory, built in the year 1122, by Jeffery de Clintone, Chamberlain to Henry I.; income £538 19s., now worth £10,779; granted, by Henry VIII., to Sir Andrew Flamock.

At MONK'S KIRBY. An Alien Priory, founded, in the year 1077, by Gosfred de Wircha; income £220 3s. 4d., now worth £4,403 6s. 8d.; granted, 37 Henry VIII., to Trinity College, Cambridge.

At KNOLL. A College, built 4 Henry V., by Lady Elizabeth Clinton; income £18 5s. 6d., now worth £365 10s.

At MAXSTOKE. An Augustine Priory, built in the year 1336, by Sir William de Clinton, Earl of Huntingdon; income £129 11s. 8½d., now worth £2,591 4s. 2d.; granted 30 Henry VIII., to Charles, Duke of Suffolk

At MEREVAL. A Cistercian Abbey, built in the year

1148, by Robert, Earl of Ferrers; income £303 10s., now worth £6,070; granted, 32 Henry VIII., to Walter, Lord Ferrers.

At OLDEURY. A Benedictine Nunnery, built in the reign of William the Conqueror, by Walter de Hastings; income £6 0s. 10d., now worth £120 16s. 8d.; granted, 33 Henry VIII., to Charles, Duke of Suffolk.

At PINLEY. A Cistercian Nunnery, built in the reign of Henry I., by Robert de Pilardinton; yearly value £27 14s. 7d., now worth £554 11s. 8d.; granted, 36 Henry VIII., to William Wigston, Esq.

At POLLESWORTH. A Benedictine Nunnery, built by King Egbert for Modwenna, a holy woman lately come from Ireland; here his own daughter, St. Editha, presided; income £87 16s. 3d., now worth £1,756 5s.; granted, 36 Henry VIII., to Francis Goodyere, Esq.

At STONELY. A Cistercian Abbey, built by King Henry II., in the year 1154; income £178 2s. 5½d., now worth £3,562 9s. 2d.; granted, 30 Henry VIII., to Charles Brandon, Duke of Suffolk.

At STRATFORD. A College, founded, about the year 703; income £123 12s. 9d., now worth £2,472 15s.; granted, 4 Edward VI., to John, Earl of Warwick.

Hospital, built in the reign of Henry II.

At STUDLEY. An Augustine Priory, built in the reign of Henry II.; rents £181 3s. 6d., now worth £3,623; granted, 30 Henry VIII., to Sir Edmund Knightly.

At THELESFORD. A Maturine Friary, founded, in the reign of John, by William de Cherlecote; income £23 10s.; now worth £470; granted, 35 Henry VIII., to William Whorwood, Esq., and William Walter.

At WARMINGTON. An Alien Priory, founded, in the reign of Henry I., by Paul de Prattelles; granted, 35 Henry VIII., to William and Francis Seldon, Esqrs.

At WARWICK. An Augustine Priory, built in the

reign of Henry I., by Henry of Newburgh; income £49 13s. 6*d.*, now worth £993 10s.; granted, 38 Henry VIII., to Thomas Hawkins.

Hospital of Templars, built in the reign of Henry I., by Roger, Earl of Warwick; income £14 6s. 8*d.*, now worth £286 13s. 4*d.*

St. James's College, built in the reign of Richard II.

St. Mary's College, built before the time of William the Conqueror; income £247 13s. 0½*d.*, now worth £4,953 0s. 10*d.*; granted, 37 Henry VIII., to the Burgesses of Warwick.

St. John's Hospital, built in the reign of Henry II., by William, Earl of Warwick, for the entertainment of travellers and strangers; income, £19 3s. 7*d.*, now worth £383 11s. 8*d.*; granted, 27 Henry VIII., to Anthony Staughton.

St. Michael's Hospital, founded, in the reign of Henry I., by Roger, Earl of Warwick, for the sick; income £10 19s. 10*d.*, now worth £219 16s. 8*d.*

Black Friary, built in the reign of Henry III., by the Botelers, Lords of Sudley; income £4 18s. 6*d.*, now worth £98 10s.; granted, 5 Edward VI., to John, Duke of Northumberland.

Carmelite Friary, built 18 Edward III., by John Peyto, jun.; granted, 4 Edward VI., to John, Earl of Warwick.

At WOLFRICHESTON. An Alien Priory, built soon after the conquest, by Roger de Montgomery; granted, 3 Edward VI., to Richard Fielde and Richard Woodward.

At WROXHALL. A Benedictine Nunnery, built in the reign of Henry I., by Hugh de Hatton; yearly

value £78 10s. 1½*d.*, now worth £1,570 2s. 6*d.*; granted, 36 Henry VIII., to Robert Burgoin and John Scudamore.

WESTMORELAND (COUNTY.)

At BROUGH. An Hospital, founded, in the 16th century, by John Brunskill, with a chapel, and beds for travellers and other poor persons; yearly income £7 4s. 4*d.*, now worth £144 6s. 8*d.*

At HEPP. A Premonstratensian Abbey, built in the reign of Henry II., by Thomas Fitz Gospatrick; yearly value £166 10s. 6*d.*, now worth £3,330 10s.; granted, 36 Henry VIII., to Thomas, Lord Wharton.

At KIRKLEY. An Hospital for lepers, built before the time of Henry II.; yearly income £6 4s. 5*d.*, now worth £124 8s. 4*d.*; granted, 38 Henry VIII., to Alan Bellingham, and Alan Wilson.

WILTS (COUNTY.)

At AMESBURY. A Nunnery, built by Alfrida Queen of Edgar; income £558 10s. 2*d.*, now worth £11,170 3s. 4*d.*; granted, 32 Henry VIII., to Edward, Earl of Hertford.

At ANSTY. An Hospital of Hospitalers, built 12 John, by Walter de Turbelville; yearly income £81 8s. 5*d.*, now worth £1,628 8s. 4*d.*; granted, 38 Henry VIII., to John Zouch.

At AVEBURY. An Alien Priory, built in the reign of Henry I., by William de Tancervilla; granted, 2 Edward VI., to Sir William Sharington.

At BRADENSTOKE. An Augustine Priory, founded, in the year 1142, by Walter de Evreux; yearly value £270 10s. 8d., now worth £5,410 13s. 4d.; granted, 38 Henry VIII., to Richard Pexall:

At MAYDEN BRADELEY. An Augustine Priory, founded, in the reign of Stephen, by Manasses Biset; yearly value £197 18s. 8d., now worth £3,958 13s. 4d.; granted, 29 Henry VIII., to Sir Edward Seymore.

At CALN. An Hospital, built in the reign of Henry III.; income £2 2s. 8d., now worth £42 13s. 4d.

At CHARLETON. An Alien Priory, built in the year 1187, by Reginald de Pavely; yearly income £22, now worth £440; granted, 2 Edward VI., to Sir William Sharington.

At COSHAM. An Alien Priory, built in the reign of William the Conqueror; yearly income £22 13s. 4d., now worth £453 6s. 8d.; granted, 6 James I., to Philip Moore.

At CRICKLADE. An Hospital, built in the reign of Henry III.; yearly income £4 7s. 10½d., now worth £87 17s. 6d.

At EDINDON. Bonhommes, built about the year 1347; rents £521 12s. 5½d., now worth £10,432 9s. 2d.; granted, 33 Henry VIII., to William Pawlet, Lord St. John.

At ESTON. A Trinitarian Friary, founded, for the redemption of captives, in the reign of Henry III., by Stephen, Archdeacon of Salisbury; yearly income £55 14s. 4d., now worth £1,114 6s. 8d.; granted, 6 James I., to Edward, Earl of Hertford.

At FARLEIGH. A Cluniac Priory, built in the year 1125, by Humphrey de Bohun; yearly income £152 3s. 7d., now worth £3,043 11s. 8d.; granted, 28 Henry VIII., to Sir Edward Seymore.

At HEYTESBURY. A College, built in the year 1300; yearly income £28 12s. 6d., now worth £572 10s.

Hospital, founded, about the year 1470, by Lady Margaret Hungerford, for twelve poor men and one poor woman; yearly income £38 4s. 7*d.*, now worth £764 11s. 8*d.*; it stands to this day.

At TOY CHURCH. An Augustine Priory, built in the reign of Henry II.; yearly income £133 0s. 7½*d.*, now worth £2,660 12s. 6*d.*; granted, 36 Henry VIII., to John Barwick.

At KEINTON. A Benedictine Nunnery, founded 2 Henry II.; yearly income £38 3s. 10½*d.*, now worth £763 17s. 6*d.*; granted, 30 Henry VIII., to Sir John Long.

At KINGSWOOD. A Cistercian Abbey, built in the year 1139, by William de Berkly; yearly income £254 11s. 3*d.*, now worth £5,091 3s. 4*d.*; granted, 2 Elizabeth, to Sir John Thynne.

At LACOCK. An Augustine Priory, built in the year 1232, by Ela, Countess of Salisbury; yearly income £203 12s. 3*d.*, now worth £4,072 5s.; granted, 32 Henry VIII., to Sir William Sharington.

At LONGLEAT. An Augustine Priory; granted, 32 Henry VIII., to Sir John Thynne.

At MALMESBURY. A Benedictine Abbey, built in the year 675, in the place of an ancient nunnery; yearly income £803 17s. 7*d.*, now worth £16,077 11s. 8*d.*; granted, 36 Henry VIII., to William Stump.

At MARLEBOROUGH. A Gilbertine Abbey, founded, in the reign of John; yearly income £38 19s. 2*d.*, now worth £779 3s. 4*d.*; granted to Anthony Stringer.

Hospital, St. John's, built 16 John, by Mr. Levenoth; yearly income £6 18s. 4*d.*, now worth £138 6s. 8*d.*

Carmelite Friary, built in the year 1316, by John Godwin and William Ramesbesch; granted, 34 Henry VIII., to John Pye and Robert Brown.

At PULTON. A Gilbertine Priory, built, 21 Edward III., by Sir Thomas Seymore; yearly value £20 3s. 2d., now worth £403 3s. 4d.; granted, 36 Henry VIII., to Sir Thomas Stroude, Walter Erle, and John Paget.

At TEMPLE ROCKLEY. An Hospital of Templars, built 2 Henry II., by John Mareschall; granted, 32 Henry VIII., to Sir Edward Bainton.

At SALISBURY. A Cathedral Church, the building of which took forty years; was finished in the year 1258; the revenues of the Bishop made £1,367 11s. 6d., of the Chapter £601 12s.; both would now make £39,383 10s.

St. Edmond's College, founded, by Walter de la Wyle, Bishop of Salisbury, in the year 1270; revenues £94 5s., now worth £1,885; granted, 38 Henry VIII., to William St. Barbe.

College de Vaux, and possessions; granted, 35 Henry VIII., to Sir Michael Lister.

Vicar's College, incorporated 11 Henry IV.; revenues £47 18s. 0½d., now worth £958 0s. 10d.

Harnham College, founded, in the year 1220, by Bishop Poore; rents £25 2s. 2d., now worth £502 3s. 4d.; it was for the poor, and still continues.

Trinity College, founded for the sick, 17 Richard II., by John Chandeler.

Dominican Friary, founded, by King Edward I.; granted, 36 Henry VIII., to John Pollard, and William Byrte.

Franciscan Friary, built by a bishop of the town; granted, 36 Henry VIII., to John Wroth.

At STANLEGH. A Cistercian Abbey, built in the year 1154, by King Henry II., and his mother Maud; rents £222 19s. 4d., now worth £4,459 6s. 8d.; granted, 28 Henry VIII., to Sir Edward Bainton.

At UPHAVEN. An Alien Priory, built in the reign of

Henry I.; granted, 4 James I., to Francis and A. Anderson.

At WILTON. A Benedictine Nunnery, built by King Edgar, in the year 871, on the ruins of an Abbey built 773, and destroyed by the Danes; yearly revenues £652 11s. 5½*d.*, now worth £13,051 9s. 2*d.*; granted, 35 Henry VIII., to Sir William Herbert.

St. Giles' Hospital, built by Queen Adelia, wife of Henry I.; yearly value £5 13s. 4*d.*, now worth £113 6s. 8*d.*

St. John's Hospital, built in the year 1217, for a Prior and poor brethren; rents £14 13s. 10½*d.*, now worth £393 17s. 6*d.*

WORCESTER (COUNTRY.)

At ASTLEY. An Alien Priory, built in the reign of William the Conqueror, by Ralph de Todenei; granted, by King Henry VIII., to Sir Ralph Sadler.

At BORDESLEY. A Cistercian Abbey, built in the year 1138, by the Empress Maud; rents £392 8s. 6*d.*, now worth £7,848 10s.; granted, 34 Henry VIII., to Andrew, Lord Windsor.

At COKEHILL. A White Nunnery, built in the reign of Richard I., by Gervase of Canterbury; rents £34 15s. 11*d.*, now worth £695 18s. 4*d.*; granted, 34 Henry VIII., to Nicholas Fortescue, whose posterity now inhabit the ancient Priory-house.

At DODFORD. A Premonstratensian Cell, built by King Henry II.; granted, 30 Henry VIII., to John Dudley, who sold it to John Fownes.

At DROITWICH. An Hospital, built 13 Edward I., by William de Dovere, Pastor of Dodderhill; rents £21 11s. 8*d.*, now worth £431 13s. 4*d.*

At ELMELY. A College, built in the reign of Edward II., by Guy, Earl of Warwick; granted, 37 Henry VIII., to Sir Thomas Hobby.

At EVESHAM. A Benedictine Abbey, founded, and endowed 701, by Egwin Bishop of Worcester; yearly value £1,268 9s. 9d., now worth £25,369 15s.; granted, 34 Henry VIII., to Philip Hobby, Esq.

At MALVERN MAJOR. A Benedictine Priory, founded by Edward the Confessor; rents £375 0s. 6½d., now worth £7,500 10s. 10d.; granted, 36 Henry VIII., to William Pynnok.

At MALVERN MINOR. A Benedictine Cell, founded in the year 1171, by Joceline and Edred, brothers, who were afterwards Priors there; rents £102 10s. 9½d., now worth £2,050 15s. 10d.; granted, 35 Henry VIII., to Richard Andrews and Nicholas Temple.

At PERSHORE. A Benedictine Abbey, founded, in the year 689, by Oswald, nephew of King Ethelred; rents £666 13s., now worth £13,333; granted, 36 Henry VIII., to William and Francis Sheldon.

At WESTWOOD. A Fontevraud Nunnery, built in the reign of Henry II., by Eustachia de Say; rents £75 18s. 11d., now worth £1,518 17s. 6d.; granted, 30 Henry VIII., to John Pakinton.

At WORCESTER. A Cathedral Church, built in the year 964, by Bishop Oswald, which became afterwards a Monastery; rents £1,290 10s. 6½d., now worth £25,810 10s. 10d.

Whiston Nunnery, built by a Bishop of Worcester; rents £56 3s. 7d., now worth £1,123 11s. 8d.; granted, 35 Henry VIII., to Richard Callowhile.

St. Oswald's Hospital, founded, by Bishop Oswald himself, before the year 1268, for the poor, with revenues £15 18s., now worth £318; granted, by Henry VIII., to Christ Church. Oxford.

A Dominican Friary, founded, by Beauchamps of Powike; granted, 31 Henry VIII., to the Bailiffs and Citizens of Worcester.

A Franciscan Friary, built in the year 1268, by Charles of Warwick; granted, 31 Henry VIII., to the Bailiffs, &c. of Worcester.

YORK (COUNTY.)

At NORTH ALLERTON. St. James's Hospital, founded, in the reign of Henry II., by Hugh Pugar, Bishop of Durham, for the poor brethren; rents £56 2s. 2d., now worth £1,122 3s. 4d.; granted, 32 Henry VIII., to Christ Church, Oxford.

Maison de Dieu, built in the year 1476, by Richard Moore, draper, for thirteen poor persons; four only are now supported on it.

A Carmelite Friary, built in the year 1354, by Thomas Hatfield, Bishop of Durham.

At NUN APPLETON. A Cistercian Nunnery, built in the reign of King Stephen, by Adeliz de St. Quintin; rents £83 5s. 9d., now worth £1,665 15s.; granted, 33 Henry VIII., to Robert Darknall.

At ARDEN. A Benedictine Nunnery, built in the year 1150, by Peter de Hotton; rents £13 7s. 4d., now worth £267 6s. 8d.; granted, 32 Henry VIII., to Thomas Culpeper.

At ARTHINGTON. A Benedictine Nunnery, built in the time of King Stephen, by Peter de Ardington; rents £19, now worth £380; granted, 34 Henry VIII., to Cranmer, Archbishop of Canterbury.

At NETHER AULCASTER. A College, founded, by Robert Stillington; rents £27 13s. 4d., now worth

£553 6s. 8d.; granted, 2 Edward VI., to John Hulse and William Pendred.

At BAGBY. An Hospital for the sick and poor.

At BASE DALE HOTON. A Cistercian Nunnery, built in the year 1162, by Ralph de Neville; yearly value £21 19s. 4d., now worth £439 6s. 8d.; granted, 36 Henry VIII., to Ralph Bulmer and John Thynde.

At BAWTREE. An Hospital, built in the year 1316, by Robert Moreton, Esq. for the poor; rents £6 6s. 8d., now worth £126 13s. 4d.; yet in being.

At BEGARE. An Alien Priory, built in the reign of Henry III.; granted to Eton College.

At BEVERLEY. A College, built in the year 700, by John, Archbishop of York. After various alterations, it supported, at the dissolution, one Provost, eight Prebendaries, a Chancellor, Precentor, seven Rectors, Choral, nine Vicars Choral, many Chantry Priests, Clerks, Choristers, officers and Servants. Revenues £345 13s. 2d., now worth £6,913 1s. 8d.; granted, 2 Edward VI., to Michael Stanhope and John Bellew.

A House of Hospitalers, built in the year 1201, by Sibylla de Valoniis; rents £167 10s., now worth £3,350; granted, 36 Henry VIII., to William Barkely.

St. Giles's Hospital, built before the conquest by a Mr. Wulse; rents £8, now worth £160; granted, 32 Henry VIII., to Thomas, Earl of Rutland.

St. Nicholas's Hospital, built before the year 1268; yearly value £5 14s. 6d., now worth £114 10s.

A Dominicans' Friary, founded, before the year 1311; granted, 36 Henry VIII., to John Pope and Anthony Foster.

A Franciscan Friary, founded, in the year 1297, by William Liketon and Henry Weighton; granted, 32 Henry VIII., to Thomas Culpeper.

At BOLTON. An Augustine Priory, founded, in the year 1120, by William Meschines; yearly value £212 3s. 4d., now worth £4,243 6s. 8d.; granted, 33 Henry VIII., to Henry, Earl of Cumberland.

At MONK BRETTON. A Cluniac Priory, founded, in the reign of Henry II., by Adam Fitz Swain; rents £323 8s. 2d., now worth £6,468 3s. 4d.; granted, 32 Henry VIII., to William Blithman.

At BRUNNUM. A Benedictine Nunnery, founded, in the reign of Henry III., by Roger de Mèrely, Lord Morpeth; rents £10 3s. 3d., now worth £203 5s.; granted, 33 Henry VIII., to Robert Tirwhit.

At BURLINGTON. An Augustine Priory, built in the reign of Henry I., by Walter de Gant; rents £682 13s. 9d., now worth £13,653 15s.

At BYLAND. A Cistercian Abbey, built in the year 1143, by Roger de Mowbray; rents £295 5s. 4d., now worth £5,905 6s. 8d.; granted, 32 Henry VIII., to William Pykering.

At CORHAM. A Premonstratensian Abbey, built in the reign of Henry II., by Ralph Fitz Robert, Lord of Middleham; rents £207 14s. 8d., now worth £4,154 13s. 4d.

At DONCASTER. A Franciscan Friary, erected before the year 1315; granted, 36 Henry VIII., to William Gifford and Michael Welbore.

At DRAX. An Augustine Priory, built before the reign of Henry I., by William Paynel; rents £181 18s. 3½d., now worth £3,638 5s. 10d., granted, 30 Henry VIII., to Sir Marmaduke Constable.

At EGLESTONE. A Premonstratensian Abbey, founded, in the reign of Henry II.; by Ralph de Multon; rents £36 8s. 3d., now worth £728 5s.; granted, 2 Edward VI., to Robert Shelley.

At ELRETON. A Cistercian Nunnery, built in the reign of Henry II., by Warnerius Dapifer, Earl of

Richmond; rents £15 10s. 6d., now worth £310 10s.; granted, 33 Henry VIII., to John Aske.

At ELRETON ON THE DERWENT. A Gilbertine Priory, built in the year 1212, by William Fitz Peter, under condition that they would maintain thirteen poor persons; rents £78 0s. 10d., now worth £1,560 16s. 8d.; granted, 33 Henry VIII., to John Aske.

At ESSEHOLT. A Cistercian Nunnery, founded in the year 1172; rents £19, now worth £380; granted, 1 Edward VI., to Henry Thompson.

At NORTH FERRY. An Augustine Priory, valued yearly £95 11s. 7½d., now worth £1,911 12s. 6d.; granted, 32 Henry VIII., to Thomas Culpeper.

At FOUNTAINS, in the Deanery of West Riding. A Cistercian Abbey, built in the year 1132; rents £1,173 0s. 7½d., now worth £23,560 12s. 6d.; granted, 32 Henry VIII., to Sir Richard Gresham.

At GISEBURNE. An Augustine Priory, founded, in the year 1129, by Robert de Brus; rents £712 6s. 6d., now worth £14,246 10s.; granted, 4 Elizabeth, to Sir Thomas Chaloner.

At GROSMONT. An Alien Priory, built in the reign of John, by Joanna, daughter of William Fossard; rents £14 2s. 8d., now worth £282 13s. 4d.; granted, 35 Henry VIII., to Edward Wright.

At HALTEMPRICE. An Augustine Priory, founded, 15 Edward II., by Thomas, Lord Wake of Lyddel; yearly value £178 0s. 10½d., now worth £3,560 17s. 6d.; granted, 32 Henry VIII., to Thomas Culpeper.

At HANDALE. A Benedictine Nunnery, founded, in the year 1133, by William Percy; rents £29 7s. 8d., now worth £407 13s. 4d.; granted, 35 Henry VIII., to Ambrose Beckwith.

At HANEHOPE. A Cistercian Nunnery, founded, in the year 1170, by William de Clarefai; rents £85 6s.

11*d.*, now worth £1,706 18*s.* 4*d.*; granted, 6 Edward VI., to Francis Aislaby.

At HEDON. An Hospital, founded, in the time of King John, by Alan Ouberni; rents £11 18*s.* 4*d.*, now worth £238 6*s.* 8*d.*; granted, 7 Edward VI., to Robert Constable.

At HELAGH PARK. An Augustine Priory, founded, in the year 1218, by Berthram Haget; rents £86 5*s.* 9*d.*, now worth £1,725 15*s.*; granted, 31 Henry VIII., to James Gage.

At HEMINGBURGH. A College, founded in the year 1426; rents £36 1*s.*, now worth £721.

At HOWDEN. A College, founded, in the year 1266, by Robert, Bishop of Durham; rents £13 6*s.*, now worth £266.

At TEMPLE HURSTE. An Hospital of Templars, founded, in the year 1152, by Ralph de Hostings; granted to Lord Darcy.

At JOREVAL. A Cistercian Abbey, founded, about the year 1156, by Conan, Duke of Richmond; yearly value £455 10*s.* 5*d.*, now worth £9,110 8*s.* 4*d.*; granted, 36 Henry VIII., to Matthew, Earl of Lenox.

At KELDON. A Cistercian Nunnery, founded, in the reign of Henry I., by Robert Stuteville; rents £29 6*s.* 1*d.*, now worth £586 1*s.* 8*d.*; granted, 30 Henry VIII., to Ralph, Earl of Westmoreland.

At NUN KELYNGE. A Benedictine Nunnery, built in the reign of King Stephen, by Agnes de Archis; rents £50 17*s.* 2*d.*, now worth £1,017 3*s.* 4*d.*; granted, 32 Henry VIII., to Richard Gresham.

At KILLINGWOLDGROVE. An Hospital, founded for women before the year 1169; rents £12 3*s.* 4*d.*, now worth £243 6*s.* 8*d.*

At KINGSTON. A Cistercian Priory, built about the time of Richard III., by Michael de la Pole, Earl of

Suffolk; rents £231 17s. 3d., now worth £4,637 5s.; granted, 6 Edward VI., to Edward, Lord Clinton.

Grigge's and Mariners' Hospitals; one for Priests and the other for Sailors; founded, by John Grigge; valued, 26 Henry VIII., at £10, now worth £400 yearly. They are in being to this day.

Pole's Hospital, founded in the year 1384, by Michael de la Pole, for thirteen poor men and so many poor women; rents £10, now worth £200; still in being.

A Carmelite Friary, founded, by King Edward I., or by some others; granted, 32 Henry VIII., to John Henneage.

A Dominican Friary, granted, 36 Henry VIII., to John Broxholm.

At KIRKHAM. An Augustine Priory, founded, in the year 1121, by Walter Espec; rents £300 15s. 6d., now worth £2,015 10s.; granted, 32 Henry VIII., to Henry Knyvet.

At KIRKLEGHES. A Cistercian Nunnery, founded, in the reign of Henry II., by Reynerus Flandersis; rents £20 7s. 8d., now worth £407 13s. 4d.; granted, 36 Henry VIII., to John Tasburg and Nicholas Saville.

At KIRKSTALL. A Cistercian Abbey, built in the year 1147, by Henry de Lacy; rents £512 13s. 4d., now worth £10,253 6s. 8d.

At KNARESBURGH. A Trinitarian Friary, built in the reign of Henry III., by Richard, Earl of Cornwall, and King of the Romans; rents £35 10s. 11d., now worth £710 18s. 4d.; granted, 7 Edward VI., to Francis of Shrewsbury.

At LAYSINGBY. A College, founded, 18 Edward I., by John de Lythegraynes; rents £9 6s. 8d., now worth £186 13s. 4d.

At OLD MALTON. A Gilbertine Priory, founded, in

the year 1150, by Eustace Fitz John; rents £257 7s., now worth £5,147; granted, 32 Henry VIII., to Robert Hologate, Bishop of Landaff.

At **LITTLE MARCIS**. A Benedictine Nunnery, built in the year 1163, by Roger de Clere; rents £26 6s. 8d., now worth £526 13s. 4d.; granted, 35 Henry VIII., to Robert Holgate, Bishop of Landaff; after him to the Bishop of York.

At **MARTON**. An Augustine Priory, founded, in the reign of Henry II., by Bertram de Bulmer; rents £183 12s. 4d., now worth £3,672 6s. 8d.; granted, 34 Henry VIII., to the Archbishop of York.

At **MARYKE**. A Benedictine Nunnery, founded, in the reign of Henry II., by Roger de Asac; rents £64 16s. 9d., now worth £1,296 15s.; granted, 37 Henry VIII., to John Uvedale.

At **MELSA**. A Cistercian Abbey, founded, in the year 1150, by William le Gross, Earl of Albemarle; rents £445 10s. 5d., now worth £8,910 8s. 4d.; granted, 3 Edward VI., to John, Earl of Warwick.

At **MIDDLEHAM**. A College, founded, in the year 1476, by Richard, Duke of Gloucester, afterwards King Richard III., rents £16 9s. 4d., now worth £329 3s. 4d.

At **MIDDLESBURGH**. A Benedictine Cell, founded, in the reign of Henry I., by Robert de Bruce; rents £21 13s. 8d., now worth £433 13s. 4d.; granted, 6 Elizabeth, to Thomas Reve.

At **MOLESLEY**. A Benedictine Nunnery, founded by Henry II., in the year 1167; rents £32 6s. 2d., now worth £646 3s. 4d.; granted to the Archbishop of York.

At **NUN MONKETON**. A Benedictine Nunnery, built in the reign of Stephen, by William de Arches; rents £85 14s. 8d., now worth £1,714 13s. 4d.; granted, 29 Henry VIII., to John, Lord Latimer

At MOUNTGRACE. A Carthusian Priory, founded in the year 1396, by Thomas de Holland, Duke of Surrey; rents £323 2s. 10½*d.*, now worth £6,462 17s. 6*d.*; granted, 32 Henry VIII., to Robert Strangeways.

At MOUNT ST. JOHN. A House of Hospitalers, founded in the reign of Henry I., by William Percy; rents £102 13s. 10*d.*, now worth £2,053 16s. 8*d.*; granted 34 Henry VIII., to the Archbishop of York.

At NEWBURGH. An Augustine Priory, built in the year 1145, by Roger de Mowbray; rents £457 13s. 4*d.*, now worth £9,153 8s. 5*d.*; granted, 38 Henry VIII., to Margaret Simson and Anthony Bellasis.

At NEWLAND. A House of Hospitalers, founded by King John; rents £202 3s. 8*d.*, now worth £4,043 13s. 4*d.*; granted, 36 Henry VIII., to Francis Jobson and Andrew Dudley

At NEWTON. An Hospital, built in the year 1179, by William Gross, Earl of Albemarle; rents £210s. 2*d.*, now worth £420 3s. 4*d.*; granted, 16 Elizabeth, to John Stanhope.

At NOSTELL. An Augustine Priory, built in the reign of Henry II.; by Robert de Lacy; rents £606 9s. 3*d.*, now worth £12,129 5s.; granted, 31 Henry VIII., to Thomas Leith.

At OVETON. A Gilbertine Priory, founded, 5 John by Alan de Wilton; rents £11 2s. 8*d.*, now worth £222 13s. 4*d.*

At PONTEFRACT. A Cluniac Priory, built in the time of William Rufus, by Robert de Lacy; rents £472 16s. 1½*d.*, now worth £9,456 2s. 6*d.*; granted, 7 Edward VI., to William, Lord Talbot.

St. Clement's College, founded, in the reign of William Rufus, by Ilbert de Lacy.

Knolles' College, and Almshouse. Sir Robert Knolles founded, in the year 1385, a College for a Master and six Fellows; and adjoining it an Alms-

house for a Master, two Chaplains, and 13 poor men and women; revenues £200 5s. 10½*d.*, now worth £4,005 0s. 10*d.*

St. Nicholas's Hospital, founded, in the reign of Henry I., by Robert de Lacy; rents £97 13s. 4*d.*, now worth £1,953 6s. 8*d.*; it maintained until the dissolution one Chaplain and 13 poor persons.

Dominican Friary, built before the year 1266, by Simon Pyper; granted, 36 Henry VIII., to William Clifford, and Michael Wildbore.

Franciscan Friary.

At RERECROSS HOSPITAL. An Hospital, built in the year 1171, by Ralph de Multon; granted, 7 Edward VI., to William Bucton, and Roger Marshall.

At RIBSTANE. An Hospital of Templars, founded in the reign of Richard I., by Robert, Lord Ross; rents £265 9s. 6½*d.*, now worth £5,359 10s. 10*d.*; granted, 33 Henry VIII., to Charles, Duke of Suffolk.

At RICHMOND. A Benedictine Cell, founded, in the year 1100, by Wymar, Steward to the Earl of Richmond; rents £43 16s. 8*d.*, now worth £876 13s. 4*d.*; granted, 4 Edward VI., to Edward, Lord Clinton.

A Premonstratensian Abbey, founded, in the year 1151, by Roald, the Constable of Richmond; rents £188 16s. 2*d.*, now worth £3,776 3s. 4*d.*; granted, 14 Elizabeth, to John Stanhope.

St. Nicholas's Hospital, founded by King Henry II.; rents £10 yearly, now worth £200.

A Franciscan Friary, founded, in the year 1258, by Ralph Fitz Randal, Earl of Middleham; granted, 36 Henry VIII., to John Banaster, and William Metcalf.

At RIPPON. A College, built and endowed in the reign of William the Conqueror, by Archbishop Alfred, on the ruins of a Monastery that had been founded be-

fore the year 661 by Alchfrid, king of Northumbers, but afterwards burnt down in the civil wars; seven Prebends made here at the dissolution £361 19s. 6d., six Vicars Choral £36, other revenues £47 16s. 3d., total £445 15s. 3d.; now worth £8,915 5s.

St. John's Hospital, founded, before 4 John, by the Archbishops of York; rents £12 0s. 4d., now worth £240 6s. 8d.

Magdalen Hospital, founded, by the Archbishops of York for lepers; rents £24 0s. 7d.; now worth £480 11s. 8d.

At RIVER. A Cistercian Abbey, founded, in the year 1131, by Walter Espec; rents £351 14s. 6d., now worth £7,134 10s.; granted, 30 Henry VIII., to Thomas, Earl of Rutland, in exchange for other lands.

At ROCH. A Cistercian Abbey, built in the year 1147, by Richard Fitz Turgis; rents £271 19s. 4d., now worth £5,439 6s. 8d.; granted, 38 Henry VIII., to William Ramesden, and Thomas Vavasor.

At ROSEDALE. A Benedictine Nunnery, founded, in the reign of Richard I., by Robert de Stuteville; rents £41 13s. 8d., now worth £833 13s. 4d.; granted, 30 Henry VIII., to Ralph, Earl of Westmoreland.

At SALLAY. A Cistercian Abbey, founded, in the year 1146, by William de Percy; rents £221 15s. 8d., now worth £4,435 13s. 4d.

At SELBY. A Benedictine Abbey, founded, in the year 1069, by William the Conqueror; rents £819 2s. 6d., now worth £16,382 10s.; granted, 32 Henry VIII., to Sir Ralph Sadler.

At SINNINGTHWAITE. A Cistercian Nunnery, founded, in the year 1160, by Bertram Haget; rents £62 6s., now worth £1,246; granted, 30 Henry VIII., to Robert Tempest.

At SNAITH. A Benedictine Cell, founded in the

year 1106, by Girard, Archbishop of York; granted, 4 Edward VI., to John, Earl of Warwick.

At SPORTBURGH. An Hospital, founded, in the year 1363, by Mr. Fitz Williams; rents £9 13s. 11*d.*, now worth £193 16s. 8*d.*

At SUTTON. A College; valued at £13 18s. 8*d.* yearly, now worth £278 13s. 4*d.*

An Hospital; valued at £7 18s. 4*d.*, now worth £158 6s. 8*d.*

At SWINHEY. A Cistercian Nunnery, founded, in the reign of Stephen, by Roberd de Verli; rents £134 6s. 9*d.*, now worth £2,686 15s.; granted, 32 Henry VIII., to Sir Richard Gresham.

At THICKHED. A Benedictine Nunnery, founded, in the reign of Richard I., by Roger Fitz Roger; rents £23 12s. 2*d.*, now worth £472 3s. 4*d.*; granted, 33 Henry VIII., to John Aske.

At TICKHILL. A College founded, by Eleanor, Queen of Henry II.; granted, 4 Edward VI., to Francis, Earl of Shrewsbury.

At TOCKWITH. An Augustine Cell, founded, in the year 1114, by Jeffrey Fitz Pain; rents £8, now worth £160; granted, 31 Henry VIII., to Thomas Leigh.

At WARTER. An Austin Priory, built in the year 1132, by Jeffrey Fitz Pain; rents £221 3s. 10*d.*; now worth £4,423 16s. 8*d.*; granted, 32 Henry VIII., to Thomas, Earl of Rutland.

At WATTON. A Gilbertine Priory, succeeded in the year 1150 a Nunnery that was built 686; income £453 7s. 8*d.*, now worth £9,067 13s. 4*d.*; granted, 3 Edward VI., to John, Earl of Warwick.

At WELLE. An Hospital, founded, in the year 1342, by Sir Ralph de Neville; income £65 5s. 7*d.*, now worth £1,305 11s. 8*d.*

At WHITBEY. A Benedictine Abbey grew up in

the time of Henry I., instead of an ancient one built by St. Hilda in the year 657; income £505 9s. 1d., now worth £10,109 1s. 8d.; granted, 4 Edward VI., to John Earl of Warwick.

At WIDKIRK. An Augustine Cell, built in the reign of Henry I., by William, Earl of Warren and others; income £47 0s. 4d., now worth £940 6s. 8d.; granted, 7 Edward VI., to George Talbot and Robert Saville.

At WILBURFOSSE. A Benedictine Nunnery, founded, in the year 1153, by Alan de Cotton, income £28 8s. 8d., now worth £568 13s. 4d.; granted, 7 Edward VI., to George Gale.

At WYKHAM. A Cistercian Nunnery, founded, in the year 1153, by Pain Fitz Osbert de Wykham; rents £25 17s. 6d., now worth £517 10s.; granted, 32 Henry VIII., to Francis Poole.

At YARUM. An Hospital, founded, before the year 1185, by the Brus family; income £5, now worth £100.

Dominican Friary, founded, in the year 1271, by Peter de Brus; surrendered by Miles Wilcock, Prior, five Friars and Novices, 1539.

At YORK. A Cathedral, built in the year 1137, by the care of Archbishops Roger, Romane, Milton, and Thoresby, in the place of a church originally founded, 627, by King Edwin, on his conversion to Christianity, but was burnt down in 741; yearly revenues of the Archbishop £2,035 3s. 7d., Canons £439 2s. 6d., Dean £308 10s. 7d.; total £2,772 16s. 8d.; now worth £55,456 13s. 4d.

St. Mary's, a Benedictine Abbey, founded and endowed by William Rufus, in the year 1088; income £2,085 1s. 5½d., now worth £41,701 9s. 2d.

St. Clement's, a Benedictine Convent, or Nunnery, founded in the year 1130, westward of the town, by Archbishop Thurston; revenues £55 11s. 11d., now worth £1,111 18s. 4d.; granted, 33 Henry VIII., to Edward Shipwith.

St. Andrew's, a Gilbertine Priory, founded, in the year 1200, by Hugh Murduc; income £57 5s. 9d., now worth £1,145 15s.; granted, 37 Henry VIII., to John Bellew and John Broxholm.

Trinity, or Christ Church. An Alien Priory, founded, in the year 1089, by Ralph Painell; yearly income £196 17s. 2d., now worth £3,937 13s. 4d.; granted, 34 Henry VIII., to Leonard Beckwith.

All Saints, a Benedictine Cell, built by the bounty of William Rufus; completely demolished at the Reformation, so that it could not be ascertained where it stood.

Beddern, or Vicar's College, founded, in the year 1252, by Walter Gray, Archbishop, for the Choristers and other officers of the Cathedral; revenues £255 7s. 8d., now worth £5,107 13s.

St. Sepulchre's College, founded, in the year 1161, by Roger, Archbishop of York; income £138 19s. 2½d., now worth £2,779 4s. 2d.

St. William's College, founded, in the year 1460, by Richard Neville, Earl of Northumberland, and his brother George Neville, Bishop of Exeter; yearly income £22 12s. 8d., now worth £452 13s. 4d.; granted, 4 Edward VI., to Michael Stanhope and John Bellew.

Boutham Hospital, founded, in the year 1314, by Robert Pykering, Dean of York; income £11 6s. 8d., now worth £226 13s. 4d.

Boutham Hospital, Minor, built in the year 1481 by John Gyseburgh; rents £9 6s. 8d., now worth £186 13s. 4d.

Fossgate Hospital, founded, 45 Edward III., by John de Rucliff, for the poor; income £6 13s. 4d., now worth £133 6s. 8d.; still in being.

St. Nicholas' Hospital, said to have been found-

ed, by the Empress Maud, for leprous persons; income £29 1s. 4d., now worth £581 6s. 8d.

St. Peter's or Leonard's Hospital, founded, by King Stephen, for a Master, 13 Brethren, four secular Priests, eight Sisters, 30 Choristers, two Schoolmasters, 206 Beadmen, and six Servitors; with revenues of £362 11s. 1½d., now worth £7,251 2s. 6d.; granted, 6 Elizabeth, to Robert, Lord Dudley; it is now called the *Mint Yard*.

St. Thomas's Hospital, founded, before the year 1391, yet stands.

An Augustine Friary, founded, in the year 1278, by Lord Scroop; granted, to Thomas Rawson.

A Franciscan Friary, founded, by King Henry II., and the city of York; granted, 34 Henry VIII., to Leonard Beckwith.

A Carmelite Friary, founded, in the year 1255, by Lord Vesey and Lord Percy; granted, 35 Henry VIII., to Ambrose Beckwith.

W A L E S .

ANGLESEY (COUNTY.)

At GLANNAGH. A Benedictine Priory, founded in an island in the east part of Anglesey in the year 1221, by Lleweline, Prince of North Wales; income £40 17s. 9½d., now worth £817 15s. 10d.; granted, 6 Elizabeth, to John Moore.

At HOLY HEAD. A College rose instead of a Monastery built in the year 380, by St. Kebius; income £24, now worth £480; granted, 7 James I., to Francis Morrice and Francis Filips.

BRECKNOCK (COUNTY.)

At BRECKNOCK. A Benedictine Priory, built in the reign of Henry I., by Bernard de Newmarch; yearly income £134 11s. 4*d.*, now worth £2,691 6s. 8*d.*; granted, by Henry VIII., to John ap Rice.

A College, made of a Dominican Friary, is standing to this day.

CAERMARTHEN (COUNTY.)

At ABERGWILLY. A College, founded, in the year 1287, by Thomas Beck, Bishop of St. David's; rents £42, now worth £840.

At ABELANDA. A Cistercian Abbey, founded, in the year 1143, by Bernard, Bishop of St. David's; yearly value £153 17s. 2*d.*, now worth £3,077 3s. 4*d.*; granted, 36 Henry VIII., to Henry Audley and John Cordel.

At CADWELL. A Benedictine Priory, founded, in the year 1130, by Roger, Bishop of Salisbury; rents £29 10s., now worth £590.

At CAERMARTHEN. An Austin Priory, founded before the year 1148; rents £164 0s. 4*d.*, now worth £3,280 6s. 8*d.*; granted, 35 Henry VIII., to Richard Andrews and Nicholas Temple.

A Franciscan Friary; granted, 5 Edward VI., to Sir Thomas Gresham.

At TALLAGH. A Premonstratensian Abbey, founded, in the year 1197, by Rhese Griffith Price, of South Wales; income £153 1s. 4*d.*, now worth £3,061 6s. 9*d.*

CAERNARVON (COUNTY.)

At BANGOR. A Cathedral Church, founded at some early time; the revenues of the Bishoprick were valued at £131 16s. 4d., now worth £2,636 6s. 8d.

A Dominican Friary, founded in the year 1276, and granted, 7 Edward VI., to Thomas Brown, and converted into a Free School, 1557.

At BARDSLEY, Isle of Birds. An Abbey, founded, before the year 516; it produced great numbers of holy men; yearly income £56 6s. 2d., now worth £1,126 3s. 4d.; granted, 3 Edward VI., to John, Earl of Warwick.

At BETHKELEERT. An Augustine Priory, founded very anciently; yearly value £69 3s. 8d., now worth £1,383 13s. 4d.; granted, by Henry VIII., to Lord Radnor.

 CARDIGAN (COUNTY.)

At CARDIGAN. A Benedictine Cell, with revenues of £13 4s. 9d., now worth £264 15s.; granted, 31 Henry VIII., to William Cavendish.

At LLANDEWI-BREVI. A College, founded, in the year 1187, by Thomas Beck, Bishop of St. David's, in honour of St. David, who preached at a Council held in 519, and thereby extinguished the Pelagian heresy; rents £38 11s., now worth £771.

At LLANLEIR. A Cistercian Nunnery, of yearly income £57 5s. 4d., now worth £1,145 6s. 8d.; granted, 7 Edward VI., to William Sackville and John Dudley.

At STRATA FLORIDA. A Cistercian Abbey, founded, in the year 1164, by Rhesus, son of Griffith of South Wales; income £122 6s. 8d., now worth £2,446 13s. 4d.

DENBIGH (COUNTY.)

At MAYNAN. A Cistercian Abbey, founded, in the year 1283, by King Richard I.; revenues £162 15s., now worth £3,255; granted, 5 Elizabeth, to Elezeus Wynne, in whose family it continues still.

At RUTHIN. A College, founded, in the year 1310, by John de Grey, Lord of Dyffryn, Clywd; granted, 4 Edward VI., to William Winlove and John Stevens.

At DE VALLE CRUCIS LLANEGWAST. A Cistercian Abbey, founded, in the year 1200, by Madoc ap Griffith Maylor, Prince of Powis; income £213 5s. 5d., now worth £4,283 8s. 4d.; granted, 9 James, to Edward Wotton.

 FLINT (COUNTY.)

At ST. ASAPH. A Bishoprick, founded, in the sixth century, by a holy and good man, St. Asaph, or Aasaph. This See, and a Monastery that had been also there, were frequently destroyed and rebuilt during the wars between the English and Welsh; revenues £187 11s. 6d., now worth £3,751 10s.

At BASINGWERK. A Cistercian Abbey, founded, in the year 1131, by Ranulph, Earl of Chester; rents £157 15s. 2d., now worth £3,155 3s. 4d.; granted, 32 Henry VIII., to Henry ap Harry.

At RHUDLAND. A Dominican Friary founded, in the year 1268; granted, 32 Henry VIII., to Henry ap Harry.

GLAMORGAN (COUNTY.)

At LLANDAFFE. A Bishoprick, founded, about the year 522, by St. Dubritius; suffered much in the wars; revenues £242 7s. 1*d.*, now worth £4,847 1s. 8*d.*

At MORGAN. A Cistercian Abbey; founded, in the year 1147, by Robert, Earl of Gloucester; rents £188 14*s.*, now worth £3,774; granted, 32 Henry VIII., to Sir Richard Moxell, and is now the property of Thomas, Lord Marsel.

At NETH. A Cistercian Abbey, founded, in the reign of Henry I., by Richard de Grainville; rents £150 4*s.* 9*d.*, now worth £3,004 15*s.*; granted, 33 Henry VIII., to Sir Richard Williams, alias Cromwell.

At SWANSEY. An Hospital, founded, in the year 1332, by Henry, Bishop of St. David's; rents £20, now worth £400.

At WENNY. A Benedictine Cell, founded, in the year 1141, by Maurice, of London; rents £59 4*s.*, now worth £1,184; granted, 37 Henry VIII., to Edward Carn.

 MERIONETH (COUNTY.)

At KINNER. A Cistercian Abbey, founded, in the year 1200, by Lleweline, the son of Gervase; rents £58 15*s.* 4*d.*, now worth £1,175 6*s.* 8*d.*

 MONTGOMERY (COUNTY.)

At LLANLUGAN. A Cistercian Nunnery, founded in the year 1239; rents £22 13*s.* 8*d.*, now worth £453 13*s.* 4*d.*; granted, 37 Henry VIII., to Sir Arthur Darcy.

At YSTRAT MARCHEL, OF PAOL. A Cistercian Abbey, founded, in the year 1170, by Owen Keveliog; rents £73 7s. 3*d.*, now worth £1,467 5s.; granted, 8 Elizabeth, to Rowland Howard and Thomas Dixton

PEMBROKE (COUNTY.)

At CALDEY. A Tyrone Cell, the gift of Robert Fitz Martin's mother; rents £5, now worth £100.

At ST. DAVID'S. A Bishoprick, founded by St. Patrick about 470; underwent several convulsions afterwards; revenues at the dissolution £193 14s. 10*d.*, now worth £3,874 16s. 8*d.*

A College, founded, in the year 1365, by John, Duke of Lancaster; revenues £106 3s. 6*d.*, now worth £2,123 10s.; dissolved by Edward VI.

At ST. DOGMAEL. A Tyrone Abbey, founded, in the reign of Henry I., by Robert Fitz Martin; rents £87 8s. 6*d.*, now worth £1,748 10s.; granted, 35 Henry VIII., to John Bradshaw.

At HAVERFORD. An Austin Priory, founded, in the year 1200, by Robert of Haverford, Lord of the place; rents £135 6s. 1*d.*, now worth £2,706 1s. 8*d.*; granted, 38 Henry VIII., to Roger and Thomas Barlow.

At PEMBROKE. A Benedictine Cell, founded, in the year 1098, by the Earl of Pembroke; yearly value £113 2s. 6*d.*, now worth £2,262 10s.; granted, 37 Henry VIII., to John Vaughan.

At PILLA, OR PILLE. A Benedictine Priory, founded, in the year 1200, by Adam de Rupe; yearly income £52 2s. 5*d.*, now worth £1,042 8s. 4*d.*; granted, 38 Henry VIII., to Roger and Thomas Barlow.

At SLEBAGH. A House of Hospitalers, founded, in the year 1301, by Wizo and Walter his son; rents

£184 10s. 11½*d.*, now worth £3,690 19s. 2*d.*; granted, together with several things in these parts, to Roger and Thomas Barlow.

RADNOR (COUNTY.)

At CUMHIRE. A Cistercian Abbey, founded, in the year 1143, by Cadwathelan, though it seems that the fabric was finished; the revenues, at the dissolution, made £24 19s. 4*d.*, yearly, now worth £499 6s. 8*d.*; granted, 37 Henry VIII., to Walter Henley and John Williams.

THE ISLE OF MAN.

DUFFGLASS. Near this place was a Nunnery, which is now a dwelling house.

At RUSSIN. A Cistercian Abbey, founded, in the year 1098, by Mac Manis, Governor of the island. This foundation continued for some time after the general suppression of such houses in England. The Isle of Man was converted to Christianity by St. Patrick, about the year 447

IRELAND.

ANTRIM (COUNTY.)

At **BALLYCASTLE**. An Abbey, when founded, is not known, but it seems, from an inscription on a chapel that had been built in the year 1612, by Randal Mac Donnell, Earl of Antrim, that the Abbey stood until the Reformation.

At **BONAMARGY**. A Monastery, founded, during the fifteenth century by Mac Donnell, granted to his Apostate descendants.

At **CARRICKFERGUS**. A Franciscan Abbey, founded, in the year 1232, by Hugh Lacy, Earl of Ulster; granted to Sir Arthur Chichester; is now the Mansion of the Earls of Donegal.

CLUAIN. An Abbey built in the early ages by St. Olcar; now the Protestant place of worship.

At **GLENARM**. A Franciscan Abbey, built in the year 1465, by Robert Bisset, a Scotchman; granted, to Alexander Mac Donnell, ancestor to the Earl of Antrim.

At **GOODEBORN**. A Premonstratensian Priory, founded, about the year 1242; surrendered in the year 1542 to the Commissioners of Henry VIII.

At **KELLS, OF DISERT**. A Priory, founded, in the year 1200; surrendered, in the year 1542 to the Commissioners of Henry VIII.

At **KILITRAGH**. A Church built by St. Patrick; now the Protestant place of worship.

At **LAMBEG**. A Franciscan Monastery, founded by Mac Donnell about the year 1500.

At LHANNAVACH. The Church of the Dwarf, founded by St. Patrick; now the Protestant place of worship.

At MASSAREENE. A Franciscan Abbey, founded about the year 1500, by O'Neil; granted, in the year 1621, to Sir Arthur Chichester, Baron of Belfast.

At MUCKAMORE. A Monastery, founded, in the year 550, by St. Colman; surrendered, after having been for many ages the light of the world, the nursery of saints and of learning, to Henry VIII.; granted, in the year 1639, to the Longford family.

At RACHLIN ISLAND. A Church, founded, in the year 546, by St. Columba. This house, celebrated for learning and sanctity, stood in the year 1558, when the Earl of Essex, Lord Deputy, gained possession of the island.

At RATHMOANE. A Church, founded, by St. Patrick, for his disciple St. Erecladius; now the Protestant place of worship.

RATHMUIGHE (on the sea-shore, eight miles from Dunliffisia, or Dunluce.) A Monastery, founded by St. Patrick.

At TULACH. A Church built by St. Patrick, for St. Nehemias, in the diocese of Connor; now the Protestant place of worship.

[Besides these, there are upwards of thirty religious houses on record, which were principally founded by St. Patrick in this county, but they are omitted because there is no proof that they subsisted until the Reformation.]

ARMAGH (COUNTY.)

At ARMAGH. An Augustine Abbey, built in the year 457, by St. Patrick.

A Priory of the Culdei, or Choristers of the Cathedral, had for revenues seven ballyboes, or town-lands, worth £46, now worth £920. Sir Toby Caulfield, Lord Charlemount, received, in the year 1620, the rents for Henry VIII.

Temple Fortagh, founded by St. Patrick for St. Lupita, his eldest sister, who was buried here; granted, in the year 1618, by King James, to Francis Annesley, Esq.

A Franciscan Friary, founded, in the year 1261, by Archbishop Scanlon. Solomon M'Conny was superior, in 1583, when the Reformation was completed.

CLONFEAKLE, that is, the Church of the Tooth, so named from a tooth of St. Patrick, which was preserved here; is now the Protestant place of worship; five miles from Armagh.

At KILMORE. A Church, founded, by St. Mochtee; now the Protestant place of worship; three miles from Armagh.

At KILSLERE. A Franciscan Monastery. Thomas Ornay was superior in the year 1457.

At KILLEVY. A Nunnery, built about the year 517, by St. Donerca, otherwise called Monena, sister to St. Patrick, at the foot of Sliev Gullen; now a Protestant place of worship.

At STRADHAILLOUSE. A Franciscan Monastery, founded, in the year 1282.

[There are five religious foundations of St. Patrick and his disciples omitted in this county as in the preceding.]

CARLOW (COUNTY.)

At ATHADDY. An Augustine Nunnery, founded, in the year 1151, by Dermot, son of Murchard, King of Leinster.

At **BALLY M'WILLIAM-ROE**, near Clonegall. A Preceptory of Templars, founded about the year 1300.

At **KILLARGE**. A Preceptory of Templars, (which was afterwards granted to the Knights of St. John of Jerusalem,) founded in the reign of King John, by Gilbert de Borard; granted, 1590, by Queen Elizabeth, to the wife of Gerard Aylmer.

At **LEIGHLIN**, a town formerly of considerable note. The great Abbey, founded, by St. Gobban, celebrated for the Synod held there in the year 630, regarding the celebration of Easter. St. Laserian, Abbot in 632, had at one time 1500 Monks under him; he was consecrated Bishop, by Pope Honorius, and was Legate from the Holy See.

LEIGHLIN BRIDGE. A Carmelite Monastery, founded, in the reign of Henry III., by one of the Carew family; had many endowments and privileges from Kings Henry III., Richard II., and Henry IV.; was finally converted, at the suppression, into a fort.

At **St. MULLIN'S**. An Abbey of Augustines, founded, in the year 632, by St. Moling; plundered and burnt before the year 1138.

At **TULLAGH**. An Augustine Abbey, built in the reign of Edward II., on a grant of land made by Simon Lumbard and Hugh Tallon; granted, 1557, by Queen Elizabeth, to Thomas, Earl of Ormond.

CAVAN (COUNTY.)

At **BALLYLINCH**. An Hospital, when founded, by whom and with what endowments, is unknown; granted by King James, 1605, to Sir Edward Moore, ancestor to the Earl of Drogheda, for three pence yearly rent.

At CAVAN. A Dominican Monastery, founded, in the year 1300, by Giolla O'Reilly, of the dynasty of Breffny; stood until the general dissolution, but there is not now the least remains of it.

At DROMLOMMAN. An Hospital, leased by King James to Sir Edward Moore, for 2s. 6d. yearly rent.

At DRUMLANE or DRUMLAHAN. A Monastery, founded, before the year 550, as some suppose, by St. Mai-doc, because he was born in that year; granted, 13 Elizabeth, to Hugh O'Reilly, head of the Brenie sept, for the term of 21 years, at the rent of £8 14s. 8d., now worth £174 13s 4d.

At KILLACHAD. An Abbey, founded, before the year 800, by St. Tigernach, who was buried there in the year 805, plundered by the English in the reign of Henry II

At KILMORE. An Abbey, founded, in the sixth century, by St. Columb; now the Protestant Bishop's See.

At LOUGH OUGHTER. An Abbey, founded, in the year 1237, by Clarus M. Moylin, Archdeacon of Elphin; granted, 1570, by Queen Elizabeth, to Hugh O'Reilly of the Brenie, head of his sept, for 21 years, at the rent of £2 15s. 8d., now worth £55 13s. 4d. Perhaps he was ejected for non-payment of rent; for, by an inquisition taken 27 Elizabeth, he was found in arrears for 11½ years rent, for this and the Monastery of Drumlan, above said.

At MOUNTERCONAGHT. An Endowed Hospital, granted by King James to Sir Edward Moore, at 1s. 3d. yearly rent, now worth £1 5s. See Ballylinch.

CLARE (COUNTY.)

At CLARE. An Augustine Abbey, founded, in the year 1195, by Donald O'Brien, King of Limerick; granted, 1661, to Henry, Earl of Thomond.

At CORCUMROE. A Cistercian Abbey, founded, in the year 1194, and largely endowed by Donald O'Brien, King of Limerick; granted to Richard Harding.

At ENNIS. A Monastery of Franciscans, built in the year 1240, by Donagh Carbrac O'Brien; it is the place of interment of the family of the O'Briens; granted, 1621, to William Dongan, Esq.; is now the Protestant place of worship.

At GLAN CHOLUIMCHILLE. An Abbey, founded by St. Columb; is now a Protestant place of worship in the diocese of Kilfenora.

At INCHYRONANE, an Island on the river Shannon. A Monastery, founded in the year 1190, by Donald O'Brien, King of Limerick; granted, 1661, to Henry, Earl of Thomond.

At INCHMORE, an Island in the Shannon. An Abbey, founded by St. Senan, who placed over it his disciple, St. Liberius.

At INISANLAOI. A magnificent Abbey, built in the year 1305, by Turlogh, King of Thomond, where he is buried.

At INISKELTAIR, an Island in Loughderg. An Abbey, founded, in the year 653, by St. Camin, who is interred there. This Island is one of the stations for pilgrimage in the Loughderg.

At INISNEGANANAGH, or the Island of Canons, in the Shannon. A priory of Augustines, founded, in the 12th century, by Donald O'Brien, King of Limerick; granted, 1661, to Henry, Earl of Thomond.

At INISSCATTERY. A rich and beautiful Island in the mouth of the Shannon. An Abbey, founded by St. Senan, or, as some suppose, by St. Patrick himself, who appointed over it St. Senan; he had eleven churches for Friars, and allowed no women to come into the Island. Granted, 20 Elizabeth, to the Mayor and Corporation of Limerick, at £3 12s. 8d. rent, now

worth £72 13s. 4d. This Island is a great resort of pilgrims, on certain festivals.

At KILCARRAGH. A Monastery, granted to John King.

At KILLOEN, in the Barony of Islands. A Nunnery, built in the year 1190, by Donald O'Brien, of Limerick. Slaney, daughter of Donogh, King of Thomond, was Abbess, and died in 1260. She excelled all the women then in Munster for piety, alms-deeds, and hospitality

At KILSHANNY, in the Barony of Corcumroe. A Monastery, granted to Robert Hickman.

At QUIN, or QUINCHY, five miles east of Ennis. A Franciscan Monastery, built in the year 1402, by M'Namara; the building is entirely of black marble; granted, 1583, to Sir Tirlagh O'Brien, of Irishdyman. The Roman Catholics repaired this Monastery in 1604.

At SHRADUFFE, an Abbey, granted, in 1611, to Sir Edward Fisher, together with its site and possessions.

At TOMGRANY, four miles east of Loughderg. An Abbey. St. Manchin, Abbot, died in the year 735. It is now the church.

Fifteen religious foundations of the early ages in this county are omitted.

CORK (COUNTY.)

At ABBEY MAHON, near Timoleague, by Count M'Sherry-bay. A Cistercian Monastery, built by the Friars, and endowed by Lord Barry with eighteen plowlands, that is, the whole parish of Abbey Mahon, which were seized by the crown

At **BALLYBEG**, near Buttavant. An Augustine Priory, founded, in the year 1229, by Philip de Barry; the steeple, the arcade over the dome, remaining yet, together with the traces of many external buildings, show that it had been a magnificent structure; yearly value £260, now worth £5,200; granted, 16 Elizabeth, for 21 years, to George Boucher, Esq., who forfeited it for non-payment of rent; then granted to the wife of Sir Thomas Norris, Governor of Munster.

At **BALLYMACADANE**, four miles south of Cork, on the Bandon Road. An Augustine Nunnery, founded, in the year 1450, by Corinac M'Carthy.

At **BALLVOURNEY**, or the town of the Beloved. An Abbey or Nunnery, built in the year 650, by St. Abban, for St. Gobnata, descendant of O'Connor the Great, Monarch of Ireland; her festival is on the 14th February.

At **BANTRY**, a pretty Town on the Bay of that name. A Franciscan Monastery, built in the year 1466, by Dermot O'Sullivan Beare; is now demolished.

At **BRIDGE TOWN**, on the Black Water, above Fermoy. A Priory, pleasantly situated in a deep valley at the confluence of the rivers Aubeg and Black Water.

At **BRIGOWNE**, near Michelstown. A Church, founded by St. Finchu.

At **BUTTEVANT**, formerly a corporate town, governed by a Mayor and Aldermen. A Franciscan Monastery founded in the year 1290, by David Oge Barry, Lord Buttevant; the walls of the choir and nave are yet entire; the steeple, a high square tower, standing on a fine gothic arch, fell in 1822. There is a beautiful window in the east end.

At **CAPE CLEAR**. An island on the south-west coast of Ireland, containing 12 plowlands, 300 houses, and about 1200 inhabitants.

At CARIGILIKY, in the parish of Myros, West Carberry. A Monastery, built in the year 1172, by Dermot M'Carthy, King of Desmond; granted, with all the possessions, 30 Elizabeth, to Nicholas Walshe for ever, at the yearly rent £28 6s. 6d., now worth £566 10s.

At CASTLE LYONS. A Dominican Monastery, founded in the year 1307, by John de Barry. The Earl of Cork obtained the possessions and bestowed them on the Countess of Barrymore, his daughter.

A Carmelite Abbey, founded in the Barry family.

At CLONMENE, in Duhallow. An Augustine Monastery; founded, by Mr. O'Callagan.

At CLOYNE, a town near Youghal. A Cathedral Monastery, and Nunnery destroyed; the revenues preserved for parsons.

At CORK. A Monastery founded, in the year 600, by St. Finbar; it is recorded, that in the eighth century 700 Monks and 17 Bishops were living there a contemplative life; the possessions were granted, 33 Elizabeth, to Cormac M'Carthy and to Sir Richard Grenville; a Protestant place of worship was erected on the site.

A Franciscan Friary, founded, in the year 1214, by Dermot M'Carthy Reagh; granted, 8 Elizabeth, to Andrew Skydy, at £2 18s. 8d., now worth £58 13s. 4d. This building stood on the north side of the city.

A Dominican Friary, founded, in the year 1229, by Philip de Barry; it stood on an island in the south of the city; granted, 35 Henry VIII., to William Boureman, for 9s. 6d. yearly rent, now worth £9 10s.

An Augustine Monastery, founded, in the reign of Henry IV., by Lord Kinsale; granted, 19 Elizabeth, to Cormac M'Carthy, at £13 16s. 8d. yearly rent, now worth £276 13s. 4d.; it is converted into a sugar-house now called the red Abbey.

A Nunnery, founded, by William de Barry, about the year 1327; it is thought it stood where the market-house now is.

A Preceptory of Templars; built in the year 1292.

Priory of St. Stephen, founded, for lepers, before the year 1295; converted into the Blue-coat Hospital in 1674.

At DONAGHMORE, eight miles north-west of Cork A Monastery, founded, by St. Fingene, disciple of St. Finbar; it is now the Church.

At FERMOY, a large town. A Cistercian Abbey, to which Maurice Fleming was a benefactor; granted, 33 Elizabeth, to Sir Richard Grenville, at £15 18s. 4d. yearly rent, now worth £318 6s. 8d.

At GLANWORTH. A Dominican Monastery founded, in the 1227, by the Roche's family.

At INISCARA, on the river Lee, five miles above Cork. An Abbey, built by St. Senan of Iniscattery; dissolved.

At INISHIRCAN, near Cape Clear. A Franciscan Monastery, founded, in the year 1460, by Florence Moar O'Driscoll; the walls and steeple are still in good order.

At KILBEACAN, in Muscryciure. A large Monastery, founded, in the year 650, by St. Abban; St. Beacon presided there.

At KILCREA. A Nunnery, where St. Chera was Abbess.

A Franciscan Monastery, founded, in the year 1465, by Cormac M'Carthy Moor, King of Desmond; great part of the building still remains; granted, by Oliver Cromwell 1641, to Lord Broghill.

At KINSALE. A Priory of regular Canons dedicated to St. Gobban.

A Carmelite Friary; when founded, is not known, it flourished in 1350.

At LEGAN. A Monastery, stood in the year 1301; at the suppression of religious houses, the Prior of St. John in Waterford was seized of this house.

At LUEIM, near the city of Cork. A Monastery, of which David de Cogan was patron in the year 1318.

At MIDDLETON. An Abbey, founded, in the year 1180, by the Fitzgeralds, or, as some think, by the Barrys; Gerald, Bishop of Cloyne, endowed it with several vicarages in 1476.

At MONANIMY, on the Black Water, three miles below Mallow. A Commandery, for the support of which the parishes of Clenor, Carrigdownen, Carig, and Templebodanè, were charged in the King's books with £3 10s. crown rent, now worth £70.

At MOURNE, or BALLYNAMONA, three miles south of Mallow, on the Cork road. A Preceptory, first of Templars, and afterwards of Hospitalers, founded, in the reign of John, by Alexander de Sancta Helena.

At ROSS CARBERRY. An Abbey, founded in the year 590 by St. Fachnan Mougah, or the *hairy*, because he was covered with hair at his birth; he was Abbot of Molona, in the county of Waterford also; a city with a large seminary grown up here.

It was also an Episcopal See. This diocese is now joined to the diocese of Cloyne.

At TIMOLEAGUE, in the Barony of Barryroe, eight miles west of Kinsale. An Abbey of Franciscans, founded at Cregar, and translated hither in the year 1279, by William Barry, Lord of Ibaun. At the suppression, the possessions fell to Lord Inchiquin. The walls, arcades, and tower are still in good order.

At TRACTON, two miles south of Carigline. A Cistercian Abbey, built in the year 1224, by M'Carthy; great numbers of pilgrims resorted hither on Holy

Thursday to venerate the Holy Cross; granted, by Queen Elizabeth, 1568, to Sir James Craig and Henry Guilford; the former assigned it to the Earl of Cork.

At WEEME, near Cork. An Augustine Priory, stood at the fourteenth century, and, without doubt, until the general dissolution.

At YOUGHAL, a large sea port town. A Franciscan Monastery, built in the year 1224, by Maurice Fitzgerald, Lord Chief Justice of Ireland, who died and was buried in 1257, after having spent many years here under the habit of a Monk. This house stood to the South of the town; there are no traces of it now.

A Dominican Friary, built to the north, in the year 1268, by Maurice, descendant of Lord Offaly; granted, 23 Elizabeth, to William Walsh, at 1s. 10d. yearly rent, now worth £1 16s. 8d.

DERRY (COUNTY.)

At ARRAGELL, in the Barony of Coleraine. A Monastery, founded, by St. Columb, to which the Protestant place of worship has succeeded.

At BADONEY, in Glaun Aicle, two miles from Derry. A Church, founded, by St. Patrick.

At COLERAINE. A Priory of regular Canons, founded, it is thought, by St. Carbreus, a disciple of St. Finian of Clonard.

A Dominican Friary, founded, in the year 1244, by the O'Caanes; Shane O'Boyle, the last prior, surrendered it to the King's Commissioners, 1 Jan. 1542.

At DERRY. An Augustine Abbey, founded, about the year 521, by St. Columb.

A Nunnery, founded, in the year 1218, by Turlogh O'Neil, of Strabane.

A Dominican Friary, built in the year 1274, by O'Donnel, Prince of Tyrconnell; the house supported generally 150 Monks.

At DEZERTOGHILL. An Abbey, built by St. Columb, is now converted into a Protestant place of worship.

At DONAGHMORE. A Church, built in the time of St. Patrick, is now converted into the Protestant place of worship.

At DUNGIVEN. An Augustine Priory, founded, in the year 1100, by Prince O'Cahane; it stood to the fourteenth, and, without doubt, to the sixteenth, century.

At MAGILLAGAN, near Loughfoyle. A Monastery, founded, by St. Columb.

At MOYCOSQUIN, near Coleraine. An Abbey, founded, in the year 1172. It stood until the fifteenth century.

DONEGALL (COUNTY.)

At ASTRATH, on the river Erne, near Ballyshannon. A Cistercian Abbey, built in the year 1178, by Roderick O'Cananan, Prince of Tyrconnell; by a valuation of Queen Elizabeth, the revenues made £19 11s. 8d. yearly, now worth £39 13s. 4d.

At BOTHCHONAIS, in Inis-eoguin. A Monastery, in which St. Coemgall was Abbot in the eighth, and St. Maelisa (whose writings are still extant) in the eleventh century.

At CLONLEIGH, on the river Foyle. A Church, built by St. Columb, where his disciple, St. Lugad, is honoured; St. Carnech was Abbot and Bishop here

about the year 530. It is now the Protestant place of worship in the diocese of Derry.

At CLONMANY, near the sea. A Monastery, built by St. Columb; now the Church.

At CONWALL, near the river Sevilly. An Abbey, founded about the year 587; now a Church of worship, in the diocese of Raphoe.

At CNODAIN, on the river Erne. A Monastery, in which St. Conan was Abbot.

At DOMNACHGLINNE TOCHUIR, in Inisoen. A Church, founded, by St. Patrick, in which he appointed Mac-carthen, brother to the Saint of Clogher, Bishop; there are still preserved the Saint's penitential bed, and other sacred relics; a great resort of pilgrims on St. Patrick's day, 17th March.

At DONEGALL. A Franciscan Monastery, founded, in the year 1474, by Odo Roe O'Donnell, Prince of Tyrconnell. The place of interment of great men and scholars.

At DRUMHOME, on the Bay of Donegall. A Monastery, in which St. Ernan lived in the year 640; continued to the general dissolution; now the Protestant place of worship.

At FAHAN, six miles north-west of Derry, on Lough swilly. A noble Monastery, founded by St. Columb. This grand Edifice was held in the greatest veneration, from the reverence paid to the patron saint, from the many monuments of antiquity preserved there, and from its being the interment of many illustrious saints and great men. The only relics still remaining are some fragments of the acts of St. Columb, written in Irish verse by St. Muran, a large chronicle, and the crosier of St. Muran, richly ornamented with jewels, which is preserved by the O'Neils.

At FANEGARAGH. A Franciscan Friary, built by M'Ruinifaig.

At GARTON, two miles west of Kilmacrenan. A Monastery, founded by St. Columb; now the Protestant place of worship.

At HILFOTHUIR. A Cistercian Abbey, built in the year 1194, by O'Dogharty.

At INVER, five miles east of Killybegs. A Franciscan Friary, founded, about the year 1500, on the ruins of an ancient Monastery, that was built, 563, by St. Natalis.

At INIS KEEL, an Island off the coast, an Abbey.

At INES SAMER. Some Religious House; in which Flaherty, King of Tyrconnell, died in retirement in the year 1197, after having laid off his crown and worldly cares.

At KILBARON, on the Bay of Donegal. A Church, founded by St. Columb; now the Protestant Church.

At KILCARTAICH. A Church, in which St. Carbach was Bishop about the year 540; it is supposed to be Killcarr, which is a Protestant house in the diocese of Raphoe.

At KILLYBEGS. A Franciscan Friary, built by M'Sweeny-bannig.

At KILMACRENAN, on the river Gannon. An Abbey, richly endowed by St. Columb; and a Franciscan Friary, built by O'Donnel, which is now the Protestant Church.

At KIL O'DONNEL. A Franciscan Monastery, founded, before the year 1600, by O'Donnell; by an inquisition ordered by James I., the revenues made 3s annually, now worth £3.

At LOUGHDEARG, in the parish of Templecaran; there are several islands, and in the largest called St. Dabeoc, was an Augustine Priory, founded, by St. Dabeoc, about the year 492. St. Patrick's purgatory, celebrated all over Europe, and visited by all nations, particularly in the fourteenth century, is situated in one of these

islands; the lough continues still to be the resort of great numbers of pilgrims.

At MOVILL on Loughfoyle. A Monastery, founded by St. Patrick; now the Protestant place of worship.

At RAPHOE. A Monastery, founded by St. Columb.

At RATHMULLIN on Loughswilly. A Carmelite Friary, founded by M'Sweeny Fannagh. The revenues valued, 43 Elizabeth, at 6s. 8d., now worth £6 13s. 4d.

At SEINGLEAN, in the diocese of Raphoe. A Monastery, founded by St. Columb.

At TAUGHBOYNE. A Monastery, founded by St. Baithen, disciple and kinsman of St. Columb, in the year 584.

At TORRE ISLAND. A Monastery, founded before the year 650, in which St. Ernan was Abbot.

At TULLY, near Loughswilly. An Abbey, founded by St. Columb.

DOWN (COUNTY.)

At ACHADHCAOIL, near the Bay of Dundrum. An Abbey, in which St. Killen was Abbot in the fifth, and St. Senan in the sixth century.

At BANGOR, OF THE WHITE CHOIR, formerly the VALE OF ANGELS. An Abbey, founded, in the year 555, by St. Corngall, of noble parentage in Ulster, and disciple of St. Fintan in Clonagh. This house continued until the Reformation a celebrated school for great men; and an asylum for Kings and Princes from the busy stage of the world; by an inquisition held 5 James I. the revenues were worth £3, now worth £60.

At **BLACK ABBEY**, in the Great Ardes. A Benedictine Abbey, founded by St. John de Courcey; granted by James I. to the Protestant Bishop of Armagh.

At **BRETAGN**, near the town of Down. An Abbey, in which St. Loarne was Abbot, in the year 540; is now a Nobleman's seat.

At **CASTLE BUY**, near the Lough of Stranford. A Commandery, built in the year 1200, by Hugh de Lacie; now in ruins. The Echlin family possess the property.

At **CUMBER**, on the Lough of Strangford. An Abbey, founded, about the year 1201, by the O'Neils of Clandeboy. By an inquisition held, 1 James I., John O'Mulligan was Abbot; the revenues made then £23 19s. 4d., now worth £479 6s. 8d.

At **DOWNPATRICK**, a town on the Lough of Strangford. An Abbey, founded, by St. Patrick, in which he was interred in the year 493.

A Priory of Regular Canons, founded in the year 1138, by Malachi O'Morgair; granted to Gerald, Earl of Kildare.

A Priory of Crossbearers, founded by Sir John de Courcey; granted to the above Nobleman.

A Cistercian Abbey, founded, about the year 1200, by a Mr. Bagnal.

A Cistercian Nunnery, founded there also.

A Franciscan Friary, built in the year 1240, by Hugh de Lacey, Earl of Ulster; granted to Gerald, Earl of Kildare.

An Hospital of Lepers, granted to the same Earl

At **DROMORE**, a town originated by St. Coleman, a disciple of M^rNissy, Bishop of Connor. A Franciscan Priory, built by him about the year 513.

At **DRUMBOE**. An Abbey, founded by St. Patrick, in

which St. Mochumma was Abbot in the 7th century ; now the Protestant place of worship.

At DUNDRUM, in the Barony of Lecale. A Castle, built by Sir John de Courcey, for the Templars, before the year 1313 ; yearly revenues £6 13s 4*d.*, now worth £133 6s. 8*d.* ; granted to Gerald, Earl of Kildare.

At EYNES. A Priory, founded, in the year 1411, by Thomas Chelene ; it became the dwelling of Charles Ecklin, Esq.

At GLANGRAGH, VALE OF CHARITY. An Abbey, founded in the year 1200.

GRAY ABBEY, on the Lough of Stranford, founded, in the year 1192, by Africa, daughter of Godfrey, King of Man, and wife of Sir John de Courcey ; by an inquisition held in the first year of James I., the revenues made £2, now worth £40 ; granted to Gerald, Earl of Kildare ; now the Protestant place of worship.

At HOLLYWOOD, on the Bay of Carrickfergus. A Monastery of Franciscans ; rents valued, in 5 James I., £1 3s. 4*d.*, now worth £23 6s. 8*d.*

At INISCOURCEY, in the Lough of Strangford. A Cistercian Abbey, built by Sir John de Courcey, in the year 1180 ; granted to Gerald, Earl of Kildare.

At KILCLIFF, on the Lough of Strangford. An Abbey, in which St. Eugene and St. Niell were Abbots ; now the Protestant place of worship.

An Hospital for Lepers, under the patronage of St. Peter.

At KILMBIAN. An Abbey, built by St. Fergus. Bishop of Down, about the year 583. St. Neman lived here too.

At MAGHERELIN, on the river Lagan, near Dromore. A Monastery, built by St. Colman, who died in the year 699 ; now a Protestant place of worship.

At MOVHLE. An Abbey of Augustines, flourished

from the year 559 until 1542, when it had been suppressed after having produced many illustrious saints and great literary characters.

At NEWREY. A Cistercian Abbey, built by Maurice M'Lochlain, Monarch of all Ireland; made into a Protestant place of worship in 1543. College also destroyed.

At NEWTOWN. A Monastery, founded, in the year 1244, by Walter de Burgo, Earl of Ulster; surrendered 32 Henry VIII.; revenues worth £13 3s., now worth £263.

At SAUL, in the Barony of Lecale. An Abbey, founded, by St. Patrick, where he died, March 17, 493, and in the 120th year of his age, and was buried with great solemnity at Downpatrick; granted to Gerald, Earl of Kildare.

At SLIEVE DONARD, a high mountain. A Monastery, founded, by St. Domangart, a disciple of St. Patrick.

At TOBERGLORY, a well near Downpatrick. An Abbey, founded, by Sir John de Courcey, and richly endowed.

DUBLIN (COUNTY.)

At BALDONGAN, in the Barony of Balruddery. A Castle of Templars, that was converted into a Friary and Nunnery alternately.

At BALLYMADUN, in the same Barony. A Cell and a Church; on the ruins of which Robert Preston, Esq. had his seat in the year 1542.

At CASTLE KNOCK. An Augustine Abbey founded by Richard Tirrel; now the Protestant place of worship.

At CLONDALKIN. An Abbey, in which St. Cronan Mochua was the first Abbot before the year 776 ; after having produced many Sains, it is made the Protestant place of worship.

At CLONTARF. A Monastery, built in the year 550 ; now a Protestant place of worship.

Commandery of Templars, founded in the reign of King John.

At DUBLIN. Abbey of the Virgin Mary, founded, it is supposed, by the Danes after their conversion to christianity, about the year 948. It was at first a Benedictine monastery, but it was granted to the Cistercians in the year 1139. The house was considerably enriched by the bounty of Bishops, Abbots, and Princes, and always held in the greatest veneration for the numerous saints and learned men it produced, as well as for the sacred relics which it contained. In the year 1180, Fitz Andelm, and Miles Cogane, and Fitz Stephen, brought from Armagh, and bestowed upon this church a stone altar, and the most holy staff of Jesus, which St. Patrick used to carry in his hand ; this staff was covered with gold and overlaid with pearls, being held so sacred that the possessor of it, if a Bishop, was always deemed the canonical owner of the See of Armagh. The history of the staff is thus given by Joceline : “ St. Patrick, moved either by divine instinct or angelical revelation, on his tour in the south of Europe, visited one *Justus*, an ascetic in the island of the Tuscan Sea, who was spending a solitary life of the most edifying sanctity. After mutual salutations and discourse on heavenly matters, he presented the Irish Apostle with a staff, which he averred he had received from the hands of Jesus Christ himself. In this island there were some men in the bloom of youth, and others who appeared aged and decrepid. St. Patrick, upon conversing with them, found that those persons seemingly old were sons of those who appeared young. He was astonished at this miraculous appearance, until he was told that from their infancy they

had served God; that they were constantly employed in works of charity, and their doors ever open to the traveller and the distressed; and that one night a stranger, with a staff in his hand, came to them whom they accommodated to the best of their power; and that in the morning he blessed them, and said, I am Jesus Christ whom you have always faithfully served, but last night you received me in my proper person. He then gave this staff to their spiritual father, with directions to deliver it to a stranger named Patrick, who would shortly visit them. On saying this he ascended into heaven, and left us in that state of juvenility in which you behold us, and our sons, then young, are the old decrepid persons you now see." Joceline goes on then to relate that with this staff our Apostle collected every venomous serpent and snake in the island of Erin to the top of the mountain of Crough Phadruig, or Patrick's Hill, in the county of Mayo, and from thence precipitated them into the ocean. This story was handed down by general tradition in that country since the earliest ages, being related by many authors who flourished prior to the days of Joceline, in the year 1185. This house and possessions were granted 31 Elizabeth, to Edmund Fitz Alexander; rent £4 17s. 8d., now worth £97 13s. 4d.

Nunnery of St. Mary de Hogges; founded, in the year 1146, by Dermot, son of the King of Leinster; granted, 6 Edward VI., to James Sedgrave; rent 11s. 8d., now worth £11 13s. 8d.

Nunnery of St. Mary les Dames; without the gate.

Abbey of St. Olave.

Priory of All Saints, in Hoggin Green, now called College Green, was founded, about the year 1166, by Dermot, son of Muchard, King of Leinster; granted, 30 Henry VIII., to the Mayor, &c. of the city of Dublin, for the yearly rent of £4 3s. 0½d., now worth £83 0s. 10d.

Abbey of St. Thomas, founded, by Henry II., in that part which is now called Thomas Court; the possessions were granted to divers persons in 33 Elizabeth; year y value £24 2s. 4d., now worth £482 6s. 8d.

Priory of St. John Baptist, founded, in the 12th century, by Ailred le Palmer. In this house was an infirmary, which contained fifty beds for the sick; the house, site and possessions were granted to James Sedgrave of Dublin, for £1,078 15s. 8d., now worth £21,575; and the yearly rent of 2s. 6d., now worth £2 10s.

Friary of St. Saviour, near the old bridge, on the north bank, founded, about the year 1202, by William Mareschall, Earl of Pembroke. The King's Inns, containing courts of law, rolls, &c., are built on the site of this sacred edifice.

Monastery of St. Francis, built where Francis street now runs, by Ralph le Porter, in the year 1235; granted, 24 Henry VIII., to Thomas Stephens, at 2s. yearly rent, now worth £2.

Monastery of the Holy Trinity, founded, in the year 1259, by the Talbot family; granted, 34 Henry VIII., to Walter Terrell, at the yearly rent of 6s. 1d., now worth £6 1s. 8d.

A Carmelite Monastery, in the parish of St. Peter, built in the year 1278; granted, 34 Henry VIII., to Nicholas Stonyhurst, at the yearly rent of 2s. 6d., now worth £2 10s.

Hospital of St. Stephen, founded, in the year 1344.

Steyne Hospital, built and endowed in the year 1220, by Henry Loundres, Archbishop of Dublin.

Allen's Hospital, founded, for the poor about the year 1500, by Walter, Archbishop of Dublin.

At FINGLA, two miles from Dublin. An Abbey,

founded, as people think, by St. Patrick. St. Kenicus was Abbot and its patron Saint. Here is a well, dedicated to St. Patrick, and remarkable for many miracles, and its sanative effects; now the house is made a Protestant place of worship.

At GLASSMORE. A Nunnery, founded, in the year 1190, by John Comin, Archbishop of Dublin, in this place, which is three miles north of Swords; at an inquisition of 33 Henry VIII., the revenues made yearly £112 1s., now worth £2,241.

At HOLM PATRICK. A Priory, founded, by Sitrie, son of Muachard on Inis Patrick. The holy Moel Finian, Prince of the Bregii, resigned his throne, became a Monk here, was afterwards Abbot, and died in the year 898; granted, 20 Elizabeth, to Thomas Fitz Williams.

At INIS-PATRICK, IRELAND'S EYE, a small rocky island, north of Howth Hill, where St. Nessau founded, in the year 570, an Abbey, in which he spent the evening of a holy life in praying and fasting.

KILMAINHAM PRIORY, founded, in the year 1174, by Richard Strongbow, Earl of Pembroke, for the Knights Templars, but on the suppression of that order by the Pope, in 1312, the Priory was given to the Hospitalers. By an inquisition taken, 32 Henry VIII., the revenues made £64 14s. 1d., now worth £1,294 1s. 8d.; granted, 20 Elizabeth, to William Browne, part of the revenues for £57 10s., now worth £1150 yearly.

At KILSAGHLAN, in the Barony of Castle Knock. A Monastery, valued 28 Henry VIII.; that is all we know of it.

At LUSK. An Abbey, founded very early.

At MOORTOWN. A Monastery, in which St. Cronan was the first Abbot, before the year 571.

At PALMERSTOWN, on the Liffey, three miles from Dublin. A Priory of St. Laurence.

At SAGGARD. A Priory, founded about the year 650, by St. Mosacre; now the Protestant place of worship.

At ST. CATHERINE'S. A Priory, amply endowed by Warrisius de Peche, for the salvation of his soul and of the souls of his ancestors, about the year 1220.

At SWORDS. A Monastery, founded, in the year 512, by St. Columb, to which he bestowed a small Missal, written by himself, and appointed St. Finan Lobhair, Leper, as Abbot. This is the church at present.

A Nunnery, founded before the reign of King Edward IV.

At TALLAGHT, five miles from Dublin. A Monastery, founded early by St. Maelwan, they suppose, because he was the first Bishop; now a Protestant place of worship.

FERMANAGH (COUNTY.)

At CLINISH, an Island in Lough Earn. St. Synell was Abbot of Clain Inis, about the year 550; now a Protestant Place of worship.

At DEROUGH. A Collegiate Church, vested in the crown on the general suppression.

At DEVENISH, an Island in Lough Earn, near Enniskillen. An Abbey, built in Daimb-inis, about the year 563, by St. Laserian; it stood until the general plunder.

At GOLA, near Lough Earn. A Monastery, founded, by M'Manus, Lord of the place; granted to Sir John Davis, Knight.

At INIS-MAC-SAINT, an Island in Lough Earn, an

Abbey, founded in 523, by St. Nenn. Remained as a Parish Church till the time of Queen Anne.

At LISGOOL, an Abbey founded very early. Granted to St. John Davis, Knt.

At ROSS ORRY, on Lough Earn. A Nunnery, founded about the year 480, by St. Fanchea; now a Protestant place of worship, in the diocese of Clogher.

GALWAY (COUNTY.)

ABBEY GORMOGAN, nine miles east of Loughrea; granted, 34 Henry VIII., to Ulick, first Earl of Clanricarde.

At ABBEY KNOCKMOY, near Tuam. An Abbey, founded, for the Cistercians, in the year 1190, by Cathol O'Connor, King of Connaught, who took there the religious habit, and died in 1224, and is interred there; valued, 27 Elizabeth, yearly £209 4s., now worth £4,184; granted to Valentine Blake, Esq.

At AGHRIM, near Ballinasloe. An Augustine Priory, founded, in the year 1200, by Theobald Butler; granted, with several other Houses, to Richard, Earl of Clanricarde, for the yearly rent of £68 9s. 6d.

At AHASKERAGH, in the Barony of Kilconnell. An Abbey, in which St. Cuan died in the year 788; now a Protestant place of worship, in the diocese of Elphin.

At ARRAN NAOMH, that is, Arran of the Saints. Many churches were erected in these Islands, (three in number,) on the coast of Galway; the bodies of many saints repose in them; the King of Cashell, at the request of St. Albeus, granted the largest of these Islands to St. Enna, who built ten churches in it about the year 490.

At the MIDDLE ISLAND. Two Churches.

At ARDOILEN, the third of the Islands of Arran.

Three Churches, and a Monastery, which was founded by St. Fechin; the pious Abbot, St. Gormgal, died here in 1017. A Franciscan Friary was founded in these Islands, about the year 1485.

At ATHENRY. A Dominican Friary, founded, in the year 1241, by Meyler de Bermingham.

A Franciscan Friary, founded in the year 1464, by Thomas, Earl of Kildare, the Earl of Desmond, and by O'Tully.

At BALLYNEHINCH. A Carmelite Monastery, founded in the year 1356, by O'Flaherty.

At BEAGH. A Franciscan Monastery, founded about the year 1441; valued, in the 28 Elizabeth, £618, now worth £6 13s. 4d. yearly.

At BOILEAN CLAIR, in the diocese of Tuam. A rich Franciscan Monastery, founded, in the year 1291.

At CLARE GALWAY. A Franciscan Monastery, built about the year 1290, by John de Cogan; now a Roman Catholic Chapel is built in its stead.

At CLONFERT. An Abbey, founded, by St. Brendan, about the year 553; he founded several other Abbeys, and had at one time presided over three thousand monks, each of whom did industriously earn a sufficiency for his own support; we find that many saints lived and died here; dissolved at the Reformation.

At CLONKEEN. A Franciscan Monastery, founded, about the year 1435, by Thomas O'Kelly, Archbishop of Clonfert.

At CLONTHUSKERT. A Monastery of Canons, founded, about the year 809, by Eadan; granted to Richard, Earl of Clanricarde.

At CLOONEYVORNOGE. An Augustine CELL, founded, about the year 1441; worth, according to an inquisition held 28 Elizabeth, 6s. 8d., now worth £6 13s 4d.

At CREVAGHBANE. A Carmelite Friary, founded, in

or about the year 1400, by the Earl of Clanricarde, granted to the Burgesses and Citizens of Athenry.

At DUNDRYNAN. A Monastery, in which Thomas was Abbot in the year 1374.

At DUNMORE. An Augustine Friary, built in the year 1425, on the site of the Monastery founded by St. Patrick; the Market-place and the Protestant place of worship stand in its stead.

At ENAGH DUNE, in the Barony of Clare. An Abbey, founded in the seventh century, of which St. Melden was Abbot.

A Nunnery, founded by St. Brendan, of Clonfert, for his sister Briga; granted to the Earl of Clanricarde.

St. Mary's Abbey.

A Franciscan Abbey, to which were subordinate all the Connaught and Ulster Monasteries; revenues made yearly £3 6s. now worth £66.

At FALLIG. A Monastery, founded by a Mr. Fallig, an Irishman, for Grey Friars, in the year 1390. The Parson resides there at present.

At FIDHARD. An Abbey, founded by St. Patrick for St. Justus; it is now a Protestant place of worship, in the diocese of Elphin.

At GALWAY. A Franciscan Friary, founded in the year 1296, by Sir William de Burgh, Leigh, or Grey, in the Island of St. Stephen, by the north gate.

A Dominican Friary, built first for Nuns, which, when they forsook it, was possessed a long time by the secular Clergy; but finally granted, by Innocent III., to the Dominicans, in the year 1483. Demolished, in 1652, by the orders of Oliver Cromwell.

An Augustine Priory, founded on a hill near the

town, in the year 1508, by Stephen Lynch. son to the Mayor of Galway.

A Nunnery, built in the Island of Lough Corrib, west of the town.

At IMMAGH. An Abbey, founded in the year 664, in this island, on the coast of Galway, by St. Fechin, who is the patron saint of the Island. Now a Protestant place of worship.

At INISQUIN, an island of Lough Corrib. St. Brendon erected an Abbey, and made St. Meldon Abbot, who died in the year 626.

At KILBOUGHT. A Monastery, built by the Waley family; suppressed by the orders of Queen Elizabeth.

At KILBRENAN. A Monastery, and its appurtenances, granted to the Mayor, &c. of Athenry.

At KILCORBAN. A Dominican Friary; granted, by Thomas Burgh, Bishop of Clonfert, to the Dominicans, in the year 1446. Pope Eugene IV. confirmed the grant.

At KILCOLGAN. An Abbey, built in the year 580, by St. Colgan, the patron saint; it is now the Protestant place of worship.

At KILCOLGAN. A Monastery, in the diocese of Clonfert, founded by St. Columbkille.

At KILCONNELL. A Franciscan Monastery, founded, in the year 1400, by William O'Kelly, a nobleman, on the ruins of an Abbey, built in the days of St. Patrick, as it is supposed, by the Abbot St. Conall; granted to Charles Calthorpe.

At KILCOONAGH. An Abbey, founded, by Tipraid, a Prince of that country, for St. Columb, who placed over it St. Cuonnan, maternal brother to St. Carthag. This is now a Protestant place of worship.

At KILCREUNATA. A Nunnery, founded, in the year 1200, by Cathald O'Connor Crowderg, for Benedictine

Nuns, Lady Fynola, daughter of Felym O'Connor, was Abbess in 1300; granted to Richard, Earl of Clanricarde.

At KILLINE BONAINA. A Franciscan Friary, built about the year 1428.

At KILLOEBHAIN. A religious house of some sort. St. Maccetus of this house was smith to St. Patrick, and made the famous relic called Finnfaidheach. Now the Protestant place of worship.

At KILMACDUACH. An Abbey, founded, in the year 620, by St. Colman, son of Duack; it became an Augustine Monastery in 1283; here are many venerable and noble ruins that bespeak the former greatness and piety of the Irish. The round tower projects seventeen feet from its perpendicular line. The celebrated leaning tower of Pisa in Italy projects only thirteen feet, granted to the Earl of Clanricarde.

At KILRICKILL. A Nunnery, built by St. Patrick for his sister St. Richella; now a Protestant place of worship, in the diocese of Clonfert.

At KILTULLAGH. A Franciscan Cell, built prior to the year 1441.

At KINALEKIN. A Commandery of Hospitalers, founded, about the year 1250, by O'Flaherty.

A Franciscan Friary, founded before the year 1325.

At LOUGHREAGH. A Carmelite Friary, founded, in the year 1300, by Richard de Burgo, Earl of Ulster; granted to Richard, Earl of Clanricarde.

A Leper Hospital was there too.

At MAGHCE, MAGHELE, OR MAGHELLE. Three Monasteries, founded by St. Alban, who died in the year 650.

At MILICK, on the Shannon. A Franciscan Friary, founded by O'Madden, Dynast of that country. Granted to the Earl of Clanricarde.

At MUCINIS. An Abbey, wherein Regulus was Abbot in the time of St. Columb; this place is in Loughdearg, in the county Galway.

At PALLICE. A Carmelite Friary, built in the fourteenth century, by Bermingham, Baron of Athenry; granted, 31 Elizabeth, to John Rawson, at the yearly rent of £8 12s. 7*d.* Irish, now worth £172 11s. 8*d.*

At PORTUMNA. A Cistercian Abbey, which became in the course of time a Dominican Friary; the still existing walls show that it had been a noble structure. The ancient choir is now the Protestant place of worship.

At RATHMATH, ON Lough-Corrib. An Abbey, built by St. Fursey, son of Fintan, of the royal race of South Munster, who died about the year 653, being called now Kilfursa; it is the Protestant place of worship.

At ROSS, in the diocese of Tuam. A Franciscan Friary, built in the year 1431.

At ROSSERELLY. A Franciscan Monastery, founded, in the year 1498, by Lord Gannard; granted to the Earl of Clanricarde.

At SLEUSHANCOGH. A Franciscan Friary; granted to Sir Francis Sammes.

At TEMPLEGAILE, OR TEAGH SASSAN. A Franciscan Friary, founded in the reign of Henry VII., by the Burgo family; granted to the Burgesses and Commonalty of Athenry. Another Franciscan Friary was granted here to Edmond Barret.

At TOMBEOLA, at the head of Roundstowne Bay. A Dominican Friary, founded, in the year 1427, by O'Flaherty, Dynast of that country; demolished in the reign of Elizabeth, and the stones carried away to build a castle in the neighbourhood.

At TUAM. An Abbey, built in the year 487, was

converted in the sixth century into a Cathedral by the good St. Jarlath.

A Priory of St. John the Baptist, built in the year 1140, by Tirdelvac O'Connor, King of Ireland; granted to Richard, Earl of Clanricarde.

A Premonstratensian Abbey, founded, in the reign of King John, by the Burgh family; granted, 20 Elizabeth, to the Burgesses and Commonalty of Athenry.

KERRY (COUNTY.)

At AGHADOE. An Abbey, where Aodh, grandson of Auliff Mor. O'Donoghue, King of Aoganacht Lochalein, was buried in the year 1231.

At AGHAMORE. An Abbey, founded, in the seventh century, by the Friars of St. Finbar, of Cork; it is situated on a small island near the mouth of the Kenmare river.

At ARDFERT. A sumptuous Monastery, built in the sixth century, by St. Brendan; destroyed repeatedly by fire and wars. Thomas, Lord of Kerry, built, in the year 1253, a Monastery there, which became the burial ground of several illustrious families; this house was high in estimation for the numerous miracles wrought there. The ruins of this noble edifice stand a little east of the town; the walls of the steeple, choir, cloisters, dormitory, and chapel for morning are entire. In the church is a figure of St. Brendan in relievo; the round tower, the finest in Ireland, 120 feet high, unfortunately fell in the year 1771.

At BALLYNASKELIGS, or ST. MICHAEL'S MOUNT, in Toragha. An Augustine Abbey, removed thither from the Island of Great Skelig; the ruins on the sea shore, that is continually wearing it away, represent the an-

cient Abbey as a noble edifice. There is a holy well consecrated to St. Michael, which is annually visited on the 29th of September; granted, 28th Elizabeth, to John Blake; rent £6 13s. 4d., yearly, now worth £133 6s. 8d.

At CROEBHEAGH. An Abbey, founded, by St. Patrick, for his disciple, St. Daluan; St. Trian was Abbot and Bishop here about the year 450.

At DINGLE. A Monastery, which was a cell to the Abbey of Killagh, Castlemain.

At INNISFALLEN, an island on the Lake of Killarney. An Abbey, founded by St. Finian Lobhar, or the Leper, disciple of St. Brendan, and son of the King of Munster, in the sixth century. In 1180, this house was held sacred as paradise, and the clergy were deemed so holy and trustworthy, that the treasures and valuable effects of the whole country were deposited in their hands, notwithstanding the Abbey was, in this year, destroyed by Maolduim, son of Daniel O'Donoghoe, and many of the clergy were slain, even in their cells, by the M'Carthy's. Granted, 37th Elizabeth, to Robert Collan; rent £72 3s., now worth £1443.

At IRELUGH, near Loughlean. A Franciscan Friary, founded in the year 1440, by Thady M'Carthy. Granted to Robert Collan, at 16s. yearly rent, now worth £16.

At KILLACHAD-CONCHEAN. A Nunnery, founded, in the sixth century, by St. Abban, for St. Conchenna.

At KILLAGH. A Priory of Regular Canons, founded, in the reign of John, by Geoffry de Mariscis; granted to Thomas Clinton; rent £17 yearly, now worth £240.

At LISLAGHTIN. A Franciscan Monastery, founded in the year 1464, by O'Conner, Prince of Kerry; granted to Sir Edward Denny, rent £3 11s. 1½d., now worth £71 2s. 6d.

MONASTER NI ORIEL, in the Barony of Glanerought.

At ODORNEY. A Cistercian Abbey, founded in the

year 1154; was demolished 39 Elizabeth, and the possessions granted to the Provost and Fellows of Trinity College, Dublin. It is now a shapeless ruin.

At RATTOO, or RATHOY, in the Barony of Clanmaurice. A Monastery of Regular Canons, founded, in the 13th century, in the place of a Commandery of Hospitalers; granted, 23 Elizabeth, to John Zouche, at the rent of 6s. 7*d.*, now worth £6 11s. 8*d.*

At SKELIG, an Island on the Coast of Iveragha. An Abbey, founded, by St. Finian, in the year 812. The Danes plundered and destroyed the Abbey, and kept the Monks in close confinement until, through hunger, they perished.

At TRALEE. A Dominican Friary, founded, in the year 1213, by Lord John Fitz Thomas. The general burial place of the Earls of Desmond.

Commandery of the Knights of St. John.

KILDARE (COUNTY.)

At ATHY. A Monastery of Crossed Friars, founded, in the reign of King John, by Richard de St. Michael; granted, 17 Charles II., to Dame Mary Meredith.

A Dominican Friary, founded, in the year 1253, by the families of Boiseles and Hogans; granted, with all its possessions, 35 Henry VIII., to Martin Pelles: rent 2s. 8*d.* Irish, now worth £2 13s. 4*d.*

At CASTLE DERMOT. A Priory of Regular Canons; founded in the year 500, by St. Dermot, whose festival falls on 21st June.

A Friary of Crouched or Crossed Friars, founded in the reign of King John, by Walter de Riddlesford; granted, 23 Elizabeth, to Henry Harrington.

A Franciscan Friary, founded in the year 1302, by Thomas, Lord Offaley.

At CLANE. A Priory, founded about the year 548, by St. Ailbe.

A Franciscan Friary, founded about the year 1266, by Gerard Fitz Maurice, Lord Offaley, as people suppose; granted, 24 Henry VIII., to Robert Eustace, John Trevor, and others, *in capite*, at the yearly rent of 2s. 4d. Irish, now worth £2. 6s. 8d.

At CLONAGH. A Chapel, dedicated to St. Fynan, demolished by John Lye, of Rathbridge, according to an inquisition that was held 6 James I.

At CLONCURRY. A Carmelite Friary, built in the year 1347, by John Roche; granted, 35 Henry VIII., to William Dickson, at 8d. yearly rent; granted, 8 Elizabeth, to Richard Slayne, for 21 years; rent 16s., now worth £16.

At GRANY, near CASTLE DERMOT. A Nunnery, built in the year 1200, by Walter de Riddlesford; richly endowed by the benefactions of several ladies and noblemen; granted, 34 Henry VIII., to Sir Anthony St. Leger.

At GREAT CONALL. A Priory, founded, in the year 1202, by Mayler Fitz Henry, grandson of Henry I. It became the cradle and tomb of great and learned men. Granted, 3 Elizabeth, for sixty-one years, to Sir Nicholas White; rent £26 19s. 5d., now worth £539 8s. 4d.

At KILBEGS. A Commandery of Hospitalers.

At KILCOCK. A Monastery, dedicated to the Virgin St. Cocho.

At KILCULLEN. A Monastery, founded by St. Pa-

trick, who appointed St. Isernin superior. He was succeeded by St. Mactalius, who died of the plague in the year 548.

At KILDARE. A Nunnery and Monastery, founded in the year 453, by St. Brigid, the first Nun in Ireland. The houses and revenues granted by Elizabeth to Anthony Deeringe; rent £3 10s. 8*d.* Irish, now worth £70 13s. 4*d.*

A Franciscan Abbey, built in the year 1260, by Lord William de Vesey; granted, 34 Henry VIII. to Daniel Sutton; rent 2s. 3*d.* Irish, now worth £2 5s.

A Carmelite Friary, built in the year 1290, by William de Vesey.

At KILHILL. A Commandery of Hospitalers, built in the 13th century, by Maurice Fitzgerald; granted to John Allen.

At KILLOSSEY, near KILDARE. An Abbey, founded by St. Patrick, for his nephew, St. Auxil, who died 27th August, 454; hence the place was called Kil-usaille, and afterwards Kill-ussi. It is now the Protestant place of worship.

At KILRUSHE. An Augustine Abbey, founded, in the 13th century, by William Mareschal, Earl of Pembroke; granted to the Earl of Ormond.

At LEIXLIP. A Monastery stood in the year 1463, near this village.

At MAYNOOTH. A College, founded about the year 1518, by Gerald, Earl of Kildare, for a Provost, Vice Provost, five Priests, two Clerks, and three boys, to pray for his own soul, and for the soul of his wife.

At MONASTEREVAN. A sumptuous Abbey, built by St. Alban, in the 7th century. St. Eimin, or Evin, of the Eogonacht's family in South Munster, brought a number of Monks from thence to this house; his festival is held on 22d December. At the suppression it

fell into the hands of the Earl of Drogheda, and is now the mansion of that family, under the name of Moore Abbey.

At MOONE. A large old Church, of which the cross, and several Irish inscriptions, still remain.

At NAAS. An Augustine Priory, founded, in the year 1200, by the Baron of the town; granted, 1553, to Richard Mannering, at the rent of £35 18s. 2*d.*, now worth £718 3s. 4*d.*

A Dominican Friary, founded about the year 1355, by the Eustace family; granted, 34 Henry VIII., to Sir Thomas Luttrell, at 9s. 4*d.* rent, now worth £9 6s. 8*d.*

An Augustine Friary, founded in the year 1484. The possessions were valued, in the reign of Elizabeth, at £6 12s. 8*d.*, now worth £132 13s. 4*d.*; granted to Nicholas Aylmer.

At NEW ABBEY. A Franciscan Monastery, founded, in the year 1460, by Sir Rowland Eustace, Lord Treasurer of Ireland; granted, 1582, to Edmond Spenser; yearly rent £3 Irish, now worth £60.

At ST. WOLSTAN'S. A Priory, built in the year 1202, by Adam de Hereford, in honour of St. Wolstan, Bishop of Worcester, lately canonized; granted, 23 Henry VIII., to Allen of Norfolk, at the rent of two knight's fees.

At TIMOLIN. A Priory of Regular Canons, founded here very early; stood in the year 927, and, of course, continued until the general suppression.

A Nunnery, founded, in the reign of John, by Robert, son of Lord Noragh, in which his granddaughter Lecelina was Nun. This house was richly endowed by the bounty of several Catholic Bishops. Granted, 23 Elizabeth, to Henry Harrington and his heirs, at the yearly rent of £21 19s. Irish money, now worth £439.

At TULLY, near Kildare. A Commandery of Hospitalers, founded before the year 1308. This Commandery, with all its possessions, were granted to Sir Henry Harrington, at the rent of £21 6s. 8d., now worth £426 13s. 4d. It is now held in commendam with the Protestant See of Kildare.

KILKENNY (COUNTY.)

At CALLAN. An Augustine Friary, founded, as some persons say, by Hugh de Mapilton, Bishop of Ossory, in the year 1251; or, as others think, by the Ormonds; granted, together with the Abbey of Athassel, to Thomas, Earl of Ormond, in the year 1557.

Chantry, of which the nave and aisles are still in good preservation; the choir being the Protestant place of worship.

At FERTAGH. A Priory, dedicated to St. Kieran, by the Blanchfield family, in the thirteenth century; granted, 9 Elizabeth, to James Butler, jun.; rent £12 13s. 3d., now worth £253 5s.

At FIDDOWN. An Abbey, by St. Maidoc, in the year 590. Now a Protestant parochial place of worship.

At FRESHFORD. An Abbey, founded by St. Lactan, Bishop and Abbot; he died in the year 622. There is a celebrated fountain near Cashell dedicated to him. This is now a Protestant place of worship, and called a Prebend of Aghour.

At GRAIGNEMANAGH. A Monastery, founded, in the year 1212, by William Mareschal, Earl of Pembroke; this was enriched by the bounty of several Bishops and Nobles. The house, with all its possessions, were granted, 8 Elizabeth, to the Butlers.

At JERPOINT, near THOMASTOWN. A Cistercian Ab-

bey, founded, by Donogh O'Donoghoe, (in the year 1180,) King of Ossory; and richly endowed by him. The house with all the possessions were granted to James, Earl of Ormond, at the annual rent of £49 3s. 9d., now worth £983 15s.

At INISTIOGE on the NOIRE. An Augustine Priory, built in the year 1210, by Thomas Seneschal, of Leinster; granted, with all the possessions, to James Butler and his heirs at the rent of £28 12s., now worth £572. A rectory granted in Whitchurch to the Earl of Ormond, 31 Elizabeth.

At KELLS. An Augustine Priory, founded, in the year 1193, by Jeffrey, for the salvation of Earl Richard, Governor of the country. Granted, by Henry VIII., to James, Earl of Ormond.

At KILLAGHY. An Abbey, in which St. Sinchell was Abbot, and died of the plague, 26th of March 548, in the 130th year of his age; he was interred in this place.

At KILLAMARY, five miles south of Callan. St. Gobban presided here over a thousand monks; the place is now a Protestant place of worship.

At KILCLEEHEEN, opposite the City of Waterford. A Nunnery, built in the year 2151, by Dermot, son of Murchad, King of Leinster. It was sumptuously endowed by himself and other Noblemen. Catherine Motyng, the last Abbess, surrendered the Abbey, 2d April, 31 Henry VIII.; granted, 26 Elizabeth, to the Mayor, Sheriffs, and Corporation of Waterford; rent, yearly, £59 1s. 8d.; now worth £1181 13s. 4d.

At KILFANE. An Abbey, erected by St. Phian, it is now a Protestant place of worship, seven miles from Kilkenny.

At KILKENNY, a large handsome town on the river Noire, and capital of the County; it can justly boast of three singular properties—fire without smoke, water without mud. and streets paved with marble.

The Cathedral of St. Kenny, though long since made the Protestant place of worship, still remains the ancient Catholic Cross, and many statues of Saints and Catholic Bishops, with several other reliques of Catholicity.

St. John's Abbey, founded, in the year 1211, for the relief of the indigent poor, by William Mareschal, Earl of Pembroke; and richly endowed by him with several lands. Richard Cantwell, the last Prior, surrendered this house with all the possessions, 31 Henry VIII.; granted to the mayor and citizens of Kilkenny, with 100 acres of land, 40 gardens, a water-mill in Magdalen-street, a wood called Chanons-grove in the liberties of the town, with 200 acres of land adjoining, ten messuages and 200 acres in Drakeland, in the county, and another messuage in the town.

The Black Abbey, in the Irishtown. A Dominican Priory, founded, in the year 1225, by William Mareschal, jun., Earl of Pembroke; he was interred in the choir in the year 1231. The house was endowed by King Henry VI., and the Bishops of Ossory. Peter Cantwell, the last Prior, surrendered it; and, 35 Henry VIII., it was granted to Walter Archer, the sovereign, and to the burgesses of Kilkenny for ever, at the yearly rent of 12*s.* 4*d.* Irish money; now worth £12 6*s.* 8*d.*

A Franciscan Friary, founded, on the bank of the Noire, by Richard Mareschal, Earl of Pembroke, 15th October, 1244. King Henry III. granted £20 to be paid annually for buying tunicks for the Franciscans of Kilkenny, Dublin, Cork, Waterford, and Athlone. 17th Nov., 1338, a great flood destroyed all the bridges, mills, and buildings in and about Kilkenny, but did not approach the great altar of this Monastery. The noble and venerable ruins of this edifice stand yet, reaching from the city wall to the river. Yearly value of

the possessions was then £9 7s. 1*d.*; or in money of the present day, £187 1s. 8*d.*

At KILMANAGH. An Abbey, founded, in the year 563, by St. Natalis.

At KNOCKTOPHER. A Carmelite Friary, founded, in the year 1356, by James, the second Earl of Ormond; granted, with all the appurtenances, to Patrick Barnwall, 34 Henry VIII., for ever, at the yearly rent of 4*s.* Irish; now worth £4.

At ROSSIBERCAN. A Monastery, founded, 1267, by the Walsh family; granted, 31 Henry VIII., to Luke Blake, of New Ross, County Wexford.

At THOMASTOWN. A Dominican Friary.

At TIBRACH, on the Suir below Carrick. An Abbey, where St. Dominic lived in the sixth century; now a Protestant place of worship.

THE KING'S (COUNTY.)

At BIRR, NOW PARSONSTOWN, a beautiful town, fifty-seven miles west of Dublin. An Abbey, founded by St. Brendan, son of Neim.

At CLONEMGRE. An Abbey, founded, by St. Pulcherius.

At CLONEFERTMULLOE. An Abbey, founded, in the sixth century, by St. Molua, or St. Luan, the son of Carthar, of Munster. Clonfertmulloe is now a Protestant place of worship. [Clone, with which these names are compounded, is an Irish word and signifies enclosure; and *ferta*, another Irish word, signifying miracles, so that this name signifies the miracle-retreat of St. Mulloa.]

At CLONMACNOISE, on the Shannon, in the Barony of Garycastle. St. Kieran having received this place, and the Island of Saints, together with one hundred Churches in Meath, from Dermid, son of Cervail, monarch of Ireland, and having bestowed the church of Clonard upon his master, St. Finian, and the island upon St. Domnan, he founded, in the year 548, an Abbey for himself at Clonmacnoise, which became a celebrated Monastery. Besides a Cathedral Church, there were ten small churches built by different provincial Kings, and a Nunnery with a Church, which was accidentally burnt in 1180, and rebuilt by the Queen of Meath.

At DURROW. A Monastery of Augustine Canons, founded in the sixth century, which flourished in learning and sanctity for many ages, until it was granted, 4 Elizabeth, to Nicholas Herbert, Esq., for the term of twenty-one years, at £10 yearly rent; now worth £200.

At FRANKFORD, formerly called KILCORMUCK, on the Shannon. A Monastery of Carmelites, founded by Odo O'Molly, a chief of that country. In the year 1479, died Charles O'Molly, a brave and holy man. This house with all the possessions were granted to Robert Leicester.

At GALLEN. A Monastery, founded, in the year 492, by St. Canoc; granted, with all the possessions, 4th June, 1612, to Sir George Moore, at the yearly rent of £15 7s. 11d., now worth £307 18s. 4d.

At GLEANE, or GLIN, on the river Brusna, near Firbance. A Monastery, founded by St. Dermid, whose feast is held on the 8th of July; it stood till the eleventh century, and, of course, until the general dissolution.

At KILCOLGAN. An Abbey, founded, in the year 580, by St. Colgan, in the Barony of Garycastle.

At KILCOLMAN. An Abbey, founded, in the year

570, near the parish of Birr, by St. Colgan, son of Aengus, King of Munster; now a Protestant place of worship.

At KILCOMIN, near Roscrea. An Abbey, founded, or governed by St. Cumene, surnamed the White, who was educated in the Abbey of Hy.

At KILLEGALLY. An Abbey, in which St. Trena was Abbot in the sixth century; now a Protestant place of worship in the Barony of Garycastle.

At KILLEIGH. A Priory of regular Canons, in which the Abbot St. Sincheal died of the plague in the year 550. This house, 18 Elizabeth, with three messuages, 124 acres of arable land, 24 of pasture, 3 of meadow, and 4 of wood, and three messuages, six cottages, 24 acres of arable land, and 7 of pasture, in the town of Donfeigh in this county, with the tithes, &c., were granted to Gerald, Earl of Kildare, and his heirs, at the yearly rent of £1 13s. 4d., now worth £33 6s. 8d., with the condition that he maintain besides one able horseman.

A Nunnery, founded by the Warren family soon after the arrival of the English. A Dominican Friary, built in the reign of Edward I., by O'Connor; granted to John Allee.

At KILLIADUIN. A Nunnery, founded, in the 5th century, by St. Keran, for his mother Liadana.

At KINNITTY, near Birr. An Abbey, founded in the year 557, where St. Finian was Abbot that year. In the year 871, died Abbot Colga M'Conagan, who was esteemed the best and most polished poet of those days in the kingdom, and the principal historian.

At LEMANAGHAN. A Monastery, in which St. Mauchan died of the plague in the year 661, became afterwards a Protestant place of worship.

At LEITHMORE. A Monastery, founded, in the year 655, by St. Pulcherius, in the Irish language Mochoe-

moc. Many Saints and holy Abbots flourished here until the dissolution.

At LYNNALLY. A Monastery, founded 516, by St. Colman.

At MONISTERORAS. A Franciscan Friary, built 1325, by Sir John of Bermingham, Earl of Louth; granted to Nicholas Herbert.

At MUGNA. An Abbey, founded by St. Finian, of Clonard, on a piece of land which was given him by the King of Leinster, Carbreus.

At RATHBEG. An Abbey, founded, south of Birr, by St. Abban, who died in the year 650

At RATHLIETHEN, in the Barony of Fercal. An Abbey, founded by St. Illand about 540; his statue is still to be seen in the church, with his mitre and crozier in his hand.

At REYNACH. A Nunnery, founded by St. Regnacia, sister to St. Finian, who died in the year 563; his mother, Tolacia, was Abbess here; now a Protestant place of worship.

At SEIRKERAN, four miles east of Birr. A Monastery, founded 402, by St. Kieran, native of Cape Clear, in the county of Cork. It was consigned, with all the possessions, in the year 1568, to Sir William Taafe, who assigned it to James, Earl of Roscommon.

At TUILEIM. A Monastery, in which Abbot Carnech died in the year 556.

LEITRIM (COUNTY.)

At ANAGHDUFFE, near Loughboffin. An Abbey, founded in the year 766; now a Protestant place of worship in the diocese of Ardagh.

At **BALLEGUARCY**. A beautiful Monastery, founded, in the year 1518, by Cornelius O'Brien; some writers attach this place to the county of Longford.

At **CLONE**. An Abbey, formerly of great repute, founded, about the year 570, by St. Fraech; now a Protestant place of worship in the diocese of Ardagh.

At **CREEVLEA**, on the river Boonid. A Franciscan Friary, founded, in the year 1508, by Margaret, daughter of Lord O'Brien, and wife of Lord O'Roirk; she died in 1512, and was interred here; dissolved in the reign of James I.

At **DOIREMELLE**, in Lower Breffny. A Nunnery, founded by St. Tigenach for his mother, St. Mella, who died before the year 787.

At **DROMLEAS**, on Loughgille. A Monastery, built by St. Patrick for St. Benignus; now a Protestant place of worship.

At **DROMAHAIRE**. See **CREEVLEA**.

At **FENAUGH**, in the Barony of Leitrim. A Monastery, in which St. Callin was Abbot in the time of St. Columb. This place was formerly celebrated for the School of Divinity, and was the general resort of students from all parts of Europe; half a mile from the edifice is a well, dedicated to St. Callin; now a Protestant place of worship in the diocese of Ardagh.

At **JAMESTOWN**. A Franciscan Friary.

At **KILDAREIS**, or Cell of the Two Palms of the Hands; called also Carcuirshineill, or the Recluseroy of St. Sinell, is situated in Lough Melvin. St. Sinell, who was bell-founder to St. Patrick, died in the year 548.

At **KILNAILE**. St. Natalis, or Naal, was Abbot of the Abbey here, and died in the year 563; the Festival is on the 27th of January.

At **LEITRIM**, on the Shannon. An Abbey, in which St. M'Leigus was Abbot.

At MOHILL. An Abbey, founded, in the year 608, by St. Manchan, who was the patron of seven churches. Many glebes, fees, lands, and tithes, were given to this house; they were valued at the dissolution at £2 6s. 8d.; now worth £46 13s. 4d.

At THACINELING, a house for Grey Friars, founded, in 1414 by William O'Reily.

LIMERICK (COUNTY.)

At ABBINGTON. A Monastery, founded for the Cistercian Monks, in the year 1205, by Theobald Fitzwalter, Lord of Carrick, who richly endowed it, and was interred here in the year 1206. December 6, 5 Elizabeth, this Monastery was granted, with its appurtenances in the counties of Limerick, Kerry, and Carlow, to Peter Walshe, at the yearly rent of £57 2s. 3d. Irish money, now worth £1,142 5s.; he was to maintain one horseman on the premises besides.

At ABBEYFEAL. A Cistercian Abbey, built in the year 1188.

At ADAIRE, formerly a respectable place, though now but a miserable village. A Friary of the order of the Holy Trinity, founded in the reign of Edward I., by John, Earl of Kildare; granted, 37 Elizabeth, with all the possessions, together with the possessions of the Grey Friars, Preaching Friars, and Augustinian Friars, the Abbey of Monasternenagh, and the Nunnery of St. Katherine, to Sir Henry Wallop, at the rent of £26 17s. 8d., now worth £537 13s. 4d., he being bound to maintain two horsemen on the premises.

Augustine Friary, founded, about 1315, by John, Earl of Kildare; granted to Sir Thomas Wallop, together with the possessions. Of this friary remain, still in good preservation, the steeple, which is supported on an arch, the choir, nave,

and aisle; there are some beautiful cloisters with Gothic windows, the sides of which are ornamented with escutcheons and saltire crosses alternately; the workmanship is both simple and elegant.

Grey Friary, founded in the east part of the town, in the year 1465, by Thomas, Earl of Kildare, and Joan his wife, daughter to the Earl of Desmond; they presented unto the house two silver chalices, and a bell that cost £10, now worth £200. The Countess was interred in the choir in the year 1486.

The Friary, with its possessions, sixteen acres of land, a church, three parks, a water-mill and water-course, with a fishing wier on the river Mage, was granted, 37 Elizabeth, to Sir Henry Wallop, Knt.

At ANY, in the Barony of Small County. Augustine Friary, built in the reign of Henry II., by sundry persons; granted, 31 Elizabeth, to Edward, John, and Mary Absley, at the yearly rent of £47 7s. 6½d., now worth £947 10s. 10d.

At ASKEATON, on the river Deel. There was a Castle here in the sixteenth century which belonged to the Earls of Desmond, one of whom founded a Monastery adjoining the Castle for Franciscans.

At BALLYNEBRAHER, barony of Small County. A Friary of Conventual Franciscans, founded, 13th century, by the Clangibbon family. Granted, by Henry VIII., to Robert Browne.

At BALLYNEGALL, a Monastery for Dominican Friars, founded, by the family of Roche, in the 14th century; granted, by Queen Elizabeth, to the University of Dublin.

At BALLYNIWILLIN, a house for Dominican Friars. Granted, by Henry VIII., to Robert Browne.

At CASTLE-TOWN MACNAIRY. A large Monastery in ruins.

At CLUNCAGH, near Rathkeale. A Convent, built by St. Maidoc, of Ferns, who died in the year 624; now a Protestant place of worship.

At CROAGH, near Rathkeale, formerly a large town. There is a large church, which was anciently collegiate.

At GALBALLY, in the Barony of Cashlea. A large Monastery, founded by the O'Briens; the ruins thereof, which are yet visible, together with the ruins of several other religious foundations, clearly evince the ancient magnificence of this town. This Monastery, with three gardens, six messuages, and six acres of arable land, were granted, 35 Henry VIII., to John Desmond for ever, at the yearly rent of 4*d.* Irish, now worth 6*s.* 8*d.*

At GREANY, formerly a town of Corporation in the Barony of Coanagh. A Collegiate Church, destroyed when the town fell into insignificance and obscurity.

HOSPITAL. This town took its name from a celebrated Hospital of Hospitalers, which was founded in the reign of King John, by Jeffrey de Mariscis, chief Governor of Ireland in the year 1215. Queen Elizabeth granted this hospital and all the possessions to Sir Valentine Brown, ancestor of the noble family of Kenmare in Killarney; he built a magnificent castle on the venerable ruins.

At KILDIMMA, near Adaire. A Monastery, built by Dimma, a Priest, who was the preceptor of St. Declan. See KILMAMHAMBEG, page 85, *hujus*.

At KILMALLOCK, formerly a respectable walled town, but now a miserable Priory of regular Canons, founded by St. Mocheallog, who died about 639; now the Protestant place of worship.

Dominican Friary, founded, in the year 1291, by Gilbert, son of Lord Offalley; granted, 36 Elizabeth, with the possessions, to Nicholas Maigh, sovereign, and the Corporation, for ever, at the yearly rent of £2 13*s.* 8*d.*, now worth £53 13*s.* 4*d.*

At KILSHANE, or KILSHONNA, near the county of Cork. A Franciscan Monastery, founded by Fitzgerald, Lord of Clenlis.

A Cistercian Abbey, founded in the year 1198.

At KILTEEL. An Hospitaler's Commandery; founded in the Barony of Counagh.

At KILTEIDHILL, in the Territory of Ara. An Abbey which was the place of interment of the Saints Mumis and Lomchuo, disciples of St. Patrick, and of seven other holy Bishops.

KYNNETHIN. An Abbey stood there in the year 1300, and we may presume that it stood until the general devastation.

At LIMERICK, as celebrated for its brave defence against King William in the year 1691, as for the infamous treachery on his part in violating the articles of capitulation. A Nunnery, founded, in the year 1374, by Donald O'Brien, King of Limerick.

A Priory of Regular Canons, founded, by Simon Minor, before the year 1319; granted, at the suppression, to Edmond Sexton.

A Dominican Friary, founded, in the year 1250, by Donogh C. O'Brien, King of Thomond. In the year 1462 died James, son of the Earl of Desmond; the ancient records of this house represent them bound to celebrate annual masses for the soul of this nobleman, and for the souls of his parents and successors, with their wives.

Henry, the last Prior, was found at the suppression to be seized of the site, church, steeple, dormitory, three chambers, a cemetery, and sundry closes, containing one and a half acre, within the precincts; a garden of four acres without the walls of the monastery, and thirty acres of land, called Cortbrecke, in the liberties; salmon weir, St. Thomas's Island, and land near Parteen, called Mona-

brahir. This house, with all the possessions, were granted, 35 Henry VIII., to James, Earl of Desmond, *in capite*, at the yearly rent of 5s. 2d., now worth £5 3s. 4d. A part of the Friary is converted into a tan-yard, and a large barrack is built on the other part.

A Grey Friary, founded, in the time of Henry III., by O'Brien, of the royal houses of Limerick and Thomond, outside the walls of the city, on the spot where a court-house was built, which is since converted into an hospital; granted to Edmond Sexton, by King Henry VIII., at the yearly rent of 2s. 2d., now worth £2 3s. 4d.; though by a valuation then made, it was worth a great deal more.

An Augustine Friary, founded, in the 13th century, by O'Brien, of the kingly race of Limerick and Thomond, near Quay-lane, but not a trace of it is to be seen now. The possessions of this house in lands and houses, through town and country, were valued at £8 6s. 1d., now worth £166 1s. 8d.

An Hospital of Templars stood near the above house, but not a vestige of this either is to be seen.

At MILTOWN, or BALLYWULLIN. A Carmelites' Friary, founded, by Nellan O'Mulloy.

At MONASTERNEENAGH, in the Barony of Poble O'Brien. A Cistercian Abbey, founded, by O'Brien, in the year 1151. This house, with all the possessions, consisting of five plough lands, and many other revenues and privileges, were granted to Sir Henry Wallop.

At MONASTERNACALLIAGH, near Lough-Girr. An Augustine Nunnery, to which belonged the rectories of Drishane, Cullon, Nohavel, Kilmeen, and Dromtariff, in the county of Cork; granted to Sir Henry Wallop.

At MUNGRET, three miles south of Limerick. A Monastery, built prior to the coming of St. Patrick to Munster; he placed St. Nesson over it, who died in the

year 551. The Psalter of Cashel relates that there were, within the walls of this Abbey, six churches, that contained 1500 religious; 500 of whom were learned preachers, 500 psalmists, and the remaining 500 engaged in spiritual exercises. The ruins are still visible.

At **NEWCASTLE**: Hospital of Templars founded here, and then a walled town, which, since the destruction of this hospital or castle fell into its present insignificance.

At **RATHKEALE**. A Priory of Augustinians, built by a Mr. Harvey.

LONGFORD (COUNTY.)

ABBEY SHRULE, near the river Inny, founded by O'Farrell, for Cistercian Monks; granted, 11 Elizabeth, to Robert Dillon, with the appurtenances, twenty-four cottages, in the town of Vore; one hundred and eighty acres of land near it; eighty acres of pasture and underwood, near said town also; one messuage, four cottages in Cranaghe; sixty acres near said town; two messuages and four cottages in Ballynamanoghe; sixty-four acres near the same, for the yearly rent of £10 14s. 4d., now worth £214 6s. 8d.

At **ARDAGH**, near Longford. A Monastery, founded by St. Patrick.

At **BALLYNASAGGARD**. A Franciscan Friary, built by the O'Farrells.

At **CLONEBRONE**, near Granard. A Nunnery, founded by St. Patrick, for the two Emerias of St. Guasact, Abbot of Lerha. This great asylum of virgins stood until the year 1107, and, of course, until the general dissolution of Abbeys.

At **DEIRG**, or **ABBEY DEIRG**. A Priory, founded in

the time of Joan, by Gormgall O'Quin; value at the suppression £2 yearly, now worth £40; granted to Nicholas Aylmer.

At INCHYMORY, or GREAT ISLAND. A Monastery, founded, by St. Columb, about the year 450, where St. Boadon, of Inismore, died, on the 14th January. In the year 1414 died Edward M'Finbair, Prior.

At INISBOFFIN, an Island in Lough Rie. An Abbey, founded by St. Risch, son of St. Dorerca, sister of St. Patrick.

At INISCLOTHRANN, an Island in the same Lough. An Abbey, founded, in the year 540, by St. Dhearmuid Naoimb or St. Jerome the Just, and brother to Felix, Bishop of Kilmore, who wrote a learned and pious work, in the nature of a Psalter. On the 17th December, 1160, died Gilla, or Nehemias O'Dunin, professor and celebrated scholar, poet and historian.

At ISLAND, of ALL SAINTS, in Lough Rie. A noble Monastery, built in the year 544, by St. Kieran. In four years afterwards *he procured a very large endowment for the support of its poor*; and having appointed St. Domnan his successor, he quitted this Island, and built the Abbey of Clonmacnoise.

At KILGLASS. A Nunnery, where St. Echea, sister of Mell, was Abbess

At KILINMORE. An Abbey, founded by St. Palladius, who lived in the year 450; now the Protestant place of worship.

At LERHA, near Granard. A Monastery, founded by St. Patrick, for St. Guasacht, the son of his old master; another Monastery, founded in the year 1205, by Lord Richard Tuit, who was killed in Athlone, in the year 1211, by the falling of a tower, and was buried here. The possessions, at the surrender, valued at £8 13s. 4d. yearly, now worth £173 6s. 8d.

At LONGFORD. An Abbey, founded by St. Idus. a

disciple of St. Patrick, whose feast falls on the 14th July. In 1400 a fine Monastery was founded by O'Farrell, for the Dominicans; granted, together with possessions, in the year 1615, by King James I., to Francis, Viscount Valentia. The church of this Priory is now the Protestant place of worship in the parish.

At MOYDOE, three miles from Ardagh. St. Modan, whose feast falls on the 12th February, was Abbot, in 591.

At ST. JOHN'S-TOWN. There was a Grey Friary near this town, which had, of course, been engulfed in the general vortex of the Reformation.

LOUTH (COUNTY.)

At ARDEE. A Crouched Friary, founded by Roger, Lord Ardee, for the salvation of his own soul, and the souls of his wife, Alicia, his father, William, his mother, Joan, his brethren, Gilbert and Peter, in the year 1207, for the Augustinians. The founder, for the better support of this house, and to enable the Friars to exercise, more liberally, their works of mercy and charity, granted them the carucate of land which Osmond Doubleday held; also, full liberty to bring water for the use of the house, and a sufficient cart-way. This house was considerably endowed, by grants and donations, from several other pious Catholics. In the year 1612, James I. granted the house and possessions to Sir Garret More, at the yearly rent of £115 5s. 8d., now worth £2,305 13s. 4d.

A Carmelite Friary, founded in the time of Richard I. In the year 31 Henry VIII., Patrick, the last Prior, surrendered this house and all the possessions, valued yearly at £1 7s. 2d., now worth £27 3s. 4d.

ARDPATRICK. Church founded by St. Patrick.

At CARLINGFORD. A Dominican Friary; founded, in the year 1305, by Richard de Burgh, Earl of Ulster; granted, 34 Henry VIII., to Nicholas Bognell, at the yearly rent of £4 6s. 8*d.*, now worth £86 13s. 4*d.*

At DROGHEDA. A Priory of regular Canons, celebrated for the Synod held there by Cardinal Papiro, in the year 1152.

St. Mary's Hospital, founded by Ursis de Swe-mele, who, by the consent of his wife, Christiana, bestowed on this house all his lands and rents in Ireland. The house was seized, 31 Henry VIII., of 60 acres of land in Glaspistell, rent 13s. 4*d.*; 30 acres in Carlingford, rent 13s. 4*d.*; two mes-suages in Dundalk, rent 6s.; two acres in Sta-banane, rent 2s.; besides some other rectories, lands, &c. Granted to the Mayor of Drogheda; rent £1 14s. 4*d.*, now worth £34 13s. 4*d.*

St. Laurence's Priory; granted to the Mayor of Drogheda.

A Dominican Priory, founded in the year 1224, by Lucas, Archbishop of Armagh. Granted, 35 Henry VIII., with all the possessions, to Walter Dowdel and Edward Becke, at the rent of 2s. 2*d.*, now worth £2 3s. 4*d.*

A Franciscan Friary, in which some murderers took shelter, and abjured the land, in the year 1300; granted, 34 Henry VIII., to Gerald Aylmer; rent 3s. 6*d.*, now worth £3 10s.

An Augustine Friary, founded in the time of Richard I.; granted to the Mayor, &c., of the town.

A House of St. Bennet; the parliament held at Drogheda, in the year 1467, under John, Earl of Worcester, the Lord Deputy, it was decreed that several lands and rents would be granted to this house.

At DROMCAR. An Abbey, in which Ceallagh, Ab-

bot, died in the year 811; now a Protestant place of worship, in the diocese of Armagh.

At DRUIMFIOINN. An Abbey, where St. Finian was Abbot and Bishop, in the time of St. Columb.

At DRUMSHALLON. A noble Monastery, founded by St. Patrick. In 969, the Danes plundered and possessed this house; it reformed in 1247.

At DUNDALK. An hospital, founded for the sick and the aged of both sexes; founded, in the time of Henry II., by Berthram de Verdon, lord of the town; granted, with all the possessions, in town and country, to Elizabeth, to Henry Draycot, at the yearly rent of £11, now worth £220.

A Grey Friary, built in the time of Hen. III., by Lord John de Verdon; granted, 35 Henry VIII., to James Brandon, at the fine of £9 10s., and rent 6d., now worth £190 10s.

At FAUGHER, the native place of St. Brigid. A Nunnery, founded by St. Monenna, in the year 638, where she presided over 150 virgins, but resigned it to Orbilla, or Sirvila, and built another Nunnery for herself at Kilsleive, in the county of Armagh.

A Priory of Canons, built in the early ages, and now become the Protestant place of worship.

At INISKIN. A Monastery, built by St. Dageus, smith to St. Kieron; is now protestantized.

At KILCLOGHER, on the Boyne. A Monastery, founded by St. Nectan, nephew to St. Patrick; now protestantized, also.

At KILSARAN. A commandery of Templars, founded in the twelfth century, by Maud de Lacie; it was given to the hospitalers, in the reign of Edward II. This house was rich in lands.

At KNOCK, near Louth. An Augustine Priory, founded in the year 1148, by Donchad Hua Kervail, prince

of that country, and Eadan, Bishop of Clogher. This house and all the possessions were granted, 31 Henry VIII., to Sir John King, at the yearly rent of £16 5s. 4d., now worth £325 6s. 8d.

At LOUTH. A noble Monastery and School, founded by St. Patrick, for St. Mocteus or Mochtalugh, a Briton, who died 19th August 534, at the age of three hundred years. The house and immense possessions were granted to Sir Oliver Plunket.

At MELLIFONT, five miles from Drogheda. A Cistercian Abbey, built by Donogh M'Carrol, Prince of Uriel, to which St. Bernard sent the Monks from the Monastery of Clairvaux in France, in the year 1142. A great Synod was held there in the year 1157, at which assisted the Archbishop of Armagh, the then Pope's legate, together with many Bishops and Princes; on this occasion many rich presents were made to the Abbey, particularly by Murchertach O'Loughlann, King of Ireland; he gave 140 oxen, 60 ounces of gold, and a town-land near Drogheda, called Finnabhair Naninghean; O'Carrol, Prince to Uriel, gave 60 ounces of gold; Dervorgilla, wife of O'Rourke, Prince of Breffny, gave 60 ounces of gold, a gold chalice for the high altar, and vestments for nine other altars in the same house. This house, and its extensive possessions, were granted, in the year 1641, to Sir Gerald Moore.

At MONASTERBOICE. A Religious house, founded by St. Bute, who died 7th December, 521. We find that it continued a celebrated school of religion, and both profane and sacred literature, until the twelfth century, and doubtless until the fifteenth.

At TERFECKAN. A Monastery, founded, in the year 665. A Nunnery, founded in the year 1195, by M'Mahon. By an inquisition taken, 33 Henry VIII., the last Abbess, Margaret Hobbert, was found to be seized of one hall, two houses in a ruinous state, a haggard, park wood, three gardens within the precincts of the Convent, valued, besides reprises, 3s. 4d.; two messua-

ges, two gardens, three parks, and five acres of land in Termonfeghan, value, besides reprises, 17*s.* 4*d.*; eight messuages, three parks, six acres, and three stangs of land, and one of meadow in Killiligger, value £1; thirteen messuages, four parks; one hundred acres of arable land and four of meadow, and twenty of pasture, in Killaghton, annual value, besides reprises, £4 8*s.*, and the church or rectory of Killaghton, value 50*s.*; making together £8 18*s.* 8*d.*, now worth £178 13*s.* 4*d.*; granted, 20 April, 1578, to Catharine Bruton.

MAYO (COUNTY.)

At AGHAGOWER, five miles from Ballintobber. A Monastery, built by St. Patrick, for St. Senach; now a Protestant place of worship.

At AGHAMORE. A Monastery, built by St. Patrick, for his disciple St. Loarn; now a Protestant place of worship.

At ANNAGH. A Franciscan Friary; worth 13*s.* 4*d.*, now worth £13 6*s.* 8*d.*; it stood to the year 1440, when Walter, Lord M'William Oughter died there.

At BALLAGH, in the Barony of Clonmorris. An Abbey, built by St. Mochuo, who was the first Abbot of it, and died in the year 637, whose feast falls on the 1st January.

At BALLENTULLY. A Monastery, worth at the suppression, eight quarters of land, valued each 13*s.* 4*d.*, now £13 6*s.* 8*d.* each, or £106 13*s.* 4*d.*

At BALLYHAUNES. An Augustine Friary, which was founded by the Nangle family, and which, according to an inquisition held, 12 May, 1608, possessed twelve acres of land.

At BALLINA, on the river Moy. An Abbey; suppressed.

At **BALLYNASMALL**. A Carmelite Friary, founded, in the 13th century, by the Prendergasts; Donogbuy O'Gormealy was the last Prior, and possessed, at the suppression, lands worth yearly 13s. 4*d.*, now worth £13 6s. 8*d.*; granted to Sir John King.

At **BALLINROBE**. An Augustine Friary; by an inquisition held 27 Elizabeth, the possessions were worth 14s. 10*d.*, now worth £14 16s. 8*d.*

At **BALLINTOBBER**, or **TOWN of Well**. An Augustine Abbey, founded, in the year 1216, by Cathol O'Conogher, King of Connaught. Inquisition, held 36 Elizabeth, found this house possessed of many lands; granted, in the year 1605, to Sir John King.

At **BOGHMOYEN**. A Franciscan Friary, dissolved.

At **BOPHIN ISLAND**, in the Ocean, twelve miles from the Barony of Morisk. An Abbey, founded, in the year 667, by St. Colman; in the year 916 died Abbot Fearadagh.

At **BORRISCARRA**. A Carmelites' Friary, which Pope John XXIII. gave, in the year 1412, to the Augustine Friars; at the general suppression it possessed one quarter of land, then valued at 13s. 4*d.*, now £13 6s. 8*d.*

At **BOWFINAN**. A Franciscan Friary, possessed at the suppression in the year 1608, four quarters of land and their appurtenances.

At **BURISHOOL**. A Dominican Friary, built, as appears from the bull of Pope Innocent VIII., dated 9th February, 1486, by Richard de Burke, Lord M'William Oughter, and the head of the Turlogh family; consigned to Theobald Vincent Castillogalen.

At **CLARA**, an Island near the Town of Morisk. A Carmelite Friary, founded, in the year 1224.

At **CONG**, formerly the royal residence of the Kings of Connaught, now but a miserable village, a magnificent Monastery, built by St. Fechan, who died in 664.

Æneas M'Donnell, the last Abbot, surrendered it at the general suppression; granted, 10 December, 1605, to Sir John King, ancestor to the Earl of Kingstone, county of Cork. The ruins of several churches are seen there.

At **CROSS**. A Monastery belonging to the Abbey of Ballintober. By an inquisition, held 27 Elizabeth, it possessed lands then valued at 13s. 4d., now £13 6s. 8d.

At **CROSSMALYNE**. An Abbey. In 1306, three men were indicted for assaulting and imprisoning the Abbot, and for taking away his goods and chattels, to the amount of ten marcs. By an inquisition of 27 Elizabeth, this house possessed four quarters of land, each valuing 13s. 4d., now worth £13 6s. 8d. each, or £53 2s. 8d. the four.

At **DOMNACMOR**. An Abbey, founded, by St. Patrick, for St. Muckna.

At **EREW**. A Friary, erected at the extreme end of Erew, which is a peninsula, stretching out in the barony of Tirawley, in which St. Leogar was Abbot; his feast is held on the 30th September. By an inquisition of 27th Elizabeth, it possessed one quarter of land, then worth 13s. 4d., now £13 6s. 8d.

At **INCHMEAN**, an Island, where there was an Abbey, in which Maoliosa, son of Thurlogh O'Connor, was Abbot, in the year 1223.

At **INISTORMOR**. An Augustine Friary, built by Eugene O'Gorman and Thady M'Firbiss, on a spot of ground which was granted them, in the year 1454, by Thady O'Doud, which grant was confirmed by a bull of Pope Nicholas V.

At **KILLECRAW**. A Religious House was seized at the inquisition of 30 Elizabeth, of some lands worth 6s. yearly, now worth £6.

At **KILLEDAN**. A Franciscan Friary, possessed at the inquisition of 1603, several lands and tenements.

At KILLETRYNODE, or the Abbey of the Trinity, endowed with a quarter of land.

At KILFINIAN. An Abbey, founded by St. Finian.

At KILMORMOYLE, in the Barony of Tirawley. A Monastery, founded by St. Olcan, disciple of St. Patrick, now a Protestant place of worship in the diocese of Killala.

At KILNEGARVAN. A Church; founded by St. Fechan, who died in the year 664.

At KILVENY. A Franciscan Friary, which, according to an inquisition of 27 Elizabeth, was worth, in lands and tenements, 13s. 4d. yearly, now worth £13 6s. 8d.

At KYLLYN. An Abbey was founded, and endowed, at the same time, of some lands and tithes.

At MAYO. A Priory of Regular Canons, founded, in the year 670, by St. Colman, who came over from Landisfarne, Northumberland. He was followed hither by St. Gerald and his three brothers, *with three thousand disciples from England*. Many illustrious saints and great men lived and died here; granted, 20 Elizabeth, to the Burgesses and Corporation of Galway; rent £26 12s., now worth £532.

A Nunnery, in which St. Segretia, the Abbess, (sister to St. Gerald,) and one hundred virgin Nuns died of the plague in the year 664.

At MORISK, a town on the Bay of Newport. An Augustine Friary, founded by the O'Maillies, Lords of the country; at the suppression it possessed lands valued at 13s. 4d. now worth £13 6s. 8d.

At MOYNE. A Franciscan Friary, founded in the year 1460, by William O'Rourke; granted, 37 Elizabeth, to Edmund Barrett, with all the possessions, at 5s. rent, now worth £5.

At RATHERAN. A Dominican Friary, founded by

the Dexter family; granted, in the year 1577, to Thomas Dexter; the venerable ruins of the sacred edifice stand there amidst a few wretched cabins.

At **ROSSERICK**. A Franciscan Friary, built by a Mr. Joice; granted to James Garvey. There is here, and also in Moyne, a confessional of hewn stone for two confessors to sit in, and a hole in each side for the penitents to speak through.

At **STRADE**, on the Moy, near Athlethan. A Franciscan Friary, built by the sept of M'Jordan, but it was given to the Dominicans in the year 1252, by Jordan, of Exeter, Lord of Athlethan, at the request of Basilia his wife, daughter of Lord Meiler, of Birmingham; on the 18th of March, 1434, Pope Eugene IV. granted several indulgences to this house; granted, 30 Elizabeth, to Patrick Barnwell.

At **TARMANCARRA**. A Nunnery stood in the peninsula of Mullet.

At **URLARE**, in the Barony of Costello. A Dominican Friary, founded by the Wangle family, who afterwards took the name of Costello, and became Lords of the Barony. The Dominicans settled there in the year 1430. The house underwent two inquisitions, one on the 12th of May, 1608, the other 24th of May, 1610; granted to Lord Dillon.

MEATH (COUNTY.)

At **ARDERACCAN**, a village in the Barony of Navan, an Abbey.

At **ARDCATH**, a village near Duleck. A church or perpetual chantry, a priest was stationed, with the obligation of celebrating mass; the chantry was a body corporate. The inquisition held 14 James found it in possession of some lands against the statute.

At ARDMULCHAN, near Pains-town. There was a parish church; a perpetual chantry of one priest; but the inquisition of 10th James found it in possession of lands against the statute, which of course was sufficient cause for suppressing it; value 17*s.* annually, now £17.

At ARDSALLAGH, a village on the Boyne. A Monastery, founded by St. Finian, who died 12th December, 563.

At ATHBOY. A Carmelite Friary, founded on a site which was given by William, of London, in the year 1517. This Friary, with eleven messuages, three cellars, one orchard, and six gardens, in Athboy, with four acres of meadow, called the Friar's meadow in Advenston, were granted, 34 Henry VIII., to Thomas Casey for ever, at the yearly rent of 2*s.*, now worth £2.

At BALLYBOGAN, or Priory DE LAUDE DEI. An Augustine Friary, founded, in the 12th century, by Jordan Comin. This house was granted, 34 Henry VIII., to Lord Carbray, at the yearly rent of £4 3*s.* 4*d.*, now worth £83 6*s.* 8*d.*; some of the possessions were granted, 4 Elizabeth, to Edward Fitzgerald.

At BEAUBEC. A Church of St. Mary and St. Laurence, endowed in the reign of King John, by Walter de Lacie, stood, until the 14th century, and, without doubt, until the general dissolution.

At BECTIFF, near Trim. A Cistercian Monastery, founded, in the year 1146, by Murchard O'Melaghlin, King of Meath; surrendered, 34 Henry VIII., with all the possessions.

At CLONARD. An Abbey of Canons, founded by St. Finian. This Abbey, with all the possessions, were granted, 6 Edward VI., to Thomas Cusacke, at the yearly rent of £8, now worth £160; some of the possessions were granted, 8 Elizabeth, to Richard Hayne; rent £3 8*s.* 6*d.*, now worth £68 10*s.*: another parcel of the possessions was granted, 36 Elizabeth, to William Browne.

At COLPE, a village on the Boyne. An Abbey of regular Canons, founded, in the year 1182, by Hugh de Lacie. "At the suppression of Monasteries, the Prior was seized of the following tithes in Meath: Colpe, eight couple of corn; Newtown, one and half; St. James, one; Pylleston, one; Ballangstone, four and half; Paynstone, two and half."

At DISERTTOLA. An Abbey, founded by St. Tola, who was made Bishop of Clonard, and died in the year 733. This house stood until the 12th century.

At DONNYGARNEY. A Nunnery, granted to Miss Draycot, who married a Mr. Talbot.

At DONOGH PATRICK, an Abbey, founded by Conol O'Neil.

At DROGHEDA. A Priory of Hospitalers, founded, in the time of Joan, or principally endowed by Walter de Lacie. It possessed immense revenues, though they were granted, 6 Edward VI., to James Sedgrave, for 10s. 10d. yearly rent, now worth £210.

A Carmelite Friary, built by the inhabitants of Drogheda. There were two grants made, one by the Corporation, in the time of Edward II., of eighty virgates of land, and another by William Messenger, of Drogheda, in the time of Edward III., in the year 1346, of four acres of land to the Friars for the purpose of maintaining lights before the image of the Blessed Virgin in this church.

At DULEEK, an Abbey, the extensive possessions of which were granted, 10 James I., to Sir Gerald Moor.

A Priory of the Virgin Mary. Several inquisitions were held on this house; all the possessions were granted to Sir Gerald Moor; rent £9 11s. 7d., now worth £191 11s. 8d.

An Hospital, founded before the year 1403.

At DUNSHAGHLIN. A Church, founded by St. Seachlan.

At INDENEN, near Slane, an Abbey.

At KELLS, a celebrated Monastery, founded about the year 550. Henry VIII. granted it, in the 34th year of his reign to Gerald Fleming and to Sir Gerald Plunket.

A Priory or Hospital, founded in this town, in the time of Richard I., by Walter de Lacie, Lord of Meath. This house was surrendered by the last Prior, with the several possessions, 31 Henry VIII., and granted, 8 Elizabeth, to Richard Slayne, at the yearly rent of £14 10s., now worth £290.

A Chantry for three priests.

At KILBERRY, near Navan. A Chantry of two priests or chaplains.

At KILLEEN, a Priory of Canons, founded by St. Eudeus, in the year 540.

A Nunnery, built by St. Eudeus previous to the year 580.

At KILMAINHAMBEG, twelve miles north of Navan. A Commandery of Templars, founded, in the time of Richard I., by Walter de Lacie, Lord of Meath. This Commandery was granted, 33 Elizabeth, to Sir Patrick Barnwall, at the yearly rent of £63 12s. 2½d., now worth £1,272 4s. 2d. ; now the Church.

At KILMAINHAM WOOD. A Commandery of Hospitalers, built in the 13th century, by the Prestons. Granted, 23 Sept., 1587, to Henry Duke, at the yearly rent of £4 10s., now worth £90.

At KILSHIRE. An Abbey, founded in the year 580.

At LISMULLEN, near Tarah. A Nunnery, founded in the year 1240. This house, with its valuable possessions, were granted, 33 Henry VIII., to Gerald, Earl of Kildare, and to Mabell his wife, and to Robert Harrison.

At LOUGH SHILLEN, near Cavan. A Friary, built on

an island in this lake, which is still a remarkable burying place.

At NAVAN. A Monastery, built or rebuilt in the 12th century, by Joceline de Angulo or Nangle; it stood with a great deal of celebrity until 31 Henry VIII.; it was granted, with all the possessions; the horse-barrack is now erected on the site of it.

At NEWTOWN. A Priory of Canons, founded, in the year 1206, by Simon de Rochfort; it flourished for many centuries, and possessed many valuable lands and tenements; granted by the Parliament, in the year 1536, to King Henry VIII.; he granted, in 1550, a parcel of them to Henry Draycot, at £4 yearly rent, now worth £80.

A Priory or Hospital of Cross-bearers, or Crouched-friars, founded by the Bishop of Meath, in the 13th century; granted to Robert Dillon.

At ODDER. A Nunnery, founded by the Barnwall family, before the year 1195. This house, and all the possessions, were granted, 15th Elizabeth, to Richard Power.

At PIERSTOWN. An Abbey, founded in the early ages.

At RATHOSSAIN. A Monastery, founded by St. Osian, who died 17th February, 686.

At RA'ROATH, thirteen miles north of Dublin; an Abbey, that possessed, in the reign of Henry III., forty acres of land, value 6s. 8d., now worth £6 13s. 4d.

A Chantry for three priests; by the inquisition of Henry VIII., they were found to possess some lands contrary to statute, and were suppressed.

At ROSSE, near Tarah. An Abbey, founded by St. Coeman Breac, who died 14th Sept. 614.

At SKRINE, an Abbey of Regular Canons; granted, 34 Henry VIII., to Thomas Cusack, at the rent of 5d., now worth 8s. 4d.

A Chantry.

At SLANE, an Abbey of regular Canons; this house, with all the possessions, were granted, 32 Henry VIII., to James Fleming, Knt.; rent *1d.* yearly, now worth *1s. 8d.*

At TELTOWN, or KILTALTON. A Church, founded by St. Abbon; now a Protestant place of worship.

At TREVET, a large Monastery.

At TRIM, a magnificent Monastery, founded by St. Patrick. This house was granted, 34 Henry VIII., with all the lands, &c. to Anthony St. Leger, Knt.

A Gray Friary, founded, by King John, but granted, with all the appurtenances, 34 Henry VIII, to Lodwicke O'Tudor, parson of Roslaye, John Moyre, parson of Walterston, and John Wakeley; rent £2 10s., now worth £50 10s. 0d.

A Dominican Friary, founded, in the year 1263, by Jeffrey de Genville, lord of Meath; there was a great Synod held in this church, in the year 1291.

A Priory of Cross-bearers, a magnificent building; the Parliament, in the years, 1484, 1487, and 1491, was held in the spacious hall of it; granted, with all the possessions, to Sir Thomas Cusack, 27 Henry VIII., at the rent of 8s. 5d. yearly, now worth £8 8s. 4d.

A Nunnery, founded by some person unknown.

A Church of Grecians, founded very anciently.

A Chantry for three priests.

 MONAGHAN (COUNTY.)

At CLONES, a small town. A Priory of regular Canons, Elizabeth granted the house and possessions, in the 19th of her reign, to Sir Henry Duke.

At **MONAGHAN**, a Monastery, built by St. Moeldoius, before the 8th century; granted to Edward Withe; Lord Blancy has erected a castle on the site.

At **TEHALLAN**, in the barony of Monaghan. A religious house, in which St. Killian was Abbot.

QUEEN'S (COUNTY.)

ABBEY LEIX, founded, in the year 1183, by Corcherger O'Moore, for Cistercian Monks. There were two inquisitions held on this house, one 5 Edward VI., and the other 5 Elizabeth, when the lands were estimated at 820 acres, and were let to the Earl of Ormond for £10 5s. yearly rent, now worth £205.

At **AGHABOE**, four miles from Monrath, a magnificent Monastery, founded, by St. Canice. The Monastery, with its appurtenances, were granted, 43 Elizabeth, to Florence Fitzpatrick; rent £5 18s., now worth £118.

At **AGHMART**, four miles west of Durrow, Upper Ossory, an Abbey, built about the year 550; also a Priory, granted, 43 Elizabeth, together with several other Monasteries, and parcels of their possessions, to Florence Fitzpatrick, at the rent of £36 8s. 2d., now worth £728 3s. 4d.

At **ANNATRIM**, in Upper Ossory. An Abbey, founded about the year 550; now a Protestant place of worship.

At **CLONENAGH**, a village in the barony of Maryborough. A magnificent Monastery, founded by St. Fintan. It is now a Protestant place of worship in the diocese of Leighlin.

At **CLUAIN CHAOIN** an ancient Monastery.

At **DESERT ENOS**, two miles south east of Marybo-

rough. This is now called Desert, and is a Protestant place of worship, in the diocese of Leighlin.

At DESERT ODRAIN, in the territory of Hyfalgia.

At KILLEDELIG, in Upper Ossory, a Monastery, now a Church.

At KILLEBANE, four miles south west of Athy. A sumptuous Abbey, built by St. Abban, about the year 650; now a Church.

At KILLERMUGH, in Upper Ossory. An Abbey, built by St. Colum, about the year 558; now a place of worship.

At LEAMCHULL. An Abbey, built by St. Fintan-chorach, in the sixth century.

At MUNDREHID, in Upper Ossory. A Monastery, built by St. Lasren, in the year 600.

At ROSSTUIRC. An Abbey near the mountain of Slieve Bloom, governed by St. Brendan.

At SLETTY, near Carlow. An Abbey, by St. Fiac.

At STRADBALLY. A Franciscan Friary, founded, in the twelfth century, by Lord O'Mora; granted, with all the possessions, in the year 1592, to Francis Cosby, by Knight's service, or the twentieth part of a Knight's fee, and at the annual rent of £17 6s. 3d., now worth £346 5s.

At TIMOHAE. A Monastery, built by St. Mochoe, who died in the year 497; there is a round tower, with some ruins of the ancient building to be seen yet.

ROSCOMMON (COUNTY.)

At ARDCARNA, in the Barony of Boyle. An Abbey of Regular Canons; granted, 39 Elizabeth, to the

Provost and Fellows of Trinity College, Dublin, with eighty acres of land in Cloncalliagh; six acres of land in Kilgefin.

A Nunnery of Benedictines, which was a Cell to the Abbey of Kilcreunata, in the county of Galway.

At ATHDALARAGH. An Abbey of Canons, where Comgallan was Bishop in the time of St. Patrick. This Abbey existed in the year 1201.

At ATHLOND, a Cistercian Abbey. It was enriched by grants from King John and King Edward I. Granted, with the possessions, 20 Elizabeth, to Edmond O'Fallon of Athlone.

At BASLICK, three miles south of Castlereagh, an Abbey; now a Protestant place of worship.

At BEALANENY. A Franciscan Friary; granted, together with the possessions, to Edmond O'Fallon of Athlone, at the yearly rent of £2 4s. 7d. now worth £44 11s. 8d.

At BOYLE. A celebrated Cistercian Abbey, granted with all the property, in the year 1603, to Sir John King.

At CALDRYWOLAGH, in the Barony of Boyle. A Franciscan Friary; granted, 24 Aug., 1582, to Bryan M'Dermot, at the yearly rent of 9s. 4d., now worth £94.

At CLONRAHAN. A Franciscan Monastery, built by O'Conor Roe, in the reign of Henry VIII.

At CLONSHANVILL. An Abbey, built by St. Patrick; granted to Lord Dillon.

At CLOUNTHUSKERT, seven miles north east of Roscommon. A Priory, founded, in the early ages, by St. Faithlec; granted, 33 Elizabeth, to Fryal O'Farrell, for 21 years, at the rent of £11 9s. 8d., now worth £229 13s. 4d.

At CLOONCRAFF. A Monastery, founded by St. Pat-

rick ; it existed in the 12th century ; now a Protestant place of worship.

At CLUAINEMUIN. An Abbey existed in the 11th century.

At EDARDRIUM. An Abbey, founded by St. Dirad us, brother to St. Canoc, who flourished in the year 492 now a Protestant place of worship.

At ELPHIN. A Church, founded by St. Patrick, for St. Assicus. The house and possessions were granted to Terence O'Birne.

At FIDHARD, in South Connaught. An Abbey, built by St. Patrick, for St. Justus ; now a Protestant place of worship.

At INCHMACNERIN, an Island in Loughree. A Monastery ; granted, with the extensive possessions in lands and tithes, 28 Elizabeth, to William Taaffe, who assigned them to Thomas Spring.

At INCHMORE, an Island in Loughkee. A Priory of Canons, built, as people think, by St. Libérius, whose memory is held in much honour on the island even to this day ; granted, 9 Elizabeth, to Lord Delvin, for 21 years, at £6 14s. 8d. rent, now worth £134 13s. 4d.

At KILCOOLEY. An Abbey, built by St. Olcan ; now a Protestant place of worship.

At KILLARAGHT. A Nunnery, built by St. Patrick, for St. Athracta. The Inquisition held, 10 August, 33 Elizabeth, the Abbess of this house was seized of three carucates of land near the water of Lorgbella ; two to the north of the waters, and on the west ; the whole valued at 5s. besides reprises. Granted to Terence O'Birne, who assigned it to the Earl of Clanrickard.

At KILLUCKIN, four miles north of Elphin. A Nunnery, where St. Lunechaixia is honoured ; she was born before the year 637 ; now a Protestant place of worship.

At KILMORE. An Abbey, built by St. Patrick; now Protestantized.

A Priory, built by Con. O'Flanagan, and consecrated by Donogh O'Connor, Bishop of Elphin, in the year 1232, granted in the year 1580, for 21 years, to Tyren O'Farrel; rent £3 10s., now worth £70; granted afterwards to Sir Patrick Barnwall.

At KILLOMY. A Monastery, founded before the year 760.

At KILTULLAGH. A Franciscan Friary, founded about the year 1441.

At KNOCKVICAR. A Monastery of Dominicans, founded four miles east of the town; granted, 26 Elizabeth, together with the Abbey of Tocmonia, Clonmeaghan, and Court, in the county of Sligo, to Richard Kendlemarch

At LOUGHKEE, in this Lake, is Trinity Island, where stood a Monastery dedicated to the Holy Trinity, in the year 700; rebuilt in 1215, by Clarus M'Moylon, Archdeacon of Elphin; granted, 10 August, 36 Elizabeth, with all the possessions, to Robert Harrison, for ever, in free soccage, at £26 13s. 8d., now worth £533 13s. 4d.

At LYSDUFFE. A Priory in O'Connor's Country, granted to the Provost and Fellows of Trinity College, Dublin.

At MONASTREVAN, a Monastery.

At ORAN, five miles west of Roscommon. A Monastery built by St. Patrick; continues a remarkable place for pilgrimage; now the Protestant place of worship.

At RANDOWN, seven miles north of Athlone. A Priory of Hospitalers or Crossbearers, built in the reign of King John. Phil Nangle was a great benefactor in

the reign of Henry III. This town died away, as well as the castle.

A Priory, founded by Clarus Archdeacon of Elphin.

ROSCOMMON, a town that has acquired much respectability from its monastic edifices.

An Abbey of Regular Canons, founded by St. Coemon, disciple of St. Finian. This house was granted, 20 Elizabeth, with the appurtenances, to Sir Nicholas Malleye; rent £30 5s. 10*d.*, now worth £605 18s. 4*d.*

A Dominican Friary, founded in the year 1253; granted, with all the possessions, 29 Jan., 1615, to Francis Viscount Valentia.

At TEAGHNANINGHEAN. A religious house in Connaught, where the seven daughters of Fergus are honoured.

At TIBOHIN. A Church, and formerly a great School, but now a Protestant place of worship.

At TOBERELLY, in the plain of Roscommon. A Franciscan Cell; it possessed some lands of the value of 13s. 4*d.*, now worth £13 6s. 8*d.*

At TOEMONIA. A Franciscan Monastery, founded by O'Connor; granted with all the lands, 30 Elizabeth, for twenty-one years, to Richard Kyndelinshe, at the yearly rent of £2 17s. 2½*d.*, now worth £57 4s. 2*d.*

At TULSK, a Dominican Monastery, built in the 15th century, by M'Duill. It fell under the inquisition which was held 33 Elizabeth.

SLIGO (COUNTY.)

At ACHONRY, a small Village and Episcopal See. An Abbey.

At AKERAS, or KILMATIN. A Priory, founded, in the year 1280, by the O'Donalds. By the inquisition, this house was found to possess lands to the value of £16 8s. 4d., now worth £308 6s. 8d.

At ARDNARY. A Monastery for Eremites, following the rule of Augustine, built in the year 1427.

At ATHMOY. A Premonstratensian Monastery, founded, by Clarus M'Maylin, Archdeacon of Elphin, in the year 1251; possessions were granted to Robert Harrison, who assigned them to William Crofton.

At BALLINGDOWN, in the barony of Tirerril. The family of M'Donogh founded a Monastery in 1427, for the Nuns of the order of St. Dominick. Elizabeth's inquisition valued the possessions at 6s. 8d. per annum, English money; now worth annually £6 13s. 4d., granted to Francis Crofton.

At BALLINLEY, in the barony of Tyreragh, are the ruins of an Abbey of which nothing is known.

At BALLYMOTE, in the barony of Coran. A Monastery founded by one of the M'Donogh's for Franciscan Friars. Granted to Sir Henry Broncard, who assigned it to Sir William Taafe, Knt.

At BALLYADARE, in the Barony of Tirerril, a Monastery, founded by St. Fechin, and richly endowed. Elizabeth's inquisition found it possessed of lands, tenements, and tithes, to the annual value then of £2 yearly, value at this day £20.

At BENNADA, a Barony of Leyney, a Friary of Crenites, founded, in 1423, through the industry of a brother of the order, called Charles. No value stated.

At BILE. An Abbey founded by St. Fechin, and now the parish church.

At CLONYMEAGHAN. A Monastery, founded 1488, for Dominican Friars. Valued at 13s. 4d., worth now £13 6s. 8d. yearly granted to Richard Kyndelinshe.

At COURT, barony of Leyney, a small Monastery, built by O'Hara, for Franciscan Friars. Valued at £1 6s. 8d. annual; worth now £26 13s. 4d. a year, granted to Richard Kyndelinshe.

At DRUMCLIFFE, a celebrated Monastery, founded by Saint Columba, in 590. Parish Church built on part of its foundation.

At DRUMCOLLUMB, a church of St. Columb and St. Finbar; now the parish church.

At DRUMRATT. An Abbey, founded by Saint Fechin; now the parish church.

At ECHENACH, a church built by St. Maveus; now the parish church.

At KILLARAGHT, a Nunnery, built by St. Patrick; now the parish church.

At KILNEMAUGH, an Abbey founded by St. Fechin. Granted to Richard, Earl of Clanrickard; now the parish church.

At KNOCKMORE, a Friary, erected, in the 14th century, by O'Gara.

At SLIGO, a Monastery, founded 1252, for Dominican Friars, by Maurice Fitzgerald, granted to Sir William Taafe. This place is described as having been very spacious and beautiful.

TIPPERARY (COUNTY.)

At ARDIENNAN, on the river Suire, in the barony of Offa and Issa, an Abbey and Friary, in ruins; built, 1184, by John, Earl of Morton.

AN ABBEY OF REGULAR CANONS, founded by St. Finian, in 903.

A Friary for Conventional Franciscans.

At **ATHASSELL**, in the barony of Clanwilliam, William de Burgo founded a priory for the regular Canons of the order of St. Augustine. With its lands and tithes, valued in the reign of Edward VI. at £141 14s. 2d., or, of present money, £2,834 3s. 4d. annually. It was reduced very much; and, in the reign of Philip and Mary, let to the Earl of Ormond. Elizabeth granted it in fee to the same Nobleman. One of the largest and richest Abbeys in the kingdom.

At **CAMR**, in the barony of Offa and Iffa, Geoffry of Camvill, founded a priory for Augustine Canons. Leased by Queen Elizabeth to Peter Sherlock, for £24 11s. 6d. per annum.

At **CARRICK**, William de Cantell, and Dionisia, his wife, founded a Priory for the Canons of St. Augustine. Granted to the Earl of Ormond.

At **CASHEL**, an Hospital for the poor, with fourteen beds and chaplains, was founded by Sir David le Lati-mer. It was endowed by two succeeding Bishops.

A Dominican Friary, founded in the year 1243, by David M'Kelly, Archbishop of Cashel; granted, 35 Henry VIII., with the appurtenances, to Walter Fleming, at the yearly rent of 2s. 6d., now worth £2 10s.

Hore Abbey, or St. Mary's Abbey, of the rock of Cashel, founded by the Benedictines, but given, in the course of time, to the Cistercian Monks. This really splendid edifice was richly endowed; granted to Thomas Sinclair, 42 Elizabeth, at the yearly rent of 2s., now worth £2.

Hacket's Abbey, belonging to the Franciscans. The house, and its possessions were valued, when surrendered by the last Prior, at £3 10s. 2d.; granted, 30 Henry VIII., for ever, to Edmund Butler, Archbishop of Cashel, at the yearly rent of 2s. 10d., now worth £2 16s. 8d.

At CLONAU. An Hospital of Hospitalers, founded before the thirteenth century.

At CLONMELL. A Dominican Friary, founded in the year 1269.

A Franciscan Friary, built in the year 1269, by Otho de Grandison. There was a miraculous image of St. Francis. This splendid house, and all its extensive possessions, were granted, 34 Henry VIII., to James, Earl of Ormond, and to the Commonalty of Clonmell.

At DONAGHMORE, in the barony of Offa and Iffa. There was an Abbey by St. Farannan; now a Protestant place of worship.

At EMLY, an ancient and celebrated Archbishopal city, in the county of Tipperary.

A Monastery, founded by St. Ailbe, who was styled a second St. Patrick; he died in the year 527, and was interred here.

At FETHERD. An Augustine Monastery. By an inquisition of 31 Henry VIII., this house had possessions to the amount of £7 13s. 4d., now worth £153 6s. 8d. Granted to Sir Edmund Butler, at the yearly rent of 5s. 4d., now worth £5 6s. 8d.

At HOLY CROSS. A Cistercian Monastery, built by Donogh O'Brien, King of Limerick. This was a sumptuous house, and was very richly endowed in lands and other tenements. Granted, 5 Elizabeth, with all the appurtenances, to Gerald, Earl of Ormond, at the yearly rent of £15 10s. 4d., now worth £310 6s. 8d.

At INISLOUNAGH, in the barony of Offa and Iffa, on the Suir. An Abbey, founded by St. Mochoemse, who died on the 13th March, 655; he was succeeded by Congan, about the year 1153, who supplied St. Bernard with materials for writing the Life of St. Matichy. Donald O'Brien, King of Limerick, rebuilt this Monastery in 1187, and endowed it, with the as-

sistance of Malachy O'Foelan, Prince of the Decies; granted, 33 Elizabeth, to Edward Geogh; rent £24, now worth £480. There is a holy well, which is frequented by people from all quarters.

At KILCOMIN. A Benedictine Priory, founded by Philip, of Worcester, chief governor of Ireland, in the year 1184. He supplied it with friars from the Abbey of Glastonbury.

At KILCOOLY. A Cistercian Abbey, built by Donogh Carbragh O'Brien, in the year 1200; it had extensive possessions; granted, 31 Henry VIII., to Thomas, Earl of Ormond.

At KILMORE, in Upper Ormond. An Abbey, founded in the year 540; now a Protestant place of worship.

At KILLINENALLAGH. A Franciscan Friary, built in the time of Henry VI; granted, 35 Henry VIII., with the possessions, to Dermot Ryan; rent 4*d.* Irish, now worth 6*s.* 8*d.*

At LORRAH, a small village in Lower Ormond, near the Shannon. An Abbey, founded by St. Ruadan, who presided over 150 monks, and died in the year 584. Turgesius, and his Norwegians, burnt and destroyed this town, with all the religious houses, in the year 845. This is now a Protestant place of worship.

A Dominican Friary, founded, in the year 1269, by Walter de Burgo, King of Ulster.

At MONAINCHA, situated almost in the centre of the great bog of Monela, three miles southeast of Roscrea, a Monastery of Culdean Monks. The house and revenues were granted, 28 Elizabeth, to Sir Lucas Dillon.

At MOYLAGH, two miles west of Carrick. A Nunnery, under the invocation of St. Brigid; granted to Sir Henry Radcliff.

At NENAGH. A Hospital for Augustines, who were to attend constantly the sick and infirm; it was endow-

ed by Theobald Walter. Though the possessions of this house were immense, they were granted, together with the house itself, 5 Elizabeth, to Oliver Grace, for the rent of £39 0s. 10*d.*, now worth £780 16s. 8*d.*

A Franciscan Friary, built in the reign of Henry III., by the Butler family; granted, 30 Elizabeth, to Robert Collum, at the yearly rent of £22 17s. 8*d.*, now worth £457 13s. 4*d.*

At ROSCREA. A magnificent Monastery, built by Saint Cronan.

A Franciscan Friary, founded, in the year 1490 by Mulruany na Feasoige O'Carroll, or by his wife Bibiana. An inquisition was held 27 Dec., 1568; this house and the possessions were granted to the Earl of Ormond, who assigned the same to William Crow.

THURLES. A Carmelite Monastery, founded, in the year 1300, by the family of Butler; granted, together with the possessions, to the Earl of Ormond.

TIPPERARY. A Monastery of Augustine Eremites, founded in the reign of Henry III.; granted, with the possessions, 34 Henry VIII., to Dermot Ryan; rent 8*d.* Irish, now worth 13s. 4*d.*

TIRDAGLASS, on the bank of Lough Derg. A Monastery, founded by St. Columba, a disciple of St. Finian; he died of the plague in the year 552. His feast falls on 13 Dec., and the feast of St. Aidbeus falls on 24 May. Many illustrious saints and scholars flourished in this house until the twelfth century.

TOOME, six miles south of Tipperary. A Priory of Canons. St. Donan was honoured here, and it is supposed that he was the founder. Queen Elizabeth granted this for twenty-one years to Miler Magrath, Archbishop of Cashall.

TYRONE (COUNTY.)

ARDEOE. A noble and celebrated Monastery, built by St. Colman.

BALLINESAGART, in the Barony of Dungannon. A Franciscan Friary, built by Con. O'Neil, in the year 1489.

CLOGHER. An Episcopal See and Borough, three miles and a half south west of Lurgan. A Priory of regular Canons, presided over by St. Patrick, who resigned it to St. Kertern, who founded the celebrated abbey here. King James granted this abbey and revenues to George Montgomery, Bishop of Clogher.

CLUAINDUBHAIN, near Clogher. A large Nunnery founded by St. Patrick.

COROCK. A Franciscan Monastery, built in the fifteenth century; granted to Sir Henry Piers.

DONNAGHMORE, three miles west of Dungannon. An Abbey, built by St. Patrick, in which St. Columb was honoured; it stood until the thirteenth century, and of course until the general dissolution.

DUNGANNON, a borough town. A Franciscan Friary built by Con. O'Neil, in the reign of Henry VII.; granted to Richard, Earl of Westmeath, who assigned it to Sir Arthur Chichester.

GERVAGHKERIN. A Franciscan Friary, built in the fifteenth century; granted to Sir Henry Piers, with the friary of Corock.

OMAGH. An Abbey, founded, in the early ages, and in the fifteenth century a Franciscan Friary; granted with the friary of Corock.

PUBLE. A Franciscan Friary, founded, in the fifteenth century; granted to Sir Henry Piers.

WATERFORD (COUNTY.)

ACHADDAGAIN. An Abbey, by St. Dogain, who was a strenuous supporter of the ancient mode of celebrating Easter.

ARDMORE, a village four miles east of Youghal. An Abbey, founded by St. Declan, whose feast falls on 24 July. St. Ultan, his successor, was living after the year 550. The splendored round tower, and stately ruins of several churches; the Adam and Eve, with the tree and serpent; the judgment of Solomon, all in alto relievo, strike the traveller's mind with awe, as well as with regret for its fallen degraded state from its ancient wealth and piety.

BALLYVONY, six miles north-east of Dungarvan. A large building in ruins, 150 feet by 90, which is supposed to be a Commandery of Hospitalers.

BEWLEY, two miles south of Lismord. An Hospital of Hospitalers, in ruins.

CAPPAGA, three miles and a half west of Dangorvan. The ruins of a Commandery of Hospitalers.

CARRICKBEG, near Carrick-on-Suir. A Franciscan Friary, built in the year 1336, by the Earl of Ormond; granted, 31 Henry VIII., to Thomas, Earl of Ormond. The steeple still remains, a very curious building, about sixty feet high, rising like a pyramid, which point begins several feet from the ground in the middle of the church.

CLASHMORE, three miles and a half north of Youghal. An Abbey, founded, by Cuanceor, according to the orders of Mochoemoc, who had raised Cuancheor from the dead; that saint died 13th March, 655. Granted to Sir Walter Raleigh.

CROOKE, on the bay, four miles from Waterford. A Commandery, founded, in the thirteenth century, for

the Hospitalers, by the Baron of Curraghmore; granted, 27 Elizabeth, to Antony Power, for sixty years; rents £12 11s. 10d., now worth £251 16s. 8d.

DUNGARVAN. There was a Priory of Canons, founded, in the 7th century, by St. Garbhan, a disciple of St. Finbar.

An Augustine Friary, founded by Thomas, Lord Offaley; the O'Briens were benefactors; granted, with sundry lands, 37 Elizabeth, for twenty-one years, to Roger Dalton; rent £40 10s., now worth £810. There was an hospital also under the invocation of St. Brigid.

KILBARRY, one mile and a half from Waterford. An Hospital of Hospitalers.

KILLUNKART, near Dungarvan. A Commandery of Hospitalers.

KILLURE, two miles east of Waterford. A Commandery of Hospitalers; granted, together with revenues, 25 Elizabeth, to Nicholas Aylmer, for fifty years, at the yearly rent of £13 6s. 8d., now worth £266 16s. 8d.

Kilomboynan Abbey had a house in Waterford, called the Old Court, which could not escape the all-seeing inquisition of Elizabeth.

LISMORE. An Abbey of regular Canons, founded, by St. Mocheda, in the year 630, together with a celebrated school; though St. Senan, St. Lugad, St. Neman, and St. Madoc, seem to have been there bishops before him. Corcran Cieirach, anachorite of all Ireland, died at Lismore, in the year 1140. He was a celebrated divine; and so greatly excelled all the western Europe in religion and learning, that every contest throughout the kingdom was referred to him. In 1127 Cormac M'Carthy, King of Munster, being dethroned, he was compelled to go on a pilgrimage to Lismore, where he erected two churches. In 1135 Daniel

O'Brien, King of Dublin, resigned his crown, and died a professed monk in this house.

An Hospital for Lepers, founded, under the invocation of St. Brigid.

A Cell of Anchorites, appertaining to the church of Lismore.

MOLANA, an island in the Black Water, two miles and a half above Waterford. There was an Abbey, founded, in the sixth century by St. Molanfide. Queen Elizabeth granted this house and possessions to Sir Walter Raleigh, who assigned them to the Earl of Cork.

MOTHEL, two miles south of Carrick. An Augustine Monastery, built by St. Brogan, and was succeeded by St. Coan in the sixth century; granted, 33 Henry VIII., with all the possessions, to — Butler and Power; rent £6 4s., now worth £128.

RHINCREW, two miles west of Youghal. An Hospital of Hospitalers; granted to Sir Walter Raleigh, who assigned it to the Earl of Cork.

WATERFORD, a large commercial sea-port. An Augustine Priory, founded by the Ostmen; it was richly endowed by different persons in the course of time; granted, with several other possessions, 31 Elizabeth, to Elizabeth Butler, *alias* Sherlock, for twenty-one years; rent £47 5s. 8d., now worth £2,345 13s. 4d.

The Hospital of St. Stephen, founded for Lepers, by the Power family.

The Priory of St. John the Evangelist, founded, in the year 1185, by John, Earl of Morton, for the Benedictines. This house received several grants of lands and tenements. Granted to William Wyse, Esq., at the annual rent of a knight's fee.

The Monastery of our Saviour, built by the Dominicans, in the reign of Henry III., granted, 34 Henry VIII., to James White; rent 4s., now

worth £4. The County Court House is called Black Friars.

A Franciscan Friary founded in the year 1240, by Lord Hugh Purcell, who was interred here the same year, by the side of the high-altar; granted, 33 Henry VIII., to Patrick Walsh and scholars, at the yearly rent of 8s., now worth £8; and a fine of £151 13s. 4d., now worth £3,033 6s. 8d. The Holy Ghost Hospital has been erected on a part of the ruins of this Priory.

WESTMEATH (COUNTY.)

ARDCHARN. An Abbey by St. Beoaid, who died the 8th March, 523.

ATHLONE. This town is built on the river Shannon, partly in the county of Roscommon and partly in the county of Westmeath. A Monastery was built on this side for Franciscans, by Charles, or Cathal Croibh Dearg O'Connor, Prince of Connaught; and by Sir Henry Dillon, who was interred here.

ATHNECARNE. A Dominican Friary, built in the fourteenth century, by Robert Dillon, of Drumrany; granted, with all its possessions in this county, 37 Henry VIII., to Robert Dillon, at the fine of £13 13s. 4d., now worth £273 6s. 8d.; and a rent of 6d., now worth 10s.

BALLIMORE, on Lough-Seudy, ten miles west of Mullingar. A Monastery, founded before the year 700.

An Abbey, built in the year 1218, by the family of Lacie, for Nuns and Friars: they lived under the same roof, but in different apartments. This house had extensive possessions, and underwent several inquisitions in the reigns of Henry VIII., and Elizabeth.

CLONFAD, five miles and a half east of Mullingar. A Church, founded by St. Ethchen, who died in the year 577. Clonfad is now a Chapel.

CLONRANE, seven miles south of Mullingar. An Abbey, inhabited by several Saints from the sixth to the tenth century; suppressed.

COMRAIRE, near the hill of Usmeach. An Abbey in which St. Colman was honoured; he died in the year 652.

DRUMRANY, or **DRUMRATH**, six miles north-east of Athlone. An Abbey built in the year 588. In the year 946 this house with 150 persons in it, was burnt to the ground by the Ostmen.

At **DYSART**, four miles south of Mullingar. An Abbey, built by St. Colman; it became a Franciscan Friary before the year 1331.

At **FARRENEMANAGHE**. The inquisition of James, in the third year of his reign, finds this Abbey in ruins, though possessed of a cartron of land, tithes, and other tenements, value 12*d.*, now worth £1.

FARREN-MAC-HEIGKESE. The inquisition of James III. finds the ruins of a Nunnery that was possessed of some lands.

There was an Abbey here; and it is recorded that in the year 665, St. Finchin governed three thousand Monks in it.

FORE, once a celebrated town, now an obscure village. This Abbey and possessions made, according to the inquisition held, 31 Henry VIII., £161 12*s.*, now worth £3,232 yearly; granted in the year 1588, for thirty-one years, to Christopher Baron of Delvin.

At **CLONCALL**, bordering on Kilkenny West. A Monastery, built in the year 486, by St. Munis; now a chapel.

At **HARE ISLAND**, in Loughree. A Monastery, by the family of Dillon.

At KENARD, near the county of Longford, north of Inny. A Nunnery built early.

At KILLARE, in the barony of Raconrath. Three churches, one dedicated to St. Aid, another called Temple Brigid, and the third the court of St. Brigid; there were three holy wells. St. Cuman was Abbot here.

At KILBEGGAN, a borough town. A Monastery, built by St. Becan. Another Monastery, founded on the same, rebuilt in the year 1200, by the family of Dalton. This Abbey, and all its extensive possessions, were granted, after having undergone several inquisitions in the reign of Henry VIII. and his son Edward VI., to be held of the King and of the castle of Dublin, in free and common soccage.

At KILBIXY, an ancient town adorned with a castle belonging to the Lacie family; and a Monastery or an Hospital for the lepers, under the invocation of St. Brigid; it stood until the fifteenth century.

KILCONIREGH and CONRY were chapels in the barony of Moycashell; St. Fearfio, son of a smith, was Abbot in the year 758.

At KILKENNY WEST. A Friary, built by Thomas, a priest and Friar, the grandson of Sir Thomas Dillon, who came into Ireland, in the year 1185; granted, with the possessions, 11 Elizabeth, to Robert Dillon; rent £22 10s., now worth £450: there was also a holy well here.

At KILLUKEN, five miles east of Mullingar. An Abbey, built by St. Lucian, whose feast falls on 27th July; now a Protestant place of worship.

At KILMACAHILL, or KILMICHAEL. A Franciscan Friary, built by the family of Petyt; granted to Robert Nangle.

At KILTOMA, or KILTOAMEN. An Abbey, built by St. Nennid or Ninn, whose feast falls on 13th November.

At LECKIN, in the Barony of Corkerry. An Abbey,

built by St. Crumin, who died in the year 664; now a parish church.

At LYNN, in the Barony of Delvin. An Abbey, founded in the early ages; now a Protestant place of worship.

At MULLINGAR, an ancient town. A Priory, called the House of God of Mullingar; founded for Canons in the year 1227, by Ralph Petyt, Bishop of Meath, who died in the year 1229; this house, with all the possessions, were granted, 34 Elizabeth, to Richard Tuyte; rent £16 5s. 10d., now worth £325 16s. 8d.

A Dominican Friary, founded by the family of Nugent, in the year 1237; granted, 8 Elizabeth, to Walter Hope; rent £10, now worth £200.

A Franciscan Friary, built in the year 1622, by the Friars; like the lambs building amongst the wolves.

At MULTIFERNAM. A Monastery, built in the year 1235, by William Delamar, for the Franciscans; granted, with the possessions, 8 Henry VIII., to Edmond Field, Patrick Clynch, and Phil. Petency, for a fine of £80, worth now £1,600, together with the rent of 4s. that is £4 of the present money. It appears that the Friars possessed themselves again of this house until the year 1641.

At RATHUGH. A Monastery by St. Aid; now a chapel.

At RATHYNE, six miles east of Mullingar. A Monastery built by St. Carthag or Mochuda, where he presided for forty years, over *eight hundred and sixty-seven Monks, who supported themselves and the neighbouring poor by labour.*

At TEAGHBAOITHEN. A Monastery, built by St. Baithen; stood until the 13th century.

At TEAGHTELLE. Monastery, built by St. Cera, of Muskerry, but being recommended by St. Munnu to

resign the house to St. Tellus, she did, and then returned home to her native country, in the year 576.

At TIPPERT. A Monastery, built by St. Fechin, of Fore; now a chapel.

At TOBER. Pope Innocent VIII. granted license to Edmond de Lantu Laici to build a Monastery here for Dominicans; granted, 31 Elizabeth, to Henry Matthews.

At TRISTERNAGH, on the banks of Lough Iron. A Priory, founded, by Geoffry de Constantine, an English emigrant, about the year 1200; granted, for twenty-one years, to Captain William Piers, 31 Henry VIII., at the yearly rent of £60, now worth £120.

WEXFORD (COUNTY.)

At ACHADHABHLA. A Monastery, founded by St. Finian, of Clonard.

At AIRDNE COEMHAIN. A Monastery, by St. Coeman, brother of St. Dagan, who died in the year 639, Abbot here.

At BALLYHACK. A Commandery, subordinate to that of Kilcoghan.

At BEGERY OR LITTLE ISLAND, an Island north of Wexford harbour. A celebrated Monastery, and a School, founded, by St. Ibor or Ivor, who died in the year 500.

At CAMROS. An Abbey, built by St. Abban, who died in the year 640; and the Abbot St. Mosacre died in the year 650.

At CARNSORE. A Monastery, built by St. Doman-gort, of Ossory, at the foot of a high hill that overhangs the Irish Channel; now a Protestant place of worship

At CLONMINES. An Augustine Monastery, founded, by the family of Cavanagh, before the year 1385; granted, with the possessions, 35 Henry VIII., to John Parker; rent 2s. 6*d.*, now worth £2 10s.

At DARINIS, an island near the town of Wexford. A Monastery, built by St. Nemhan, whose feast falls on 8th March; St. Gobban and St. Caiman were abbots here before the year 540.

At DOWN, six miles from Inniscorthy. A Monastery, built before the arrival of the English, and continued until it was granted, in 1637, to the Lord Baltimore.

At DRUIM CHAOIN. An Abbey, founded by St. Abban, who died in the year 650.

At DUNBRODDY, four miles south of Ross. An Abbey, founded, through the bounty of Harvey de Monte Maurisco, Seneschal to the Earl of Pembroke. The Earl himself and his son Walter were benefactors; by an inquisition held 37 Henry VIII., the possessions were valued at £25 4s. 8*d.*, now worth £504 3s. 4*d.*; granted to Osborne Itchingham; rent £3 10s. 6*d.*, now worth £70 10s.

At INNISCORTHY, a borough town. A Cell to the Abbey of St. Thomas, in Dublin; founded, and richly endowed for the salvation of his own and the souls of his wife, father and mother, by Gerald de Prendergast, about the year 1225; granted in the year 1531, to Edward Spenser; rent £13 5s., now worth £265.

A Franciscan Friary, founded, in the year 1460, by Donald Cavanagh; granted, 37 Elizabeth, to Sir Henry Wallop, for a Knight's service, and rent £10 16s. 4*d.*, now worth £216 6s. 8*d.*

FERNS. Abbey founded, on land given by Brandub, King of Leinster, to St. Moadhog, called also Aidan; it continued a celebrated house until the general suppression. In 1166, Dermot M'Meerchad, King of Leinster,

burned the town, and in atonement to God for this sin, he founded an Augustine Abbey here, and richly endowed the same; granted, with all the possessions, 26 Elizabeth, for 60 years, to Thomas Masternson; rent £16 4*d.*, now worth £320 1*s.* 6*d.*

GLASSCARIG. On the sea, six miles north of Gorey. Griffin Cordon, Cicilia Barry, his wife, and Roboric Burhe, her father, and three other persons, granted all their lands in Cousinquilos, &c., for building here a Benedictine Priory. Two different inquisitions, one 35 Henry VIII., and the other, 5 Edward VI., found this house in possession of many lands, and other tenements.

HOARTOWN. Carmelite Priory, built in the 14th century by a Mr. Furlong; granted to Sir John Davis and Francis Talbot.

INBHERDAOILE. Monastery, built by Sir Dagain, brother to St. Coemgene, who was also Bishop of Achad Dagain in Leinster, and died 639.

KILCLEGHAN. Near the mouth of the Suir. Commandery built by O'Moore, for the Templars, but on the suppression of this Order, it was given to the Hospitalers; underwent an inquisition 32 Henry VIII.; granted, 30 Elizabeth, to Sir Henry Harrington, for the fourth part of a knight's fee, and rent £35 16*s.* 8*d.*; now worth £716 13*s.* 4*d.*

MAGHERE NUIDHE. A noble Monastery, founded by St. Abban, who died in the year 650.

Cross Friary, for the redemption of captives, was built on a rising ground.

Monastery of St. Saviour, erected for the Franciscans, by Sir John Devereux before the year 1300; granted, 30 Elizabeth, to the Earl of Ormond. The east end of the house is now a Protestant place of worship.

Augustine Friary, built in the reign of Edward III.; this house had some valuable possessions

though granted, 35 Henry VIII., to Richard Butler, at the yearly rent of 17*d.* Irish; now worth £1 8*s.* 4*d.*

TINTERN. On the Banowbay, three miles north east of Duncannon Fort. William, Earl of Pembroke, having been in great danger, on sea, made a vow to build an Abbey on the first spot where he should land in safety; he put into this bay, and religiously redeemed his vow, by erecting a Cistercian Abbey for Monks, whom he brought from Tintern Abbey, Monmouthshire; he endowed it with many valuable lands; he died in 1219, and King John confirmed his will. Though this house and possessions amounted, according to the inquisition held 31 Henry VIII., to £75 7*s.* 8*d.*, now worth £1517 13*s.* 4*d.*, they were granted to Anthony Colclough, at £26 4*s.* yearly rent; now worth £524.

WEXFORD. A sea-port town, and a borough. Priory of regular Canons. It was richly endowed by several noblemen. There was an inquisition held on it, 31 Henry VIII., another 1 Edward VI., when it was granted for ever to John Parker, for the annual rent of 15*s.* ½*d.*; now worth £15 10*s.*; but a third inquisition was held, 26 Elizabeth, when the house and possessions were found in the hands of Philip Devereux of Wexford. This Church still remains with a large tower in the middle.

Priory of Hospitalers, founded by William Mareschal, Earl of Pembroke.

Grey Friary, or Franciscan, founded in the reign of Henry III., granted, 35 Henry VIII., to Paul Turner and James Devereux; rent 10*d.* Irish; now worth 16*s.* 8*d.*

Hospital of Lepers, to which Henry IV., in the year 1408, made a grant of lands.

WICKLOW (COUNTY.)

ARKLOW. Formerly the residence of the Kings of Dublin; a town then of great note, and adorned with a monastery which Theobald Fitz Walter founded for the Dominicans; granted, 35 Henry VIII., to John Travers, rent *2s. 2d.*; now worth *£2 3s. 4d.*

BALLYKINE. Six miles and a half west of Arklow Abbey, founded by St. Keivin. On the site of which a Mr. Whaley built a house, called the Whaley Abbey.

BALTINGLASS. A borough town, on the river Slainey. Cistercian Abbey, built in the year 1148, by Dermot M'Murchad O'Cavanagh, King of Leinster; granted, 30 Elizabeth, to Sir Henry Harrington, at *£11 19s.* yearly rent, now worth *£239*; though it was worth double that sum.

DONARD. A church, built by St. Silvester, who came to Ireland with St. Palladius about the year 430; now a Protestant place of worship.

GLENDALOGH. Twenty-two miles from Dublin, and eleven north-west of Wicklow, formerly an Episcopal See, and a well inhabited city full of religious edifices. An Abbey founded, and presided over for many years, by St. Keivin, who died 3d June, 618, at the age of 120 years. On the 3d June, immense multitudes of pilgrims visit the seven churches of Glendalough, to venerate St. Keivin, and his sister, St. Molibba. The seven churches are, the Cathedral Church, St. Keivin's Kitchen, Our Lady's Church, Priory of St. Saviour, the Ivy Church, Teampul na Skellig, the Rhepart.

INISBOYNE. Four miles east of Wicklow. An Abbey by St. Baitheu.

KILGORMAN. An Abbey, by St. Gorman, nephew to St. Patrick; now a Protestant place of worship.

KILLAIRD. A Nunnery, built in the year 588 by St. Tamthinna.

SRUTHAIR. An Abbey built by St. Mogoroc, brother to St. Canoc; it stood to the 14th century.

WICKLOW. Capital of the county, and a borough. A Franciscan Friary, founded in the reign of Henry III., by the O'Byrnes and the O'Tooles; granted, 7 Elizabeth, to Henry Harrington for 21 years; rent £3 12s 9d., now worth £72 15s.

TO THE CLERGY
OF THE
CHURCH OF ENGLAND.

Kensington, 15th April, 1824.

PARSONS,

You have, in all sorts of ways, been *at me* for a great many years; and the time appears now to be arrived for me to bestow a little time upon you. You shall not catch me at what you call "*blasphemy*." It is your *temporalities* that I mean to confine myself to chiefly, to the *corn* and to the *wool* and the *lambs*: lambs, I mean, such as we *eat*: and I shall take care to leave *other lambs*, that you sometimes talk of, to be talked of by *Father in God Jocelyn*, his *soldier*, *Movelly*, and their like. You have had your full swing at me quite long enough. I shall now attend a little to you. I remember your Address to the King, in 1812, *urging him to push on the war*. I remember your exultation when the French people were said, and were thought, to be *conquered*, and to have had *tithes* imposed on them again; I remember you *at Winchester*, just as *the Power-of-Imprisonment Bill was passing*. Parsons, I remember you: I know you well: you have been *at me* personally for years. Before two years be at an end, you shall find, Parsons, that I am neither forgetful nor ungrateful.

At present I have to do with some of your *money collections* for what you call the *National Schools*: and I shall begin by inserting, first, the King's *Circular*

Letter. It is curious enough that we know little of you except in connexion with *money*. You always approach us, accompanied with some money demand. I remember somebody telling me that the late Duke of PORTLAND said, that tithes were absolutely necessary to make the clergy *known* to the people. I do not know that his Grace, in his wisdom, took the trouble to show, that it was at all necessary that there should be any such men known to the people ; that it was at all necessary that we should pay any body to teach us religion, seeing that we had the Word of God itself in our houses. However, more of this by-and-by. The King's letter, which I am about to insert, is called, "*King's Letter to the Archbishop of Canterbury.*" There was one also to the Archbishop of York, of the same tenor and date.

"GEORGE R.

"Most Reverend Father in God, our right trusty and *right entirely beloved Councillor*, we greet you well: Whereas the Incorporated *National Society*, for promoting the *education* of the poor in the *principles of the established Church* throughout England and Wales, have by their petition humbly represented unto us, that the President and Governors of the said Society have pursued with their best endeavours the design adopted for extending more effectually the benefit of *religious education* to the *growing population* of our realm: that they are duly sensible that in no case can the great end of public happiness be so essentially promoted as by cultivating the principles of *religious faith* and moral duty: that the *means* for accomplishing their purpose have been supplied already to a considerable extent by the *National Society*, in the grants for erecting schools upon the model of the Central School; the charge of building rooms of suitable dimensions forming the chief burden of expense in these provisions: that the Returns of the last year have presented the welcome spectacle of the near and distant operation of this comprehensive scheme of education exhibited in 1817, United Schools affording *religious culture* with every beneficial influence on the

minds and manners, the habits and appearance, of more than *three hundred and fifty thousand children*: that the sums contributed by royal munificence and individual bounty in former benefactions have been thus expended, whilst a bare sufficiency remains in annual subscriptions for the maintenance of the Central School, from which so much benefit is derived to all parts of the country: that the call to be excited under favour of our mandate, for which *the Society make their humble suit*, will be wholly applied, should the prayer of their Address be crowned with a successful issue, to the furtherance of the same object in all parts of our realm, by multiplying schools, and by lending aids for procuring sites and for building public seminaries: and *so much of good having already been accomplished*, the said Society, in order to enable the labourers in this prolific field to persevere with increasing vigour, have, therefore, most humbly implored us that collections may be made in the Churches and Chapels, throughout England and Wales, in furtherance of this important object: we, taking the premises into our royal consideration, and being always ready to give the best encouragement and countenance to undertakings which tend so much to the *promotion of true piety and of our holy religion*, are graciously pleased to condescend to their request; and do hereby direct you that these our Letters be communicated to the several suffragan bishops within your province, expressly requiring you and them to take care that publication be made hereof on such Sunday and in such places, within your and their respective dioceses, as you and the said bishops shall appoint; and that upon this occasion the Ministers in each parish *do effectually excite their parishioners to a liberal contribution*, whose benevolence towards carrying on the said *charitable work* shall be collected the week following at their respective dwellings by the Churchwardens or Overseers of the poor in each parish; and the Ministers of the several parishes are to cause the sums so collected to be paid immediately to the *treasurer for the time being of the said Society*, to be accounted for by him to the said Society, and applied to the further-

ance of the above-mentioned good designs:—and so we bid you very heartily farewell.

“ Given at our Court at Carlton House, the second day of July, 1823, in the fourth year of our reign.

“ By his Majesty’s Command.

“ (Countersigned) R. PEEL.”

“ *Buckden Palace, 21st July, 1823.*

“ REVEREND SIR,

“ Inclosed I transmit to you a copy of the King’s Letter.—Not doubting your readiness to comply with any command from His Majesty, I feel it almost unnecessary to add my earnest wish that you should use your best endeavours to promote His Majesty’s benevolent and pious object.—It is required that publication of the Letter be made in your Church or Chapel on Sunday the Seventeenth Day of August next, and that the officiating Ministers in each Parish do effectually excite their Parishioners to a liberal contribution to the Charity recommended, by such means as are suggested in the King’s Letter, and by all others which they may possess.

“ I am, Rev. Sir,

“ Your faithful Servant,

“ G. LINCOLN.

“ *N. B.*—You are directed, as soon as may be after the Collection, to remit the amount by a safe conveyance to JOSHUA WATSON, ESQUIRE, Treasurer of the National Society, Bartlett’s Buildings, London; and you are further requested to return by Post the inclosed Form of Account, properly filled up, which is addressed to Mr. Freeling.”

I am now to take it for granted, that the readers of this will have read the two letters with attention, and will have particularly noted the words which I have caused to be put in italic characters. Let us, then, look at the whole of this thing. I will engage that such a thing never was heard of before in any country in the

world. Here is the King of a great kingdom calling upon his bishops to call upon the clergy, to call upon his people in his name, by his *mandate*, to excite the said people to a *liberal contribution*. The clergy are to excite them *effectually*. And the instrument, by which they are called upon to do this, is called a "*Royal Mandate*."

Now, Parsons, this is *not absolute force*: it is not commanding the people to surrender some of their money, and to refuse at their peril. It is not absolute force, such as the tax-gatherer employs; but can any one say that it is voluntary? Can any one say that the far greater part of the people will not look upon it as *resisting the King's command* if they do not give? But, the plain truth is this: when the churchwardens and other officers go round to the people, and the people know, that they are *not compelled* by law to give them any thing; still they give them out of fear; for these churchwardens, overseers, and other officers, are *also tax-gatherers*; and where is the man who is not always *in debt for taxes*? So that it is *very voluntary* work! The Parson either goes round himself, or he lets it be well known that he wishes people to subscribe. Indeed, he preaches in favour of subscribing. He has power to *raise his tithes*, or to take them in kind.—The *Landlord*, the *Squire*, the *Dead-weight Admiral*, or *General*, or *Colonel*, or *Captain*, (all monstrously pious creatures,) *deal with tradesmen* that are called upon to subscribe for pious purposes. Here are *pretty effectual excitements to charity*! In short, impudent, indeed, must be the hypocrite who does not acknowledge, that, upon these occasions, much more is given out of fear than out of love. I was pressed once to subscribe for the relief of the "*German sufferers*." The subscription collector was also the collector of our assessed taxes. "*Not a farthing*," said I: "*I wish the French had stripped the slaves of their very skins*." Slap went his hand into his pocket, and out he pulled, ready prepared, a *Bill for the assessed taxes that I owed*! "*I thought as much*," said I; "but thank God!

here's your money that I *must* pay; and, thank God! I am in a state to dare to refuse to give my money to the rascally Germans, who have been doing all that they have been able to do to make me as perfect a slave as themselves. Here! take your tax money, and carry your subscription book and present it to the devil; at any rate, *take it out of my house*, and yourself along with it, and that, too, in very quick time."

But, though I dared refuse, many of my neighbours, and a very great majority of them, too, dared not to refuse. They gave money to the "*Suffering Germans*," when they, themselves, wanted money to buy a joint of meat. Yet, there was no letter from the King upon that occasion; no royal mandate; no order from the King effectually to excite to liberal contribution. In the present case, the thing is very nearly a tax. It wants but very little of a tax. The means made use of amount so nearly to compulsion, that it is an abuse of words; and it is, in fact, a falsehood to call it a voluntary contribution.

What, then, is all this *for*? Strange thing, to behold a King calling upon his bishops, and the bishops upon their clergy, to call upon the people at-large to subscribe sums of money, to be sent up to London to one JOSHUA WATSON, in order that JOSHUA *may employ it in extending religious education to the people!* Good God! the King, that is to say, the royal and sacred head of the church, and all his bishops, and all his clergy, issuing mandates; putting forth pastoral letters; preaching sermons, sufficient almost to lull the raging sea to repose; and the churchwardens and overseers going round from door to door, praying and beseeching His Majesty's loyal and pious people to aid in the *charitable work*. And all for what? To get a parcel of money together to be sent to JOSHUA WATSON, *Esquire, Spirit and Wine Merchant, of Mincing-lane*, or late of Mincing-lane, which runs down out of Fenchurch-street towards Billingsgate, in the city of London; and this in order that the said Esquire and Wine and Spirit Merchant may lay out the said money in causing to be

cultivated the principles of religious faith ! Match that, if you can, Roman Catholics, or any body else. Match that, or "*hide your diminished heads.*" Mind you, Parsons, it is not figuratively that I am talking here. I mean to say, that this JOSHUA WATSON is, or was some time ago, a wine and spirit merchant, in Mincing-lane, aforesaid, and *living in that lane with his family.* For several years, *since you began upon me,* and especially since Sidmouth began in 1817, I have formed a resolution, that nothing shall be done under my roof in the way of *drink* ; or, at least, in the wine and spirit way. Judge JEFFRIES said, and with reason, that he was afraid of none but sober men. It is long, therefore, since I had any communion with wine and spirit sellers ; but, at the time when I was fool enough to suffer people to drink wine and spirits under my roof, I bought wine and spirits of this very JOSHUA WATSON ! Aye, this very JOSHUA WATSON, to get money to be sent to whom, all the by-law established pulpits in the kingdom are put in a state of requisition ! What a strange concern is this ! The extending of religious faith is to be left to JOSHUA WATSON, wine and spirit merchant, of Mincing-lane. The King does not, indeed, name JOSHUA ; but he says, *the Treasurer* of the Society for the time being ; and the Bishops say that that Treasurer is JOSHUA. The Ministers might as well have gone a little farther, and advised the King to name JOSHUA at once ; for, much lower than the tenor of this paper it was next to impossible to go. When Mr. PEEL's hand was in, he might as well have gone the full length ; but, indeed, the production is, as it now stands, a pretty good specimen of what we have to expect from that illustrious family, which the Spinning-Jenny Sire had, (as we are told in his pedigree in the Baronetage.) "*a presentiment that he should be the founder of.*"

But, Parsons, let me come a little closer to you. What is the subscription for ? For *what* is this money collected and sent to JOSHUA WATSON ? It is, that JOSHUA may lay it out. And what is JOSHUA to lay it out upon ? Why, it is to be laid out in something

about schools: about buildings, wherein to teach people. And what are the people to be taught, Parsons? I ask, or would ask, if I could get at him, the Right Trusty and Right entirely Beloved Archbishop. I would say, I greet you well; and pray tell me now what is JOSHUA WATSON to cause to be taught with this money? But, Parsons, let me stop here a bit: it is the *growing* population of our realm that is to be taught. Now, pray tell me, Parsons, what this word *growing* means. A most elegant paper this is. It has no full point till it gets to the end. However, what does it mean by *growing* population? Does it mean that the people that are to be taught must be fine *growing* girls and boys; and that no notice is to be taken of those that are set or stunted; or, would it insinuate that the *number of the people in this country is increasing*; and thus hint at an apology for resorting to these extraordinary means. If the former be meant, it will only call forth a laugh; and if the latter, I have something to say to that by-and-by, when, probably, we shall see that this word *growing* was not stuffed in without a motive.

To return now to the ground that I quitted but a minute ago, I would say to the Archbishop, I greet you well, and pray tell me what JOSHUA WATSON is to cause to be taught to the "*growing population*" of our realm? Is it shoemaking or tailoring? No. Is it lawyering or doctoring? No. Is it discounting or stock-jobbing? No. Is it the Chinese or the French language? No. Is it military tactics, or the slang of the blue and buff? No. Well, then, is it writing a fair hand; is it one or all the branches of mathematics? No: it is none of all these.

Pray, then, most Reverend Father in God, what is it that JOSHUA is to have taught by the means of all this money? The most Reverend Father in God would, perhaps, answer: Why, you graceless dog, what do you think it is that he is to teach but the things mentioned in His Majesty's Letter? Well, then, this is religion—JOSHUA WATSON is to lay out the money in extending *religious education*. In cultivating the *principles of religious faith*, in affording *religious culture*. What,

then, ye Reverend Sirs, is it the Mahomedan, or the Chinese, or the Otaheitan; or what religion is it that JOSHUA is to have taught? "No," I think I hear the fire-shovels exclaim with thundering voice, "No, you seditious dog, you accursed wretch, you terrible Jacobinical villain, it is the Christian religion, to be sure." Beg your pardons, Reverend Sirs: beseech your forgiveness, spiritual persons; but it must then be, to be sure, the Roman Catholic religion, or the Anabaptist religion, or the Presbyterian, or the Methodist, or the Quaker, or the Jumper, or the Shaker religion? "No, you rebellious dog; it is the religion of this kingdom, *as by law established.*" Graceless wretch that I am, I now see my mistake; for His Majesty in his letter says, that the money is to be sent to the *Treasurer*; that is to say, to JOSHUA WATSON, Esquire, Wine and Spirit Merchant, to be by him laid out in promoting education, in the PRINCIPLES OF THE ESTABLISHED CHURCH.

Good Lord! did one ever hear of the like of this before? Here the business is to teach religion; to bring children up in a religious manner; to cultivate *religious faith*; to give *religious culture* to the minds of children, to promote *true piety*; and to promote, *also, our holy religion.* And who is to do all this but JOSHUA WATSON, the Wine and Spirit Merchant! We have a King at the head of this holy religion. How much His Majesty receives a year, as Head of the Church, I do not pretend to say. We have forty-four Bishops belonging to this Church, who receive amongst them very little short of HALF A MILLION A YEAR. We have a Clergy that receive about SEVEN MILLIONS AND A HALF A YEAR, exclusive of a vast deal of property. Here is a pretty sum of money to be given to support a Church establishment. Here is more money given to this Church, which does not boast of *four millions* of persons that belong to it and frequent it: here is more money given to the Ministers of this Church, than is given to all the rest of the teachers of religion in the Christian world. And, notwithstanding all this; notwithstanding all the boasting of the learning and piety of the clergy of this Church; notwithstanding these

things, the King himself now tells us that it is necessary to go round with a begging-box, to raise money by subscription, to be sent to a Wine and Spirit Merchant in *Mincing-lane*, in order that, he may lay the money out in cultivating the principles of "*religious faith*," and in the promotion of *true piety and our holy religion!*

Such a thing baffles all description. No talent can place it in so strong a light as it is placed by a simple statement of the facts. This rich, this Church over-gorged with riches; this Church which is everlastingly bragging of the learning and piety of its clergy; this Church going begging about for money, in order to send it to a Wine and Spirit Merchant in London, in order that he may lay it out in "promoting our holy religion," is such a thing as we may boldly say the world never heard of before, and never will hear of again. What are all these parsons for? Why have we Deacons, Priests, Prebendaries, Curates, Vicars, Rectors, Canons, Deans, Archdeacons, Bishops, and Archbishops? Why have we twenty thousand of these men and their families to keep without work? Go and get up upon a hill; see how thickly the spires arise around you in all directions. What are all these men and all these buildings for, if the King must send round a begging box, in order to get money to be sent up to JOSHUA WATSON, that he may lay it out in "cultivating the principles of religious faith, and in the promotion of true piety, and our holy religion?"

Ah! Parsons! in this transaction we have a tacit confession that those who have contended that this enormously expensive establishment is worse than useless, and ought to be *unestablished by law*; here we have a tacit confession, that such persons have reason clearly on their side. *For what* are the churches, if JOSHUA WATSON is to be applied to to cultivate the principles of religious faith, and to promote true piety and our holy religion? If it be necessary, I say, to raise money to send to JOSHUA WATSON for these purposes, I want to know what the churches *are for*. Come, now: unlock for once: speak out plainly: tell

me what the churches are for. If they are not the places to cultivate the principles of religious faith, and to promote true piety and our holy religion, what are they for? The devil a bit! No answer shall I ever get from you; but I will tell you the uses that I have seen the churches put to, by those who still adhered to the religion of those who built the churches.

Now, hear me, Parsons, and you will see how the begging-box and JOSHUA WATSON might be dispensed with. In France, in a village much about as populous as the village of Botley, with a church a little bigger; the population being about equal in amount to that of Botley, I resided for some time. In the month of April, at *six o'clock in the morning*, I was going (just after I came to reside in the village) across the church-yard. I heard a great many voices in the church. I went in; and there I saw the parson with about forty children of the village, teaching them the "principles of religious faith:" teaching the principles of religious faith to the *growing* population. Was not this the way to teach religious faith, Parsons? Here was no *school-master* wanted: no begging-box; no JOSHUA WATSON, and no "*Tracts*." Here was a parson performing his duty, and in the *proper place*. Every morning at six o'clock, in all the churches of all the villages round about, this was going on. The boys and girls were at home by seven or eight o'clock, ready to go to work. At the time that I am referring to, the priests were preparing the children for the *Feast of Easter*. At other times of the year they were preparing them for other festivals; so that every child, upon arriving at a certain age, had been regularly taught the principles of religious faith. There was no *pay* given to the parson for this. His benefice was his pay; and even that he was expected to divide between his poorer parishioners.

"Go you and do likewise." Get you up in the morning, and take the boys and girls to the church, teach them there those principles of religious faith which you want to have them taught, do as those Catholics did who built the churches, and who had them wrested from them by a series of deeds more unjust

and more bloody than any other that the world ever heard of: but, how are you to do as they did? Great numbers of you do not reside in the livings of which you receive the tithes, and with regard to which you have undertaken the *care of souls*. In a large part of Ireland, and in not a few places in England, there are actually *no churches*: the churches have been suffered to tumble down and fall into heaps of rubbish, while you have retained the tithes. In numerous instances, one person attends to seven or eight parishes in Ireland; and, in many instances, to two, three, or four parishes in England. How then can you teach the principles of religious faith to the growing population? How can you do as the priests did in France, and as they formerly did in England? Your parishioners seldom see you, except merely on the Sunday, and, then, perhaps you do not speak to a single man of them: and, as to the children of the poor, who ever saw you attempting to educate any one of them? Churches were not made to be locked up from week's end to week's end. As far as religion is concerned, the church is the *parish school*, to be sure; and what is the parson for, if he be not to be the parish teacher.

It is clear enough that this religious teaching ought to be delegated to no Society whatever. There being an established Church, that Church being so richly endowed, that Church having such immense possessions in land, in house, in all sorts of ways, it is quite monstrous to see the work of religious teaching delegated to a Wine Merchant and his Society. Yet this is no more than acting upon the advice given by the Bishop of Winchester, in his last year's Charge to his Clergy. The Bishop says, in that Charge, that "nothing will be more useful than giving to the young people a selection of those *excellent tracts*, which are furnished by the *Society for promoting Christian Knowledge*; that *correct expounder* of evangelical truth, that *firm supporter of the Established Church*."

This, as I observed at the time, was a putting of the Church under the protection of this Society, a self-created Society: a society publishing tracts of the most

impudent character, full of falsehoods and calumnies. The Bishop recommends the National School people to get their tracts from this Society, and, indeed, this is the source from which the National Schools are supplied. The Societies are, in fact, as far as relates to publications, one and the same. The School Society appear to pay for the buildings, while the other Society furnishes the books. In a Report of the Society for the promoting of Christian Knowledge, I find several statements respecting the number of children educated in the schools supplied by the Society for the promotion of Christian Knowledge; so that these are to be viewed as one and the same body.

Our friend, JOSHUA WATSON, is Treasurer to the Society for the promoting of Christian Knowledge also, as well as to the School Society; and the rendezvous of both Societies, is in *Bartlett's Buildings, Holborn, London*. Now, then, what are the pretty books, which the Society gives to the children to read? They begin with about a score of books abusive of the ancient worship of this country; that is to say, of the Catholic Religion. I am surprised that some Catholic does not were it only for sport, take up his pen and turn these wretched things into ridicule. Pretty fellows these, indeed, are to talk; pretty fellows to rail against the Catholic Church, or even against any religious sect, when they are, what the Bishop of Winchester calls the *Defenders* of the *Established Church*: no: its "*supporters*." What a pretty thing this is, then, an *Established Church*, which stands in need of a numerous band of supporters! Can this be the Church of Christ? He said, "on *this rock* will I build my Church, and the gates of hell shall not prevail against it." This is the text that the Catholics rely upon. They do not want any supporters. Then they are, in Ireland, at the end of more than two hundred and fifty years of most hellish persecution; with all the Churches taken by the Protestants; all the tithes; all the immense glebes; all the offices, civil and military: there they are at the end of two hundred and fifty years, a Protestant Church by law established, and by bayonet

upheld; a Protestant army; a Protestant magistracy; a Protestant government; and a Catholic people! And this Society comes out with its catalogue of books for the cultivating of the principles of religious faith, and that catalogue contains, altogether in one place, fifteen publications, some at as low a price as a *half-penny*, "*against popery!*"

And *who are the Members of this famous Society?* I find that one of the Members last year was CASTLE-REAGH, who cut his throat at North Cray. This liberal and pious soul subscribed *fifty pounds* towards the delightful tracts of this Society. Indeed, to balance against this, we have the REV. THOMAS JEPHSON, FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE. This gentleman appears to be doubly zealous, he subscribes for the purposes of the Society generally; and then he gives an additional subscription, "*to the special fund in counter-action of infidel and blasphemous publications.*" So that the REV. THOMAS JEPHSON,* of St. John's College, Cambridge, may be called one of the *Dons* of this Society for the promoting of Christian Knowledge. If I had time, I could make a very pretty collection of names out of this list of subscribers. Unquestionably, many of them have subscribed to the old Society with a sincere desire of promoting christian knowledge. But, after the abusive Tracts which have lately come out; after those false and impudent Tracts which I have so often noticed, whoever continues a Member of this Society, will merit to be dealt with in the roughest manner.

Parsons, do you think that you will make much progress in getting upholders of the church that the Reverend Mr. MORRITT belongs to? You have it in evidence, that he sent people to *drive* his parish for tithes. You have it in evidence that five sheep of one poor parishioner were seized for five shillings worth of tithes, that they were sold at public auction for five shillings, and that the PARSON'S OWN DRIVER BOUGHT THEM FOR FIVE SHILLINGS. You have several other things in evi-

* This gentleman was tried in England for a most heinous offence.—AM. ED.

dence. It is perfectly notorious, that, *without a large* STANDING ARMY, TITHES COULD NOT BE COLLECTED. You see a great Kingdom on the other side of the Channel, where the *Catholic* religion exists, where it is, in fact, the religion of the country; where it is indeed "established by law," and yet, *where it has no tithes*. Now, do you think, Parsons, that JOSHUA WATSON will be able to persuade people, that all this enormous wealth ought to remain in your hands, when your congregations do not consist of more than *a fourth part of the people in the Kingdom*? Oh! no! JOSHUA WATSON will be able to do no such a thing. If he still live in *Mincing-lane*, and deal in wine and brandy, he might, perhaps, if he chose to bestow a few bottles on his neighbours of Billingsgate, convert them into a *Church and King-mob*; but nobody else, be you well assured, in this whole Kingdom.

The character of this church, "*as by law established*," is very sufficiently described in the transactions relative to the *non-residence* of its clergy. 'To teach the people, you must be *where the people are*. This is clear enough; and the law, which *established* the church, required, that, generally speaking, you should live along with the people; that is to say, in the same parish with the people, of whose *souls* you had engaged to have a *care*, and whose sweat and property gave you a living. In order to *compel* you to do this; in order to prevent you from being so unjust, as to pocket the pay without rendering any services; and in order to prevent you from carrying away the produce of your livings to spend them elsewhere than in your parish, the law, which gave you the tithes, bound you to *residence*, under a *pecuniary penalty*. Nothing could be more *reasonable* than this; for, what right had you to the tithes, unless you resided amongst the people who paid them? In short, you were paid to *teach* the people, to give them *religious instruction*, to cultivate in their minds the principles of *religious faith*; and to do all those things, which JOSHUA WATSON, the Wine and Spirit Merchant of *Mincing-lane*, is appointed to do. If you had all *obeyed the law*, could

JOSHUA WATSON and his *tract-men* have been wanted? What need, for instance, had the REV. THOMAS JEPHSON to make part of a *London Society* for promoting *Christian Knowledge*, if he and all the rest of you had resided constantly in your parishes, and had taken care of your flocks? What do you call them *flocks* for; and why do you call yourselves *Pastors*, unless you *reside with* and *take care* of them?

Nevertheless, so notorious is your *absence* from your "flocks;" to such an extent have you disobeyed the law of your establishment and incurred its penalties, that, act after act were passed, from 1799 to 1803, to SCREEN YOU from the just vengeance of the outraged law. New indulgences were granted you in 1803. But, *you disobeyed even the new and indulgent law*. And; again in 1814, act after act were again passed to SCREEN YOU AGAIN! Does the parliament act thus by *any other part of the people*? If this be to be the case, what *law* is there to make you do your duty?

It is my intention to write, in a week or two, an essay to show the *evils of the Reformation*; to show how it has injured England; how it has taken away its freedom and its happiness, and how it has, at last, led to that decline of power and character, which is now actually taking place. I shall then have to speak more fully of these acts to SCREEN YOU. But, I cannot, even now, refrain from mentioning (for, perhaps, the thousandth time) the sums that you have, of late years, received *out of the taxes*, over and above the amount of all the *tithes*, all the *manors*, all the *lands*, and all the *houses*, which constitute what vulgarly is called "church property;" but which is *public property*, the use of which is given to you in consideration of your teaching those very things which JOSHUA WATSON is now delegated to teach. The sums, I say, that you have had *out of the taxes*, over and above the "church property," amounting, as we have before seen, to *eight millions* of pounds a year. These sums were, £100,000 a year, granted by the people at Westminster,* and

* The parliament sits in Westminster.—Ed.

raised in taxes upon the people. Sums granted for the "*relief of the poor Clergy of the Church of England!*" Good God! Two Bishops have lately died, leaving nearly *three hundred thousand pounds each!* And yet, this wretched, this *starving* people, is called upon, and *compelled*, to give money to the "*poor Clergy*" of this church! This was carried on by the people at Westminster for about *sixteen years*: and was dropped *only the year before last*. PERCEVAL began it; and accordingly they of you who belonged to the Diocese of Salisbury did, in 1812, in an address to the Prince Regent, "*condole*" with his Royal Highness on what they call the "*assassination of that upright Minister, and one of the brightest examples of public and private virtue.*" They well knew that this same Perceval had been accused of *seat-selling*; they knew that Mr. Maddocks offered to produce proof of this at the bar of the House of Commons; they knew that Perceval *dared not deny* the fact, and that he besought the House *not to hear the evidence*; they knew that the House *did not hear it*; and yet, the *Bishop, Dean, and Chapter and Clergy* of the Diocese of Salisbury, had the front to declare this very man to be "*one of the brightest examples of public virtue!*"

But, though he had been charged with *selling a seat*, he had proposed and carried on these *grants of money to the Clergy*. And, now, Parsons, do you think that this money is not to be *repaid*? You can find time to be *Justices of the Peace*, while you call on us to send money to the Wine and Brandy Merchant, that *he may teach us religion*. You seem to study the *law*; and, do you think that this affair, that this long *reckoning*, will be settled without your being called upon to *repay the sixteen hundred thousand pounds*, taken out of the taxes, to be *given to you*? There was a *law* for it. Oh, yes! And so there was for the works of EMPSON and DUDLEY. *Law* for it! Aye, and there is *law* for banishing men, and for shutting men up in their houses from sunset to sunrise. *Law!* to be sure; and there is law to "*indemnify*" all the stern-path people of 1817. Law enough; but do you imagine

that we shall ever consent to the reducing of the interest of the Debt in the amount of one single penny, without first making you pay back these *sixteen hundred thousand pounds*? Total ruin, however, falls on the aristocracy, on those who exulted at the laws to *screen you* and to *give you our money*; total ruin falls on them, *unless the interest of the Debt be greatly reduced*. And this reduction cannot, will not, *shall not*, take place, without your *refunding* the sixteen hundred thousand pounds.

Only mind what a wicked, what an odious, what a detestable act it would be, to take away part of the debt, until you were made to refund. Where did the sixteen hundred thousand pounds *come from*? We say, *out of the taxes*, because it was public money. But, the Government was *borrowing* money and *contracting debt* every year, during the period that these sixteen hundred thousand pounds were GIVEN to you. If there had been none of the public money given to you, there would not, of course, needed *so much to be borrowed*. Consequently, the money was *borrowed to be given to you*. These sixteen hundred thousand pounds *make part of the debt*. And, shall those who lent the money that was given to you, now have their interest taken away from them, *while you keep the principal*? Oh, no! my good fire-shovel hat gentlemen. We will show you how we can play at this game. In short, is there any one in human form, beast enough to suppose that *you are to be suffered to keep all*, while every other description of persons is to be compelled, and must be compelled, to make sacrifices.

You are the great promoters of the *war* and the *borrowing*. When the rest of the nation, when even the borough-mongers seemed to wish for peace, *you were for war*. And, can it ever be proposed to reduce the interest of the Debt, without calling upon you to refund? To refund what was *given* to you, at any rate. Aye; and that is *not all*. You will have to refund what you received in the way of gift; and you will, moreover, have to *pay off a part* of that great Debt that was *contracted on your account*. It is notorious

that the war was to put down *French principles*. And what were *French principles*? Why, that *titles of nobility* and *tithes* ought to be put an end to; and that all that mass of property, called "church property," was *national*, or public *property*, and ought to be sold for the defence of the kingdom and for the paying off its debts. Now, we went to war, and obstinately persevered in war, and renewed the war, and so went on, till the war had cost (besides the taxes raised and expended) *nine hundred millions* sterling, in fund-holder debt, dead-weight debt, and pauper debt. This cannot now be paid without *transferring the estates away from the present possessors*. We must lop a part off, then. Aye; but not while you, for whom half the expense, *half the debt*, was contracted; not till you have given up what you have, if your all be necessary.

This is what poses, perplexes, embarrasses, torments you! You are become bitter beyond expression towards me, who remind the people of these things, and who say positively, that the *interest* of the Debt *shall not be reduced*, until you refund the *sixteen hundred thousand pounds* that the people at Westminster gave to you out of the public money. What! get this sum of money as a *gift*, besides all the tithes and other things; and come to us after all this for money to send to the Mincing-lane Wine and Spirit Merchant, that he may lay it out in teaching the children their religious duty? Faith! this thing *stops*: this thing goes no further at this rate. Mr. HUME says, that he does *not* think, that you (in England) *have too much*. Mr. HUME will not do, then. Mr. HUME will go on one side, like an old garment.

Ten thousand times would I rather see the Jews in possession of the whole of the estates, than see a reduction of the Jew interest without your being first compelled to refund. If there be no reduction, never can the country *again face a foe in arms*, though that foe came up the Thames and attack the Tower. And, "so help me God," as Mr. Canning said, I would rather see the Tower attacked; aye, and *fall too*; and see the country actually conquered, than the "widow and

orphan" lose part of their interest, until you had refunded the *sixteen hundred thousand pounds*. Oh, no! my brave fire-shovel hats: never can such a thing be done. I shall not see the Tower attacked: I shall see the interest reduced: and I shall *see you refund previous to such reduction*.

These, Parsons, are the sayings that you *hate me for*. At Exeter, about six months back, (18th Sept.) there was a PITT-CLUB Dinner. We shall find something in the report (from the Chronicle of the 24th Sept.) applicable to the subject before us. I will insert it first, and then remark upon a passage or two in it.

"DEVON PITT-CLUB.—The members of this Club held their meeting at the Hotel on Thursday (the 18th inst.) at which *Sir Trayton Drake* presided, with the *gallant Sir George Collier* as Vice-President. About fifty sat down to a most excellent dinner. On the cloth being removed, the President proposed the health of 'The King,' which was drunk with four times four, and was succeeded by 'God save the King,' verse and chorus. The following toasts were given in succession, with the usual cheering and appropriate glees:—

"'The Duke of York and the Army,' 'Duke of Clarence and the Navy,' 'The rest of the Royal Family.'

"The PRESIDENT said he had next to propose a toast intimately connected with the object of their Meeting, and which, he was persuaded, would be received by deep feelings of respect. The Minister whose birth they were met to commemorate, and whose name should inspire gratitude in every Englishman's breast, had studied his country's good as his only object; and to his system, which had been followed by succeeding Administrations, was owing the *glorious attitude* of England among the nations of the world, which she had maintained amidst the concussion of empires, *and still preserved*. History could not record a brighter example of *statesman-like integrity* than that illustrious individual had furnished; and he knew that every heart present would respond in unison with his, in paying a silent but sincere tribute of respect, 'To the immortal memory of the Right Hon. William Pitt.'"

“ The Rev. WILLIAM RADFORD, Rector of Lapford, said, he should do injustice to his feelings if he were to remain silent on the mention of that great Statesman, whose transcendent abilities and political integrity had, next to Divine Providence, secured the independence of these kingdoms, and restored liberty to Europe. In the times of domestic disturbance, his principles operated towards the promotion of loyal and proper feelings, and ultimately restored harmony. But, though great danger had been quelled, *an evil spirit was still lurking about*, endeavouring to accomplish by artifice what force could not effect. The jarring principles of *designing men* had been made subservient to individual interests. He (Mr. Radford) was aware that party spirit would carry men even beyond the bounds of common courtesy; but he never could have supposed that individuals of rank would have countenanced such *scoundrels as Carlile, Hone, and Cobbett—wretches* who had nothing to lose, but every thing to gain, and who would willingly play a desperate game to obtain their object. That gentlemen of exalted station in society should aid such adventurers, was downright suicide of character; and they would do well to recollect, that the same principles, called into action, which brought the unfortunate Louis to the scaffold, would ultimately draw the life-blood of a Russell [hear, hear!] They were not now met under any specious pretence, but to indulge in those feelings of grateful remembrance which were due to a man who equally respected the altar, the throne, and the people. He trusted they would all imitate his worth—his talents they could not hope to attain—but in *defence* of their country, their King, *and their God*, he was sure they would follow his example to the latest period of their lives—[*cheering.*”]

Well done, *Parson Radford!* You are a fair specimen; a sample; a thing for us to judge by. Now you know very well, that I *dissent openly* from the notions, about religion, of Mr. CARLILE. You do not know any thing at all of my publications; or, you know, that I have, in print, expressed, in a Letter to Mr. CARLILE,

my dissent from his opinions, not only as to *religion*, but also as to *republican government*. You know this very well. You know also, that I have written *Thirteen Sermons*, more of which, perhaps, have been sold than of all the sermons that the *Church Parsons*, ever published since the "Reformation." You know, that these sermons are all founded on passages in the Bible. This you know; and what (if the above report be true) — what a *liar*, what a *malignant wretch*, what a *scoundrel* you must be, PARSON RADFORD! To be sure, I as well as Mr. CARLILE, laid on upon the *Right Reverend Father in God, Percy Jocelyn, Doctor of Divinity, and his Soldier*. But, it is not less true, that Mr. CARLILE and I do not agree as to matters of *religion* and as to *forms of government*. I do not personally know him; but I have always heard, that he is a very honest and sober and industrious and virtuous man; and I know well, that he and his family and servants have been most cruelly treated, and that I most cordially detest his and their persecutors of every description. And I further declare, that, if I ever have the power, I will do my best towards obtaining for him and his family and servants ample justice. But still there is no apology for you, Parson Radford. You knew that you were *inculcating a lie*; that you were *sending a lie about the world*. You, without any provocation, called me *wretch* and *scoundrel*. I will *punish* you for it, Parson, in the only way in which I, *at present*, can get at you.

And you were one of those, were you, Parson Radford, who called upon the people to give money to be sent up to the Wine and Brandy Merchant, for him to lay out in teaching us the *principles of the established church*. Faith! this was unnecessary, Parson. We know the principles *pretty well*. You and PARSON MORRITT* let us see what they are. JOSHUA may hold his peace. What do you mean, Parson, by "*defending God*?" The God that men in general worship is

* Parson Morrill is a Church of England priest at Skibbereen in Ireland, who had a regular battle for Tithes, in which the military were employed, and the people were fired upon.

not supposed to want *defenders*. The God that you talk of must be a poor thing; he never can be the ALMIGHTY. The *all-powerful* can stand in need of no defenders, and especially such poor muckworms as are seen at Pitt-Clubs. You are guilty of base blasphemy, Parson. Yours is real blasphemy; and the writing of Mr. Carlile is not. So that you are (if the report of your speech be true) a base, blaspheming blackguard. You are a degree worse than SMYTHIES, the butcher's son.

"*An evil spirit lurking about: designing men.*" Poor fool! How comes there to be such a spirit after all your "*teachings*," all your "*victories*," and all your "*glories*?" Poor sot! a "*spirit lurking about*" indeed! This is like your kidney: at once malignant and nonsensical. And, then, there was the *wise* President, and the "*gallant*" Vice-President. They know, I dare say, what they toast and bawl *for*. But only think of their bragging of the "*glorious attitude*" which the country "*still preserves.*" This is pretty well, at a moment when the country is really prostrate at the feet of France. Singular enough, too, that the "*GALLANT Vice-President*" should have already figured as a *cut-throat*! There was, I think, quite proof enough of this fellow's being insane, when he was seen, at this Club, a cat's-paw to PARSON RADFORD.

However, you are *tackled*, Parson. The *debt* is your *tackler*. This debt is with us; and you go the way of all flesh. Something about reducing the interest of the debt; or about *altering the value of money*; something about one or the other *must take place*. I do not care which; and I am in *no hurry* about either. I am quite *ready for either*, when it comes, but I do not think, that it would be an advantage to us to have it too soon. I think it would be best, that all the old, stupid, stinking JOLTERHEADS, should be ousted by the JEWS, *first*; and that the RADICALS should then come and *deal with MOSEY*! Squeeze him like a sponge; and settle matters according to principles of justice. The little Jolterheads and fire-pans, who have, for years and years, been place-hunting for their sons and bro-

thers and other relations, are now sadly put to it. They see the spring cut off. There is nothing to give away. The THING begins to be *so tame*, and so *bareboned*, that its former adorers view it with affright. I should like to know, whether JOSHUA, our great teacher, have any *snug corner* in the concerns of the THING. So much *zeal* and *piety* must merit some reward. His BROTHER, indeed, has THREE OR FOUR LIVINGS in that Church, the true principles of which JOSHUA is to teach us. This brother has the livings of DIGSWELL, HACKNEY, and HOMERTON, and he is ARCHDEACON of *St. Albans*. Well said, brother J. JAMES WATSON! Joshua must be wanted to help to teach some, at any rate, of J. JAMES's people; but, if J. JAMES had but *one living*, and there were *three other parsons* for the others, JOSHUA's services would not be necessary. Aye, but then, brother J. JAMES, the "VENERABLE J. James, Doctor of Divinity," would not get the *tithes and so forth of the four benefices!*—Poh! It is nonsense, Parsons, to say any more about it. You know how it is, and we know how it is. Parson MORRITT has given us the *true practical illustration of the thing*; his tithes become "due," as it is called, and he, without any disguise, *sends armed men to the spot to enforce the collecting of the money*. The people resist; the armed men shoot; some are *killed and some wounded* on both sides; the battle is bloody; but, at last, the parson gets his tithes; and "the Church, as by law established," *triumphs!*

In conclusion, Parsons, I have two things to mention: FIRST, that I should like to be informed, whether JOSHUA have any of the public money himself, and whether he have any *sons*, or any other relations, besides his brother, the venerable J. James, whose zeal has led them to *serve* their country. I *wish for information* on this subject. Perhaps some correspondent can give it me. I also wish to know, whether our teacher, JOSHUA, *still sells wine and spirits*, and whether this traffic, if carried on at all, be still carried on in *Mincing-lane*. SECOND, I have to mention, that I shall, about *December* next, send JOSHUA, in MANU-

SCRIPT, a *religious tract*, written by me, for the use of the *National Schools*, and that, if our teacher, JOSHUA, do not cause it to be published, *I will*. And, it is, further, my intention to supply JOSHUA with *one a month*, during the next winter and spring. In every case, if JOSHUA do not publish, *I will*. And, then, we shall see, what JOSHUA is made of; and, if he refuse to publish, we shall see, *who* will distribute the greatest number of tracts, JOSHUA or I.

I must defer, till another opportunity, my remarks on the Burial Bill, and on the grant for the building of new Church of England Churches: and, Parsons, "so," as the King says, "I bid you very heartily farewell," for the present, with a promise to return to you with all convenient speed.

WILLIAM COBBETT.

TO THE EARL OF RODEN,

ON HIS HAPPY CONVERSION THROUGH THE MEANS OF THE
BIBLE SOCIETY

'So he was exceedingly sorrowful; but it pleased God in that society to inform his mind with the right principles. He retired to his closet, poured forth his wishes to the God of mercy, and it pleased that God to listen to his prayers, and to lead him into the way of truth and life.'—The Earl of Roden's Speech at a Meeting of the Bible Society.—May, 1824.

Bagshot, June 10, 1824.

MY LORD—The Public have read with great interest the account of your Lordship's conversion. This conversion it is that has induced me to make some remarks on this Bible Society and its proceedings, and I address myself to you for reasons that will be obvious enough before I have done. The meeting, at which this speech of yours was made, was only one of many, held about the same time, in the pious Wen.* There were many

* The writer calls London, on account of its enormous and unnatural increase of late years, The Wen.—Ed.

others, some of which, if I have room, I shall notice in the course of this letter.

My work may, I hope, be expected to live till all this monstrous stuff shall be put down; and it is pleasing to me to reflect, that it may then be said, that there was one man, who, in spite of all the powers of cant, had the sense and the courage to set his face against it.

This Meeting is called an anniversary Meeting; so that, it seems that we have it yearly—I am going to state my opinions of the undertaking, and I shall do it without any sort of reserve. I shall ask to have pointed out to me, what is, or can be, the use of it; and I shall, I think, point out many mischiefs that it must naturally produce. But, first of all, let me insert the report of the proceedings on which I am about to comment.

“The Twentieth Anniversary of the British and Foreign Bible Society, was held yesterday at the Freemasons’ Tavern. The room was crowded before eleven o’clock, at which period several Noblemen and Gentlemen entered the room. We observed on the platform the Bishop of Litchfield and Coventry, Lord Gambier, Lord Calthorpe, Charles Grant, Esq. M. P. and many other distinguished persons.”

“The President, Lord Teignmouth, was unanimously called to the chair.”

“The Secretary, (the Rev. Mr. Bramble,) then proceeded to read an abstract of the Society’s proceedings for the last year, by which it appears that the progress of the Society has increased since the last annual meeting.”

“While the Secretary was reading the Report, Lord Harrowby entered the room, and was received by the Meeting with the warmest expressions of applause; Lord Roden, shortly afterwards entered, and was received with similar demonstrations of applause. The accounts from South America were peculiarly gratifying; ‘her fields,’ in the language of the Report, ‘were already white for the harvest;’ but, indeed, there was no quarter of the world from which the accounts were not equally encouraging. The accounts from the

friends of this Society throughout England, proved that the cause was rapidly advancing throughout this island. In Scotland too the Society was advancing with a steady progress. And Ireland had not been neglected—*Applause.*”

“The Earl of Harrowby rose to move that the report—an abstract of which they had just heard read, might be printed. The Meeting would permit him to make a few observations. (*Hear.*) It was gratifying to him, that while our benevolence crossed the Line, and wandered forth to visit all who were benighted and ignorant, our own people at home were not neglected or forgotten. It was very gratifying to him to see that the state of Ireland was not neglected; that was a country in which their exertions would be most usefully, and in which, indeed, necessarily they ought to labour. Ireland would not, one day or other, be insensible of such exertions.”

“The Earl of Roden said, that the Noble Lord who had just sat down had so ably touched on some parts of the Report, that he had left him little to say, except to second the resolution, that the Report in question, to an extract of which they had with so much gratification attended, should be printed under the direction of the Committee. But he could not help expressing his gratitude that he was now permitted, with the Meeting, to witness the Twentieth Anniversary of the British and Foreign Bible Society. (*Cheers.*) It would ill become him to take up the time of the Meeting, in entering into the details of the progress of the Society, and of the blessings to be derived from it; but there was one simple fact which he could not omit stating to the assembly. I will not, said the Noble Lord, say how many years since, I knew a man who was involved in all the scenes of fashionable dissipation which the Irish metropolis doth most abundantly supply. It was his chief object to look for pleasure, and to stifle the thoughts of futurity. He had no care for heavenly things, but in this world’s worthlessness he took especial pleasure. It happened to this individual, to whom I allude, to be present at one of the Meetings of your society in Dub-

lin ; he was led there from idle curiosity ; and, ashamed to be detected in such a place, he retired to a corner of the room.* While that man stood there so secretly and so concealed, he heard opinions delivered which were indeed new to him, and which penetrated his soul, for he then felt that if these sentiments were correct, his eternal misery was well nigh accomplished.—He was not an old man, but years flew apace ; so thought the individual to whom I am alluding ; and what then was to become of his immortal soul ? So he was exceedingly sorrowful, but it pleased God in that Society to inform his mind with right principles, for a good man was there, and he spoke of the power of God unto salvation, and he cautioned that meeting, and every soul there, to build their faith upon the Bible, and not upon the words of man (*hear ;*) and he told them that to all who sought the assistance of the Holy Spirit that assistance would not be denied, for that God hath promised ‘to open to them who had knocked ;’ and that by prayer and supplication the word of God would be made manifest to all. This individual, therefore, retired to his closet ; poured forth his wishes to the God of mercy, and it pleased that God to listen to his prayers, and to lead him to the way amid the truth and the life ; and though I cannot describe to you the joy and peace of mind which that man experienced, yet will I say, that in all his griefs, and God hath given him his share, he has never despaired since that day of the blessings and protection of Heaven. There, in the Bible, he has found a protection from the storm which few have felt more keenly, but I trust few with more perfect resignation—(*Applause.*) That individual is permitted this day to have the honour of addressing you, (*loud applause ;*) he is permitted now to declare the obligations which he owes to an Anniversary Meeting of your Society. The Noble Lord, in concluding, expressed his gratitude to the Society for their efforts in Ireland, and gave to the resolution his most cordial support.”

“The Bishop of Litchfield and Coventry moved the next resolution, ‘That the thanks of the Meeting should

be given to Lord Teignmouth, President of the Society, for his unceasing attention to the interests of the institution.' The Noble and Rev. Prelate, in adverting to Colombia, stated, that, in consequence of the progress of the Society in that quarter of the globe, that despotism, civil and religious, had covered that land, and impaired her moral energies—had made it the seat of superstition—the very fastness of papal power. (*Cheers.*) But the storm had at length subsided, and they were now permitted, under the guidance of Him, 'who guided the whirlwind and directed the storm,' to spread through that country the glorious tidings of 'peace on earth, and good will toward men.'" (*Cheers.*)

"A French Peer, whose name we could not ascertain, was here introduced to the meeting. He stated that the Bible Society in Paris, felt most grateful to the British and Foreign Society for their beneficent assistance. He assured the Society that the Protestants of France were attached to the cause of Evangelical Religion.—(*Applause.*)"

Before I proceed to comment upon this curious matter, I shall make a few general observations with respect to the utility of this Society and its exertions; for though it seems to be taken for granted, that these exertions must do some good, I question the fact, and I not only doubt the good of the acts themselves, but I also question the goodness of the motives.

One thing is, I think, very clear; namely, the Parsons, Bishops, and all the rest of that tribe, whether they belong to the Church, the Methodists, the Presbyterians, the Baptists, the Seceders, the Independents, the Separatists, the Lutherans, the Calvinists, the Socinians, the Universalists, the Unitarians, the Muggletonians, or the New Sect, which some people call the Humbugonians; whatever sect, swarm, or nest, people may belong to, it must be contemptibly ridiculous to pay preachers, if the professed objects of this Society be not a wretched humbug.

We are told by this Society, that the Bible is every thing; that they have got several new versions of it; that they have converted already by it a large part of

the South Americans; that the Bible is hard at work converting the Irish; that, in short, here is a book through which God himself speaks to every one; and that you, the worthies of this Bible Society, are going on spreading about this book, and that you will persevere in your exertions, "until the whole earth be filled with the Gospel of God."

This is either true or it is a humbugging lie; if the latter, there may still be occasion for giving money to parsons and the like; but if it be true, it must be a sort of blasphemy to suffer a parson to talk to you about religion; for, what is this short of saying to God—"We have your own word here before us; but that is not enough for us; we must have a parson to save us from hell; we have a greater opinion of the parson's word than we have of yours." Talk of blasphemy, indeed. Where will you find blasphemy equal to this? Mr. Joseph Gurney, the sleek Secretary of the Norfolk and Norwich Bible Association, who is, I suppose, a sort of Hickory Quaker, observed, that the Scriptures, given as they were by inspiration, might be read by themselves, without note or comment. Ah! sleek Joseph! You were for getting rid of the interpreters. I join you, sleek Joseph, with all my heart; and if I come to a determination, which I must, that this is God's own word—I also come to a determination that this ought to be put into the hands of every man, how can I be beast enough to perceive that no parson can be necessary?

Lord Harrowby (for all now join in the great work) seemed to be highly delighted with the success, as he called it, of the Society. His Lordship has a brother, who is a Bishop, with a pretty fat income, and I should be glad to hear from that Bishop if every man ought to have the Bible put into his hands. It is beastly to put it into his hands if you are not well assured that he can understand it. It is perfectly beastly to put it into his hands, unless you are persuaded he can understand it. If he cannot read it and comprehend it, and if he be not convinced of this, what a shocking piece of sham to put the book into his hands; and if you be convinced of this, you are convinced that he has God for his

teacher, what need has he of a Bishop, though that Bishop's name may be Rider? There was, it seems, a Bishop present and speechifying at this meeting. He is called the Bishop of Litchfield and Coventry, what his name is I do not know; but if I had been present, I would have asked him what was the use of his office, if this Bible Society was working for good.

The business of the priest is to teach the people religion; to teach the children especially; to hold, in fact, a religious school; to tell the flock what is the will of God; to keep God's word in their possession, and to be the interpreters of him to the people. There is common sense in this. There is consistency in it.—Here no one pretends that the people themselves can understand the word of God; and, therefore, that word is not put into their hands. It is perfectly monstrous to say to a man, take that book, it contains the words of eternal life, they are words which God himself addresses to you, for the purpose of saving your soul; but mark me, you must give one tenth of all your corn, and milk, and sheep, and pigs, and cows, to a parson, in order that he may teach you religion.—To talk thus to a man, argues insanity, or hypocrisy incomprehensible.

I am of opinion that the printing and publishing of the Bible has done a great deal of mischief in the world. No matter how good the contents of the book may be, no matter how true the history of it, no matter how excellent its precepts and examples.—Like most other good things, it is possible for it to be so applied as to produce mischievous effects. And what was the first effect of this printing and publishing? The splitting up of the people, who had before been all of one faith, into numerous sects, each having a faith different from all the rest. However, this really seems to be, by some persons, regarded as a happy circumstance. This patch and piebald work in religion is spoken of by some as affording to the Almighty the pleasing spectacle of great variety!

But come, let us try this a little. What! a variety of religious creeds pleasing to God! Will any one openly hold that God delights in lies? Yet he must

delight in lies, if he delights in a variety of beliefs. There can be but one true belief, all the rest must be false. Every deviation from the truth is a lie. Each must believe that all the other sects are on the high road to perdition. To think in any other way about the matter, is to consider all faith and all religion as a mere farce. And yet there are men to pretend that a variety of faith is pleasing to the God of truth.

There can be but one true religion. All the rest must be false. It is dismal enough, then, to know that there are forty of them, or thereabouts. The printing and publishing of the Bible may possibly have established the one true religion; but, at any rate, it must have created thirty-eight false religions. There can be but one true one, mind. I beg you may not forge: that; so that, this printing and publishing have caused thirty-eight false religions to rise up, at any rate. Whether it caused the one true one to rise up is more than I shall attempt to determine. But we may make this observation, that, if the Catholic religion was not the true religion, it seems strange, that it should have existed all over Europe for so many centuries; it seems strange, too, that those who protest against that religion, should, at the end of more than two centuries of preaching and printing and publishing about it; and after having caused Europe to be deluged in blood; it is strange, I say, that these Protestants should still be found in so contemptible a minority.

Insist, my Lord Roden, that the Bible-spreading religion is the true one; and then ask yourself how it happens, that in your own country, where the property of the ancient church has been taken and given to its subverters by law, those subverters split into forty different sects, form, at the end of two hundred years, only a seventh part of the nation. What says the word of God, which you are so industrious in circulating? "One faith, one church." And again, "I will build my church upon a rock, and the gates of hell shall not prevail against it." Look at your own country then, my Lord, and say whether this promise has not then been fulfilled.

The influence of this Society of yours appears to be similar in its operation and effects. Its benevolence and its success have reached China. Its translation of the scriptures have gone forth to enlighten and convert the natives of Asia.—Lord Harrowby tells us, in the exultation of his piety, to look at the works of the Society in the Pacific Ocean; to look at the licentious inhabitants of the islands in that Ocean; inhabitants whom the Society have made anxious to receive and profit by the scriptures “of the living and true God, and Jesus Christ, whom he hath sent.”—The pious President of the Council, after having again bade you look to your work in the vast empire of China, concluded with observing, that the success “was the Lord’s doing, and marvellous indeed, was that success in his eyes.—The Report of the Society told you, that the Report from South America was peculiarly gratifying, that her fields were already white for the harvest.”

Now, my Lord, is it not something strange? You will please to understand me, my Lord;—I by no means say that these reports and statements are impudent lies. But, with the greatest deference and respect, my Lord, I ask you, who are an Irishman, and who ought to understand a pretty deal about that country, seeing that you receive (as your noble father before you) what I call a thundering sum of money every year out of the taxes, the effects of which upon poor Ireland are pretty notorious, I ask you, my Lord, whether it be not something strange that this converting Society of yours; that this Society, which, as the wonderful President of the Council observes, has been so successful in the Pacific Ocean; in the vast empire of China, that has made the fields of South America already white for the harvest; is it not somewhat strange, I say, my Lord, that this Society, when it comes to talk about Ireland, has no more to say, than that Ireland has not been neglected, and that “Ireland will, one day, or another, (at least Lord Harrowby says so,) not be insensible to such exertions.”—One day or other! Not insensible! What the devil, then, while you have been making such conversions in the vast empire of

China, and among the frolicksome damsels in the Islands of the Pacific; while you have made the fields of South America already white for the harvest, though, as even the Bishop of Litchfield and Coventry says, those fields were "the very fastness of Popery:" again, my Lord, let me ask you, is it not strange that while this Society has been converting half the world, it has not as yet; it may, as Lord Harrowby says, "one day or other," not be "insensible to the Society's exertions;" but what I have to say, my Lord, is this; is it not strange indeed, that this Society, which has been converting so large a portion of mankind, should never as yet have been able to convert ONE SINGLE IRISHMAN?

"You lie, you villain, scoundrel; jacobin radical rascal!" I think I hear some enraged Orangeman exclaim, and then ask me, with lips drawn up, head pushed forward, teeth looking like those of a dog that is just going to bite you, "has not the Society converted my Lord Roden?" "Aye, you teef, and in Dublin too?"

Gently, good Orangeman, I beg his Lordship's pardon.—I had forgotten the conversion of his Lordship. I allow, (because I cannot dispute the word of the noble peer,) whose word of honour, you know, is fully equal, (and upon my soul I sincerely believe it,) to the oath of a thousand common Orangemen,) the Noble Lord has said it; and therefore I believe that he was converted by the Society. But pray, observe, good Orangeman, (and do not, my friend, foam and grind your teeth at such a rate;) pray, I say, observe, good Orangeman, that it was not a Jew, a Mahometan, or a Pagan converted to Christianity; nor was it a Catholic, converted to a Protestant; but a sinner, a mere sinner, converted to a saint!

This is a very different thing from the other sorts of conversion. Observe too, that this most blessed effect was produced by talking to the Noble Lord, and not by his reading; for the noble person himself says, that he cared not for heavenly things, "till he heard opinions delivered which penetrated his soul; that made him perceive that his eternal misery was well nigh accomplished." The noble person expressly says, "that the

good man spoke of the power of God and of salvation." It is strange that the noble person should never have cared about heavenly things before, seeing that he had an uncle who was a Right Reverend Father in God, and who was first Bishop of Ferns, and afterwards Bishop of Clogher. This, however, aside for the present; it was, as I said before, the changing of an Irish sinner into a saint, and not the changing of an Irish Roman Catholic into a Protestant.

It is of this latter sort of conversion, that Ireland, my Lord Roden, stands so much in need, in order to give her a chance of tranquillity. How is it then, my Lord, that this Society, which, by means of its comparatively puny subscriptions; that this Society, which has made the fields white for the harvest amongst the Catholics of South America, where, as this Bishop of Litchfield and Coventry tells us, Popery had its fastnesses; how is it, my Lord, that this Society alone, can thus carry on the conversion of the Catholics of South America, and cannot, even with the aid of all the Irish Bishops and Parsons, convert one single Irish Catholic? nay, now is it, my Lord, that this same Society, aided by all those Bishops and Parsons, cannot prevent the peniless popish Priests from converting the Protestants to be Catholics; and that, too, to such an extent as to threaten to leave eighteen Bishops, and above two thousand Parsons, without any congregation at all?

Again, I say, that I mean not to assert, that the above inserted report and speeches contain a parcel of most abominable lies. I do not pretend to assert that, my Lord; but, I most flatly assert, that if the statement in the above report be true, the non-conversion of the Irish is the most surprising thing that ever was heard of in the world.

Another observation I have to make, is, that the circulation of Bibles, like every other measure, ought to be judged of by its effects. If the effects be good, the measure may be called good; if bad, the measure ought to be called bad.—As to the effects of the measure amongst the Chinese, or amongst the gay lasses of Otaheite, no argument can be built on that, because

we have no evidence, except that which we derive from your missionaries, a sort of evidence only admissible in a court of cant, and to which, therefore, I take leave to object.' We must confine ourselves to evidence to be collected in this kingdom. And what evidence is this to be? The opinion of this man or that man is worth nothing. The observation, or pretended observation, of individuals, is likewise worth nothing, in such a case; men, however upright they may be, generally think that they see their own opinions verified. Even in resorting for evidence to the state of society, we must take care that our instances be not partial.

But let us try your Bible work by experience, and let that experience be proved to us by general and striking facts which nobody can deny. Twenty years, then, is, you tell us, the age of your society. You tell us that your measures must produce great and general effect. What, then, has been the effect? We have no positive proof that it has produced any effect at all. We cannot produce any proof of its bad effects; but we have proof enough that it has produced no good effects, seeing that we may date from Pitt's birth a vast increase of misery, wickedness, and degradation; an enormous increase of pauperism and of crimes; a doubling of the size of gaols; more than a doubling of the persons transported; and more than a doubling of the persons hanged. Five times the number of persons sent to gaol, and three times the number of persons convicted of crimes; a fourfold increase of misery in England, and tenfold increase of misery in Ireland.

You will say that the circulating of Bibles is chargeable with none of these; and this may be so; but if this circulation of Bibles be contemporary with this constant increase of evil, it remains for you to show that the circulation of Bibles has produced no part of that increase; while we, on our part, have a right to presume in favour of the affirmative of the proposition. If the measure had been one of great and extensive utility, its benefits must have been felt in a greater or less degree. The state of the people would have been better for it; but that state has, upon an average of

years, been getting worse and worse, till at last one third of them are allowed to be half naked and half starved, while the greater part of the rest are in a state but very little better. The Bibles had, perhaps, nothing to do with the matter; but at any rate, men were never shut up in their houses from sunset to sunrise, and never transported without trial by jury, until the birth of this society; so that if it has not been the cause of, it has come in company with, the greatest calamities and oppressions that the country ever knew.

The Bishop of Litchfield and Coventry seemed to have a peculiar delight in the conversions that the Society has made, or pretends to have made in Spanish America. He said that he congratulated the Meeting on the prospects now opening to their view in Columbia. The Bishop did not tell us precisely what these prospects were; but he said that we were now permitted to "spread through that country the glorious tidings of peace on earth, and good will to men." Peace, sayest thou, Right Rev. Father in God? Peace!—Why what hopes have we of selling our cottons, and our guns, pistols, and swords; what hopes have we of doing this, except through the means of a bloody civil war? It is not peace, Mr. Bishop, but really and literally a "sword" that we are sending to the people. Are you for this revolution, are you, Bishop? Why were you not for the revolution in France? You rail against the Popish power in South America; but were you not one of those who applauded the war, waged for the purpose of restoring the House of Bourbon and the Pope, and, of necessity, the Catholic Religion? The Bishop talks a good deal about South America having been the seat of superstition; and yet the Bishop heard you patiently enough give an account of your miraculous conversion. But the Bishop talked also of the "despotism, civil and religious," in South America. I do not know who this Bishop is, but if I cannot get at him to ask him, somebody else may. The Bishop talks of despotism, civil and religious; he says that we are going to spread through the country the glorious tidings of deliverance.

Bishop ! turn this way a bit, Bishop, and hear a little of what I have got to say about this same despotism : before you made the assertion relative to the despotism, civil and religious, of South America, you must, doubtless, have read something about it. You must have read something about it in some book, and you know, to be sure, where to find that book. Let me ask you, then, were the people of South America compelled to pay tithes to a sect which had been fastened on them by another and more powerful country ? were they compelled to live under the domination of a priesthood, who had taken their own churches and church endowments from them, and whose religion they abhorred ? Were the people of South America shut up in their houses from sunset to sunrise ? Was any army kept at their own expense to assist in collecting taxes from them ? Come, come, Right Reverend Father in God, you talk of the Popish despotism in South America, give us one single instance, if you can, of South America having witnessed a battle like that of Skibbereen ! Show us, if you can, a book in which it is recorded that the South Americans were half naked, and that whole parishes of them received the extreme unction preparatory to approaching death from starvation ; and that, too, at a time when the public authorities were declaring that the food was too abundant.

It may be observed, that our Protestant Clergymen always keep the worst word that they have to bestow, to bestow upon Popery. They mortally hate the Catholic Priests, men who have no wives, and who hoard up no fortunes ; men who never wear buckskin breeches and go a fox-hunting ; men who never sally out at the head of a squadron to collect tithes ; men who do not go rambling all the world over, but who live with their flocks ; men who do not pocket millions in the amount of tithes, and hand the religious education of the people over to Joshua Watson, wine and spirit merchant, Mincing-lane, Fenchurch-street, London ; men who have no cant, no evangelical twattle, no sighing, no sobbing, and the devil knows what. Our Parsons know very well why they dislike the Catholic Priests. They

know, in short, that, if these Priests had fair play, they would carry on conversion indeed. Our Parsons are cunning enough; but it does not require much cunning to perceive how soon they would be ousted, if the Catholic Priests had but a fair chance against them.

Besides this, our parsons remember how their predecessors first got possession of the good things of the Church. They remember old Hal and all his tricks and all his wives. They remember his subornings, menacings, bribings, cuttings, maimings, hangings, and burnings. They remember his sequestrations, and confiscations. They cannot but look back to him as the fountain of their possessions and their power. They, therefore, acting upon the Spanish proverb, hate the Catholics for this reason as well as the reason before mentioned, Methodist, Quaker, Jumper, Unitarian, Jew, Turk, Deist, or Atheist; any thing they like better than a Catholic; and Joshua Watson's Society for "promoting Christian knowledge," publishes ten tracts against the Catholics where they publish one against the Deists and Atheists. Thus, though nobody else at the meeting said any thing about any particular sect, the Father in God could not hold his tongue upon the subject. He must let his ill will peep out, even upon an occasion like this, when there was such a boasting of universal benevolence and philanthropy.

But was the Bishop aware that he was giving his sanction to rebellion in South America? Is he aware of the doctrine which he cooks up for a country nearer home? He is not aware of this, perhaps; but to a certainty that doctrine will be cooked up. South America being at a great distance does not excite so much alarm. To seize upon Church property there, and to apply it to public purposes, appear to our old Pittites to be right enough. It is very strange, that they should seem to have entirely forgotten all their outcry against the Republicans of France for what they call their sacrilege. If it were sacrilege to seize upon Church property in France, why is it not sacrilege to do the like in South America?

And now let me address myself once more to the Bishop. Between the years ninety-three and ninety-five, wonderful were the praises which our church bestowed on the French church, and especially the priests; but that which appeared the most wonderful was their praising the Pope and the Catholic religion. The Bishop of Rochester, in a charge to his clergy, bade them look upon the French Catholic priests as their brethren. This was wonderful to me, who had always been told, that the Pope was the beast with seven heads and ten horns: that he was the man of sin; and that he was the whore of Babylon. I never had troubled my head much about the matter, and I comprehended nothing of this abusive application. But, I gathered from it, that the popish clergy were a set of very wicked devils, whom it was clearly my duty to hate, without any further inquiry. I was, therefore, not a little surprised when I saw the French Catholic priests received as brothers by our parsons. Since that, my surprise has entirely ceased; for I have found, that the parties were not brothers in Christ, but brothers in tithes. If the French people confiscated tithes, the English people might do the same. They will do it, indeed; but that is not the question at present: if the French people confiscated Church property, it was evident that sort of property here would be brought into imminent danger. Therefore our pulpits rang with revilings against the French people; and, in fact, for what? For having put down those who were under him, whom our parsons called the beast, the man of sin, and the scarlet whore of Babylon, with robes steeped in the blood of saints. It was an affair of tithe altogether: the French people had put down tithes, but it would not do to cry out against them for that; therefore they were represented as sacrilegious wretches, blasphemers, enemies of God, when all the while they were only enemies of tithes.

This was the foundation of the friendship of our parsons for the French Catholic priests. They have no such feelings for the priests in South America; though the religion of their priests is just the same as the reli

gion of the priests of France was. Our parsons do not imagine that we shall take any example from the South American people in putting down of priests. Our parsons know that that country is far off, and our newspapers, by keeping up a constant lying backward and forward, will always prevent us from knowing what is actually going on. Therefore, they have no feeling in common with those priests. Then the black-coated honies of ours, who always smell danger further than any body else, begin to perceive that the House of Bourbon is growing strong. They know very well that that strength is greatly favourable to the Irish Catholics. Yes, though you may think that I am smelling for them, my Lord, they do smell this for themselves. They know that British weakness, relative or positive, is strength to the Irish Catholics, whom they fear more than at any former time. Our parsons, for those reasons, do not like to see an increase of the strength of the House of Bourbon; and they know well how powerful that House would become, if Spanish America were completely tranquillized. Hence, my Lord, the Bishop's joy at "the prospect now opening in Columbia;" hence his anxious wishes for the success of the insurgents; hence his praise of the insurgent government! As to the fact, I should not wonder on hearing that the government was completely overturned; but that is no matter. We have got at a solution of this mysterious language of the Bishop, and now we will, for a little, at any rate, take our leave of the Father in God, who, perhaps, will not be so forward another time in making speeches against Popery, at the Freemasons' Tavern.

It is a pity that the reporter was not able to give us the name of the French Peer who is said to have been present, and who assured the Society, that the Protestants of France were attached to the cause of evangelical religion. As you dealt in anecdote, my Lord, I will do the same. After one of the political brawls at Paris, one of those little revolutions of parties that took place, there was a French physician who saved himself by getting off to America in a Philadelphia

ship. Upon his arrival, he found that the Quakers were the richest part of the community, he put on a buttonless coat, and a hat with a brim eight inches broad, he was not only a "Friend," but a friend occasionally moved by the spirit; and a French lady and I (she pestering him all the while, and I laughing) actually heard him preach in the great meeting-house in Philadelphia. He could not speak English; but had an interpreter! yes, the spirit had an interpreter!—Pray, my Lord Roden, was the spirit that you talked about, a spirit of this sort?—But, to make short of my story, John Marselack became the Quaker physician. He got a good deal of money, nobody was heard of among the Friends but John Marselack. It was such a triumph! to make a convert of a celebrated French Physician. It was in a small way like your great Society making a field in South America white for the harvest! In about two years, however, John Marselack's party having got uppermost again in France, and John having got some pretty good sacks of dollars, and being heartily tired of the restraint and mummery in which he was compelled to live, prepared to return to France. "Friends" were in despair; there was such a whining and such a sighing! At last the day came, and with a thousand silent squeezes by the hand, and with sweetmeats enough to serve twenty families for a year, off he came in a fine merchant ship, but not without six elders to accompany Friend John down to the mouth of the river Delaware. There they took leave of their brother broadbrim.—They went back in the pilot-boat; and John, before they were half a mile from the ship, went down into the cabin, stripped off his Quaker garb, and put on a suit of uniform of the national garb of France, came upon the deck, with a fiddle in his hand, playing the tune of *ça ira*.

Now, my Lord, far be it from me to suppose, that a French Peer would play you a naughty trick like this; but to believe that there is such a thing as a French Methodist in the world, I must see him with my own eyes, hear him with my own ears, touch him with my own hands, and have a certificate of his birth, parent-

age, and education. A sister society of yours, the "Continental Society," as it calls itself, lament most feelingly, that they can do nothing with the French! Frenchmen, I respect you for it. Keep tyranny out of your country, if you can; but, with still more care, keep from you all-degrading cant. In conclusion, (and the time for concluding is come,) let me ask Lord Harrowby, who tells us that the spread of the Bible is the Lord's work, whether the readers of the Bible in China and elsewhere, have ever heard of what passed in the House of Commons in the year 1789; whether care has been taken to inform them of what boroughs mean; whether, in short, the history of the country from which these Bibles go, is made known to those who are told that the book contains the means of their salvation.

As to yourself, my Lord, (for I must pass over the Watson, the Rose, and the Gambier, which I find at the foot of the report;) as to yourself, my Lord, I had said enough, I thought, already, but happened to see towards the close of your speech, that God had given you your share, my memory sent me back to the Sinecure List, where I found you to be Auditor-General of something in Ireland, with the sum of three thousand five hundred and sixty-eight pounds [about \$17,126] a-year; and I found that you had enjoyed this with your father from the year eighteen hundred. I found also that your father was searcher of the port of Galway, with a receipt of six hundred and five pounds a-year. What you have had besides, I am sure I cannot say; but supposing you to have had only the one office, you and your father have received from that office alone, eighty-five thousand six hundred and thirty-two pounds; and you yourself now receive, at least, and may receive for forty or fifty years longer (if the present system continue) three thousand five hundred and sixty-eight pounds a-year. What your relations have received and still receive, I have not, at present, the means of pointing out; but, my Lord, you tell us yourself that you once lived in the pursuit of nothing but pleasure. "Whether God have yet given you your share of griefs," I know not; but, I know well,

that this miserable nation has been compelled to give you your full share of money. I do know a man, my Lord, who has had much more than his due share of griefs. An innocent man, half flayed alive by the scourges of merciless Orangemen: and can I hear you, with every luxury upon earth at your command, supplied too, by the sweat of the people; can I hear you complain of griefs, and not think of the sufferings of the half-murdered Byrne!

I am, my Lord,

Your most obedient and most humble servant,
WILLIAM COBBETT.

A LETTER

TO HIS

HOLINESS, POPE PIUS VIII.

ON THE CHARACTER, THE CONDUCT, AND THE VIEWS, OF
THE CATHOLIC ARISTOCRACY AND LAWYERS OF ENGLAND
AND IRELAND.

Barn-Elm Farm, 10th Nov. 1828.

MAY IT PLEASE YOUR HOLINESS,

1. I, who am the author of the "HISTORY OF THE PROTESTANT REFORMATION," having been informed by a Catholic gentleman, of undoubted veracity, that, at an interview, some time ago, with your Holiness, at the Vatican, you, after some praises bestowed on my work, expressed to him your wonder how it was that the Catholics of this Kingdom *did not cause me to be a Member of the Parliament*; and that you hoped, that a considerable part of the *rent*, collected from the Catholics in Ireland, *went, at any rate, to be the reward of my unparalleled services to the Catholics in every part of the world.* This information has induced me to make a statement of the true reasons for that which excited the wonder of YOUR HOLINESS; and, in order to do this satisfactorily, it will be necessary for me to describe the character, conduct, and views of the Catholic Aristocracy and Lawyers of England and Ireland; after which description Your Holiness will cease to wonder upon the subject of the seat in Parliament, and also on the subject of the Catholic Rent.

2. If your Holiness wondered why the opulent Ca-

tholics did not put me into the Parliament, what will be your wonder, when you shall hear the following facts; namely, that there is held in London an annual (or more frequent) meeting of the noblemen, gentlemen, and other opulent Catholics in general, who call themselves the *English Catholic Association*; that this Association well knew, for they constantly had them under their eye, my often-repeated and strenuous exertions to cause all my Catholic countrymen to be cleared from the obloquy that rested upon them; that they had, in 1824, witnessed these exertions of mine during several years; that, in the last-mentioned year, at one of their meetings held in London, one of the Members of the Association made a motion, or proposition, that the Association should tender to me, in token of its gratitude, a copy of the History of England, written by the REV. DR. LINGARD, a Catholic Priest; that, upon this proposition being made, one CHARLES BUTLER, an English Lawyer, besought the proposer to withdraw the proposition, and added, that he would *go upon his knees*, if nothing else would induce him to suffer the proposition to be withdrawn; that, the reason assigned by this Lawyer was, that Mr. Cobbett was known to be hostile to, and to be disliked by, many of those Members of the Parliament, who were friendly to what he called the "Catholic cause;" that the Association did, at last, set aside the proposition; that this transaction, this mark of deep ingratitude, took place *before any part of the History of the Protestant Reformation was written*; that, since that work was written and published, this Association has voted its *thanks* to numerous persons, upon different occasions, and to some persons for books written in defence of the adherents to the ancient faith, but that it never has shown towards me the slightest mark of approbation; and that, as to putting me into Parliament, though several individuals amongst them have the absolute power of doing it as completely as your Holiness has the power of consecrating a Bishop, or ordaining a Priest, even in your own States, so far from having a disposition to do this, not one single Catholic Noble-

man subscribed a single farthing towards putting me into Parliament, in 1826, when I offered myself for that purpose, with the exception of the EARL of SHREWSBURY, who, having an income of about fifty thousand pounds sterling a-year, found, in the generosity of his pious, zealous, and grateful soul, to subscribe the very munificent sum of *five pounds*, while there was one *protestant* Nobleman to subscribe *fifty pounds*.

3. Lest the Catholics of other countries should suppose, and lest the Catholics of my own country in particular, should entertain the supposition, that I wrote the History of the Protestant Reformation with a view of obtaining *reward*, of any sort, from the Catholics, it is necessary that I should state to your Holiness, or rather, that I should repeat, that this proof of the monstrous ingratitude of these noble and opulent Catholics, was given me before I put pen to paper in the writing of that now-celebrated book. Not only had I this proof of the ingratitude of this description of persons, but I noticed it in print at the very time that I notified my intention of writing the book. On the 22d October, 1824, the transaction took place as above mentioned, at the Catholic Association: on the 30th of that same month I published some remarks on the proceeding, and concluded those remarks in the following words addressed to this Association. Having in the former part of the article declared my intention of writing a History of the Protestant Reformation, I concluded it thus: "I do assure you, Gentlemen, that I have no objection to your, or any body else, presenting a copy of my History to DR. LINGARD, whose laborious work will never, until the last page shall have been destroyed by the hand of time, produce a thousandth part of the effect that mine *will produce in the space of three years.*" The work has not been published complete, more than *thirty-one months*; it was sixteen months coming forth, in monthly numbers; it was concluded on the 31st March, 1826; and it has, literally, gone over the *whole world*.

4. I beg your Holiness to bear in mind, that I was, therefore, fully apprised of the ingratitude of this body

of persons even before I began to write the book; and that, therefore, I could have been actuated by nothing but a love of truth and justice, and a sense of my duty towards my country. But, as the idea occurred to your Holiness that I might possibly have *reward from Ireland in my eye*, particularly as the *Catholic Rent* was, at that time, begun to be collected, by a Catholic Association in Ireland, the leaders in which were chiefly very noisy, but very unprincipled, lawyers, it is necessary that I state, that I disclaimed, from the beginning, all reward whatsoever, coming from that Association;* and that I exposed the corrupt intrigues of the leaders of that Association during *the first five months that the History of the Protestant Reformation was going through the press*. It is well known to every man in England and Ireland, that I would not, on any account, or in any emergency, receive a farthing of that rent if it were tendered to me; and it is equally well known to every man in these countries (though the fact will shock every true Catholic upon the face of the earth, who has not yet heard of it) that a large part of this *Rent*, the fruits of the piety of the poor Catholics of Ireland, is, in part, expended by the unprincipled men who receive it, in the paying of prostituted writers to vilify and calumniate the author of the Protestant Reformation! These men have established newspapers of their own; they have hired others which were already established; and one of the great purposes to which they apply these publications is, to endeavour, by the foulest of all possible means, to do injury to the

* To put this beyond all doubt, I honestly state, that, soon after the Catholic Rent began to be collected, a Member of that body wrote to me, suggesting, that *out of this fund* the Association *ought to pay me* for leave to republish and to circulate the Register in Ireland, a suggestion which I instantly rejected. Before this time the Association had sent me a vote of thanks; and had also voted, that it was the duty of its Members to promote the circulation of the Register. But, in 1825, the leading Members of this Association having proposed to the Government to disfranchise the great body of Catholic freeholders in Ireland, as the price of "emancipation" for themselves; that is to say, having proposed to take from half a million of poor Catholics their best and most precious right; having, by the mouths of

character of him, who is an object of praise and gratitude, with every sincere Catholic in every part of the world. The Catholic Association in London, as if fearing to be surpassed in ingratitude, falsehood, and malignity, by their sister Association of Ireland, have established, and support, a publication in London, having the same objects in view.

5. This conduct in these two bodies of persons appears to be so unnatural, so opposed to every ordinary feeling of the human heart; so directly in opposition to what people in general must think to be the interests of the parties themselves; that, without an explanation of the causes, the Catholic world, and, indeed, every body else, must be lost in amazement in the contemplation of such a hideous prodigy. It is notorious that my work has softened all those asperities against the Catholics that heretofore existed in the breasts of numerous Protestants; that it has dissipated a great part of the prejudices that existed against the ancient

two of their leaders, the one named DANIEL O'CONNELL,* and the other RICHARD SHEIL, both of them Irish Lawyers; having made this proposition to the government; having expressly pledged itself *to assist* in thus enslaving the poor Catholics of Ireland, and having, with the aid of certain persons in England, particularly of one BURDETT, a baronet, actually procured a bill to be brought into Parliament to effect this unjust and cruel purpose; the Association having, at the same time, and by the same organs, suggested to the Government, that the Catholic Bishops and Priests of Ireland should *have salaries paid them by the Government out of the taxes*; and that there should be a *commission* of Catholic Bishops, *selected and appointed by the Government*, to exercise, in fact, all the functions of a *Head of the Catholic church*, which commission was to be *revocable at the pleasure of the Government*; the Association having thus suggested to the Government, measures, not only for the enslaving of the poor Catholics of Ireland, but for the subversion of the Catholic Church itself, in that country; the Association having made this attempt, I used my power to the utmost to prevent the success of the wicked project, which, by the honour and integrity of the House of Lords, was finally defeated, to the cruel mortification of the perfidious projectors. The Association ascribed to me a part, at least, of that decision which prevented its Members from enriching and exalting themselves by adding to the misery and degradation of their poor Catholic countrymen.

* Mr. O'Connell has since acted a better part towards his countrymen, and the empire at large, which Mr. Cobbett has acknowledged; and, also, that he was mistaken in attributing to Mr. O'Connell any corrupt motives.

church; that it has caused the Catholics in this kingdom to carry their head aloft, and openly pride themselves in their religion, instead of sneaking about and shunning the acknowledgment that they were of it; that the Catholic chapels are much more frequented than they were before the work was published, and that numerous converts, in every populous part of England, have been amongst its effects. These things are notorious: the celebrity of the book is also notorious: it is equally notorious that, in every Catholic country, it has been honoured with the eulogiums of the highest dignitaries of the Catholic church: and it is also notorious that it has received the sanction of YOUR HOLINESS, and has been printed at the press of the Vatican: it is notorious, further, that the Catholic priests in England and Ireland, together with all their flocks, in every part of the kingdom, with the exception of the aristocracy and the lawyers, feel and express towards me, upon all occasions, gratitude the most profound. One proof of this I cannot refrain from citing; and I do it for the double purpose of doing justice to myself, but more especially for that of doing honour, as far as I am able, to the memory of the truly great man, whose letter (written to me just after the appearance of the first number of my book) I am now about to insert, and in which letter YOUR HOLINESS will find a corroboration of what I have said, and shall say, relative to our Catholic aristocracy and lawyers:

“Wolverhampton, 6th Dec. 1824.

“DEAR SIR,—In rendering you the warm thanks of a numerous class of British subjects, the most calumniated and oppressed of any who inhabit these Islands, as well as my own, for your just and generous defence of them, I cannot adopt more appropriate terms than those of the great POPE LEO, the first of his name, in speaking of one of the mysteries, ‘*Excedit multumque super eminent humani eloquii facultatem magnitudo beneficii, et inde oritur difficultas fandi, unde adest ratio non tacendi.*’* But, Sir, I cannot express this

* The greatness of the obligation exceeds and far surpasses the power of any human expression; and the difficulty of ex-

general sentiment of the Catholics without lamenting the pusillanimity of a particular Association of them, who, influenced by the declarations and entreaties of a certain counsellor among them, refused to afford their powerful advocate the pitiful countenance of presenting him with a book upon sale; lest they should appear to have adopted all his political opinions! It does not, indeed, become the Helotes of the state, to talk of purifying its senate, lest they should be reproached as the plebeians were of old: '*Antequam liberi estis dominari vultis*:'* Still, no policy ought to prevent us from testifying our gratitude to our disinterested, no less than powerful, defender. It is plain, Sir, from the mention which you have made, in one of the Registers, of the counsellor alluded to, that you have never read my Commentaries on a part of his writings; or, you would have witnessed such a mean degradation of himself and of his religion to every party, and subdivision of a party, *who had power*, or who *seemed likely to have it*, during the forty-four years of his management of Catholic affairs, as would have enabled you to form a just estimate of his declarations.

" I have the honour to remain,

" Dear Sir,

" Your faithful and grateful humble servant,

" J. MILNER.

" To William Cobbett, Esq.,

" Kensington."

6. These are the words of an English Catholic Bishop, whose long life, which, however, ended too soon, was spent in the due and zealous discharge of his priestly duties, and in most ably defending and upholding the character and the doctrines of the Catholic Church, and the rights, civil and religious, of the Catholic people. Seeing the testimony, and an expression of such profound gratitude, from this celebrated and venerated prelate, who was the greatest glory of the

pressing my feelings arises from the same source as does the reason which induces me to break silence.

* Before ye have obtained your freedom, ye wish to play the tyrant.

Catholic Church, England has had to boast of during the last two hundred years; and, apprised of all the facts above stated, the sincere Catholic, who is a stranger to our domestic politics, which connect themselves with this question of religion, must be utterly astounded at the relation which I have given relative to the conduct of the Catholic aristocracy and lawyers. It is necessary, therefore, that I fully explain the causes of this apparent prodigy in nature. But, before I do that, it is not unnecessary that I explain who and what I myself am; and also the cause of my writing the History of the Protestant Reformation.

7. I was, what is called, born and bred at the plough tail, and received no book-learning of any sort, except that which I myself acquired, during eight years that I was in the army, part of the time a private soldier, and the larger part a non-commissioned officer. I have now been *twenty-seven years* the author of a Weekly Publication, called the POLITICAL REGISTER. I was born at FARNHAM, in the county of SURREY, which town is over-looked by that very palace which was formerly inhabited by WILLIAM of WICKHAM, and by so many other munificent Catholic Bishops of Winchester; and out of which palace a late *Protestant Bishop* SOLD SMALL BEER TO THE PEOPLE, as stated by me in paragraph 124, vol. I. of the History of the Protestant Reformation, where the fact will remain for ages to warm the heart of the Catholic with just pride, and to make the Protestant cheek burn with shame. At about a mile from this town of FARNHAM, stand, at a place called WEVERLY, the ruins of an abbey, which was formerly the abode of CISTERCIAN MONKS. When I was a little boy, I worked in the grounds near these ruins, of the former magnificence of which some traces still are left. I frequently prowled about amongst these ruins by myself, climbed up on the ivy which partly covered the walls, where I found birds' eggs, or young birds, to take. Persons so young have very little thought; but I used to wonder why such ruin had been made. At the age of about ten, I saw, by accident, the fine Cathedral of Winchester, about twenty miles

from my own home. Little impression was made on my mind by the sight, other than a sort of a vague idea, that England must have had a different people living in it, in the days when such buildings were raised. At the age of fourteen, or thereabouts, I saw the Cathedral at Salisbury, which strengthened the idea that I had formerly imbibed, that it must have been a very different race of people that inhabited England, in former days. These thoughts were, however, banished from my mind by the passions, the noise, and the bustle of that sort of life in which I arrived at manhood; and, as "*Popery and Slavery*," and "*Slavery and Popery*," had been continually dinned into the ears of us all; and as it was not my business to dive into the question, I went on taking the assertions upon trust until the year 1818, when I arrived at the age of fifty-two years. At this time the people of England were in very great distress; and those *poor rates*, which rose out of the "*Reformation*," and the history of which poor-rates your Holiness has read in paragraph 331 to paragraph 338, vol. I. of my work; these poor-rates having become very burthensome to the owners and occupiers of the land, one MALTHUS, a Protestant Church Parson, wrote a book to show that the poor *had no claim upon the land for relief; and that they ought to be left to that law of nature which doomed them and their families to perish, if they had no lawful means of their own whereby to obtain sustenance*; and he actually called upon the Parliament to *pass a law to this horrid effect*. I, who had been bred amongst the labouring classes, read, with indignation, of a project like this; and I wrote and published a letter to the Parson upon the subject.

8. In order to overset his assertion, *that the poor have no claim upon the land for relief*, it was necessary for me to look back into History. I knew very well that the laws for the relief of the poor had their origin in the forty-third year of the reign of the horrible Elizabeth; but it was necessary to ascertain the sources whence the poor were provided for *previous to that bloody reign*. I went back to the very origin of the

common law of England; I examined the canons of the Catholic church; I read all the acts of parliament relative to the subject. This inquiry, while it recalled from banishment my early thoughts about the ruins of Weverly Abbey, and about the Cathedrals, brought me acquainted with the causes, the progress, and the effects, of the Protestant Reformation: it enabled me to lay prostrate the cruel doctrines of PARSON MALTHUS; but it did a great deal more than that; it made me ashamed of having been, for so many years of my life, deluded by crafty and designing hypocrites to make one amongst the revilers, or the contemners, at least, of the religion of my fathers; of that religion which fed the poor out of the tithes and other revenues of the church; of that religion which had inspired men with piety and generosity, to erect every edifice now remaining in the country, worth the trouble of walking a hundred yards to see, and had created every seminary of learning, and caused to be enacted every law, and to be framed every institution, of which England has a right to be proud.

9. I could not know all this myself, and not, as far as I had the power, communicate that knowledge to others, without being guilty of falsehood and injustice; for, to suppress the truth is falsehood, and to omit to do justice is to be unjust. I, therefore, resolved, in that year, 1818, to make my countrymen see how grossly they had been deceived upon this subject, which resolution I expressed in one of my Registers published at that time. So that six years passed between the forming of the resolution and the execution of the duty; but, in the meanwhile, I read still more upon the subject, and set myself to work when duly prepared, and at a time when my great increase of popularity as a writer was likely to aid in the extension of the effect of a work, to send which forth to the world I regarded as a most sacred duty towards my countrymen, and, above all things, towards the memory of our wise, just, generous, and pious, forefathers.

10. Such being the motives which led to the writing of the History of the Protestant Reformation; such being, also, well known to be the motives, for I had

repeatedly announced my intention, and the grounds of that intention, and had repeatedly also expressed my resolution not to accept of pecuniary reward in any shape; such being the motives, and the work itself being such as it was, and having all the effects which are now well known to the whole world, that world must not only be shocked at the monstrous ingratitude of the persons above-mentioned, but also must be anxious to be made acquainted with *the real cause* of that ingratitude; must be anxious to have it explained to them how it has happened, that nature herself would seem to have inverted her laws upon this particular occasion. This cause, therefore, I will now proceed to explain.

11. It is pretty well known to all statesmen, and well informed persons, in foreign nations, that England, once so powerful and so jealous of her honour, so apt to be rather too forward than too backward in asserting her rights, and in resenting injuries and insults; it is now pretty well known to all such persons, that she is in a strangely altered state, and that, some how or other, while she maintains an army at home, about eight times as numerous and expensive as she ever maintained during any former period of peace, she sees herself reduced to the necessity of standing an inactive spectator, while other powers are taking measures and pursuing enterprises, which she knows, and which every Englishman feels, must of necessity tend to a diminution of her own wealth and power; these things are now become perfectly notorious, throughout all foreign nations.

12. At home her situation is still more degrading, and more portentous of evil. The taxes necessary to defray the expenses of a debt, the principal of which amounts to more than the value of all the gold and silver in the whole world; necessary also to the support of nearly one hundred thousand men, in the midst of profound peace, the existence of which men, supposing it to be necessary, is of itself a proof of the unfortunate state of the country; taxes required also for the payment of pensions, sinecures, grants, and placemen

to a greater amount than any other ten nations of the same population ; taxes which are bestowed also on about twenty thousand commissioned officers, naval and military, who are still maintained, and are to be maintained for their lives, on what is called *half-pay*, and part of which naval and military officers, who, after the end of the war, became *parsons in the church*, continued, for many years, to receive the naval and military half-pay, and the incomes of their benefices at the same time : the taxes raised for all those purposes, and for many others, with an enumeration of which I will not trouble your Holiness ; these taxes, aided by a paper money, by the changes in which they have in fact been nearly doubled since the peace was made ; these taxes thus augmented by the alterations in the value of money, and co-operating with a system of usury and monopoly, now become as general as the air that we breathe ; these taxes, together with their adjuncts, paper money, usury, and monopoly, have become so burdensome as to have produced more bankruptcies and insolvencies of persons engaged in trade and agriculture in one single year, than formerly took place in any twenty, or even fifty, successive years ; a fact which will easily be believed, when I state, that the Interest of the Debt alone requires a greater sum annually to pay it, than the sum which is annually received as the rent of all the lands, all the houses, all the woods, all the mines, and of every other species of real property in this once wealthy kingdom. Therefore, taxes have been laid on *every thing* that forms a necessary of life, with the exception of bread and of meat, and these are taxed through the land, and through the labour performed upon the land, and the implements used upon it. It will easily be believed that these taxes must be next to unbearable, when I state, with a certain knowledge of the fact, and with a certain knowledge that the fact will be denied by no man who has a reputation to lose, that the taxes annually collected in England and Wales, exceed in amount twice the whole sum which is paid in rent for all the lands, houses, and other real property of the kingdom.

13. It is hardly necessary to state to a person like your Holiness, that, the weight of these taxes must go on pressing downwards, leaving part of their pressure at every stage, squeezing more and more each successive class which it finds in its descent, till at last it squeezes the poor, if not actually out of existence, into a state of misery such as God never intended a people to endure, except, perhaps, temporarily, for some great and wise purpose. In order to give your Holiness some idea of the extent of this misery of the people of England, who were formerly the best clad and the best fed people on the face of the earth; in order to give you some idea of the extent of this misery, I will state certain facts wholly undeniable and perfectly notorious. YOUR HOLINESS has heard enough of the horrible state of misery in which the people of *Ireland* are, but I will here confine myself to the people of once happy *England*, who never knew misery of any sort until the Protestant Reformation took place, and who never knew misery, even since that epoch, at all to be compared to that which they suffer now.

14. General descriptions are, in a case like this, insufficient for the purpose; bare assertions, without proof, are of no avail; particular instances are not adequate to the end, in a case where so many tongues and so many pens are ready to dispute the general inference, and where millions of money are at the command of bodies of men, who have the strongest possible interest to controvert the conclusion, having at their nod a press wide spreading as the light of the sun, and, generally speaking, corrupt as the carrion putrified by the heat of his beams. In such a case, the facts must be indubitable, and must be drawn, if possible, from those who would controvert them if they had the power.

15. The first fact which I shall relate, consists of a document put forth by the Magistrates of one of the divisions of the county of Dorset. I should premise here, that the Magistrates are, by the Law, to regulate the allowance of money, or food, that the labouring poor shall receive. The Magistrates of the STOURMINSTER division of Dorsetshire put forth, on the 21st

August, 1826, the following scale for feeding the labouring people. This scale was, in fact, a scale by which the farmers, in all ordinary cases, regulated the *price of labour*, taking care, in general, that his payment did not exceed that which the Magistrates would order to be given, in case any labourer made application to them for relief. The following is a copy of this scale, to which I shall have to add some explanations.

SCALE IN THE STOURMINSTER DIVISION.

For regulating the Allowance of Parochial Relief to the Poor, according to the Price of Bread, where there are two or more Mousing together in one Family.

	When the Standard Wheaten Quartern Loaf is sold at											
	12d.	11d.	10d.	9d.	8d.	7d.						
The weekly allowance to be made up, including earnings.												
For a labouring man	3	12	10	2	7	2	4	2	1	1	10	
For a woman, or boy, or girl, above 14 years old	2	4	2	2	0	1	10	1	8	1	6	
For a boy or girl of 14, 13, or 12	1	11	1	9	1	7	1	5	1	3	1	0
For ditto, 11, 10, or 9	1	7	1	6	1	4	1	3	1	2	1	0
For ditto, under 9	1	5	1	5	1	3	1	2	1	1	1	0

NOTE.—One shilling sterling is equal to about a quarter of a dollar; consequently, a penny sterling is equal to two cents.

16. This county of Dorset is a maritime county, and one of the finest and most fertile in England, abounding in food of all sorts, in flocks and herds innumerable, and in sheep which yield lambs the finest in the world, but which are all drawn away to feed those who live upon the taxes. I beseech YOUR HOLINESS to look at this scale for feeding the labourers of England; and this scale, you will be pleased to observe, is much about the same, or rather better, than the scale of other counties. The man, the hard labouring man, he who toils from morn to night, is, according to this scale, to receive thirty ounces of bread in a day; an English ounce being the same as a French ounce in weight. The man may have the thirty ounces in money if he choose; but the best way of stating his case, is, to state the amount of victuals in the first place. Next, he is to have *nothing* for fuel, for clothing, for mending his clothes, or for washing his clothes, except he deduct it from the thirty ounces of bread, out of which he is to deduct, too, the expense of *drink*, or he is to drink water; and this, too, YOUR HOLINESS will be pleased to observe, not in a climate like that of Italy; but in a climate where the rain falls on an average, more or less every day, during one half of the days of the year; where the labourer has to walk and to work in the wet; and where there are three months of severe weather, and three months more of weather, such as require fuel in use every day, and where the people must be nearly perished, if left destitute of fuel. The weight of the standard quartern loaf, is sixty-nine English ounces. In this table "*d*" signifies *pence*, and "*s*" *shillings*, and there are twelve-pence in a shilling. Furnished with these facts, foreigners, of whatever country, may judge of the state of degradation and misery, into which the people of England are fallen.

17. The next fact, or rather two facts, I draw from a report that was laid before the House of Commons, in the year 1821, and ordered to be printed by that house. This report came from a committee of that house itself, and had subjoined to it, the evidence of certain gentlemen and farmers who had been called

before the committee. One of the farmers, who came from the county of Sussex, said, that, "forty years ago, every labouring man in the parish where he lived, brewed his own beer at his own house; and that now, not a single labourer of the parish did the same thing." The cause of this is, that the tax upon the malt and the hops has been more than doubled, and that poverty has deprived the labourers of their utensils for brewing; and YOUR HOLINESS should be informed, that beer is the general drink in England, and if the labourer cannot get that, he has nothing else except water. Before the same committee appeared a gentleman from Somersetshire, whose evidence stated, that the labourers in that rich and fine county, which produces fat oxen in such numbers, *lived almost exclusively upon potatoes*; and, having been asked, what they carried out into the fields to eat during the day, he answered, that they took *cold potatoes*, and eat them in the field.

18. I have mentioned in the History of the Protestant Reformation, several instances of the misery of the people, and I could now produce many of actual death by starvation; many others of such degradation, as it is impossible to describe in a manner to do justice to the horrid subject, but, I shall content myself at present, as far as relates to the misery of the people, with mentioning a fact that must carry conviction to the mind of every foreigner. The Parliament has had numerous committees appointed, to inquire into the cause of these increasing evils, which assume, at last, a truly frightful aspect; and, during the last two years, the House of Commons has had a committee to inquire, whether the misery of the country might not be lessened by *getting rid of a part of the people*; that is to say, by sending them away in ships across the sea, to the northern parts of America! The very idea will shock every man upon earth, whose ear it will reach. Nevertheless, the proposition has been seriously made to the Parliament, and that too, by a man who belongs to the Ministry. In order to obtain the means, or in other words to pay the expense, of thus sending away a part of the people, this man proposed *that the poor rates*

should be mortgaged ! YOUR HOLINESS will certainly not be able to understand the proposition, unless I give you some explanation. Every parish is compelled by law, to provide for the relief of necessitous persons; and this provision is made by means of a tax levied upon the lands and the houses. Now, this man wished money to be borrowed of the Jews, or of any body that would lend it, and for the parishes to be bound to *pay the interest* upon the loan, the principal of which was to be applied to the sending away of the people. This scheme was not, indeed, adopted; it did not become a law; but the bare proposition must prove to all the world, the wretched and distracted state in which the affairs of this nation now are.

19. Poverty and misery have always been, are now, and always must be, the prolific parents of *crime*; and thus has it happened here. During the last session of Parliament, the EARL of CAERNARVON declared in his place in the House of Lords, that the whole of the labourers surrounding his parish, in the North of HAMPSHIRE, were either poachers or thieves. But, something still more authentic and undeniable I have to produce from a petition to Parliament from the whole of the magistrates of the county of WARWICK, signed at their general Sessions, held on the fourteenth day of January of this present year. In this Petition the Magistrates complain of the alarming increase of crime, particularly amongst the juvenile part of the male inhabitants; and they conclude by praying for a law to be passed to enable the Magistrates to punish juvenile delinquents by their own authority, and *without bringing them to public trial*; that is to say, to such an extent has crime increased, and so dreadful is its progress, that these Magistrates think it necessary that, in an endless number of cases, the *trial by jury*, the pride and boast of Englishmen, the best safeguard for their property, liberty, and lives, the most precious legacy of their wise and just and brave Catholic ancestors; these Magistrates, all the noblemen, and all the gentlemen of a very populous and opulent county, pray that this sacred law, this best part of the whole of our Constitution,

may be set aside with regard to all the young people in the country, to whom it is more necessary than to any other class! What, then, must be the state of this county of WARWICK? How terrific the increase of its crimes! One of these magistrates, a BARONET, named E. E. WILMOT, wrote and published, in the early part of this year, a pamphlet to show the necessity of such new regulation; and this gentleman, amongst the reasons which he assigns for the increase of crime, has one which I state in his own words. "Our prisons are infinitely more comfortable, and the food allowed in them much more certain and palatable, than nine out of ten of the prisoners enjoyed at their own homes; and thus *their condition is really improved by the very means employed as a punishment.*"

20. Let that fact speak for itself; only with this addition, that, the scale for feeding the labourers in BERKSHIRE, gave the labourer little more than half as much, when I examined the matter in 1826, as was allowed to the convicted felon in the jail; so that the honest and hard-working labourer was nearly starved, while the thief, the house-breaker, and criminal of every other description, were living tolerably well. While this is the state of the labouring people, the soldiers are paid double what they were paid forty years ago; for, while the Magistrates of Dorsetshire allow from three shillings and a penny to one shilling and ten pence (varying according to the price of bread;) while this is the allowance to a hard working labouring man, for a week, the lowest of the foot soldiers are paid seven shillings and seven-pence a week, and are secured meat and bread at a low fixed price, and have fuel, candle-light, and clothing and lodging, furnished them in addition. Formerly the pay of the soldier was not half so much as the common wages of the labouring man; now it is more than double the amount of those wages; which fact alone, if there were no other, would be sufficient to enable any foreign statesman to judge of the fearful change which has taken place in this country.

21. To show the rapid progress of crime, I state from reports laid before the Parliament this year, that

the expense for the maintenance of prisoners in the city of London, was, in the year 1811, seven thousand seven hundred and nine pounds; and that in the year 1827, it was nineteen thousand two hundred and seventy-six pounds; that in the rest of the county of Middlesex, the expense in 1811 was fifteen thousand six hundred and sixteen pounds; and that in 1827, it was twenty-one thousand eight hundred and one pounds; that, at one jail in LANCASHIRE the total number of persons committed for felony, in the year 1809, was one hundred and eighty-eight, and that the number committed to the same jail for felony, in the year 1826, was nine hundred and thirty-seven. Such has been, and is the progress of crime in this country, till at last, there is scarcely *any poor man* that is not looked upon as a probable thief. In order to obtain security for their property, the landlords, farmers, and others, keep nightly watches in some cases; and in others form themselves into associations for the detection and prosecution of thieves, finding the laws of the land insufficient for the purpose. At a meeting of an association of this sort, held in the county of Suffolk, of which meeting LORD HUNTINGFIELD was the chairman; the chairman said, "that there was nothing now that the thieves would not steal; from the barns, pig-styes, fowl-houses, and also the most trifling articles." He said, that, "the state of the agricultural population was deplorable," and mentioned that, "during the recent harvest such crowds had attacked his fields to glean in them, that he was obliged to hire constables at half-a-crown a day to keep them in order."

22. Such, may it please YOUR HOLINESS, is the state of this country, which was once so solidly rich, so truly free, so happy and so honest. The change has come upon us so rapidly within the last forty years, and the causes are so visible, that the nation must be lost without hope of resuscitation, if there were no men in it to feel a desire to put a stop to the ruinous and desolating system by which this mass of misery and crime at home, and the notorious degradation of the nation abroad, has been produced. There never is an effect

without a cause; nor have these effects come unpreceded by adequate causes. Attentive observers of these causes, and of their horrible effects, have traced them, and can trace them, literally, to *Acts passed by the Parliament*. There is no one evil, of whatever nature it may be, and existing in that excess in which the evils now exist, which is not fairly ascribable to Acts of the Parliament. The Debt, which requires one half of the taxes to be paid in interest, and which demands a large standing army at the same time, consists of the aggregate of loans, every one of which was made in virtue of an Act of the Parliament: the taxes required for the support of the army, of the pensions, the sinecures, and all the enormous establishments, surpassing, I believe, those of any four of the greatest nations in the world; these taxes have all been imposed by Acts of the Parliament. In short, here has been, and is, the *root* of the evil, and of every evil that has so long afflicted, and now cripples this country.

23. It has long been the opinion of a great part of the people that such Acts never would have been passed, if the Members of the House of Commons *had been chosen by the people at large*, and had corresponded with their title of "Representatives of the People;" because they would have taken care of the people's money, and prevented it from being unwisely disposed of. In ancient times, and until the *Protestant Reformation*, the common people had a church, not only to relieve them in their necessities, but to protect them against oppression, coming against them in the name of the Crown, but generally from the aristocracy; but, the people have now lost that protection, and they have, in fact, lost the protection of a House of Commons chosen by themselves, and are, therefore, at the mere mercy of the aristocracy. In the year 1793, a petition was presented to the House of Commons by MR. GREY, who is now LORD GREY, in which petition it was alleged, that, in fact, "a majority of the whole of the members of the Commons' House was put into that House by a *hundred and fifty-four* powerful men, without any assent whatsoever of the people;

and that this evil threatened, in its progress, to usurp the sovereignty of the country, to the equal danger of the King, of the Lords, and of the Commons."

24. Now, may it please YOUR HOLINESS, this is the great question of the people of England, a very great majority of whom are satisfied that they shall never see better days, that their country will continue to be miserable, and the people criminal; that it will draw nearer and nearer to a state of abject subjection to military sway; that all its ancient and inestimable institutions will crumble away one by one; and that England, once so great, so glorious, so free, and so happy, will become the most despicable nation upon the face of the earth, unless a correction of this monstrous abuse shall speedily take place. The people, especially in the more populous parts of the country, where their assembling together is a matter of more ease, have repeatedly petitioned the parliament, in the most urgent, and yet in the most humble manner, to make this necessary reformation; but, instead of being listened to, they have been treated with every severity known to any existing law; and new laws have been passed, suspending the old laws made for the preservation of their liberties, in order to sanction proceedings against them, not warranted by the ordinary laws of the land. They have been abused, calumniated, stigmatized in every way, by all possible devices that corrupt ingenuity has had at its command. The word REFORMER has been used as a term of reproach, and interpreted to mean a seditious man, a disturber of the peace, a rebel, or a ruffian. Still, however, there have been some men found to set at nought all the dangers attending a perseverance in so righteous a cause. Amongst those men, I have the honour to be numbered; and for this cause I have long been an object of the hatred, the deadly animosity, the malignant persecution, of all those who buy or sell seats in the parliament, or who derive emolument from the wicked and mischievous practices described in the petition of LORD GREY.

25. YOUR HOLINESS will want nothing to convince you that a man, who is an enemy to bribery, to corrup-

sion, to false swearing, to beastly drunkenness, to riotousness, and to all sorts of odious crimes, is not, for that reason, less worthy of being respected and beloved ; and that, if he happen to have written in favour of the ancient religion of his country, he is not, for this same reason ; for his enmity to bribery, corruption, false swearing, and the rest, to be hated and libelled by those who profess themselves to be of that ancient religion. But, though this will be the opinion of YOUR HOLINESS, the facts are proved that that opinion, if applied to this particular case, is not correct. Unhappily, for the credit of the Catholic religion in England, that religion is one thing, and that which is called the "*Catholic cause*" is another thing ; and the lawyer, before mentioned by name, has explicitly declared, "that, though Mr. COBBETT has done a great deal *for* the *Catholic religion*, he has done a great deal *against* the *Catholic cause*." This was stating the whole case, very profligately to be sure, but very frankly and fully at the same time.

26. What, then, may it please YOUR HOLINESS, *is the Catholic cause*. It is the obtaining of seats in the House of Lords for Catholic Peers, seats in the House of Commons for Catholic gentlemen, and seats upon the Bench for Catholic lawyers, and the obtaining of no one probable, or even possible, good for the Catholic people at large. The name which this *cause* has assumed is, "*Catholic Emancipation*." Now, that which is asked for is not *a setting free from slavery*, but an exaltation to power, and an admission to the taking of a share of those taxes which press us to the earth, and which have produced all the horrible effects which I have before described ; and, as those persons, who are seeking for what they call *emancipation*, but who are, in reality, seeking to obtain the means of sharing in profitable power at the expense of the people detest all those who would cause the Parliament to be reformed ; because that reform would annihilate their prospects of obtaining a share of the taxes ; they detest me more than other reformers, because they think that I have more power than others to prevent their success.

If I had written a book in favour of trafficking in seats ; a book endeavouring to show that bribery, corruption, false swearing, and public robbery, were good things, and in strict conformity with the Catholic faith, I should have rolled in wealth if I had desired it, and should have had votes of thanks as numerous as the pages of my book. But I, somewhat in accordance with the practice of our fathers, have held a contrary doctrine ; constantly reprobated trafficking in seats, unmerited pensions, standing armies in times of peace, and all the other mischievous consequences arising from a want of a reform in the Parliament. It was clearly seen that this reform would render the *emancipation* of little use to those who were so anxious to obtain it ; and, therefore, as the "Catholic cause," as it is called, would have been, in fact, defeated, as to its main object, by the adoption of the measures recommended by me, those who were eager for the success of that cause, preferring the profits of bribery and corruption to the principles of their religion, naturally became my bitter enemies, totally disregarding all that I had done to wipe away the stigma on the ancient faith and church.

27. This is the true cause of the hostility of this Catholic aristocracy, and these lawyers, to the author of a book, which has drawn forth the gratitude of every sincere Catholic in every nation. YOUR HOLINESS will please to observe, that these men have no feeling in common with the Catholics in the middle and lower ranks of life, who are amongst the most honest, the most sober, the most virtuous men in this kingdom, and singularly attached to their religion, and punctual in the performance of all the duties belonging to it. This aristocracy and these lawyers have no feeling in common with the priests, whose lives are so exemplary as to put, generally speaking, the Protestant parsons to shame. The greater part of the aristocracy and lawyers are only a kind of mongrel Catholics : the former retaining the name of their religion *from family pride*, and the latter retaining it because, without it, they would have *little or no practice in their profession* amongst the Catholics, who form, at least, four fifths

of the middle and lower classes in Ireland. In England, where the Catholics are still numerous, they naturally give the preference to lawyers of their own religion. This preference serves to supply the place of legal knowledge and talent; and men, who would never have a brief, never be employed as lawyers, if they were not Catholics, do, by the means of this preference, make a tolerable figure in their profession. Were it not for these motives, these two descriptions of men, generally speaking, would *apostatize at once*, and in a body. The former; that is to say, the aristocracy, do steal out of the barren fold, one by one; and, while they remain in it, they clearly show, that they have the strongest desire to be battenning and fattening in the rich pastures of bribery, corruption, and taxation. One of them has recently so far apostatized as to contribute largely towards the erection of a *Protestant CHURCH*, and personally to assist in laying the foundation of that Church from the pulpit of which he knew that the Catholic religion would be denounced as *idolatrous* and *damnable*, and YOUR HOLINESS described as the "*man of sin*," "*the beast*," the "*scarlet whore of Babylon*," with "*garments dipped in the blood of the saints*." Judge, then, as YOUR HOLINESS easily will, whether such men as these be fit to be entrusted with power: judge whether we do not act wisely in keeping such men from having power over our purses and our lives.

28. Another of them has openly declared that the Catholic priests ought to *marry*, as the Protestant parsons do; and this same man is a member of, and has openly assisted at, those *Bible Societies*, in which it is contended, that *every* man, be he what he may, is to interpret the Bible, rendered in the vulgar tongue, according to his *own way of thinking*.

29. This man, too, is not only a member of the Catholic Association in London, but is one of "*the Committee*" of that Association; one of its *organs* in those negotiations with YOUR HOLINESS, which, it is said, are, at this time, on foot, and which are intended to end in that sort of *compromise*, which would, in fact,

be a sacrifice of the unity and purity of the Catholic Church in England, Scotland, and Ireland, for the purpose of opening the way for these men to obtain power and profit. DOCTOR DOYLE, who appears to be the prelate of the project, has promulgated a scheme for UNITING the two Churches of *England and of Rome* ! If the Doctor had proposed to unite darkness with light, the proposition would have been just as reasonable. He meant, doubtless, to divide the tithes and other revenues of the Church, between the clergy of this *united body* ; but we, both Protestants and Catholics, regard such union, as the English farmer would regard an union between the rats and the cats, shut up together in his pantry, or his lofts of cheese ; or, as the Italian farmer would regard an union between the wolves and the sheep-dogs, from which he would certainly anticipate additional worrying, and slaughter committed upon his flock. This same Doctor has contended, that the tithes and other revenues, now enjoyed by the Protestant Church, are enjoyed by it, not only in fact and by law, but by *divine right* ; and that it is sinful in Catholics to endeavour to relieve themselves from the burthen. And, to crown the whole, he has recently contended, that YOUR HOLINESS has no right to interfere in the appointment of Catholic Bishops, in any part of this kingdom ; he has complained that the exercise of this right is still claimed by the HOLY SEE ; and has distinctly proposed that a *law should be passed* to abrogate this right.

30. These are the schemes that are said to be at present in agitation ; and, though the Protestants care little about them, they are subjects of great and just alarm with all the true Catholics, who, to a man, most fervently pray, that no change whatever may take place with regard to their religion. If any such change were to take place, the Catholic religion would be extirpated in this country in a very few years. Men would not know what to think or what to believe : if one regulation of the church could be altered, another might ; and if another, *why not the whole*, why not be Protestants at once ? The antiquity, the hoar, of so many ages

would be rubbed off, and the veneration along with them. This is what the aristocracy and lawyers are aiming at. For the reasons before mentioned they shrink from the act of *open apostacy*; but, they would gladly see the religion of their fathers chipped away by slow degrees; they would gladly see it rendered a thing no longer regarded as *unchangeable*: and then they would slide into the ranks of the Protestants, without any movement being perceived. DOCTOR DOYLE has not confined his labours, in this way, to works from the press; but has, in evidence given by him, before the Houses of Parliament, spoken in the most light, not to say contemptuous, manner of the authority and influence of the Pope relative to the Catholic church. This excited great wonder amongst Protestants, and great indignation amongst Catholics. But, the object of all these compromising parties is, to blind and delude the Catholic people, while they themselves make a bargain with the government that will, in fact, undermine the Catholic religion and let them into a share of the general spoils. The people, whether Catholic or Protestant, have little or no power to resist the execution of their schemes; if these men and the government agree, there will be nothing to resist the success of their projects, unless they meet that resistance from ROME. They hope for, and they are now, it is said, hard at work to obtain, *the sanction* of YOUR HOLINESS to some *concordat*, or some bargain or other, with a view of effecting their purposes with *your apparent sanction*; for, without this they can effect nothing with the Catholic people; and with this, they would, in a short time, leave scarcely the name of Catholic existing in any part of this kingdom; and, thus, that which three hundred years of oppression and cruelties, exercised on Catholics by the bitter enemies of their church, have been unable to effect, would be completely effected by one single word written by the hand of the POPE.

31. I have now laid before YOUR HOLINESS a true account of the character, the conduct, and the views of the Catholic aristocracy and lawyers of England and

Ireland; and have explained the real causes of that which appeared, and which naturally appeared, so wonderful to YOUR HOLINESS. I entertain the deepest sense of gratitude towards the memory of our Catholic fathers, who framed all those institutions which cause England to be regarded as the cradle of true liberty; which have spread themselves over the UNITED STATES OF AMERICA, and have, in part or in whole, been a blessing to many other parts of the world. I venerate the memory of these our fathers; from whom we derive every thing, yea, every thing, of which this country has a right to be proud. I know how great and how happy England was as long as the Catholic religion was the religion of the country; how high she stood amongst the nations of the world; I know that she has, with now and then, a gap in her progress, been declining from that day to this; and I have only to open my eyes to see, and, seeing, to lament, how low she is now. I cannot, without a degree of regret that it is impossible for me to express, see that there is no hope for a return of those days, when the poor, the widow, the orphan, and the stranger, were relieved out of the tithes, and other revenues of the church. I cannot live amidst a nation of miserable paupers and thieves, without looking back to those happy days when the name of pauper had never been sounded in English ears, and when, as FORTESCUE tells us, the *judges* of England led a life of learned *leisure*, having very little to do in their courts: I cannot live in this state of things without regretting the change, and without expressing my gratitude towards the memory of those who wielded the destinies of England before that change took place. But, because I thus know and thus feel, I am not to favour the selfish views of an aristocracy and a band of lawyers, who under the name of "*Catholic Emancipation*," would, if they could, render our political situation infinitely worse than it now is, by sacrificing their religion on the shrine of Mammon.

32. Having now discharged that which I regarded as a duty to myself, and to the general body of Catholic priests and people in this kingdom, I conclude with

expressing my anxious desire, that the designs of these conspirators against the fleeces of us all, and against the unity of the fold to which they profess to belong, may be defeated, by ourselves as far as relates to the former, and by the fidelity and firmness of the SHEPHERD of the fold, as far as relates to the latter. For having discharged this duty, I shall receive the cordial thanks of every true Catholic in this kingdom; and, in the hope that I shall not have discharged it in vain,

I am, may it please Your Holiness,

With the most profound respect,

Your Holiness's most obedient,

And most humble servant,

WM. COBBETT.

Extracts from a work of Mr. Cobbett called
 "RURAL RIDES."

THIS town of Reigate had, in former times, a PRIORY, which had considerable estates in the neighbourhood; and this is brought to my recollection by a circumstance which has recently taken place in this very town. We all know how long it has been the fashion for us to take it for *granted*, that the monasteries were *bad things*; but, of late, I have made some hundreds of thousands of very good Protestants *begin to suspect*, that monasteries were better than *poor-rates*, and that monks and nuns, who *fed the poor*, were better than sinecure and pension men and women, who *feed upon the poor*. But, how came the monasteries? How came this that was at Reigate, for instance? Why, it was, if I recollect correctly, *founded by a Surrey gentleman*, who gave this spot and other estates to it, and who, as was usual, provided that masses were to be said in it for his soul and those of others, and that it should, as usual, give aid to the poor and needy.

Now, upon the face of the transaction, what *harm* could this do the community? On the contrary, it must, one would think, do it *good*; for here was this

estate given to a set of landlords who *never could quit the spot* ; who could *have no families* ; who could *save no money* ; who could *hold no private property* ; who could *make no will* ; who must *spend all their income at Reigate and near it* ; who, as was the custom, fed the poor, administered to the sick, and taught a great part of the people *gratis*. This, upon the face of the thing, seems to be a very good way of disposing of a rich man's estate.

"Aye, but," it is said, "*he left his estate away from his relations.*" That is not *sure*, by any means. The *contrary is fairly to be presumed*. Doubtless, it was the custom for Catholic Priests, before they took their leave of a dying rich man, to advise him to think of the *Church and the Poor* ; that is to say, to exhort him to *bequeath something to them* ; and this has been made a monstrous charge against that Church. It is surprising how blind men are, when they have *a mind to be blind* ; what despicable dolts they are, when they desire to be cheated. We, of the Church of England, must have a special deal of good sense and of modesty, to be sure, to rail against the Catholic Church on this account, when our own Common Prayer Book, copied from an act of Parliament, *commands our Parsons to do just the same thing* !

An ! say the Dissenters, and particularly the Unitarians ; that queer sect, who will have all the wisdom in the world to themselves ; who will believe and won't believe ; who will be Christians and who won't have *a Christ* ; who will laugh at you, if you believe in the Trinity, and who would (if they could) boil you in oil if you do not believe in the Resurrection : "Oh !" say the Dissenters, "we know very well, that your *Church Parsons* are commanded to get, if they can, dying people to give their money and estates to the Church and *the poor*, as they call the concern, though the *poor*, we believe, come in for very little which is got in this way. But, what is *your Church* ? We are the real Christians ; and we, upon our souls, never play such tricks ; never, no never, terrify old women out of their stockings full of guineas." "And, as to

us," say the UNITARIANS, "we, the most *liberal* creatures upon earth; we, whose virtue is indignant at the tricks by which the Monks and Nuns got legacies from dying people to the injury of heirs and other relations; we, who are the really enlightened, the truly consistent, the benevolent, the disinterested, the exclusive patentees of the SALT OF THE EARTH, which is sold only at, or by express permission from our old and original warehouse and manufactory, Essex-street, in the Strand, first street on the left, going from Temple Bar towards Charing Cross; we defy you to show that Unitarian Parsons."

Stop your protestations and hear my Reigate anecdote, which, as I said above, brought the recollection of the OLD PRIORY into my head. The readers of my Register heard me, several times, some years ago, mention Mr. BARON MASERES, who was, for a great many years, what they call *Cursitor Baron of the Exchequer*. He lived partly in London and partly at Reigate, for more, I believe, than half a century; and he died, about two years ago, or less, leaving, I am told, *more than a quarter of a million of money*. The Baron came to see me, in Pall Mall, in 1800. He always came frequently to see me, whenever I was in London; not by any means omitting to *come to see me in Newgate*, where I was imprisoned for two years, with a thousand pounds fine and seven years heavy bail, for having expressed my indignation at the flogging of Englishmen, in the heart of England, under a guard of German bayonets; and, to Newgate he always came in *his wig and gown*, in order, as he said, to show his abhorrence of the sentence. I several times passed a week, or more, with the Baron at his house, at Reigate, and might have passed many more, if my time and taste would have permitted me to accept of his invitations. Therefore, I knew the Baron well. He was a most conscientious man; he was, when I first knew him, still a very clever man; he retained all his faculties to a very great age; in 1815, I think it was, I got a letter from him, written in a firm hand, correctly as to grammar, and ably as to matter, and he must then

have been *little short of ninety*. He never was a bright man; but had always been a very sensible, just, and humane man, and a man too who always cared a great deal for the public good; and he was the only man that I ever heard of, who *refused to have his salary augmented*, when an augmentation was offered, and when all other such *salaries were augmented*. I had heard of this: I asked him about it when I saw him again; and he said: "There was no *work* to be added, and I saw no justice in adding to the salary. It must," added he, "*be paid by somebody*, and the more I take, the less that somebody must have."

He did not save money for money's sake. He saved it because his habits would not let him spend it. He kept a house in Rathbone Place, chambers in the Temple, and his very pretty place at Reigate. He was by no means stingy, but his *scale* and *habits* were cheap. Then, consider, too, *a bachelor of nearly a hundred years old*. His father left him a fortune, his brother (who also died a *very old* bachelor) left him another; and the money lay in the funds, and it went on doubling itself over and over again, till it became that immense mass which we have seen above, and which, when the Baron was making his will, he had neither Catholic priest nor Protestant parson to exhort him to leave to the church and the poor, instead of his relations; though, as we shall presently see, he had somebody else to whom to leave his great heap of money.

The Baron was a most implacable enemy of the Catholics, as Catholics. There was rather a peculiar reason for this, his grand-father having been a *French Huguenot* and having fled with his children to England, at the time of the revocation of the edict of Nantz. The Baron was a very humane man; his humanity made him assist to support the French emigrant priests; but, at the same time, he caused *Sir Richard Musgrave's book against the Irish Catholics to be published at his own expense*. He and I never agreed upon this subject; and this subject was, with him, a *vital* one. He had no asperity in his nature; he was naturally all gentleness and benevolence; and there-

fore, he never *resented* what I said to him on this subject (and which nobody else ever, I believe, ventured to say to him :) but, he did not like it ; and he liked it the less because I certainly beat him in the argument. However, this was long before he visited me in Newgate : and it never produced (though the dispute was frequently revived) any difference in his conduct towards me, which was uniformly friendly to the last time I saw him before his memory was gone.

There was great excuse for the Baron. From his very birth he had been taught to hate and abhor the Catholic religion. He had been told, that his father and mother had been driven out of France by the Catholics : and there was *that mother* dinning this in his ears, and all manner of horrible stories along with it, during all the tender years of his life. In short, the prejudice made part of his very frame. In the year 1803, in August, I think it was, I had gone down to his house on a Friday, and was there on a Sunday. After dinner, he and I and his brother walked to the PRIORY, as is still called the mansion house, in the dell at Reigate, which is now occupied by LORD EASTNOR, and in which a Mr. BIRKET, I think, then lived. After coming away from the PRIORY, the Baron, (whose native place was Betchworth, about two or three miles from Reigate) who knew the history of every house and every thing else in this part of the country, began to tell me why the place was called *the Priory*. From this he came to the *superstition* and *dark ignorance* that induced people to found monasteries ; and he dwelt particularly on the *injustice to heirs and relations* ; and he went on, in the usual Protestant strain, and with all the bitterness of which he was capable, against those *crafty priests*, who thus *plundered families* by means of the influence which they had over people in their dotage, or who were naturally weak-minded.

Alas ! poor Baron ! he does not seem to have at all foreseen what was to become of his own money ! What would he have said to me, if I had answered his observations by predicting, that he would give his great mass of money to a *little parson* for that *parson's own*

private use; leave only a mere pittance to *his own relations*; leave the little parson his house in which we were *then sitting* (along with all his other real property;) that the little parson would come into the house and *take possession*; and that his own relations (two nieces) would *walk out!* Yet, all this has actually taken place, and that, too, after the poor old Baron's four score years of jokes about the tricks of *Popish* priests, practised, in the *dark ages*, upon the *ignorant* and *superstitious* people of Reigate.

When I first knew the Baron, he was a stanch *Church of England man*. He went to church every Sunday once, at least. He used to take me to Reigate church; and I observed, that he was very well versed in his prayer book. But, a decisive proof of his zeal as a Church of England man is, that he settled an annual sum on the incumbent of Reigate, in order to induce him to preach, or pray, (I forget which,) in the church, twice on a Sunday, instead of once; and, in case this additional preaching, or praying, were not performed in Reigate church, the annuity was to go (and sometimes it does now go) to the poor of an *adjoining* parish, and *not to those of Reigate*, lest, I suppose, the parson, the overseers, and other rate-payers, might happen to think that the Baron's annuity would be better laid out in food for the bodies than for the souls of the poor; or, in other words, lest the money should be taken annually and added to the poor-rates to ease the purses of the farmers.

It did not, I dare say, occur to the poor Baron (when he was making this settlement,) that he was now *giving money to make a church-parson put up additional prayers*, though he had, all his life-time, been laughing at those, who, in the *dark ages*, gave money, for this purpose, to Catholic priests. Nor did it, I dare say, occur to the Baron, that, in his contingent settlement of the annuity on the poor of an *adjoining parish*, he as good as declared his opinion, that he *distrusted the piety* of the parson, the overseers, the church-wardens, and indeed, of all the people of Reigate: yes, at the very moment that he was providing additional

prayers for them, he in the very same parchment, put a provision, which clearly showed that he was thoroughly convinced that they, overseers, churchwardens, people, parson, and all, *loved money better than prayers*.

What was this, then? Was it hypocrisy; was it ostentation? No: mistake. The Baron thought that those who could not go to church in the morning, ought to have an opportunity of going in the afternoon. He was aware of the power of money; but, when he came to make his obligatory clause, he was compelled to do that which reflected great discredit on the very church and religion, which it was his object to honour and uphold.

However, the Baron *was* a stanch churchman, as this fact clearly proves: several years he had become what they call a *Unitarian*. The first time (I think) that I perceived this, was in 1812. He came to see me in Newgate, and he soon began to talk *about religion*, which had not been much his habit. He went on at a great rate, laughing about the Trinity, and I remember that he repeated the Unitarian distich, which makes a *joke* of the idea of there being a devil, and which they all repeat to you, and at the same time laugh and look as cunning and as priggish as jack-daws; just as if they were wiser than all the rest in the world! I hate to hear the conceited and disgusting prigs, seeming to take it for granted, that they only are wise, because others *believe* in the incarnation, without being able to reconcile it to *reason*. The prigs don't consider, that there is no more *reason* for the *resurrection* than for the *incarnation*; and yet having taken it into their heads to *come up again*, they would murder you, if they dared, if you were to deny the *resurrection*. I do most heartily despise this priggish set for their conceit and impudence; but, seeing that they want *reason* for the incarnation; seeing that they will have *effects*, here, ascribed to none but *usual causes*, let me put a question or two to them.

1. *Whence* comes the *white clover*, that comes up and covers all the ground, in America, where hard-

- wood trees, after standing for thousands of years, have been burnt down ?
2. *Whence* come (in similar cases as to self-woods) the hurtle-berries in some places, and the raspberries in others ?
 3. *Whence* come fish in new made places where no fish have ever been put ?
 4. *What causes* horse-hair to become living things ?
 5. *What causes* frogs to come in drops of rain, or those drops of rain to turn to frogs, the moment they are on the earth ?
 6. *What causes* musquitoes to come in rain water caught in a glass, covered over immediately with oil paper, tied down and so kept till full of these winged torments ?
 7. *What causes* flounders, real little *flat fish*, brown on one side, white on the other, mouth side-ways, with tail, fins, and all, *leaping alive*, in the INSIDE of a rotten sheep's, and of every rotten sheep's LIVER ?

There, prigs ; answer these questions. Fifty might be given you ; but these are enough. Answer these. I suppose you will not deny the facts ? They are all notoriously true. The *last*, which of itself would be quite enough for you, will be attested on oath, if you like it, by any farmer, ploughman, and shepherd, in England. Answer this question 7, or hold your conceited gabble about the "*impossibility*" of that which I need not here name.

Men of sense do not attempt to discover that which it is *impossible* to discover. They leave things pretty much as they find them ; and take care, at least, not to make changes of any sort, without very evident necessity. The poor Baron, however, appeared to be quite eaten up with his "*rational Christianity*." He talked like a man who has made a *discovery* of his own. He seemed as pleased as I, when I was a boy, used to be, when I had just found a rabbit's stop, or a black-bird's nest full of young ones. I do not recollect what I said upon this occasion. It is most likely that I said nothing in contradiction to him. I saw the Baron ma-

ny times after this, but I never talked with him about religion.

Before the summer of 1822, I had not seen him for a year or two, perhaps. But, in July of that year, on a very hot day, I was going down *Rathbone Place*, and, happening to cast my eye on the Baron's house, I knocked at the door to ask how he was. His man servant came to the door, and told me that his master was at dinner. "Well," said I, "never mind; give my best respects to him." But, the servant, (who had always been with him since I knew him) begged me to come in, for that he was sure his master would be glad to see me. I thought, as it was likely that I might never see him again, I would go in. The servant announced me, and the Baron said, "Beg him to walk in." In I went, and there I found the Baron *at dinner*; but *not quite alone*; nor without *spiritual* as well as carnal and vegetable nourishment before him: for, there, on the opposite side of his *vis-à-vis* dining table, sat that nice, neat, straight, prim, piece of mortality, commonly called the REVEREND ROBERT FELLOWES, who was the *Chaplain to the unfortunate Queen* until *Mr. Alderman Wood's son* came to supply his place, and who was now, I could clearly see, *in a fair way enough*. I had dined, and so I let them dine on. The Baron was become quite a child, or worse, as to *mind*, though he ate as heartily as I ever saw him, and he was always a great eater. When his servant said, "Here is Mr. Cobbett, Sir;" he said, "How do you do, Sir? I have read much of your writings, Sir; but *never had the pleasure to see your person before*." After a time I made him recollect me; but he, directly after, being about to relate something about America, turned towards me, and said, "*Were you ever in America, Sir?*" But I must mention one proof of the state of his mind. Mr. FELLOWES asked me about the news from Ireland, where the people were then in a *state of starvation* (1822,) and I answering that, *it was likely that many of them would actually be starved to death*, the Baron, quitting his green goose and green pease, turned to me and said, "*Starved*,

Sir! Why don't they go to *the parish?*" "Why," said I, "you know, Sir, "that there are no poor-rates in Ireland." Upon this he exclaimed, "What! no poor-rates in Ireland? Why not? I did not know that; I can't think how that can be." And then he rambled on in a childish sort of way.

At the end of about half an hour, or, it might be more, I shook hands with the poor old Baron for the last time, well convinced that I should never see him again, and not less convinced, that I had seen his *heir*. He died in about a year or so afterwards, left to his own family about 20,000*l.*, and to his *ghostly guide*, the HOLY ROBERT FELLOWES, all the rest of his immense fortune, which, as I have been told, amounts to more than a quarter of a million of money.

Now, the public will recollect that, while Mr. FELLOWES was at the Queen's, he was, in the public papers, charged with being a *Unitarian*, at the same time that he officiated *as her chaplain*. It is also well known, that he never publicly contradicted this. It is, besides, the general belief at Reigate. However, this we know well, that he is a *parson*, of one sort or the other, and that he is not a *Catholic priest*. That is enough for me. I see this poor, foolish old man, leaving a monstrous mass of money to this little *Protestant parson*, whom he had *not even known* more, I believe, than about three or four years. When the will was made I cannot say. I know nothing at all about that. I am supposing that all was perfectly fair; that the Baron had his senses when he made his will; that he clearly meant to do that which he did. But then, I must insist, that, if he had left the money to a *Catholic priest*, to be by him expended on the endowment of a convent, wherein to say masses and to feed and teach the poor, it would have been a more sensible and public spirited part in the Baron, much more beneficial to the town and environs of Reigate, and beyond all measure more honourable to his own memory.

This being *Sunday*, I heard, about 7 o'clock in the morning, a sort of a jang'ing, made by a bell or two in

the *Cathedral*. We were getting ready to be off, to cross the country to BURGHCLERE, which lies under the lofty hills at Highclere, about 22 miles from this city; but hearing the bells of the cathedral, I took Richard to show him that ancient and most magnificent pile, and particularly to show him the tomb of that famous bishop of Winchester, WILLIAM of WYKHAM; who was the Chancellor and the Minister of the great and glorious King, EDWARD III.; who sprang from poor parents in the little village of WYKHAM, three miles from Botley; and who, amongst other great and most munificent deeds, founded the famous College, or School, of Winchester, and also one of the Colleges at Oxford. I told Richard about this as we went from the inn down to the cathedral; and, when I *showed him the tomb*, where the bishop lies on his back, in his Catholic robes, with his mitre on his head, his shepherd's crook by his side, with little children at his feet, their hands put together in a praying attitude, he looked with a degree of inquisitive earnestness that pleased me very much. I took him as far as I could about the cathedral. The "*service*" was now begun. There is a *dean*, and God knows how many *prebends*, belonging to this *immensely rich* bishopric and chapter: and there were, at this "*service*," *two or three men and five or six boys* in white surplices, with a congregation of *fifteen women and four men!* Gracious God! If WILLIAM of WYKHAM could, at that moment, have raised from his tomb! If Saint SWITHIN, whose name the cathedral bears, or ALFRED THE GREAT, to whom St. SWITHIN was-tutor: if either of these could have come, and had been told, that *that* was *now* what was carried on by men, who talked of the "*damnable errors*" of those who founded that very church! But, it beggars one's *feelings* to attempt to find *words* whereby to express them upon such a subject and such an occasion. How, then, am I to describe what I felt, when I yesterday saw in HYDE MEADOW, a COUNTY BRIDEWELL, standing on the *very spot, where stood the Abbey* which was founded and endowed by ALFRED, which contained the bones of that maker of the English name, and also

those of the learned monk, St. GRIMBALD, whom ALFRED brought to England *to begin the teaching at Orford?*

After we came out of the cathedral, Richard said, "Why, Papa, nobody can build such places *now*, can they?" "No, my dear," said I. "That building was made when there were no poor wretches in England, called *paupers*; when there were no *poor-rates*; when every labouring man was clothed in good woollen cloth; and when all had a plenty of meat and bread and beer." This talk lasted us to the inn, where, just as we were going to set off, it most curiously happened, that a parcel, which had come from Kensington, by the *night coach*, was put into my hands by the landlord, containing, among other things, a pamphlet, sent to me FROM ROME, being an Italian translation of No. I. of the "*Protestant Reformation*."

Mr. HANFORD's house is on the *side* of Bredon Hill; about a third part up it, and is a very delightful place. The house is of ancient date, and it appears to have been *always* inhabited by, and the property of *Roman Catholics*; for there is, in one corner of the very top of the building; up in the very roof of it, a Catholic chapel, as ancient as the roof itself. It is about twenty-five feet long and ten wide. It has arch-work, to imitate the roof of a church. At the back of the altar there is a little room, which you enter through a door going out of the chapel; and, adjoining this little room, there is a closet, in which is a *trap-door* made to let the *priest* down into one of those hiding places, which were contrived for the purpose of evading the grasp of those greedy Scotch minions, to whom that pious and tolerant Protestant, JAMES I., delivered over those English gentlemen, who remained faithful to the religion of their fathers, and, to set his country free from which greedy and cruel grasp, that honest Englishman, GUY FAWKES, wished, as he bravely told the King and his Scotch council, "*to blow the Scotch beggars back to their mountains again*." Even this King has, in *his works*, (for JAMES was an author,) had the justice to call him "the English SCÆVOLA;" and we English-

men, fools set on by knaves, have the folly, or the baseness, to burn him in effigy on the 5th November, the anniversary of his intended exploit! In the hall of this house there is the portrait of SIR THOMAS WINTER, who was one of the accomplices of FAWKES, and who was killed in the fight with the sheriff and his party. There is also the portrait of his lady, who must have spent half her life-time in the working of some very curious sacerdotal vestments, which are preserved here with great care, and are as fresh and as beautiful as they were the day they were finished.

A parson said to me, once, by letter: "your religion, Mr. Cobbett, seems to me to be altogether *political*." "Very much so indeed," answered I, "and well it may, since I have been furnished with a *creed which makes part of an Act of Parliament*." And, the fact is, I am no Doctor of Divinity, and like a religion, *any religion* that tends to make men innocent and benevolent and happy, by taking the best possible means of furnishing them with plenty to eat and drink and wear. I am a Protestant of the Church of England, and, as such, blush to see, that *more than half* the parsonage houses are *wholly gone*, or are become *mere hovels*. What I have written on the "PROTESTANT REFORMATION," has proceeded entirely from a sense of justice towards our calumniated Catholic forefathers, to whom we owe *all* those of our institutions that are worthy of our admiration and gratitude. I have not written as a Catholic, but as an Englishman; yet, a sincere Catholic must feel some little gratitude towards me; and, if there was an ungrateful reptile in the neighbourhood of Preston, to give, as a toast, "*success to Stanley and Wood*," the conduct of those Catholics that I have seen here has, as far as I am concerned, amply compensated for his baseness.

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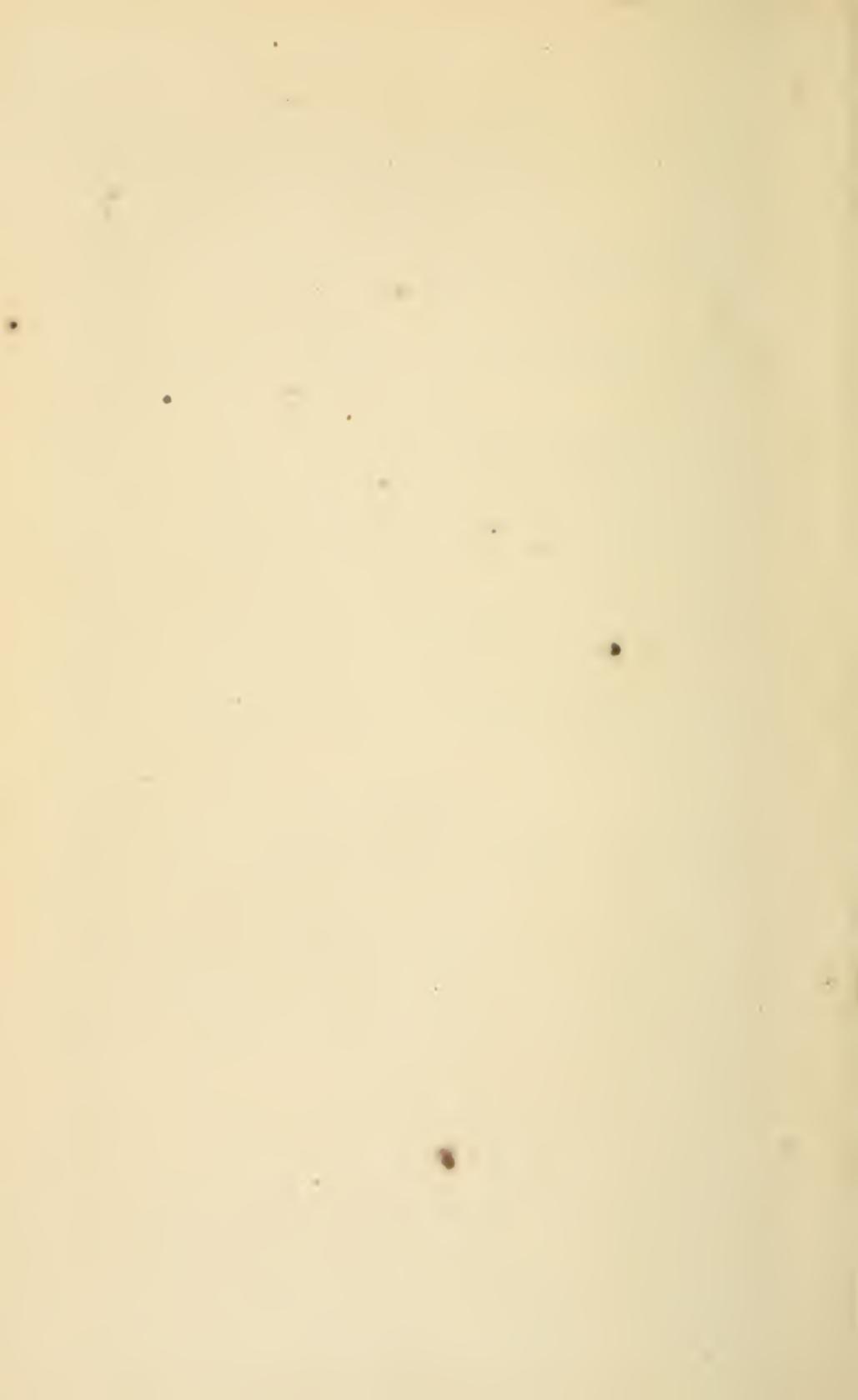
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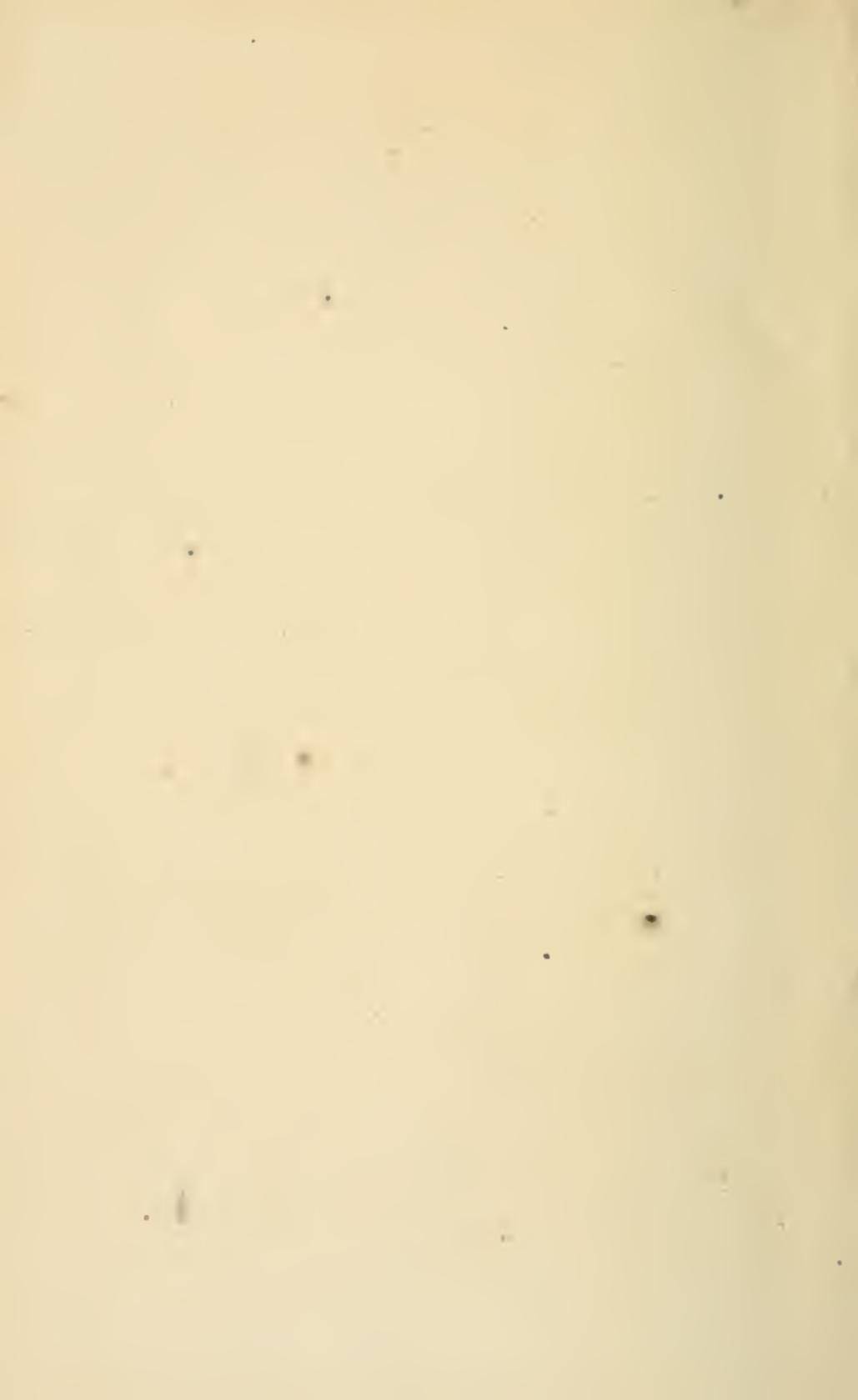
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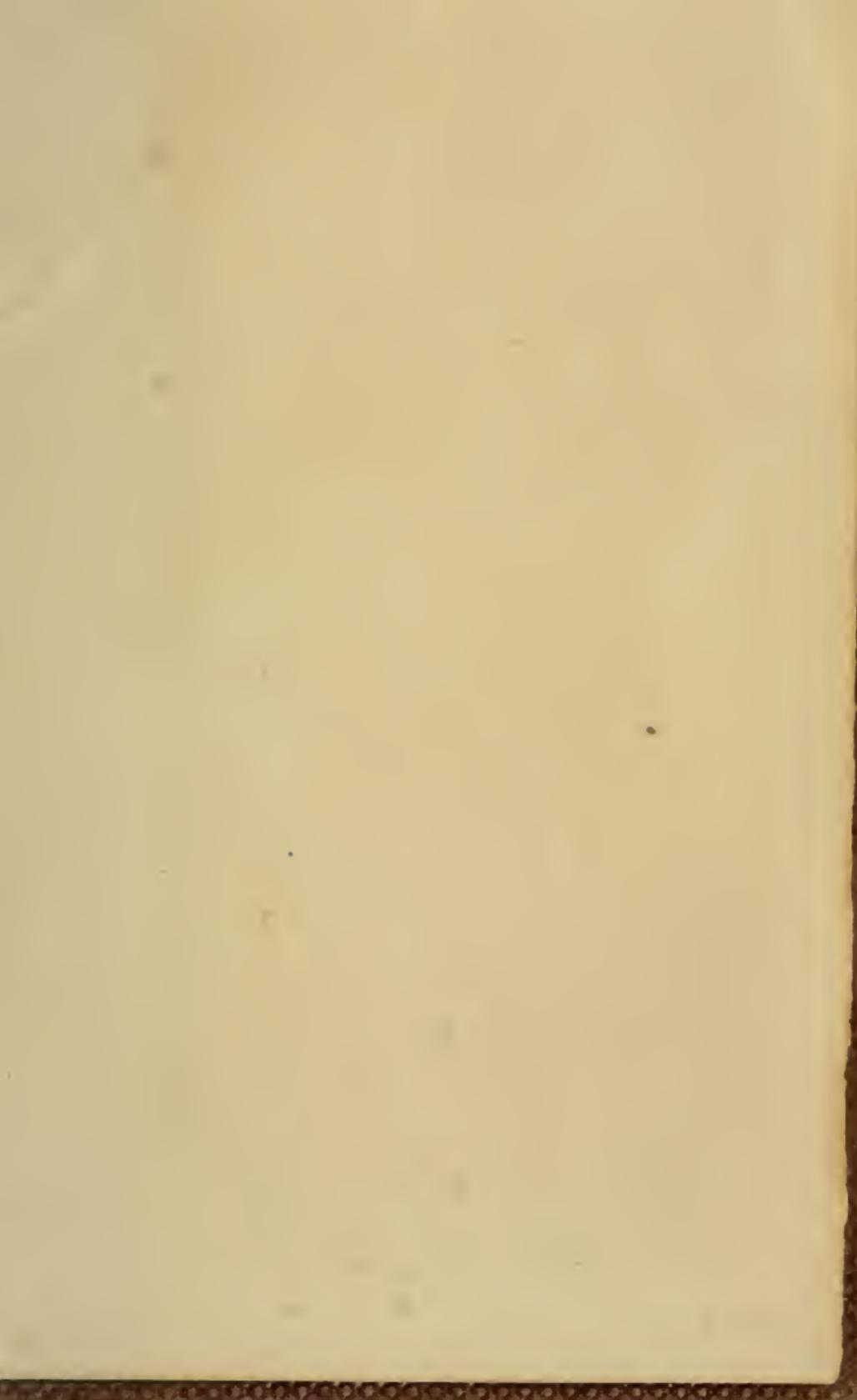
Lesson Tablets, Nos. 1, 2, 3, and 4. Per set, 25c.



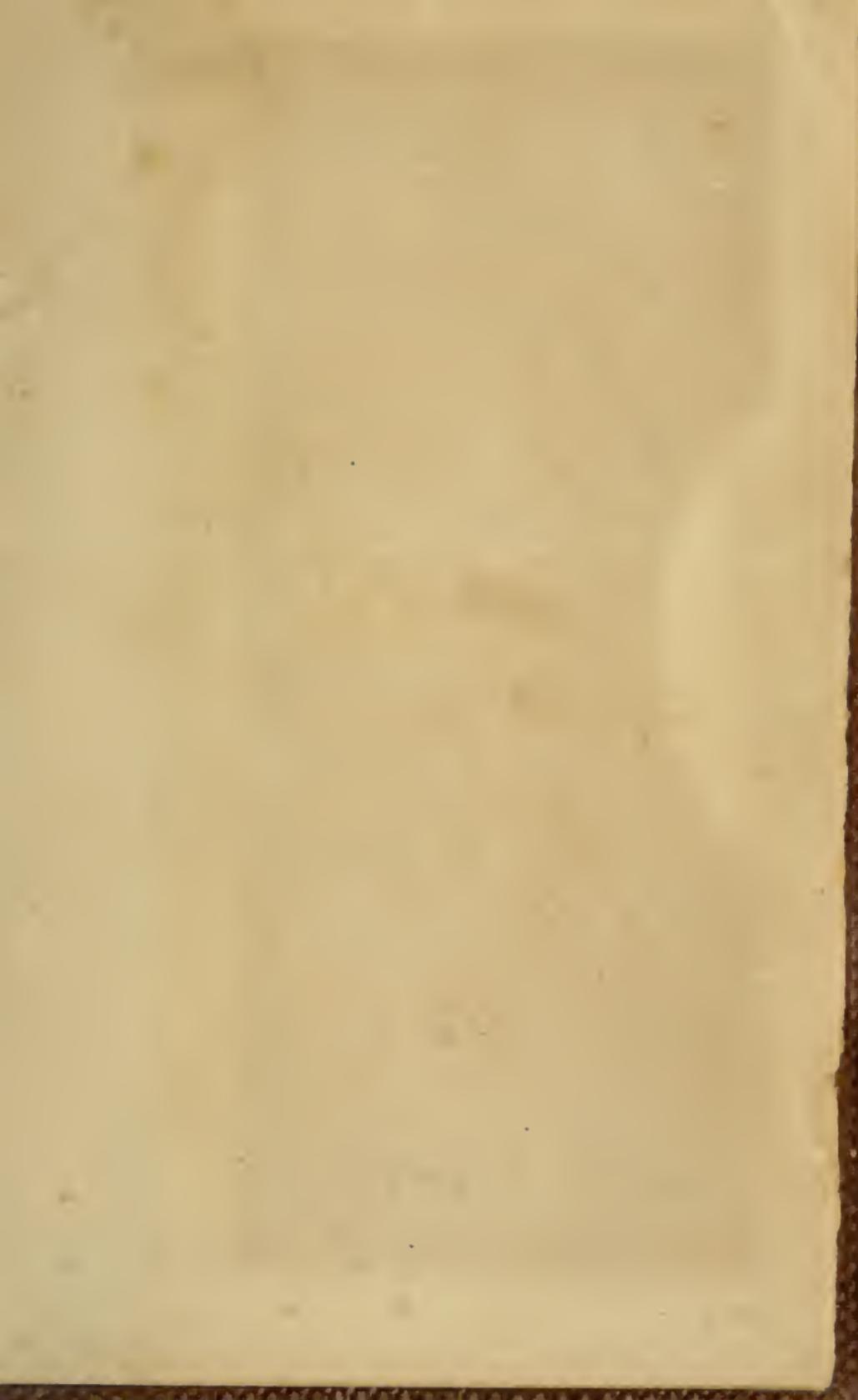












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