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# REMARKS

ON THE

PROSPECTIVE AND PAST BENEFITS

OF

**Cathedral Institutions,**

ETC. ETC.

BY THE SAME AUTHOR,

**A Sermon,**

PREACHED AT THE CONSECRATION

OF

**GROVE CHURCH**

ON

TUESDAY, AUGUST 14, 1832.



# REMARKS

ON THE

## PROSPECTIVE AND PAST BENEFITS

OF

### Cathedral Institutions,

IN THE

## PROMOTION OF SOUND RELIGIOUS KNOWLEDGE

AND OF

## CLERICAL EDUCATION.

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“ For Deans and Canons, or Prebends of Cathedral Churches, they were of great use in the Church.”—BACON.

“ Is there no mean to train and nurse up Ministers? for the yield of the Universities will not serve, though they were never so well governed; to train them, I say, not to preach, for that every man confidently adventureth to do, but to preach soundly, and to handle the Scriptures with wisdom and judgment?”—ID.

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**PREFACE**

TO

**THE SECOND EDITION.**

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IN committing the following remarks for the second time to the press, I am especially anxious to prevent misconception, as to the extent of the object proposed in them. For, notwithstanding any protests which may be made, the defender of a cause will generally be supposed to intend, at least, to occupy all the ground which he thinks tenable; and those points, accordingly, which he overlooks or fails to cover, are regarded as being tacitly abandoned. I wish, therefore, to state the more explicitly, that I intend, in the following pages, mainly to consider one portion only of the vast and important subjects connected with our Cathedral Institutions; the services, namely, which they have and may render to the Church, in the promotion of sound theology and of clerical education. I could not, indeed, but incidentally glance at other good ends which they have realized, whenever their preferment has

been honestly bestowed; and I have, on the present occasion, adverted to these a little more fully than before. Yet, the Cathedral, of which I am a member, having in some respects a peculiar character, as being connected with a collegiate foundation, and my own professional duties being exclusively those of a theological teacher, the very circumstances which appeared to give me an advantage in considering the theological uses of Cathedrals, would also prevent my becoming acquainted personally with those of their benefits, which are more directly practical. I do not, therefore, attempt to consider at length the complex uses of Cathedral Institutions, in relation to the state of the Church and of society. Neither did it fall into this plan to consider at any length the rights of property and of trusts, involved in any change of the destination of Cathedral property; although it is manifestly of the utmost importance that we should, in these days, have definite and distinct notions upon the subject, and to these notions adhere uncompromisingly,—that not only should we not yield one jot or tittle of *right* to any *expediency*, however apparently pressing, but that we should take heed that our very views of right be

not unconsciously warped by a reference to expediency,—that our rule of right be not crooked, the light to guide us be not darkened.

The object, then, of the following remarks lies within a narrow compass. In every portion of the Christian name, ever since learning became essential to the Church, there have been institutions corresponding more or less to the Cathedral foundations of this country; every where there have been institutions to further the education and instruction of the Clergy, and to provide for the maintenance of theological learning. In our own country, these have in some measure survived. In most other Protestant lands, the greedy selfishness of former politicians has absorbed their revenues. Institutions, however, corresponding to these were found necessary; and thus imposts were to be laid upon each nation, to accomplish that which might have been secured to them gratuitously. The abolition of our Cathedral Institutions would leave us destitute of a provision enjoyed, in some measure, by all other members of the Christian family, Protestant, Greek, or Romanist; it were to renew an experiment, which has been already tried and been found pernicious. A Parochial Clergy has

not been found any where capable of discharging, unassisted, all the duties of a Christian ministry.

With regard to the particular mode in which I think that the efficiency of Cathedral establishments might be increased, and a grievous practical evil, the want of means for clerical education, might at the same time be removed, I have purposely abstained from giving any definite plan. Such objections as I have heard made to the plan in general, I have endeavoured to obviate; but its details would, I am convinced, be adjusted with most wisdom and discretion, by those whose office it is to consult for our common benefit—the Bishops of our Church. I should think that what to me appeared advantages, were ill purchased by any step which might bear the semblance of encroaching upon their high duties and office.

In speaking of the prospective necessity of Cathedral, or some similar institutions, I was led unavoidably to remark on some portion of the benefits which these have already rendered; and no more convenient mode suggested itself by which these might compendiously be exhibited, than to examine how much of the theology, which we to this day enjoy, was produced by, or in connection

with, them. I was, I own, myself astonished, upon examination, to observe how name after name of those whose memory we cherish, connected itself with these institutions, until at last scarcely any were left among our earlier divines (and those in the evil times of the rebellion), which were not fostered either by our Cathedral, or, in some few exceptions, by our Collegiate institutions. My object, in the first instance, was to mention those names only with which most persons would be, in some measure, familiar, in order that they might themselves judge of the use of these foundations, when they saw contained within their compass almost all the names which they have been accustomed to revere. To this mere selection of names, however, there appeared to be two objections; the one, that it might be thought that the names of these great men were accidentally only enrolled on the lists of our Cathedrals, but that the preferment itself was not instrumental in the production of their works; the other, that the eye glances rapidly over a catalogue of names, and forms but an imperfect estimate of the numbers therein mentioned. To obviate this, I have, on the present occasion, formed a Chronological Table of 108 Divines; 8

of whom only were exclusively members of Colleges, the 100 were members of Cathedrals; and I have added to each (wherever it could be ascertained) the age at which he obtained his first Cathedral preferment, and under what circumstances his chief writings were produced. Professional employments not allowing me, at the present time, the leisure for going again into the detailed histories of these great men, I have obtained the facts, upon which I have framed these tables, through the zealous kindness of my accurate and indefatigable young friend and pupil, the Rev. Benjamin Harrison, Student of Christ Church, who has also provided me with some of the other notices introduced in the course of the remarks. Of his faithfulness, the reader may be entirely satisfied. The question about the instrumentality of the Cathedrals in producing these works, is thus entirely set at rest. For the other point, any *selection* must, in its own nature, give an inadequate and imperfect representation. With the same ease with which these hundred names have been given, another century of them could have been added; and the list must even then have remained imperfect. For, what an unreasonable requisition were it, that all



the Divines, who in their age have benefited the Church, should have been writers, and all have written for our age as well as for their own! Or in what other profession would it be supposed that the names of all those, who, in their generation, served God and promoted the welfare of mankind, would, in all subsequent ages, be in the mouth of all the people? Would such a test be applied to any other branch of duty? Let any one consider how many statesmen he can recal to mind, in any portion of history, which he has not made his especial study, and think whether he would conceive it fair, to argue that these alone were they who devoted their time to the well-being of the nation, that the only public worth is that which common history records.

I ask men, in deciding on this grave question, to look but to evidence. If they see a presumption in favour of Cathedrals, in the fact that almost all the theology transmitted to us is derived from them; that, under God, we owe our Liturgy to them, our beautiful and holy translation of the Scriptures to them and to our Collegiate foundations,—then, for the rest, let them either examine for themselves, or let them take the word of those

who have examined, that these are but a portion only of that noble host, who,—when patronage was honestly bestowed, “as a trust for the good of the Church of God, for which strict account was to be given,”\*—did good service to religious wisdom and holiness.

\* Nelson’s Life of Bull, (of Lord Chancellor Finch.)

# REMARKS

UPON

## CATHEDRAL INSTITUTIONS,

*&c. &c.*

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IN times of excitement, like the present, when every one seems to be discovering for himself some defect in existing institutions, and every one also is eager to apply his own remedy, those who consult their own reputation, or desire their own peace, will generally abstain from intermeddling in these questions. It is indeed probable that we shall suffer more from our physicians than from our ills. For while no one appears contented either with the present state of things, or with the remedies proposed by others, people seem to be agreed in this only, that the more desperate the remedy, or the greater the change in the present system, the more likely it is to be beneficial. Men seem to have awakened as out of a trance, and as if to make up for their former inactivity, and to regain the lost time, they propose to remedy in a few days the effects of the negligence of years.

Caution or hesitation in adopting extreme measures is regarded as equivalent to lukewarmness : expedition is the only criterion of zeal or earnestness. Meantime none of these writers on Church Reform seem to have turned their minds, either to the circumstances of other churches, or to the former condition of our own ; and maxims are regarded as axiomatic, which any acquaintance with either of these portions of history would shew to be dangerous and fallacious. Thus, it is assumed, either that a learned Clergy are altogether unnecessary, or that at all events it will suffice if a few individuals devote themselves to theological study : or, on the other hand, that Clergy engaged in the active duties of their profession, can possess themselves of all the learning necessary for every purpose of the Church. Higher degrees of learning are looked upon as belonging rather to the show or the luxuries or the ornaments of the Church than to her well-being : if a Church be rich enough to afford these superfluities, it is well ; but if not, and they are in consequence removed, then it is well also. Because, again, other Protestant Churches have no Cathedral endowments, it is assumed, that they have no corresponding Institutions for the maintenance and supply of a learned Clergy ; whence it is to follow, that if the Chapters were abolished, we should be just as advantageously circumstanced, as every other portion of the Protestant body.

Nor is this the only case in which persons are led away by names, from examining into the realities of things. When any thing has been often abused, it is inferred that it must always be so; its very name condemns it, even where the abuse is precluded. Thus, a sinecure, in the strict sense of the term, i. e. an office which may be held without any responsibility, and without having, in any sort, tangible duties to perform, were undoubtedly an evil. It is not a healthful condition for any man (much less for one, who by his ordination vows has pledged himself to the performance of practical duties,) to remain without any duties to perform; and it cannot be necessary or useful for any institution to have such members within it. But it is most commonly forgotten that the evil lies, in the existence, not of *sinecures*, but of *sinecurists*. For if there be real labour bestowed, and real service performed, it matters little in what way the person so labouring be supported. A sinecure annexed to an active office, or bestowed upon an active labourer, who is otherwise inadequately provided for, becomes in fact the provision for that office and those exertions; nor can it be worth while to make extensive alterations for the sake of a name only. The possession of a sinecure then does not imply a Sinecurist; and yet the vulgar error now seems to be, that, because Cathedral Stalls are nearly sinecures, therefore, all who hold them are necessarily Sinecurists. How many, or how few

such there be, will now soon be ascertained. Again, it is said, and truly, that our Church has been a learned Church, or, more truly, that it has been adorned by individuals, who to deep piety have added the profoundest learning ; but persons have not inquired by what institutions this learning was fostered, or whether we now, actually as well as in name, possess the same advantages. Still less does any one seem to inquire, whether there be any *right* to make the alterations proposed. On the one hand, they set forth the neglected state of our large towns, or our mining districts, or our scattered agricultural population ; on the other, insulated, or at all events incidental, abuses in the appointments to our large Cathedral establishments ; and without further inquiry into the justice of the case, it is thought that a double benefit would be conferred upon the Church, by providing for the one, through the extinction of the other.

Yet, if man would ever learn, every extensive portion of history might shew, how dearly each advantage, obtained by a departure from strict right, had been purchased : how surely, in the end, each preference of expediency had entailed evils proportionate to the extent of the deviation. It would seem superfluous to say, that, least of all, could a holy cause be advanced by unholy means ; that in the promotion of Christ's kingdom, we should, on the very ground that the end is so overwhelmingly great, be the more rigidly jealous about

the strict propriety of the means, had not the contrary principles been too often exemplified ;—as if the greatness of the object could alter the character of actions, or as if God willed that man's salvation should be promoted by the breaking of His laws. The utmost that we can do in conformity with God's will, we are bound to do : yet we may not think that God's arm is so shortened, that He needs our injustice to accomplish the objects of His holiness and love.

The author of these pages long wished and hoped that others more deeply versed in the early history of our Church, or more qualified by age, authority, or experience, would have undertaken the task of setting these questions in their right light. None such,\* however, came forward ; and the opinion of the uselessness of Cathedral Institutions, and the expediency of their abolition, being uncontradicted, has been adopted as self-evident among many of the writers on Church Reform. Agreement in this one point has united in an unnatural alliance persons who have no other principles in common. It appeared to me, therefore, a duty to set forth such of the important purposes which these institutions either might serve, or had already served, as the peculiar circumstances in which Providence had placed me, had led me especially to consider. Others there are, and those neither few nor unim-

\* When the above was published, Archdeacon Butler's "Thoughts on Church Dignities" had not yet appeared.

portant, which, on the same ground, I felt myself the less qualified to appreciate; the less definite namely, but still substantial advantages, which their existence may render either to their immediate neighbourhood, or to society in general; and that, either directly, or indirectly by benefits immediately resulting to the Clergy. In all these several ways, as far as patronage has been rightly exercised, they have rendered services not the less real, because incapable of a precise calculation; a conscientious discharge of *patronage* is alone needed in order to restore to these establishments their full efficiency, and to obtain greater benefits, than any which their funds could yield, by any other application, even if they might without injustice be otherwise appropriated.

In their own Cathedral towns, the influence of the members of these bodies is the less likely to be impeded, on the very ground that they are but incidentally connected with it. Being removed from local interests and parties, they may, on that account, exercise, whenever needed, a less obnoxious, and therefore more effectual influence. Their aid, accordingly, has often been very beneficially employed in the right management of the various benevolent institutions, of which they are in part trustees. Although, moreover, voluntary efforts will never *replace* regular and appointed exertions, yet they will in many cases be the more effectual, because voluntary.



The members of our Cathedrals having, *during the period of their residence*, few *prescribed* duties, may often render many important services, for which the Parochial Clergy of those places have little leisure, or may aid in giving a Christian tone to the intercourse of society, where the Parochial Clergy have little access, or might not be equally regarded. Nor is the advantage of an additional Church,\* with a succession of well appointed ministers, to be despised, when we consider the inadequacy of provision for Divine worship in all our large towns. Thus the term of comparative rest allowed to a succession of men, who are otherwise laboriously employed elsewhere, provides, in each of these establishments, for an additional Church.

Nor again is the very magnificence of many of these institutions without its use. We are all impressed through our outward senses more than we would willingly admit. Granted, for a while, that these institutions were luxuries in religion, shall

\* Lord Henley, indeed, (Plan, p. 35) speaks of “the effectual exclusion of the poor by the arrangements of the very small portion of the vast edifice, which is applied to the real business of worship.” I know not to what cases he alludes; but I know, without particular inquiry, that Rochester, Hereford, Exeter, Wells, Bristol, Gloucester, Lichfield, Worcester, Salisbury, have large and *regular* congregations, and so, I presume, have others. Part of the Cathedral of Chester has actually been separated off into a Parish Church. The early weekly service at Exeter, being at a convenient hour, is attended, as I am informed, by an average congregation of 50 persons daily.

the service of God be the only service without magnificence? We measure not with exact scrupulosity the proportions of expense or outward show in things which we really value or exult in. It is well that we should, in outward actions also, testify our value of things spiritual : the expression of our feelings strengthens them : when we have reduced the indications of those feelings by any utilitarian

\* Hooker beautifully expresses himself on this head. "The Prophet David doth mention a natural conveniency, which such kind of bounteous expenses have, as well for that we do thereby give unto God a testimony of our cheerful affection, which thinketh nothing too dear to be bestowed about the furniture of his service, as also because it serveth to the world for a witness of his Allmightiness, whom we outwardly honour with the chiefest of outward things, as being of all things himself incomparably the greatest. Besides, were it not also strange, if God should have made such store of glorious creatures on earth, and leave them all to be consumed in secular vanity, allowing none but the baser sort to be employed in his own service?" *Eccl. Pol. B. v. c. 15.* And Bishop Stillingfleet : "Granting that all which is merely necessary to salvation may be had in Parochial Churches, yet must those, who profess themselves Christians, look at nothing in the worship of God beyond what is plainly necessary? It can never be proved necessary to salvation to have Parochial Churches well built, or decent pulpits or pews in them, or to go to those Churches in a more orderly dress than they sit in at home, or to have their Psalms set to the best tunes, or to have their Bibles handsomely bound : yet there is such a becoming decency in these things, as argues that what relates to God and his worship ought to have something above what is barely necessary. For to give God no more than just what is necessary, is as if we thought we had a hard bargain of it when we were required to serve him." *Eccl. Cases, P. ii. pp. 570, 1.*

standard, it is to be feared that the principles themselves will have lost much of the principle of life. The leaves of the forest-tree may seem but an idle luxuriance; yet he, who would amend this apparent prodigality of nature, would gain little by his thriftiness.

The benefits, again, of the gradations of clerical rank, afforded by our Cathedrals, are not confined to these towns themselves. These stations have been, they are in some degree, and may at any time, by a conscientious employment of *patronage*, again be made, orders of merit. They have been, and may again be, a stamp of honour, bearing testimony to those selected for this dignity, that they have approved themselves in the office to which they have been called. And who shall say, that it is unphilosophical, or unscriptural, to esteem titles or offices, given upon such grounds? or that patents of nobility, such as these, would not rightly and legitimately confer upon such as should merit them, additional influence among their clerical brethren, or upon society at large? Did then Cathedral institutions render no other service, the present arrangement by which the annexation of Cathedral preferment to parochial duties, provides for the minister a period of comparative rest, during his residence at the Cathedral, and on his return to the scene of his labours, confers upon him an increased weight, would be preferable to one, whose only object would be to provide an adequate income.

Since, moreover, it is desirable that the recreations of the Clergy should partake of the character of their profession, it were a peculiarly happy circumstance, that the refreshment, which all would allow to be necessary, should in these cases be directly connected with their habits and duties ;—that an exchange of employment has been made equally serviceable with entire rest. Few probably there have been, upon whom, at some period, and under some circumstances, the pure and holy harmony of the choral service has not produced an impression for which they have felt grateful. It is then not difficult to imagine, what must be its refreshing, healing, strengthening, purifying influence to those, who return to it after periods of labour and exhaustion :\* or how salutary it has been in awakening the first feelings of devotion in many, who had been but too seldom attracted to religious services of any kind ; or how edifying it may be to many, to whom it has always been the natural expression of devotion.

With regard, lastly, to the Clergy generally, it might be pointed out at length, of what advantage a gradation of rank is in every order of men, provided that gradation be formed upon right princi-

\* I may be permitted to refer to the case of a valuable clerical friend, who tells me that the period of his residence at his Cathedral, is to him, *spiritually*, the best portion of the whole year. On this part of the subject, I would wish any one to read the eloquent and impressive language of the Archbishop of Canterbury, in his last Charge, 1832, p. 20, sqq.

ples. Nor, if the members of these bodies should again be selected with reference only to piety, learning, and experience, can it be doubted, that, as Assistants\* to the Bishop in such offices as he might depute to them, they might aid in maintaining a wholesome discipline. They might add to the *virtual* authority of the Bishop by tempering the appearance of arbitrariness, which men are wont to fasten upon the salutary acts of one individual; or, if need were, they might diminish, by sharing it, the odium attached to the performance of duty.

These subjects require, indeed, a distinct and detailed discussion, and must be taken into account by any one who would understand the several bearings and the real value of these Institutions. Hoping

\* “ I shall next allege that which is the genuine and proper use of Cathedral Churches, that for which they were primarily instituted; that is, that the Deans and Chapters should be the Council of the Bishop, to assist him in his jurisdiction and greatest censures, if any thing be amiss either in the doctrine or in the manners of the Clergy. It is not to be denied that Ignatius, Cyprian, Hierom, Austin, and others, have required that some grave and discreet Presbyters should be *Senatus Episcopi*, and be advisers with him in his Consistory. But it seemeth strange to me, that when this reformation is called for, the Corporations of Deans and Chapters should be cried down, who were employed in this work by very antient institution. What Canonist is there that doth not refer us unto them for this service especially?” Bishop (then Dr.) Hacket’s Speech before the House of Commons, p. xxi.—Bishop Stillingfleet discusses the same subject with his usual learning; *Eccles. Cases*, P. ii. p. 564, sqq. See also Thorndike’s *Primitive Government of Churches*, c. 14.

that they may be taken up at full length, by one qualified to estimate them, I wish to confine myself to one, although indeed a very important, portion of the subject, and to consider their advantages or capabilities solely as means of promoting the theological learning necessary for any Church.

In making these observations, I would wish to advance nothing positively or dogmatically; I would only speak, as one engaged in the office of theological education, who have myself experienced the advantages of regular theological instruction, and have had frequent occasions of observing, in this country, the difficulties and perplexities resulting from its neglect, but have also remarked the evils, as well as the benefits, resulting from the system of foreign Protestant Churches. If I could see any reason to fear, that these observations would in any way add to the present ferment, or did not hope that they might, in their own slight degree, assist to allay it, or induce other persons to take up more effectually the ground upon which I have entered, I would gladly have held my peace.\*

Upon a large portion of the subject of Church

\* Against the suspicion of interested motives, I need scarcely vindicate myself. The plan to which I object, scarcely affects the Cathedral to which I belong: on the other hand, the improvement of the poorer livings entrusted to our patronage, which may fairly be required of these institutions, if preserved, must necessarily involve more or less personal sacrifice.

Reform it is, obviously, at present premature to speak : our knowledge both of the actual provision for the religious instruction of our people, and of the deficiencies of that provision, and again, of the extent of the income by which it is proposed to supply them, is notoriously very insufficient for any extensive calculations. But the present question lies within a narrower compass. If either justice, or necessity, or utility, require that our present institutions should be retained, then, those other wants, which ought undoubtedly to be provided for, must be met in some other way : we must not have a sort of composition for the necessities of the nation, or, like distressed and needy traders, seek to satisfy, for a time, one set of demands, by sacrificing the just and rightful claims of another.

The present reformers of the Church appear to have begun at the wrong end. Our first object ought not to be, to ascertain how much one might by any possibility curtail, but how much one ought to retain ; what offices the good estate of the Church demands, if not in their present, at least in some kindred form ; what duties, in fact, besides those of the parochial Clergy and of Episcopal superintendance, are required for the healthful condition of the Church.

Should any offices be found, upon examination, to be incapable of being connected with efficient duties, or of being rendered of real service, they might at all times better be dispensed with : the

application of their funds to the furtherance of practical religion (regard being always had to the objects proposed by the founder), as it would be a bounden duty, so also would it be a great and beneficial change. Before, however, we proceed to demolish any old institutions, it will be wise first to examine, not merely whether they are, or have been, of use, proportionate to what might fairly have been expected of them, (although on this ground also there is very much to urge,) nor whether the income appropriated to their support might, if directed to other purposes, be employed more beneficially than it has hitherto been in these; but whether there are services, which might by their means, if only rightly employed, be accomplished more efficiently than by any other; whether there are any duties left for them to discharge. For, although there may every where be some institutions which have so outlived the purposes for which they were erected, that they could not readily, in themselves, be converted to any practical end, yet, in the vast majority of cases, it will be found very practicable and easy to adapt them to the circumstances of the time; reanimating, instead of destroying. As, then, in the former case, it is better altogether to remove what is incapable of amelioration, so, in the latter, it will be advisable to retain whatever in its present form is capable of use. For changes, which are in appearance the slightest, are often the most



efficient; and old institutions, if adapted to new duties, generally glide more readily into them, and are fitted to them with less expenditure of labour, and less risk of experiment or mistake. The massive buildings of our ancestors, although, perhaps, too stately for our utilitarian habits, can yet be more readily formed into a modern and convenient mansion, as assuredly also into a more durable one, than if we were first to level the mighty fabric to the dust, and then erect a new edifice on its base. In a word, the less violence is done to the habits of men, the less sudden the transition, the more stable, probably, will be the new institutions, and the more real and effective the change produced.

I would propose then in the following pages, to make some observations, I. on the prominent evils arising from our neglect of clerical education; II. on the evil and the good to be found in the system of foreign Protestant Churches; III. on the eminent advantages which our Cathedral Institutions possess for carrying on a sound and practical theological education; and, IV. on the services which they have already afforded to our Church, in the one point of the rich theological treasures which they have produced. I would then venture some remarks, V. on the *right* of abolishing these Institutions; and, VI. on what might be fairly required of them for the spiritual benefit of the places from which their income is derived.

I. It is a very remarkable peculiarity in this country, that the wants elsewhere provided for by the state, are here mostly supplied by private benevolence. Not only have all the provisions for the poor, the sick, and indeed for every bodily and mental infirmity, been made by individual liberality, but almost the whole business of education, from the dames' or the Sunday School to the Universities—our national, our grammar, our collegiate schools—have been provided by individual munificence. Kings, indeed, and Queens, have contributed their share to our University or Collegiate foundations, but they have done so, as individuals, not as the rulers of the state. An annual sum, not amounting to 1000*l*.\* and of late somewhat grudgingly dispensed between the two Universities, is the only contribution which the state furnishes, or has furnished, for the purposes of English education. This peculiarity has indeed been attended with great and important advantages. Private charity does more good to its authors, and the habit of contributing individually to purposes elsewhere provided for by the state has probably had no little influence in forming the character of benevolence, by which a large body of our nation has been eminently distinguished. And

\* The two Universities, meanwhile, *pay to* the state, for their privileges, about 3000*l*. a year each. Göttingen alone, independently of its library, costs the government of Hanover, as I am informed, about 14,000*l*. yearly.

although we are now in most respects enjoying the benefits of sacrifices made by our ancestors, and must take good heed lest we think highly of ourselves for that wherein we are the almoners only of their bounty; there is yet enough required, in all these several ways, to foster in an eminent degree the same spirit. A national defect has been made the occasion of individual improvement. Still such a state of things must, of necessity, have this disadvantage, that the efforts thus made will be unsystematic, and that, consequently, there will be much danger of incompleteness or want of regularity, where these are most necessary. Thus it has been, to say the least, a capricious, and doubtless also an injurious arrangement, that the preliminary education at the one University, until of late, consisted almost exclusively of mathematical, at the other, of classical studies: acuteness was mainly fostered at the one, moral judgment at the other; and each, by admitting in part the system of the other, has confessed that their plan was before too narrow. Greater evil has, however, been produced by the changes incident to the institutions themselves, occasioned by the varying habits, manners, and requirements of different times: for, the results being produced not by any regular system, but by the combination of separate efforts, any portion of the whole might be the more easily disarranged, without the cause of the defect becoming immediately perceptible. Thus, had there been at our

Universities, as at the German, a regular system of medical, theological, and legal instruction carried on under the inspection of the state, no change could have taken place, and no branch have been omitted, without its being immediately perceived. Our institutions having more a private character, and having furnished rather facilities for each branch of study, than a systematic education for any, they have all gradually passed away, and the preparatory education has alone been left, without this change attracting any notice, or calling forth any exertions to replace the provisions which have been withdrawn.

It is not necessary here to enter into a detailed inquiry how this took place ; or how our Universities, from having been the teachers of all species of knowledge, and the nurseries of all practical science, have been brought down to the humble, though still most useful, office of providing an education introductory to all. Human sciences have been the gainers by this change. Law and medicine being alike taught practically in this country, can be better communicated in the neighbourhood of the courts of law, or of the vast receptacles of sick, with which our metropolis abounds, than they could have been at the Universities ; and these have rendered to the nation the best service, which, as Universities, they could render, in that they have prepared both heart and mind, in the manner the most effective, for whatever

duties of life each might subsequently be called upon to discharge. They have formed neither lawyers, nor physicians, nor statesmen; but they have trained the mind, and disciplined the intellect, and schooled the heart, so that those whom they sent forth should grapple with any subject which might subsequently be presented to them, with an enlightened judgment and a discerning understanding. The general student has been benefited by a delay of his peculiar studies until a period, when his mind may have attained the requisite power and compass. The risk of being unduly narrowed, to which the mind is at all times exposed by the exclusive study of a single science, is in a great degree diminished by the liberal and unconfined character of the previous cultivation.

There are probably no circumstances under which the study of the nobler professions can be more advantageously approached, the public benefit so greatly promoted, and the particular sciences more really advanced, than when minds, accustomed to an extensive survey, their powers of combination quickened, and their acuteness of discrimination refined, shall concentrate those powers on a single branch of human knowledge. There may be inferior provinces, where no such preparation is required, and for which habits of accuracy, diligence and faithfulness may alone suffice; and in these, as minds of no great compass are re-

quired, exclusive employment on a narrow field may be of public benefit, with no great individual detriment: in the higher branches, the interests of the public and those of the individual coincide; and whatever enlarges and strengthens and consolidates the mind of the individual, renders him a fitter instrument for public usefulness.

These more general advantages of our Universities the Clergy also share, nor is it a slight advantage that their habits and powers of thinking are formed in the same way with those of other educated men; that they are, until a certain point, trained up in contact with those whom they are afterwards to influence; and that the peculiarities of habits and of manners, which, on a more contracted plan of education, might impede or dull that influence, are, as far as may be, prevented. I rejoice that an education has been formed, calculated alike for the Christian layman, and for those who are afterwards to be ministers of Christ. Whatever previous training, whatever discipline of the heart and understanding, whatever schooling of the affections or expansion of the whole mind and spirit, may be required for the right cultivation of the human sciences, must be much more necessary when the things hereafter to be handled are, in a more especial sense, the things of God. Nay, were it necessary to make the choice, even more good may probably be expected to result, by God's blessing, from such previous formation of

the mind, than from any mere imparting of theological knowledge. But there is in truth no need for such a choice. In other sciences, where the benefits resulting from sound knowledge are tangible to sense, we do not content ourselves with a self-taught or empiric acquisition of them; we entrust not any person with the management of our bodily health, however cultivated his mind or enlarged his understanding, unless, under judicious guidance, he have studied the science which he professes. In the profession of the Christian minister, the case is the more urgent, not only on account of the greater interests at stake, but because, by the present system at least, he does not engage in his duties under the direction of another; he does not, like the physician or lawyer, enter upon some subordinate or secondary office in which his own inexperience might be corrected by another's knowledge; but he is, very frequently, at once entrusted with an office as important as any which may be committed to him during his whole life; and for the right discharge of this, he is left, as far as man is concerned, unaided and uninstructed, and his errors unremedied. Yet I need not say, that the diseases of the soul are more various and manifold than those of the body; that the constitution of the mind, in its endless shades of difference, must be as diligently studied as that of the body; that spirit requires to be more delicately handled than our material frames; and so

much the more, in that the diseased in body long for a cure, and will undergo hardship to obtain it, *they* will cut off the right hand or foot: the spiritually diseased love their sickness, and part with no portion of the malady which they dare retain.

Yet for this momentous office, all the provision which is made by the University, is the very same instruction which is given to all its other Members, whatever their future destination may be: the University, as such, does not in this stage of its instruction, recognize any distinction between the different classes of its students; nor could it do so, without foregoing the advantages resulting from the preliminary discipline of the mind. All the provision then made for the future Minister of God's Word, before he leaves the University, is that same degree of Christian knowledge which is thought requisite (and rightly so) for every cultivated Member of a Christian state. The very circumstance, indeed, that the instruction given is thus common to all, has secured to the Christian layman a larger portion of religious teaching, than would probably have been allowed to him, had the studies of the several professions branched off at an earlier period. At least, in foreign countries, where the theological instruction at the Universities is strictly professional, those destined for other employments very rarely attend it; and the grievous defect of the absence of any general



Christian instruction adapted for the layman, although very sensibly felt by the religious sovereign of Prussia, has not, as yet, been remedied. For a *general* Christian education then, not only are the subjects prescribed by our statutes, and which consequently form the basis of the College lectures, as ample as is probably required, but our system in this respect stands advantageously distinguished above that of modern Christian Churches. Every student is required to obtain some knowledge of the evidences of our holy religion, of the Gospels in the original, and of the history of the Acts and of the older dispensation, and, lastly, of the doctrines of our Faith, as set forth in our Articles, and proved out of Holy Scripture. Nor is the instruction in these subjects imparted superficially, or inadequately to the objects proposed. The details indeed, or the degree of its excellence, must vary according to the powers, the knowledge, the experience, the Christian insight, possessed by the several persons, upon whom the duty of imparting it may in each College devolve, or upon the different depth of the books, which may, in each society, be recommended for the private study of the several subjects.

To such variations every institution must be liable, nor do they in any degree affect the main question. Neither incidental merits, nor occasional defects, are to be taken into account, in

estimating the character of an entire system. On the whole, there is every reason to be satisfied both with the extent of the subjects upon which instruction is given, and with the degree of that instruction. The defect lies, not in the system itself, but in that this system is virtually applied to purposes, for which it was not intended: that an education ample, as elementary instruction, for the Christian layman, has been deemed sufficient for the Minister of Christ: that one and the same system has been thought adequate for him who is hereafter to be further instructed, and for him who is to convey that instruction,—for him, “whose lips are to keep knowledge,” and for him, “who is to seek the law at his mouth.”

The instruction given at the age in question must probably remain in great measure elementary and introductory; it can never embrace that fuller knowledge, requisite for the high office of interpreting God's ways and God's will. Had persons, when they enter the University, laid a better foundation for a profitable study of Theology than they generally have, or rather, were the very foundation of all religious knowledge not, too often, here first to be laid; it would still, generally speaking, be very unadvisable, at a period when the mind is as yet so little formed, to attempt to pursue the subjects of Theology, in the mode and the degree in which they are required for the discharge of the ministerial office. The instruction

in Theology ought to commence, where it now in most cases ends, after the preliminary education is completed. Yet all the theological *instruction* which the future minister of the Gospel *need* add to the elementary acquirements of the layman, is to be derived from attending one short course of twelve lectures from the Regius Professor of Divinity, consisting for the most part of a general survey of the different subjects of Theology, and a recommendation of those books by which the Student may most conveniently pursue the subjects for himself. One fortnight now comprises the beginning and the end of all the public instruction which any candidate for Holy Orders is *required* to attend previously to entering upon his profession; and the benefit to be derived from this is probably in all cases much diminished, in many nearly neutralized, by the newness of the students to the subjects proposed to them. In most cases, they carry off some few important but insulated principles, rather than any distinct idea, what they are to study, or how to study it.

There is, indeed, in either University, additional instruction open to such as choose to avail themselves of it. In our own, lectures on the Articles are read from time to time by the Margaret Professor of Divinity; in the private lectures of the Regius Professor, the Epistles, and the early ecclesiastical history may be studied with every advantage: lectures in the Old Testament in its original

language, adapted to each stage in the progress of the students, are likewise constantly given. Those, however, who do actually avail themselves of these advantages are comparatively few; and fewer those who perseveringly attend any *course* of Theological instruction: the great majority of the candidates for orders reside only for the single fortnight, during which they are obliged to attend the public lectures of the Divinity Professor; and with the chart with which he furnishes them, and some earnest admonitions as to the importance of the high office, to which they trust that they are called, they are dismissed to pilot themselves and those committed to them, through a narrow and difficult passage, beset by shoals on the right hand and on the left. There are indeed exceptions; the sons of Clergymen may occasionally, doubtless, be happily initiated by their parents, at once into the practical and more scientific portions of their profession. Some few others may obtain instruction by residing as pupils with their elder brethren; but this is naturally beyond the means of most candidates for orders: our Fellowships, again, such at least as are not absorbed by the duties of tuition, furnish a degree of leisure to some others. The majority, however, confine their preparation to the private and unaided study of such books as the Bishop or the Professor, or some older clerical friend, may recommend. There being, moreover, no general provision for theological education, the

Bishops have been compelled to lower the standard of qualifications below what they themselves think desirable ; and the standard being thus lowered, there is no sufficient *external* stimulus to those who *have* opportunities of fuller instruction. It is, indeed, probable that the magnitude of this evil is in some measure diminished in detached cases ; that many individuals, who have already in mind devoted themselves to their future profession, knowing how few opportunities they shall hereafter have of obtaining Biblical instruction, avail themselves to a greater degree, than the rest, of that which is furnished in the ordinary College lectures ; and abstract from their preliminary studies, all which is not absolutely required for their final University examination. But this is a mere palliative : it indicates the craving after better sustenance, the sense, that something more is needed for the momentous office to which God has called us, than what the ordinary routine even of a Christian education can supply ; it evinces the natural repugnance to go forth to a conflict so difficult with weapons which have not been proved. Yet the anxiety of the student to adopt any expedient by which he may supply what the present state of things, or the *res angusta domi*, precludes him from anticipating at any future time, can be no ground for furnishing him with this meagre provision only : his readiness to avail himself of an inadequate instruction can be no

reason for denying the fuller knowledge which he requires. It is at all times a difficult task in early life, to persuade one's self that one can be better employed upon sciences, either abstract in themselves, or which have no direct connexion with one's future great destination, than upon those subjects which bear immediately upon it, and appear to qualify one for its duties. And if this be so, when the professional studies are only delayed, how much more when that delay involves their abandonment. But this is the least evil: the great mischief of the system is, that even the knowledge thus acquired must needs be elementary: it is imparted at an age which requires elementary instruction: it is imparted alike to those who are to guide, and those who are to be guided. The utmost which any one can thus acquire, is the foundation of his own right conduct, the strengthening of his own principles, the grounding of his own faith; not what is requisite to correct the faith or confirm the principles of others. He may, by God's blessing, have laid a good foundation for himself: but he is not yet in a condition to build up others.

I will not willingly exaggerate any thing, nor would I attach an undue importance to the *knowledge* even of divine things. Every Christian must be assured, that without the Spirit of Christ, learning, as well as every other good gift of God, will become a snare to its possessor; that, unless it be consecrated to God's service it must of necessity

be profaned ; that one may understand all mysteries and all knowledge, and yet be but as sounding brass or a tinkling cymbal. Yet while we lay to heart this great truth, we must not allow ourselves so to be absorbed by it, as to forget that other truth, that “ every teacher *well instructed unto the kingdom of heaven*, is like a man who is an householder, who bringeth forth out of his treasure things new and old ;” that he who aspires to the office of a Minister of Christ, must be “ apt to teach ;” that although, God be praised, such knowledge as is necessary for salvation is easy when imparted, it follows not, that it is equally easy to impart it.

In truth, arduous as the practical duties of the Clergy always are, even to the experienced, and difficult as it must be, under any system, to reduce into practice the principles or the instruction given in the abstract, the difficulties are increased a hundred fold, when the qualifications for the ministerial office are to be learned during the discharge of its duties. It is impossible for any person, who has not either himself entered thus unprepared into the office, or been frequently consulted by young Clergymen, to conceive the extent of perplexity and difficulty in which they are constantly plunged. New to every portion of their office, even the composition of a sermon or the duties of catechising, and new to their studies also, they are perpetually distracted between their

active duties, and the studies which may fit them to discharge those duties, and while engaged on the one, are dissatisfied that they are not occupied with the other. The single subject of the *mode* of studying the Holy Scriptures gives rise to embarrassments, of which no one, who has not commenced it unaided, can form any idea. The result, where most favourable, generally is, that many valuable years, in which, under right guidance, a solid and substantial progress might have been made, are employed in wandering from one subject to another, with little profit or satisfaction. This is the happiest case : and I never can forget the deep feeling with which, when entering on my theological studies, I was congratulated by eminent Clergy, who had themselves trod this difficult path, on the more royal road, which was then opened to myself and my contemporaries by the almost paternal kindness of the late excellent Bishop Lloyd. It was, indeed, an incalculable benefit, thus, at one's very outset, instead of a mere outline of the country, to have such a guide in the path which one was to pursue : and the wish that this blessing, whose value I have myself experienced, might be extended to others, is one great motive for putting forth these observations.

Other results of this want of preparation are more painful to dwell upon, but may not be passed over. Many, who might otherwise have adorned their profession, will now be content to



struggle through on the minimum, with which they can tolerably discharge its duties: others will underrate the greatness, and dignity, and responsibility of an office, for which little or no preparation was held to be necessary: others, again, destitute of professional employment for their leisure, will lapse into unclerical habits, or lessen their influence by unclerical occupations or amusements. I am aware that "theology\* is rather a divine life than a divine knowledge:" but, in proportion as "want of occupation is the parent of all ill," so must the employment of men's leisure upon subjects connected with their calling be, of all secondary means, the best calculated to promote its diligent discharge: much more then, when those subjects, being in themselves holy, have a direct tendency to hallow the thoughts, the affections, and the desires.

These results of our neglected education would be a sore evil to the Church at all times, and under all circumstances: it would at all times be very pernicious to her, that her ministers should have to learn their duties empirically, while endeavouring to perform them, when the subject of their experiments is the souls of men: it would be very hurtful at all times, that many of them should enter upon their office, having but very little ground on which to rest their trust, that "they are inwardly moved by the Holy Ghost," to un-

\* Bishop Taylor's Sermon before the University of Dublin.

dertake an office whose duties they do not understand: it is a grievous ill, that her ministers should be exposed to prefer the world and the flesh to her holy duties, because they have not been adequately taught in what those duties consist.

But there are yet other evils peculiar to these times, which must of necessity ensue, if the education of our Clergy continue to be neglected, and which we therefore are especially bound to anticipate; the absence of an adequate correction to what is evil in the tendencies of our age, and the want of confidence in our Clergy.\* The two characteristic

\* "The studies and qualifications of the Clergy are forced onwards and upwards by that resistless pressure of intellect, which is urging every class of society upon the footsteps of that which is next above it; and if they do not yield to the impulse, or rather if they do not anticipate and prevent it, by the most strenuous efforts to maintain their relative position, and to prove themselves masters of the knowledge which the people *seek at their mouth*, they will discredit their order, and render their ministry ineffective, and endanger the Establishment; which, however it may be fenced by protecting laws, will cease to maintain its ancient ascendancy in the affections of the people, should it ever cease to be eminently useful. It will cease to be useful when its Clergy cease to be respected; and although it be true that a certain degree of respect will always be yielded to honest intentions and a holy life, yet since we are to be preachers and teachers, as well as doers of the word, we must not, in that capacity, *suffer any to despise us*, nor permit the cause of truth to be wounded through the sides of its incompetent defenders."—*Bishop of London's primary Charge*, where are also some valuable quotations from Archbishop Wake and Bishop Sanderson.

evils of our times are *excitement and superficialness*, either reproducing the other. Great progress has been made in the intellectual cultivation of one, perhaps of several portions of society; much fallow land has been broken up, and it may please God hereafter to make this also productive unto good. But the immediate effect of so sudden and rapid a change must, of necessity, be detrimental as well to the higher degrees of intellectual improvement, as to a sober state of feeling and a calm estimate of things. Mental cultivation has been widened, not deepened; nay, it cannot but be, that when the demand for popular or elementary instruction is suddenly increased, real and solid knowledge must be for the time diminished; those who would otherwise be employed in advancing the real study of each science, being almost necessarily diverted to supply immediate wants, and to exhibit, in a popular or attractive form, the results which have already been acquired. Man, meanwhile, mistakes the progress of those individuals who have increased in knowledge for the progress of knowledge itself; the bounds of human wisdom seem to him to be enlarged, because the boundary which precluded many from approaching it, has been thrown down: and indefinite expectations are raised of the future progress and the conquests of his race, because a portion of them have now for the first time surmounted obstacles, which separated *them* from their fellow-men. Positive advances may be meanwhile

made, but in subjects, in which advance does not imply elevation. The increase of the treasures open to us, does not increase our capacity for containing them ; the enlarged knowledge of the facts of physical science leaves us still at an equal distance from the infinity which lies beyond, and equally incapable to grasp it. The habitual employment of our sight upon distant objects may accustom us to discern those objects more distinctly than other men, but it will not extend the range of human vision : nor will our increased acquaintance with results or effects, give us any more insight into their ultimate cause. At best we may discover a few more links of the golden chain, which, as Homer imagined, connected earthly things with heavenly ; but that end which is attached to the throne of the Most High is still equally removed from us. Man, however, whether as an individual or as a body, especially when he is making progress of any sort, loves to dwell upon what he does, rather than upon what he does not know : and the period which elapses between the time when any new field is opened to him, and that when he again sees a limit placed before him, is one generally of undue excitement, and of feverish anticipation, and consequently one very unfavourable to the exercise of a sober judgment, as to the real extent of his faculties or his powers. “The sciences,” says Pascal, “have two extremities, which coincide : the first is that state of pure ignorance, in

which we are by nature : the other extremity is that at which great minds arrive, which, having traversed every thing which man can know, discover that they know nothing, and recognise that they have arrived at that same ignorance from which they set out. But this is an intelligent ignorance, which knows itself. Those who have set out from the stage of natural ignorance, and have not yet been able to arrive at the other, have some tinge only of that real and adequate knowledge ; and these are the assumers and pretenders to reason. These disquiet the world : and judge of every thing worse than others.\* Unhappily for the present tranquillity of our nation, they are not now a few pedants only, but it is a large body of our people, who have set out from the stage of natural ignorance, and have not yet been able to arrive at the other ; and the natural tendency is, if not, as Pascal says, that they should judge of every thing

\* *Pensées* 1<sup>re</sup> Part. Art. vi. s. 25. I subjoin the inimitable original :—“ Les sciences ont deux extrémités qui se touchent ; la première est la pure ignorance naturelle où se trouvent tous les hommes en naissant. L'autre extrémité est celle où arrivent les grands âmes, qui, ayant parcouru tout ce que les hommes peuvent savoir, trouvent qu'ils ne savent rien, et se rencontrent dans cette même ignorance d'où ils étoient partis. Mais c'est une ignorance savante qui se connoit. Ceux qui sont sortis de l'ignorance naturelle, et n'ont pu arriver à l'autre, ont quelque teinture de cette science suffisante, et font les entendus. Ceux-là troublent le monde, et jugent plus mal de tout que les autres.”

worse than other men, that they are at least very ill judges of every thing, except the immediate subjects of their knowledge ; of every thing, in short, which gives that knowledge its real value, by shewing its proportions and relations to other branches of knowledge. Above all, (for this is what, as Christians, we must mainly think of,) they will be very ill judges of Christianity. Accustomed to new discoveries, or (what is the same) to discoveries new to them, in different portions of human knowledge, they will expect the same in divine ; and unless they be made acquainted with the real and true discoveries therein, the breadth and depth and length and height of the Christian dispensation, they will seek to themselves discoveries, which are not true, and expect that Christianity also must share in the advances of the age, and be remoulded in accordance with the requisitions of an enlightened period. In proportion, then, as every class of society advances in secular knowledge, or intellectual cultivation, in that degree do they themselves need a balance of increased religious knowledge : nor can their new wants be supplied without an enlarged compass of knowledge on the part of many of their spiritual instructors. Christianity is indeed the same at all times and in all countries, to Greek or to Barbarian, to bond or free ; yet the same truths may be conveyed in different modes to the cultivated or the ignorant ; there are different sorts of instruction calculated for

each ; there are different errors to which each is exposed, and against which each must be guarded.

Moreover, besides the positive benefits resulting from the nature of the instruction, it is of importance also that the nation shall have confidence in their instructors. For truth depends for its reception often much more on the character of him who enforces it, than on its own : and what, in the first preachers of the Gospel,\* the extraordinary gifts of the Spirit, and the mighty works following them, were to the confirmation of the faith, such must now be a well-grounded knowledge of its evidences, and a deep insight into its nature.

The ill effects of the want of this confidence have already begun to appear in the misgivings expressed in some quarters, with regard to the conflict with German rationalism. I speak not of those who would wish to see it gain ground, or of those who sarcastically challenge us to enter into

\* “ Thus, in selecting those instruments which God employed for the dissemination of the faith, at the first he called men altogether unlearned and illiterate, except that they were instructed by the inspiration of the Holy Spirit ; and this, to set forth more evidently his own immediate and divine agency, and to put down all human wisdom. As soon, however, as this portion of his purpose was accomplished, in the times immediately succeeding, he sent forth into the world his own divine truth, accompanied by other sorts of learning as its attendants. And thus the pen of St. Paul, who alone of the Apostles was a learned man, was principally employed by God in the Scriptures of the New Testament.”—*Bacon de Augment. Scient. l. 1. p. 39.*

these questions, in the hope that our defects may spoil a righteous cause, or may be the means of producing perplexity among our less instructed brethren. I would speak of men who, being convinced that "Rationalism is an idle theory," still apprehend that we have not "enough of that original erudition in which the foreign Professors excel," and who, therefore, "fear that the full effect of that idle theory upon English Christianity has not yet displayed itself."\* Such fears are indeed founded on an exaggerated conception both of the might of German rationalism, and of the weakness of English theology: there are many amongst the English Clergy, who have examined every theory of German rationalism, and seen how untenable it is in its every position; and, if the interests of Christianity required it, they could prove it so to be. But to what purpose, to distract the attention from the goal at which we are to aim, by calling men back to the point from which they started? To what end, when we are in possession of our inheritance, and know that the title-deeds are secure, should we waste our energy, or perplex those who are co-heirs in our possession, by sifting those deeds, or removing cavils, which we know to be ungrounded? The supposed magnitude of rationalist erudition is moreover either unfounded in fact, or bears not upon the point for which it is

\* Saturday Evening, p. 123, sqq.



alleged. The learning of the genuine Rationalist, as far as it relates to these points, is laughed to scorn by the real philologists of Germany, as the emptiness of their religious theories is by its genuine philosophers. The Rationalists have learning in subjects to which they have really applied themselves, the illustration of manners and customs, or the investigation of antiquities, whatever in fact relates to the mere exterior in which Scriptural truth is conveyed. This required no great earnestness of mind : for this, ordinary diligence might suffice ; but in the points in which we are really concerned, they have been as other men ; nay, the very employment on these lesser matters, and the pains which they have bestowed on these detached questions, have rendered them the less qualified to judge on those which lie at the core. As Claudius\* says of the commentators on the Evangelist St. John, in his day, “ They have busied themselves with the evening cloud which veils the full bright moon, but the moon, as she walks behind it in her beauty, they have left in peace.” It is in truth a mere sophism, which has transferred the credit of rationalist diligence from those subjects which were the objects of their study to those which were not. But though the inference is false, the impression made is not the less powerful ; rationalist learning on other points, has been

\* Werke, tom. 1. p. 9.

set in advantageous contrast with the want of information apparent in many of our Clergy: the unfavourable impression of our weakness ought then to be removed by the increase of our strength. An imaginary disease may kill as effectually as a real one. When also it is in the power of any one, at a cheap rate of learning, to become the aggressor, those also who understand the defence ought not to be few.

There is, lastly, much ground to hope that greater theological knowledge would promote greater union in our Church. Few will have failed to observe, how much enlarged knowledge has tended to destroy the narrowness of party: those who have learnt to know how Christian truth has been expressed in olden times and by former men, will recognise it with joy, wherever they discover it; to those, who have been accustomed to look for it only in a limited range of favourite divines, it will be unfamiliar in any other language, and therefore distasteful. A more catholic study of Christian doctrine must needs further a more catholic spirit. An acquaintance also with the works of the primitive Christians, would tend to diminish the wilfulness of spirit and impatience of authority, which now often harasses our Church; a knowledge of their language would terminate many of the differences which now sorely hinder the cordial co-operation of her two great parties, and the active influence of the whole. Nor need

it be more than hinted, that had a sounder scriptural interpretation, and a deeper study of God's dealings, existed amongst us, we might have been spared those perplexities with regard to tongues and to miracles, which have, of late, disquieted some even of the Clergy, and given much occasion of offence.

II. Having dwelt thus at length on the necessity of clerical education, I am willing to speak the more briefly on the mode of providing for it, because I am convinced that any evil will be removed as soon as it shall be fully and adequately felt. Yet, having resided for some time at foreign Universities, and observed both the advantages and defects in their system of clerical education, I may be, perhaps, permitted to state in what these appeared to me to consist, without thereby implying any undue anxiety, that precisely that system should be adopted which to me may appear the best. This I would willingly leave to those, whose office, as well as their experience and practical wisdom, renders them the proper judges in this matter.

The disadvantages, then, of the German\* system appear to me to lie in its application, rather than in the system itself. Its evils are of exactly

\* I speak of the *German* system especially, as having myself witnessed it, but that of the rest of Protestant Europe, and of the United States, is, in the main, the same.

the contrary character to those incidental to our own. They result from the want of a sufficient preparatory education before the study of theology is commenced, and the consequent unripeness of the theological student, in age, in thought, and in discipline of mind, for the studies upon which he is to enter. Its advantages, on the other hand, result from the excellent division of labour, which at once ensures an adequate number of instructors, and guarantees to those instructors the liberty of employing the peculiar talents, which God has given them, upon that subject for which those talents are best calculated. The union of the English and German systems would appear to me to be calculated to form one, perhaps the most perfect which could well be devised: as it is, the Germans have sacrificed the preparatory branch of University education, we, the professional: they have a complete scheme of theological instruction for students unprepared to receive it: we have an admirable preparatory education, but no suitable system engrafted upon it.

The preparatory studies in Germany, namely, at the present time (for it was otherwise some fifty years past), are supposed to be concluded at the school. On the removal of the student to the University, he passes at once from boyhood to manhood: at once, instead of discipline and control, he is left almost unfettered, even by moral guidance: the only requisition made is that he

should attend some one or more sets of lectures ; some general advice is also given as to the method which it may be most advantageous for him to pursue : but, beyond this, what instruction he should receive, or from whom, whether he should live as a Christian, or as a Heathen, (provided he interrupt not the public peace,) is left to his own option.\*

The students have, moreover, an indefinite power of quitting any University whenever they please ; and it rarely happens that any individual begins and concludes his residence at the same place : he is admitted to any new University with the same advantages which he would have had by remaining at the last. A considerable portion of the students in the principal Universities are, in consequence, not members of the state in which the University is situated, and consequently scarcely under the control even of the civil government. In the seven Prussian Univer-

\* Insulated attempts to *influence* the students by means of personal intercourse, were indeed made by some very Christian Professors with whom it was my happiness to be acquainted in Germany ; and this, I am assured, was, to individuals, of very great and lasting benefit : but I am now speaking of the *general* system ; such only as were already in some measure well-disposed, would, for the most part, be drawn within the circle of the Professor's influence. This absence of control was generally advocated by the Professors themselves, as allowing the character to form itself unfettered.

sities the proportion of foreigners was, in 1830, very nearly one-fifth;\* in the Hanoverian University, Göttingen, it was, in 1825, a decided majority of the whole. In that year, the Government having decided on the expulsion of some members, in consequence of the very great number of duels then fought, it became a question among those students, who were not Hanoverians, whether they should not as a body leave the University, if this act of discipline, slight as it was in proportion to the offence, should be enforced. And this decision, which was to be determined by certain heads of the different clans, would have been so imperative, that not one foreigner would have remained at the University. It was understood at the time, that many of the University authorities were, in consequence, averse to the enforcement of the measure, however necessary; not, one should hope, on account of the diminution of income which would ensue (much of that income being derived from the payments of the students), but on account of the loss of distinction resulting

\* The numbers, as given in an interesting table in the *British Magazine* (No. VI., p. 624-5), were 4984 Prussians, 1153 foreigners. The proportion varies, however, in different Universities; in Halle (which was a few years ago one of the worst specimens of German students), the foreigners were above one-fourth of the whole, but the proportion is the same at Berlin, where the students, being of less importance, are better conducted.

to their University, through the great decrease of their numbers. It may be imagined what degree of discipline is in consequence enforced.\*

It is in the midst of the feelings of such newly acquired independence, and of all the tumult of mind arising from the first uncontrolled use of his mental powers, in the midst of self-gratulation and self-confidence, that the theological student is left, or invited, at once to enter upon studies, which, beyond all others, demand patience, self-control, earnestness, submission, soberness. The evil is, doubtless, aggravated by the present state of the German Universities, in most of which the student has his choice whether he shall derive his instruction from a Rationalist, or at least from one approaching to Rationalism, or from a Believer. And this aggravated form of the evil we may hope to see diminished, as it has already been in the Prussian Universities, by the careful appointment to the vacant Professorships. But even were this extreme evil altogether removed, and theology everywhere taught, as, or more nearly, as it ought

\* About two years ago, a Professor at Halle was supposed by the students to have been the author of a strong but deserved censure upon two favourite, though Rationalist Professors, which appeared in a religious Periodical: the Professor was insulted in the streets, obliged to be escorted by some military to the lecture-room, and the students were pacified, in the first instance, by a compromising speech on the part of the authorities.

to be, it would still be very hurtful that the students should enter upon these holy studies, when in a frame of mind, naturally the least calculated to appreciate or to receive them. However carefully, moreover, the gradation of the different theological sciences may be observed, and the least difficult proposed at the outset, still this is no real remedy, where the whole method of treating these subjects is ill adapted for the age of those to whom they are imparted. The questions in every branch of theology, discussed in Germany, are strong meat for persons who require a less oppressive nourishment. Questions, as they would occur to the ripened divine, are propounded to those who scarcely know the first elements of theology. The momentous subjects of inspiration or revelation, the Canon of Scripture, the relation of the Old Testament to the New, are presented with all the array of embarrassments with which human perverseness has invested them, to persons utterly incapable of forming a right judgment upon them, and more likely to pervert than to digest the instruction which the Professor communicates. At the best, all which could be anticipated from the ordinary student, is a subsequent and tardy digestion of subjects which, at the time, he cannot comprehend. The students, meanwhile, expect that the Professor should declare to them his opinion upon each subject which has been agitated among



the German Theologians : by reserve upon any point, (it matters not whether it be fitted for their age or no,) he forfeits their confidence and his own reputation.

The mode again, in which the information is given, namely continuous oral delivery, although it may be well calculated for persons who have obtained definite ideas upon any subject, is little suited for those to whom that subject is altogether new. It produces imitators, not genuine divines ; it imparts knowledge, but it does not instruct or form the mind. No subsequent digestion of any subject can compensate for the loss of that activity of mind, and that perception of one's own real difficulties, which is produced by independent study, preparatory to the imparting of instruction. The whole of education, nay the whole of our entire education through our whole lives, is a gradual correction of the erroneous conceptions which we had at first mingled with the truth ; and the forcing system, which would anticipate this slow developement, may produce an earlier show, but undoubtedly will not foster plants so healthy or so hardy. *This* evil effect of the system, as it at present acts, has been seen and acknowledged by the German Professors, and they have endeavoured to avert it, by frequently and earnestly warning their students against such an accumulation of lectures, as allows no time for subsequent reflection : some also of their most

eminent writers\* have bitterly lamented the character of slavish imitation, which this system has contributed to stamp upon a large portion of their nation. There is probably no people, among whom the mighty dead are so soon forgotten, or the great names of the present day so unduly exalted, as in Germany; none, probably, among whom the crude or faulty notions of individuals obtain for a time so extensive and pernicious a sway; and this, because the knowledge of the mass of each generation is derived, for the most part, *exclusively*, from living sources.

Yet, although these evils shew the great and especial difficulty of rightly communicating theological knowledge—great in proportion to its importance and its eminence,—they arise too palpably from the peculiar character of the German system, to be any ground of discouragement. It may, indeed, remain a question how far the catechetical system of instruction, which at present prevails at our Universities, and which is in some degree, although insufficiently, adopted by the German, should be in any degree exchanged for continuous delivery on the part of the Professors.

For myself, I should think, that there are few subjects in which the catechetical system is not the best calculated to call forth the energies of the mind, or promote its healthful indepen-

\* e. g. Lessing and Herder.

dence.\* More good can be effected by correcting or enlarging the ideas, which the student may have himself framed, and thus leading him onward to further truths, or a deeper insight into things, than by any mass of information which may be imparted, or by any knowledge of the systems of other men. What he thus acquires becomes his own. Equal information may also, at some slight expense of time, be imparted; and a due respect and love for the treasures of old time, which God has preserved to us, be most readily combined with the correction or the completion of what, as men, they may have left imperfect.

Being thus alive to the evils of the German system, I shall, I trust, be esteemed no partial admirer of it, if I advert to its advantages. These, as was above mentioned, appeared to me to consist in the division of labour among the Professors; and this is of no slight moment, whether we regard its effect on the Professors themselves, or upon theological literature generally, or with reference to the immediate question of theological education.

1. The advantage, then, of the German system, if proposed to students adequately prepared to

\* I am glad to be able to support these opinions, which are the result of long observation of the systems in this country and in Germany, by the valuable authority of Dr. Chalmers, (on Endowments, Note G. p. 185.)

receive it, consists, as far as they are concerned, in its *completeness*. There is, indeed, no portion of theological knowledge requisite or desirable for the discharge of the pastoral office, or for the more scientific portion of the clerical duties, for the study of which provision is not made. In the nature of these studies, there is, as indeed there ought to be, but little peculiar: there may be some greater minuteness of subdivision than may be desirable, as it is the natural tendency of every system to glide into its kindred defect: but, in the main, the studies there pursued are such as would be every where acknowledged to be valuable and necessary for the well-instructed Christian minister. To these pursuits, in their broad outline, no one would object that they contained any thing superfluous. They are, namely, continued instruction in the whole of the New Testament (except the Revelations,) and the principal portions of the Old, in their original languages—the history of early Christianity, and of that smaller portion of God's Church, of which they are members, and whose ministers they are to be (the two branches of Church history, which are to every one of especial moment)—a connected view of the doctrines and practical duties of Christianity—and, lastly, the mode of applying and concentrating all the knowledge hitherto acquired, upon what is now to be the great object of their lives, the bringing Christianity home to the hearts

and minds of their people. The same system, in its main features, is in fact, adopted in the American Episcopal Church.\* The peculiarity is, that these subjects are *taught*, and that fully and systematically, whereas in England, if learnt at all, they must be obtained with difficulty from a variety of sources, not very accessible to one of moderate means. Nor can, after all, the study of books ever replace altogether the assistance of a living teacher.

In the commencement of all studies, scarcely any thing is of more importance than that the student should confine himself for his own reading to a well selected but small number of books: † a larger mass only perplexes him, and prevents definite study and the acquisition of clear views. Yet no one book can fully exhaust his subject; it requires to be supplied, corrected, followed up, or illustrated by knowledge derived from other sources. This

\* An account of this system, derived from Bishop Hobart, is given by Mr. Raikes, in his "Remarks on Clerical Education," p. 24, 5. His account of the present state of clerical education is fair and striking; although he appears somewhat to have over-rated what is done at the two Dissenting Seminaries, in comparison with the advantages *offered* at the Universities. The Dissenters, however, can compel attendance, which we cannot.

† "Let me earnestly caution the student against diffusing his reading over too wide a surface; to read a few good authors thoroughly, is better than to read many hastily and cursorily." *Bishop Kaye's Charge.*

then is the task of the Professor, who may be supposed to have studied his subject in all its bearings; to have passed the knowledge of other men and other books, through the alembic of his own mind, and to present it to his pupils in a condensed form, stripped of the foreign materials which may have adhered to it. Nor is there any danger that the Professor's lectures should ever become a mere spoken book; for although the substance of them, if ever printed, must assume one definite form, they would, while orally delivered, vary according to the character or the exigencies of his hearers. And in this vividness and power of application, the great advantage of the living teacher consists: a book is to us whatever we make of it: we perceive more or less of its meaning, enter more or less into its spirit, realize it more or less to ourselves according to our habits of study or of mind; and any one who remembers his own crude ideas in early life, will recollect how little comparatively he did appropriate to himself of any really valuable work, how much remained to him yet unintelligible or unappreciated. Living instruction, on the contrary, adapted itself to us; it was as a book written precisely for our use, our knowledge, and our powers. Let any one, (to take one portion only of the instruction of the German Universities,) let any one recollect the time when he sat down to his pastoral duties, even with the advantage of having the best books on those duties

recommended to him, and compare his situation with what it would have been, had he been previously trained in those duties by an experienced parochial Minister; had he gone through with him their several offices, and had the doubts or difficulties, which must occur to any one in the perusal of any set of rules, been removed by the practical knowledge of his adviser. Again, it is undoubtedly expedient for any person, at the commencement of his systematic and more advanced study of the Bible, to read it alone in the original; one commentator would give a partial view, and a number would perplex him; yet of what inestimable advantage would it be to any one, in such case, to compare his immature or undecided views with those of one, who had for years patiently and humbly investigated those Scriptures, with all the aids, human and divine, which are open to man. If this be done, even to a small extent, principles of interpretation may be imparted, which may be of service in the whole of the sacred volume: tendencies of mind, which might lead to false or vague or inadequate apprehensions of divine truth, might be corrected; the best mode of studying Holy Scripture might be practically illustrated, and the student, being thus not merely furnished as before with a chart, but having his hand steadied, and his eye quickened, and his judgment formed, might be left to guide his own future course with confidence and joy.

Nor, again, should I account it a slight advantage in oral instruction, that the Professor is in this way enabled practically to open to his pupils the *fontes remoti*, and by a judicious selection of such portions as may interest them, to lead them on themselves to taste their freshness and their richness. The mere recommendation of the commentaries of Chrysostom or Theodoret, of Calvin or Beza, would perhaps be rather calculated to alarm than to invite the theological student: the production, on the contrary, of passages, in which these mighty men have happily developed the meaning of Holy Writ, or furnished in their own emphatic language exactly the sense which the case requires, animates one to deeper study, cherishes the respect for the wisdom of former ages, and above all, tends to produce the longing for a larger portion of that Spirit with which those giants of old time were so deeply imbued.

Another advantage of this public over private study, is that a public, and in some measure compulsory, course of instruction alone can be complete. Even in our duties we consult our ease. It is only experimentally that we can know the real value of most of the knowledge which we acquire. If there be some portions of divine knowledge so obviously necessary that we could not dare to pass them over, there will be none, probably, in which we should not have omitted, as needless or perhaps as distracting us from our main object,



what we have afterwards found of very essential service. At our first outset, we are disposed to take nothing with us but what we *then* think of direct practical use ; other things we are disposed to lay aside either as positive incumbrances in our course, or as interfering with acquisitions which we deem to be of more moment. We pursue what we think most useful, probably as being most congenial to our own tastes, whereas what we are disposed to omit, as being less accordant with those tastes, is, on that very account, the more important to *us*, and to the right compass of our minds. It is indeed well, even within the province of Theology, that persons should, in matured life, choose some portion, for which their own talents may be the best calculated, and by the cultivation of which they may most benefit themselves and the Church. But, in earlier years, no part should be omitted :\* in each portion, the student should be

\* The advantage, and indeed necessity, of some such compulsion, is illustrated by the following statement, furnished me by Dr. Burton, of the number who attended, in the last year, his private lectures in the Acts and Epistles. They were in Lent Term, 27, in Easter, 32, in Michaelmas, 36, in all 95 ; but of those who attended in Easter Term, 9 only had attended in Lent, and 10 only continued in Michaelmas ; so that there were in all 74 individuals, of whom 57 attended for one, 19 for two terms. The one term's residence is what is required of every member of the University who takes the degree of M. A. ; and thus it appears, that the attendance of 57 out of 74 was owing to their being *compelled* to reside at the University for one term ; this term they

conducted so far, as practically to know the nature of the study, and the best method of pursuing it. *Ex nihilo nil fit*, is true in most cases of study: we have no means of ascertaining, or even of appreciating the value of what we are wholly unacquainted with; we have no standard by which to estimate it; and public opinion, to which men generally refer, being the opinion of persons who are equally unacquainted with the subject, will uniformly fix too low the measure of attainment.

A long interval has elapsed, during which it has not been considered at all essential for a Clergyman to understand the Scriptures of the Old Testament in their original language: the value of Hebrew for the right interpretation of the New, is

were willing to employ profitably; but when this compulsion ceased, the knowledge of their profession was no longer a sufficient ground to detain them for its study. Six more attended during the fortnight in which they were *obliged* to attend the public lectures. Those who attended the lectures in Ecclesiastical History, in which there is, under present circumstances, less ground to expect an examination, averaged 10 only. Again, in the present term, of 21, who are attending a very interesting course of lectures in the Fathers, 17 are members of some Collegiate foundation: the whole of the rest of the University furnishes *four* only. Increased facilities of theological instruction would increase very considerably the number who would avail themselves of the provision already furnished; while it would entitle our Bishops to insist on higher qualifications in the candidates for orders. At present our ranks are filled by volunteers only; and these, although often zealous, yet will never equal the numbers of a corps regularly disciplined.

even now scarcely felt : it has not again, until lately, been thought necessary that a Christian minister should know the history of the Church of Christ ; what Christianity has effected at all times, or how men, alike by adding to it or by taking from it, have diminished its blessed influence : why it sunk and how it again rose : how errors or speculations, apparently of little moment, have been the source of great and lasting evil : or how divisions, in themselves slight, have at last rent the seamless vestment of Christ. Generation after generation have been content to be ignorant of every portion of Church History, and to forfeit the benefit of all the instruction which God has put into their hands, by his dealings with the Church for 1800 years ; or even of that which has most direct relation to their own usefulness, and without which they can scarcely avoid material error, the knowledge of their own portion of the Universal Church.

I gladly acknowledge that advances, or rather that a return to a better state of things has been made during these latter years ; not so much through the institutions of St. David's and St. Bees, (for these, though useful and necessary, are but expedients) as through the improved theological spirit of the Universities :\* but this is itself the

\* “ I have sincere pleasure in bearing the testimony of my own experience to the fact, that the standard of ministerial acquirements has already been greatly raised, without diminution in the

result of education, and is an earnest, that with more cultivation, a more abundant and richer harvest will result.

Amidst all the disadvantages of their system, the Germans have attained the object which they now mainly propose, the promotion of extensive learning: ample\* provision being made for theological instruction, it is in the power of the German consistories, by means of their examination, to compel the student to avail himself of it; and thus, although the German student is left unhappily far too much to his own guidance, his diligence in study for a great portion of his residence is secured by the prospect of the final examination. The proportion of the students in each University, who diligently employ themselves, is larger, I have reason to think, than in any other country. The Clergy of that country are, accordingly, as a body, a learned Clergy: that their learning has often failed of producing fruits of corresponding value is but another evidence of the insufficiency of mere knowledge, but furnishes no proof that when grafted into a better stock, it will not yield an abundant return.

number of applicants for admission into the Ministry, and with the most obvious and striking benefit to the Church itself."—*Bp. of London's Charge.*

\* Some specimens of the subjects of lectures in German Universities will be given in the Appendix A. I have myself witnessed very frequently the diligence and attention of the hearers.

2. The second advantage of division of labour, that resulting to the Professors themselves, is too manifest to detain us long. I know not whether any situation could be devised for the cultivation of any branch of knowledge, and especially of any practical knowledge, more advantageous than that of a Professor. The necessity of studying for others, of examining his subject in every bearing, of removing every difficulty, of proposing every thing clearly, ensures the great requisites in all study, precision, comprehensiveness, clearness, and, above all, a practical view in its pursuit, and a practical tendency in its result. When we study for ourselves, we may rest satisfied with obtaining partial results, and we may often, without any great detriment to our immediate object, pass over much slightly, reserve incidental difficulties for subsequent examination, content ourselves with what lies upon or near the surface, or repose upon the green or brighter spots, or where we have ourselves found most refreshment and delight. In our public duties we have a more apparent responsibility. We dare neglect nothing, gloss over nothing; there is no time to influence or instruct those, whose care we have taken upon ourselves, but the present: we must impart definite and distinct views, or we fail altogether: we must give our own studies a practical tendency, or we can never be the means of communicating a practical spirit to our pupils. Collision moreover im-

proves us: a doubt, a difficulty, even a theory which has nothing substantial in it, will give occasion to maturer thought or intenser study: it causes the teacher to re-examine his own positions, to see if there be any flaw in them, any point as yet insufficiently surveyed or secured. In the words of an original and imaginative writer,\* and who is on that account the more obviously to be listened to, when he speaks of the value of patient and enduring perseverance;

“ We cannot imagine a more favourable condition for the formation of a great literary work, that shall have solid and enduring excellence, than that which is occupied by an ardent and devoted Professor, whose course, by means of reiterated elaborations, receives a slow, it may be, but withal a sure and progressive improvement. Only conceive him to be fully possessed with his subject, and giving the full strength of his mind to its elucidation; and then, with the advantages of perseverance, and time, and frequent periodical reiteration of the topics of his lectureship, he is assuredly in the best possible circumstances for bequeathing to posterity some lasting memorial of industry or genius. It is by the remodellings and revisings, every year, of his yet imperfect preparations; it is by strengthening what is weak, and further illustrating what is obscure, and fortifying some position or principle by a new argument,

\* Chalmers on Endowments, pp. 50, 51.

and aiding the conception of his disciples by some new image, or new analogy; it is thus that the product of his official labours may annually acquire increasing excellence, and gradually approximate to a state of faultlessness, till at length it comes forth in a work of finished execution, and becomes a permanent addition to the classical and literary wealth of the nation. It is not so often by flashes of inspiration, as by power and patience united, that works are reared and ripened for immortality. It is not in the hasty effervescence of a mind under sudden and sanguine excitement, that a service so precious to society is generally rendered. It is when a strong, and, at the same time, a steadfast mind gives its collected energies to the task; and not only brings its own independent judgment, but laboriously collecting the lights of past erudition, brings them also to bear on the subject of its investigation."

Yet, in order to secure these advantages, it is manifestly essential that the teacher should have a distinct and a definite line of duties: for in proportion as it is beneficial to a sound and thorough study of any subject thus to propose it successively to minds of different stamps and measures, and for that purpose to bestow upon it renewed and painful attention, so can nothing be more distracting than to have to teach a variety of subjects, not immediately connected with or directly illustrating one another. Although a Divine dare

neglect no portion of theological study, yet it is manifest that very different talents, and very different study, are necessary to enable any one to *excel*, in the interpretation of Scripture, in tracing the connexion of causes and effects in the history of the Church, and deriving its practical lessons—in the systematic exhibition and defence of the doctrines or evidences of Christianity—or in furnishing and illustrating the rules for the practical duties of the Christian minister. Bishop Bull would not probably have succeeded in the office of Bishop Butler, nor either in the duties of Pococke, but each and all these great men had their several duties, and each stood foremost in his own. The absence of this division of labour is the real evil which now presses so heavily upon our tutors, and our Divinity Professors. Each is required to furnish instruction in a greater variety of subjects than any man's mind can possibly master; their energy must either be divided by attention to too great a multiplicity of subjects, or they must neglect some portion of instruction, which, as things now are, can be supplied by no other means.

3. The difference of the two systems becomes the more apparent when we refer to the theological literature of the two countries. Almost the whole of German divinity is the result of professorial duties: there can scarcely be produced



the name of any writer of eminence in that country, to whom the leisure, the occasion, and the foundation of his works, was not supplied by these employments : their occupations lead as directly to the composition of theological works, as the practical employments of the majority of our Clergy divert them from it : they have distinct *studies*, which it is the business of their lives to pursue ; the duties of our Clergy, with very few exceptions, are altogether practical : every portion of their country has it's Universities ; they have twenty-three of these seminaries of theological, as well as every other sort of, learning, with the array of teachers of divinity in each : we have but two, very slenderly provided with theological, or indeed, with any other Professors. On the ordinary scale in which provision is made by German sovereigns for theological instruction, there must be, at the least 125 divines in Germany, with matured strength and powers, filling the office of Professors ; besides these, they have the whole train of extraordinary Professors, licentiates, and private instructors, who are filling subordinate offices of the same kind, and preparing themselves for the higher theological duties, which they are hereafter to discharge. And this includes not the whole of the provision made for the study of Hebrew. Our whole number, including the Hebrew Professors at either University, is seven, and of these seven, one at Cambridge, a recent institution, derived from the

liberality of an individual, must unhappily be materially impaired in its efficiency by the conditions annexed to it. We have been reproached with inactivity; we have been told that\*—

“ It is high time for the well-paid champions of orthodoxy in this country, to awake from the dignified slumbers, in which it is their delight to indulge, and to take some notice of those incursions into their sacred territory, which the theologians of Germany have so long been permitted to make without any repulse. We are assured by Shakspeare, that ‘ dainty bits make rich the ribs, but bankerout the wits;’ nor could we ask a much more pregnant proof of this fact, than the striking contrast which exists between the poor, active, studious, and inquisitive theologians of Germany, and the sleek, somnolent, and satisfied divines of the Church of England. The priests of Egypt, we are told, abstained from drinking the water of the Nile, because they found it fattening; the Pactolus of the Church also fattens, but it is not abstained from; and the consequence is, that our portly sentinels slumber on their posts, while the lean† theo-

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\* Edinburgh Review, No. 107. “ State of Protestantism in Germany.”

† The *leanness* of the incomes of these divines may be well questioned: the average of the Professors’ salaries at Göttingen is 200*l.* per annum, to which the fees arising from his lectures, (supposing that he gives in each half year two courses, and is attended by 100 pupils,) would add, at the least, 300*l.*, a sum much more than equivalent to twice the amount in England. Neither is the theology of the majority of these theologians so lean as this Reviewer deems; there are, in either University, very eminent theologians, who have come to no other conclusions than the somnolent divines of the English Church.

gians of Halle and Göttingen carry away all the glory of the field."

Yet, (since almost all the members of our cathedrals, have *now* also parochial cures) until our critics can propound to us by what means 6 or 7 Professors can be as productive of literary works as 125, or how it is as advantageous to be distracted with a variety of theological pursuits, as to be concentrated upon those of one kind; or how, lastly, the duties of a parochial Clergyman leave equal leisure with those of a German Professor, the taunt might have well been spared. But let the author of that Review compare things of the same kind; let him take one Divinity chair in any one University of Germany, and compare those who have occupied it successively, with our line of Divinity Professors at Oxford to the present time; or let him go through the whole number of those who have in Germany employed their labours on the original Scriptures of the Old Testament, and compare them with those who have filled our one Hebrew chair at Oxford; or let him find any one man who has there done as much for the illustration of the Old Testament as our Pococke, (who may, much more than Schul- tens of Holland, be called the parent of our more enlarged studies of the sacred language;) or let him discover one of more laborious diligence than Castell, Professor at Cambridge, who, during seventeen years, accounted that day a holiday

in which he did not employ from sixteen to eighteen hours upon his gigantic works, and he may then appear not to have spoken rashly. Or if he prefer modern times and men, let him name any German Professor who had a more thorough and native knowledge of Arabic than Dr. Nicoll, our late Hebrew Professor, or any sounder or more accurate Orientalist than Professor Lee; or let him find among his Neological Professors, (to take only our present Regius Professor of Divinity,) a more fertile, as assuredly he will not find so solid, a writer as Dr. Burton. Only let the works be weighed, not numbered; nor let such productions, as the works of the Rosenmüllers, (every syllable in whose writings, which is of any value, may be traced to older, and some to English sources,) be thrown into the balance against our original English theology; nor let activity be supposed only to exist in the discovery of ephemeral novelties.

But I turn with pleasure from this writer, who has apparently little knowledge of the Germans whom he praises, and still less of the English whom he condemns, to the healthful and vigorous language of his countryman, Dr. Chalmers.\* After speaking of the merits of the Dissenters in the pro-

\* On Endowments, pp. 60, 1. Dr. Chalmers' work ought to be read by every one, who is obliged to approach the question of Endowments. Two passages of a similar tendency and energy are quoted from the same writer by Lord Henley.—*Plan*, pp. 27, 8.

duction of works of practical piety, he adds, " It is not to be disguised, that, with all their powerful appeals to conscience, there is not among them that full and firm staple of erudition which is to be found among the Divines of the Establishment, to whom, after all, the theological literature of our land is chiefly beholden. To them we are, in the main, indebted for a species of literature, which in no country of Europe is carried to such a height as among ourselves. We allude to the part which they have sustained in the deistical controversy, and to the masterly treatises wherein they have so thoroughly scrutinized and set forth the Christian argument. But it is not in the war with infidelity alone that they have signalized themselves. A bare recital of the names associated with Oxford and Cambridge, would further convince us, that, from these mighty strongholds have issued our most redoubted champions of orthodoxy; and that the Church of which they are the feeders and the fountain heads, has, of all others, stood the foremost, and wielded the mightiest polemic arm in the battles of the faith."

It is needless to add anything to this testimony: it is the testimony of one, who is not a member of the Church, whose institutions, and their results, he admires; of one, who has no partiality to mislead him, but who does admire and love them, for the service which they have rendered to our common Christianity.

It was indeed to the leisure afforded by these endowments that we owe, under God, our English Theology ; a Theology richer and more solid than that of any other Church. Through them and our Collegiate Institutions we have been spared, by God's mercy, one great evil, resulting from the paucity of the provision made for the instruction of the Clergy. By their means, has been removed the anomaly of expecting a learned Clergy, without providing for their education. Deep, however, as ought to be our gratitude for the treasures thus bestowed upon us, it may still be useful to advert to some peculiarities in that literature, and some deficiencies which have resulted from the mode in which it was created. The fundamental peculiarity of our English Theology is, that it was occasional ; that it took its rise in some specific exigencies of the Church : and it is a glorious distinction, that our immortal works were written, not for any display of their authors, but for the well-being of the Church ; that one can hardly name any one great work, for whose production some ground in the circumstances and the wants of the Church cannot be assigned. It is well that it should be so : for this practical and catholic spirit, in that it subdues the feeling of self, and exalts that of a great and solemn responsibility to our fellow Christians and to God, affords the best guarantee, that the works so conceived shall serve no temporary interest, or perishable ends, shall not be defiled by human

passions or prejudices, but having God, and God's glory for their end and aim, shall have also for their aim that truth which is to be found in God only. The works originating in this spirit, though suggested by some special occasion, yet are written for all times, and are a blessing for all ages, because the spirit which dictated them, and the principles which they impart, will endure for ever. Still it could scarcely be expected that the whole field of theology should be occupied by these independent and unconnected efforts: the positions which were taken up, were on every side fenced and guarded, and little could be added to strengthen the lines, drawn by Butler or by Hooker. Yet though each work was in itself as complete as human infirmity would permit, our English theology, as a whole, must needs be unsystematic, since system was never aimed at; and it must also be deficient in works for the young theologian, since they were the wants of the Church at large, not those of the beginner, which called forth the efforts which were made. Thus points of Ecclesiastical History, or the rites of the Universal Church, have been illustrated by Pearson and Beveridge, by Usher, Bingham, and Wall, with a learning and accuracy which could not well be surpassed: for, to a Church built like our own, on the foundations of the apostles and prophets, the knowledge of Christian antiquity was of especial and primary importance: but there seemed

no especial occasion for an Ecclesiastical History, as a whole, beyond what was already furnished by foreign divines ; or, which is more probable, those who did really study it, being in the neighbourhood of large libraries, and with the possession of ample leisure, sought each for himself the original sources. The result has been, that we have as yet no general Ecclesiastical History which can satisfy the wants of the student ; and the miserable translation of Mosheim, with which we have until lately contented ourselves, has served only to deter men from the whole study. We have again admirable treatises on the main doctrines of Christianity, but scarcely any connected view of those doctrines in their mutual bearings on each other ; or we have, further, scattered up and down in other theological works, admirable expositions of detached portions of Holy Scripture, and excellent illustrations of Christian duty, but we have no good systematic treatise on Christian Ethics, and what is of more moment, we have no Commentary upon large portions of Holy Scripture to which to refer the student. The very difficulties which have thus been presented to early theological study, may perhaps have been even beneficial to those who have been led to surmount them ; the hardening process through which they had to pass, made them vessels of greater value : difficulty strengthens the energy which it does not break : the very absence of works calculated for their



early strength drove them to deeper researches, and to explore richer mines; and God having given them the strength to penetrate these recesses, converted what in man's sight were hindrances, into the very means and instrument of their progress: still such men are a small portion only; however valuable their labours are for succeeding ages, they do not stamp the character of the present; however wide and salutary their influence, they cannot supply to their contemporaries the benefits of a Clergy, generally well instructed. Suns they may have been, but they cannot replace the warmth of the domestic hearth.

Here then is a wide field open for future exertion. Notwithstanding all that has been done, we still want, for every portion of the Bible, commentaries, which, with practical piety may unite sound philological learning, and deep insight into the connexion and spirit of each of the sacred writers. Even within these narrower limits very peculiar talents are required in each divine; for not only would not the same person be likely equally to succeed in commenting upon the Old and New Testament, but the best commentator on the Proverbs and Job would not be the most successful expositor of the Prophets; the developement of the connexion and full meaning of the Gospel of St. John will require different talents and character of mind from the Epistles of St. Paul. F

need not enter into the like details with regard to Ecclesiastical History, (whether that of the Church before Christ, which it is of especial moment that our young divines should in these days rightly understand, or that of the Christian Church, an ignorance of which is now leading men into great practical errors) nor again, as to doctrinal theology, Christian ethics, or pastoral theology. In all we require books for these times, and these circumstances. In none could we safely content ourselves, if we would wish, with works of foreign divines, however excellent in themselves. Every nation, as it has its own peculiar character, and its own constitution of mind, so will it have its own peculiar wants: and although the essential truth must be every where the same, still the form in which it is presented must be adapted to that character and those wants. The more peculiar then the mode may be, in which the character of any people has developed itself, the less will its theology, generally, if suited to that nation, be calculated to be transferred directly to any other. The works of the better German theologians may, I trust, render us, indirectly, very important service, by giving a stimulus to a similar spirit among ourselves; but they are for the most part, too much adapted to the present state of philosophy and religion in that country to be the best fitted for this, much less to supersede any exertions of our own. Nor is there any ground to apprehend

that the office of educating men for the ministry, will not produce this ulterior but important effect, or that the works so produced will be but elementary and confined. To refer to no more modern instance, the valuable Commentaries of Calvin are the produce of his theological lectures.

These three points, then, (each of great moment in itself, and especially in these times)—the sound and general education of our Clergy; the formation of a body of divines, who may, by their *known* attainments, raise the character of the Church, and increase its influence both at home and throughout Protestant Europe;\* and the supply of those portions of theological literature which

\* This, although an incidental benefit only, yet is not unworthy of consideration to any one who takes a large survey of the condition of the Church of Christ: nor is it unimportant, even in relation to our own Church, if we consider the manifold influences which every portion of the Christian Church must necessarily either impart to others or receive from them, or the direct avenues which a common language will hereafter give to the theology of America. It is already in activity: in default of any means of education in their parent country, to which they would gladly turn, they have already had recourse to Germany, some to the sound, others, unhappily, to the unsound teachers of its theology. If we resume not the eminence, which our excellent preparatory education, and the ever-present example of our ancestors, and the soundness of our institutions, and our ready access to the deep and rich treasures of our old theology, naturally gives us, we shall fail to influence her to good, we may very probably (for in her, good and evil are fearfully balanced,) be influenced by her to evil.

have been hitherto omitted,—these three points may all be attained by the same process.

III. I need scarcely insist on the eminent advantages which the Cathedral establishments possess for this purpose. Besides the conveniences resulting from their being distributed over the several parts of the kingdom, from the libraries which are attached to most of them, and the several facilities of detail which the existence of the canonical houses would give, they have this very great advantage, that they would bring the young candidates for orders at once into the society and under the influence of their future Bishop and Diocesan, and of the elder Clergy. The Bishop, who now has scarcely any opportunity of becoming acquainted with those over whom he is afterwards to preside, and whom, as a father, he is to direct, until within a short time before their ordination, might with no great sacrifice of leisure, establish an intercourse with them, which would win their confidence, would often determine their character, and gain a cheerful and willing obedience to all his subsequent admonitions. The Dean and Prebendaries appear also to be marked out for this duty by the provision of our Church, which prescribes that “the Bishop should be assisted in *examining* and laying on of hands by the Ministers of his Cathedral Church, if they may conve-

niently be had." (Canons 31 and 35.) Nor can it be doubted, that if the same persons, to whom the instruction of candidates for orders should be committed, were thus to assist the Bishop in his examination, the Bishop might obtain a much more satisfactory knowledge of their qualifications; while such as should be in any way incompetent, might be saved the disgrace of an open rejection. I need not say how much influence this religious training might have upon the candidates, or how much more difficult it would be for any man, spiritually unfit for the ministry, to intrude himself among the pastors of the Church of God.

With regard to the details of this measure, if it should seem right to those, who have spiritual authority in the Church, to adopt any such plan, I should be very unwilling to have any appearance of dictating to those who are set over us, and who have naturally much more knowledge and experience in these matters. This I would only say, that Prussia, with a population of about 11,000,000, has seven Universities, and two of these, at least, having a double quota of Professors, (Bonn,\* as

\* In the table in the Brit. Mag., above quoted, Breslau is stated to have a double Theological Faculty. If this be the case, the sum total must be increased. I include the Roman Catholic Professors, in order to shew the proportion between the entire population, and the number of persons employed in educating its Clergy.

being established in Roman Catholic provinces, and having on that account Roman Catholic Professors also, Halle, as being the union of two establishments,) the Prussian Universities alone would have at least forty-five ordinary Divinity Professors. Berlin,\* in 1826, had but four ordinary Professors, (another has since been appointed,) but it had three extraordinary, and two private but authorized lecturers. Hanover, with a population of but 1,400,000, had four ordinary and one extraordinary Professor of Divinity, besides two Professors of the Philosophical Faculty, whose office was to explain the Scriptures grammatically, but who did, in fact, lecture as Theologians.

I would equally wish to avoid fixing any term as the minimum, during which this course of instruction should be followed ; the shortest period in Germany is three years ; perhaps, in consideration of the previous general instruction at the Universities, it might here be limited to two.† Although one would gratefully receive any addition to the theological qualifications of our Clergy, yet less than this, considering the variety of the subjects to be taught, might cause much risk, that

\* See further on this subject the tables at the end.

† The Bishop of London, in the interesting charge above quoted, speaks of “ a prescribed course of study for one or two years,” p. 34. The subject having been mentioned by so high authority, I felt the less scruple in expressing an opinion on this subject.

these subjects would either be unduly crowded together, or that some, which were important, would be omitted.

The change, in order to be effective, ought probably to be slow ; it would be hard to compel one, who was about to present himself as a candidate for orders, thus to prepare himself anew, notwithstanding any pains which under the present system he may have taken to educate himself, or any engagements, which, in reliance on the present system, he had formed. The number of persons, who are in each year admitted into Holy Orders, as far as I can make any estimate, may be calculated, I suppose, at about 450 ;\* if these be engaged for two years in their preparation for Orders, those regularly employed at any given time would be 900. This number must of necessity be much increased so soon as effectual measures shall be adopted for providing adequately for the parochial cure of our large towns. But although it would be matter of regret, should any measure be hastily adopted, which would at once divert these institutions to

\* The basis of this calculation is, the average number of persons who have attended the public lectures of our Regius Professor of Divinity. This for the last three years has been 220. I have allowed 230 for Cambridge, the number of names on their books being greater. The British Magazine, within the last twelve months, reports the ordinations of 421 Deacons and 377 Priests ; and even this list, although the most perfect of those now published, is still hereafter to be rendered " far more complete."

other purposes, and disable them from rendering this great service, yet on the other hand, much care and circumspection will be necessary in adapting a portion of them to these new duties. A plan which would, as far as possible, provide for the education of the Clergy of each diocese, within its own precincts, would seem to be preferable to any other. I would not willingly appear to prescribe as essential any part of my scheme; I would gladly see any plan, which the sound judgment of our Bishops might suggest for clerical education. As in other cases, experience will be the best guide. Much local knowledge will also be requisite, and much consideration, in the selection of the Cathedrals best suited for this purpose. For some Dioceses certainly, as Peterborough or Bristol, may be too small to require a distinct establishment; or the Cathedrals, as in the case of St. Paul's, might from situation, be ineligible as places of education, but be thereby the more calculated, if the cure of important parishes were annexed to them, to render essential benefits to the cities in which they are situated, and for whose benefit they were endowed. Others again, as Chester, may be too poor by themselves to support the persons set apart for this office.

Yet as far as, under these circumstances, any principles may be proposed, two points would seem to be of especial moment. 1. That the number of students collected in each place should not be so



considerable as to prevent personal superintendance on the part of the Professors, or to cause these institutions to degenerate into mere lectureships for imparting theological knowledge. It were, indeed, as easy to communicate a certain quantity of information to 400 persons as to 30; and were this the only or the main object of clerical education, two or four only of these institutions might perhaps have sufficed. Yet the end of education is not the mere acquisition of knowledge, but the training and disciplining the mind, during and by means of that acquisition. Since, then, in a practical Church, such as our own, the formation of the heart and mind will naturally be regarded as of primary importance, it would be desirable to limit the numbers in each institution, in such manner as may best tend to realize these objects. Seventy or eighty theological students would probably be regarded as an adequate number for each institution, and more eligible than a larger body.\*

\* On this view, a portion (and it should be recollected that it is a portion only) of twelve Cathedrals would be required. And thus, perhaps, York and Carlisle (the latter as united with St. Bees) might be employed for the Northern Counties; Lincoln, Ely, (united with Cambridge), Lichfield, Worcester, Oxford, and if necessary, Gloucester, for the Midland; Norwich for the Eastern; Exeter or Wells, Salisbury or Winchester, Canterbury or Rochester, for the Southern counties, and the Diocese of London. Yet this I would say with all deference, in the full conviction that the question if allowed to come before the authorities of the Church, would be by them far more wisely decided.

2. Although, on the grounds above-named, it might not be practicable in every case to make the Cathedral the theological seminary of its own diocese, it would, I imagine, (and rightly) be considered of moment, that the different dioceses should be, in this respect also, as little intermingled as may be ; that whatever Cathedrals may be chosen to discharge the office of clerical education for the rest, each of them at least should provide for the members of its own Diocese, in the hope that the bands, which unite the Clergy with their Bishop, might thereby be the more strengthened.

With regard to the number of Stalls in each Cathedral to be set apart for this purpose, this depends rather upon the nature of the subjects to be taught, than upon the number of those who need instruction. For whether we look to the immediate advantage of those who are to be instructed, or to that of the Church at large, it is of great importance, as has already been urged, that those engaged in this office should not be distracted by a variety of pursuits, but should be able to devote their whole minds to carry on to perfection that for which each has been most fitted by God.

The division already adverted to,\* would assign

\* Page 50. In the Scotch Universities, where the principle of division of labour is carried further than among ourselves, (in that there is in each a Professor of Ecclesiastical History,) the necessity of a further supply has still been much felt; in the

five Professors to each establishment; and there is no University in Germany so small, in which this division of labour is not preserved. Each province of theology will give ample and distinct occupation; only the instruction in the pastoral office would naturally be best imparted by a parochial minister; an arrangement which would secure to one important parish in each Cathedral town, the services of an experienced minister. This portion of instruction, moreover, might be conducted in such a way, as in itself to render material benefit to these places. For the practical duties, as they are the crown of all theology, so they would be last, in order, of the subjects taught in these institutions. Instruction in them would be the last step in the preparation for Orders. The candidates accordingly would then be of an age, and (in the near prospect of admission into their holy profession) it is to be hoped would be earnest enough, to render good service in the several branches of practical duties, with which, at the discretion of the minister, they would be entrusted. General principles must indeed be given, and the result of the experience of an active Clergyman must at all times be invaluable to a beginner; yet in practical duties, it is by practice that we best learn, and it will be by the gradual initiation into these duties absence of any provision for this purpose, the exposition of the New Testament forms no part of the instruction of Candidates for the Christian Ministry.

under the eye of an experienced pastor, that the student will in these respects most profit. Yet there are, in every large mass of population, duties to be performed, in which the minister may best act as the guiding head ; the execution may safely be left, and must indeed be completed by others. In the management of schools, then, in catechising children,\* in visiting the poor, or the sick (under such limitations as the practical knowledge of the minister might prescribe), the Candidates might confer essential benefit on the population, while they were preparing themselves most effectually for the right performance of their future duties. They might relieve the minister of some duties, which he cannot satisfactorily perform, and thereby leave him to wait less distractedly upon those, which he alone would be fitted to discharge.

And no one, who knows any thing of the circumstances of our large towns, how much must be effected by means of institutions and intermediate instruments, and how much more usefully the pastor

\* Every Candidate for Orders in Germany is practised in catechising under the eye of the Professor ; and when the children, whom he has catechised, have withdrawn, the defects in his mode of eliciting or communicating knowledge, are fully set before him. To this practical training the great excellence of the system of catechising in Germany, seems to be attributable. The especial usefulness of Halle, in its best days, is ascribed, in great measure, to the advantages which the establishment of the Orphan-House gave to the Candidates for Orders in the practice of their subsequent duties.

will *in many cases* be employed in directing the agencies of others, than in personally performing even necessary duties, will doubt that much real good would directly result from the existence of these institutions. Each of them, while it became the centre of sound theology for its appointed circle, would especially benefit the place most nearly connected with it.

Lastly, although, on many grounds, such a plan (should it be thought advisable to entertain it,) could not yet be brought into action suddenly or at once, there still appears no reason why it should not be gradually commenced, according to the circumstances of the different Cathedrals. There would, doubtless, be some among the present members, who, though unwilling to take the office upon themselves, would not be prevented by occupation, or other causes, from accepting it, if confided to them by authority. And wherever it should be thought right to form such a nucleus, an adequate number of instructors might easily be obtained, by offering a provision in some other Cathedral to others, who might not have qualified themselves for these duties, or who might prefer such as were purely practical.

The patronage of these offices involves a more difficult and complicated question. On the one hand, it is very desirable to avoid all risk, lest these institutions, which might be rendered serviceable to union within the church, should become

opposed or rival schools of theology. And on this account it were to be wished that the appointments should all be derived from the same source, whatever that source might be. On the other hand, although ecclesiastical patronage, rightly considered, is a burthen to those entrusted with the responsibility of making choice of fit persons, still it were not right to deprive any one even of a burthensome trust, since if rightly employed it brings with it its appropriate reward. Yet possibly some arrangement or exchange might be made, by which, without diminishing the power of the Bishops to reward their meritorious Clergy, the appointments to these offices might be united in the same hands, and conducted upon the same principles. At all events, it is to be hoped, that if the plan itself appear desirable, any minor difficulties of this sort will not be allowed to interfere with its execution. When this difficulty shall be removed, there seems no other ground, why the appointment should not vest in the Crown, as is the case with the Regius Professorships of Divinity and Hebrew in this place. The great temptation to any Minister to prostitute appointments in the Church to party purposes, exists, where there are few ostensible duties to be done, and there is little upon which public opinion can decide, whether it be in any degree adequately executed. Where there are tangible duties to perform, as in the case of Professorships, Ministers appear generally to have

taken pains to ascertain who were reported to be best qualified for the station. Nor do I doubt, but that their patronage, under this limitation, would be better bestowed than that of a Board, in which the responsibility would be so shared as virtually to be destroyed. If we examine the whole series of appointments to the Regius Professorship of Divinity, whose appointment has been vested in the Crown, it will appear for the most part to have been filled more carefully than the Margaret Professorship, which has been elective.

Nor is the above, even in its whole extent, any new plan ; it is, I find, as old as our Reformation itself. "Cranmer had projected," says Bishop Burnet, "that in every Cathedral there should be provision made for Readers of Divinity, and of Greek and Hebrew ; and a great number of students to be both exercised in the daily worship of God, and trained up in study and devotion, whom the Bishop might transplant out of this nursery into all parts of his diocese. And thus every Bishop should have had a college of Clergymen under his eye, to be preferred according to their merit. He saw great disorders among some Prebendaries, and, in a long letter, the original of which I have seen, he expressed his regret, that these endowments went in such a channel. Yet now his power was not great at Court, and the other party run down all his motions." "But those," adds the excellent Bishop, "who observed

things narrowly, judged that a good mixture of Prebendaries and young clerks, bred up about Cathedrals, under the Bishop's eye, and the conduct and direction of the Dean and Prebendaries, had been one of the greatest blessings that could have befallen the Church ; which not being sufficiently provided of nouses for the forming of the minds and manners of those who are to be received into orders, has since felt the ill effects of it very sensibly. Against this Cranmer had projected a noble remedy, had not the Popish party then at Court, who very well apprehended the advantages such nurseries would have given to the Reformation, borne down this proposition, and turned all the King's bounty and foundations another way."\*

Bishop Burnet neglected not to promote, as far as in him lay, the plan he so justly extols. "As the pastoral cure," says his biographer,† "and the admitting none to it, who were not duly qualified, was always uppermost in his thoughts, he concluded that he could not render a more useful

\* History of the Reformation, Book III, an. 1540, p. 545-6.

† Life by T. Burnet, Esq. appended to the Hist. of His Own Times. The subject again recurs in Bishop Burnet's "Address to Posterity," (or as he terms it, "his dying Speech or Testament,") in which he proposes a plan "till our Universities are put in a better method, or till seminaries can be raised, for maintaining a number of persons to be duly prepared for Holy Orders."



service to religion, to the Church, and more especially to his own Diocese, than by forming under his eye a number of Divines, well instructed in all the articles of their duty. He resolved therefore at his own charge, to maintain a small nursery of students in Divinity at Salisbury, who might follow their studies, till he should be able to provide for them. They were ten in number, to each of whom he allowed a salary of thirty pounds a year. They were admitted to him once every day, to give an account of their progress in learning, to propose to him such difficulties as they met with in the course of their reading, and to hear a lecture from him, upon some speculative or practical point of Divinity, or on some part of the pastoral function, which lasted above an hour. During the Bishop's absence, the learned Dr. Whitby supplied his place, in overlooking and directing their studies." He was indeed obliged after a while to abandon his plan, but not from any defect essential to it.

Of other authorities, who have advocated a similar plan, I will adduce at length, two only. The first is Archbishop Leighton, whom no one will suspect of over-estimating human learning. "He thought it," we are told,\* "the *great and fatal error of the Reformation*, that more of those [religious] houses, and of that

\* Burnet, Hist. of his Own Times, vol. I. p. 139, and in Bishop Jebb's Lives and Characters, by Bishop Burnet, pp. 288, 9.

course of life, free from the entanglements of vows, and other mixtures, was not preserved. So that the Protestant Churches *had neither places of education, nor retreat for men of mortified tempers.*"

The other writer, whom I would quote, is the learned Mr. Thorndike, who, after speaking of the other benefits which Cathedral Churches, in an efficient state, might render to their Bishops, adds, in conclusion: "If this be not enough, such may be men's abilities that all these Presbyteries may become schools of the prophets, and seminaries of able preachers through the several jurisdictions or dioceses: a thing wished on all hands, but not to be expected without means to bring it to pass. This hath always been desired at the hands of Cathedral Churches, and some steps of it remain still in some of ours; and though the staple of this education being long since drained from other places to the two Universities, the charge hath been sustained by them alone with unspeakable benefit to the Church, as well as to the Commonwealth, yet the assistance of these places with them, for the service of the Church, is not to be counted their prejudice, leaving entire unto them the place they possess, of seminaries of the Commonwealth."\*

It is only necessary further to observe, that our

\* The Primitive Government of Churches, p. ult., add Nelson's Life of Bull, p. 16, 17.

existing institutions are utterly inadequate for this purpose. Our Universities, which once largely contributed to the early formation of sound theologians, have long since been nearly absorbed by the duties which have, beyond all proportion, multiplied upon them, in providing a Christian and enlightened education for the whole community. Nor dare I regret this change, when I consider the importance of a sound cultivation of mind and of religious education, to the right performance of all the offices of a Christian state. There is, indeed, of necessity, in every system of education much which is incapable of receiving a *direct* Christian character. But the most powerful agencies are, every where, *indirect*: the influences which have most mightily determined the formation of our own character, or the direction of our own lives, have been in our sight *indirect*; it is part of the wonderful economy of God's providence, and one of the most amazing manifestations of His wisdom, that so many of the most important effects, in the physical or the moral world, are produced by causes, to us apparently indirect and incidental. The object of education then must be as much to guard these incidental inlets, as the more direct avenues to the mind. The teaching of religion, or religious truths, is but a small part of religious or Christian education. Christianity is not an insulated system, which can, like any scheme of philosophy, be taught apart or

by itself: a true Christian education requires the formation of the whole character on Christian principles, the imparting of all truth in a Christian spirit. It has, on this ground, been a blessed circumstance for this country, that education has, even in points not directly connected with Christianity, been to so great a degree carried on by the Clergy: it has been a happy thing, that our philologists have, with one exception, been Clergy; because every thing is capable of being treated of in a Christian manner, or the reverse; and the profession of the Clergy affords a guarantee, that these studies, though in themselves secular, should lead men up to Christianity, not estrange them from it.

Although, on these grounds, I dare not regret the number of Clergy, who have been in some measure diverted from the direct duties of their profession, or that establishments, which were intended principally to promote the study of theology, are now dedicated to purposes of Christian education, still it is of the utmost importance, that we should be aware of the change which has gradually, but on that account the more effectually, taken place in our institutions; lest we should suppose, that because we have the same names, we have, on that account, the same institutions which we had at the time of the Reformation; that they are as well calculated to produce a Jewell or a Hooker, now as formerly. Our increased population demands increased labourers, and a large proportion

of the members of our Collegiate foundations leave us as early as they may, to discharge these offices : of those who remain, several are employed in the same duties in Oxford or the neighbouring villages : but far the greatest part are absorbed in different stages of the fatiguing and exhausting duties of elementary instruction ; which leave neither leisure nor strength for any deep study of theology. In consequence of all these demands, it is become a rare thing for any one to reside at the University, as did our old Divines, for the sake of theological study : there are very few, also, who can engage so partially in the duties of tuition, as to leave themselves leisure for learned or continuous thought on theology. Cranmer judged very wisely,\* “ as concerning the reader of Divinitie and Humanitie, it will not agree well that one man should be the reader of both lectures. For he that studieth in Divinitie must leave the reading of (lecturing in) profane authors, and shall have as much to doe as he can, to prepare his lecture to be substantially redde. And in like manner he that redeth in Humanitie, hath not need to alter his studie, if he should make an erudite lecture.” The theology of our country has

\* Burnet on the Reformation, Records, Part III. No. 65. Cranmer, when condemning (as Lord Henley has quoted him, Plan, p. 35, 6.) the Prebendaries, wished to abolish them as sinecurists only ; for he proposes the substitution of “ twenty divines, like as it is appointed to be at Oxford and Cambridge, in the stead of the said Prebendaries.”

consequently ceased for the most part to be the immediate produce of our Universities, nor can it to any great extent again become so. We have not, then, at the Universities, institutions adequate to the purposes of clerical education.

Filled, moreover, and overflowing as our Colleges already are, it would be impossible to find in them any room for the students of theology : yet, if they be not admitted into the Colleges, the expenses of a residence at the Universities would be necessarily far greater than in a provincial town. But above all, individual superintendance, and that intimate intercourse, by which might best be formed the characters of the future Clergy, would be altogether lost. The Universities might naturally be *two* of the places appropriated for this purpose, and a Professor of Ecclesiastical History, and one of Practical Theology, be appointed in addition to those already existing ; but alone they could not suffice. Two Canonries of Christ Church might be set apart for the additional Oxford Professors, and to the instruction in practical theology the care of one of the large parishes, of which that Chapter are patrons, might naturally be annexed ; nor would there perhaps be any objection to provide for those at Cambridge in the adjacent Cathedral of Ely.

There is one other plan which I have heard proposed for clerical education, and which it may be right to notice, since it has appeared desirable to

some well-judging men, and, in despair of seeing any other adopted, once did so to myself. This is, that the general education of the under-graduate members of the Universities, should close at the end of the second year, (which is now allowed to noblemen as a privilege,) and that the candidates for Orders should employ, in the exclusive study of Divinity, the two remaining years of their under-graduate life. This would add but half a year to the residence now required of any one who wishes to take his M. A. degree; and the one objection which now presses so heavily, the probable increased expense to the candidates for Orders, would be removed. The plan seems to me now, on maturer thought, to be objectionable upon the three following grounds:—1. That a number of the students when of two years' standing, i. e. about the age of twenty, have not determined upon their future profession; and unformed as they then often are, in mind, in habits, and, unhappily, in moral and religious feelings, it might be injurious that they should. The last academical year is often the most important of the whole for the formation of the character. 2. The theological instruction communicated to them, must, at that age, either be too mature for them, or too elementary, as a preparation for their future profession. In the one case, under the semblance of doing much, we should in reality effect little more than at present, and only, by glossing over

the surface of our ills, thereby the more effectually prevent their remedy: in the other, we should fall into the great evil of the German, and (according to Dr. Chalmers,\*) of the Scotch University education, that “it is brought to bear upon a wrong period, on a period immature for the application of it.” 3. It seems very inexpedient, in these days, when the education of every class in society is being elevated beyond all proportion to former times, to reduce, in the case of the Clergy, that general education by which the mind is best formed. There may be cases in which it may be expedient to sacrifice this; but, as a system, I should think even our self-education better than one thus premature.†

\* Chalmers on Endowments, p. 87, comp. pp. 69, 70.—“We are weak throughout,” he says feelingly, “because we are weak radically.” But for this, the Scotch system would have preserved more faithfully than any other the wise character of the original institutions, since it retains both the introductory and the professional portion of University education.

† “The preparatory studies of philosophy and classics must not be neglected for Divinity in the first four years; for they are the foundation, without which a man can hardly be a *judicious*, it is certain he cannot be a learned, Divine.”—Waterland’s Advice to a Young Student, sec. 5. Works, vol. 5, pp. 310-11. To this concise but important statement I would also add the powerful language of Bishop Kaye, (Charge, 1831, pp. 25, 26.)—“I should deeply regret any change that gave to the studies of our Universities more of a strictly professional character. My view—which was also the view of those wise and learned men who prescribed the course of academical studies—my view of those studies is,



Two difficulties only have occurred or been suggested to me in the execution of this plan; and those rather as points to be guarded or considered, than as decided impediments. The one is the supposed danger of contamination, to which the

that they are designed to discipline the mind of the student; to form in him habits of patient and persevering attention, and of accurate reasoning; to communicate to him those general principles, without the knowledge of which it is scarcely possible successfully to engage in any literary pursuit; to lay, in a word, the foundation on which the structure of professional learning is afterwards to be raised. A strictly professional education, commenced at too early a period, has, for the most part, a tendency to cramp the mind, to narrow its views, to subject it to the trammels of system, to dispose it to acquiesce without examination in the conclusions laid before it, perhaps even to unfit it for the task of examination. The advantages derived from it are rather of a mechanical character: it places a set of tools in the student's hands, and renders him expert in the use of them; but their application is confined within narrow limits. Observe, on the contrary, the quickness and energy with which one whose education has been conducted on a more liberal plan applies himself to professional studies; he displays at once an aptitude to any pursuit, however foreign to his former occupations; nothing comes amiss to him; he soon places himself on a level, in extent of professional learning, with those whose life has been directed to that single object: while, in the application of his learning to practice, he possesses an incalculable advantage, in the power which the habit of close and accurate reasoning confers, of seizing at once the important point of every question, and in the copiousness of illustration, which his stores of general knowledge supply."—The Bishop of London also says, that the scheme of theological "need not interfere with the accustomed course of academical study."

students might be exposed in large towns, such as are most of those in which the Cathedrals are situated; the other, the additional expense, which it is thought would be entailed upon parents, often ill able to afford it.

1. The first were, indeed, a very fatal obstacle, were there any ground to apprehend it; since all learning, or even practical knowledge of their profession, would be a miserable recompense for any diminished purity of thought or of conduct. Yet although this must have had some weight, were the students now first brought from their fathers' house, and to be exposed to dangers before unknown to them; it can hardly have any force, now that an University education is made essential to the entrance into the Church, and the candidates for Orders will have but the same difficulties to contend against, and increased strength to subdue them. At the same time, any regulations might be made, corresponding to those to which they have been accustomed at the Universities, and tending to secure strict propriety of conduct, or, if need be, the removal of the evil-doer from among them. The Dean and Canons, their immediate ecclesiastical superiors, might (with whatever modifications might be thought advisable) be invested with authority corresponding to that of the Governors of Colleges in this place. A stricter adherence also to all decency of conduct, a more scrupulous avoidance of all 'appearance of evil,'

may without any imputation of harshness, be then required. These students have, by their own act, singled themselves out from the world to be teachers of sobriety and purity and holiness, and may be required surely to abstain from every thing which may cast suspicion on their own earnestness. But, after all, the main reliance must be placed, under God's blessing, upon the holy studies to which they are now dedicated, their near approach to the holy profession to which they are now all but called, the sacred duties in which they are engaged. Some there will, it is to be feared, always be, who, having put their hand to the plough, will look back ; but where is this the more likely to take place,—in a mixed society of persons, many of whom have no definite purposes upon which to employ their existence, many others have merely secular objects, or where they shall be associated with those only who have the same high calling as themselves ?

This same consideration furnishes, in a great measure, an answer to the other difficulty, the supposed expense to the parents. Since by far the greater part even of University expenses are occasioned by the weakness and want of self-control in the students themselves.\* In these institutions,

\* Persons, unacquainted with the Universities, would be astonished at the smallness of the expenses really necessary, as long as the student can reside within the Colleges. The chief necessary expenses, (those which pass through the Bursar's hands,

instruction would of course be gratuitous: the expense of lodging might be diminished, and the general purposes of these institutions furthered by the erection of buildings for the students, at the expense of the Chapters, as is now being done for those of another class at Durham. The plan would then, in any case, scarcely involve any necessary expenses beyond those which would be required under the parent's own roof; and the unprincipled expenses which are now often incurred (unprincipled, because, at least, sacrificing to selfishness, a parent's comfort) might, it is hoped, be there discontinued. There, at least, would be withdrawn the temptation to imitate expenses, which in another rank of life are lawful, but which in them become sinful, because they become selfish, and often dishonest.

The expense involved would then be slight, even if it were *additional* expense; but since parents now (those especially whose circumstances are to be considered) do actually delay the University education as long as possible, in order to leave as little interval as may be, between the period of taking the degree and that of entering into Orders, there would, on this plan, be in such cases a positive diminution of expense. For this proposal would not prolong education in such cases; it would only alter

including room-rent, tuition, dues, boarding, coals, servants, washing,) have in one of the principal Colleges in Oxford, been calculated at 70 or 80*l.* per annum.—*Berens' Letters*, p. 81.

its arrangement : the University education would commence at what is perhaps the most desirable age, about 18 ; the professional would but occupy the two years between the close of that education, and the earliest period at which the individual could by law enter into Orders. Lodging, then, and instruction being by this plan gratuitous, the subsequent education at the Cathedral might be made less expensive than that of the school.

There might, indeed, still be detached cases, in which this education might cause additional expense, where all expense should be avoided. And this might in some degree be remedied by exhibitions, to be gradually formed out of the Cathedral funds, for poor and meritorious students, as was indeed suggested by Crammer.\* The Bishop, also, as he has now the discretion of dispensing with the University education, in such cases as he may think adviseable, so naturally would he also, with regard to the professional. Nor is it to be overlooked, that students, really deserving, in that their cha-

\* In the letter above quoted, he proposes that there should be "twenty students in the Tongues, and in French, to have ten marks a piece : for if such a number be not there resident, to what intent should so many Readers (the above twenty Divines) be there." In the "Boke of the erection of the King's Newe College at Elye" (given in Bentham's Antiquities of the Cathedral Church of Ely, App. No. 34.) provision is made for "four studentes in Divinitie." The number of students who enjoy assistance in the German Universities, exceeds that in our own.

racters would be sooner and more accurately known, would be likely to meet with earlier promotion, and thus any additional expense would be amply recompensed. Certificates from these institutions, according to the degree of their testimony, would probably be of service as recommendations for the office of domestic tutor, or might have weight even with lay patrons. Yet, after all, it must be said, the difficulties of individuals cannot be set against the good of the whole. If it be essential that a Clergy should be well-instructed in the things of God, then it is no answer, that it is inconvenient, or difficult for them to become so. We argue not thus in any profession, in which our earthly welfare is concerned.

IV. I have thus ventured to state one way in which our Cathedral Institutions might render especial service for these times, and might remove a great and crying evil in the Church: but I would not be understood to represent this as the only mode in which they might be serviceable, or to imply that they had not hitherto been so. History bears witness to the contrary; and upon some of these uses I have already touched. In whatever degree they may, in these latter days, have failed of their ends, (and notwithstanding all abuses, they have still in many cases been eminently useful,) a vicious system of patronage has been the only cause. By them Christianity was

first planted in our land; by them it has since been watered. In whatever light we view them, whether in the direct services which they have rendered to the places where they are established, or indirectly in the benefits conferred upon the Clergy generally—or again as places, in which eminent men might prepare for the higher and more responsible duties of the Church—or as giving opportunity and leisure for the equally laborious, though less active, duties of Divines and defenders of our Faith—or as furnishing maintenance for other offices in themselves inadequately provided for—or lastly, as holding forth an incentive to higher theological attainments—in every way, they have rendered great and important service. Nor is even this last motive a mercenary ground. The practical and learned provinces of theology, although they naturally melt insensibly into each other, since the end of all learning is practice, still are necessarily distinct. In every division of theological study, there will be one degree of study necessary for him who wishes to employ his knowledge on practical duties, another for him who takes for his object the improvement or extension of the study itself. Upon this second division of study, the parochial Clergyman, who has rarely any prospect of leisure sufficient to carry on his researches, naturally would seldom enter: for him it would be mere consumption of time and strength to engage in pursuits in which

he could come to no result. Offices, then, such as the foreign Professorships, or our Cathedral Institutions, act as incentives to laborious theological exertion, not as holding out a sordid prospect of advancement, but because they secure to those who engage in these labours, the means of persevering in them. They open a field for exertions of this sort; they guarantee, as far as any thing human can, that the labours commenced shall not be in vain; they render these pursuits the continued duties and profession of life. "Such objects as these never can be carried on without endowments. The leisure and independence of the man, who wields these high services must, in some way or other, be secured."\* A demand is thus created for productions of this nature, which since few can beforehand appreciate their value, so, in default of institutions of this sort, few individuals would encourage or support. When Archbishop Laud procured the annexation of a Canonry of Christ Church to the Hebrew Professorship,† "by means thereof the Hebrew and Chaldaic tongues, which few in Oxford understood some years before the said time, became to be so generally embraced, and so cheerfully studied, that it received a wonderful proficiency, and that, too, in a shorter time than a man could easily imagine; so great a spur doth the hope

\* Chalmers on Endowments, p. 52.

† Wood's Annals, tom. ii. B. 2, p. 850.



of honour and preferment give to arts and languages." For before this time, the annual stipend of the Professorship being 40*l.*, no one, unless otherwise provided for, could give himself up to these studies.

These institutions, then, were the nurseries of most of our chief Divines, who were the glory of our English name; in them these great men consolidated the strength which has been so beneficial to the Church: to them and to our Universities are our Church and Nation indebted for the mightiest works, which have established her faith or edified her piety. It is natural, indeed, that lay writers should not be much acquainted with the earlier details of our Church; that they should be content to know that we had mighty men, to whom all Christendom was much indebted, and not care to inquire what particular offices in the Church they may have filled; it is natural they should turn to the list of the present Dignitaries of our Cathedrals, instead of tracing out the unobtrusive history of our great Divines; and it is equally natural that, conceiving that there is so much abuse at present, they should hastily conclude that it had always been so. Yet the question is an historical one, and must be decided by history. Whether, then, we take a list of our great Divines, and trace their earlier history, or whether we adopt the more compendious plan of looking over the history of our Cathe-

dral, and selecting the great names which there occur, we shall come to the same result, that to our Endowments, and principally to those of our Cathedrals, we are indebted for almost all the theology of our Church. It may be dry to review a catalogue of names: but there is no more compendious way of arriving at some insight into the truth; and those, who have to decide on the utility of these institutions, may well impose upon themselves the pains to see what fruit they have borne. It is also a refreshing sight, cheering alike to faith and hope, to behold what heroes God has already raised up for this our Church.

On opening then Willis' History of the Cathedrals, before the year 1728, when the account closes, there occur in the Cathedral of Christ Church alone, the names of *Hammond*, *Sanderson*, *Gastrell*, *South*, *Smalridge*, *Samuel* and *John Fell*, *Aldrich*, *Archbishop Wake*, *Archbishop Potter*, *Allestree*, *Owen*, *Pococke*, *Tanner*, and *Hyde*; among the Deans of Peterborough again, are *Jackson* [on the Creed], *Cosin* [Scholastical History of the Canon], *Simon Patrick*, and *Kidder*; among the Canons, *Lively* (one who was most depended upon in the present translation of the Bible), and *Thomas Greaves*, an eminent Professor of Arabic in this place. In Ely, further, we find *Bentley*, among the Archdeacons; among the Prebendaries, *Archbishop Parker*, *Whitgift*, *Bishop Pearson*, *Spencer*, *Lightfoot*. Among the Prebendaries of

Canterbury, again, we find *Ridley*, Alexander *Nowell*, Samuel Parker, Tillotson, *Stillingfleet*, *Castell* [Polyglot Bible and Lexicon], Beveridge, *Mill* [Gr. Test., &c.]; (besides that it gave refuge to Isaac Vossius, the Casaubons, Saravia, the friend of Hooker and Whitgift, and one of the translators of our Bible, Ochinus, and Du Moulin, as Windsor did to De Dominis, and the Cathedral of Oxford to a much brighter name, *Peter Martyr*.\*) Nor have we, as yet, even among names so valuable, included many of the most revered of our Divines: besides these, among members of Cathedrals, (I mention such names as occur, many I have omitted,) were *Chillingworth*, *Bull*, *Waterland*, *Cudworth*, Archbishop *Laud*, Bishop *Andrews*, P. Heylin, Dean Barlow, Bishop Bilson, *Hales* (of Eton), Bishop Gibson, Reynolds, and in a corresponding situation in the Irish Church, Archbishop *Usher*, as in later times Dean Graves and Archbishop Magee; B. *Walton* [Polyglot Bible], *Fox* [Acts and Monuments], Bramhall, Atterbury, Allix, Bishop *Butler*, *H. Prideaux*, Shuckford, Bishop Hall, Bishop Conybeare, Bishop Newton, William Lloyd (Bishop of St. Asaph), Bishop and

\* "The Reformed in France and the Low Countries do sufficiently testify, how much they desire that they were partners of the like prosperity, because many of their rarest scholars have found great relief and comfort by being installed Prebendaries in our Cathedral and Collegiate Churches."—*Dr. Hacket's Speech before the House of Commons*, p. xxiii.

Dean Chandler, the Sherlocks, the Lowths, Bishop Hare, Dean Comber, Bishop Wilkins, Cave, Outram, Mangey, Jenkin, Derham, Biscoe, Chapman [Eusebius], Balguy, Whitby, Bullock, Warburton, Zachary Pearce, Bishop Fleetwood, Horsley, Horbery, Kennicott, Randolph, Holmes [LXX], Dean Milner, &c.—so that with the exception of Bingham, who says of himself, “I reckon\* it not the least part of my happiness, that Providence having removed me from the University, where the best supplies of learning are to be had, placed me in such a station as gives me opportunity to make use of so good a library (Winchester), though not so perfect as I should wish;”—with this, and the exception of those who were Heads of Colleges, as Barrow, or constantly resided at them, as Mede or Hody, it would be difficult to name many authors of elaborate or learned works, who were not members of Chapters. In other cases, it ought also to be considered, that the foundation for the great works of former days was laid during the long residence at the University.† A small

\* Preface to his *Christian Antiquities*.

† The degree of preparation, which was in former times made at the Universities, is conveyed the more strongly in the following passage of George Herbert (about 1630), because the passage itself is a warning against relying upon it. “Of pastors,—*some live in the Universities, some in noble houses, some in parishes residing on their cures.* Of those who live in the Universities,—some live there in office, *some in a preparatory way*, whose aim and labour must be not only *to get knowledge*, but to subdue and

country cure leaves ample leisure for digesting materials already collected during years, although it is unfavourable to the origination of any extensive work. Thus Hooker, having spent 17 years at the University, where he laid the foundation of his immortal work,\* and having planned it while Master of the Temple, could complete it at a small country living: and Jewell, having resided 19 years at Oxford, and spent the period of his banishment

mortify all lusts and affections; and not to think that when they have read the *fathers*, or schoolmen, a minister is made, and the thing done. The greatest and hardest preparation is within.”—*Country Parson*, ch. 2. To this might be added the ideal which he gives (c. 5) of a “Country Parson’s” learning: “The country parson hath read the fathers also, and the schoolmen, and the later writers, or a good proportion of all, out of all which he hath compiled a book, and body of divinity, which is the store-house of his sermons—this being to be done in his younger and preparatory times, it is an honest joy ever after to look upon his well-spent hours.”

\* It is remarkable that we can, in this instance, trace the origin of this great work in the following incidental notice of his biographer: “His pupils left the College and Mr. Hooker to his studies, in which he was daily more assiduous, still enriching his quiet and capacious soul with the precious learning of the philosophers, casuists, and schoolmen, and with them *the foundation and reason of all law*, both sacred and civil; and, indeed, with such other learning as lay most remote from the track of common studies; and as he was diligent in these, so he seemed restless in searching the scope and intention of God’s Spirit revealed in the Sacred Scripture.”—*Walton’s Lives*. Archbishop Whitgift gave him a minor prebend in Salisbury, “to make him capable of better preferment in that Church,” had he not been taken away at the early age of 46.

as Vice Master of a Protestant College at Strasburg, could complete his amid the cares of a Bishopric. Beveridge's learned works, on the other hand, with one exception, date before he was removed to the care of an important parish. Chillingworth, again, who was afterwards a Prebendary, and, at a later period, Leslie, had no parochial cures; and the evil times in which he lived, allowed Jeremy Taylor little continuance in such duties.

It can moreover be shewn, with regard to the vast majority of the great men above-named, that the Cathedral preferment was bestowed upon them, as the reward indeed of their early diligence, but not for the productions for which we now reverence them; that these works were the offspring of that preferment; that it was as members of our Cathedrals that they completed their mighty undertakings.\* Nor does it diminish the proof of the utility of these preferments, that they were, *in some detached cases*, only the recompense of past labours, and, being bestowed at a late period of life, did not directly contribute to the production of any work. The effect was not, on that account, lost upon others. I would not attach undue importance to secondary motives; the highest and purest will ever be the most efficacious also. Yet can it, or ought it to be no motive to exertion, that men may hope to shew that the sacrifices of friends, the benevolence of patrons,

\* See the Tables at the end, Appendix B.

the labours of instructors, have not been thrown away? Or shall the hope of a situation, which confers influence, be no right ground for exertion to those who honestly purpose to use that influence to the honour of God? Of our late Divines, it is particularly mentioned that in 1777 a minor stall of St. Paul's was expressly given to Bishop Horsley as an *encouragement*, in 1785 a stall at Gloucester as a reward; and that Dr. Kennicott, in commencing his vast task, looked forward confidently to the reward which he obtained.

Those, moreover, whose works have been transmitted to us, and form the main part of our present theology, are but a small portion of the eminent men who were fostered by our Chapters. Any one, who has not examined the subject, and shall look over any records of Cathedral Churches,\* will be much surprised, when, besides the well known and familiar names which he has been accustomed to revere, he observes, how many there are, to whom the character of great learning, as well as of deep piety, is ascribed. "All these were honoured in their generations, and were the glory of their times," although now "they have no memorial," and in man's sight "have perished as though they had never been." In their own age they were burning and shining lights: they ful-

\* Walker's Sufferings of the Clergy, which gives only an account of those who were at one time expelled from their Prebends, might be consulted for the same purpose.

filled their allotted portion in transmitting to other hands the sacred torch of divine knowledge, which shall beam from one end of the Christian course to the other; and though their own lamp be extinguished, still it is in part to them that we are indebted for the light with which we are now surrounded. It may suffice to name the single instance of John Prideaux, Divinity Professor in this place, who, in his own days, had so great reputation, that theological students from foreign Universities flocked to his lectures.

If again we try the question in some other way, and examine who, in former times, were the persons selected for great and important undertakings, we shall find that they were the members of endowed foundations. Of the forty-seven persons who were entrusted with the re-moulding of our English version, and produced that beautiful and classic work, which of all translations most breathes the spirit of the Divine original, of these forty-seven, five\* only were parochial Ministers without Cathedral preferment, the rest, so far as is known, were either members of Cathedrals, or Professors, Heads, or Fellows of Colleges. In like manner those selected to assist the Bishops in the Hamp-

\* Two even of these were also Fellows of Colleges, and one an Archdeacon; see the details in Fuller's Church History, book x. Wood's Athenæ Oxon. will mostly supply what is there omitted. There were three others, who held parochial cures, but with Cathedral preferment.



ton-Court Conference, were mostly Deans ;\* as of the nine Divines, whom Queen Elizabeth selected for the Westminster Conference with the Roman Catholics, six had, before their expulsion, Cathedral preferment, Jewell and Guest were Fellows of Colleges ; of one only the station is not known.†

On this head, however, Bishop Hacket will probably be taken as a competent witness, since he spoke of what he must have well known, and he spoke before those, who must have been able to refute him, had he spoken untruly. When the Bill, namely for abolishing Deans and Chapters, was brought into the Long Parliament, Dr. Hacket was appointed to maintain their cause before it. His speech, it is said, had so great weight, that “ had the aliening of such lands been then put to the vote, some (who conceived themselves knowing of the sense of the House) concluded that it would have been carried on the negative by more than six score suffrages ”‡ The only question,

\* “ To this Conference were summoned by letters eight Bishops, besides the Archbishop, six Deans of Cathedral Churches, besides the Dean of the King’s Chapel, two Doctors of Divinity, and one Archdeacon.”—*Strype’s Life of Whitgift*, b. iv. c. 31.

† See Strype’s Annals, p. 87, and for the Divines, who are now less known, the Biograph. Brit. and Wood’s Ath. Oxon.

‡ Fuller’s Church Hist. book xi. p. 179, where he gives an epitome of the speech. The whole speech, which is worth reading, is given in Plume’s Life of Hacket, prefixed to his Century of Sermons, p. 18—25, and from it the following extracts are taken. In the life, it is said that the question *was* negatived.

it should be remarked, at that moment agitated between the two parties, related to the application of these funds, the one "being for continuing such lands to their *ancient*, the other for diverting them to other, but neither for alienating them from publique and pious employments." The sequel, when no defence was allowed, need not be told. Dr. Hacket, then, pleaded thus upon *this* point :

"In the third place, Mr. Speaker, I shall name that, whose use and conveniency is so nearly and irrefragably concerned by the prosperity of Cathedral and Collegiate Churches, that it is as palpable as if you felt it with your hand; and that's the advancement and encouragement of learning."—"And first, our principal Grammar Schools in the kingdom are maintained by the charity of those Churches, the care and discipline of them is set forward by their oversight, fit masters are provided for them, and their method in teaching frequently examined; and great cause for it;—so that these young seminaries of learning depend upon them, and would come to lamentable decay, if they had not such governors. For the next rank of young students that are to begin the study of Divinity, it must be confessed by all men that are conversant in the general experience of the world, that they will be far more industrious when they see rewards prepared which may recompense the costs which they put their friends to in their education, and make them some recompense for their great labours."—"Upon the fear\* and jealousy that

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\* In Trinity College, Cambridge, six students only were admitted "from Alholland day to Easter Eve," instead of seventy or eighty.

these retributions of labour should be taken away from industrious students, the Universities of the realm do feel a languor and a pining away already in both their bodies.”—“Let any man ask the booksellers of Paul’s Churchyard, if their books (I mean grave and learned authors) do not lie upon their hands, and are not saleable. There is a timorous imagination abroad, as if we were shutting up learning in a case, and laying it quite aside. Mr. Speaker, if the bare threatening make such a stop in all kind of literature, what would it work if the blow were given?”—“The third rank are those that are the chariots and horsemen of Israel, the champions of Christ’s cause against the adversary by their learned pen: and those that have left us their excellent labours in this kind, excepting some few, have either been the Professors and Commorants in the two Universities, or such as have had preferments in Collegiate and Cathedral Churches, as I am able to shew by a catalogue of their names and works. For such, and none but such, are furnished with best opportunity to write books for the defence of our religion. For, as in the Universities, the society of many learned men may be had for advice and discourse, so when we depart from them, to live abroad, we find small academies in the company of many grounded scholars in those foundations; and it is discourse that ripens learning, as the spark of fire is struck out between the flint and the steel. There, likewise, we have copious and well furnished libraries to peruse, learned authors of all kinds, which must be consulted in great causes: and they that have such great business in their heads, it is needful that they have *otium literarium*, a retirement to their studies, before they can bring that forth which will powerfully convince gainsayers.”

But if it was difficult, then, for a parochial Minister to find leisure and opportunity, and books for any elaborate work, how much more now, when the apparatus of books required is so much larger, the residence at the Universities so much diminished, and above all, when the increase of population has created so much new and exhausting parochial duty. In no portion, in fact, of the Christian Church, are the parochial Ministers, however well instructed, the literary Clergy. Even in Germany, where more than in any other country, they do engage in literary pursuits, the main portion of written theology is the production of Professors; and the contributions of the parochial Clergy of the present day are dearly purchased by the almost universal omission of any intercourse with their flock: the occasional offices of the Church are indeed enforced by exhortations to those who attend them: otherwise the preparation of the young for Confirmation, (which is universal, and I believe admirably and carefully made,) is the only parochial duty of the German Clergy.

In Holland, again, and in Switzerland, in Denmark and Sweden, the parochial Clergy are not the Theologians; in Scotland, we have the authority of Adam Smith and Dr. Chalmers,\* that almost all their literature is professorial: of theo-

\* In his work on Endowments, p. 52, 3, and Note C.

logical literature they have next to none, and this little has been chiefly the produce of the Universities.\* It is not their reproach, that this is so :

\* An Edinburgh Reviewer, advocating Lord Henley's Plan, and wishing to establish that endowments are not necessary, takes occasion to deny a similar assertion, which had been made by Mr. Rose; and produces, as instances to the contrary, Campbell, Robertson, Reid, Playfair, Gerard, Watson, Small, Blair, Ferguson. Yet nothing could bear out the assertion more, than such a selection of names: Gerard and Campbell alone, of the above, are theological writers, for Blair's Sermons are scarcely to be mentioned; and with the exception of Robertson's History of Scotland, all their works were written by them when attached to Universities, most also as the substance of their lectures. Reid, moreover, whose case is much insisted on, felt himself so little qualified for the ministerial office, that he preached not his own sermons, but those of Tillotson and Evans. (*Biographie Universelle*, art. *Reid*.) Campbell, moreover, and Gerard both wrote their works as members of a literary society, established by Reid at Aberdeen. Campbell had been four years Principal of Marischal College, and Gerard six years Professor at the same, before either published his first work. Nine years had elapsed since Gerard's son had been called to his father's chair at Aberdeen, before his work (*Elements of Biblical Criticism*) was published. It is hardly necessary, for this object, to speak of the rest of these authors. They were not professional writers, and therefore their works are of no account, as to the question how the theological wants of a Church may be provided for. Blair's "Lectures," as their name implies, were the result of professorial labours, and published in his old age. Robertson wrote his works, with the above exception, as Principal of the University of Edinburgh, and Chaplain of Stirling Castle, and King's Historiographer. Reid published his first work after he had been eleven years Professor at Aberdeen, and one at Glasgow. Ferguson, who never obtained

they have done what they could : they have furnished exemplary Christian pastors ; but those funds which might have fostered Scotland's Divines, endowed seminaries, provided Christian instruction for her higher classes, enabled her Ministers to influence them, and doubled the glory and the treasures of our British theology, by adding the results of Northern acuteness to English soundness of judgment, all were swept away in an unprincipled and greedy spoliation ; and the wealth, which might have been returned ten-fold to the nation, in the blessings of sound and religious learning, was thoughtlessly sunk, to increase the profitless expenditure of individuals.

Are these, then, times in which we may content ourselves with one avenue only of introducing Christianity to the minds of the people, the direct ministrations of the Clergy, and omit that other

any parochial cure, wrote his, after having been Professor eight years. Watson (if he also is to be named) published his *History of Philip* but three years before his death, after he had filled different Professorships. It remains then true, as Mr. Rose asserted, that "excellent and exemplary men as were many of the Ministers of the Scottish Church, it has had few writers of any celebrity, and they have been almost all, men called away from their livings to public stations in the Universities." Of their more real Divines, Archbishop Leighton was for ten years Principal of the College at Edinburgh, and Scougal passed all his short life at Aberdeen. The only exception, which I know, is Dr. Chalmers' work on the Evidences, which he published in 1810 on a small country cure.

great instrument of influence, which is now exerting so fearful a power—the press? or shall we, again, be satisfied with such works as men can send forth in the midst of occupations which exhaust their whole strength, and think that we can therewith withstand the torrent of Naturalism, Rationalism, Socinianism, and indifference, which will, if God avert not, be poured upon our land? Shall we with 10,000 go forth to meet him which cometh with 20,000? Is this a time to diminish our labourers, or to turn our swords into ploughshares? Either service has its appropriate place: neither may we dare neglect. Our next contest will be, in all probability, with a half-learned infidelity. We have done, we may hope, with the dreams and fictions of the Dupuis' and Volneys:—there is in England too much sound common judgment for these to make any lodgment. We shall not suffer much, probably, from the shallowness of French, or from the speculations of the unsound part of German metaphysics: the one is too common-place for us, and we are too much bent upon physical science and matters of sense to employ ourselves on the other. But the struggle will, probably, be with shallow views of the older Dispensation, shallow conceptions and criticisms of Divine truths, superficial carpings at the details of Revelation, an arbitrary selection of such portion of its doctrines as may best admit of being transmuted into some corresponding doctrine

of Deistical belief. Now, this state of things is not to be remedied by mere popular treatises, for these must of necessity be superficial; but by communicating more solid and deeper knowledge, which shall raise, as well as occupy, the minds of those who receive it,—by such wisdom, as the Fathers of the English Church obtained through unwearied and uninterrupted, as well as sanctified study of Divine truth. One source which, in former times, poured forth a fertilizing stream, has already been diverted into other channels: it is not to be hoped that our Collegiate Institutions can to any extent render these, as well as those other services to which they are now mainly devoted: the only remaining provision for what every portion of the Church of Christ has thought necessary for its well-being, a learned and studious Clergy, is our Cathedral Institutions. And shall we, in such times, destroy these?

Scotland might indeed hitherto, if not advantageously, at least in comparative security, repose under the shadow of her better-provided neighbour. As the shock of every attack made upon her faith was instantly communicated to this country, both by vicinity and through the medium of our common language, every aggression upon her called forth the energies of her English ally; and if even this kindred aid were not altogether so beneficial as domestic strength, still the efforts of her own Professors were at all times readily se-



conded by support near at hand. Of late, indeed, now that Infidelity has unhappily descended from its attack upon the better instructed ranks, and assailed a class, which had hitherto been exempted from it, it has been said, that the Scotch, in the neighbourhood of their large towns, have begun to feel the want of a better instructed Clergy. At all events, Scotland can form no exception to the general rule, that one class of Clergy cannot supply all the wants of a Church; and he, who is now its brightest ornament, and is revered also by the Church of England, has been the first and warmest to acknowledge how much his country is indebted to our Church.\* If *we* destroy our institutions, we have no human aid to look to; if we cast away the means of defence, which God has, through the piety of his former servants, put into our hands, what ground have we to look for divine?

This, then, independently of the great question of the education of our Clergy, is a solemn and important point for every Christian person, who shall be obliged to decide upon this question. Almost all our defences, either of our blessed faith itself, or of the essentials of that faith, have been the produce of our Cathedral institutions; almost every mighty work which has enriched our English theology has issued from them. Even at this very hour they are mostly their members,

\* Dr. Chalmers

from whom we have accessions to our theology : omitting writers on subjects exclusively practical, (since these would naturally be parochial clergy, and those who have minor prebends only,) I may name Bishops Van Mildert, Marsh, Sumner, Philpotts, Archbishop Laurence, Messrs. Davison, Benson, Deans Ireland, Chandler, Wodehouse, Rose, Archdeacon Goddard, Dr. Nott, Dr. Burton, Professor Lee, Messrs. Vaux, Townsend, Slade, Bishop Gray, Dr. Spry, Professor Faussett, Archdeacon Wrangham, and among the Heads of our Colleges, Dr. Routh, Bishop Copleston, Archbishop Whately, Dr. Shuttleworth, Dr. Hawkins, Bishop Kaye, Dr. Wordsworth, Dr. French ; I may name also Mr. Rogers, Canon of Exeter, who, although he has as yet published but one short tract, has discovered therein a sound and accurate acquaintance with the criticism of the Old Testament.

It will appear further, even from the lists before given, that our great Divines of old were *not mere*\*

\* I mention this the rather, because Lord Henley appears to confine the use of these institutions “ to that very small portion of the theological world, which consists of retired students, fitted neither for episcopal nor for parochial duties.”—Plan, p. 29. He says, indeed, that “ a profound and successful pursuit of ecclesiastical and universal literature till the age of 40 or 45, will best qualify men for the episcopal office, and then will that office be their best remuneration ;” but he does not say in what way a sufficient number of persons are to be enabled to pursue these studies, without the aid of the institutions which he proposes to abolish.

retired students: their studies being large, and deep, and practical, and having for their object the welfare of the Church, did not incapacitate them for her more responsible stations; they were the very means of forming the best and wisest of her Bishops: these valuable men had learnt to understand the nature of the high office which they were called to fill; through an enlightened study of the past they were best prepared to judge of the future: from the mental eminence at which they had arrived, they were best able to survey the signs of the earth and of the sky, to observe the approaching storm, whether it came from within or from without the Church—to allay its evils, if from within; to support, and cheer, and guide those over whom they were placed, when it came from without, and was inevitable.

Cathedral Institutions were accordingly the “seminaries\* from which the ablest scholars were removed to Bishoprics:” nay, in this very Cathedral, I find that until the end of the last century,

\* Hacket’s *Life of Williams*, Part I. p. 204, quoted in an able article on Church Reform in the *British Magazine*, No. IX. p. 293.—“He had more skill, than boisterously to propound to him the extirpation of the Bishops, remembering what King James had said to the conference at Hampton Court, Anno I., *No Bishop, no King*. Therefore he began to dig farther off, and to heave at the dissolution of Cathedral Churches, with their Deans and Chapters, the seminary from whence the ablest scholars were removed to Bishoprics.”

when Dean Jackson declined higher preferment, of 30 persons who were selected to preside in its Deanery, 21 were thought worthy to fill the office of Bishops: in Westminster, from Queen Elizabeth to the same period, 14 out of 16 Deans became subsequently Bishops; and of Ely, Willis says, "there is not one stall but what produced a Bishop; and near sixty Heads of Colleges in the two Universities have had Prebends in this Church." This system of gradually raising men to the most responsible offices of the Church may indeed be observed in every portion of the history of our Cathedrals.

It must indeed be admitted that the present age and the present Chapters have not been so productive of elaborate or enduring works as the golden age of our theology. And this is in part only, a subject of blame, and that blame the age must share with the Divines. In part, it has been lawfully occasioned by the sudden demand for the extensive production of a popular religious literature: in part by the habits of the present day, which would demand a general and diffusive information upon subjects wholly unconnected and dissimilar: in part, by the want of the broad and solid foundation which our ancestors laid at the Universities; and as one ground of this, by the neglect of deserving men, and the consequent absence of any well-founded expectation that laborious exertion would meet with its appropriate

recompense—the means of completing what it had commenced.

But what, if it had appeared, that in these latter days, these appointments had been, not partially only, but altogether abused, that no reform had been commenced, and Ministers had been throughout unfaithful to the trusts committed to them,—profaning, for “Parliamentary interest,\* or family connexions, or party gratitude,” offices which the piety of individuals consecrated for the advancement of Christianity, and the service of God,—if men had given unto Cæsar the things which are God’s,—were this a reason, that we should cast them aside, as if, having once been desecrated, they were unfit for further use?—Were it not far better to dedicate them anew to the service, to which they were first appointed? Nay even, which were a far worse case, supposing that in those times when the system had been thus forced upon the Church, and it had become an almost acknowledged principle, that, in the disposal of Church Patronage, preference was to be given to friendship or relationship—some of those who had been thus appointed to its higher offices, themselves exercised their patronage in the like manner,—still this would naturally cease with the introduction of a better system, and it has already in great measure ceased. At all events, it might

\* Lord Henley’s Plan, p. 30.

furnish ground for protesting, in God's name, against such abuses, but could not *alone* be a sufficient reason for abolishing offices, which will render essential service to God's Church, as soon as they shall be rightly bestowed. This, indeed, as well as every other evil, will be found upon closer inspection to have been exaggerated; distance and indistinctness magnify objects. At the worst, no one would argue in any other case, that the abuse of any institution, or of any gift of God, was an argument against its use; how then, when the Church has not wilfully been thus degraded, when against its own protests its offices have been thus profaned?\*

A deep debt to God and to the Church already lies upon the house of Brunswick. Much as the members of that Church must revere the virtues and blessed influence of George the Third, it is still certain that even he could not undo the evil which had been done by the ministers of the two first sovereigns of his line. It is painful to think, and one is still more reluctant to state, that the Protestant house of Brunswick did that to destroy the English Church, which neither the profligate

\* “ And therefore, good Madam, let not the late Lord's exceptions against the failings of some few Clergymen, prevail with you *to punish posterity for the errors of this present age*; let particular men suffer for their particular errors, but let *God and His Church have their inheritance.*”—Archbishop Whitgift's Letter to Queen Elizabeth, in Walton's Life of Hooker.

Charles the Second nor his infatuated brother ever attempted.

“With regret it must be stated,” says a well-informed periodical writer,\* “that, though the half century after the accession of the House of Brunswick was, perhaps, in some respects, the happiest fifty years in English history, the interests of the Church were grievously overlooked and its duties grossly neglected. It was a fatal error, when ministers thought it necessary that there should be Bishoprics of ease for men of family and fashion!† Not by such policy was the Church of England founded, and raised to its proud eminence in the Christian world; nor by such policy could it possibly be supported! From the time when this short-sighted and disgraceful system was adopted, the character of the Church declined; less intellect and less learning were called forth. The late King, speaking of the Divines of Charles the Second’s age, said, ‘There were giants on the earth in those days.’ It was because this miserable system was pursued, that the sons of little men succeeded them; and when the feeble enjoyed what ought to have been exclusively the reward of character and talents, a decay of discipline was the natural consequence. The inferior Clergy relaxed in their respective spheres; they performed the routine, but not the duties of their office; sound learning declined; the great business of seeing that the rising generation should be grounded in the principles of religion, (on which such stress was deservedly laid by our ablest Divines of the best

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\* Quarterly Review, No. 56. “Progress of Infidelity,” pp. 518, 9.

† Life of Bishop Newton.

age,) was almost wholly neglected; the population of the kingdom, meantime, more than doubled upon the Church Establishment, and these concurrent causes afforded the enemies of the Church all the facilities they could desire; the Roman Catholics, the Dissenters, the Methodists, made numerous proselytes; very many received the poison of infidelity, and still more lapsed into a state of indifference, which differed from it more in name than in reality."

A heavier charge has, indeed, been brought against the statesmen who introduced the system from which the Church has since been suffering, and whose reproach the Cathedral bodies, which have been its most lasting victims, are doomed to bear. It is, namely, that these politicians, dreading the influence of the Church, as conceiving it opposed to them and to their government, first employed writers in its own order, "under the professed design of confuting and decrying the usurpations of a Popish Hierarchy, virtually to deprive the Church of every power and privilege, which, as a simple society, she had a claim to;" next, they encouraged,\* countenanced, and in one instance

\* The same assertion, that, "at the accession of the present family, Government employed infidel writers expressly to write against religion, because they were afraid of the Clergy, and thought this the most likely means to draw off their attention from politics," is made by J. Boucher, in a note to his "View of the Causes and Consequences of the American Revolution," in thirteen Discourses, preached in North America between 1763 and 1775. The above periodical Writer, who quotes him, calls him a very able and right-minded author.



pensioned, writers, who, under cover of politics, “took all occasions to vent their malice against Revelation itself;” and lastly, as the final stroke, wilfully degraded the Church, by degrading its ministers.

“For now, religion having lost its hold on the people, the ministers of religion were of no further consequence to the state; nor were statesmen any longer under the hard necessity of seeking out the most eminent for the honours of their profession. All went now according to their wishes. They could now employ Church honours more directly to the use of Government, that is, of their own, by conferring them on such subjects as most gratified their taste or humour, or served best to strengthen their connexions with the great. This would, of course, give the finishing stroke to their system. For, though stripping the Church of all power and authority, and exposing it naked and defenceless to its enemies, had abated man’s reverence for it, and the detecting revelation of imposture, serving only for a state engine, had destroyed all love for religion, yet they were the *intrigues of Church-promotion*, which would make the people despise the whole ordinance.”

These are the assertions, not of a disappointed declaimer, but of a learned and eminent Bishop of our Church, Bishop Warburton, in the dedication of his work\* to Lord Mansfield, when Lord Chief Justice of England in 1765.

Bishop Newton makes the same complaint of

\* Books IV—VI. of the Divine Legation.

this change of system in the disposal of Church preferment.

“ In former times,”\* he says, speaking of Archbishop Secker, “ the Archbishops, or some of the Bishops, had usually the principal sway or direction in the disposition of ecclesiastical preferments; at least nothing of importance was concluded upon without first acquainting and consulting them upon it. But by degrees the Ministers of State have engrossed all this power into their own hands, and Bishops are regarded as little better than cyphers even in their own Churches, unless the preferments happen to be in their own gift, and then, perhaps, the Ministers are as troublesome by their solicitations.”

It is time, that we should retrace our steps; the time past has been long enough to degrade the service of God, and make offices appointed for his honour, subservient only to the momentary and often selfish strife of worldly politics. The original contrivers of this impious system have, as will always be the case, done far more, and more lasting evil than they intended; they have degraded that portion of the Church, which before rendered the greatest service; and they have thereby lowered the Church itself: but with it they have also lowered the moral and religious, and even the natural character of our people. Let us not, by continuing their sin, entitle ourselves to the inheritance of their punishment, or because they have

\* Life, p. 161, 2.

mutilated and maimed one of the fairest edifices ever erected to the service of God, ourselves waywardly destroy it, instead of restoring it in its original beauty and strength. “ Upon the ruin of the rewards of learning, no structure can be raised up but ignorance: and upon the chaos of ignorance no structure can be built but profaneness and confusion.” \*

It will not be foreign to the subject, briefly to advert to an incidental injury, which the proposed confiscation of Chapters would do to a very valuable office in our Church, our Archdeaconries. †

\* Conclusion of Dr. Hacket’s speech.

† Lord Henley, in his first printed Plan, assigned to the 53 persons, to whom he proposed to commit that office, the annual sum of 41,600*l.* This was, I suppose on advice, withdrawn, and in his scheme, it is proposed that the Archdeacons’ travelling expenses, which have been, on the whole, calculated at 11,377*l.* should be paid them. (Plan, No. XXIV.) This, however, is one of the parts of the Plan, which Lord Henley now thinks “ may with propriety be postponed.” (Union, p. 94, 5.) So that the Archdeacons would be left without any provision at all. It would be desirable that Lord Henley hereafter should distinguish *in the Plan itself*, any ulterior and contingent advantages which are to take place at some indefinite period, from those which it is hoped will be its immediate, and it is to be feared will be its only, results. For if these and other benefits, for realizing which it has been calculated that 68,585*l.* per annum would be required, and which now are to be put off to some distant day, are actually put forth as a part of the advantages of the present Plan, (see Nos. XV. XXIV. XXV.) Lord Henley will scarcely escape the imputation of holding out delusive expectations. I may add, that Dr. Burton’s Plan does provide for the Archdeaconries.

The office is indeed of such high importance, and so necessary to the effectual influence of Episcopal superintendance, that it would have been well, probably, had it been permanently provided for, by being united with Cathedral preferment. The office, which is in itself poorly supported, (scarcely one, of all the Archdeaconries, I believe, pays its own expenses,) is now, in 23 cases out of 59,\* sustained by the sinecure to which it is in effect, although accidentally, united. Two-fifths of the whole number of Archdeacons now actually hold Cathedral stalls: the abolition of those stalls would preclude the Archdeacon from the prospect of any such office, as might enable him to bear his expenses; and if his duties were extended to such minute inspection as is now proposed,† (and some extension might be desirable,) a large parochial cure would be incompatible with the office.

V. Upon the question, as to the *right* of abolishing Cathedral Institutions, as far as this is a question of law, I would wish to speak with especial diffidence, since the laws do not belong to my profession; except thus far, that it is the concern of

\* I have not included the Archdeaconry of St. Asaph, which is merged in the Bishopric. Besides these stalls, there are united, with Theological Professorships, 3 officially, 2 incidentally; with Headships of Colleges, 4 officially, 3 incidentally; with Chancellorships, 4 officially, 6 incidentally; with Bishoprics, 1 officially, 10 incidentally.

† Plan, No. XXIV.

all ministers of Christ to urge, that the immutable laws of justice should be observed. If, in speaking on the present portion of the subject, I am compelled principally to notice the principles laid down by Lord Henley, it is with all respect to the goodness of his intentions; yet the very fact that he wishes earnestly the welfare of Christianity, while it excites the hope that he will not be offended by any observations on his Plan, renders it the more necessary that such observations should be made. Lord Henley, indeed, differing herein from most modern Church Reformers, concedes the point that Chapter property was bestowed, not by the public, but by individuals; and that therefore the question is,—not what we might imagine, would have been abstractedly the best disposition of their property (for it was their's to dispose of, not our's)—but what were their intentions, and how we may realize these intentions most efficiently. And this consequence Lord Henley fully admits.

“It may seem\* a strong measure,” he says, “to diminish a Chapter—to one superior and two assistant ministers. But let us ask for what end these establishments were instituted, and these endowments given? Doubtless for the religious instruction of the people. But if experience convinces us that these gorgeous edifices and their numerous train of ministers have effected, and indeed from

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\* Plan, p. 97.

their nature can by possibility effect, but little for the winning of souls, and the cause of vital and practical Christianity, is it not an act of duty to turn the fund into that channel, where it may substantially advance the intentions of the pious and munificent donors?"

About the origin, then, of the property of Cathedral bodies there is no question; nor indeed can there be. One need only turn to any authentic accounts of the institution of Cathedrals, to see (what is indeed true of all Church property\*) that it was uniformly given not by public, but by private, piety. To turn to one instance only, in which the records have been fully published,† the Cathedral of Rochester; its property was given by a succession of individuals, some of them kings, as was natural, but many, also, private individuals: it was given moreover, not lightly and carelessly, but with all the solemnity of a deliberate act, those who were in any ways interested in the property, besides the immediate possessors, joining in the gift. The question thus becomes not a legal, but an historical one: the legal principle is granted, that the property can only be disposed of in accordance with the "clear‡ will of the donor:" it only remains to inquire what that will was.

\* See Dr. Dealtry's Charge, 1831, *The Church and its Endowments*. Note G, and the authorities quoted there in note F.

† See Thorpe's *Registrum Roffense*, or Sir William Dugdale's *Hist. of St. Paul's, and Cathedrals of York and Durham*, and the *Collegiate Churches of Ripon and Southwell*.

‡ Lord Henley, *Plan*, p. 17.

This unquestionably was not the *direct* religious instruction of the people, but the formation of establishments wherein Ministers might be trained to their duties, and Christian studies encouraged. It may suffice, *instar omnium*, to quote the learned Bishop Stillingfleet,\* whose profound antiquarian knowledge of this subject no one can doubt. “ In London two churches were designed, (as it is said,) by Mellitus. Both these were called Minsters, i. e. Monasteries, for from St. Augustine’s time, the clergy living together with their Bishop do bear the name of Monastery. But these were of two different kinds; that which stood in a place of retirement, as Westminster then did, was intended for a *nursery* to the *Church*, wherein persons might be bred up in a way of *devotion* and *learning*, to fit them for further service when they should be taken out: but the other was made up of those who were actually employed in the daily offices, or sent up and down by the Bishop to such places as he thought fit, for instructing the people. This seemed to have been Gregory’s design, when he sent Mellitus and the rest over, that *wherever they settled a Church*, they should take care of *both*

\* A (posthumous) Discourse of the true Antiquity of London, published in vol. 2, of his Ecclesiastical Cases, p. 552—6. See also his Antiquities of British Churches, c. iv. p. 202, sqq. Bishop Kennett’s Parochial Antiquities of Ambrosden, &c. may also be consulted.

these foundations. So Gotselin, in his life of St. Augustin, saith, that Ethelbert after his conversion took care to establish two things, *Episcopia* and *Monasteria*, i. e. *Cathedral Churches and nurseries of religion and learning*, to fit men for the service of the Church. And that the first Monasteries here were so designed appears by the education of persons therein for the service of this Church." Having named some learned English so educated, and who succeeded Gregory's immediate disciples, in the sees of Canterbury and Rochester, Bishop S. proceeds, "These I instance to shew that before the coming in of Theodore, care was taken to breed up persons in learning for the service of the Church: and *Bede* takes care to shew how well the Monasteries were furnished to that purpose; and how he was brought up himself so, under Ceolfrid, from seven years old. He tells how many journeys to Rome, Benedict Biscop took to provide the best books for their library; and he speaks of the division of his time between praying, studying, writing, and instructing others. And when Bede speaks of Sigebert's appointing a school among the East Angles, for the education of youth, he saith, that Felix, Bishop of the diocese, provided masters and tutors for them, *according to the custom at Canterbury*.—Whence it follows, that at Canterbury, there was care taken in the monastery there founded, for masters and tutors, in order to



the education of fit persons for the Church's service. And Bede mentions the great number of books, which Gregory sent to Augustin, as soon as he heard of his success; which were laid up in the monastery of St. Augustin.—The like care, we have reason to believe, was taken in other dioceses as well as that of Canterbury and the East Angles, especially when we have such evidence of the building of a Cathedral Church and a Monastery, as there was by Mellitus in the diocese of London." To this distinct and learned statement of Bishop Stillingfleet, nothing might be added with regard to the elder times, except that even in those establishments, which, as St. Paul's, were more directly of a missionary character, provision was made for study. The duties of a residentiary of St. Paul's, besides the attendance on divine service, are said to be\* "to undertake any public duties, burdens, and labour, for the common benefit of the Church; *in his leisure to give good heed to study, to seek wisdom, and to feed the brethren and the Clergy of the Church with the word of God.*" The complaint, indeed, in those times, nearer to the foundation of these establishments, relates not to the too great, but to the too little, residence of the members; and the "residentiary" was one who took upon himself the duty of re-

\* Dugdale's Appendix in Hist. Eccl. Cath. S. Pauli, p. 36.  
Quid sit residens in Ecclesia S. Pauli.

siding,\* while the rest preferred pursuing their employments elsewhere.

Additional evidence upon this point is furnished by the discussions at the Council of Trent with regard to the reformation of Cathedral and Monastic Institutions. This evidence is the more important, because it refers to an universal custom, and therefore applies to all the countries in which these Institutions were formed. The question related to the *restoration* of the theological lectures in *both* these establishments. With regard to the lectures, "Some proposed," relates Paolo Sarpi,† "to *restore* the custom which existed formerly, when the Monasteries and *Chapters were simply schools*, a custom, of which there still remain traces in several Cathedrals, in which the dignities of *Œcolatre* or Theological, to which Prebends were annexed, have remained in abeyance, not being conferred upon persons capable of discharging their duties. Every body then was con-

\* *Ib.* De *Canonicis* in genere et unde primum nomen Residentis, p. 32 and p. 35—De residentibus in Ecclesia S. Pauli. In the Minutes of the Privy Council, directing the establishment of a divinity lecturer at Lichfield, the Chapters are told, "You cannot but acknowledge, *however by custom prevailing against law and your antient foundation, you may be excused from necessary residence*, yet in conscience and in all reasonable intendment, this is the least duty you are bound to perform to your Cathedral Church."—*Strype's Whitgift*, B. ii. Append. No. 5.

† Concile de Trente, l. ii. c. lxi.

vinced that it was useful and advantageous to re-establish the theological lectures in the *Cathedrals* and Monasteries. This seemed easy of execution in the Cathedrals, the case thereof being referred to the Bishops. But in the Monasteries there was more difficulty." The decree of reformation\* accordingly bore, that, "in order that the treasure of the sacred Volume might not be neglected, the Ordinaries, in all Churches where there was any Prebend, &c. for readers in theology, should compel the holders of such Prebends, &c. to expound Holy Scripture either themselves or by a deputy to be appointed by the Ordinaries, and that no such preferments should for the future be given except to competent persons.—And further, that in the Metropolitan and Cathedral Churches, (if the place be large and populous,) and in Collegiate Churches, even though belonging to no diocese, (if the *Clergy* should be numerous,) in default of any such Institution, the first Prebend vacated, except by resignation, which shall have no duty incompatible with this, shall be, *ipso facto*, connected to this office." In *poorer* places where there were so few either of *Clergy* or people, that a lecture in theology could not be conveniently held, a Grammar-school for the Clergy and other poor scholars was appointed. "In the Monasteries *also* of the Monks,"

\* ap. Pallavacino Hist. Conc. Trid. l. vii. c. ii.

the Decree proceeds, "where it may conveniently be done, lectures in Holy Scripture shall be given."

In fact, with regard to all the regulations as to study or the instruction of others, there appears to have been no difference between the Cathedral and Monastic establishments, as indeed the latter but gradually grew out of the former. Charlemagne directed his celebrated letter,\* alike to the Monasteries and Episcopal foundations, exhorting them, that "beside the leading a life according to their rules, and a holy conversation, they should take heed to instruct others, who by gift of God can learn." The council of Cabillon,† A. D. 813, in referring to this admonition, speaks principally of the education of the Clergy; of those namely, "by whose teaching not divers heresies only, but the suggestions of Antichrist and Antichrist himself might be resisted." The very formation of the Universities is traced with probability to the Cathedral foundations;‡ their first studies were those of the Cathedrals; the members of Cathedrals or Monasteries their first Professors. Human learning was admitted as the handmaid only to divine. "The Cathedral and Collegiate

\* The letter is given by Launoy de Scholis celebrioribus per Occidentem instauratis, pp. 6, 7, see also Sismondi's Preface to it in Baluz. Capitular. Regg. Franc. p. 201.

† Ibid. Launoy, ib. p. 8.

‡ Thomassin Discipline de l'Eglise touchant les Benefices, P. iv. l. ii. c. 34., add ib. c. 33, and P. iii. l. i. c. 19.

Churches, we are again told,\* were so many seminaries in which *all the Clergy* were educated to ecclesiastical knowledge and piety."

These foundations then were originally given for the promotion of pious learning, schools being on this account in every case annexed to these establishments: nor may it be forgotten that even in the worst times they were the seats and preservers of learning.

Nor was the object of these Institutions altered at the Reformation. Even those which were now for the first time established by Henry as Cathedral foundations, were only a renovation of the Monasteries, which he had arbitrarily dissolved. And here the transference from the regular to the secular Clergy was no real change of designation: it tended only the better to secure the intentions of the founder.

The view which was then taken of those Institutions, and the objects which they were to serve, may fairly be gathered from the "Reformation† of the Ecclesiastical Laws," composed by Cranmer, although never sanctioned by authority. It is there provided that‡ "the Statutes of the *Founders* of Cathedral Churches should be kept pure

\* Morinus de sacr. Ordin. P. 3. Exerc. 13. c. 12. quoted by Thomassin, l. c.

† Reformatio Legg. Eccles. ex auctoritate primum Regis Henrici 8 inchoata, deinde per R. Edoardum 6 provecta, adauctaq. in hunc modum.

‡ l. c. p. 49. c. 7. de Ecclesiis Cathedralibus.

and entire, as they had been heretofore received, inasmuch as they do not oppose the word of God and our enactments relating to religion past or future." "The Deans,"\* it is further provided, "should be *learned men*, distinguished for sound judgment, and that they should aid the Bishop within the Cathedral Church, as should the Archdeacons without, as his two most useful and necessary members." With regard to the Prebendaries, it is prescribed† that besides taking part in the Ca-

\* c. 8. de Decanis.

† c. 9. de Præbendariis. There yet exists in some Cathedrals the remains of this Institution, in the office of Divinity Lecturer, as at Carlisle and Lichfield; and this, as well as every other endowment, has, confined as it was, been productive of benefit. The learned and solid Faringdon was lecturer at Windsor. The Divinity lectureship at Lichfield was established at the instance of Whitgift, then Visitor; and the mode in which its establishment is directed by the Privy Council, implies that its previous omission was an act of negligence. "Whereas," the minutes begin, "we have understood that there is lack of an ordinary reader, very requisite and commendable in all Cathedral Churches, both for the instruction of others, and conference among themselves, and good example to the rest of the diocese; and therefore a matter, in our opinion, *requiring timely reformation*: we have hereupon thought it good, for that care we have to supply such defects, especially in Cathedral and Collegiate Churches, to require you, the Dean, one to whom it doth principally belong, and other the Prebendaries, to have speedy consideration thereof." (Strype, l. c.) The well informed Editor of the British Magazine states, No. xiii. p. 193, "In some Cathedrals, lectures are still delivered by one of the Canons, whose business it is. One of them at Hereford is entitled the *Prefector*. At Chiches-

thedral service, “they should provide that the Holy Scriptures should be explained in their body three times in the week, *by a learned man and well skilled theologian*, and this either in their own persons, or by joint payment, or by *setting apart a prebend* for this purpose.” From this lecture no resident member of a Cathedral was to absent himself.

The regulations, further, in the office of *Prebendaries*, are introduced by the statement that “those\* who enjoyed sinecure ecclesiastical benefices, had been wont to have *a dispensation from all duties*.” This irresponsible service Cranmer, however, rightly rejects, on the principle, that “those who live on the revenues of the Church should employ themselves to benefit the Church:” and he accordingly assigns to such Canons and Prebendaries, as had no distinct offices allotted to them, † (i. e. as it is explained, ‡ which had no definite cure of souls ter, where there is a stall with the same duty attached to it, it was, as the writer knows, the determination of the present Bishop of Worcester to have provided for the delivery of a course of Divinity lectures, by the appointment, which he intended to make to the proper stall, now held by a person of advanced age and infirm, had it fallen during his time.”

\* P. 31. c. 16. *Officium præbendariorum*. “Immunitatem quandam omnium munerum habere solebant, qui beneficiis prius Ecclesiasticis fruebantur, curarum, (ut ipsi interpretati et etiam loquuti sunt) expertibus.”

† “Qui certa sibi non habent in Ecclesiis dispertita munera.”

‡ P. 33. c. 22. *In liberioribus illis et solutioribus præbendis, quæ certos greges non curant*. It was proposed that into them, persons of the age of 20 should be admissible, preparatory to priests' orders.

attached to their office, accordingly, the Canons Residentiary or Major Prebendaries) “the duty of relieving the Churches by *teaching*, preaching, comforting the distressed, or any other acts of piety and mercy, or by any other lawful ways appointed by the Bishop and the Dean.” To this line of duties, the only exception is, the allowance\* of five years for study at the Universities, under the condition of reporting every year to the Bishop and Chapter the progress of their studies; and this course of study is the only ground for exemption from daily attendance at Cathedral service. The schools, again, established within them, are said to be for the same great purpose of promoting Biblical knowledge, “in order† that the knowledge of God may be retained in the Church, which can hardly be attained without skill in the languages, and that ignorance may not reign among our countrymen, and *especially among the Ministers of the Church*, and that that teaching, which is the gift of the Holy Spirit, may be spread as widely as possible.”

The Cathedral Institutions were then, it appears, intended in a double way to be seminaries of theological learning, both in that the Prebendaries themselves were to be engaged in such studies and to be learned men, and in that they

\* *Ib.* p. 31. c. 17. et. p. 33. c. 22.

† P. 56. c. 1. De scholis habendis in ecclesiis Cathedralibus.



were either to communicate, or cause to be communicated, such knowledge to others. And these objects were actually realised in those first times of our Reformed Church, for, in the petition of the Archbishop and Bishops elect to Elizabeth,\* against the proposed spoliation of the Church of Ely, we find them appealing to the examples of her father and brother, that “they did moche tendre the advauncement of lerning, by cherishing of students, and encowraging of Mynysters;” expressing their trust that the Queen “will be enclyned no less to the *mayntenance of lerning* for the setting furthe of Christ’s true religion, now for want of sufficient Mynysters in great jeopardie of decaye,” “and praying that the Bisshoppes of the new-erected Churches may geve the Prebends of those Churches *as in other is used, the rather to mayntayne lerned men and Preachers.*” In 1583, Whitgift again was obliged to petition against a proposed spoliation of the Cathedral of Hereford, on the ground that Cathedral preferments were “now† the chief and

\* Petition of Matthew Parker, Archbishop Elect of Cant.; Edmund Grindall, Elect of London; Richard Cox, Elect of Ely; William Barlow, Elect of Chichester; and John Scory, Elect of Hereford, to Queen Elizabeth. Published in Bentham’s Cathedral Church of Ely, App. No. 32.

† *Strype’s Whitgift*, B. ii. App. No. VI. In 1578, when Whitgift was Bishop of Worcester, he applied and obtained from the Queen the prebends of that Church. For hitherto, they not having been “in his dispose, but the Queen’s, he could not prefer

principal rewards that were left for learned Divines."

It would appear, then, that neither at the original institution, nor at the time of the Reformation, was it intended that the Cathedral Clergy should be what they have now mostly become, a parochial, or as this class has been over-narrowly called, the "working Clergy;" as if the labours of a literary Clergy were less continuous, or less exhausting, or as if the annals of our Church did not present as many cases of those who had fallen martyrs to her service in this way as in her more direct ministrations. The reform, in truth, which is needed to restore these institutions, "according to the will of the donor," is exactly the contrary to what is now on different sides proposed. The mere Prebendary or the sinecurist, such as he is held up by unprincipled journalists, to delude or to incite the feelings of the laity, exists only in the imagination of these persons. The fact is, (the truth will soon be known more precisely) that the members of our Chapters have too little of the leisure, which it was intended they should have: they have mostly important, some very extensive and ill-endowed cures: their residence at the Cathedrals generally falls very much below the period

such to be near him *and assistant unto him*, that were *persons of good learning*, and whom he might confide in for their abilities to encounter either Papists or Puritans."—*Strype's Whitgift*, B. ii. c. 1. p. 87.

of absence, which it is even now proposed to allow *all* Clergy;\* and even then they mostly preach on the Sundays. They have, in fact, no more repose than is allowed to every civil officer; they have none for works such as our ancestors produced. In truth, the Clergy are already too exclusively of one class: we have not sufficient labourers for a field, which becomes day by day more important, and whose importance they well know, who are so anxious to destroy these institutions. *Fas est et ab hoste doceri.*† When those who have no religion in themselves, are so eager, under pretence of furthering religion, to destroy these bulwarks, it may to us, if we will not blind

\* Plan, No. XXI. In the single case, to which Lord Henley objects (Plan, p. 24), the Crown could have granted a dispensation, as it did to Castell (Heb. Prof. at Cambridge) for the same stall.

† “The testimony of an adversary is that, which may most lawfully be used to advantage. The greatest enemy of the Reformed Church of England was Sanders, in his book of English Schism, as he terms it. Consult him, p. 163, how he envies us, and snarles at us for our prosperity of those forenamed Churches; he says, that the Royal Queen did judge it for the glory of her Prelacy, for the splendour of her kingdom, for the *firmness of her sect* (so he calls our religion) that in Cathedral and Collegiate Churches, she would have Provosts, Deans, Prebendaries, Canons. This was it that troubled him, when he saw these foundations conduced to the stability of religion; so that I judge by his words a fatter sacrifice could not be offered up to such as himself, than the extirpation of them.”—*Bishop* (then Dr.) *Hacket's Speech*, p. xxiii, iv.

ourselves, be an evidence of their value. This, however, is certain, that the estates or the tithes which were bestowed upon these bodies, were *not* given for the purposes of providing a parochial Ministry; otherwise they would have been given to the places themselves, not to these corporations. Under whatever plea then it may be attempted to apply the property of any ecclesiastical corporation to this purpose, and divert it from those, to which its donors destined it, it must be on some other ground than that of the "clear will of the donor."

It is said, indeed, that "no one\* now maintains the inviolability of corporate rights, when a clear case of public necessity or expediency demands their sacrifice." It may be so, although I should be sorry to see that variable and ever-shifting weathercock, called public expediency, made the compass by which we should steer our course. Corporate *rights* are derived from the public, and it may be said that the public have a right to resume what they bestowed; but is the case the same with corporate *property*? Does no one now maintain its inviolability? Is it now esteemed that the public have a right to take what they never gave? and because private individuals, instead of aggrandizing their own families, bestowed portions of their property in promoting the public good, in the way in which they thought most

\* Lord Henley, Plan, p. 17.

beneficial, does it follow that it so becomes public property, that it may be converted, *against the will of the founder*, to a different class of objects, merely because those objects are of undoubted importance? If so, what shall prevent the public from assuming all the corporate property in the kingdom; and as it is now proposed to employ the property given by individuals to certain ecclesiastical bodies, for other services in the Church, so to divert to the purposes of the state that given to civil corporations? Why should the property of the Corporation of London be more exempt than that of St. Paul's? Or why should not the estates of the Ironmonger's Company be just as liable to be applied to the services of the state, or to the London University, as any Cathedral property, to purposes for which its donors never intended it? And not these only, but why should not every sum of money, which the liberality or beneficence of our ancestors left for any object of learning or of charity, be turned into any other channel, which the men of this day may think more useful, and our Collegiate or Grammar-schools be changed into places of cheaper education for our yet poorer brethren? If the step were taken,\* the real ground

\* Those who really wish well to the Church, should read, in some detailed history of Charles I., what the attacks upon "these outworks of Episcopacy" (Fuller, B. IX.) mean, in the minds of most men. They who mean honestly by the Church and State, are instruments only.

of difference would be, that the Church is the weakest body, and neither can nor wishes to resist; but then, *væ victis!* woe to those, the confiscation of whose property “public expediency” shall next demand! *Mutato nomine de te fabula narratur.* Nay, since the whole property of Chapters is not equal to that of one or two individuals, the precedent once set will be too convenient not speedily to be followed, and injustice, for once even-handed, will return the poisoned chalice to their own lips. It were of evil example also to those who should henceforth wish to appropriate any portion of their property to some public object, when it shall now be established, that it thereby becomes public property, and so that it be employed in some public service, however different from that for which it was intended, the ‘clear will of the donor’ is still consulted. This were of evil example, but that the “age of moral chivalry,” and with it all idea of services, which cannot be measured and computed, and made tangible to sense, “is gone.”

Public indeed these institutions are in two very important ways: 1st, that they are devoted to promote the highest interests of the public, while a larger proportion even of their incomes flows back to the public in works of charity and mercy than from any other species of property; 2d, that *they are open to the public*; that there is no one, to whom, so soon as he qualifies himself for them, every office in the Church is not open. And

those, who speak so much of the Church, as distinct from the people, would be amazed, if they examined the lives of our divines and dignitaries, and saw how many of these eminent and excellent men were the sons of tradesmen, farmers, or mechanics. These institutions alone “are\* the common possession of the realm, lying open to all that will qualify themselves to get a part in them. *They are not inclosed in private men’s estates, but they are the commons of the kingdom.*”

The only duty and the only right which the public have, as trustees of property set apart for charitable or religious uses, is to take care that such property be applied to the purposes to which it was originally consecrated. I speak not now of the expediency or in expediency of allowing certain portions of property to be applied for ever to particular uses: this is not the question; but whether the state, having sanctioned such application, and allowed individuals, instead of aggrandizing their own families, to appropriate some portion of their wealth to any great and common object, have any right afterwards to change such application, and to employ those funds in any other mode which in subsequent times may be deemed more beneficial. In that the state permits any such application to be made, it pledges its own good faith to guarantee its continuance. The state may place (as it has placed with regard to

\* Dr. Hacket’s Speech.

the possession of land) what limitations it may please on the accumulation of property for particular purposes; but when it has sanctioned the appropriation, it has no longer any right, in common honesty and integrity, to withdraw that sanction, and convert to other ends the property which, in reliance upon its truth, has been bestowed. Its only office now is, to see that the intentions of the founder be executed; to correct abuses, which time, or circumstances, or the changes of events, or man's corruption, may have introduced: but in every real reform the will of that founder must be his guide; and he will have formed a very inadequate estimate of the enlarged notions of those excellent men from whom our charitable and religious foundations are derived, who shall think that the recurrence to their intentions will not be the most efficient, as it is the only honest, reform.

It was thus at the Reformation. For it was not to the Roman Catholic Church, such as it now is, or such as it was before the Reformation, that either tithes or lands were originally given. They were given to a church, if not as pure as the Church of England is at this day, yet altogether free from the superstitions of that of Rome; to one, whose doctrines the Romish Church has, only not by name, condemned.\* The Reforma-

\* See at length Soames' Inquiry into the Doctrines of the Anglo-Saxon Church (Bampton Lectures), or a short statement in the British Magazine, No. 13. p. 121, sqq. It were time



tion, then, has introduced no new principle : whatever the state then left to the Church, was bestowed strictly according to the will of the founder, on the purposes for which he had intended it, but from which it had, in the intervening period, been diverted, in whatever degree the Anglo-Romish church had departed from the purity of the Anglo-Saxon. The Cathedrals became again what their founders intended that they should be, — seats of religious learning and devotion. In whatever degree these purposes may in later times have failed of being realized, or whatever circumstances may prevent their accomplishment, in that degree and in those things reformation is required. The reformation demanded is not an outward change in the disposition of property, but an abandonment of the corrupt principles upon which patronage has been exercised : it is needed for the most part, not in the Church but in the State ; it is, that those to whom this high trust is committed, should execute it as faithful and honest stewards. When the will of the founder shall

that the vulgar error, there adverted to, that any portion of our present Church property was bestowed to obtain masses for the souls of the donors, should be now exploded. The chantry lands, which were given for that purpose, were confiscated to the Crown in the reign of Edward VI. See Burnet's Reform. A. D. 1547. 2374 chantries were then confiscated, the greater part of the property squandered ; (Collier, Eccl. Hist. ii. 238., Strype Eccl. Mem. b. 1. c. 8.) and the poor injured. (Heylin, Hist. Ref. p. 50, sq. 60, sq.)

again be executed, there will be no further question, whether that will was wise or no.\*

The only case, in which it has ever been thought right to alter the regulations of the founder, has been when the purposes he contemplated have ceased to exist. In this case, also, it has always hitherto been held a bounden duty to appropriate the property—not to what might be thought abstractedly the best, but—to those purposes which most nearly approached the original intention of the founder. This then must be the only course to be pursued in relation to any sinecures which cannot now be applied to any of the purposes for which they were first intended. The first object must be to ascertain in each case what the intentions of the founder were; the next to apply the funds carefully and faithfully according to those

\* I do not mean to say that if the Church to which the property had been left, had been a corrupt Church, there could have been any right to forfeit altogether the property, which, amid whatever error, had been consecrated to God's service. The will of the founder should still have been followed as nearly as, under the new circumstances, was possible. One might, as has been well said, as well confiscate a Professorship of Astronomy, because the system taught, though true, was not that of the founder, as sacrifice revenues dedicated to the promotion of piety, because the religious knowledge of that time was obscured. Yet this is a further principle which is not now required. The property having been left to a pure Church, we have no need to settle, how we should have had to act, had it been bestowed on one corrupt.

intentions. Such a reformation were a wholesome, were a righteous change. Any other application of any portion of Church property is but a national robbery of what the nation never gave, for purposes which the nation ought to supply, and which every other nation does supply, but to which our own has hitherto been unhappily indifferent. The greatness of the need changes not the character of actions: the amount of our necessities furnishes no plea for dishonesty to our trust. Least of all let us take credit to ourselves for anxiety to promote God's kingdom, or deceive ourselves into a belief, that we are animated by a true love for His glory, while we sacrifice to him nothing but that which is not our own, and offer to Him only what the piety of others has already consecrated to His service. It is not in such a spirit, that the sinking character of a nation was ever restored.

VI: Although, for the above reasons, I hold the existence of Chapters, or some corresponding institutions, essential to the good estate of the Church, I do not thereby mean to advocate their maintenance exactly in their present form, or the continuance of precisely their present incomes. If, upon the review which is now being made of the property and offices of the Church, it shall appear that the Chapter income is larger than it was intended to be, or should there be any offices, no longer capable of being connected with the

efficient duties, which they were intended by the Founders to perform; then let such superfluities be applied to some kindred purpose. Only let each case be dealt with separately, and not according to any sweeping theory, which, as being conceived in general terms, would probably be inapplicable to particular cases. In all instances, probably, besides the general purpose of promoting piety and pious knowledge, some distinct benefits were intended to the places where these foundations were established. A measure, then, which would at once confiscate these endowments into a general fund, thence to be dispersed, as might be thought most expedient, to the several quarters of our land, would probably deprive those places for which the endowments were intended, of their just and unquestionable rights. Even if the benefit attained should be the same, it would seem a more straight-forward and more acceptable mode, to apply directly to such places whatever funds the piety of individuals may have appropriated to their especial service.

There is, however, one immediate reform, which might be made without interfering at all with existing institutions, and in accordance with the purposes for which Cathedrals were founded. According to the Canons of our Church, which may be regarded as a commentary upon the will of the founder, the members of Chapters are re-

sponsible for the spiritual care of those parishes from which they derive their revenue. The 43rd Canon prescribes that “the Deans, Masters, Wardens, or chief Governours, Prebendaries, and Canons, &c. in every Cathedral Church, shall not only preach there in their own persons, so often as they are bound by law, statute, ordinance, or custom, but shall likewise preach in other Churches of the same diocese where they are resident, and especially in those places, where they or their Church receive any yearly rents or profits. And in case they themselves be sick, *or lawfully absent*, they shall substitute such licensed preachers to supply their turns, as by the Bishop of the diocese shall be thought meet to preach in Cathedral Churches.” Allowance being made for the difference of the circumstances of those times, when a preaching Clergy was principally wanted, from the present, in which parochial ministrations are chiefly needed, it may, I think, be fairly inferred from this Canon, as also from the very fact that the cure of Churches is entrusted to them, that the Chapters are bound to provide ministers, if necessary, for the parishes, where they have property. This, the late act of the Archbishop of Canterbury enables them to do out of their property, instead of applying their income only; a measure of which I imagine there is no Chapter,\*

\* The Bishop of Gloucester, who has set so noble an example in devoting one-tenth of the revenue of his See to the augmenta-

which either has not, or is not preparing to avail itself. Their diligence in providing better for their several cures, might be accelerated, should it prove necessary, by extending to their case Lord Harrowby's Curates' Bill; or, if thought advisable, even a higher allowance might be required from

tion of smaller benefices, mentions in his Charge, that "several ecclesiastical patrons have already availed themselves of this Act." (Charge, 1832, p. 15.) I am myself acquainted with others which are preparing so to do, or to increase their smaller livings in some other way; and no month passes which does not bring some new account of similar acts on the part of Ecclesiastical Patrons. Yet, although a new and more effectual mode of effecting these necessary objects has thus been presented to us, it would not be right to imply that our ancestors were indifferent to them. I do not mean that they or ourselves have been sufficiently alive to these important duties, but I do mean, that it is not any idea of danger, to which the present activity is attributable. We have greater opportunities for benefiting our smaller livings, and therefore are bound to greater exertions. It is to vindicate our ancestors in some measure, that I consent to make the following statement of what they have done. From the proceeds of an estate left to the Dean and Chapter of Christ Church, in trust by the Rev. Dr. Wm. Stratford, *one of the Canons*, the Dean and Chapter are able to augment by themselves or by benefaction to the Governors of Queen Anne's Bounty, the great majority of their small livings. They commenced doing so in the year 1742, and finding that the progress thus made was slow, they began, in the year 1801, to tax themselves for the same purpose; and they have ever since contributed annually to the same object. The monies actually voted by them for the augmentation of curacies and small vicarages, and the repair or erection of glebe houses, independent of subscriptions to chapels, schools, &c. amount to nearly 25,000*l.* (their own contribution having,

them, than from the individual Rector. Again, it would fairly come under the same principle, that they should assist in certain proportions, according to the value of the living, in building parsonage-houses, where there is no residence; or again, where the population is too large for the provision already made for their spiritual cure, they might be required to place additional Curates at the disposal of their ministers, or should there be facilities for that purpose, to endow separate chapelries with cure of souls. And if, for the execution of these purposes, the funds required should be so large, as to reduce the Prebendal stalls below what might be considered adequate for the purposes which they are to serve, then, as in some Cathedrals, the value of one stall is assigned for the repairs of the fabric, it would seem also right, in this case, to diminish the number of the stalls, without destroying the institution. For these are purposes contemplated by the founder; and the care of the parishes committed to the Cathedrals may be regarded as one of his primary objects.

during many years, been about 500*l.*,) and the present annual return devoted to this purpose may be taken at 1000*l.* The *corporate* charities of the Dean and Chapter (I mention it because this also has been questioned,) in the last year, exclusive of the above, was about 600*l.* Private charities are, of course, too sacred ground to touch on. A more satisfactory statement is furnished by the account of the Diocese of Durham.—*Brit. Mag.* No. 13, p. 189, sqq.

The several portions of this or any similar plan, would require different degrees of time for their execution: the lessees of all Chapter property having an interest of from 14 to 21 years in it, that time must necessarily elapse, before the Chapter could come into possession of any portion, which it proposed to annex to a cure; the Chapter meanwhile would resign the fines upon this reserved portion, and a greater ulterior good would be purchased by some delay in the time when it should be conferred. The application of Lord Harrowby's act, on the contrary, might be made immediate, and Chapters might be required to devote a certain sum annually for the building of parsonage-houses on their poorer cures. Greater sacrifices would indeed thus be required of the present generation than of the succeeding; but we received our preferment, with certain duties and conditions annexed to it; and if the negligence of our ancestors in the last century has made the performance of those conditions burdensome to us, still we have only one plain line to follow—to make, namely, whatever sacrifices the performance of our duty may require at our hands. Shall we sacrifice to God of that which costs us nothing? and leave that to be executed by our successors, which we admit to be needed at present?

Not a little, I imagine, will be by these means effected, since several Chapters were unhappily endowed by Henry VIII. with the tithes which he



had taken from the monasteries, and others were compelled by Queen Elizabeth\* to give up their lands and manors in exchange for those tithes which remained in her hands. When this shall have been done, and full information obtained what the real wants of the country are, and what unapplied provision there may be, then will be the time to decide what further measures may be necessary.

The condition of our large towns must indeed be a painful and an oppressive subject of thought to every Christian mind. But the very extent of the evil is a moral pledge of its removal. Lesser, although grievous, evils may often be glossed over, or kept out of sight. Some splendid eminences, set forth in all the gorgeousness of the sun's noon-day richness, arrest the eye, but we forget how cold perhaps and barren those eminences themselves may be, or how much of waste and dreariness may lie between them. We look at some splendid insulated efforts which we may have made, but forget how little these may correspond with the general character of our individual or national conduct, or of how little value it will be to have done these, and have left the other undone. It is, then, an advantage in our present evils, that when once brought forward, we cannot escape observing them; we cannot pass through, or hear of, a single manufacturing or commercial town, or a single mining

\* See Bentham's Ely, p. 194, and Willis' Cathedrals.

district, without its being forced upon our minds, that a large portion of that population, the sinews of our national strength, is left ungratefully in a state of Heathenism—of Heathenism, perhaps, with the single exception that they know that they ought not to be Heathens. It must now soon be known, not merely by vague reports, or in insulated cases, or upon uncertain calculations, but accurately and officially, how scanty and meagre is the provision made for the spiritual wants of this important population, from which good or evil, Christianity or Heathenism, might so easily circulate to the remotest extremities of our land. When this shall be generally known, and the whole aggregate of our religious wants shall be brought into one focus before our eyes, I doubt not, in the least, that some set of measures, co-ordinate, as far as may be, with the necessity, will be proposed by the Heads of our Church.

Mighty efforts have not been wanting to carry Christianity to other shores: when our domestic wants shall be known, and measures digested, by which they may be regularly and judiciously supplied, without purchasing one gain by another loss, and lopping off an useful limb, in order to throw additional circulation, for the time, into the rest of the body, I doubt not those means will be provided, and that the Clergy will be, as they ought to be, the foremost to make every sacrifice for this blessed end.

Meantime, it is of much importance to the tranquil and Christian settlement of this great question, that persons should not over-eagerly attach themselves, each to their own measure of reform, but placing somewhat more confidence in the authorities of our Church, and somewhat less in themselves, should await with patience the time, when it can really and permanently be settled.

As we must at all times take heed to ourselves, most carefully in those cases, in which we think ourselves most secure, so in these days we must be especially careful, lest we think that we are in no danger of trusting in our own wisdom or our own strength, or our own spiritual views, instead of depending wholly upon Him, who is the Father of lights, the fountain of all wisdom. "God is not the author of confusion, but of peace;" and when every one is eagerly and confidently bringing in his own scheme, by which the temple of God shall be re-edified, without regard to the wisdom of past ages, or the experience of our elders, it but little resembles that first peaceful and quiet building, when

No workman steel, no ponderous axes rung,  
Like some tall palm the noiseless fabric sprung;

it savours little of the spirit of those times, in which our more glorious temple was founded, when "the multitude of them that believed were of one heart and of one soul;" and but little also of that "wisdom that is from above," which "is first

pure, then *peaceable*, gentle and easy to be entreated." Let us rather, in modesty and humility, commit our Church to Him who "loves it better than we can love it," and, under Him, to those whom His Providence has appointed to govern it; praying Him, who alone can do so, "by His continual pity to cleanse and to defend it, and because it cannot continue in safety without His succour, to preserve it evermore by His help and goodness."

## APPENDIX.

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THE following lists of Lectures, given in different Universities of Germany, appeared calculated both to illustrate the extent to which instruction is there given, and to shew how many able men are there enabled to devote themselves to theological study. In the first list, which is translated from the German, the Lectures are arranged according to the order of the subjects: in the three last, which are taken from Latin lists, they are ranged under the names of the several Professors. The Lecture lasts three-quarters of an hour. On the efficiency of the plan, for the objects proposed, it need only be added, on the authority of the celebrated Niebühr, that two-thirds of the students, at any given time, are supposed to be diligently employed.

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### LECTURES.—BERLIN, OCT. 1825.

- |   | Lectures<br>per week. |
|---|-----------------------|
| 1. Universal View and History of the Theological Sciences . . . . . Prof. Dr. Marheinecke   | 5                     |
| 2. History of the Theology of the Eighteenth Century, with the Development of the Principles of Supernaturalism and Naturalism . . . . . Prof. Lic. Tholuck |                       |

- |  |                                 |   |
|--|---------------------------------|---|
| 3. Introduction to the Old Testament   |                                 |   |
|  | ( <i>gratis</i> ) Lic. Uhlemann | 2 |
| 4. First fifty Psalms . . .  | Prof. Dr. Bellermann            | 2 |
| 5. The Psalms . . .  | Lic. Hengstenberg               | 5 |
| 6. Prophecies of Isaiah . . .  | Prof. Lic. Bleek                | 5 |
| 7. Chaldee Portions of Daniel and Jahn's Chaldee<br>Chrestomathy . . .   | Hengstenberg                    | 2 |
| 8. History of the Hebrews . . .  | <i>id.</i>                      | 4 |
| 9. Passages of the Prophets relating to the Messiah  |                                 |   |
|  | Tholuck                         | 4 |
| 10. The Doctrine of the Old Testament as to the<br>Messiah, and the Prophecies relating to him                                     |                                 |   |
|  | ( <i>gratis</i> ) Uhlemann      | 2 |
| 11. Introduction to the New Testament . . .  | Bleek                           | 4 |
| 12. The first three Gospels (continued) . . .  | <i>id.</i>                      |   |
| 13. Gospel of St. Luke . . .   | Lic. Böhmer                     | 4 |
| 14. Acts of the Apostles . . .   | Prof. Dr. Schleiermacher        | 5 |
| 15. Epistles of St. Paul to the Corinthians, and one<br>or more of his shorter Epistles  |                                 |   |
|  | Prof. Dr. Neander               | 5 |
| 16. Epistles of St. Paul to the Ephesians and Phi-<br>lippians . . .   | ( <i>gratis</i> ) Lic. Böhl     | 2 |
| 17. A concise View of Ecclesiastical History   |                                 |   |
|  | Schleiermacher                  | 4 |
| 18. Ecclesiastical History of the First Six Centuries  |                                 |   |
|  | ( <i>gratis</i> ) Böhmer        | 2 |
| 19. Third Part of Ecclesiastical History . . .   | Neander                         | 5 |
| 20. Characteristic of Apostolic Age, and History of<br>the Apostles . . .  | ( <i>publ.</i> ) <i>id.</i>     | 1 |
| 21. Introduction to the Fathers . . .  | <i>id.</i> <i>id.</i>           | 2 |
| 22. Historical Developement of the Doctrines con-<br>tained in the Symbolical Books of the Lutheran<br>and Reformed Churches . . . | Böhl                            | 4 |

Lectures  
per week.

23. Doctrinal Theology of the Christian Church	Marheinecke	5
24. Christian Faith and Doctrine	Tholuck	5
25. Principles of Sacred Oratory	Prof. Dr. Strauss	4
26. History of Preaching	( <i>publ.</i> ) <i>id.</i>	1

## PHILOLOGICAL SCIENCES.

Hebrew Grammar	Uhlemann	2
Elements of Syriac	( <i>publ.</i> ) <i>id.</i>	
Lectures in Arabic	Hengstenberg	2

## PUBLIC LEARNED INSTITUTIONS.

The exercises of the Theological Seminary, in the Exposition of the Bible, conducted by Prof. Bleek and Lic. Böhmmer; those relating to the History of the Church and of Christian Doctrine, by Prof. Dr. Marheinecke and Prof. Dr. Neander.

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*Berlin, April, 1826.*

## ORDINARY THEOLOGICAL PROFESSORS.

Marheinecke, Dr. and Dean ( <i>priv.</i> )—Doctrinal Theology	5
Symbolical Books of Lutheran Church	5
Neander, Dr. ( <i>priv.</i> )—Early Ecclesiastical History	5
St. Paul's Epistles to Colossians, Philip- pians, and Pastoral Epistles	5
Schleiermacher, Dr. ( <i>priv.</i> )—Principles of Practical Theology	5
St. Paul's Epistles to Thessalonians and Galatians	5

Strauss, Dr. ( <i>publ.</i> )—Christian Education of Youth	1 lec. 2 hours.
Practice in the Composition of Sermons	2 lec. 2 hours each.
( <i>Priv.</i> )—Principles of Catechising; Public Worship, and Pastoral Theology . . .	5

## EXTRAORDINARY PROFESSORS.

Bellermann, Dr. ( <i>priv.</i> )—Psalms, from 51st to 100th	
Bleek, Licentiate ( <i>publ.</i> )—Theological Disputations	1
( <i>Priv.</i> )—Epistle to the Romans . . .	5
Minor Prophets . . . . .	6
Daniel, and Chaldee Chapters of Ezra, with a brief View of Biblical Chaldee . . .	
Hengstenberg, Licentiate—Genesis . . . . .	4
Introduction to the Books of the Old Tes- tament . . . . .	4

## PRIVATE INSTRUCTORS.

Böhl, ( <i>gratis</i> )—Introduction to Symbolical Books of Lutheran Church . . . . .	1 lec. 2 hours.
( <i>Priv.</i> )—St. Matthew . . . . .	5
Uhlemann, ( <i>gratis</i> )—Compendium of Ecclesiastical History to the Reformation . . . . .	3
( <i>Priv.</i> )—Job . . . . .	3
( <i>Very priv. i. e. to individuals</i> )—Elements of Hebrew . . . . .	2
Practice in the Theological Seminary conducted by Marheinecke and Neander	
Royal Academy.—Dr. Schleiermacher, ( <i>priv.</i> )—Ele- ments of Instruction of the Young . . . . .	5
Private Teacher.—Dr. Hengstenberg.—Elements of Syriac . . . . .	2



Göttingen, April, 1825.

THEOLOGIANS.

- D. G. J. Planck, Dr.—Early Ecclesiastical History.  
 History of Christian Doctrine
- Stäudlin.—A View and History of the several Theological  
 Sciences, with the Order in which they should  
 be studied.  
 Universal History of the Christian Church from  
 the Reformation.
- Pott.—The three first Gospels, with copious Discussions  
 on the principal Jewish ideas mentioned in the  
 New Testament.  
 Elements of Hebrew.  
 Principles of the Art of Preaching.  
 Practice in the Composition of Sermons in the  
 Royal Homiletical Seminary.
- Planck, H.—The first three Gospels.  
 Historical and Critical Introduction to the New  
 Testament.  
 Practice of the Theological Society.

EXTRAORDINARY PROFESSOR.

- Hemsen, (*priv.*)—Doctrinal Theology.  
 (*publ.*)—Instruction in Sacred Oratory, followed  
 by Practice in the Composition of Sermons.

PHILOLOGICAL PROFESSORS.

- Eichhorn.—First Part of the Epistles.  
 The Pentateuch.
- Tychsen.—Introduction to the Languages and Literature  
 of the Semitic Nations.  
 Arabic Grammar.  
 (*Publ.*)—The Prophecies concerning the Messiah.

Bonn, May, 1827.

ORDINARY THEOLOGICAL PROFESSORS OF THE  
EVANGELICAL CHURCH.

Augusti, Dr ( <i>publ.</i> )—Historical and Critical Introduction to the Theology of the Fathers . . . . .	2
( <i>Priv.</i> )—Doctrinal Theology. . . . .	6
Genesis, with brief Synopsis of the Pentateuch . . . . .	4
Lücke, Dr. ( <i>publ.</i> )—1. Part 3. of Ecclesiastical History from the Reformation . . . . .	4
( <i>Priv.</i> )—2. St. Paul's Epistles to the Thesalonians, Galatians, and Romans . . . . .	5
3. Historical and Critical Introduction to the Canonical Books of the New Testament . . . . .	
( <i>Very privately</i> )—Practice in the Interpretation of Scripture . . . . .	4
Gieseler, Dr. ( <i>publ.</i> )—Hebrew Antiquities . . . . .	1
( <i>Priv.</i> )—Epistle to the Hebrews, and those of St. James, and St. Peter . . . . .	5
Second Part of Ecclesiastical History . . . . .	6
Nitzsch, Dr. ( <i>publ.</i> )—The several Theological Sciences, and the order in which they should be studied . . . . .	3
( <i>Priv.</i> )—Biblical Theology of the Old Testament . . . . .	4
Christian Worship, (Liturgic) . . . . .	1
Sack, Dr. ( <i>publ.</i> )—Joshua, Judges, and Samuel, in the Original, with Reference to the Use thence to be derived, for Catechising and Preaching . . . . .	3
( <i>Priv.</i> )—The System of Christian Morals . . . . .	4

The two last were the University Preachers.

Lectures  
per week.

## PHILOLOGICAL PROFESSOR.

Freytag, Dr. ( <i>priv.</i> )—Genesis, with Reference to His- tory and Grammar . . . . .	4
( <i>Publ.</i> )—Lectures in Arabic . . . . .	2
Practice of the Royal Theological Seminary conducted by Drs. Augusti, Lücke, and Gieseler; that of the Homiletical and Catechetical Seminary by Drs. Nitzsch and Sack.	

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It may not be without interest, to observe the provision made for the same object in two different portions of the Roman Catholic Church. Two lists are therefore added : one, that of the Roman Catholic Lectures at Bonn ; the other, those of the University of Rome, as furnished by a Latin list, given by Professor Tholuck, in an article on "Theological Education in Italy," in the *Literarischen Anzeiger*. The article is translated in Prof. Robinson's *Biblical Repository*, No. VI.

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*Bonn, May, 1827.*

Lectures  
per week.

Hermes, Dr.—Internal and External Truth of the Books of the New Testament ; Faithful- ness of Oral Tradition ; Authority of the Christian Ministry . . . . . ( <i>publ.</i> )	5
Critical History of the different modes in which Christian, especially Doctrinal, Theology has been treated from the be- ginning till now, particularly the so- called Scholastic Method, and that of the present day . . . . .	1

	Lectures per week.
Third portion of Doctrinal Theology; of Man's Original Condition, Fall, and Restoration through Christ; of Grace, the Sacraments, and Prayer, including an Account of the gradual developement and clearer statements of these Doctrines in successive Centuries . . . . .	6
Ritter, Dr.—Ecclesiastical History from the Sixteenth Century to the present day . . . . . ( <i>publ.</i> )	3
From Boniface, Apostle of the Germans, to the Sixteenth Century . . . . .	5
Lives and Writings of the Fathers . . . . .	3
Historical Disputations on select portions of Ecclesiastical History . . . . . ( <i>very priv.</i> )	3
Scholz, Dr.—Psalms . . . . . ( <i>publ.</i> )	3
Epp. to Thessalonians, Galatians, Philip- pians, Timothy, Titus, and Apocalypse . . . . .	6
Principles of Biblical Criticism and Inter- pretation . . . . .	3
Compass and Order of Theological Study . . . . .	3
Latin Exercises in the Interpretation of Old and New Testament (if desired)	
Achterfeldt, Dr.—Introduction to, and first division of, Christian Morals . . . . . ( <i>publ.</i> )	6
On Catechizing, and the Composition of Sermons . . . . .	6

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*Rome, 1827.*

The Lectures were given by seven different Professors; six of whom were Members of different Monastic Orders. The subjects were—1. Biblical Antiquities, and Principles of Interpretation. 2. On Grace and Justification; and

therein of Faith, Hope, and Charity. 3. Scholastic Theology; the Sacraments in general; Penance, Indulgences, and Extreme Unction. 4. Theology, according to the several *Loci Theologici*. 5. Moral Theology, conclusion of the duties towards God, then of the duties to Men. 6. Ecclesiastical History from Charlemagne to the First Lateran Council. 7. Sacred Physiology; the Works of the Fifth and Sixth Days of the Mosaic Cosmogony.

Besides these, an 8th Theological Course, on Sacred Eloquence, was at that time omitted; and in the Philological Class, we find, by different Professors,—1. Lectures in the Old Testament from the Pentateuch to Kings. 2 and 3. Lectures in Arabic and Syro-Chaldaic.

# APPENDIX B.

## CENTURY OF ENGLISH CATHEDRAL DIVINES.

<i>Yr. of Birth.</i>	<i>Names.</i>	<i>Years at University.</i>	<i>Abroad.</i>	<i>Chaplain.</i>	<i>Preb. Canon.</i>	<i>Professor.</i>	<i>Head Coll.</i>	<i>First Living.</i>	<i>Works how Published.</i>
1466	1. Colet, Dean.	22	4 (studying at Paris and in Italy.) æt. 41—45.	—	æt. 39.	lectured at Oxford to Drs. æt. 31—39. æt. 34, read Div. Lect. in College, and Examiner in Divinity.	—	—	—
1489	2. Crammer, Abp.	26	(Q. Mary) 5.	(to King) æt. 10.	—	Master of Eton about æt. 27.	—	—	as Archbishop.
1499	3. Cox, Bp.	8 (deprived)	(Q. Mary) 5.	tutor to Edw. VI. æt. 44.	Jun. Can. Cardinal College, æt. 20-26; & æt. 42, 3, 4, 7, 9, 50.	æt. 47.	—	—	as Dean, had great hand in compiling Liturgy; as Bishop, in revising it, and in Bishops' Bible. Com. Prayer, and posthumous.
1500 about 1500	4. Redmayne. 5. Ridley, Bp.	Oxford, Fell. at Cambridge. 17	studying at Paris till æt. 21. (2 study.)	— to Crammer, 3.	æt. 40. about æt. 42.	Pub. Orator æt. 37. Public Reader in Univ. æt. 37.	previously, and æt. 46. about æt. 40.	—	aided in 39 Articles.

- (1.) Left Commentaries on Gospels and on St. Paul, the result of Lectures; had searched into the Fathers and Schoolmen—"there was not one book relating to the History and Constitution of the Church, which he had not carefully perused." ob. 1519, æt. 53.
- (2.) "Being of wonderful diligence, he drew out of all the authors which he read, every thing that was remarkable, digesting those quotations into Common Place."
- (3.) "Reputed one of the greatest Scholars of his age;" deprived æt. 24, on suspicion of "heresy"; "chief Protestant champion" at Westminster Conference.
- (4.) Studied Scripture carefully for twenty years; convinced of the falsehood of Transubstantiation by searching Scripture and Fathers to prove it. ob. æt. 51.
- (5.) Studied at the Sorbonne; promoted by Crammer for "his extraordinary proficience in Theology," the best disputant of his time.

## CENTURY OF ENGLISH CATHEDRAL DIVINES.

Yr. of Birth.	Names.	Years at University.	Abroad.	Chaplain.	Preb. Canon.	Professor.	Head Coll.	First Living.	Works how Published.
about 1503	6. May, (nominated Abp.)	—	—	—	about act. 42 & 43.	—	about act. 34.	about act. 35.	as Dean, Com. Prayer, Reform. Legg. &c. as Archbishop, as Dean of St. Paul's.
1504	7. Parker, Abp.	14	(Q. Mary) 5.	Schoolmaster at Westminster, about 5.	act. 30 and 48.	—	act. 40.	act. 33—40.	—
1511	8. Nowell.	22	—	tutor in family, 8.	act. 40.	—	—	—	—
1517	9. Fox.	19 (expelled)	(Q. Mary) 5.	—	act. 46.	—	—	—	abroad, or Prob. of Salisb.
1519	10. Sandys, Abp.	12	(Q. Mary) 4.	—	act. 30.	—	act. 28.	—	as Head, Dean and Bishop, aided Fox, and contributed much.
1519	11. Grindall, Abp.	17	(Q. Mary) 5.	to Ridley, act. 31; to King, act. 32.	act. 32 and 53.	Margaret Preacher, act. 30.	act. 33 & 40.	—	—
1521	12. Aylmer, Bp.	—	(Q. Mary) 5.	tutor to Lady Jane Gray.	act. 32, Archdeac. of Stow; act. 41, of Lincoln.	—	—	—	—

(6.) "Scarcely any considerable step taken towards the Reformation under Henry 8, or Edw. 6, without consulting his opinion; was of great service to the Bishops in those troublesome times; sincere conferred on account of his frequent avocations in Commissions, &c."

(7.) Read over Fathers and Councils for five or six years after Degree.

(8.) While at University, very famous for piety and learning. ob. 1601.

(9.) Before thirty, had read over Greek and Latin Fathers, Schoolmen, Councils, &c.; and acquired competent knowledge of Hebrew. ob. 1537.

(10.) Westminster Conference, Liturgy, Bishops' Bible; "being a man well skilled in the original languages."

(12.) Refused Professorship of Hebrew at Jena, hoping soon to return home. "Well seen in the three learned tongues, and particularly in the Hebrew;" "understood Scripture thoroughly, and throughout life never hid his talent; well read in the Fathers, and Eccles. History."

Yr. of Birth.	Names.	Years at University.	Abroad.	Chaplain.	Preb. Can.	Professor.	Head Coll.	First Living.	Works here Published.
1522	13. Jewell, Bp.	19	(Q. Mary) 5.	—	—	—	Vice - Master Theol. Coll. Strasburg, 5 years. a t. 57.	—	as Bishop.
1530	11. Whitgift, Abp.	19	—	(to Bp. Cox)	a t. 38.	a t. 32, Marg. Lect. a t. 33, Marg. Prof. a t. 37, Reg. Prof. a t. 51.	—	near Camb.	as Head & Preb.
1538	15. Holland.	never left.	—	—	a t. 51.	a t. 51.	—	—	—
1544	13. Bancroft, Abp.	13	—	(to Bp. Cox & Abp. Whitgift)	a t. 45, 48, and 50.	—	—	a t. 31, near Camb.; a t. 40, Lond. Living.	—
1545	16. Lively.	Fell. Trin. Coll.	—	—	a t. 57.	a t. 30—60.	—	—	as Professor.
about 1549	17. Whitaker.	never left.	—	—	—	a t. 31.	a t. 37.	—	as Professor, or posthumous. Translator.
1549	18. Reynolds, J.	32	—	—	a t. 49.	—	a t. 49.	—	—

(13.) Promoted for his great merit and learning.

(14.) Wished to resign Headship, in order to complete "Answer to Admonition," which required more ease of mind and leisure. ob. 1609.

(15.) "In his chair he got the admiration both of that University (Oxford), and of foreign Universities also; as famous for religion and holiness as for learning."

(15.) A learned controversialist, an excellent preacher; "countenanced men of the most solid parts in learning, and disposed the Clergy to a more solid course of study, than they had been accustomed to."—*Lord Clarendon*.

(16.) A chief Translator and valued Commentator; hastened death by exertions in perfecting the English Version.

(17.) Opponent of Bellarmine, "respected by him for his learning;" works republished abroad. ob. 1595.

(18.) Exchanged Deanery of Lincoln for Headship, for the sake of study.



CENTURY OF ENGLISH CATHEDRAL DIVINES.

Yr. of Birth.	Names.	Years at University.	Chaplain.	Preb. Can.	Professor.	Head Coll.	First Living.	Works how Published.
1550	19. Bilson, Bp.	Fellow.	Master of Winchester.	at. 26.	—	Warden of Winchester.	—	as Preb. See p. 107.
1553	20. Rooker.	17.	Master of the Temple 6 years.	—	—	—	—	—
1555	21. Andrewes, Bp.	—	—	at. 34.	Div. Lecturer at Camb.	at. 34.	London Living.	mostly posthumous.
1560	22. Abbot, Bp.	—	to Kg. abt. at. 13.	at. 52.	at. 50.	at. 49.	—	whole life. Translator, mostly posthumous.
1560	23. Boys.	22.	—	at. 55.	Chief Greek Lecturer in Coll. 10 yrs.	—	at. 36.	—
about 1560	24. Overall, Bp.	Fellow of Trin. College.	—	about at. 12.	about at. 36—47.	about at. 38—54.	—	Translator, and Convocation Book, as Dean.
about 1570	25. Davonant, Bp.	about 27.	—	—	Margaret Div. abt. at. 39—51.	abt. at. 41—52.	Marg. Preacher, at. 39 and 42. Living, 1 year, about at. 28.	as Div. Professor. as Bishop.
1575	26. Laud, Abp.	21.	—	at. 41.	—	at. 38—48.	—	as Preb. of Wolverhampton, Dean of Worcester, and Bishop.
1574	27. Hall, Bp.	12 or 13.	in Embassy, Scotland. abroad at Dort.	at. 42.	—	—	—	—

- (19.) Hampton Court Conference and Revision of Eng. Vers. as Bishop.
- (21.) His College Div. Lectures attended from other Colleges, and from the country; at St. Paul's, read Div. Lectures three times a week. Eng. Vers. as Dean; as Bishop, gave forenoon and evening to study. Secretary Walsingham would not let him take a country benefice, lest he and his great learning should be buried. ob. 1629.
- (23.) In summer studied often from 4 A.M. to 8 P.M. Gr. Lect. at 1 A.M. attended by Fellows. Four years nine months in translation of Bible. Assisted Sir H. Savile in edition of Chrysestom; "left as many leaves in MS. as would tell against the many days of his long life." Twenty-eight last years at Ely; studied eight hours a day in old age. ob. at. 83.
- (24.) Monument erected to him by Bishop Cosin, as one of the profoundest School Divines of our nation.
- (26.) Read Divinity Lectures in College, at. 27.
- (27.) Gave up Rhet. Lect. at Cambridge to Dr. Dod, thinking it diverted him from study of Divinity.

Yr. of Birth.	Names.	Years at University.	Chaplain.	Preb. Can.	Professor.	Head Coll.	First Living.	Works how Published.
1574	23. Gataker.	11.	Preacher, Lincoln's Inn, act. 27—37.	—	—	—	act. 37.	chiefly, when unable to discharge pastoral duty.
1578	23a. Prideaux, Bp.	Fellow.	—	act. 35.	Div. act. 35—62.	act. 34—64.	—	as Prof., Head, Canon.
1579	29. Jackson.	23.	—	act. 56.	—	act. 51—61.	act. 44—54.	as Fellow, or posthumous.
1580	50. Usher, Abp.	24.	—	act. 27.	act. 27—40.	[declined]	—	principal, before he was Bishop (act. 40), or after expulsion (act. 60), at Oxford.
1584	31. Hales.	16.	—	act. 55.	—	Fell. of Eton, act. 29.	—	posthumous (ejected).
1586	32. Mede.	whole life as Fellow.	—	—	—	—	—	—
1587	53. Sanderson, Bp.	18.	—	act. 42.	act. 55—61.	—	act. 34.	Sermons, as parochial Minister; Lectures De Juramento, &c. as Professor (ejected). at Paris (ejected).
1594	34. Cosin, Bp.	3.	3 to Bishops, 6 at Paris.	act. 30.	—	about act. 40—49.	act. 32.	—
1600	35. Heylin.	16.	to King, act. 29.	act. 34.	—	—	act. 31.	as Preb. and ejected.
1600	36. Walton, Bp.	7.	to King, act. 36.	about act. 39.	—	—	Lond. act. 26.	while ejected from livings.
1602	57. Sparrow, Bp.	—	—	act. 59.	—	act. 60—67.	—	—
1602	38. Chillingworth.	20 (at Douay, study 3).	—	act. 36.	—	—	—	at Oxford.

(23.) Would not accept any other preferment (than Lincoln's Inn) ; this was " safe," and afforded plenty of time for study of the original Scriptures, early Fathers, &c. ; refused Mastership of Trinity (Dr. T. Comber ejected).

(30.) Employed 18 years on study of Fathers and Councils.

(34.) Abroad six years, (first Clergyman ejected) ; had apartments in Louvre and pension ; before, " very constant in residence."

Yr. of Birth.	Names.	Years at University.	Chaplain.	Preb. Can.	Professor.	Head Coll.	First Living.	Works how Published.
1602	39. Lightfoot.	4 (usher in school 2). 12‡	6 or 7. (in the East) at. 26—32, 33—36. (to King.) (to Kg.) at. 60.	at. 65. at. 46, 7; re- stored at. 56.	— Arab. at. 32; Heb. at. 46, 7.	at. 41—66. —	at. 26—28; Lond. † at. 28—30. at. 36.	principal as Head, Preb., or posthumous. Syrac N. T. at. 26, as fellow; the rest, as Prof.
1605	41. Hammond.	15. many years. never left.	(to King.) (to Kg.) at. 60.	at. 39—43. at. 62. at. 53.	— Arab. at. 58. Metaph. at. 28; (Bodl. Libr. at. 56;) Mang. Div. at. 53.	Orator, at. 39. — at. 40.	at. 28—38. — Lecturer, from Ox- ford.	— as Preb. of Canterbury. as Professor, and Bishop.
1612	44. Pearson, Bp.	9.	5.	at. 43—50.	—	at. 43, 8, 50—63.	Preacher; Lond. Liv. at. 31; Living, at. 48—50.	as Preacher, Preb., Head, and Bishop.
1613	45. Greaves.	21 (ejected fr. fellowship).	—	at. 53—63.	dep. Arabic Reader for Pococke, at. 21—27.	—	—	—
1614	46. Wilkins, Bp.	3.	about 7.	at. 40.	—	at. 34—46.	Liv. at. 46—48; Lond. Liv. at. 48— 56; Preach. Gray's Inn, at. 46.	as Chaplain and Head; chief works posthu- mous.
1616	47. Owen.	9.	about 4, at. 21—25.	at. 34.	—	at. 34—43.	at. 26—32; Dublin, at. 32.	before and after Living.

(39.) Laid foundations of Rabbinical learning as Chaplain to Sir R. Cotton.

† Removed to London for the sake of Siou College Library.

‡ Including some time spent in the study of Arabic under Bedwell.

(42.) Prebend given soon after Restoration as recompense for 13 years' labour of 16 or 18 hours each day, and expenditure of £12,000.

(44.) Sermons on Creed preached; chief editor of *Critici Sacri* (when Preb.).

(47.) When ejected from Deanery, retired to private estate.

## CENTURY OF ENGLISH CATHEDRAL DIVINES.

Yr. of Birth.	Names.	Years at University.	Chaplain.	Preb. Can.	Professor.	Head Coll.	First Living.	Works how Published.
1616	47 <sup>b</sup> . Sancroft, Abp.	17 (ejected). whole life, exc. 2 or 3 years.	(to Bp. Cosin.) —	æt. 45 and 48. æt. 61.	— æt. 28—71.	æt. 48—51. æt. 28—36—71.	— —	— as Prof., Head, Preb.
1617	48. Cudworth.	2 or 3 years. 16.	—	—	—	—	—	posthumous.
1618	49. Smith, John.	—	—	—	—	—	—	posthumous.
1619	50. Allestree.	12 (ejected).	(abroad) 12.	æt. 41—60.	æt. 41—60.	Prov. of Eton, æt. 46.	—	as Preb. of Westminster, with London Living. as Canon and Bishop.
1625	51. Outram.	Fell. of Christ's & Trin. Coll. whole life.	—	æt. 45.	—	—	—	Commentaries, as Dean and Bishop; before, sin- gle Sermons only.
1625	52. Fell, Bp.	7.	in family abt. 7. (to Kg.) æt. 40.	æt. 35. æt. 46.	—	æt. 35.	æt. 32; Lond. Liv. æt. 36.	as Preb. and Bishop.
1626	53. Patrick, Bp.	—	—	—	—	—	—	published Mathematics as Prof.; Theolog. Works posthumous, written with Bp. Ward, and as Head.
1627	54. W. Lloyd, Bp.	9 (and as tutor 3).	in family 6.	æt. 33 and 47.	—	—	æt. 27—29; æt. 41.	—
1630	55. Barrow.	9 (& abroad 6).	(to Bishop) æt. 39—42.	—	Gr. æt. 30—2; Gresh. Geom. 32—4; Luca- sian, 34—9.	æt. 43—47.	—	—

(47<sup>b</sup>.) "Wrote more perhaps with his own hand than any man either of this or the last age."—*Whiston*.  
 (48.) His academical income not being sufficient to maintain him, (whether owing to the neglect of the things of this world or other cause,) he left for a while,  
 but, being much loved, was soon invited thither again.

(49.) "A living library, which stood open for any that would converse withal." ob. æt. 34.

(51.) "Here he concluded his course with great praise and profit, but in the midst of so great labours and mental exertion in the ardent study of Holy Scripture and the Fathers"—ob. æt. 54.  
 (53.) Refused St. Martin's in the Fields as too laborious.  
 (54.) See Burnet's account of him in *Biogr. Brit.*  
 (55.) Resigned professorship to Newton, in order to apply exclusively to Divinity. As Master of Trinity, took many hours from morning sleep to increase his stock of Sermons, and write treatise on Pope's Supremacy. See *Life, Works*, ed. 1830, p. xix. sqq.

Yr. of Birth.	Names.	Years at University.	Chaplain.	Preb. Can.	Professor.	Head Coll.	First Living.	Works how Published.
1630	56. Spencer.	never left.	—	act. 42.	—	act. 37.	—	as Dean of Ely, & Head.
1630	57. Elliotson, Abp.	10.	tutor in family 4. (to D. of York)	act. 39.	—	—	Curacy, act. 31—3, Living, act. 33, act. 43.	as Preacher of Linc. Inn, Preb. and Dean, as Canon and Preb.
1633 about	58. South.	12.	act. 31.	act. 30 and 37.	(Publ. Orat.) act. 27.	—	—	Prebendary of Norwich, and Bishop, chief works as Preb.
1633	59. Kidder, Bp.	Fellow.	—	about act. 48.	—	—	—	—
1634	60. Bull, Bp.	removed early from Oxford, not to take the engage- ment.	studies pri- vately.	act. 44, Bp. 69.	—	—	early, very small, act. 24—31.	—
1635	61. Stillingfleet, Bp.	6.	3.	act. 35 and 42 ; Bp. 54.	—	—	London Living, act. 29—54.	chief works as Canon, Dean, some as Bishop ; before, only Sermons. Whole Life.
1636	62. Hyde.	never left.	—	act. 61.	Heb. Reader, act. 22 ; Pro- fessor, act. 61.	Bodl. Libr. act. 29.	—	—
1637	63. Cave.	—	—	act. 47.	—	—	London Living, act. 25—52.	chiefly on London Livings as Fellow, and Precentor of Salisbury.
1638	64. Whalley.	11.	(to Bp.) 4.	act. 34.	—	—	—	—

- (57.) First volume of Sermons preached at Linc. Inn ; began course of Divinity with an exact study of Scripture for 4 or 5 years : then all the old philo-  
sophers and ethical writers, and of Fathers, chiefly Basil and Chrysostom.
- (58.) Illness brought on by study ; refused Bishoprics repeatedly ; time spent between living, Oxford, and estate.
- (60.) Preb. given by Chancellor Fitch as reward for "Harmon. Apostol." ; Archdeaconry, by Abp. Sancroft ; two Livings, together 100*l.* per annum, not 30  
families ; kept curates ; chief works before larger parish.
- (62.) Assisted in Polyglot before act. 20.
- (63.) Retired, act. 53, to Isleworth, which, being a retired place, better suited his studious habits.
- (64.) Commentary on N. T. after 15 years' labour ; "wholly devoted to his severe studies," read Lectures for Bishop Burnet at Salisbury.

CENTURY OF ENGLISH CATHEDRAL DIVINES.

Yr. of Birth.	Names.	Years at University.	Chaplain.	Preb. Can.	Professor.	Head Coll.	First Living.	Works how Published.
1640	65. S. Parker, Bp.	7.	to Nobleman, 4. to Bishop, 5.	æt. 32.	—	æt. 47.	—	as Preb. of Canterbury.
1640	66. Sherlock, W.	—	—	æt. 50.	Mast. of Temple, æt. 44.	—	Lond. Liv. æt. 28.	Whole life.
1641	67. Allix.	came to England æt. 44. 14.	—	æt. 49.	—	—	—	all but "Reflections," as Treas. of Salish.
1642	68. Hicckes.	—	tutor or chaplain, 6.	æt. 38 and 41 —48.	—	—	London Living, æt. 38—44.	as Preb. and deprived (Suffrag. Bp.)
1544	69. Comber.	—	—	æt. 33.	—	—	—	as Preb. and Precentor of York.
1645	70. Mill.	20.	—	æt. 51 and 59.	—	æt. 40—53.	æt. 36—40.	Preb. of Canterbury, and Head.
1647	71. Aldrich.	never left.	—	æt. 34.	—	æt. 42.	æt. 34.	Canon and Dean.
1648	72. Prideaux, H.	18.	—	æt. 33 and 54.	Heb. Lecturer at Ch. Ch.	—	æt. 42—6.	Student, Preb., and great work as Dean.
1656	73. Jenkin.	Fellow.	to Bp. Lake; & æt. 34—54.	æt. 32.	Marg. Div. æt. 55—71.	æt. 55.	—	as Precentor; "Reasonableness," as Chaplain.
1656	74. Fleetwood, Bp.	—	—	æt. 46.	—	Fell. of Eton.	—	as Fellow of Eton and Canon.
1657	75. Wake, Abp.	10.	(Embassy) 2.	æt. 51.	Preach. Gray's Inn, æt. 27.	—	—	partly at Gray's Inn, chiefly as Canon.
1657	76. Derham.	—	—	æt. 59.	—	—	—	before Canonry.

(66.) "Discourse on Death," while suspended (1688-91.)  
 (68.) "Deeply read in the Primitive Fathers; no one better understood the doctrine, worship, constitution and discipline of the Catholic Church."  
 (70.) Published N. T. after "thirty years continuous and incredible labour," the year of his death, æt. 62. Preb. obtained by Abp. Sharp.  
 (71.) Published one piece of some Greek writer, yearly, for students.  
 (72.) Æt. 38, settled on Prebend; æt. 46, returned to Norwich, "being stopped in his work by want of books, and by country business;" while at Oxford, kept a Curate on his living, served it on Sunday only.

<i>Yr. of Birth.</i>	<i>Names.</i>	<i>Years at University.</i>	<i>Chaplain.</i>	<i>Preb. Can.,</i>	<i>Professor.</i>	<i>Head Coll.</i>	<i>First Living.</i>	<i>Works how Published.</i>
1659	77. Hody.	18.	to Abp. 4.	—	Gr. at. 39.	Archd. at. 43.	—	early, and as Professor.
1661	78. Lowth, W.	—	to Bp.	at. 53.	—	—	at. 38.	"Vindication," as Chaplain; "Commentaries," as Preb.
1662	79. Bentley.	6, and at. 27, as tutor.	in Bp. Stillingfleet's fam. 14.	at. 50.	at. 67.	at. 38.	—	"Boyle Lectures," as Preb.
1662	80. Hudson.	never left, Fellow, at. 24-49.	—	—	Bodl. Libr. at. 39.	at. 50.	—	Theolog. posthumous.
1662	81. Gastrell, Bp.	14.	Preacher Linc. Inn, at. 32.	at. 40.	—	—	—	"Boyle Lect." at Linc. Inn; the rest, as Canon.
1662	82. Atterbury, Bp.	11.	Rolls, at. 36.	at. 42.	—	at. 50.	Lect. and Chap. at. 29-36.	at Oxford, at the Rolls, and as Canon.
1663	83. Smalbridge, Bp.	10.	—	at. 30 and 43.	often dep. Professor at Oxf. at. 37-44.	at. 50.	Lect. at. 29.	at Oxford, and posthumous.
1668	84. Chandler, Bp.	—	to Bp. Lloyd, at. 25.	at. 38.	—	—	—	as Bishop.
1669	85. Gibson, Bp.	10.	Libr. at Lambeth, at. 27-34.	at. 34, and secure.	—	—	Preacher, at. 28. London Living, at. 34.	Fellow, Precentor, and Canon of Chichester and Archaedeacon, with sinecure; as Bishop, Pastoral Charges only. chiefly posthumous.
1670	86. Hare, Bp.	Fellow, prob. 13.	—	at. 37, 43, and 56.	—	Fell. of Eton, at. 42.	—	"Notitia Monast." at Oxford, at. 22; the rest as Prebendary, or posthumous.
1673	87. Tanner, Bp.	12.	—	at. 30; Preb. 40 and 50.	—	—	at. 33.	

(81.) Ob. at. 73, at Christ Church.

(85.) His great work, "Codex Juris Angl.," prepared with the encouragement and advice of Abp. Tenison while Librarian—published while Canon, &amp;c.

(87.) As Chancellor, much consulted, e. g. even by Abp. Wake and Bp. Gibson. ob. 1735, at. 62, at Christ Church.

Yr. of Birth.	Names.	Years at University.	Chaplain.	Can. Preb.	Professor.	Head Coll.	First Living.	Works how Published.
1674	88. Potter, Abp.	16.	to Abp. Temison, 4.	æt. 34.	Div. æt. 34.	—	—	Theological, as Chaplain, Professor, and Canon; Classical, at Oxford, chiefly as Fellow.
1678	89. Sherlock, Bp.	—	Master of Temple, æt. 26—75.	æt. 38.	—	æt. 36.	—	as Master of Temple, Dean of Chichester; as Bishop, "Trial of Witnesses," ob. æt. 83.
1678	90. Wilkins, D.	—	Libr. at Lambeth, æt. 37—10; Chapl. to Abp. æt. 41.	æt. 42.	Arab. æt. 46—51.	—	—	—
1683	91. Waterland.	14.	to King, æt. 34.	Chanc. York, æt. 40; Windsor, æt. 44.	—	æt. 30—58.	Lond. Liv. æt. 33—47; Twickenham, æt. 47—58.	Whole life. ob. æt. 58.
1684	92. Mangey.	Fellow.	Preacher Lincoln's Inn; to Bp. Robinson about æt. 36.	æt. 37.	—	—	—	"Philo Judæus," as Preb. of Durham; other works as Preacher of Lincoln's Inn.
1690	93. Z. Pearce, Bp.	Fellow.	to Nobleman, æt. 27.	æt. 49.	—	—	æt. 29.	Theolog. works, chiefly posthumous.
1691	94. Conybeare, Bp.	whole life, but 1 year.	—	æt. 41.	—	æt. 39.	Curacy, æt. 25—26; Liv. æt. 33.*	as Dean of Ch. Ch.

(91.) Preferment (certainly all the later), reward of past services; life, from æt. 16—38, spent at Cambridge: from 47—58, between Twickenham, Cambridge, and Windsor. "Archdeaconry of Middlesex particularly suited to his habits and acquirements;" for his assistance in the valuable Theological productions of others, see *Bishop Van Mildert's Life*, p. 311 and 314, sqq. "—is gone to offer up to God a whole life laid out, or rather worn out in his service."—*See*, *ib.*

(93.) Delayed Ordination, to prepare himself; did not wish for Bishopric, but to resign London Living, and live on Deanery and private fortune. \* Very small village, now part of Oxford.



Yr. of Birth.	Names.	Years at University.	Chaplain.	Preb. Can.	Professor.	Head Coll.	First Living.	Works how Published.
1692	95. Butler, Bp.	—	Preacher at Rolls, æt. 26—34.	æt. 41.	—	—	æt. 31—41, wholly.	“Sermons,” at the Rolls; “Analogy,” as Prebendary.
1698	96. Warburton, Bp.	clerk to Attorney.	Preacher Lincoln's Inn, æt. 48.	æt. 57.	—	—	æt. 23—48.	before and after Prebend.
1701	97. Randolph.	with short interval, 22.	—	æt. 67.	dep. Div. Professor, æt. 36—40; Marg. Prof., æt. 67.	æt. 47.	æt. 40—47.	chiefly as Head and Professor.
1704	98. Newton, Bp.	6.	tutor in family.	æt. 53.	—	—	London Living, æt. 40; before, Preacher.	Larger part of work on “Prophecies,” as Prebendary.
1707	99. Horbery.	Fellow.	to Bishop.	Canon of Lichfield.	—	—	—	as Fellow, or posthumous.
1710	100. Lowth, Bp.	Fellow.	—	Prob. Durham, about æt. 46; Archd. Winchester, æt. 40.	Poetry, æt. 31.	—	—	Professor, Prebendary, and Bishop.

(95.) Spent half the year on Living.

(96.) Studied for Orders, æt. 20—23; usually sat up part of night, rarely left home. On appointment to Lincoln's Inn, he complains, “I shall be obliged to write Sermons, and what will become of the ‘Divine Legation?’” “His instructions to his parish had either been delivered without notes, or extracted from the plainest discourses of our best preachers.” *Bishop Hurd*.—Promoted to Bishopric by Mr. Pitt, for merit. Yet “religion and learning suffered something by his promotion, as it interrupted those designs which he had formed for the service of both.” *Id.*

(97.) Undertook, for a short time, a Cure near enough to Oxford to allow of his continuing his studies; after a few years, returned to stricter residence; as Head, devoted much time to study.

(99.) Preferred Standlake (small living) as nearer to Oxford, and a retired situation.

<i>Yr. of Birth.</i>	<i>Names.</i>	<i>Years at University.</i>	<i>Chaplain.</i>	<i>Preb. Can.</i>	<i>Professor.</i>	<i>Head Coll.</i>	<i>First Living.</i>	<i>Works how Published.</i>
1716	101. Palguy.	—	—	at. 41; Archdeacon, at. 43.	—	—	at. 30.	as Prebendary.
1716	102. Shuckford.	—	—	Preb. of Canterbury, at. 52.	—	—	—	—
1718	103. Kennicott.	never left.	to Bp. Lowth.	—	—	Radcl. Libr. at. 49.	at. 42.*	as Fellow; and great work, as Canon.
1733	104. Horsley, Bp.	7 (probably), and at. 55, as tutor.	to Bp. Lowth, at. 44.	at. 52; Minor Preb. at. 44; Archdeac. St. Alban's, at. 48.	—	—	at. 26.	Chaplain, Prebendary, with small benefice, or posthumous.
1749	105. Holmes.	Fellow.	—	Canon of Salisbury; Ch. Ch. at. 46—55.	Poetry, at. 34.	—	—	as Fellow, or as Canon.

(101.) ob. at. 79, at Winchester.

\* Living close by Oxford; another Living from Bishop Lowth, in Cornwall, where he intended to reside as soon as he had finished his great work, but his health being too much impaired, he resigned it a year or two before his death, at. 65.







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