

REPORT AND COMMUNICATIONS.

REPORT

PRESENTED TO THE

Cambridge Antiquarian Society,

AT ITS THIRTY-THIRD ANNUAL GENERAL MEETING,

MAY 19, 1873,

WITH AN ABSTRACT OF THE PROCEEDINGS OF THE SOCIETY

(INCLUDING THE ANNUAL REPORTS XXVII—XXXII),

1866—1873.

ALSO

Communications

MADE TO THE SOCIETY.

No. XVII.

BEING No. 3 OF THE THIRD VOLUME.

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BEING

PAPERS PRESENTED AT THE MEETINGS

OF THE

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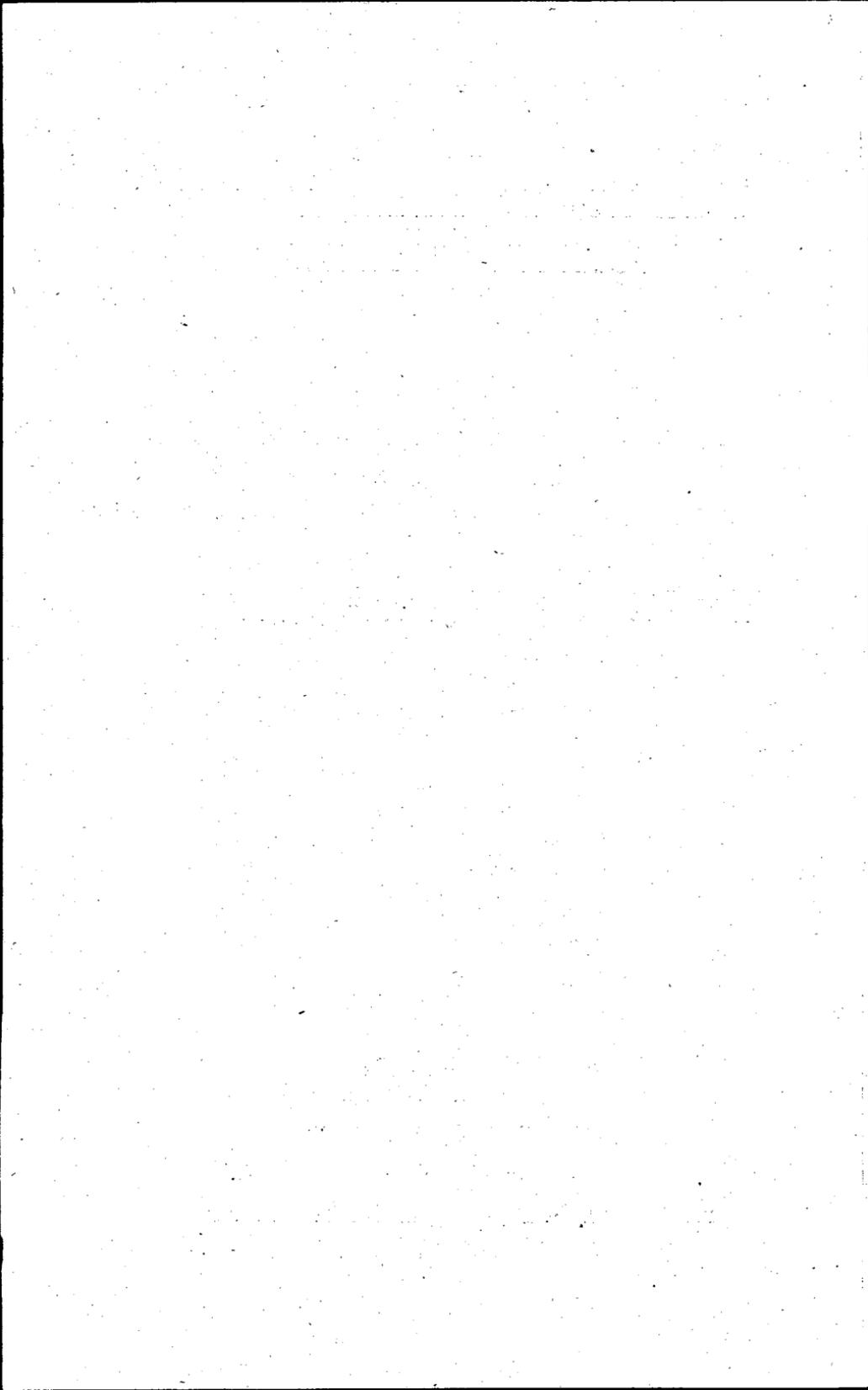
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CONTENTS.

1866—1867.

	PAGE
VIII. A view of the state of the University in Queen Anne's reign. Communicated by HENRY BRADSHAW, Esq., M.A., King's College. (With a facsimile.)	119
IX. On the Earliest English Engravings of the Indulgence known as the 'Image of Pity.' Communicated by HENRY BRADSHAW, Esq., M.A., King's College. (With a facsimile.)	135
X. Two Letters of Sir Isaac Newton. Communicated by the Rev. T. G. BONNEY, B.D., St John's College	153

1867—1868.

XI. A Letter from Bishop Bale to Archbishop Parker. Communicated by the Rev. H. R. LUARD, M.A., University Registry	157
XII. A Letter from Dr Bentley to Lord Chancellor King. Communicated by the Rev. H. R. LUARD, M.A., University Registry	175
XIII. On the Musea or Studiola in Dr Legge's Building at Caius College. Communicated by C. C. BABINGTON, Esq., M.A., F.R.S., Professor of Botany	177
XIV. An Inventory of the stuff in the College Chambers (King's College), 1598. Communicated by HENRY BRADSHAW, Esq., M.A., University Librarian	181
XV. On some entries relating to the Marriage and Children of John More, apparently the father of Sir Thomas More. Communicated by W. ALDIS WRIGHT, Esq., M.A., Trinity College	199

1868—1869.

XVI. An Account of the Election of Sir Francis Bacon and Dr Barnaby Goche as Burgesses in Parliament in April, 1614, written by Dr Duport, Deputy Vice-Chancellor. Communicated by W. ALDIS WRIGHT, Esq., M.A., Trinity College	203
---	-----

1869—1870.

	PAGE
XVII. Letter from Peter Salmon, M.A. to Samuel Collins, D.D., Provost of King's College, written from Padua in 1630. Communicated by the Rev. T. BROCKLEBANK, M.A., King's College	211
XVIII. Some account of St Vigor's Church, Fulbourn, lately enlarged and restored. Communicated by ARTHUR W. BLOMFIELD, Esq., M.A., Trinity College, Architect. (With four plates.)	215
XIX. Remarks on a Bronze Statuette found at Earith, Hunts. Communicated by S. S. LEWIS, Esq., B.A., Corpus Christi College. (With two lithographs.)	231

1870—1871.

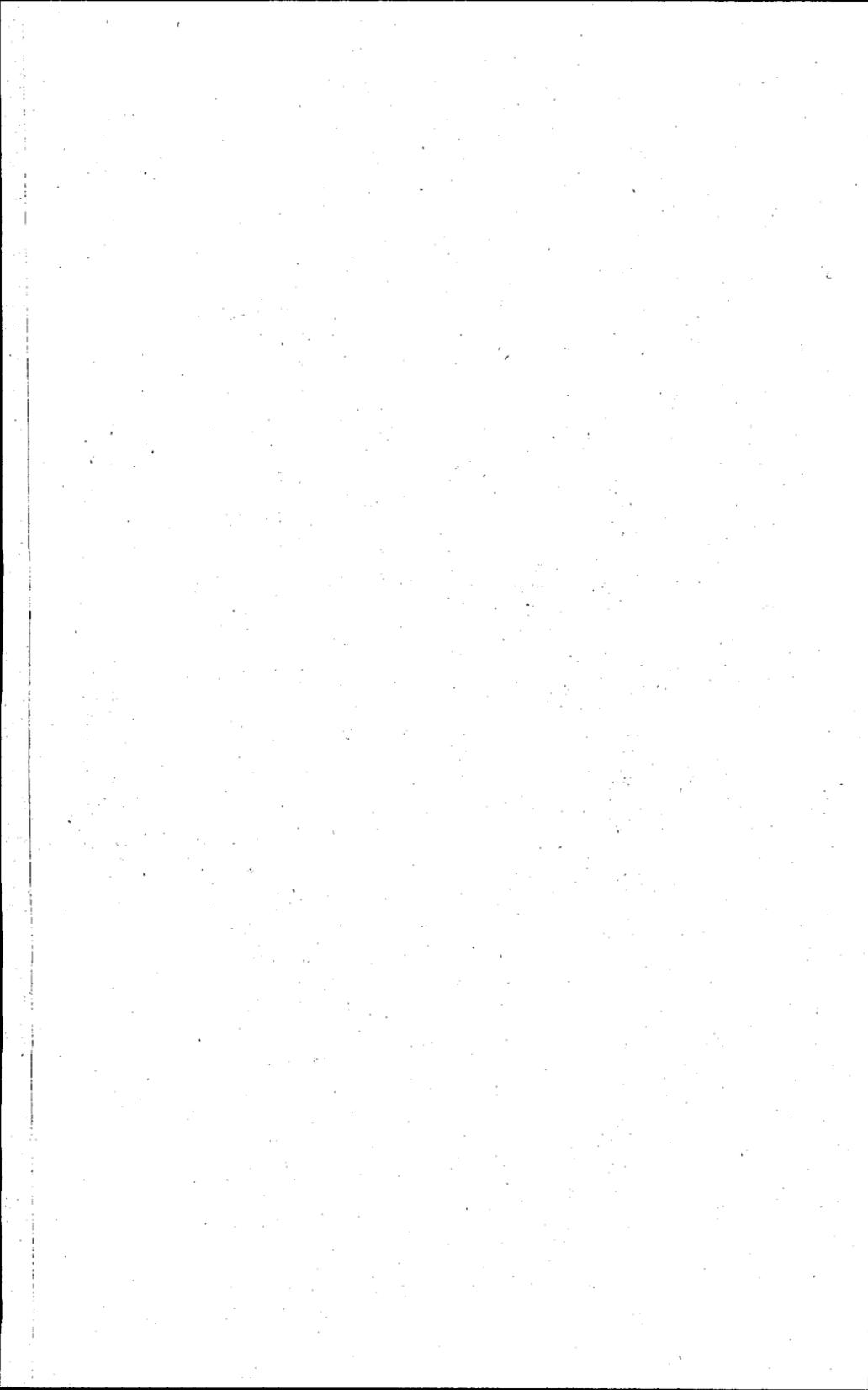
XX. On the Engraved Device used by Nicolaus Gotz of Sletzstat, the Cologne Printer, in 1474. Communicated by HENRY BRADSHAW, Esq., M.A., University Librarian	237
XXI. On Two Engravings on Copper, by G. M., a wandering Flemish Artist of the xv—xvith century. Communicated by HENRY BRADSHAW, Esq., M.A., University Librarian	247
XXII. On a Bronze Ram now in the Museum at Palermo. Communicated by S. S. LEWIS, Esq., B.A., Corpus Christi College	259

1871—1872.

XXIII. On the oldest written remains of the Welsh Language. Communicated by HENRY BRADSHAW, Esq., M.A., University Librarian	263
XXIV. On the West Towers of York Minster. Communicated by F. A. PALEY, Esq., M.A.	269
XXV. A Letter to the University from Thomas Beaufort, Duke of Exeter. Communicated by the Rev. H. R. LUARD, M.A., University Registrar	273
XXVI. On the Collection of Portraits belonging to the University before the Civil War. Communicated by HENRY BRADSHAW, Esq., M.A., University Librarian	274

1872—1873.

XXVII. Notes on some Remains of Moats and Moated Halls at Coton, Granchester, Barnwell Abbey, and Fen Ditton. With Remarks on Manor-House and College Boundary Walls, Fish-Ponds, and <i>Columbaria</i> . Communicated by F. A. PALEY, Esq., M.A.	287
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I
might bring upon ^{the} Stage ^{of} 5 Smoking Heads, one of whom is an A-
negroon Prigoy, who never mounted a Puffil: another is his Gizz-
ard, who is taken home to dine wth him, & then comes making to church
wth Clavel in ^{the} afternoon. He hall spent as much money in Red Juyces
as w^o build an Hospital yet it did not give him Spinty Smokey to
read his Spisch before ^{the} Queen at Newmarket. The Squac-faid
Dr & ^{the} Wall-eyed Prigoy, both of ^{them} Hold & Hilping like a Tailor go off,
might be here mentioned, wth an other, who is referred for afternoons.

VIII. A VIEW OF THE STATE OF THE UNIVERSITY IN
QUEEN ANNE'S REIGN. Communicated by HENRY
BRADSHAW, Esq., M.A., King's College. (With a
facsimile.)

[December 3, 1866.]

A MASS of papers formerly belonging to Dr Samuel Knight (the author of the Lives of Colet, Erasmus, &c.) was given to the University Library some years ago by Mr Baumgartner of Milton. Among these is a fragment of a book in quarto, extending from page 102 to page 216, all thoroughly prepared for the press; but the beginning and end of the volume are altogether wanting. The Library mark is MS. Add. 58.

The work is an urgent appeal for the restoration of the Church of England to a state of primitive and apostolic simplicity in doctrine and practice. The author is evidently within the pale of the Church, though vehemently opposed not only to the corruptions of his own day, but also to the whole development of Church organisation, episcopacy, &c.

The fragment which has come down to us affords such a vivid picture of the state of the University during the latter part of Queen Anne's reign, that I regret very much that my attempts to discover more of the work have been so far unavailing. If it should be identified hereafter as already existing in print, I can only say that it seems to be unknown to those of the present generation who have made a study of this portion of the history of the University, and I am sure that the

members of the Antiquarian Society will not regret that attention is here drawn to it.

P.S. I leave the above remarks standing as they were made to the Antiquarian Society when I first discovered the fragment; but I am now (1873) satisfied that it is a portion of a work by a well known Cambridge divine of Queen Anne's time, John Edwards, D.D., sometime Fellow of St John's College. I have been led to the identification by examining the scraps of paper used for the insertion of additional matter. Opposite page 189 the author has used a portion of a letter which runs as follows:

London April 19,

Rev^d S^r,

1714.

I have sent you some more sheets and we shall soon get done for he has promised he will not go off it any more. We are making up your account about your Body of Divinity, having had a meeting last week about it, and we shallthis. What we desire is that you

Opposite page 173 is a fragment of another letter, as follows:

Rev^d Sir,

Having this good opportunity by Mr Purchas of Cambridge, I gladly

Opposite page 147 is a portion of a certificate:

... Edwards S.T.B. in actualem possessionem
... S^a Petri apud Colcestrenses inductus fuit decimo
... s Maii anno Dⁿⁱ 1683

per me

Johannem Pearson
Ecclesiae ejusdem Curat'.

These pointed to a clergyman named Edwards, already B.D. when inducted into the vicarage of St. Peter's, Colchester, in

1683, and in 1714 the author of a recently published Body of Divinity, and residing in Cambridge. From Newcourt's Repertorium I found that *John Edwards*, B.D., was presented to the Vicarage of St Peter's Colchester, in 1682; and on turning to the *Biographia Britannica*, I found a detailed notice, derived from an authentic memoir of Dr Edwards, drawn up in great measure by himself. Mr Luard has since satisfied me that the handwriting of the manuscript is identical with Edwards's signatures now remaining in the University Registry. Under these circumstances I think there can be no doubt that we are safe in considering Dr John Edwards to be the author of the work here brought to light.

Seeing, then, that an account of the writer is to be found in all the biographical dictionaries, I need only give here the barest outline of the facts of his life. Born at Hertford in 1637, the son of Thomas Edwards, the well known Presbyterian divine, he entered the University at St John's College, where he obtained a Fellowship in 1659. He proceeded to both degrees in arts and both in divinity. He held at different times a lectureship at Trinity Church, Cambridge, and at Bury St Edmunds. He was for sometime Vicar of St Peter's, Colchester, as stated above. Again, he was Minister of St Sepulchre's Church, Cambridge. During the last five and twenty years of his life he seems to have lived at Cambridge and to have devoted himself entirely to writing books. We are told that he had no private library whatever, but that he used the Public Library freely, and obtained the new books on loan from the booksellers at the rate of so much a volume. His last great work was the *Theologia Reformata* or Body of Divinity, alluded to in the fragment of a letter from his publisher given above. The first three parts of this came out in two folio volumes in 1713. At his death, in 1716, he is said to have left almost as many works in manuscript as he had published in his life-time. Of these a third volume of his *Theologia Reformata* was pub-

lished in 1726; and, five years later, a volume entitled, 'Remains of the late Reverend and Learned John Edwards, D.D., sometime Fellow of St John's College in Cambridge. Prepared for the Press before his Death' (8vo. London, 1731). Thanks to the kindness of Dr Campion I have been able to examine a copy of this volume, belonging to Queens' College Library. It contains five treatises and two sermons. The second treatise bears the title: 'A Discourse of Episcopacy wherein this Question is resolved, whether in the Primitive Times there was a *Distinct Order* of Bishops different from that of *Presbyters*, or whether all Ministers were *equal*. Which will yield a full Answer to all that hath been written in defence of Modern Episcopacy.' There can be little doubt that this Discourse is the one alluded to on p. 171 of the fragment now in the University Library, where the writer says: 'To conclude, the Equality of Ministers in the Church is founded on the Writings of the New Testament, and consequently the Primacy of Bishops is a swerving from those Sacred Writings. But of this I shall distinctly and largely speak in a Just Discourse which the Reader will find annexed to these Papers, and therefore at present I dismiss this Theme.' As the author died in 1716, the probability is that the work, which had evidently been several years in hand, was passing through the press at the time of the author's death, and that it is owing to this circumstance, that it fell into Dr Knight's hands in its present fragmentary state.

I have thought it as well to give a brief summary of the contents of what we have left of the work, with a few extracts, giving in full only that part which relates to the University. It would perhaps not be difficult to put names to all the persons whom the writer has concealed under a very thin disguise. Of the five smoking Heads, the 'overgrown Pedagog who never mounted a Pulpit,' is, I presume, the Provost of King's College, Dr Roderick, known to our time as the Head-

master of Eton whom the College elected Provost in 1689, when they first wrested the nomination to the Provostship out of the hands of the Crown, and were successful in refusing to receive Sir Isaac Newton as the nominee of King William the Third. Dr Edwards, as a zealous preacher, felt keenly the need of this gift in the Church; and accordingly speaks here with rather more bluntness than courtesy. But Dr Roderick's claim to remembrance certainly does not rest on his sermons. The Fellow of St John's, an archbishop's nephew, the climax of whose offences seems to have been his appearing 'in grey clothes and a crevat', I have not identified. But those who are more conversant with the history of the University, and especially St John's College, will not have much difficulty in satisfying themselves about almost all the persons here alluded to. It has a double interest to us from the fact that this picture was drawn at the very time when Ambrose Bonwicke was an undergraduate at the University.

The facsimile, which accompanies this paper, was executed for me by Mr F. C. Price, and affords a good specimen of the handwriting of the manuscript. When it was done, I had not discovered the author, and I was anxious to give every facility for identifying the handwriting, which ought not to have been a difficult matter, seeing the mass of correspondence which has come down to us from that period. Now that the author has been traced out, it is perhaps a needless addition; but I have preferred to leave it, for the benefit of any readers who may be interested in the study of handwriting.

The Fragment commences (p. 102) in the middle of some remarks on the service of the Church, and the rites and ceremonies used. The writer inveighs strongly against the use of Organs in churches, against the reading of the Apocryphal Books (105), the use of Creeds in the service (106), of Sponsors in Baptism (ib.), &c. These are followed by ten considerations, upon which 'it cannot but be thought reasonable to let fall 'some of our Rituals and Ceremonials' (154). He then deals with the arguments from Antiquity, Tradition, and Custom. Next (169) he says: 'The Fourth and Last thing is now to be 'handled, that is, I am to shew that the *Primitive Discipline and Government of the Church* is much defaced among us.' This part touches at the mode of election and appointment, &c., and on the degeneracy of the clergy, and on the covetousness and avarice of prelates, even in dealing with the poorer clergy.

'I might observe' he writes (p. 188) 'how our *Religious Mammonists* grasp at *any thing* where Gain is to be had. They fetch even *Physic* and *Surgery* under their Jurisdiction. Every poor *Schoolmaster* is under their lash, yea, and every *Midwife*. So that a child can't be born into the world, a boy can't be whipt, a fellow's broken pate can't be cured without the *Bishop's Licence*. Without this none can be *married* at some certain times of the year: but the Bishop and his Court can *dispense* with these *Prohibited Times* (as they call them), if you will pay for it. What think you? Is this according to the Platform of the Apostolic Ages?

The worldliness of some of the *rest of the Clergy* cannot escape our observation; for they learn of the Prelates, and rake what they can, and are never satisfied. We have scandalous Proofs of this in every Diocese: we have two instances of it of late in this Country. One Clergyman possessd three Benefices, together of the value of three hundred and fifty pounds a year, or more; and besides these he had two other Benefices and Cures of souls in other places worth above £200

yearly, and a Prebend of £100 yearly value, and a *Sinecure* of the like value, and a Mastership of a College of above £200 per annum, and a real Estate of his own of £500 per annum, besides about £30000 in mony. The other was Master of a College, Archdeacon, Parson of a rich Living, Prebendary of one Church, and Chancellor of an other, and he had a good Benefice in the same Diocese. Any one of these Preferments was sufficient to maintain any sober and moderate Clergyman, and some of them very plentifully. And yet so it is, they seldom thrive under this Heap of Preferments; but most of them die poor and in debt, and scandalously defraud the living. I forbear mentioning Particular Instances...

I know they pretend that they must have great Revenues in order to *keeping Hospitality*. The pretence of *Hospitality* is an idle flam...

There are other Disorders, and even of a different kind, in some of our Ecclesiasticks, which are not very agreeable with the Primitive Practice of Churchmen: witness the *Luxury* which many of the Clergy are noted for at this day. A great part of their Revenues is expended in plenty of Red Juice for themselves (yea, they are such Lovers of that liquor that they take the Communion in Claret), and an other larg Part is lavishd away in *Modish Dresses* for their Spouses. They pray and drink, and drink and pray...The younger frie strut up and down in Cockd-up hats and Powderd wigs: insomuch that their friend Dr Hickes calls them a *Well-powderd Clergy*. When Cræpe was the mode, nothing would serve them for Gowns and Cassocks but that: and in other Instances 'tis visible that they comply with every Fashion that comes up. Some of them affect to be perfect *Beaus*, and seem to be the greatest *Fops* in nature. They have lately got into Girdles or Sashes *a la mode de la Campagne*, and these displayd and spread Circingles make them look like *Drummers* or some Petty Officers in an Army....And as to their *Wives* and *Daugh-*

ters, they dance and sing, they play, they game: a Common Prayer book and a Pack of Cards are their daily diversion. They patch and paint as plentifully as any of their sex. You would verily think that the *Close* belonging to the *Cathedral* were a *Turkish Seraglio*, rather than the Habitation of Christian people. The Aggravation of all this is that these persons whom I have been deciphering are those who should be Examples to others of Mortification and Self denial: nay, that which is sufferable in others, is not so in them.'

At the close of this passage (p. 191) the author says: 'Thus I have dispatchd two of the Generall Heads which I undertook to treat of: there now remains the Third, namely, *Directions and Advices for recovering of Primitive Christianity.*' After giving his *Advices* under the four heads of Doctrine, Practice, Public Worship, and Ecclesiastical Government, he proceeds to give his *Directions* under eight heads, as follows (p. 202):

'In order to the *Reformation*, which is so desirable in the Church and in Church Affairs, I will make bold to offer some *Particular Directions.*

First, to make way for the changing of the Episcopal Government, let the *Revenues* of Bishopricks be lessend....

Secondly, Lessen the revenues not only of Bishopricks, but of some *Benefices*, that thereby there may be an Addition made to others....

Thirdly, Destroy *Non-Residence*, and put down *Pluralities*....

Fourthly, Let *Parishes* that are too *wide*, be *contracted*, and let more Churches be erected to receive the Inhabitants, and more Pastors be set over those Churches....

Fifthly, Let the Bishops put a stop to their *Ordinations* for some time, or admit fewer into Orders than usually heretofore. There seems to be good ground for this, for there are already above forty thousand Clergymen in England, but not above ten thousand *Benefices* in all: and the number of the Clergy are daily increasing....

Sixthly, Let those that are to be ordained undergo a stricter *Examination* than hath been used, yea, than is according to the present Laws....

Seventhly, Let there be frequent *Synods* and *Consultations* about Ecclesiastical affairs and correcting Abuses in the Church: and let Learned, Pious, and Sober *Laymen* be admitted to these Consultations....

Eighthly and lastly, Care must be taken of the *Universities*, that is, they ought to be Reformd. There is good ground for this, if we reflect on the Deficiency and Failure in their *Studies* and in their *Morality*, which are visible among them at this day.

First, their Remissness in their Studies is very Notorious and Scandalous. In some of these late years vast numbers of those that have been Candidates for the Degree of *Batchelour of Arts* have been disappointed of it because of their Insufficiency in Learning, though the Posers and Examiners were very Moderate and Favourable. And when several of them were admitted to the second Posing, yet not a few of them were finally stopt. It will be Amazing to tell what Easy Questions were put to some of them, and yet they were not able to answer them. One of them was askd what was the English of *Anno Domini*, but the blockhead was not able to tell, but the stupid creature thought it must be anno, annas, annavi. Another was askd how long it was since our Saviours birth: he said, about a hundred years: an other differd from [him] in his Chronology, for being askd whether Noah or Christ was first in the world, he gave it for the latter. One related to me how dismal and distracting a sight it was to see at the Examiner's chamber the postures and actions of the forlorn creatures: one was poring on his Accidence, an other on his Grammar, an other turning over a Dictionary, to construe a little plain Latin, an other was bid to turn English into Latin, wherein an ordinary School-boy could do much more. Such

mean performances as these, and the like, were required of them after they had been resident four years or there about in the Colleges. Thus they neglect the business for which they were sent to the University: they shamefully and scandalously mispend their hours, and render themselves unfit for the Degree they take (if they can take it) and more unfit for the work of the Ministry they were designd for. Thus we are like to have an Ignorant Clergy, unless greater care be used to reform these Nurseries, and those who preside over the Youth there. For indeed the fault is generally in the Tutours, some of whom neglect their Charg, and particularly they take no care of those that are designd for the Ministry, they read no Divinity Lectures to them, they instruct them not in the Principles of Theology: some of them spend their days in Idleness and Sottishness, and are serviceable neither to God nor man. What a parcel of Lazy Drones there is in these places, may be gatherd from one College only, which hath been lately talkd of. Tis observable concerning some of them that though the profits of their Fellowships are inconsiderable, yet when their Course of preaching at St Mary's comes about, they hire one to do that office, and part with two Guineas, when they have not an other in the world. Some venture on the work themselves, and do it indifferently, and sometimes very scandalously. This generally is observd at *Sturbridg fair* time, and thereby their sorry performances are Proclaimd, and the report of them carried home by the Citizens. Hence all that do their work very dully in the pulpit are usually called *Sturbridg fair Preachers*. As for the *Heads* (as they call them), that is, the *Masters of Colleges*, their idle and useless way of living is too well known. Though they love to hear of a Public Commencement, because of the Good Cheer they meet with then, yet they tremble at nothing more than the thoughts of Disputing at that time. They shake at the very mentioning of any Public Exercise, especially of *Preaching*, and though it be required of them but

once in a douzén years, yet then they hire a Preacher, and do their work by a Journyman. It is their lot to be the subject of every *Prevaricator* and *Tripes*, and they sit tamely, and hear themselves jeerd, because they are conscious to themselves of their Crimes, and thence bear their Correction with a seeming patience; however, they become contemptible in the eyes of the young men.

I am to pass from the *Laziness* and *Uselessness* of these people to something that is of a Worse nature, and that is *Immorality* and *Debauchery*. Here are not only Dunces but Rakes, and both meet in the same persons, which makes their Character more ignominious and odious, for nothing is more detestable than a Debauched Duncé. They are continually haunting Taverns and Alehouses, though it be expressly against their Statutes to do so. They sit up late in these Public houses, and at midnight or in the morning they stagger to their Colleges, and disturb the neighborhood and rouse them out of their sleep by their clamorous outcries and loud knockings at the Gates, and calling to the Porter to let them in to their freehold, as they term it. If they can't presently be admitted, they climb over College walls, break gates and iron barrs to make their way at night into their chambers. They most dishonestly and unjustly run in debt, to the impoverishing of several Townsmen. Twenty or thirty pounds on the score at a Tavern is usual; and sometimes half as much or more for Tobacco, and proportionably for the liquors at Ale houses, Coffee houses, &c. Some of them have feloniously broken into places in the night, and have stolen away what they found there. Yea lately one of Caius's College, a Fellow, and in Sacred orders, stole out of the University Library above a cart-load of books of all sorts, and cut many of them in pieces. Tis too notorious to be conceald that several University men have been arraignd for Murder, and have merited the punishment due for it, but methods were used to prevent

the execution of it. It would be endless to rehearse the gross Immoralities of the Academics, both the Young ones and their Tutours, and those of advanced years: for some of the disorders before mentiond are practis'd by them equally and promiscuously. I might bring upon the Stage the five *Smoking Heads*, one of whom is an Overgrown Pedagog, who never mounted a Pulpit: an other is his Gizzard, who is taken home to dine with him, and then comes reaking to church with Claret in the afternoon. He hath spent as much mony in Red Juyces as would build an Hospital; yet it did not give him spirits enough to read his Speech before the Queen at Newmarket. The Square-fac'd Doctor and the wall-eyd Priest, both of them Hot and Hissing like a Tailors goose might be here mentiond, with an other, who is reservd for afterwards. It is observable that among the University men that almost half of them are *Hypt* (as they call it), that is, disorderd in their brains, sometimes Mopish, sometimes Wild, the two different effects of their Laziness and Debauchery. If there be a Sober and Diligent Tutour, he is affronted, abus'd, injur'd: and when he is so, he can find no Redress, but brings on himself a greater Odium, as in the case of Clare Hall. It may be added in the last place that there is no Restraint or Check on these disorders, but Impunity reigns every where, and the most extravagant behavior is not reform'd. Mr. F., Fellow of Christ's College (now Parson of A. in Hertfordshire) kept a Concubine in town several years, and is at this day grown Old with her. Mr. V., a Fellow of St. John's, lies at rack and manger at a house five or six miles off of Cambridg, without lawfull occasion to detain him there, yea under great suspicion of a Vitious Commerce. He is absent from his Benefice and Charg in the Country, and never repairs to his College but when there are Leases to be Seal'd, or a dividend to be receiv'd; yet none remind this man of his duty. Another Fellow of the same College, a Rector of a Parish not far off of Cambridg, a nephew of an Archbishop,

runs up and down the Country, is at all hors-matches and cockfightings, appears in Grey clothes and a Crevat. Yet he is not checkd either by the Diocesan or the College, though this behavior is both against Canon and Statute.

With the Immorality of these Academics is joynd *Prophaness* and *Impiety*. I have heard them with these ears swear and curse and damn like Hectors: and nothing is more usual with them in their common conversation. And this Prophane Swearing prepares them for that Breach of Oaths of an other nature, which they are guilty of. They solemnly swear to keep the Statutes of the University, and of their particular Colleges, and yet live in a most visible violation of them, them I mean which respect not only their Manners, but their Exercises: but at the end of the year they meet in the Regent-house, and are *Absolv'd* by a Priest without shewing any signs of Repentance. They shew little regard and reverence for the *Lords day*, for they choose Vicechancellors and Proctors (when the course comes about) on that day, though an Act of Parliament excuses them from Elections or any such Secular business on that day. On all Sundays in the afternoon they go immediately from the Church to the Coffee-houses, as if they thought it were but passing from one place of diversion to an other. Though there was her Majesties *Proclamation* against prophaning this day, in which persons were particularly forbid to go to Coffee houses, yet the Vicechancellor and Clergy take no notice of it, but act contrary to it. On Trinity Sunday and on John Port. Latin when it falls on a Sunday, the Bachelors of Arts of these respective Colleges go and trudge from College to College, to beg three days Non-Term for that week. And can we then expect Reverence to be paid by others to this Solemn Time, when we thus disregard it ourselves? Whether the Undergraduates and Scholars repair to Church on this day, or stay at home, is little minded by their Tutours: but when they go, every body knows of it, for they talk aloud in the Church, they laugh, they

most irreverently behave themselves even in the time of Divine Service. If they meet not with the Desirable Spectacle, they run out of the Church as if they were frighted: and their practise is to ramble up and down from Church to Church through out the town, to gaze on the young women, and (as some of them are wont to confess) to tell how many Patches they wear. I have heard two Reverend Divines talk about their Cats in the Vestry just before they went to their seats in St Mary's. And when they are come thither, they sleep as soundly as if they had taken a good dose of Opium before they came to Church: and this is done in the face of the Youth of their Colleges. Many particulars might be mentiond of the Prophane spirit and carriage of these Gownmen. One who was a Fellow of a College and Preacher in the town, finding himself over-loaded with liquor, employd one of his Pupils, an Undergraduate, and not in Sacred Orders, to read the prayers at a Burial, at which he was not able to perform the Office himself. At Benet College they game and play in their chambers after Supper, and when the Bell rings at nine a clock, they cast knaves who shall go down and read Prayers. I might take notice of a Doctor of Divinity's reprimand to the Parish Clark of St Mary's who used according to the common custom to tell the people that they must sing such or such a Psalm *to the praise and glory of God.* *What* (said he) *have you to do with the glory of God?* These Great Pretenders to the observation of *Holy days* baffle their pretences, by their own example, for, though by all means they will have Sermons preachd on those days, yet there is but a poor thin Congregation, sometimes not two Doctors at Church. As for *Fast-days* the Holiness of them is zealously asserted and maintaind by an University man, who in order to the keeping up of Wednesday-Fasts hath this pleasant Conceit*: '*Mercury,* 'to whom *Wednesday* is devoted, being the Idol of *Gain,* it 'would therefore be more especially proper for any one to ob-

* Mr Brome of Christian Fasting, p. 72.

‘serve this Fast-day who hath occasion to punish and mortify any ‘sin of *Wrong and Injustice, Covetousness and Immoderate Love of the World.*’ And surely it is as proper for *Scholars and Students*, seeing *Mercury* is the God of Wit and Arts? This Writer is pleasd also to inform us concerning the propriety of *Friday-fasts*, for this day being in remembrance of the Goddess *Venus*, the Mistress of *Pleasure*, it may put us in mind to abstain from the love of *Voluptuousness*. Such excellent Notions doth this Author furnish us with. I might observe here that though our Academics cry up Fasting, yet they keep up only the mere Name, for in Lent-time they enlarg their Commons, and generally the greatest Eatings are on Fast-nights. The pure *Emmanuelists* satisfy their consciences by supping in the College *Parlour* on friday-nights, whereas it were a great sin to eat their Commons in the *Hall*. A Chapel is a Holy place, yet in some Colleges they read and seal all their *Leases* there. Here are *Declamations* on very ill subjects sometimes, and *Disputations* on *Questions* not fit to be movd in this place. So in St Mary’s Church not only Exercises in Philosophy, Law, and Physic are performd at a Commencement, but Jests and Merriment are permitted, and the most Conformable Clergy clap on their caps or hats in this place: which at an other time is reckond to be Prophaness. Who can forbear laughing at these Vain Shews and Contradictory Pretences? Shall I here take notice that tis common with University men to talk despicably of *Country Parsons*; tis a piece of Wit and Jest to mention the bare Name and yet they are constantly gaping for this Rural Post, and impatiently expect the Fall of a Fellowship, that they may approach nearer to that Preferment, or even heartily pray for the death of an Old Incumbent, that they may speedily be advanced to his place. I could observe that the Order of *Deacons* is abused and prophan’d here by those who enter into it, merely to capacitate them for a Fellowship, not in order to the exercise of the Holy Function. And how few are there here that can

answer those Questions which are askd them when they are ordaind to that office, especially the first; Whether *they are inwardly moved by the Holy Ghost to take upon them that Ministration?* I have now done, though I could say much more concerning these persons, but I spare them.

I think it sufficiently appears from what I have allready advanced that there is some Reason why these Societies should be narrowly inspected and regulated, why these Fountains should be purified. It is certain that they never so wanted a Purgation as at present. If the Founders and Benefactors were alive, they would call for it, and if it were not effected, they would heartily repent of their Bounty. If there be not a Reformation, Parents may as hopefully send their sons to these Seminaries as the Idolatrous Jews offerd their children to Moloch, that is, to be destroyd. Wherefore it is high time that this Cage of Unclean birds be cleansd, lest the foundation of Impiety and Lewdness be laid here by them, which they will never be able to free themselves from in the future part of their lives; lest Irreligion should be cherishd here to fit them as 'twere for higher degrees of it afterwards; and lest the polluted streams which flow from these impure fountains should be diffused through the whole Church and Nation. This may convince us of the Necessity of reforming the Manners of these men, and particularly in order to carrying on the great Design which I have been propounding, that is, the Restoring of Primitive Purity, and bringing all things in Christianity to a conformity to the Rules and Prescriptions given us by Christ himself and his Apostles.'

About two pages after this the manuscript breaks off, in the middle of a sentence (page 216).

