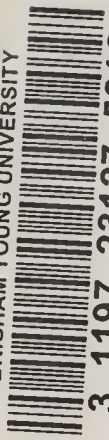


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Chelsea, N.Y.
March 1. 1857.

THE
ORNAMENTS
OF
CHURCHES CONSIDERED,
With a particular View to the late
DECORATION of the PARISH CHURCH
OF
St. MARGARET WESTMINSTER.

TO WHICH IS SUBJOINED,

An APPENDIX,

CONTAINING,

The HISTORY of the said CHURCH; An Account
of the *Altar-Piece*, and *Stained Glass Window* erected over it;
A State of the Prosecution it has occasioned;

And Other PAPERS.

----- *Love the high embowed Roof,
With antic Pillars, massy Proof,
And storied Windows richly dight,
Casting a dim religious Light.*

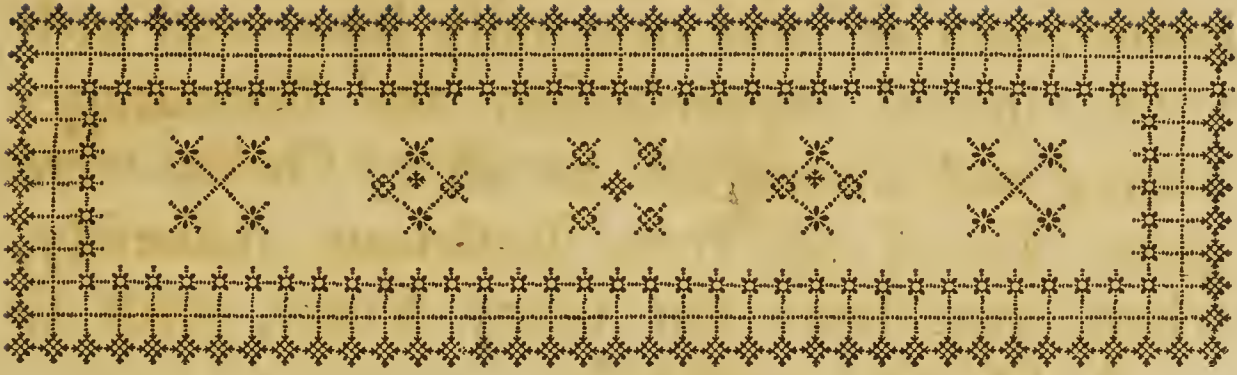
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O X F O R D,

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MDCCLXI.



T O T H E
R I G H T H O N O U R A B L E
A R T H U R O N S L O W , E S Q ;

S P E A K E R o f t h e H O U S E o f C O M M O N S ,

A N D

O n e o f H i s M A J E S T Y ' s M o s t H o n . P R I V Y C O U N C I L .

S I R !

I P R E S U M E upon your Candour in the Liberty I take of addressing these Papers to you. That Church to which they more immediately relate, hath, at different Times, received distinguishing Marks of your Favour.

The

The Proposal particularly of repairing and beautifying it, was originally honoured with your especial Approbation and Encouragement; and afterwards necessary Orders were given for it by that illustrious Assembly, where you have for many Years, with so much Dignity presided.

As soon almost as you first took the Chair of that honourable House, you became the Friend of St. Margaret's, and recommended the Case so effectually near Thirty Years ago, as to procure, at that Time, a large Sum of Money from Parliament, for the Repairs of it.

Those who had lately the Honour of attending you, will never forget the condescending Manner in which you received their Petition, and the Zeal you were pleased to shew through their whole Application.

The Persons to whom the Office of conducting this Work was committed, pleased themselves with the Thoughts of having in the most unexceptionable Manner acquitted themselves

themselves of that Trust. They were however not a little surprized to find that the EASTERN WINDOW, should be an Object of Censure, and the Foundation of a Prosecution in the Ecclesiastical Court. ----- Such an Attack could not but render this Window a Topick of popular Discourse in our Capital, and in many other Parts of the Kingdom. Hence it was judged expedient in this public Manner to obviate the Exceptions urged against it, and to shew at large, the Propriety and Lawfulness of it. And whilst this Subject fell under a particular and full Consideration, it insensibly led to other Heads of Enquiry nearly allied to it.

How far all these Disquisitions are founded on Reason and Truth, must be submitted to the Judgment of yourself and of other learned and impartial Persons. ----- That they are exempted from many Imperfections, the Author hath not, in any Degree, the Vanity to imagine. ----- But it would be a strong Argument in Favour of the present Undertaking, if the general Reflections contained in it are not disapproved by one, whose Character for
singular

singular Talents and Abilities, no less than for the exemplary Discharge of all private and public Duties of Life, is held in the greatest Estimation.

That you may long continue to enjoy those Blessings you must have experienced to be the Result of a Rectitude of Mind, and Wisdom of Conduct; ---- And that, after a happy Conclusion of the Evening of your Days, you may exchange the Honors and rational Enjoyments of this Life, for those of a higher Rank of Beings, are the unfeigned Wishes of

S I R!

Your most humble,

and most obedient Servant,

THE EDITOR.



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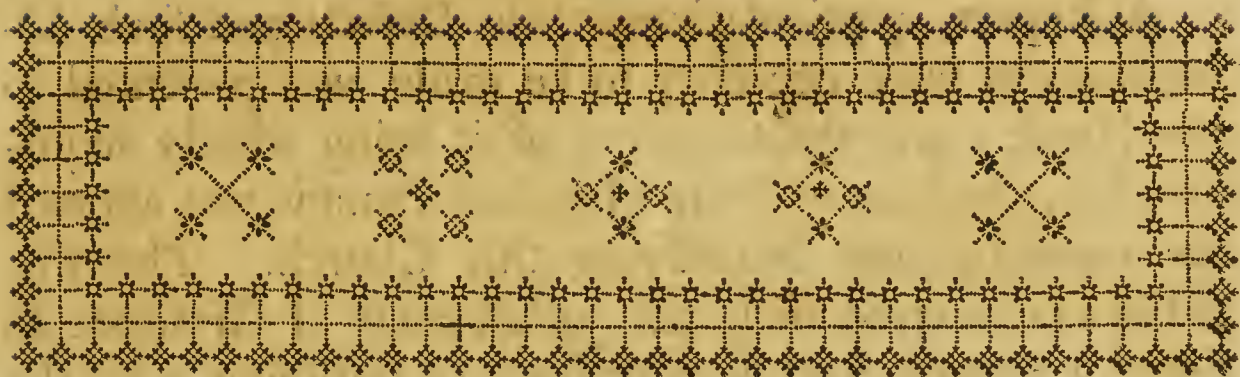
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E R R A T A.

Pag. 59, l. 14, for Particulars, read particularly. Appendix, No. III, l. II, for Palatine, read Palestine. — It is needless to point out some others of a less material Nature.



P R E F A C E.

TH E general Subject discussed in these Papers cannot, it is apprehended, at any Time be unworthy of a public Consideration. However, as a particular Controversy hath given Birth to this Enquiry, it may not be improper to prefix a brief Narrative of it.

The Parish Church of St. MARGARET, *Westminster*, hath for some Centuries past been appropriated to the Use of the Honourable House of Commons, when in Parliament assembled. A few Years since just Complaints were made that this Fabric stood in Need of considerable Repairs, as well as some additional Elegance. This therefore merited the Notice and engaged the Attention of several worthy Members; and particularly after their deliberating on it in the Year 1757, a Committee of the House was appointed for carefully inspecting into the State of this Church. The Result of their Examination was, that many Parts of it were extremely
A
decayed

decayed and ruinous, and that others were very inconvenient and highly wanted Improvement.

A Report, particularizing these Defects and such Alterations as were necessary to be made, was presented to the House; and the Contents of it being wholly acquiesced in, the Sum of Four Thousand Pounds was allotted for repairing and beautifying this Church. The Parishioners received with the justest Sense of Gratitude so signal a Favour, and were desirous of testifying it by the most faithful and prudent Application of the Money assigned for their Church. Accordingly able and experienced Workmen were employed in repairing what was decayed, in supplying what was defective, and in giving Elegance and Symmetry to the whole. Particularly it being specified in the REPORT to the Committee of the House of Commons, that the EASTERN END of the Church ought to be taken down and rebuilt, and that a NEW ALTAR and WINDOW should be made; the acting in Pursuance of these Directions could not but demand their more especial Care and Attention. And for this End they found it no less expedient to *contract* the great Eastern Window, than to *enlarge* those two which were on each Side of it. And whilst the executing in the best Manner their Purposes of this Kind occupied their Thoughts, they were casually advertised, that an ancient Window of stained Glass, originally intended as an Ornament for *Henry VIIth's* Chapel would be disposed of. The COLOURING, the EXPRESSION, and the GENERAL BEAUTY of this Piece, they found, were universally admired by the most critical Judges; and from the historical Representation of our Blessed Saviour's Crucifixion contained in it, the greatest Propriety was deemed to arise for placing
it

it over the Communion Table. Whilst therefore some Persons of considerable Rank had been disappointed in their Desires of purchasing this Window for adorning their private Chapels, the Opportunity of procuring it for the parochial Church of the Commons of *Great Britain* was eagerly embraced. The Persons to whom the Trust of laying out the Sum granted by Parliament was committed, had the Pleasure to find that the Voice of the Public concurred with their own Judgments in approving the Choice they had made of this Ornament: It was indeed thought to crown all their other Efforts in beautifying this Church. But no sooner was their Work completed, than they found from a particular Quarter warm Opposition to some of their Proceedings. The Heads of Accusation are comprised in the Articles which were exhibited against the Churchwardens. These the Reader may find in the Appendix, together with the Answers to them, delivered at the Commissary's Court. However by Way of further Illustration of what is there said, it may not be improper to premise here a few Strictures and Remarks on the primary Foundation of the *Charge* against the Churchwardens. In the first and second Articles it is alledged, "*that though our Ecclesiastical Laws permitted no Alterations or Innovations to be made in the Fabric of any Church unless License from the Ordinary was procured, yet that without obtaining it they had erected several new Ornaments in their Parish Church, and had altered its antient Form.*" With regard to this Charge, it may first be acknowledged, that the general Power of Churchwardens, by the Constitutions of our Church, is circumscribed within particular Limits. Their Office requires a prudent and faithful

ful Discharge, and against any arbitrary culpable Exercise of it, there are salutary Remedies or Checks provided. But though the Office of Churchwardens thus implies a Trust, and is of a limited Nature, yet how far they may exercise their Authority independently of any other, and in what Instances, or to what Persons they are responsible for their Conduct, requires a particular Consideration. It is obvious that a Variety of Circumstances will diversify the Nature of many legal, as well as moral Acts; and that a Knowledge of these is necessary for distinguishing rightly in all Cases, and for forming a true Judgment of what is strictly justifiable or not.

Thus with regard to the Bounds of the Churchwardens Authority, the most material Instances are in all the greater and more interesting Affairs of their Churches. Particularly, should they judge it expedient that an Isle be erected, that a new Gallery be raised, or that any Apartment should be added, not only the Consent of the Parishioners, but a Faculty from the Bishop of the Diocese, ought previously to be obtained. The levying large Rates must be generally requisite for making such new Additions; and should they be superfluous and unnecessary, or tend to create any Embarrassment, a just Dislike and a warm Opposition may be expected from many of the Parishioners. For giving a Sanction therefore to the Tax imposed, and for silencing all Contests, it hath been wisely directed in those Cases, that the Churchwardens shall be obliged to make a Publication of their Intentions in their Parish Churches, and that afterwards they shall present a Petition to the Ordinary, in whom a Power shall be lodged of confirming or rejecting it, after hearing what may be alledged against it. Nor hath it been
thought

P R E F A C E. 15

thought improper in a few Instances of inferior Moment, where any Person's Right and Property may be endangered, or any Thing may tend to annoy and incommode any of the Parishioners, that the same Method should be observed.

But whilst such as these are Instances in which the License of the Ordinary, with regard to what is new and additional to the Fabric, is required, other Cases occur in which it is excluded, or no wise insisted on as necessary. Thus should the Churchwardens be desirous that their Tower be furnished with a Clock, and with a more harmonious Ring of Bells, or that the old Seats and Galleries within their Churches may be renewed and rendered more commodious, the Consent of the major Part of the Parishioners hath, it is apprehended, been always deemed sufficient to authorize their doing it. The same Observations are likewise applicable to any Improvements they may make in the necessary Parts of the Fabric, or in the Furniture, Books, Vestments, Vessels and Ornaments belonging to it. Particularly, should they enlarge or contract the Dimensions of a Window; should they substitute one Species of Glass for another of a greater Value; or should they make some Embellishments and Decorations over the Communion Table, or in other Parts of the Church; in these and many other Cases of a similar Kind, the Approbation and Concurrence of a major Part of the Parishioners, is a sufficient Warrant to the Churchwardens. In the Eye of the Law the Inhabitants of a Parish are of themselves competent Judges of the Reasonableness of such Kinds of Improvements, or otherwise they are of too trivial and uninteresting a Nature, for its being judged necessary
that

that Application should be made to the Dioceſan for his ratifying the Orders of the Pariſh concerning them.

Nay to this it may be added, that in many other Caſes a diſcretionary Power is lodged in the Churchwardens, which they may exerciſe abſtractedly from any Application either to the Pariſhioners, or to the Ordinary. Theſe Officers indeed (there being committed to them the Care of the Church, and of whatever by way of Uſe and Ornament is annexed to it) have been deemed for ſeveral Ages *a Body Corporate*. As ſoon as they are regularly choſen, and legally admitted into their Office, the Power both of the Pariſh and of the Ordinary is hence in many Caſes veſted in them. And agreeably to this the 85th Canon particularly obligeth them to take Care, and provide “ that the Churches be well and ſufficiently repaired, “ and ſo from Time to Time kept and maintained; that “ the Windows be well glazed, and the Floor be kept paved, “ plain and even; and all Things therein be in ſuch an orderly and decent Sort without Duſt, or any Thing that “ may be noiſome or unſeemly, as beſt becometh the “ Houſe of God.” Other Canons give Injunctions for the providing *Veſtments, Books, Veſſels* and ſuch *Utenſils* and *Goods* as may be convenient and ornamental. And whenſoever any of theſe are decayed and impaired, the Churchwardens, by their own Authority may amend and renew them. As often likewise as the Fabric in any of its Parts ſtands in Need of Repairs, they may direct and order what is neceſſary to be done. The Money which they receive is levied for ſuch Uſes, and ſhould they neglect and poſtponer doing what is needful, Inconveniencies in many Caſes may ariſe.

On this therefore is founded the Reasonableness of the Ecclesiastical Laws vesting them with some Kind of discretionary Power, and of their referring many Particulars to their sole Judgment, exclusively of any Interposition of the Ordinary, or Concurrence of the Parishioners. Within a Month indeed after the Expiration of their Office, they are obliged to give an Account of all these Articles on which any Sums have been disbursed, and should they be guilty of any Fraud, or Misapplication of Monies received, this would be cognizable in the Spiritual or Civil Courts.

If this then be a just State of the Authority of Churchwardens, we may hence alone form some Judgment in what Light the Conduct of these at St. *Margaret's* may be viewed, even on Supposal that those peculiar Circumstances did not attend their Case, of which some Account is given in the Papers annexed. For as the Vestry directed the repairing and ornamenting their Church, so this was done by the MUNIFICENCE as well as AUTHORITY of Parliament. By private Persons Benefactions are often made to Churches; which, whatsoever they consist of, are consigned to the Care and Custody of the Churchwardens, and without any previous License, an unalienable and sacred Right is hence conveyed. The like may be said of any Sums of Money, or Estates which are bequeathed and conferred for repairing and beautifying a Church; the only Concern of the Wardens being to see that they be preserved and justly disposed of for the Purposes for which they were given.

But indeed who were the Benefactors to the Church of St. *Margaret's*?---THE COMMONS OF GREAT BRITAIN IN PARLIAMENT ASSEMBLED! A Name and Character, which

which, wherever known, hath Authority impressed on it. And in this Case their Benefaction was bestowed for repairing and beautifying THEIR OWN PAROCHIAL CHURCH, in which, with regard to Instances of a parallel Kind, in no Period of Time antecedent to this hath any other Jurisdiction been ever acknowledged, exercised, or claimed. In these Circumstances therefore it may justly be presumed, that the Churchwardens and the Vestry of St. *Margaret's* concluded, that they should be deficient in the Regard they owed to so respectable a Part of the Legislature, if they humbly petitioned for a License to accept and dispose of their Donation; or if they referred the putting in Execution their Orders to the Decision of any Ecclesiastical Court. However to all this it lastly may be added, that the Authority of the whole Legislature hath concurred in giving a Sanction to their Proceedings. For the Officers of St. *Margaret's* being ordered to bring their Accounts to the Bar of the House of Commons, the first Article was the Money laid out on the EASTERN WINDOW, which in Conjunction with every other Particular specified in the Report of the Committee of the House of Commons met with entire Approbation. And in Consequence of this the Consent of every Member of that august Body, may seem virtually to be given. During the Time indeed in which any Bill is dependent in either House, should any Part of it be deemed liable to Exception, and particularly should any Person's Jurisdiction be encroached on, all possible Attention will doubtless be paid to any Remonstrance or Objection which may be made. But when any Bill hath passed the two Houses, it is humbly apprehended, agreeably to the Construction of the Law in other Cases, that the Suffrage of every
Member

Member in each is supposed to be included; and when the Royal Assent is superadded, there becomes stamped on all such public Acts that supreme National Authority from which all Jurisdiction is originally derived, on which the present Exercise of it depends, and which annihilates the Grounds, and supercedes the Necessity of any other Forms which otherwise may be required.

In this Manner may be considered the present Controversy relating to the Conduct of the Churchwardens of St. *Margaret*, and it may, it is presumed, be seen that with regard to the primary Articles alledged against them, it hath been entirely justifiable and unblameable. There are however other Articles, and Objections of different Nature, and which may require a different Consideration. The Substance of what is contained in them is, “*That they had caused to be set up, in Defiance of the*”
 “*Laws and Canons Ecclesiastical, a painted Glass in the*”
 “*Eastern Window, over the Communion Table, whereon*”
 “*is represented by Delineation and Colours one or more*”
 “*superstitious Picture or Pictures, and more particularly,*”
 “*the painted Image of Christ upon the Cross.*” And this, it hath been said, is the most material Part of the Charge exhibited in the Commissary’s Court, and it hath been privately urged, that CONSCIENCE is concerned in seeing this Piece of Painting taken down and removed. That indeed there are some Pictures and Images, which either from their own Nature, or from the Rites of Consecration, and other Circumstances attending them, are of a superstitious Tendency, cannot but readily be acknowledged; and such as these creating just Scandal, are condemned by the Dictates of Reason, by the Authority of Revelation, and by our own Constitutions

Civil and Ecclesiastical. But in most Cases just Distinctions are to be made, and too great Stress is not to be laid on such Objections as are founded on mere Corruptions and Abuses. Thus, that Painting, and particularly that which is of a sacred Kind, may not only be innoxious, but of a beneficial and edifying Nature, is agreeable to Reason and Experience, and to the general Sense of Mankind. And hence that any well chosen Piece of Scripture History, represented by Delineation and Colours, be placed or permitted to be retained in Churches, is not repugnant to any Command of Scripture, nor to any Canon or Statute of our Kingdom, but on the contrary hath been authorized by a general and established Custom.

However, for the more full and true understanding of those Points, it cannot but be expedient to examine into the Doctrine of our Church, and the Purport of our Laws, and to consider whatever otherwise may be necessary for forming a true Judgment of the Question here referred to. And as on Occasion of the late Prosecution commenced against the Churchwardens of St. *Margaret's* such an Enquiry hath been made, the Result of it is now offered to the Public. In making these Disquisitions indeed some others occurred, which, though nowise essential to the main Design of these Papers, seemed not unworthy of being noticed, or briefly discussed in them, either as tending to elucidate the Subject here treated of, or to gratify the Curiosity of some inquisitive Readers. But whether the whole of what is thus presented to the public View may have a just Claim to any Regard must now be submitted to the Determination of such candid and unprejudiced Judges as may be pleased to peruse it.



INTRODUCTION.

HOWEVER sensible Men may be that every Thing which could add a Gracefulness and Dignity to Religion was a great Care of the ancient *Law*, and indeed an express Command of the Deity himself; yet many have been inclined to think that, under the Christian Dispensation, the Nature of Divine Worship was so far altered as to render all Splendor and Ceremonies needless: Our blessed Saviour was himself thought to discountenance them by affirming that God ought to be worshipped in *Spirit* and in *Truth*.

One would almost imagine from their reasoning thus on these Words, that they supposed the Creator of the Universe, before the Christian Æra, could have been pleased with the meer Externals of Religion, without their being considered as the Signs, Concomitants, or Effects of an internal Veneration and Piety. And yet surely we cannot conceive any thing more absurd; Forms are in themselves nothing, they are the Language of our Sentiments. Men indeed who cannot trace each others

Actions to their genuine Source, may frequently be pleased by the Marks of pretended Friendship and Regard, because they cannot see through Professions of Esteem, a total Indifference or Contempt: But the Deity to whom all Hearts are open, and our secret Thoughts are known, must at all Times have detested that empty Worship in which the *Spirit* had no Share, and have considered it as meer Mockery if it was not the Result of *Truth*.

When Men however began to conceive that so great an Alteration was to take place, it was natural enough for them to ask, of what Service to the Deity, the Externals of Religion could be? And here it is not to be wondered at, if they were rather confirmed than undeceived in their Opinion; for examining the Question intuitively, they perceived no Agreement between the Ideas by juxtaposition, and therefore hastily concluded that they could not agree.

Happily Men seldom see the whole Force and Extent of their Principles, for it is evident that this Manner of Reasoning does as effectually destroy all Religion as the Externals of it, since we cannot conceive that any Thing we can do, will be of *Service* to God whose Happiness rests not on the precarious Foundations of human Felicity.

Another Instance which proves that Men are inconsistent with their Opinions is, that many of those who think Religion should be confined to the Mind make use of Prayers, whereas Words, like Actions, are only the Signs of our Ideas, and are *Themselves* no more the *Spirit* and *Truth*, so much contended for, than other external Ceremonies which are disapproved and neglected.

To

To confine Religion intirely to Spirituals may perhaps have been the Attempt of well-meaning Men, but certainly of bad Philosophers. They were unacquainted with human Nature, and did not foresee that their Attempt must terminate in perfect *Quietism*.

That the Basis of Religion is Spirit and Truth, can not possibly be doubted, but if they naturally give Birth to certain Ceremonies and Actions, these should not be repressed, for whatever some may imagine, we cannot restrain the Efforts of Religion without endangering the Principle from whence they spring. As the Attitudes which Religion prescribes, are such as in our Commerce with the World, are expressive of Awe and Reverence, it is easily discovered that these will frequently be inverted, and by the Power of Association, which has so great an Influence on our Opinions and Conduct, become the Causes of Reverence and Awe. But the Advantage of them does not end here; these Concomitants, or visible Effects of Devotion have an amazing Influence on others. Man is an imitative Being, and it is scarcely possible to be present at Divine Worship where those around us are pouring out their Prayers in the most fervent and serious manner, and imploring the Protection of Heaven in Postures which bespeak the utmost Humility, without having our Thoughts fixed upon the same Object, or feeling Devotion rise in our Bosoms.

This amongst many others is a strong Argument for public Worship, since those who perhaps in their lonely Hours would never lift their Thought to the Author of their Existence, are forcibly drawn by an Impulse they can scarcely disobey, into a Train of serious and awful Ideas.

Public

Public Worship being once established, it must be performed somewhere, and this leads us to enquire, what Structures are fittest for the sacred Purpose.

And here we must still be regulated by the Nature of Man, for the Decoration of his Temples as it relates immediately to God, is perhaps indifferent; the Question is therefore what Objects are the most proper to excite that Spirit and Truth which are the Essence of Religion.

It is impossible for any one who has made the least Observation on Mankind, not to have discovered the vast influence which Grandeur and Magnificence have on our Minds. The Splendor of the Palace begets the most respectful Ideas of the Prince who inhabits it. And the Courts of Justice would lose a great Share of their Dignity, were the Judges divested of their Robes. It is evident the Romans thought so, for they had a Law which expressly forbid a blind Man to plead, because he could not see the * Ornaments of the Magistracy.

It may perhaps be said, that Objects of this Nature affect only the Vulgar, whilst Men of Sense look farther, and bestow their Reverence on those real and internal Qualities which alone deserve it. If this be true, it is I believe certain, that all Mankind are the Vulgar in this Respect, since there does not probably a human Creature exist, who is not in some Degree influenced by Appearances.

But supposing that there are those, who are able to estimate Things according to their intrinsic Qualities, at least it is not the general Case; Contempt, is the usual Concomitant of Meanness, and Reverence of Splen-

* Leg. 1. ff. De Postulando.

dor. As this is undoubtedly true, we have the most convincing Reasons for decorating the Edifice which is called by the august Title of *the House of God*, and where the Deity is supposed to be more immediately present, with every Thing that can raise our Ideas of his Majesty and Power. I have sometimes thought, that Men may have considered this as a Kind of mechanical Method of exciting Devotion, and have perhaps objected to it, as if it derogated from the Dignity of true Religion: It would in my Opinion be equally reasonable to object to the Use of a Lever, because the Application of it was a Reproach to our natural Strength.

Though we cannot conceive, that the Power who surveys at one Glance the boundless Regions of Existence, can abstractedly be pleased with the Poverty and Mean-ness of human Magnificence, yet surely the benevolent Father of Mercies cannot be offended with his Creatures for paying him every Mark of Distinction they can imagine; offended did I say? he will view their pious Work with Approbation.

It was undoubtedly, with the religious Hope of doing something acceptable to God, that Men were led to adorn his Temples, and not from any Reflections *a priori*, that Ornaments were capable of raising Devotion: But since Experience convinces us that this is true, we have now an additional Motive for embellishing the Structure in which we pay our Adoration to the God of All.

As our Ideas of Splendor are relative, and depend upon the State to which the Arts of Decoration have attained, it is clear that we cannot fix any precise Standard for the Magnificence of Religious Structures;
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that they should considerably exceed all other Buildings seems to be the only invariable Rule, a Rule which at different Times has produced a Tabernacle, or the most superb of all Edifices.

De Templorum Magnificentia dicturus (says the learned *Mede*) *ut caveam quæ in hac Causa multi in hanc vel illam ORNATUS Speciem importuni objiciunt, non simpliciter sed comparatè definitio de Modo et Mensura ORNATUS SACRI, nempe Dei Domum esse debere æque, imo magis quam profana magnificam. In Urbe Templum ædificas? pulcherrimum id sit omnium in Urbe Palatiorum. In Villa? æquet imo vincat reliquas in Villa ædes. Ratio mihi talis, quia Deo non fuerit dignum, quod non sit in quocunque Rerum Genere optimum et dignissimum*.*

There are two remaining Objections to the Decoration of Churches, one of which is taken Notice of by the Author we have just cited. † *At magnam nobis Invidiam conflatum eunt de Pauperum Indigentia, indignum enim esse, ut Auro splendescant Tempa hæc externa dum viva Spiritus Sancti habitacula Fame contabescant et Inedia; in Pauperes ut simus Lapides, nimium in Lapides profusi.* His Answer to this is spirited to a great Degree. *Sciant non Tempa sola hoc quod intorquent Ariete, sed et Regum conquassari Palatia, sed multas privatorum Ædes. Pauperes egent? Quin igitur tu ædes tuas dirue, quin Regum et Nobiliorum demolire. Pauperes egent? Quid tibi tantus domi Aulæorum et Tapetum Apparatus? Quid tot Contignationum et Concamerationum delicia? Quid reliqua Supellex otiosa, ornatus supervacuus? Aufer, aufer hæc, inquam, sine quibus et tibi satis erit domi et Pauperi inde multum Eleemosynæ.*

* *Mede's Works*, Pag. 406.

† *Ibid.* 407.

Sir Edwin Sandys has a Passage not unlike this, when he speaks of the proper Manner of adorning the Temple of God ; I have inserted it here for those who are unacquainted with the learned Languages, as it is a Kind of Paraphrase of the Quotation above.

I am not ignorant (says he) that many Men well reputed have embraced the thrifty Opinion of that Disciple, who thought all to be wasted that was bestowed on Christ in that Sort, and that it were much better bestowed upon him or the Poor (yet with an Eye perhaps that themselves would be his Quarter-Almoners) notwithstanding I must confess, it will never sink into my Heart, that in Proportion of Reason, the Allowance for furnishing out the Service of God should be measured by strict Necessity (a Proportion so low, that Nature to Others most bountiful, in Matter of Necessity hath not failed, no not the most ignoble Creatures of the World) and that for ourselves no Measure of heaping but the most we can get, no Rule of Expence but the utmost Pomp we list. He adds a little after, Especially seeing, as in Princes Courts, so in the Service of God also, this outward State and Glory, being well disposed, doth ingender, quicken, increase and nourish the inward Reverence, Respect and Devotion, which is due to so sovereign Majesty and Power.

The other Objection is drawn from the Tendency which Ornaments have to introduce Superstition and Popery. It is certainly true, that every Approach which we make towards a proper Dignity in the Worship of God, is also a Step towards a vicious Excess : But to shew the Weakness of this Assertion, we need only to observe that it is invariably the Case with all our Virtues. The Miser might upon this Principle defend his Avarice,

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by affirming that he could not relieve the Indigent, without advancing towards Diffipation. Horace fays in his first Satire,

Est Modus in Rebus, sunt certi denique Fines
Quos ultra citraque nequit consistere rectum.

The proper Question then, with Respect to Splendor and Magnificence in our Temples, is, whether we have passed the Medium. If this be the Case, we are hastening towards Error, if not, we are surely in the Paths of Truth.

What if out of devotion towards God, out of a Desire that he should be worshipped as in SPIRIT and TRUTH in the first Place, so also in THE BEAUTY OF HOLINESS? What if out of Fear that too much Simplicity and Nakedness in the publique Service of God, may beget in the ordinary Sort of Men a dull and stupid Irreverence, and out of Hope that the outward State and Glory of it, being well disposed and wisely moderated, may ingender, quicken, increase and nourish, the inward Reverence, Respect and Devotion, which is due unto God's sovereign Majesty and Power? I say, what if out of these Considerations, the Governours of our Church more of late than formerly, have set themselves to adorn and beautifie the Places WHERE GOD'S HONOUR DWELLS, and to make them as Heaven-like as they can with earthly Ornaments? Is this a Sign that they are warping towards Popery? Is this Devotion in the Church of England, an Argument that she is coming over to the Church of ROME?

This Passage of the great *Chillingworth* is a proper and sufficient Answer to the latter Part of the last Objection. Having now seen that we are directed, by considering

considering the Nature of Man, to approve of Ornaments in general, let us inquire whether Painting and Sculpture should be excluded.

The great Argument against admitting these elegant Arts into our Churches, is drawn from the Danger of Idolatry, and is thus reduced into a Syllogism by a controversial Writer. *Nihil nocens Pietati in Constituendum est in templis Christianorum, at imagines nocent pietati: Ergo, imagines non sunt in Templis Christianorum constituendæ.* He adds immediately after, *Major per se Patet. Minor probatur, quia Imagines facile inducunt paulatim Idolatriam, qua nihil est pietati magis contrarium* †.

There is nothing more frequent than for Men to acquiesce in Conclusions which are fairly drawn, without examining whether the Premises themselves are just. They seem not to be aware, that if either of these be false, the Consequence cannot be true without violating the Rules of Logick. Men are more frequently led into Error by Carelessness than false Deductions, and by supposing, without Examination, that the *Species Veri* is Truth itself.

Were Idolatry the inevitable Consequence of placing in our Churches the Decorations under our Consideration, what good Man would contend for their Use, or who would not say with Alphonsus Castro, *Si Populus Christianus, esset nunc æque pronus ad Idolatriam ut tunc fuit Populus Israel, nec aliter posset ab Errore revocari, quam Imaginibus confraetis, crederem eas meritò debere confringi* §.

† Chamieri Controversiarum Corp.

§ C. Hær. L. 8. Verb. Imago.

But that this is not the Age of Idolatry is certain, the most discontented Satirist has not ventured to assert it. That it is the melancholy Period in which almost a total Indifference for Religion prevails, I am afraid we cannot deny. Did I call it the Period of Indifference? I am mistaken, it is a Time when Men endeavour to shine by ridiculing the most sacred Truths, and recommend themselves by brilliant Sallies of Impiety.

If this be a true Estimate of the Times, and if it be also certain that the general Understanding of Mankind is so far improved as to convince them that no Absurdity can be so great as that of worshipping any Thing but the sacred Trinity, the Argument from the Danger of Idolatry can have no Force. How many Errors are now exploded and despised by the Illiterate, which were once the favourite Opinions of the most Sensible and Learned? How many are now cherished, which Posterity shall contemn, and which none will believe could ever have existed but the Philosopher who is intimately acquainted with the Nature of the human Mind, and knows that *Men seldom arrive at Truth till they have exhausted all possible Errors**?

As the Fears of Idolatry are groundless, let us see whether the Use of Painting and Sculpture be not greatly recommended by the following Reflections.

And first they may be considered as Languages, which like all others, have two Methods of conveying Ideas, the Descriptive and Allegorical. The latter, if one may be allowed the Expression, is the Poetry of Painting, the first is the Historical. Things which are not im-

† Fontenelle.

mediately

mediately the Objects of our Senses can no otherwise be represented than by others which do not directly excite the Ideas intended to be raised, but are a kind of arbitrary Signs which are selected for the Purpose; I say a *kind of arbitrary Signs*, because they are not entirely so, some supposed Resemblance was the Reason of their being fixed on. A Square *might*, no doubt, have been the settled Emblem of Eternity; but a Circle was rather chosen from the Properties of the Figure. It is easy to conceive however that this at best must be an imperfect manner, and liable to great Obscurity.

From hence we may reasonably prohibit all Attempts to convey any Idea of the sacred Trinity, or that Power, who in the sublime Language of Isaiah, *both measured the Waters in the Hollow of his Hand, and meted out Heaven with a Span; who both comprehended the Dust of the Earth in a Measure, weighed the Mountains in Scales, and the Hills in a Balance; before whom the Nations are as a Drop of a Bucket, and are counted as the Dust of a Balance.* In vain would the united Genius of the most celebrated Painters attempt to convey Ideas thus striking; and well might the Prophet say, *To whom then will ye liken God, or what Likeness will ye compare unto him.*

It seems natural to conclude from this Question, that no Objection can be made to the Representation of such Objects as have their *Likeness*, that is to Objects of Sense. Our blessed Saviour is indeed God, but he was truly Man and in his human Nature he finished the great Work for which he was sent, the Redemption of Mankind. The Painter therefore who chuses for his Subject the Crucifixion of our Lord, if he be not well acquainted

acquainted with Evangelical History, consults the sacred Writers, and translates, as it were their Account into a Language which is an universal one, and in many Instances as capable of conveying Instruction as Words themselves. *Parvum quidem dictu, (says Junius) sed immensum æstimatione, quod in tot gentium sermonibus, tot linguis, tanta loquendi varietate, ut externus alieno pene non sit hominis vice, sola Pictura velut una omnium lingua loquatur**.

This learned and diligent Writer has collected a Number of Instances of the good Effects which Painting has produced. And were it necessary a much greater might be added to it. That the shipwrecked Sailor should endeavour by a Picture of his Distress to excite Compassion, may be accounted for, from his wanting the Powers of Persuasion; but that Eloquence, at a Time when she flourished should borrow the Assistance of Painting, is certainly an Honour to this elegant Art.

Quintilian tells us that *Pictura, tacens opus et habitus semper ejusdem, sic in intimos penetrat affectus, ut ipsam vim dicendi nonnunquam superare videatur*. If at any Time this advantageous Account of Painting be strictly true, it can only be so when we view a Picture on a Subject with which we are well acquainted. We then supply from Recollection and Imagination, the little Circumstances which Painting cannot relate, and feel the Effects it is peculiarly calculated to produce.

One of the greatest Men the World has seen has this strong Recommendation of Painting. *Usque ad ætatem Hieronimi erant probatæ Religionis Viri, qui in templis*

* De Pictura Veterum, L. 2. C. 8. §. 2.

nullam ferebant imaginem, nec pictam, nec sculptam, nec textam, ac ne Christi quidem ut opinor propter Anthropomorphitas: Paulatim autem imaginum Usus irrepsit in templa. Pictura tamen, si apte adhibeatur, præter honestam voluptatem quam adfert, plurimum conducit ad memoriam et intellectum historiæ. Unde non inscitè dictum est a nescio quo, picturam esse illiteratis, quod eruditus sunt libri. Imo doctus etiam interdum plus videt in tabula, quam in literis, ac vehementius afficitur.*

As our Churches are always to hold a certain Proportion and Superiority in Magnificence to other Edifices, I think Painting and Sculpture, considered merely as Ornaments, should not be excluded, since they make so elegant a Part of Decoration. Now I ask what Subjects are properest for Religious Structures? Such as are taken from the Iliad, or Æneid? Surely not; for they would lead the Mind unnecessarily away from its Devotion. Let them be taken from the Volume that contains those sacred Truths which cannot be too deeply fixed in our Minds. *In templis autem quem admodum in Africano Concilio decretum fuit, ne quid recitaretur præter Scripturas Canonicas, ita conveniret nullam esse picturam, nisi cujus Argumentum in Canonicis Scripturis Contineretur†.*

Were our Temples adorned with historical Pictures in which the Life and Actions of our Blessed Saviour were related, it would be an auxiliary Method of conveying part of those Truths which it is the Intention of the *Lessons* to make known. Painting would then be employed as every Art and Science ought, in the Promotion of Virtue, and deserve the distinguishing Title of *The Handmaid of Religion.*

* Erasmi Symb. Cat.

† Idem de amabili Ecc. Conc.

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But perhaps it may be affirmed, that some Respect will certainly be paid to the visible Representation of sacred Objects.

And why, it may be asked, should it not? Surely the same Veneration is due to them, that we allow to every Thing employed in the Service of God, and more they will scarcely receive. How little do Men in general distinguish? We have seen the Historical Use of the imitative Arts opposed, because Idolatry is prohibited, and now supposing them established, they must not share that Reverence we pay to every Thing relative to Divine Worship, for no other Reason than because they once received infinitely too much. Every Day is a Comment upon the Assertion of the Satirist,

In vitium ducit culpæ fuga, si caret arte.

When the Pictures of GOD the FATHER, and of the HOLY Ghost, so directly contrary both to the second Commandment and to SAINT PAUL's Doctrine, shall be taken away, and those of our SAVIOUR and the blessed SAINTS be by all necessary Cautions rendered truly the BOOKS not SNARES of the Ignorant, then will we respect the Images of our SAVIOUR and of the blessed VIRGIN. And as some of us now bow down towards the Altar, and all of us are enjoined to do so at the Name of the LORD JESUS; so will we not fail to testify all due Respect to his Representation.

This Passage of Archbishop *Wake's* must undoubtedly surprize those who think they never shew so commendable a Zeal for Religion, as when their Practice or Opinions are *diametrically* opposite to those of *Rome*. It
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is the more remarkable as we find it in his *Exposition of the Doctrine of the Church of England* *.

It is said of Mr. *Boyle*, that he never mentioned the Name of God without a Pause. Now no one in his Senses can suppose that this great Man paid Respect to the Combination of the Three Letters G, O, D, but to the Idea which was raised in his Mind. Should we see then some pious Christian fixed with Attention upon a Picture of the Crucifixion, would it not be absurd and injurious to suppose, that this was an Adoration of the Objects before him, and not the Consequence of his being led into a Train of Reflections on that stupendous Instance of his Redeemer's Benevolence, by which he is again a Candidate for eternal Happiness? This is perfectly in the Nature of Memory, and is finely illustrated by Maximus Tyrius. Κεῖφον γάρ τι χρῆμα ἀνάμνησις, ἢ ἔυκολον, ἢ ὡσπερ τὰ εὐκίνητα των σωμάτων ἢ χειραγωγῶντος προάγοντος δεῖται, ἢ παραλαβόντα τὴν ἐξ ἐκείνης ἀρχὴν, φυλάττει ἐπι πολὺ τὴν κίνησιν. ἔτω ἢ ὁ νῆς, ἐπιλαβόμενος πρὸς μνήμην βραχείας ἀρχῆς, ἢ ἡ αἴσθησις αὐτῷ ὀρέγει, ἐπὶ πολὺ χωρεῖ προῖων κατὰ ἀνάμνησιν. "Ὡσπερ γάρ ἐπὶ τῶν μακρῶν ἢ λεπτῶν δόρατων, ὁ τὸν σίψακα κινήσας, παρέπεμψε τὴν κίνησιν κατὰ παντός ἢ δόρατος μεχρὶ τῆς ἀιχμῆς· ἢ ὡσπερ τῶν μακρῶν ἢ διαλείμενων κάλων, ὁ διασείρας τὴν ἀρχὴν, παραδίδωσι τὴν κίνησιν τῷ ὄλῳ, βαδίζουσαν ἐπὶ τὸ πέρας· ἔτω ἢ τῷ νῷ βραχείας ἀρχῆς δεῖ πρὸς ἔννοιαν τῶν πραγμάτων ὅλων †.

It is upon this Principle of the Memory's continuing the Suggestions of the Senses, that *Erasmus*, when he speaks of Paintings which are taken from sacred History,

* Pag. 18.

† Differtat. 28.

has warmly recommended them. *Suggerunt enim Imagines ejusmodi pias quasdam Cogitationes etiam aliud agentibus.*

It may perhaps be said, that this was indeed the original Intention of their being placed in Churches, but that notwithstanding the laudable Design they have been attended with ill Consequences, and therefore will again, because the same Causes must always produce the same Effects. However plausible this Objection may appear, it is evidently no more than a Fallacy. Men do not sufficiently distinguish between Causes and Concomitants, or they frequently mistake the Object of any Abuse for the Cause.

That Images should be adored, it is necessary that they should be placed somewhere, but such a Circumstance cannot be the Cause of their receiving Adoration; wherever this has taken Place, it has arisen from the Genius of the Religion, or the interested Arts of the Clergy, and not from any thing in Painting or Sculpture simply which could introduce it. If any Man injures me, it is an unavoidable Condition of this Injury that I should be living, but no one in his Senses can affirm that my Existence was it's Cause.

But still it may pertinaciously be insisted on, that removing Images must remove the Adoration of them, for Men cannot superstitiously adore, what does not exist. This is true, but though such a partial Reformation should take Place in Catholic Countries, the Current of the Absurdity would only be turned into another Channel. Our Reformers took a much securer Method, they dried up the Source. The Means of Information are now open to all, and Men may themselves consult the sacred
Oracles

Oracles of Truth. Our Pulpits are filled by Men of the greatest Learning, who can have no Inducement to encourage Superstition, and who have perhaps more truly the Interest of Religion at Heart than any other Clergy in the World.

As Ornament and Instruction are all we contend for, I should prefer large historical Paintings to single Figures; and this the more willingly, because Adoration has at no Time, nor in any Place, been paid to them. Indeed it is scarcely possible to conceive, when a Number of Objects are before the Eye in one Picture, that a particular one can be selected for this Purpose. And yet it must be done, unless we can suppose Men ridiculous enough to adore the Thieves that were crucified with our Saviour, or the Guards that attended.

But we are told with an Air of Triumph, to consider the Example of the primitive Christians, who neglected the Decorations of Painting and Sculpture, which did not make their Appearance in Churches till a long Time after the Establishment of Christianity.

This is easily accounted for. They lived under the severest Persecution, had few Churches, at least of any Dignity, and were rather solicitous for Safety than Magnificence; so that we might with equal Propriety reason against all Elegance from their Practice, as against the particular Use of Painting and Sculpture. We know that when Christianity was taken under the Protection of the State, she forsook her former Simplicity, and no sooner were her Dangers and her Fears at an End, than she wore the most magnificent Appearance. If she did not even then immediately recommend the Arts of Painting or Sculpture as proper Ornaments for her Temples, it

arose from her Unwillingness to have any Thing, which resembled in the most distant Manner, the Practice of the Heathens. And this without Doubt was highly reasonable before the Bias towards Idolatry was totally removed from the Minds of Men.

It has been disputed whether Paintings were tolerated or prohibited by the Rules of the Church of England? The Queen's Injunctions which were published in the first Year of her Reign, the Articles of the regal Visitation, and the Homilies, are brought as Proofs of the Affirmative. In the first of these it is ordered; first, "That to the Intent that all Superstition and Hypocrisy crept into divers Mens Hearts might vanish away, no ecclesiastical Persons should set forth or extol the Dignity of any Images, Reliques, or Miracles; but declaring the Abuse of the same, they shall teach that all Goodness, Health, and Grace ought to be both asked and looked for only of God as the very Author and Giver of the same, and of none other." And secondly, "That they shall take away, utterly extinct and destroy all Shrines, Coverings of Shrines, all Tables, Candlesticks, Trindals, and Rolls of Wax, Pictures, Paintings, and all other Monuments of feigned Miracles, Pilgrimages, Idolatry and Superstition; so that there remain no Memory of the same, in Walls and Glass-Windows: And that they should exhort all their Parishioners to do the like within their several Houses."

Amongst the Articles of the regal Visitation we find the following. "Whether in all Churches and Chapels, all Images, Shrines, Tables, Candlesticks, Trindals, and Rolls of Wax, Pictures, Paintings, and other Monuments of feigned and false Miracles, Pilgrimages, Idolatry

“latry and Superstition, were removed, abolished and
“destroyed?”

But it appears to me that these Passages do by no Means prove what they are intended to evince; but are evidently levelled only at Pictures of false and feigned Miracles. If any Man will venture to affirm that the Miracles of our Saviour or his Apostles are false and feigned, he may indeed insist with Reason, that Pictures of them are prohibited by our Church; but as they cannot possibly be ranked under that Title, we have Reason to conclude, that a proper Use of them was neither disapproved nor forbidden by the Rule of the Reformation. There is the more Reason for this, as our first Reformers were a good deal influenced by the Example of the Lutheran Churches, where they were then retained. Indeed *Luther* himself was so far from being averse to them, that he reprov'd *Carlostadius* for taking them from Churches, in which they were placed, and observed that, they were rather to be removed from Men's Minds.

Indeed whilst Men were every Day detecting and exposing the idle Tales of false and feigned Miracles, it would have been extremely ill-judged to have left the Paintings which related them, in Places which might give them Credit; it would have been little less than asserting in one Language what they denied in another. But, does it follow, because a Lye was not suffered to continue in their Temples, that they ought also to have been stripped of the most sacred Truths, Truths which every Art should endeavour to implant in our Minds.

That a Distinction was made between Pictures on Subjects of so different a Nature, is demonstrable from Facts. Those of the false and superstitious Kind were
destroyed,

destroyed, whilst some of the historical Paintings which were taken from sacred History are remaining to this Day. That many others do not now continue to adorn our Churches, is owing to the impious Rage of the Puritanical Faction, and not to the cautious Prudence of our Reformers. The few which happily escaped Violence, are a convincing Proof that they may be continued without Danger in our Temples, and therefore without Danger be put up; for if those which have acquired a Kind of Reverence by Prescription are attended with no ill Consequence, it must be a Weakness to apprehend any from others of a modern Date, for *major e longinquo Reverentia*.

As to the Homilies, the Compilers of them were Men, and therefore liable to Error. With Respect to Painting and Sculpture, they seem to have reasoned from the Abuse against the Use, a Method of arguing which the Logicians have in vain endeavoured to prevent by a Maxim, and which however inconclusive, is by no Means uncommon.

We must have observed but little of Mankind not to be assured that religious Controversies are generally carried on with a Mixture of Passion which is inconsistent with the Interest of Truth. I have sometimes wished that all our Researches were conducted with that dispassionate Calmness which attends mathematical Enquiries. I have wished too that every Prejudice was removed, but Reflection has taught me to recall this Wish, when I recollect that the greatest Part of Mankind have scarce any other Foundation for the most amiable of their Virtues.

The few however who are capable of investigating
Truth,

Truth, and on whose Example the Prejudices of a Nation are built, cannot possibly be too free from every Principle which is capable of misleading the Mind.

The Compilers of the Homilies were evidently influenced by those Passions which are almost inseparable from Humanity, and thought that when they had discovered the Absurdity of certain Practices that Truth must necessarily lie in the opposite Extremes. They had observed among the Corruptions of Religion a superstitious Use of some sacred Ornaments, and therefore condemned the Ornaments themselves. Whereas if these were in their Nature capable of affording Utility, their Arguments should solely have been employed against their Abuse. *Non continuo propter Periculum Abusus, aut etiam Abusum, quem Reipsa cernimus, legitimus Rei Usus, cum Scandalo totius Ecclesiæ tollendus aut damnandus*..*

But perhaps after all, the Compilers of the Homilies proceeded like Philosophers, who knew that when the Minds of Men were warped, it was necessary even to bend them into a contrary Direction. But the Time is come when the Restraint may be taken off without any Apprehension of their returning to their former Situation, or their even passing that Medium in which Truth is placed.

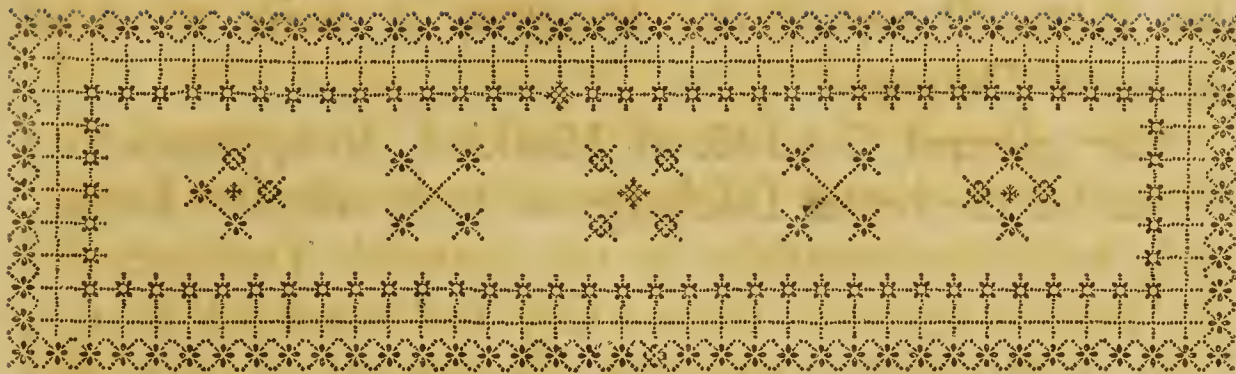
Bishop Burnet was clearly of this Opinion, for he says on the Thirty-fifth Article of the Church of England which relates to the Homilies, that, *If the Nation should come to be quite out of the Danger of falling into POPYRY, it would not be so necessary to insist upon many of the Subjects of the Homilies, as it was when they were first prepared.* Indeed the Compilers seem to have insinuated this themselves; for notwithstanding all their Violence, the third Homily begins thus, “ Now ye have heard
“ how

* Bishop Forbes, Pag. 306.

“ how plainly, how vehemently, and that in many Places,
 “ the Word of God speaketh against not only Idolatry
 “ and worshipping Images, but also against Idols and
 “ Images themselves: (I mean always thus herein, in
 “ that we be stirred and provoked to worship them, and
 “ not as though they were simply forbidden by the New
 “ Testament, without such Occasion and Danger.)”

We have now considered all the Arguments of Weight which have been offered to prove that Painting and Sculpture should be banished from our Temples. We have shewn, that the Apprehensions of Idolatry and Superstition are groundless, whilst the Ministers of our Religion are so truly its Guardians. We have pointed out some Advantages arising from these Ornaments, and obviated the Objections which have been brought from the Practice of the primitive Christians, and the Rule of our Reformation. There is yet another Motive which induces me to vindicate a Religious Use of these elegant Arts, I mean the Hope of their one Day appearing with all their Lustre in an Island, whose Heroes, Philosophers, and Poets, have done Honour to Humanity, whilst her Painters and Sculptors have scarce ever attained to Mediocrity.

Should there be any who, for want of considering this Subject in a proper Manner, are averse from the Decorations of Painting and Sculpture, however justly they may be esteemed for their Talents, or however respectable their Character, I can scarcely believe that they will be followed by many in their Opinion; it may perhaps be attributed to the Prejudice of Education, or serve to convince us that the most sensible may be mistaken.




T H E

Ornaments *of* CHURCHES

C O N S I D E R E D.



S E C T. I.


THAT Men are inclined by the natural Operation of their Faculties, to Sentiments and Acts of Religion, is a Truth founded on the strongest Evidence. In a long Tract of Time, indeed, we find that they may degenerate into a brutal Savageness of Manners, and be involved in the utmost Ignorance and Error concerning the true Object, or the just Modes of Worship. However we perceive, that the original Characters within them were never totally effaced; and that few of the most uncivilized of the human Species have been devoid of

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some Conceptions of an over-ruling Deity, or without a Conviction of the Necessity of some Kind of religious Homage.

The general Conduct of Mankind, in appropriating Places for the better Discharge of their religious Duties, hath been conformable to this natural Tendency of the human Frame. Before they had emerged from a State of Barbarism, into the Knowledge of Arts and Sciences, such Places were pitched on for sacred Uses, as derived their Grandeur solely from Nature. Thus we find them within the enclosed Recesses of venerable Groves, and under the resplendent Canopy of Heaven, prostrating themselves to the divine Majesty^a. Altars were frequently added,^b or otherwise were occasionally erected, either as conspicuous Monuments of Faith and Obedience, or as fixed determinate Places to which Men, at stated Times might repair for celebrating Acts of Worship^c.

^a The first Instance of this Kind which occurs is *Gen.* xxi. 33. A Description of a Grove dedicated to Pagan Deities is given by *Virgil*, *Æn.* viii. V. 597. agreeably to the other Accounts of sacred and profane Writers. And indeed the early Abuse of such Places, which *Pliny*, L. xii. C. 1. observes to have been the most antient Temples, occasioned a Prohibition of them, *Deut.* xiv. 21. *Gen.* xii. 7, 8. xiii. 4. xxvi. 24, 25. xxviii. From which Passages we may deduce the Origin of all Religious Structures, and in these we see Supplications and Addresses, without Sacrifices, offered to the true God.

^b Sometimes indeed their Altars were reared in the Center of massy unwrought Columns, environing a particular Space, which was circumscribed by Holy Rites, and marked out for religious Uses. Many of these Monuments of the primitive

Patriarchal Religion, are still preserved throughout the Earth, and however unornamented the Columns might be, a particular Grandeur resulted from their Magnitude and artificial Arrangement; on the Altars various Figures were wrought as emblematical, or enigmatical Symbols of the Operations and Attributes of a supreme eternal Creator.

^c See *History of the Druids*, p. 102, the Author of which, with Mr. *Rowland*, Dr. *Stukely*, and Mr. *Borlace*, have more particularly given large Descriptions and learned Illustrations of the Druidical Temples. Dr. *Stukely* observes, (*Abury*, p. 8.) that all these Temples in the *British* Isles are in a circular Form, and thinks the sole Reason of it to be, that it was expressive of the Idea of a Deity, a Circle having Unity, and being without End or Beginning. But though this Reason may not be excluded, yet others

In Proceſs of Time, when the mechanical and liberal Arts received great Improvements, the Expediency appeared of applying them to the Services of Religion: That thoſe devoted to it might aſſemble together unexpoſed to the Viciffitude of Seasons, and Inclemencies of Skies, Roofs and Coverings were added to their original rude Structures^d.

And being convinced that all human Bleſſings were derived from the Goodneſs of the Supreme Creator, or of ſome ſubordinate Beings, it was judged a neceſſary Tribute of Gratitude to diſplay the Treasures of Nature and Embellishments of Art in Buildings dedicated to their Service. It appearing likewise that all the Works of the Univerſe were framed with exquisite Order and Symmetry, and that the human Soul was affected with

others may juſtly be admitted. The Circle is the moſt perfect Figure, and attended with ſingular Beauty and Uſe. It pleaſeth the Imagination by its Regularity and Uniformity, and by its preſenting a Proſpect without any fixed Bounds. This Form likewise renders Buildings moſt commodious for the Reception of large Numbers of Perſons who may aſſemble in them. For ſuch Reaſons ſeveral of the Roman Temples were built in a Rotund, and this Form was ſince preferred by *Palladio*, for any public Edifice civil or ſacred.

^d It ſeems that the finding out a hard Cement for Walls was one of the firſt Effays of Mankind in the general Art of Building; but the conſtructing Arches and Vaults, and the ſupporting Edifices by Columns, were the late Inventions of ſucceeding Ages. It hath been obſerved, that the Temples in the Eaſt, and particularly thoſe near the Pyramids, were built with very great Stones; that they ſeem to have been uncovered at the Top; that on Account of their great Circum-

ference, no Stones could be found large enough to reach from one Wall to another; and that there is not the leaſt Mark of Columns. See *Norden's* Remarks on *Greaves's* Pyramidographia. It is difficult indeed to fix the Epocha of covered, or of ornamented Temples with any Degree of Certainty. They were more modern, ſays *Spuckford* in his Connection, than the Days of *Cecrops*, *Cadmus*, or *Danaus*. *Moses* obſerves that *Abraham*, *Iſaac* and *Jacob* frequently built Altars wherever they fixed their Habitations, and agreeable to this antient Practice *Eusebius* ſays of *Cecrops*, that he raiſed an Altar at *Athens*; and we meet with this Practice amongſt the firſt Inhabitants of Greece: They are ſaid to have erected theſe βωμοι, i. e. Altars, in all Parts of their Country, as is remarked by *Pausanias*; and I believe I may add, that we have not any one Paſſage, in any good Writer, of ſufficient Authority to induce us to think that there were any Temples in the World before the *Jewiſh* Tabernacles were erected, or before it was known that the Jews were directed

Pleasure on Contemplating them, they conceived that Temples built according to these Principles, would be more acceptable to their Deities, or more incite their Votaries to the frequenting them. As Experience further shewed, that some particular Forms in which Edifices were built particularly tended to produce and cherish reverential Sentiments, they were willing to erect them in a Manner calculated for such Purposes. Lastly, knowing that Ignorance, and Infirmities of Mind, were incident to those who repaired to their Temples, they were desirous of causing their necessary and ornamental Parts to be Instruments of communicating Lessons of Instruction.

In all these Particulars the earliest and most singular Instances are exhibited in that Kingdom in which all Arts and Sciences received their Birth and highest Advancement. The TEMPLES OF ÆGYPT, whether we attend to the Descriptions of them given by *Herodotus* and *Strabo*, who personally visited them, or to those which are delivered by the many Missionaries and Travellers who have surveyed such as still remain^c; we

to build a Temple, when they should be settled in the Land of *Canaan*, in the Place where the Lord their God should choose to cause his Name to dwell there. We may indeed meet with the Word *Ναός* in *Pausanias* and *Homer* and divers other Writers, and if we always translate the Word *Temples* as we commonly do, it may mislead us to think Temples much more antient than they really were;—but we may remark from *Pausanias*, that the Word *Ναός* was at first used as the Word *Beth* or House in Hebrew, and did not always signify a Structure or Temple, but only a Place set apart for God's Worship.

From *Homer's* giving no Description in either of his Poems, of Temples, it may be justly inferred that they were not built in any regular and stately Manner,

at least in his own Country, till after the *Trojan War*. Upon the whole, it seems probable that open inclosed Courts, with little Houses as a Shelter from the Weather, or for feasting in on the Sacrifices, first succeeded to the patriarchal Temples; and that these, together with the *Mausolea* erected in Honour of deceased Princes, gradually gave Birth to magnificent Temples. See Sir *Isaac Newton's Chron.* p. 220. *Shuckford's Connex.* v. 2. p. 325.

^c Among these none seem to have perused and examined the Temples with a more critical Eye, than the accurate Mr. *Norden*; and no one speaks of them with higher Admiration and Astonishment. He says, that they surpass all Ideas that can be formed of them.

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may find that with regard to their Solidity, Simplicity, and Size, they claim an Eminence above most other Edifices of antient or modern Ages. This Country abounded with inexhaustible Quarries of the largest and finest Stones, and a truly elaborate Workmanship was employed on them. Hence massy round Columns and magnificent Roofs^f, concurred with the Inventions of Art, to confer the highest Degree of Solidity, and Strength, of Awfulness and Majesty on their Temples.

Whilst such were the characteristical Excellencies of the Ægyptian Temples, there were other peculiar Marks by which they were distinguished^g. A sacred Language had been invented by their Priests, which concealed under Figures and Symbols, and shadowed out under Emblems and mythological Histories; not only their Principles of Philosophy, but all the Dogmas of their Theology. The Nature, Attributes, and Operations of the Almighty, were presumptuously wrapped up in dark Veils of this Kind. And this particularly was the Language (in some Instances indeed fatally perverted and abused) by which Representations were given, as well in the Environs, as in the interior Parts of their Temples,

^f Mr. *Addison*, (*Spectator* No. 415.) observes, that among all the Figures in Architecture, there are none that have a greater Air, than the CONCAVE and CONVEX; and that we find, that in all the antient and modern Architecture, as well in the remote Parts of *China*, as in Countries nearer Home, that ROUND PILLARS and VAULTED ROOFS make a great Part of those Buildings, which are designed for Pomp and Magnificence. The Reason he takes to be, because in such Figures we generally see more of the Body than in those of other Kinds; but perhaps a truer Cause is

assigned in the *Essay on the Sublime and Beautiful*. P. 2. S. 9.

^g The Description of the Temples in Ægypt by *Strabo*, *Herodotus*, and other antient Writers, have been much illustrated in those Travels into that Country, which have been published of late Years. Particular Accounts have been there given of the hieroglyphic Figures, with which all Parts of their Temples so much abounded. But as to the true Nature and Ends of that Language, the best Explanation, beyond any Comparison, is contained in the second Volume of the *Divine Legation*.

of all the presumed Truths and solemn Rites of their Religion. In the Areas of their Ante-Temples were Obelisks, which had various Sculptures on them containing this hieroglyphical Language. The Columns, with the Walls, the Wings, and Isles of their Temples, were fraught with Delineations in the like Style and Character. The same occurred in the Oratories consecrated to the Celebration of mysterious Rites. And particularly in the Veils of their Sanctuaries, such Figures and Histories were artificially interwoven.

In this Manner the whole System of their Theology, and the Obligations thence imposed on them, almost involuntarily, whenever they repaired to their Temples, obtruded themselves on their Imaginations and Senses. And thus it was, that whilst their Temples were erected and adorned with almost incredible Art and Labour, Care was taken that the Structures themselves should recall the Ideas, imprint the Knowledge, or enforce the Observance of whatever they esteemed true Religion.

Nor was a similar Spirit and Zeal less conspicuous though diversified by particular Circumstances, in the Neighbouring Countries. But indeed none were more distinguished for a Conduct of this Kind, than those States and Nations which, in all Views, have been among the most celebrated in the Annals of the World. Thus the Genius of the Greeks seemed naturally formed for the Study and Advancement of all the polite Arts; but the great Progress these made among them arose from an ardent Desire, (cherished by their Legislators and Philosophers) of devoting them to the Honor and Service of their Religion.

gion^h. Their Country abounded with the noblest Materials for Building, and these were used for carrying Architecture to a supreme Degree of Perfection. More particularly this appeared in their Temples, by their erecting and embellishing, those of the lesser Kind, with exquisite Symmetry and Elegance; and all the greater with a stupendous Grandeur and Magnificence. The Solidity and Magnitude indeed of the Ægyptian Temples, was either not so accommodated to their Taste, or to their Conveniencyⁱ, and hence they had Recourse to those delicate Orders which have so universally prevailed, and which still continue to charm the judicious Eye. At the Entrance of their Temples, or rather principally around them, were erected sumptuous Porticos^k, suf-

^h When *Tully* directs in his second Book of Laws that there should be Temples in Cities, as the Means of augmenting a Spirit of Devotion, he referreth to the Example of the Greeks, and alledgeth the Authority of *Pythagoras* and *Thales*. *Plato's* Principles appear to be of the same Kind in his Works, particularly in his Treatise of Laws. It may be inferred from the free Concessions *Aristotle* hath made in his *Metaphysics*, concerning the Greek Mythology, that he was no Advocate for it's Reception. However, he elsewhere speaks of the absolute Necessity of the general Support of their Religion, and giveth particular Directions for the erecting in Villages and Cities Temples consecrated to it's Service. See his Treatise on Politics, b. vii. c. 12.

ⁱ See *Norden's Travels*.

^k *Sir Christopher Wren*, in his excellent Observations on the Temple of *Diana* at *Ephesus*, remarks, “ that all the
“ antient Idols were encircled with
“ Groves; and this seems to be the
“ Reason of the perpetual Adherence
“ of all Architecture to that Form; and

“ no other, of Colonades about Temples;
“ meaning to represent the original
“ Groves, as the Capitals and all the
“ Ornaments carry still the Figures of
“ Leaves.” *Parentalia*, p. 361. It may be added, that the Gloominess and Solemnity of the antient Groves were likewise imitated in those Temples by their having ordinarily an Admission of Daylight only through the Doors. It was indeed a generally received Opinion, in all the antient Ages of the World, that the Gods chose to reside in Darkness, (see *Spence's Polymetis*, p. 212, or *Warton's Virgil*, vol. 3, p. 408.) and likewise that, by Means of it, the Votaries of Religion would be more filled with awful and reverential Conceptions.

Some of their Temples are built in a Rotund, but far the greater Part were Parallelograms, whose Length much exceeded their Breadth. *Palladio* giveth the Preference to this Form, next to that of the Round. The Grounds of the grand Appearance of these Temples, from Principles of Succession and Uniformity, are illustrated in the Essay on the Sublime. P. 2. S. 9.

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tained by a great Number of those sublime Columns, which, with them, were the principal Causes of Beauty and Majesty in Buildings. They concurred with the general Disposition and Form of their Temples to affect strongly the Imagination and Senses.

As to those Ornaments, with a Profusion of which their Porticos, Columns, and vacant Spaces within their Walls were crouded, they were of the most exquisite Kind which either the Chizzel, or the Pencil of the most inimitable Artists ever produced. And as it hath been remarked, that mere Use and Conveniency gave an Origin to all the different Orders and Decorations of Architecture¹, so they were desirous of rendering these Ornaments useful, by instilling into Mens Thoughts such Ideas; and by refreshing their Remembrance with such Sentiments; as if their Scheme of Religion had been founded on Truth, and were really of a very interesting Nature.

Their Religion indeed recognized a supreme Father of the Universe, and inculcated his constant Superintendance, and his mediate or immediate Interpositions, in Conjunction with the Doctrine of a future State of Rewards and Punishments. But these, and a few other good Principles of this Kind, had some great Alloys of Imperfection. Their *Jupiter* particularly was supposed to have delegated his Power to many subaltern Divinities, to various inferior ministring Spirits, and to the Ghosts of deified Persons of Renown, to each of whom a sacred Homage was to be paid. Tradition, History, and Poetry particularly, concurred to relate the Genealogies of these *Gods many and Lords many*; to represent their Adven-

¹ See *Vitruvius*.

tures and Exploits, and to commemorate all those Prodigies, oracular Responses, and singular Blessings of which they were the reputed Authors. And hence those noble Arts of Sculpture and Painting, which ought to have been consecrated to worthy Subjects, were principally employed in delineating in their Temples, enthusiastic Narrations and lying Legends, in cloathing real Truths in almost unintelligible Allegories and Fables, or in representing their several superstitious Rites and Ceremonies^m.

From the *Greeks* the Religion of the ⁿ *Romans* was ori-

^m Notwithstanding these Absurdities of the Faith and Worship of the Greeks, the Means they used for deeply impressing on Mens Minds a Veneration for their Religion, produced the desired Effect. This appears from the Writings of their Historians and Philosophers. *Xenophon* in his *Oeconomics* particularly remarks, that no Person embarked in any public Enterprize, or engaged in any weighty private Undertaking, without repairing to their Temples to supplicate a divine Assistance; and it appears from *Pausanias* and other Writers, that the rich Vases, splendid Tables, and the like most valuable Furniture of their Temples, were principally Oblations of particular Votaries for Blessings, supposed to be received from their Divinities. All these Ornaments, whether conferred on them by the Bounty of Individuals, or the Public, they prized in the highest Degree, and would on no Consideration voluntarily part with them. This is particularly represented by *Tully* in his fourth Oration against *Verres*, who had seized some of them. “Mediocrine
“ tandem dolore eos affectos esse, arbi-
“ tramini? Non ita est, iudices! pri-
“ mum, quod omnes Religione mo-
“ ventur; et Deos Patrios, quos a ma-
“ joribus acceperunt, colendos sibi dili-
“ genter, et retinendos esse arbitrantur:
“ deinde hic ornatus, hæc opera atque
“ artificia, signa, tabulæ pictæ, Græ-

“ cos homines nimio opere delectant.
“ Itaque ex illorum querimoniis intel-
“ ligere possumus hæc illis acerbissima
“ videri, Nulla unquam civitas tota
“ Asia et Græcia, signum ullum, tabu-
“ lam pictam, ullum denique orna-
“ mentum urbis, sua voluntate, cui-
“ quam vendidit, &c.” Or. iv. 59. In the Beginning of this Paragraph we see *Cicero* referring to that natural Sense of Religion, which was even acknowledged, by *Lucretius*. In the subsequent Part, we find the Account, which occurs also in the sacred Writers, of the Greeks inordinate and bigotted Attachment to their general System of Worship. Several Passages indeed of this Oration give a curious View of their religious Principles and Practices, and of the Ornaments of their Temples. As to the Subjects which were represented in them by Sculpture and Painting, a particular Specimen appears even at this present Time in the Front and in the Walls of *Minerva's Temple at Athens*. (See *Perry's Travels*, 501, 509, or *Wheeler, Le Roi, &c.*) This Temple seems to have been more peculiarly appropriated to the Use of the Chief Magistrates and Senators of that City; and it is universally allowed by those who have surveyed it, to be, for Materials and Art, one of the most beautiful Pieces of Antiquity in the World.

ⁿ Vide *Dion. Halic. L. 2. C. 2.*

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ginally derived; and when established by *Romulus*, one third Part of the public Demefnes was appropriated to it's general Support. In the Reign of *Numa* many Rites and Institutions were added, and, in the Structure of their Temples, there was introduced that solid, simple, and rural Architecture of the *Tuscans*, which was most accommodated to their Circumstances and Dispositions. But as soon as they had extended their victorious Arms, and imported the Wealth and Arts of conquered Provinces, they adopted and improved on those elegant Orders which were invented by the *Greeks*. They emulated them in the Number and Beauty of their Temples, and, as well the Valuableness of the Materials, as the Elaborateness of the Workmanship, concurred to give them the highest Degree of Harmony and Elegance, or of Majesty and Grandeur °.

With regard to those Ornaments which are founded on the Arts of Design, the Passion of the *Romans* for

° Some good Reflections on the Structure of the Roman Temples are given by *Inigo Jones*, in his *Stonehenge Restored*, and by *Mr. Webb*, in his *Vindication of it*. As to the Form of their different Temples, this is described by *Montfaucon*, and other Writers. And their Accounts are confirmed and illustrated by the late Discoveries at *Herculaneum*. “ There were two Temples, saith the French Author of the Observations on them, contiguous to the Forum, the Plan of which was formed upon an oblong Square. In the largest the Sanctuary was placed at the Extremity, in the other it was in the Middle, and inclosed by a Wall, with one Opening, opposite to which was the Divinity. Another was externally formed upon an octagonal Plan, but internally circular. A fourth was a Kind of Rotunda,

“ with an Opening in the Arch, which serves to enlighten the whole Temple, in the same Manner as that of the Pantheon at *Rome*.” *Observ. on Antiq. at Hercul.* by *Mr. Bellichard*, P. 36, &c. This Account may serve to give us an Idea of the general Form of the Roman Temples, though it hath been observed that they had a particular Order for each of their Deities. The same Author gives a particular Account of the Paintings which are to be seen in them, and observes that though from a Passage in *Pliny* the Moderns have generally imagined that the Antients used only four Colours, viz. White, Black, Yellow, and Red, yet that Blue and Green are also to be discovered. Vide P. 174. Indeed this Passage of *Pliny* hath been misunderstood, and *Philostratus* expressly affirms, that in his Time the Painters used more than four Colours.

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them was never equal to that of the *Greeks*. They rejected also many of those fabulous Stories and extravagant Legends, with which the *Greek* Religion was contaminated. As in their great national Temple, their public Worship was appropriated to the one supreme invisible Governor of the Universe^p, so their whole System of Religion was of a purer and more rational Nature than that of the *Greeks*. From them however, and from other Nations, as well as from their own Traditions and Histories, a Belief was received of other heavenly, no less than of terrestrial Deities, to whom a divine Worship was to be paid, and of whose constant Protection, Interposition and Favours, many Narratives had been transmitted to them. And these they judged it incumbent to recall to the Memories, and to exhibit before the Eyes of those who frequented their Temples. Representations of this

^p At *Rome* there were two Capitoline Temples, which from antient Times had been set apart for the Use of the Consuls and Senate. The first and oldest was built by *Numa*, near the Circus of *Flora*, and the Place where, as Mr. *Pope* observes, the *Barberini* Palace now stands, which was dedicated to the Eternal Invisible God. The Foundations of the new Temple were begun to be laid on the Tarpeian Mountain by *Tarquinius Priscus*, and *Servius Tullius*; but *Tarquinius Superbus*, procuring Artizans from Tuscany, expended the greatest Sums in carrying on and finishing this Work. It was of a superlative Height, as somewhat expressive of the Immensity of the supreme Being, and its Breadth, (it standing on 800 Feet of Ground) was correspondent. [A large Description of this Temple is given in the first Volume of *Sallangre's* Supplement to *Grævius's* Thesaurus, and some Remarks on it may be seen in Bishop *Stillingfleet's* Discourse of Idolatry, p. 33. &c. In

Warton's Virgil, iii. 407, and in other modern Authors.] To this Temple the Roman Magistrates and Senators repaired on all public Occasions, and particularly when they deprecated impending Calamities; and when they petitioned for, or commemorated their having received, national Blessings. And as by the *Jupiter* to whom they paid their Addresses, a true, spiritual, omnipresent Being was meant, so no Statue or Image of him, under that Character, was ever permitted to be placed in this Temple. See *Macrobius*, lib. i. c. 2. As to the ornaments of this Temple, they were of immense Value, which it was judged requisite to confer on it, as well on Account of the Dignity of the Temple, as of the Persons who usually assembled in it. "Multi reges, (saith *Tully*) multæ liberæ civitates, multi privati opulenti, ac potentes habent profecto in animo capitolium sic ornare, ut Templi dignitas, imperiique nostri nomen desiderat." Orat. in Verr. iv. 30.

Kind were sometimes made in Mosaic Work and in Fresco, and often likewise on Tablets hung in their Porticos, or on the Columns and Walls of their Temples. And as in these particular Instances they imitated the *Greeks* and those of other Countries, so in the Decorum of Deportment during their Worship, and in their assiduous Attendance on it, they exceeded, even in the degenerate Times of their Commonwealth, all the Nations of the Universe¹.

¹ This is affirmed by *Cicero* in *Harusp. Resp.* c. 9. And *Seneca* (*Nat. Quæst.* l. 7, c. 30.) thus describes their Attendance on public Worship. “Intra-

“ mus templa compositi, ad sacrificium
 “ accessuri vultum submittimus, togam
 “ adducimus, ad omne argumentum
 “ modestiæ fingimur.”



S E C T. II.

FROM the summary View which hath been given of the State of Religion in the antient Ages of the World, we may see with what Zeal the greatest and wisest Nations were actuated for it's Establishment, Honour and Support. We may particularly find that no Expences were spared, that no Assiduity was unemployed, and that no Skill was unexercised in the erecting and decorating their sacred Edifices. We may observe likewise that all the Methods which Art could suggest, and all the Efforts which human Genius could exert, were applied to produce in the Minds of those who frequented their Temples an awful Reverence, and for impressing on them a Knowledge of, and a Regard for, the *Doctrinal, Historical, or Ritual* Parts of their Religion.

And indeed had Divine Truth been the sole Basis of their Systems of Religion, and had all the Zeal for them with which their Breasts so intensely glowed, been unerringly directed by Wisdom, what just Encomiums might such a Conduct have merited, and of what invaluable Effects might it have been productive? But most unhappily we find, that whatever good Ends they might propose, or laudable Intentions they might profess, these were frequently frustrated by their not retaining the true Knowledge of God and of the genuine Services they owed him. The Minds of the Vulgar were overcast with
gross

gross Errors imbibed from Tradition and early Education. Others of a higher Class were incapable of discerning the Falsehood of those fascinating Delusions with which they were beset: And to those, who had cultivated their Reason in the justest Degree, was wanting either Integrity or Fortitude, or Authority sufficient for stemming the Torrent of prevailing Corruptions. And from hence it was, that their stately ALTARS, their magnificent TEMPLES, and the almost Divine Master-Pieces of human Art which adorned them, were too generally subservient to the Propagation and Advancement of *Superstition* and *Idolatry*, under the venerable Guise of true Religion.

The National Worship of the ROMANS was indeed distinguished from that of most other Parts of the Pagan World, by it's being principally and peculiarly directed to the Beneficent, Almighty Father; the most valuable Ingredient of which Worship inculcated by them, was a Purity of Mind and Rectitude of Disposition. But when they admitted likewise a great Number of *fictitious Deities*, to whom STATUES, ALTARS and TEMPLES were erected, and to whom Sacrifices, Addresses and Vows were offered, their Imaginations were deluded, their Understandings were darkened, and they revolted from their Allegiance to the most High. However of a still more unhallowed Nature were most of the Religions established by the different States of *Greece*; *Enthusiasm* and *Imposture* had in a higher Degree diffused their baneful Influence amongst them; and their Credulity had been more abused by extravagant Reveries and licentious Fables. And hence such Representations not only of their *subaltern* Divinities, but of their SUPREME JUPITER himself were exposed to public View, as were of the most unworthy

worthy and debasing Nature, and which must necessarily be productive of the most pernicious Effects on the human Conduct^a. Nor was the Religion of the *Egyptians* more exempted from these or other criminal Imputations: As some of their Deities were of vicious Characters and had no Existence, so the *symbolical* Manner in which they chose to express the *Nature* and *Attributes* of the SUPREME CREATOR occasioned the illiterate Multitude's *changing the Truth of God into a Lie*, and paying religious Honours to the meanest Parts of his inferior Creation.

From all these Instances, in Nations the most famed of any on the Globe for their wise civil Institutions, and for their learned Researches, we may form some adequate Idea of the exceeding great Defects of mere human Reason in what relates to true Religion^b, and of the proportionate Benefits of a real divine Revelation. For should God by his own immediate Authority fix Men's Principles on a right Basis, and instead of unworthy Modes of Worship and erroneous Conceptions of his Nature and Will, should he substitute an universally right Belief and Practice, this surely ought to be ranked amongst the most valuable Blessings which his Wisdom and Goodness may prompt him to dispense to his Creatures.

^a This was clearly seen and fully acknowledged by *Plato*, *Cicero*, and some others of the most eminent Philosophers. It is represented also in a good Light by several antient Fathers. See particularly *Lactantius* Inst. Div. i, 20; and *St. Austin's* Remarks on the Picture of *Jupiter* described in the Eunuch of *Terrance*. De Civ. Dei. L. 2, C. 7.

^b It is well known indeed that for rectifying gross Abuses in the received Sys-

tems of Theology, and for correcting Misconceptions of the important Doctrines of Religion, in many of the antient Pagan Countries, Mysteries were instituted. But as they were only calculated for a select Number of Persons, so this Establishment itself became subject to the most flagrant Abuses, as hath been shewn, of late Years, particularly with much Erudition, by some able Writers.

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And in this View it is that the Mosaic Dispensation particularly demands our Attention and Regard. The primary Object of it was to banish all debasing Sentiments of Religion, and to extirpate all the Roots of Adoration and Homage to false Deities, or to unworthy Representations of the true God; and then, to exhibit a just View of his excellent Nature, Perfections, and Will, and of all that Service and Obedience which were uniformly to be payed him. And hence amongst the capital Precepts of that Law which was promulged, after first interdicting the Worship of any other God, the SECOND which occurs, is; “Thou shalt not make to thyself any graven
 “Image, nor the Likeness of any Thing that is in Hea-
 “ven above, or in the Earth beneath, or in the Waters
 “under the Earth: Thou shalt not bow down to them,
 “nor worship them: For I the Lord, thy God, am a
 “jealous God, &c.

And in these Words we find the adumbrating, typifying, or exhibiting under any Kind of material and sensible Image, the Almighty Governour of the Universe first prohibited. God's Nature is wholly intelligent and incorporeal, not to be circumscribed by any Form: His Essence is infinite and unlimited, neither the Object of any human Sense, or adequately to be comprehended by the most exalted human Understanding. And as hence it must be derogatory to the transcendent Majesty and Excellency of his Nature to represent it by *corporeal Similitudes* or *Figures*, so it must tend to cherish in Men's Minds, irreverent Conceptions of his adorable Perfections. But still more criminal must it be to entertain a Belief that any *Satues* or *symbolical* Representations of the *Supreme Being* are animated by a celestial Spirit, and
 have

have inherent in them a divine Energy. Whether this Persuasion arise from solemn Acts of *Dedication* and the Performance of *magical* Rites, or from *Legends* attributing to them supernatural Virtues, and a heavenly Origin, the necessary Consequence of this must be the dazzling Men's Eyes with pernicious Illusions. It must dispose them to transfer their Homage from the living God to the inanimate Works of human Art, and to render them the Objects as well of inward Sentiments of Veneration and Honour, as of all external Marks and Expressions of it.

In such a View we may see the Wisdom of this Precept in the *Decalogue*, which prohibits the representing by any visible Image the invisible Creator; and which, in Conjunction with it, forbids the making any Similitude of the heavenly Luminaries, or of the terrestrial Elements, or of any inferior Being with an idolatrous Intention, and in order to a religious Service and Adoration.

In the Kingdom from whence this People came, in the Country to which they were going, and in all the Nations around them, IDOLATRY had as it were, erected its Throne. Either *Birds*, *Beasts* and *Fishes*, as emblematical Representations of the true God, or the *Statues* of *deceased Princes* and *Benefactors*, or the Effigies of the heavenly Bodies (more peculiarly the presumed Receptacles of a latent ætherial Spirit) were every where the constant Objects of a Divine Worship. To these Deities almost infinitely diversified in their Names, and whose Forms were exhibited in the most costly Materials, Incurvation, and Genuflexion were made, and Sacrifices and Addresses of all Kinds were offered. It was necessary therefore to check a Propensity contracted towards such Practices,

tices, to guard against the contagious Influence of Examples leading to them, and by the severest Sanctions of threatening to prohibit, under any Pretext, all such unwarranted Species, Modes, and Mediums of Worship^c.

And

^c This may said by Way of Explication of the 2d Commandment without entering into a critical Examination of the Words as rendered by the Septuagint, or without discussing some other controverted Points, of which *Grotius*, *Selden*, *Stillingfleet*, and other eminent Writers have treated. A late Author indeed hath set in so good a Light some Reasons for understanding this Law in a limited Sense, that it may not be improper to cite them. "Some of the most antient Christian Writers were of Opinion, that the making any Image was in Virtue of this Command criminal, abstracted from all Consideration of the Use or Service to which it was appropriated: Which Notion they very probably learned from the *Jews*, who, in the last Period of their State, were so averse to *Idolatry*, that they ran into the other extreme of *Superstition*; in this Instance, indeed, directly opposed to *Idolatry*, and therefore justly denominated the other Extreme, but in many Cases naturally connected with and leading to it. Prepossessed with this Sentiment, they reduced the second Precept of the Decalogue to three Heads. *Thou shalt not make any Image. Thou shalt not bow down to it. Thou shalt not worship it.* But it is plain, from the general Scope and most natural Construction of the Law itself, that the making the Image was only condemned in this precise and determinate Quality of making it to be worshipped: And the Reason annexed, *I am a jealous God*, will only suit with this Interpretation of it; for thou shalt not prostrate thyself nor pay religious Adoration to inanimate Images, *because I the Lord thy God am a jealous God*, this hath Energy and a very important Meaning in it; but *I am a jealous God*, therefore thou shalt not make an Image or Picture for

any Purpose whatsoever: Where is the Significancy, where the Weight and Conclusiveness of this Argument? It might as well have been said (and the Inference would have been altogether as rightly drawn) *I am a faithful or a merciful God*: Which shews most plainly that it is not a just Deduction, because it would equally follow upon admitting quite different Premises." *Foster's Sermons*, Vol. iv. P. 366. It appears indeed, that the *Jews*, from the Time of the *Maccabees*, understood this Commandment as if it absolutely prohibited them to frame the Image of any living Animal. But their ablest Expositor of this Law, was entirely of different Sentiments. For though he condemns protuberant Images, in the hollow Parts of which the Pagans supposed a divine Spirit to reside, and in which Form the *Jews* were taught that the Heavenly Beings appeared, yet he approves the Use of *Figures* and *Images* if only ornamental, and judgeth the delineating them with Colours, or the Working them into Cloth or Linen, consistent with their Law. (See *Maimonides's* Treatise of *Idolatry*, with *Vossius's* Notes, P. 26, 27, 45, 47, &c.) And indeed that the Jewish Law-giver himself thus understood this Precept, may be inferred from the Exercise of those Arts of Design, which he permitted to the *Jews*, when there was no Danger of *Idolatry*. Thus 'tis recorded, (Numb. ii.) that their great military Standard had, delineated on it, the four hieroglyphical Figures of a Bull, a Lion, an Eagle, and a Man. Each particular Tribe had also it's Arms and Escutchions belonging to it's Ensign. Whether these consisted of astronomical Characters denoting the Twelve Signs of the Zodiac (which some have thought derived

And this Foundation being laid, the justest Sentiments of the Deity were inculcated: For whatever Accounts were given of peculiar Manifestations of his Presence on special Occasions, the general Idea of the GOD OF ISRAEL was that of a *self-existent all-perfect Being*, the CREATOR and GOVERNOR of the Universe, whom all Men ought to imitate, worship, and obey, particularly in the uniform Discharge of their Duty, as an Homage of all others most acceptable to him. (v. *Jos. cont. Ap.*) And whilst thus the truest inward Conceptions of the divine Nature and Will were carefully instilled and cultivated, it was judged necessary to add a suitable Form of external Worship. Hence while they sojourned in the Wilderness, a moveable Tabernacle was enjoined to be erected; and towards which all Orders amongst them with the most zealous Alacrity made their Oblations of whatever they possessed, which was of the greatest Value. And such Materials being provided the Lord is said (*Exod. xxxv. 31.*) to have filled *Bezaleel* with *the Spirit of God in Wisdom and Understanding, to devise curious Works, to work in Gold, and in Silver, and in Brass; and in the cutting of Stones to set them; and in carving of Wood, to make any manner of cunning Work. And he hath put in his Heart that he may teach both he and Aholiab the Son of Ahisamach of the Tribe of Dan: Them hath he filled with Wisdom of Heart to work all manner of Work of the Engraver, and of cunning Workmen, and of the Embroiderer, in blue, and in purple, in scarlet, and in fine*

derived from the Names given to *Jacob's* twelve Sons; (see *l'Hist. de l'Acad. Roy. T. xviii. p. 44.*) or whatever other Emblems these Banners might have, here seems to be a kind of Heraldry, of which

manifest Traces appear, no less in the most antient Ages of the World, than in America, as *Sir W. Raleigh* affirms when first discovered. Other Instances might be added.

Linen; and of the Weaver, even of them that do any Work, and of those that devise any cunning Work^a. By this Passage it is signified that the two principal Artists, to whom the Superintendance and Direction of every Thing which related to this Edifice was given, had divine Geniuses for executing the different Branches of Sculpture, Embroidery, and other Arts. And indeed on what an excellent Plan, and with what celebrated Art they began, carried on, and compleated this Work committed to their Care, is particularly related in the sacred History. Thus the Form of this TABERNACLE was such as was before mentioned to be most productive of Grandeur, by its being oblong, with a considerable Number of Columns on all Sides at equal Distances. We find likewise that, as from the accurate Adjustment and Correspondence of all Parts to the whole, the utmost Decorum and Harmony resulted; so that many different Parts carried in their Structure an emblematical, mysterious Signification, according to that peculiar Method of Instruction to which this People had been familiarized in *Egypt^c*.

^a The Hebrew Word Chasgad, saith Bp. Patrick (in locum) signifies to devise and excogitate, and hence the Word which we translate curious or cunning Works, is the same as ingenious Inventions devised with much Art. And indeed, according to the Interpretation given of this Word by the Septuagint and the Vulgate, it denotes those Arts of Design by which are represented various Figures resembling Nature, and particularly when Colourings are employed, and regular Pictures are formed.

^c As the Tabernacle was divided into three different Parts, the noblest of

these, the HOLY OF HOLIES, was, as the Apostle saith, Heb. ix, 24, the *Figure of the true holy Places*, or such a Copy as represented God's Throne to their Imaginations in a visible Manner. Other Instances might be alledged, without running the extravagant Lengths of the antient Rabbis, and of the Alexandrian Jews, who think that all the different Parts and Ornaments of the Tabernacle and Temple were intended to keep in View, by Emblems, the Evidence of God's Superiority over his Rivals, the Nature of his Operations, and of his merciful Dispositions towards his Creatures.

To the *Columns* were fixed Curtains framed of *fine striped Linen*, and *blue and purple, and scarlet* artificially intermixed. And in these Hangings, as well as in the Veils^f, were wrought, in a Manner resembling the Phrygian Tapestry, a Variety of Figures. Some of these displayed the beautiful Productions of the vegetable World; and others were the CHERUBIMS OF GLORY looking towards the Memorial of the divine Presence. This *symbolical* Portraiture was intended to awaken the Remembrance and to impress a Belief of the invisible Host of Angels, who environ God's Throne in Heaven, and who occasionally are Attendants on his Places of Worship, and Ministers of his Will, on Earth. 'Tis highly probable likewise that some of these CURTAINS, and particularly those of the richest Kind which were at the Entrance of the TABERNACLE (*Exod. xxvii. 9--19.*) were fraught with other Representations of an instructive Nature. If general Accommodation to the *Ægyptian* Customs, in all such as could be applied to a rational and good Use, was anciently judged, by some of the most eminent Jewish and Christian Writers, to be observed in what relates to the Tabernacle^g. And otherwise as 'tis related of AHOLIAB

^f Exod. xxvi. 31. is described the Veil of the Tabernacle, which our Translation saith, with CHERUBIMS shall it be made; but the Arabick Version renders it with PICTURES. On which Passage St. *Jerom* remarks (*ad Marcell. Tom. iii. P. 72.*) that where the Word Cherubim in this Book occurs without the Letter Vau, it denotes Pictures, but when written with it, it usually signifies Animals. But as it hath been observed on those Words, that they are written alike in our present Copies, and that therefore the Text was differently

expressed from what it now is; this may be alledged as one lesser Instance, among many greater, of Defects in our Copies of the Hebrew Bible. It may be added, that the Vulgar and Samaritan Versions understand these Words of that Kind of feathered Tapestry, or weaving a Diversity of Colours into regular and lively Imitations of Nature, in which *De Solis* represents the Mexicans to have arrived to so great Perfection.

^g Vide *Maimonides More. Nevochim*, Pag. 432. *Clem. Alex. L. 5. Strom. &c.*

that

that he wrought *all Manner of Work* of the *Embroiderer* and cunning Workmen, *i. e.* exercised the whole Art of designing in his beautiful Pieces of Tapestry, so we find that a Custom hath obtained from the first Ages of Antiquity to interweave into this Species of Manufacture the greatest Diversity of Subjects ^b. And it may justly be presumed that MOSES would not omit this Opportunity of imparting in such a Manner, as far as was compatible with the true Purport of the SECOND COMMANDMENT, some Kinds of religious Instruction, additional to what hath been mentioned. Of all Legislators he appears to have been the most sedulous in imprinting on the Minds of his People an inviolable Attachment to his Laws. Hence he instituted a great Number of Ordinances and Festivals, as well as gave various repeated solemn Injunctions, all tending to enforce their Obligations of attentively meditating on, and diligently treasuring in their Minds the Evidences and distinguishing Parts of their Religion ⁱ. For advancing the same great Design an ample
Field

^bIn the 6th Book of the *Iliad* *Homer* describes *Helen* employed in weaving into an embroidered Vesture the History of the Trojan War; of which mention is also made in the 15th Book of the *Odyssy*. In other Passages of these Poems, figured Works by this Art, of a different Kind are described. The Latin Poets give similar Accounts, particularly *Virgil*, *Æn.* v. 250. *Flaccus* in his *Argonaut.* and *Ovid* in his *Metamorphoses*. As to the Art of raising and enriching Pieces of Tapestry with Silver, it doth not appear to be known in those early Ages. But in *Exodus xxxix*, V. 3, it is related, that small Threads of Gold, taken from those Plates into which it was beaten, were wrought into them. With regard to Painting it hath been very justly ob-

served, that the Antients must certainly have known the Use of Colours for it, before they could think of dying Threads with those Colours, and weaving those Threads in their Works of Tapestry close to one another, in order only to a more laborious Imitation of a Thing so much more easily performed by a Pencil. See Mr. *Pope's* Observation on the Shield of *Achilles*, P. 114. And from hence, as *Pliny's* Account, l. 35, that Painting was not invented in the Time of the Trojan War must be supposed to be erroneous, unless spoken of *Greece* only, so we may infer that it was practised by the *Ægyptians* long before, and learned from them probably by some of the *Israelites*.

ⁱ Of this Kind are the remarkable Instructions given in the 6th Chapter of *Deut.*

Field offered in that curious Manufacture with which his Tabernacle was adorned (agreeably to the Use it was generally applied to after the first Revival of this Art in *Christendom*.) Before *Moses's* Departure from *Egypt*, and in his Passage through the *Red Sea*, as well as during the Time of his sojourning in the Wilderness, a Series of repeated Miracles had been wrought in the Sight both of *Ægyptians* and *Israelites*, which were the mighty Seals and Credentials of his divine Mission. Other very memorable Transactions had happened, and the Rites he instituted, the Doctrines he delivered, and the Precepts he inculcated, were of the most momentous instructive Kind. Should therefore any just and lawful Representations, Particulars of this Kind be brought to the View, Thoughts and Imaginations of his People whenever they repaired to their Tabernacle, this would be conformable to all the wise Measures he otherwise observed, and would entirely coincide with the general Plan of his whole Conduct^k.

Deut. and particularly, V. 8, 9, *Thou shalt bind the Words I command thee for a Sign upon thy Hand, and they shall be as Frontlets between thine Eyes; and thou shalt write them upon the Posts of thine House, and on thy Gates.* The first of these Verses, expressed in a figurative Stile, enjoined their giving all Diligence, and using all possible Means for their having a fixed constant Attention to the *Doctrines, Commandments, and Ordinances* of their Law. But they understanding this Injunction in a literal Sense, superadded to, or interwove in the Cloaths they ordinarily wore, select Passages of their Law, or History. But these, as it seems, being expressed by hieroglyphical Figures; and a superstitious miraculous Virtue being attributed to them; they were purely on that Account commanded by God to *put off their Ornaments from them.* Ex. xxxiii.

4. See *Forbes's* Thoughts concerning Religion, P. 78.

^k The VEIL for the Holy of Holies was distinguished by it's having great Variety of Representations delineated on it. *Josephus's* Words of it are, *τοῖς τε ἄλλοις ἀπασιν ἐνυφασμένον ὅσα κόσμου οἰσεῖν ἐμελλον, πλὴν ζῶων μορφῆς, i. e.* as one of the more antient Versions renders them, omnibus et aliis Picturis quas poterant interferere Pictores, præter Animalium Formas. Perhaps some of these Representations were typical of these Secrets and Mysteries (Pf. xxv, 14,) which were exhibited in the Holy of Holies, and which were partly understood by some illuminated Persons under the Law, and which were fully revealed to all Mankind by the Gospel of Christ. Matt. xiii, 11, Col. i, 26, &c.

And

And hence likewise it may be inferred that the Sculpture which was employed on the useful and ornamental Furniture of the Tabernacle, might probably at the same Time represent some fundamental Parts of their Belief, or of the Service required of them¹. This Art was exercised by the *Ægyptians* and other Nations for preserving in the most durable Manner, and for exhibiting to public View, Copies of their Laws, as well as for perpetuating the Remembrance of signal Actions and historical Events. That Sculpture was applied by *Moses* to the first of these Uses appears from different Passages of the Pentateuch. And that it was further employed not only in making the Cherubims of the Ark, and those Works which are specified, but likewise in giving some instructive Representations, may be inferred from the Reasons before mentioned. And thus, whilst the renowned Jewish Lawgiver celebrated, himself, in sublime Strains of Poetry, those wonderful Events which are recorded in his History, his two great Artificers may be presumed to have employed their Talents in illustrating, by the most celebrated Workmanship, the same Objects for the Service of God's Sanctuary. Upon the Whole, as it is certain, from accurately examining the Description of it, that nothing was wanting that could render it commodious, stately, or graceful, we may conclude that every Thing was added, which might be highly subservient to Instruc-

¹ Of engraving, or the Art of Cutting and Indenting Figures on any Substances, a remarkable Account is given, Exod. xxviii. 9. For there it is related that the precious Stones which were set in AARON'S BREAST-PLATE and EPHOD, had engraved on them the Names or Symbols of the Twelve Tribes. Some

have thought that the Antients had Secrets to harden the Edges of their Tools. But either for this or some other Reasons, tho' the Moderns have in many Instances made great Improvements in the Art of Engraving, yet they have no wise been able to equal them in thus representing Figures on hard precious Stones.

tion, and to the instilling Sentiments worthy of those who resorted thither to pay their Addresses to the divine Majesty.

But though an august TABERNACLE was thus provided for the Jewish Nation, yet on the Settlement of DAVID on the Throne, a Plan was concerted, and immense Preparations were made, for erecting in the Metropolis of their Nation, a more stable and permanent Fabric.^m And this Design his Son and Successor executed in such a magnificent Manner, as to render it

^m The Sum said to be left by *David*, 1 Chron. 22, for erecting this Temple, amounts to above four hundred Millions of our Money. Sir *W. Raleigh*, (B. 11, 17, 9,) remarks that this Sum, excepting for the Testimony of Scripture, would surpass all Belief. Mr. *Kennicot*, observes, that 'tis extremely probable a Cypher was added in some very antient Hebrew Copy. And indeed there are other Difficulties in this Book, relating to the Temple, which have embarrassed all Commentators, and which may probably be cleared up by Means of those Efforts which are exerted by Mr. *Kennicot* in collating the Hebrew MSS.

The Expence of Building and Furnishing the TEMPLE OF SOLOMON, in Sterling Money, according to the best Calculation, amounts to the following immense Sums:

The Furniture of the TABLE OF SHEWBREAD, the CANDLESTICKS, &c. were of Gold, and weighed a Talent, 6200 l.

For the ALTAR OF BURNT OFFERINGS, above 200912 l. 18 s. 9 d.

The MOST HOLY HOUSE was overlaid with pure Gold, amounting to 600 Talents, 3,720,000 l.

King DAVID laid up of his own Money for Building the TEMPLE, 3000 Ta-

lents of Gold, 18,600,000 l. and 7000 of Silver, 2,712,500 l.

The PRINCES OF THE TRIBES gave 31,000,516 l. 13 s. 4 d. 10,000 Talents of Silver; 3,875,000 l. 18,000 Talents of Brass; 100,000 Talents of Iron.

DAVID prepared in all for the Temple 100,000 Tal. of Gold, 620,000,000 l. and 1,000,000 Talents of Silver, in Sterling Money 193,750,000 l.

HIRAM King of Tyre gave to Solomon 120 Talents of Gold, 744,000 l.

The QUEEN OF SHEBA gave him the same.

SOLOMON'S Fleet brought from Ophir 420 Talents of Gold, 2,604,000 l.

SOLOMON, in one Year received 666 Talents of Gold, 4,029,200 l. besides what he got from the Merchants, the Governors of the Country, and the Kings of Arabia.

In these Computations a *Shekel* is supposed quadruple of the *Drachma*, according to *Josephus*. And the Proportion of Gold to Silver is sixteen to one. The *Talents* in Passages of the Old Testament are stated double the *Attick*, but in Passages out of the *Apocrypha*, the *Attick* Talent is used.

as much superior to any other in the World, as the Worship offered in it was of a more exalted Kind. Inexhaustible Sources of Wealth had been opened to this Monarch and his People by his cultivating the Arts of Peace, and by his extending Navigation and Commerce *to the Ends of the Earth*. In a Manner, therefore, corresponding to this great Opulence, he was desirous of erecting a national Temple, which, Excellency of Materials, the Efforts of Art, and Richness of Decorations, should conspire to render the Object of universal Admiration. And such a Structure he no less thought a conspicuous, lasting Monument of his Gratitude and Regard to the Most High, than a powerful Instrument in producing awful, reverential Conceptions of his Perfection in Mens Minds. And hence the Reasons he assigns in his Message addressed to *Hiram*, for embarking in so arduous a Work, are drawn from natural and moral Considerations. *The House, said he, which I build is great, for great is our God above all Gods.* 2 Chron. ii. 5.

As to the general Plan, Form and Arrangement of Parts in this Temple, it was judged indispensably necessary to adhere to such as had been observed in erecting the Tabernacle. But the nature of it's Structure required an Application of all the mathematical and mechanical Powers, which were known, to Architecture; and these were employed in giving the utmost Perfection to its vaulted Roof, to its sublime Columns,ⁿ and to its

ⁿ These Columns have a great Resemblance to the Corinthian, which are lengthened, and adorned above the Rest by many beautiful Ornaments. *Vitruvius* asserts, that this Order was invented by

Callimachus, a Native of *Corinth*, who lived several Ages after the Building of this Temple; but it hath justly been conjectured that he copied it from thence.

constituent Parts. The Walls were covered with different Compartments of Cedar, on which were laid Plates of Gold, adorned with a Variety of Engravings. The Subjects of these were of a parallel Nature with such as are said to have been interwoven in the *Veils* of the Sanctuary, and in every Instance, it may be presumed, tended, like them, to cooperate with the other Methods prescribed, of instilling Knowledge, and communicating Instruction.*

In process of Time, the Sins of this People occasioned God to deprive them of this their renowned Temple. But on their Return from Captivity, such an one was again erected, as was suited to their different Circumstances; and on which, Ornaments of the greatest Value were afterwards conferred, by foreign ^p Princes, as well
as

* II. Chron. iii. 6. it is said that *Solomon* garnished the *House* with *precious Stones* for *Beauty*. It is no wise improbable that this was of a Nature corresponding to the antient and modern Mosaic Work, which represents several Figures by artificially joining together Pieces of different Substances; and perhaps by them, as well as other Means, Lessons of Instruction might be given.— It is further related, that *Solomon* placed in this Temple the *Images* of the *Cherubim*, and of *Twelve Brazen Oxen*; for which *Josephus* reprehends him as guilty of a Breach of the Law. But in answer to this, Mr. *Whiston* remarks, that he did no more than imitate the Patterns left him by *David*, which were all given him by divine Inspiration; and that tho' the Pharisees and later Rabbins have extended the Second Commandment to forbid even the making any Image, though without any Intention to have it worshipped, yet that *Solomon* did not so understand it; nor ought it to be so understood. Vide Vol I, P. 249, of his

Josephus.—It may here be added, that a Question hath been started, whether there were any Windows in the Temple? I apprehend there were only lesser Kinds of Openings for occasionally admitting Air, and, in the Front, Lattices, with Curtains. In the Most Holy, Darkness was judged most suitable to the Presence of the Divine Majesty. See Exod. xiii. 22. I Kings, viii. 11. Ps. xviii. 7. The Holy Place, (which was also environed with Buildings) had Ten Golden Candlesticks, with seven Lamps, for perpetually enlightning it. Vide *Relandi Ant. Sacræ*, 76; or *Lamy. de Tab. &c.* p. 1062. [A Treatise which gives a more learned and complete Account both of the Temple and Tabernacle, than any other that is extant.]

^p When *Antiochus* plundered this Temple of its Furniture, Ornaments and Treasures, the Value of them is said to have amounted to 1800 Talents. The Veneration however, in which this Temple was held by Persons of high Rank in
different

as by those of their own Religion, However, the Height, the Extent and Dignity of this Temple, were no wise corresponding to that which had been erected by *Solomon*; *Herod* engaged in rebuilding it, in executing which Design, as he bestowed on all the interior Parts the most sumptuous Decorations, (and some of them were fraught with Instructions of a mystical Nature) so on the Whole were displayed all the Grace and Harmony, all the Beauty and Majesty, which Riches and Art could confer.

different Nations, occasioned their Repairing this Loss; and the Gifts of all Kinds (*Αναθηματα*, as *St. Luke*, xxi, 5, terms them in the Pagan Stile) with which it was afterwards adorned, were of immense Value. *Augustus's* Regard for this Temple, and particularly his issuing a Decree for preserving inviolate the sacred Money for its Use, and which till its Destruction was permitted to be collected throughout the Roman Empire, are recorded by *Josephus* and *Philo*. *Mr. Hume* however, thinks that the Reason for which this Emperor approved of the Conduct of his Grandson, in his not sacrificing according to the Jewish Law when he passed by Jerusalem, was because that Religion was by the Pagans esteemed ignoble and barbarous. *Nat. Hist. of Religion*, P. 62. But indeed the true and sole Reason of this seems to be the rigid Discipline of the Jews, which authorised and permitted none but those of their own Religion to attend on its more solemn public Offices; and hence there was an outward Court appointed for the Gentiles, beyond which they could

not pass without incurring a severe Penalty. Vide *Josephus*. *Augustus* therefore neither approved the infringing those Constitutions, nor that One so nearly allied to him should be debarred from partaking of the Public Sacrifices within the Temple. As to the Jewish Religion, the Testimony of *Varro*, the most learned of the Romans, concerning it is remarkable. He judged, that as the *Jehovah* of the Jews, was the same as their own *Jupiter Capitolinus*, so that if their public Worship of him had subsisted in the same unidolatrour State as with them, erroneous Conceptions of Religion would have been avoided, and greater Reverence towards it entertained. See the Passage in *St. Austin*, *De Civ. Dei*. L. iii. C. 31. If such Sentiments concerning the Jewish Religion, as well as the high Character of *Moses*, given of old by some celebrated Pagan Writers, had been justly reflected on, it might perhaps have tended to abate the virulent Malice against each, which hath been so remarkably shewn by some of our modern infidel Authors.



S E C T. III.

HOWEVER distinguished the last Jewish Temple was by its magnificent Structure, and sumptuous Ornaments, its most genuine Splendor arose, as was predicted, from the illustrious Presence of the promised Messiah. Endued with supernatural Wisdom he there oracularly delivered the Determinations of Heaven; invested with divine Authority he promulged the Constitutions of his Kingdom, and on all Occasions testified the highest Regard for this Temple, as well as for all Structures dedicated to the Services of Religion.

When indeed he thus opened his new Dispensation, the Minds of many were misled by different Errors concerning the established public Worship. His Countrymen had too generally been actuated by a superstitious Zeal for their Temple, and particularly by their conceiving it to be the almost sole Foundation of God's dispensing his peculiar Blessings. They even imagined that a punctual Attendance on its Service, and their presenting in it their most costly Oblations, would atone for their greatest Obliquities of Conduct. Nor would some of them scruple to violate the most indispensable sacred Duties, if they could contribute to the still greater Decorations of this magnificent Fabric. But whilst thus both in Judæa and many Pagan Nations, a false Zeal of
this

this Nature prevailed, there were many who ran into an extreme equally culpable, and held that all Temples were unfitted to the Immensity of the Supreme Being; and by others, it seems, fallacious Principles were entertained, (which prevailed more in the ensuing Ages) that internal good Dispositions regulating their Lives, exclusively of any Kind of Attendance on the outward Solemnities of Worship, were the sole Grounds and Criteria of Perfection^a. But no such Opinions were conformable to the Doctrine of the Blessed Jesus. The superstitious Sentiments of the Jews indeed relating to their Temple, and particularly their Excess of Zeal for it, when unaccompanied with a Discharge of the eternal Duties of Righteousness, he severely reprehended. He taught them also that a Period would soon be put to their *ritual* Worship, and that such an exalted Form of Religion, would be introduced in the different Nations of the Globe as was most correspondent to the Spirituality of God, and most conducive to the Perfection of Mankind. However, in all his Conduct, he manifested the utmost Regard for the external Solemnities of *Public Worship*, as well as for the NATIONAL TEMPLE and other *Places* appropriated to it. *He came not to destroy but to fulfil the Law*, in whatever tended to advance the true Glory of God. In most Pagan Countries the public solemn Worship was impiously given to a Multitude of fictitious Deities; the restoring it, therefore, to its right Object, and the accompanying it with those peculiar

^a As the Magians and many of the Stoics were distinguished by their Opposition to Temples, the other Opinions here referred to, were embraced by some of the Pagan Philosophers, as well as

mystical Expounders of the Jewish Law, especially after the Eclectic Philosophy was taught at Alexandria. See Euseb. Præp. Evang. L. iv. c. 12, 13, &c.

Ordinances he had instituted, could not but be the justest Object of his Concern for those Societies and Churches which were, in his Name, to be planted throughout the Earth.

And this indeed was the Spirit, these were the Principles by which our Saviour's Apostles were actuated: After his Ascension they were assiduous in frequenting the Service, at the stated Hours of the Temple, or of the Synagogues. Being however, distinguished by a peculiar Form of Worship, one Part of which consisted in administering and partaking the Symbols of their crucified Lord^b, this demanded their special Regard. And in this View they repaired, on all suitable Occasions, to those private Oratories, those uppermost Rooms, which by an ancient national Custom, were frequently appropriated to religious Uses^c. We find afterwards that in those foreign Countries into which they travelled in Virtue of that Demonstration of the Spirit and Power of God with which they were endued, the greatest Success attended them. And this joined with the Persecution of

^b It is not unworthy of Notice, that the Apostle in a Passage wherein he reminds his Converts of their having received the Lord's Supper, makes Use of a figurative Expression derived from the Art of Painting; *χρῆσις προεργαζομένη*, saith he, Gal. iii. 1. which last Word is rendered in the Syriac Version, quasi figurando Pictus erat: And which properly denotes that the Bread and Wine which our Saviour instituted, contained the same Kind of Representation of his Passion, as if given by Delineation and Colours. We find also that the Apostle useth a figurative Expression of a similar Nature, Heb. x. 1.

^c As our Saviour instituted the Sacrament of his Supper in one of these upper

Rooms, so the Apostles frequently resorted to them long before they separated from the Jewish Communion. Contiguous to the Temple were several Rooms of this Kind elegantly adorned; and it appears to have been a national Custom of the Jews (not altogether unpractised by the Gentiles) to appropriate some eminent Part of their Houses to Religious Uses, with a Window or Opening in the Wall towards their Temple. Of these Rooms many eminent Writers have largely treated, and particularly, a good Account is given of them in a Dissertation of the learned Dr. Lee, lately published in his Posthumous Works, Vol. I. p. 261.

their

their Adversaries, rendered such Apartments in the Habitations of their Gentile or Jewish Profelytes more peculiarly necessary for them^d. And as thus during the Life-Time of the Apostles, the Religion they preached took deep Root in the Earth, so after their Decease it continued to enlarge its Limits and extend its Conquests over the World. The Jews had found all their Expectations of a temporal Messiah frustrated, all their ritual Oeconomy abolished, and their most highly revered NATIONAL TEMPLE not only in an unparalleled profaned, Manner but its Destruction attended with the most memorable and awful Circumstances^e. The Gentiles

^d The Popish Writers have affirmed, that the first Christian Church at Rome was in the House of our illustrious British Lady Claudia Rufina, who was married to Pudens a Roman Senator. And this their House they believe from Tradition, was converted into a Church in the Place where St. Pudentiana, now stands. That in the same Age there was some Kind of Christian Church at Glastonbury, in our own Country hath been asserted by many of the old Annalists. Malmesbury saith it was denominated *vetusta*, and that it was the most ancient Church he knew in England. This is also affirmed by Hen. II. in his Charter, wherein he refers to the public Instruments of his Predecessors, and particularly of K. Arthur, whose Coffin having been found there, gives Credit to that Relation. Though there is no Doubt but several fabulous Circumstances have been published relating to this Place, yet the Account which generally prevails of its being one of the earliest Churches is founded on great Probability, and is entirely believed by Cambden, Dugdale, Somner, and other our most learned Antiquaries, who derive its Origin from the Apostolic Age.

^e The Description given by *Tacitus* of the Prodigies which preceded the De-

struction of the Jewish Temple merits a particular Notice: For though in his Annals he writes in the Style of an avowed Sceptic, in what relates to a Divine Providence, yet in his Narrative of the Jewish War, he useth the Language of a sound Believer. He represents, without any Mixture of Doubt, those wonderful Events which occurred, as superior to all human Powers, and which loudly proclaimed the total withdrawing that special Divine Presence which had been vouchsafed to it. This Relation is conformable to that given by *Josephus*, but it is probable the Roman Historian would not have given Credit to it if it had not been corroborated by other authentic Accounts. If to this we add the Testimony of another eminent Pagan Writer concerning the supernatural Means which obstructed the Attempts of rebuilding this Temple, we may see strong Attestations from the Enemies of our Religion, to the Truth of a divine Superintendance over this Temple, and of the Predictions concerning its present irretrievable Ruin. The latter Miracle, and the Consequences which may be deduced from it, in Favour of Christianity have been amply discussed by the Bishop of *Gloucester* in his *Julian*.

had

had seen great Numbers of their stately Temples by unaccountable extraordinary Means subverted^f; and in other Places found they were in a considerable Degree neglected, and, as it were, deserted^g. Though their Temples abounded with every Thing that might captivate the Senses, or gratify the Imagination, and though all the Methods of creating strong Attachments to them were used, Crouds of Votaries zealously exchanged them for the plain simple Worship of the Christians, wheresoever celebrated, and with whatever Perils attended. And hence in the second Century the Assemblies of Christians throughout all Countries and Districts were greatly multiplied. If Pagan Temples and Jewish Synagogues were not converted into Churches, or if by the Benefaction of Profelytes such Structures were not permitted to be raised (each of which Methods, it appears, was afterwards practised) at least many private Houses and capacious Rooms were then accommodated and dedicated to religious Uses.

Though there is a Defect of authentic historical Monuments concerning those Times^h, this at least is expressed or implied in such Accounts as are extant. In some Parts of our Island there are particular Grounds for

^f *Clemens Alex.* in his Admonition to the Gentiles, particularly urgeth an Argument taken from most of the Temples at Rome having been destroyed by the Eruption of subterraneous Fires, or other alarming Causes. This is taken Notice of by three of the Roman Historians; and one of them, *Dion.* l. 66. thinks the first Subversion of them in the Reign of *Titus*, had all the Appearance of Divine Judgment. See *Spencer* on *Prodigies*, pag. 380.

^g Vide *Pliny*, l. x. Ep. 97.

^h Mr. *Mede* hath carefully collected

all the Proofs for Churches in these first Ages. See B. II. Dis. 1. Perhaps on some Passages, which he, and after him less considerable Authors alledge, too much Stress is laid. Particularly a Passage from *Lucius's Philopatris* is produced, wherein a magnificent Christian Church is spoken of with Derision. But as there is Reason to think, with the latest Critick, that this Dialogue was not written by the reputed Author, so the Passage itself rather refers to an Apartment of some Astrologer. *Basnage, Annal. ad. ann. 213. S. 3.*

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believing

believing that Christianity received some such external Establishment: For whatever fabulous Relations have been given of a King *Lucius*, the real Existence of such a British Prince, and his openly embracing the Christian Faith before the End of the second Century is founded on good Evidenceⁱ. And the almost necessary Conse-

ⁱ The Account of *Lucius* given by *Bede* and other eminent ecclesiastical Writers, having been confirmed by two very antique Coins, which have been dug up, *Usher*, *Stillingfleet*, and other our most learned Historians have been induced to credit it; and they have supposed him to have been one of those Reguli, who, till the Time of the Antonines were permitted by the Romans to exercise a limited Kind of Sovereignty. Lord *Clarendon*, speaking of this Prince as converted before the Year 180, observes 'That we are well contented to admit the Records of Christian Rome, as the best Evidence of the Antiquity of our Christianity. *Baronius* was a learned and industrious Collector and Inspector into Antiquity, and could resort to many Memorials concerning many other Nations, which were wanting to the Nations themselves; and as he cannot be thought over indulgent to the Church and Nation in England when he published his Ecclesiastical History, so he cannot be suspected lightly to have introduced this Baptism of King *Lucius* in Favour to either, and therefore we agree with him upon the Truth of it, and believe that *Lucius* was one of the petty Kings who ruled at that Time in England, and it is probable, that his Dominions were in Wales, or some of those Provinces which were nearest adjacent to it: For, besides that there are many Marks that Christianity was first planted there, by the Churches and the Residence of the first Bishops there, the Precedence of the Bishop of Bangor, as Metropolitan, when *Austin* came

into England, and all the other Bishops to submit to *Austin*, or the Pope who sent him, is an Argument that I cannot answer.'—— Mr. *Carte* indeed, (v. i. p. 139.) thinks that *Lucius* reigned and established Christianity in the Beginning of the 4th Century, and that he was the Brother of *Helena* the Mother of *Constantine*. But as the Reasons he assigns for this Hypothesis are not satisfactory, so it is entirely different from all other Writers who (thinking his Name to be not *Cenau*, but *Lhês* latinized) believe that he reigned in some Part of Britain before the Year 190. When *Tertullian*, l. c. *Judæos*, c. 7. speaks of Christianity's having penetrated into Places not reached by the Roman Arms, 'tis not improbable but that he meant the northern and mountainous Parts of Wales, which might belong to that Prince. Agreeable to this it hath been recorded, that *Dioclesian's* Persecution extended particularly to Wales; and the remarkable Medal of our Saviour, which was found under the Ruins of the Druids Houses in the neighbouring Island of Anglesey, carries with it a Presumption, that Christianity was, from the first Ages, professed in those Parts. (vid. *Mona Antiqua*, p. 141, &c.) — It hath been thought indeed, with regard to our Country in general, that the Druid Religion here in greatest Splendor, being really patriarchal, was too much like Christianity to be a Hindrance to it, but rather the contrary; and that it flourished here sooner, than on the opposite Continent, because of Idolatry prevailing more in it, and that there, they felt more the Effects of War. See *Stukely's Palæograp. Britan.* No. III. p. 41, 55.

quence

quence of his professing this Religion, must have been the having sacred Edifices appropriated to it. Architecture of all Kinds had been introduced and cultivated by the Romans on their first subjecting this Island^k, and either their Temples, or Buildings some Way corresponding to their Models we may justly presume, were by this Prince appropriated to the Use of Christian Assemblies.

More certain and explicit Accounts indeed of Christian Churches occur during the third Century: In the Beginning of it, an eminent Father giveth a Description of them as situated in high and conspicuous Places towards the East¹. He signifieth that there was a Distinc-

^k Particular Legions of the Romans had Sets of Artificers belonging to them, who not only built Forts, Houses and Castles, but Altars and Temples to their Deities; and from the Time of their subduing this Kingdom, till their quitting it, they were much occupied in Works of that Kind. In our northern Countries where *Agricola* presided, and first began and encouraged all such Undertakings, many Ruins and Vestiges of those Structures still appear, (as has of late Years been particularly shewn by Mr. *Gordon*, in his *Iter Septentrionale*). Nor less have Traces of those Edifices been marked out in all other Parts of the Kingdom where any Cohorts of the Romans were settled. The curious Stone, which has been dug up at Chichester (See *Philosop. Transact.* for Sept. 1723) recording, that a Temple was dedicated there to *Minerva* and *Neptune*, by one of those Companies of Workmen, shews that such Works were undertaken on *Claudius's* reducing the southern Parts of this Kingdom into the Form of a Province; and probably soon after, the Temple to *Claudius* at Malden, to *Minerva* at Bath, to *Jupiter* or *Diana* at London, and various others in all their Stations were erected.

¹ *V. Tertul. cont. Valent. c. 3d.* It hath been said, that as the Opening in the Ark, from which Worship was directed, was to the East, this was the general Point of Adoration, till the Sun became a Subject of idolatrous Worship. And that in Opposition to this, *Abraham* first enjoined that it should be directed towards the West. It is certain at least, that *Moses* built the Tabernacle in this Form; and that it was observed by *Solomon* on erecting the Temple. The Reason of the first Christians making an Alteration herein, doth not sufficiently appear. *Justin Martyr* insists on a Tradition from the Apostles, but this seems to be of a very dubious Authority; nor can much Stress be laid on what some have said, that this Custom was introduced by the *Essenes* into Christianity. Others have thought, that it hath Reference to *Christ*, the Sun of Righteousness; or that the first Christians preferred this Custom, to distinguish themselves from Jews and Pagans. It sufficeth to say, that no satisfactory Reason can be ascribed for this particular Worship of the primitive Churches, or for the Position of their Churches, which was copied after in all the following Ages of the Church.

tion of Places suited to the different Orders and Classes of those who assembled in them; and one Part of their Furniture which he mentions, is a Glass Chalice, with an instructive Ornament delineated on it^m.

About the Middle of the third Century all Persecutions of Christianity ceased; those who were cloathed with imperial Purple entertained very candid Sentiments of it: And hence no rigorous Tests against it were imposed, no penal Laws were executed, no Fears or Menaces of any Kind deterred Men from embracing it; some distinguished Officers of the Emperor's Household at *Rome* openly professed it; and the Number of Christian Churches there, was computed to amount to forty, (vid. *Opt. de Schif. Don.* l. 2.) In the Provinces, the Lieutenants and subordinate Governors could not but be

^m Vid. *Tertul. de Pudic.* c. 7. et 10. wherein Mention occurs of a Glass Cup used in the Service of the Church, with a Picture on it of our Saviour under the symbolical Representation of a Shepherd carrying a Lamb on his Shoulder. We find *John* x. 15. *Christ* speaking of himself as the true Messiah, under the Character of the good Shepherd promised in the Prophets; and *Luke* xv. 1. he delivers a Parable in the same Stile; which is also used by the Apostle, *Heb.* xiii. 20. when he speaks of *Jesus Christ*, that great Shepherd, through the Blood of the everlasting Covenant, &c. This Ornament therefore, was intended to be a Memento to the Clergy, of the right Discharge of their pastoral Office; and at the same Time to remind their Flocks of the inestimable Benefits their Lord had conferred on them. It appears indeed, that it was a received Custom with the Pagans, to engrave or delineate on their Utensils and Vessels for Libations, a great Variety of Images and Representations relative to their Worship. However *Tertullian* was so far from favouring any Instance of

their Superstitions, that his Zeal against Image-worship, as hath been noted, transported him beyond all the Bounds of Reason. In his Book, *de Idol.* c. 2. he even asserts, that the Artificers of Statues and Images, and their Works, derived their Origin from the Devil. The above Passage nevertheless sheweth, that he did not think emblematical Representations (and the same, it may be presumed, were his Sentiments of historical) ought in the least to be comprehended under his Notion of Images. *Baronius* indeed relates, *Annal.* tom. 11, p. 349.) that in one of the more antient Cœmiteries at *Rome*, were dug up historical Pictures of the Old and New Testament, together with this emblematical Figure here mentioned. As to the Glass, of which this Chalice is said to be made, it appears, from several Passages of the Fathers, to have been in general Use for such Purposes, during the second and third Centuries; but that it was afterwards exchanged for the valuable Metals. Vid. *Baronii Martyrol.* p. 537. *Bingham*, viii. 6, 23.

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actuated by a similar Spirit of Toleration and Indulgence; and hence either many new sacred Fabricks were erected, or the Dimensions of the old ones were enlarged, or some additional Elegance and Ornaments were bestowed on them.

But whilst, in this and other Instances, Christianity highly flourished, at length a fatal Reverse happened: Enthusiastic Sects had been formed, which every where propagated their licentious Tenetsⁿ; and amongst the Members of the true Church a Degeneracy of Manners began to prevail. Hence the divine Favour seemed proportionably to be withdrawn, and all the sanguinary Methods of persecuting them were again permitted to be used. *Dioclesian* and *Maximilian* being associated in the imperial Throne, united their Efforts to exterminate if possible, the Christian Name: And whilst many Thousands of those who professed it were doomed to Imprisonment, Confiscation of Goods, or Death; their numerous sacred Fabrics in all Parts were destroyed,

ⁿ Particularly the pestilent Sect of *Montanism*, which began in the second Century, was much spread in the third. The accurate Historian of this Sect remarks, 'That as they brought Pictures and Images into Churches, as Symbols of a divine Presence; so the Ground on which they went, in requiring them to be venerated, was, that they were not to be looked on as barely representative of the heavenly Prototypes by them imaged forth, but that they were also really communicative of certain Virtues and Influences to them appropriated, being made under such or such Constellations, and after such and such Rules delivered by the Chaldæans, and others.' *Lee's Hist. of Mont.* p. 290. These were some of the Notions of Paganism, which, with many

other Principles of that Sect, were in some Degree copied after and received in the dark Ages of the Christian Church. *ibid.* 50. It may be added, That the *Gnostics* also said, that they had Images and Pictures of *Jesus Christ* made whilst he lived on Earth. And hence, during the second Century, *Carpocrates* brought them, and others of the same Kind to Rome, as Objects of Adoration. The over severe Passages of the earlier Fathers relating to Images and Pictures, had a peculiar Reference (which hath been unnoticed by some Moderns) to those impious Follies. *St. Austin* particularly mentioneth them in the fourth Century, but carefully distinguisheth them from the common approved Practice of the universal Church.

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their Utensils, Ornaments, and whatever appertained to them, were seized, and their very Walls were levelled with the Ground.

But though this long outrageous Persecution seemed to threaten a total Subversion of the Christian Church, an inviolable Promise had been made of its general Protection; the happy Instrument ordained by Heaven, for highly favouring, patronizing, and extending it, was the Great *Constantine*. He must have contracted in this our Island, where his truly religious Parents resided, much original Prepossessions in Behalf of Christianity. And hence at *York* he succeeded his Father, and received there the earliest Acknowledgements of his imperial Title; so by the first Edict which he published, he permitted the free Exercise of that Religion. His Veneration for it was increased by the divine Monitions he received, and by that extraordinary Phenomenon he and his Army observed in the Heaven, which occasioned his Injunctions that the Monogram of Christ's Name and the Symbol of his Passion, should perpetually present themselves to their Inspection on their Shields, and on their Ensigns, and on his own imperial Standard. In this Manner he engaged with his Competitor *Maxentius*, when he particularly had Recourse to his British Subjects, of whom the principal Part of his Army was composed, and who were then, no less than at present, highly distinguished by their military Prowess°. And having thus by the divine Blessing on their Arms, with an inferior

Force

° This is related in *Zozim, Hist.* l. 2. p. 676. The other Particulars here mentioned of *Constantine*, are founded on the Authority of *Lactantius, de Mort. Pers.* and of *Eusebius, Socrates*, and other eccle-

siastical Historians, particularly *Herodian*, (l. 2. in *Juliano*, and in *Severo*) where he describeth the British Fortitude, as superior to that of other warlike Nations. The Romans were sensible of this; and

Force, gained a signal Victory, as a Trophy of it, he erected the Memorial of Christ's Passion in the most conspicuous Part of his imperial City. In all his other Conduct he testified the highest Regard for his Religion: As to Churches particularly, he enlarged their Dimensions and Height, he conferred on them sacred Vessels and Ornaments, and he every where issued large Sums of Money for their general Support. After this by the Death of his Collegue *Lucinius*, the monarchial Power devolving to him, he manifested still greater Zeal for the Establishment of Christ's Religion: To this End Legates and Commissioners were sent into all the Provinces of his wide extended Empire: By gentle Remonstrances, by rational Exhortations and Persuasives they were to convince the Pagans of the Folly and Imposture of their Religions. Hallowed Images, whether standing in public Places, or lodged in private Recesses, were enjoined to be submitted to their Inspection. Their real Impotence was manifested, and the Frauds in attributing supernatural Virtues to them were detected. The very Populace were soon sensible that they had been deluded, and felicitated themselves on their being emancipated from a State of intellectual Darknes and idolatrous Servitude. ---- This great Foundation laid, and the Minds of Men prepared for attending to the Evidences of the Gospel, which were proposed to them, the next Object of his Care was to make an adequate Provision for the the religious Assemblies of those who embraced it: And

out of the Legions that were levied here, the 6th and 20th stationed at York and Chester, had each of them the Name of *Victrix*; and another of them at *Caerleon* was denominated *Augusta*. How

far this national Character subsists, with equal, and undiminished Lustre, the Annals alone of the present War, may abundantly shew.

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hence he transmitted Rescripts to the Governors of his Provinces (most of whom professed the Christian Religion) requiring them to exert their utmost Efforts in building or repairing, and in fitly adorning and enlarging the Fabrics for religious Uses. For defraying the Expences thus incurred, necessary Directions were given to those that had the Administration of the Finances, and whose Office it was to distribute the imperial Bounties and Largeſſes ^p.

These Orders were accompanied with an Epistle to his Prelates, exhorting them with their Presbyters and Deacons to co-operate, and to give all possible Assistance in forwarding and compleating those Works. These Injunctions were assiduously put in Execution, and in every Village, City, and Territory, and even, as *Eusebius* saith, in the desert Places of the Barbarians, numerous Churches were erected ^q; some of these were of the most magnificent Kind. Such were the stately Structures he erected in *Jerusalem*, *Antioch*, and *Tyre*, as well as in his own imperial City; for having transferred thither his

^p It cannot be thought but that some particular Attention was at this Time paid by *Constantine*, as well as by his Mother to this Kingdom. *Britannica Matre genitus, in Britannia natus, Imperator creatus, haud dubie Magnitudinis suæ natalem Terram participem effecit*, saith *Polydore Virgil*, l. 2. More particularly in his three Metropolitan Cities London, York, and Caerleon, there is no Doubt but elegant and magnificent Churches were erected, or that some of the noblest Roman Temples were converted into them. At London it seems most probable for the Reasons given by Bishop *Stillingfleet* (*Disc. of the Antiq. of that City*, p. 545) that a Temple was erected by the Romans, in the Place where St. Paul's now stands. But from the Stag's Heads

and Insignia of them on Vessels which have been dug up of late Years, it may be infered, that either near it was a Temple to *Diana*, or that it was by the Saxons converted into such a Temple.

^q The Word *Εκκλησια*, which we render *Church*, primarily denotes a religious Assembly, and hence other Words are generally used for the Fabrics, by the earliest Christian Writers. The most common was that of *Κυριακον*, the Lord's House, and from hence we have the Saxon Name *Kyrik*, or *Kyrch*, and the Scotch and English *Kyrk* and *Church*, which all denote a Place for divine Worship. Vid. *Selden de Synod.* l. i. c. 9. *Staveland on Churches*, c. 2. *Bingham's Antiq.* b. viii. c. 1.

Seat of Empire, he judged it incumbent on him to give an unequalled Splendor to the principal Church belonging to it; at the same Time bestowing all suitable Elegance on those others of inferior Class which he raised in all the Districts of that his new City^r.

As to the general Plan of these Churches some antient Authors have transmitted to us copious Accounts which have been commented on by several eminent Moderns; the Form of them was in a Manner resembling that of the *Greek* and *Roman* Temples or Courts of Justice^r; the Figure of a Cross, which sometimes occurs in them was not destitute of a Foundation in Principles of Reason, though a peculiar Allusion might be intended by it to the Sufferings of our Saviour. The Entrance into them was commonly by an outward Court, in which was a Baptistry or Font, and sometimes the Sepulchres of Martyrs: It was environed with a Wall, to which Cloysters and other Buildings frequently adjoined; this Yard led to a spacious lofty Portico, into which only, or some particular Inclosure near it, Penitents, Catechumens and unbaptized Hearers, were admitted^r. In the Front were

^r The Origin of Parishes (the Time of which hath been so much contested) may, I apprehend, be principally at least dated from the Establishment of Christianity in this City, as well as in others of the Roman Empire, where the Inhabitants almost wholly consisted of Christians. It is well known, that in their Cities, were Curiaë, and particular Districts, to which Temples and Priests, under a Pontifex Maximus, were appropriated. This Institution, founded on apparent Reasons, it may be presumed *Constantine* adopted, whatever lesser Variations might be made by himself, or others afterwards. Some Reference seems

to be made to this, by some ancient Authors, and particularly by *Chrystom*, in his Homily on the Ascension.

^s These were termed Basilicæ; and at the Head of them was placed the Seat of the Judge. The Christians, at first, sometimes changing them into Churches, or otherwise, observing their Form (by substituting the Communion Table in the Room of the Tribunal) frequently retained this Name, though they sometimes applied it in the other Sense of the Word, as denoting a Palace. Vid. *Aug. de Civ. Dei*. l. i. c. 4.

^t *Bingham's Antiq.* b. viii. c. 3. *Wheeler's Account of Churches*, c. 8.

three Doors, the largest opening into the Middle, in which were Seats for the Men, and the others into the two Wings^u, which seem appropriated for the female Sex: The upper Part corresponding to the Division of the Jewish Temple, was the Chancel; here was placed the Communion-Table, or Altar. These Names were promiscuously given, the former in regard to the Use to which it was applied, of partaking of the Communion on it; and the latter principally on Account of the Prayers and Oblations there made; and in this Part were Seats for those whose Office it was to perform the ministerial Functions.

These Churches had all suitable Embellishments and Decorations: According to the *Grecian* Taste of Architecture, they were particularly adorned with many large and beautiful Columns; in the Inside, what *Milton* calls the *high embowed*, or arched Roofs, divided into several Pannels, were overlaid with Gold, or richly painted, or wrought with *Mosaic* Works, exhibiting a Variety of Representations. In vacant Spaces select Texts of Scripture were sometimes inscribed; or, as it seems, Portions of sacred History were delineated; of the former, Mention is made in one of the antient Fathers^w: And within these two Centuries the Remains of the latter particularly occurred in the Church of *Bethlehem*, built by the Mother of *Constantine*; for a faithful Traveller informs us, that on the Arches and Walls of this half ruined Church were plainly discernible some fine Scripture Histories,

^u These Parts of the Church were called *Ἐμβολοί*, and *Στοιαί*. The Latin Church called them *Alæ*, Wings: hence the French, *Les Aîles*, and we more

corruptly *Isles*, from their Resemblance of a Church to a Dove.

^w See *Bingham*, viii. 3.

made with *Mosaic* Work, and laid in with Colours very artificially^{*}.

The great Assiduity which was used in establishing Christianity during the Reign of *Constantine*, was some Years afterwards with much Zeal renewed by *Theodosius*. By one of his Laws it was peremptorily enjoined that all Pagan Temples should be totally demolished, or purged of their illegitimate Ornaments, and some Representation of the Cross be fixed in them, as a Criterion of their new Destination[†]. It appears also that in this Reign many Churches were founded, as well as decorated with some Scripture Histories, in different Parts of the Roman Empire[‡].

^{*} *Rauwolf's Travels*, part iii, ch. 22. When *Eusebius* (*Life of Constant.* c. 40.) mentions the innumerable Ornaments which the Emperor conferred on the Church of the Holy Sepulchre, he saith, that they were composed of the most valuable Materials, and wrought with the most exquisite Workmanship, but that he was not at Leisure to describe them particularly. Had this been done, it may be presumed, we might have heard that some of the Arts of Design were applied to the exhibiting Ornaments of an instructive Kind, and particularly in the Chancel, which he is judged to have first separated from the Nave. There is a Passage in *St. Chrysostom*, which may be founded on this. 'Thou see'st, says he; *Christ* on the Altar.' in 1st *Ep.* to *Cor.* c. 10. The Popish Expositors very absurdly wrest these Words to the signifying *Christ's* corporal Presence in the Sacrament. The Protestants understand them figuratively; and perhaps they only refer to the History of *Christ's* Passion, which either by Sculpture, Colours, or Embroidery presented itself to the View of his Hearers, in one of *Constantine's* Churches.

[†] *V. Cod. Theod.* Leg. 25. Cuncta eorum fana, templa, delubra, si quæ nunc etiam

restant integra, præcepto magistratum destrui, collocationeque venerandæ christianæ religionis signi expiari præcipimus. It is certain indeed, that the Papists have very superstitiously, and even impiously used the Sign and Image of the Cross. But in those Ages the sole Intent of it, as a very learned Calvinist remarks, was, Animos fidelium ad Christi crucem evere, non materiæ alicui terrenæ aut figuræ aut gestui affigere. *Is. Casaub. Ex.* 13, ad *Ann. Bar.* It appears that the Custom of investing our Christian Princes with a Crown, on which a Cross is placed, was derived from those early Ages. Regum purpuras et ardentis diadematum gemmas patibuli salvatoris pictura condecorat. *Hieron, Ep. ad Lætam.* I may add, that the same Father, on another Occasion makes a Remark, which shews his Judgment concerning a Point which hath been lately disputed. Antiquis Hebræorum literis, (saith he in *Ezech.* c. 11.) quibus usque hodie Samaritæ utuntur, extrema Tau crucis habet similitudinem.

[‡] Accounts of this Kind occur in *Paulinus*, and other ancient Writers, and by which we find that they did not confine themselves to Scripture Histories, but intermixed with them those of the

Martyrs,

In this Manner, before the Conclusion of the fourth Century, the weighty Fabric of Paganism, which had subsisted for so many Ages, was in many different Countries almost wholly subverted, and the Christian Church with much Glory, erected on its Ruins. It appears indeed, that its external Prosperity met with some Interruptions, and that it was not untainted with some superstitious Tenets and Practices: However, with Abate-ments of this Kind, the Christian Religion appears, during this Century, with a distinguished Lustre. The Church and State, closely allied, communicated a reciprocal Aid and Assistance to each other.

The liberal Sciences and polite Arts which had been prostituted to the Advancement of Idolatry, were almost wholly consecrated to the Honour and Support of true Religion. Innumerable Churches were every where founded, and if we form a Judgment of them from those which still remain, there was in them, as one who accurately surveyed them, remarks, ‘Magnificence without Gaudiness, Splendor and Gravity mixed together, Comeliness and Beauty, with Order and Reverence, and all far from Foppery and Superstition.’

Martyrs, whose Bodies were interred in their Churches. That an inordinate Regard to departed Saints began now to prevail, is certain. The proper Mean which ought to have been observed, and which yet was transgressed, is judiciously stated in the late excellent Remarks on Ecclesiast. History, vol. iii. p. 15. However, it doth not appear, that Image Worship was in these Times any Consequence of such Practices. This was not established till the Eighth Century. When the Height of Ignorance prevailed; and when, in the Words of a celebrated Writer, the same Spirit of Superstition as in

the Pagans operated, and occasioned the Papal Authority to introduce different Kinds of Idolatry.

^a *Wheeler's Descrip. of Ant. Churches*, p. 101. There is indeed a Passage in St. *Jerom*, wherein he taxeth some Churches with having a Profusion of the most expensive Ornaments. However, this seems only to have been in a few particular Places; since some other of the Fathers in this Age judged it necessary, by their Admonitions, to excite Men to a Liberality in adorning them. Vide *Ambros. L. Offic. c. 2. Chryf. Hom. 8. in Acta Apost.*

The

The Doctrines of Christianity diffused their genuine Influence on the Minds and Conduct of great Multitudes of its Votaries, and those who presided over the Churches were distinguished by singular Abilities joined to a general Rectitude of Deportment^b.

^b This was particularly acknowledged by *Julian*, and *Am. Marcellinus*. The Character of the Fathers in the Fourth Century, and the general State of Christianity in the latter Part of it, are well represented by Bishop *Stillingfleet*, in the

Dedication of the Defence of his Discourse of Idolatry; which Account the Reader may find is extremely different from that given by some late learned Writers.



S E C T. IV.

TH E Fifth Century was distinguished by the most memorable Revolutions in the political State of the World. The Roman Empire, which had obtained a Dominion over so considerable a Part thereof, was itself subdued and dissolved by savage Nations. Nor did these Barbarians only wage War against the Inhabitants of the Countries into which they made an Irruption, but against their inestimable Productions of Wit and Genius; and their other consummate Master-pieces of Labour and Ingenuity. In consequence of this, all those Sciences which enoble and dignify the rational Soul, and all those Arts which civilize and embellish human Life, were in a Manner extinguished and lost.

Hence particularly amongst the *Italians*, during this Age, instead of any Edifices being raised, the most beautiful Palaces and Temples were defaced, or levelled with the Ground. As to our own Countrymen we find it likewise related, that with Respect to Architecture, they relapsed into their primitive State of Barbarism^c. Mention indeed is made, that an episcopal Church, of a particular Structure, was erected on the Confines of *England*; but this Edifice, which was probably the Work of *Roman*

^c *Gildas*, de Excidio Brit. f. 14.

Artificers,

Artificers, seems to be taken Notice of for the singular Character by which it was distinguished^d.

In the Sixth Century, however, the Western World being reduced into a positive State of Subjection, the mechanical and liberal Arts appear to be cultivated and exercised. *Theodoric* King of the Ostrogoths, and some of his Successors, with *Symmachus*, *Boetius*, and other Persons of high Rank, much encouraged those Arts^e: And by their Means many sacred Edifices were raised. But from this Time we may with most Probability deduce the true Æra of the Commencement of Gothic Architecture. It appears indeed, that about the Middle of the third Century, a perfect Taste among the *Romans* themselves began to decline: After that Time most of

^d This was Candida Casa, Whitern or Whitechurch in Galloway; so called from the polished Stone used on it. Mr. *Bingham*, (b. viii, 10.) thinks, indeed, that this Name was given for it's Plainness and Simplicity. But the Word Casa, in these Ages, as is shewn in *Spelman's* Glossary, was no wise confined to the denoting mean Habitations. This Church was built about the Year 448 by *Ninian*, Bishop of Glasgow; who afterwards resided there, and converted the Picts in all the neighbouring Parts. In France, about the Beginning of this Century is said to be built, at Lyons, the Church of *St. Stephen*, now standing. It hath, saith a late learned Writer, all the Marks of Antiquity which strike Connoisseurs at the first Cast of the Eye. It is built in the Form of a Cross; the Vestibule is for publick Penitents and Catechumens, with Fonts for Baptizing. The Nave is for the People, and the Chancel is bounded by the Reading-desk. There are also the Remains of Mosaic Work. Vid. *Rech. sur les Antiq. de Lyons*, vol. II. p. 476. About the End of this Century Churches are said to be founded and endowed in South

Wales, by *Dubritius* Bishop of Landaff. But the M.S. referred to by Mr. *Selden*, (*Hist. of Tythes*, c. 9.) giving this Account seems to be of dubious Authority.

^e The Country of the Goths comprehending Transylvania, Moldavia, Wallachia, and Part of Hungary, was by *Trajan* reduced into a Province of the Roman Empire; and thereby the Propagation of the Gospel among them was much promoted, saith *Sir Isaac Newton*, on the Proph. c. 5. However, *Jornandes* relates, that two Centuries before this Time, (vid. de Rebus Gothicis, c. 11.) their Kings and Noblemen were instructed in the Liberal Sciences, and particularly taught to erect Temples. As to the Manner of Building in the 6th Century, some Account is given by *Cassiodorus*, whose Writings are cited or referred to by Mr. *Mascou*, in his valuable History of the antient Germans, vol. II. p. 62. The Stile of Building they introduced, is named by the Italian, *Architettura Tedesca*, or the Celtic. And this seems to be in some Respects the same with that barbaric Form in Temples which *Plato* in his *Critias*, and *Strabo*, l. 17, speak of.

their

their Buildings have been observed to be rather considerable for their Solidity and Bulk, than for the Goodness of their Materials, or Justness of their Ornaments^f. But this Corruption of Taste gradually increased; and the *Goths*, it may be presumed, if willing to imitate any of the *Roman* Models, would be principally inclined to those which were most correspondent to their own uncultivated Judgments: Their Buildings at least in this Age, are characterized by their Massiness and Heaviness. In their Churches the Form of a Cross was pitched upon as most eligible; and in their Structures some Regard is judged to be paid to these subterraneous Places in which the first Christians held their Assemblies. The same Order and Regularity were aimed at in their Columns, Arches, &c. yet there was the greatest Variation from those Proportions and Ornaments which give the *Roman* and *Greek* Buildings such permanent Strength, Beauty, and Majesty. Defects of the same Kind probably occurred in those Churches which were built in *England* and *Wales* during this Century: For if the antient Chroniclers may be credited, King *Arthur* particularly signalled himself by the great Number of sacred as well as civil Edifices which he erected. About the same Time the Monks and other Ecclesiastics in *France*, are said to have been much occupied in erecting parochial Churches and religious Houses. But all which they regarded in their Buildings, as a learned *French* Writer informs us, was to give them all possible Solidity, without having any Idea of those Proportions and Ornaments which constitute the Goodness and Beauty of Architecture. How-

^f Vid. *Felibien Recueil. Hist.* &c. vol. 1, p. 97.

ever, some of the Cathedrals which were then erected, he saith, are extremely magnificent, being adorned with Columns, enriched with Marble, *Mosaic Works*, and Painting^s.

But with Regard to all Particulars of this Kind, the Church of *Sancta Sophia* at *Constantinople*, rebuilt by *Justinian* in this Century, must infinitely claim the Pre-eminence: This stupendous Structure for its stately Porticos, Columns, and Cupola, and for the Variety and Greatness of its other Ornaments, excites the Admiration of the ablest Judges who at present survey it. In the Roof, Porticos, and Spaces between the Windows were the richest *Mosaic Works*, and particularly several Representations of sacred History, which Dr. *Smith* observes, may be clearly enough discerned^h: But the *Turks* have defaced many of them, as being avowed Enemies to Imagery of every Kind. Nay, the marble Doors having, engraved on them, several flat Crosses, they have taken away the transverse Pieces, not believing that Christ whom they acknowledge to be a great Prophet, was ever crucified himself in Person, but only that some Phantom or Apparition seemingly suffered in his Stead; and therefore they cannot endure to behold, at the very Entrance into the Mosque, such Marks of Jewish Cruelty and Christian Stupidity in Reference to our Saviour's Passionⁱ.

In the Annals of our own Country, before the Conclusion of this Century, some memorable Ecclesiastical

^e *Felibien Recueil Hist. &c. Vol. I. P. 117.*

^h Brief Descript. of *Constan.* p. 308.

ⁱ *Grelot's Voyage to Constant.* p. 99. There is extant a very minute and exact Description of this Church given by *Pro-*

copius, an intelligent Person, who lived in the Emperor's Household. But the best Comment on it is this Account of *Monf. Grelot*, which is allowed to be exact and faithful.

Events occurred: Thus in the Year 593, the *Britons* having retreated into *North Wales*, after their Defeat at *Chester*, engaged themselves in building Churches, and in fixing Limits and Precincts to Parishes^k. Christianity indeed, as planted in the first Ages, had long flourished in the different Parts of that Country; and at this Time seven Bishops, under the Primate of *Caerleon*, presided over their Churches: And these were the Prelates, who a few Years after this, paid their Devoirs to the arrogant Missionary of *Rome*, who demanded of them that Submission to the Papal See, which their Probity and Spirit would not permit them to grant^l.

The active Zeal however of *Augustin*, cannot but be an Object of the justest Commendation, as it was so eminently instrumental in first converting one of our *Saxon* Monarchs to the Christian Faith. And in Consequence of this we find, that *British* Churches which had been deserted and profaned, were rebuilt; that such as had been damaged or decayed, were repaired; and that several new Fabrics were erected. Temples likewise which had been dedicated to Pagan Deities, were cleared from their superstitious Ornaments, and consecrated to the Service of the true God. To this it may be added, that in those Parts of the Country where no sacred Edifices of any Kind as yet occurred, the new Converts occasionally assembled for public Worship, in any commodious Place, where some Memorial of our Saviour's Passion was exhibited^m. And indeed as for many Years the Number

^k Vid. *Cartes's* Hist. I, 219.

^l See *Bede*, l. 2, c. 2.

^m Hic mos est Saxonice gentis, quod in nonnullis nobilium bonorumque hominum prædiis, sanctæ crucis Signum, domino dicatum, in altum erectum, ad

commodam diurnæ orationis sedulitatem solent habere. *Peregrin. Wilabildi Antiq. Lest.* iv, pag. 286.

Some Obelisks, and Stone Crosses, with Saxon Inscriptions are still extant in different Parts of Britain. Mr. *Gordon*

of Rural Churches, no wise corresponded to the Occasions which offered, it was necessary to supply this Defect by sending itinerant Pastors into different Parts of the Kingdom. The Cathedrals were endowed; and it was the Office of those who presided over them, to dispense the Revenues, Oblations, and other Emoluments belonging to them: And hence their Presbyters were authorized and commanded to repair, at stated Times, to Villages, for solemnizing public Worship, for administering the Sacraments, and for giving spiritual Instructions.

It is obvious however, that the Want of determinate Places of Residence for Pastors, and of particular parochial Churches in particular Districts for the People, must be attended with numerous Inconveniences: And hence the redressing these Evils became an Object of public Concernⁿ. With this View the Gentry and Nobility within their capital Manors, and Princes within their Royal Demesnes, erected and endowed Churches; to which Incumbents were fixed, for the special Use of their Servants and Tenants. The superior Clergy greatly promoted by their Examples, and encouraged by their Exhortations, all Undertakings of that Kind. In

Gordon mentions a remarkable one, with our Saviour's Passion engraven on it, near Annan, in Scotland. *Iter. Sept. App.* 160. And one of a similar Kind was formerly placed in the Church of Reculver. Vid. *Harris's Hist. of Kent*, p. 245.

ⁿ The first Author of Note, who learnedly and judiciously considered the Origin and Division of Parishes in the Anglo-Saxon Church, was Mr. *Selden*, in his *Hist. of Tythes*, c. ix. Improvements indeed have been made on this Account, by the Labours of some eminent modern Antiquaries; particularly Mr. *Wharton*, and the Bishops *Stilling-*

fleet and *Kennet*. Mr. *Carte*, (*Hist. of Eng.* vol. 1, p. 242,) largely insists on the Merits of Archbishop *Theodore* in this respect, as if he was the sole Instrument of this Institution, or had in a high Degree perfected it; which doth not admit of any just Proof.

^o In the Year 1390, a Letter written with a becoming Spirit, was addressed to the Pope, by the King and the two Houses of Parliament, asserting their Right to the Patronage of Livings, in Virtue of their Ancestors having founded and endowed their Churches. Vid. *Rymer*, Acta Pub. tom. vii. p. 672.

this Manner *Cead* Bishop of *London*, *Sexulphus* Bishop of the *Mercii*, (the middle Angles), with the Prelates *Fœlix* and *Bixinus*, amongst the East and West *Saxons*, particularly signalized their Zeal: But none was a greater Instrument of this than *Theodore*, a Person of great Accomplishments and Merit, who filled the See of *Canterbury*. The encouraging Persons of Fortune and Quality to found and endow parochial Churches, by the procuring Royal Licenses, vesting in them their Patronage, hath been more especially attributed to him. And thus before the End of the Seventh Century, in every Kingdom of the Heptarchy, many rural Churches and parochial Divisions were added to those Cathedral and Collegiate Foundations, which were first raised and endowed.

As to the Architecture made Use of by the *Saxons*, it was doubtless in their native Gothic Stile: Many of their Churches were constructed solely with Wood, and where the Walls were built with other Materials, it doth not appear they knew the Art of raising Vaults and turning great Arches with Stone^p; hence when particular Elegance and Magnificence were requisite, they were necessitated to have Recourse to foreign Artificers: And it is recorded that by them many beautiful Structures of a religious Kind were in this Age erected. The Churches of *Peterborough*^q, *Hexham*, *Litchfield*, and *Rippon*, are

^p Vid. *Sommer's* Antiq. of *Canterbury*, p. 146.

^q About the Year 655, was founded the Cathedral of *Peterborough*, one of the noblest Pieces of Gothic Architecture in the Kingdom. It is curiously adorned, for the Age of it, with a great Variety of Imagery. The present Walls and Body of the Church are judged to be the same

with those which were then erected by King *Wulfere*. *Morton's Northamptonsh.* p. 534. *Hexham* in *Northumberland* was an Episcopal See, afterwards removed to *Durham*. The West End of the antient Church is said to be entire, and a very stately Structure, though much damaged in the civil Wars.

particularly

particularly taken Notice of for the Greatness of the Expence and Exquifitenefs of Art beftowed on them. In the fame Age a Church and Monaftery were erected after the *Roman* Manner at *Girwy* in the Bifhopric of *Durham*; the Founder, *Benedictus Bifcopius* of a noble Family, fent into *Italy* for Glaziers, who exercifed their Art on the Windows, and who eftablifhed the Ufe of their Manufactures throughout the Kingdom. 'Tis related likewise of the fame Perfon, that he introduced into his Church the Practice of adorning fome Parts of it with evangelical Hiftories, and with Representations of Chrif't's coming to judge the World, delineated on the Walls^r.

In the fucceeding Centuries throughout *Italy*, *Germany*, *Spain*, and *France*, many eminent Churches were erected, fumptuously adorned and magnificently endowed. The *Arabs* likewise diftinguifhed themfelves throughout their new Dominions by their Mosques. In *England* during the Eighth Century the Church and Monaftery of *Glaftonbury* were rebuilt by *Ina*, with a Profufion of the moft costly Ornaments, and in the beft Stile of Architecture which was then known^s. In all Parts of the Kingdom Churches were built, repaired, and adorned; Donations of Glebes and Manfes were made, and parochial Divifions were fixed. Many Contributions of this Kind, enacted in the *Witenagemots*, are ftill extant, though intermixed with Laws which are purely of a civil Nature.

In the next Century a fatal Interruption happened to all Undertakings of this Kind, and the greateft Devaftation was every where made by the hostile Invaſions of the *Danes*: But theſe Barbarians being subdued, and a

^r Vid. Hiſt. Abb. Wiremuth, p. 226.

^s *Hearne's Ductor Historicus*, 2, 313.

permanent Peace established by the great *Alfred*, he exercised his unwearied Efforts in encouraging Commerce in promoting Arts, and in advancing Religion: And hence he applied his Solicitations to the bringing hither from all the neighbouring Nations the most knowing Persons in different Professions and Occupations*. And by their Means particularly the Villages, Towns, and Cities of his Kingdom, were with all possible Expedition re-adorned with Structures for sacred and civil Uses.

In the Year 900, a Period was put to this most illustrious Monarch's Life and Reign: Nor were all his noble Designs compleated, or his great Example followed by his Successors to the Throne. The Inclinations of Men in those Ages indeed, were almost wholly turned towards Abbeys, Monasteries, and other such superstitious Institutions. Of these and the Gothic Structures belonging to them (which are accurately described by our Countryman *Gale*, in his *Monasticon Anglicanum*) the principal Notice occurs in the Ecclesiastical History of those Times.

About the Beginning of the Eleventh Century a Sect of excellent Artificers (who may be judged to have refined their Taste by the antient Models) flourished in France. The Churches they erected, it is said by a good Judge[†], are very sumptuous; and that scarce any other in Europe are more solid and grand. *Edward* the Confessor, (in whose Reign a servile Imitation of all French Customs prevailed) hence probably made Im-

* Ad aulam ejus convolarunt omnium studiorum advenæ, Galli, Franci, Armorici, Britanni, Germani, Frisones, Scoti, Cambro-Britanni, alique quamplurimi,

quos dum regia benignitate accepit, civibus in omni artium genere patriam instruxit. *Spelmani Vita Alfredi*, p. 114.

† *Felib. Rec. Hist.* p. p. 148.

provements on the Saxon Architecture. The "Historian faith of Westminster Abbey, that it was built according to a new Mode which was then introduced into the Kingdom, and which afterwards was followed at a great Expence. Sir *Christopher Wren* " judgeth, that this Church, according to some Forms of the same Kind which now remain in the Nation, was a good strong Building, not much altered from the Roman Way, with Piers, round Pillars, round headed Arches, and Windows, and with thick Walls on the Outside, without Buttresses *.

When the *Normans* came hither, they doubtless brought with them their own Artificers, and their own general Plan of Architecture. The Quarries of *Caen* supplying them with Quantities of Stone, they imported it for their Use. Their Churches were plain though handsome, and well proportioned; they were built in the Form of a Cross, with a Nave and two side Iles; there

" *Mathew Paris*, p. 226.

" See his Letter to Bishop *Sprat*, in the Parentalia; or in *Whitmore's* Hist. of Westminster Abbey. The present Church was rebuilt by *Henry III.* 2000l. per Ann. for eighteen Years, being expended on it.

* See the late Tour through Normandy, p. 32, 33, &c. The ingenious Author of it remarks, that round-arched Buildings, with a particular Form of Mouldings, and without Ornaments, was the Fashion of the Conquerors Age, and the oldest Norman Architecture; and that the pointed Arch succeeded and brought with it the Ornaments added in after Times; which last may be called the New Norman Architecture. But this, it is apprehended is a mistaken Account, the round Arch was the Fashion of the preceding Ages, being the Roman Style, though much corrupted. And

this Manner of building prevailed both in England and Normandy, and indeed over all this Part of Europe, with some trifling Variation, till about the Reign of our King *Stephen*, and *Henry II.* when a new Style began to be introduced. At our *St. Peter's* in Oxford, at *Iffley*, *Stukely*, *Southwell* Minster, and other Churches built by the Saxons, we find round Arches, &c. And in the Cathedral of *Leige*, built in the Eighth Century, is an old Door in the Bottom of the Nave, with a round Arch, and hatched Mouldings, like our Saxon, or early Norman Architecture; but all the rest of the present Fabric is Gothic, i. e. with pointed Arches, and a Variety of little Ornaments. ----- For these Remarks I am indebted to a worthy Person, whose learned Curiosity induced him formerly to make a particular Enquiry of this Kind.

was added a Steeple in the Centre, with round Arches in the Windows and Doors; and the Entrance into them was by a Descent of two or three Steps.

Such seems to have been the general Model of the *Anglo Norman* Churches erected by the Conqueror and his immediate Successors, or by their Spiritual and Temporal Barons. The Cathedral of *Canterbury* and *Battle Abbey* were two of the stateliest Structures in the Conqueror's Reign; and the former is taken Notice of for the singular Decorations which soon after its being erected were conferred on it. In the two subsequent Centuries indeed, some few Alterations appear to be made in the Mode of erecting and adorning Churches. Whether this may be attributed to the particular Taste and Fancy of the principal Architects, or to the expeditions which were then made into the Eastern Parts of the World, admits of a Dispute^y.

^y It is the Opinion of Sir *Christopher Wren*, that the Saracen Way of Building was learnt during the Crusades; and that being seen in the East, it soon spread over Europe; and particularly in France, the Fashion of which Nation we have imitated in all Ages. But for this Opinion, tho' followed by several eminent Writers, I have not seen any antient good Authority: Dr. *Shaw* observes, (Travels, p. 273,) that there is a near Relation betwixt the Architecture of the Moors, and that mentioned in Scripture; and that the Method of Building, both in Barbary and the Levant, seems to have continued the same, without the least Alteration or Improvement. One of the principal Mosques at Cordova in Spain, Mr. *Willoughby* represents, as distinguished only by it's Capaciousness, Lowness, and it's great Number of Columns; (vide *Ray's Travels*, p. 487,) the Pillars indeed, as well as all other Parts of the modern

Gothic Buildings, are as much distinguished for their Excess of Delicacy, as the antient were for their immoderate Heaviness. But that doth not appear to be the peculiar Taste of the Arabs. It appears indeed, that both in France and England, after the Time of the Crusades many beautiful and well-proportioned Churches were built, and some by them who returned from them. (v. *Felib. Rec. Hist.* p. 165). However, from thence we can only infer, that those Artists who attended the Expedition into the East, and observed the Buildings there improved their Skill in Architecture. And as the Word *Sarazzin*, in the old French Language, denotes an Infidel or Pagan, (vid. *Perroniana* under that Word) I apprehend it is not impossible but this Name might originally, on that Account only, be applied to the new Style of Building, which then began to prevail.

But

But by what Means soever it may have happened, it hath been remarked and censured in the Churches of these Ages, that for Magnificence, they were raised to an inordinate Height, and that they were fraught with a Multiplicity of superfluous Ornaments, either unconnected and detached, or unmeaning and fantastical. However, as a Balance to these Defects it may be affirmed that in the general Structure of these Churches a most extraordinary Elegance and uncommon Beauty were displayed. Signal Instances of this appear in the Cathedrals of *Italy, France, and England*: In our own Country the Church of *New Sarum*^z may be particularly mentioned, which was built in the Thirteenth Century, and which hath been judged to be one of the best Patterns of Architecture in that Age. A late accurate Surveyor of it remarks, that when this Pile was first finished, the

^z The Methods used in raising Money for erecting this Cathedral, as represented by Mr. *Price*, in his late Observations on it, are not unworthy of Notice:

First; The Bishop, Dean and Chapter, obliged themselves to apply a fourth Part of their annual Revenue towards it for seven Years.

Secondly; Some Members of the Chapter were appointed to collect Contributions throughout the Kingdom.

Thirdly; Several of the Nobility bound themselves to some special Contributions for seven Years.

Fourthly; Oblations were made by the King and others at first; and it was ordered that such as should be made on the new Altar and Chapel, if not given for the perpetual Ornament of the Church, should be applied to the finishing it.

Mr. *Price* remarks that the Stone of which the Walls and Buttresses are composed, was brought from Chilmarke, a

Village in that Neighbourhood; but that the Pillars and Shells are of Purbeck Marble; a Stone, I am informed, which is a Congeries of Shells from a Quarry in the Isle of Purbeck, now worked out; but of which we meet with vast Quantities in our antient Churches. With this Cathedral of Sarum, for Stateliness and Magnificence, are joined those of York, Lincoln, Canterbury, and Winchester. The Side Isles of the latter were built in the Reign of Henry VI. when some additional Improvements are said to be made in the Ornaments of Buildings. A late ingenious Author observes, that the grand West Window of this Cathedral seems to be made up of the dispersed Fragments, which, imperfect as it is, has both a fine Effect, and leaves the Pensive Imagination to supply that religious Light, which was diffused over all the Church, when the Windows retained their original Splendor. Vid. Acc. of Winch. Cathed. pag. 95.

N

delicate

delicate marble Pillars, the Ornaments of the Windows, and Choir, with the beautiful Arcade, Pavement, &c. must have had a most venerable Appearance, and could not fail of exciting the Admiration and charming the Eye of every Beholder. As to the Windows he finds that they were glazed both with painted and stained Glafs^a.

About this Time indeed, the general Use of this particular Ornament seems to have been received in our Kingdom: That Edifices by Means thereof were rendered dark and gloomy, was so far from creating an Objection to it, that it rather occasioned their using it; they judged them better calculated for recollecting the Thoughts, and fixing pious Affections^b. In other Respects Darkness, saith a late ingenious Author^c, who enquires philosophically into the true Grounds of the Sublime, is known by Experience to have a greater Effect on the Passions than Light. ‘ Besides,’ as he remarks, ‘ to
 ‘ make an Object very striking, we should make it as
 ‘ different as possible from the Object with which we
 ‘ have been immediately conversant; when therefore you
 ‘ enter a Building, you cannot pass into a greater Light
 ‘ than you had in the open Air: To go into some De-
 ‘ grees less can make only a trifling Change; but to
 ‘ make the Transition thoroughly striking, you ought to

^a See *Pile's Observations on the Cathedral of New-Sarum*, p. 65.

^b Sir *Thomas Moore*, describing the Temples of Utopia, saith, that they were subobscura, nec id ædificandi inscitia factum, sed consilio sacerdotum, quod immodica lux cogitationes dispergit. The Sense of this Passage is partly given by Mr. *H. Wotton*, in his

Elements of Architecture, p. 35. Light, saith he, can misbecome no Edifice whatsoever, Temples only excepted, which were antiently dark, as they are likewise at this Day in some Proportion, Devotion more requiring collected than diffused Spirits.

^c *Philosophical Essay concerning the sublime*, P. 2: Sect. 15.

‘ pass from the greatest Light to as much Darknes as is
‘ consistent with the Uses of Architecture.’

However, these were not the sole good Ends to the promoting which it was judged that this Ornament might be conducive: Thus by Means of it, they were desirous of preserving venerable Names from Oblivion, and of transmitting them to late Posterity. The raising sepulchral Monuments or honorary Cenotaphs to Persons distinguished by very superior Merit, or by signal Favours conferred, hath been an established Practice of most Nations in the Universe. Nor less customary hath it been to make on them publick Inscriptions, but these were generally expressed with the utmost Conciseness and Simplicity. This is extremely observable in the *Greek* and *Roman* Temples, and in whatever was engraven on Marbles for deceased Heroes and Patriots, or for private Friends and Benefactors^d. And in those Ages of the

^d See *Drake's Eboracum*, p. 488, where he observes, that D. M. S. or Diis Manibus, was all the Recommendation in the Pagan Funeral Monuments; and that *cujus Animæ propitiatur Deus*, or *Orate pro nobis*, were the general Forms in those Churches. The latter Form indeed might be only founded on the superstitious Doctrine of Purgatory, though it would at least bear an Application to the antient Practice of wishing or praying for the deceased a good Resurrection.

In our modern Churches the admitting Flatteries and Falsehoods to be inscribed on their Walls hath been a just Subject of Satire. See *Dunciad*, B. I. v, 43. In a late periodical Paper likewise Complaints are made that the Embellishments for Christian Monuments, even in *Westminster Abbey*, are very offensive, as derived from the Pagan Theology.

‘ If *Socrates*, or any other of the ancient Philosophers could revive again
‘ and be admitted into *Westminster Abbey*,

‘ he would now be induced to fancy
‘ himself in a *Pantheon*. The Modern
‘ Taste, not content with introducing
‘ *Roman* Temples into our Churches,
‘ and representing the Virtues under al-
‘ legorical Images, has ransacked all the
‘ fabulous Accounts of the Heathen The-
‘ ology to strike out new Embellishments
‘ for our Christian Monuments! We
‘ are not in the least surprized to see
‘ *Mercury* attending the Tomb of an
‘ Orator, and *Pallas* or *Hercules* sup-
‘ porting that of a Warrior. If there
‘ is not a Stop put to this Taste, we
‘ may soon expect to see our Churches,
‘ instead of being dedicated to the Ser-
‘ vice of Religion, set apart for the Re-
‘ ception of the Heathen Gods. A de-
‘ ceased Admiral will be represented like
‘ *Neptune*, with a Trident in his Hand,
‘ drawn in a Shell by Dolphins, preceded
‘ by *Tritons*, and followed by *Nereids*
‘ lashing the marble Waves with their
‘ Tails. A General will be habited like
‘ *Mars*,

Church, however culpable in other Instances, the same laudable Spirit of Modesty and of Gratitude prevailed.

‘ *Mars*, bearing an Helmet and Spear in
 ‘ polished Stone; and a celebrated Toast
 ‘ will be stuck up naked, like the *Venus*
 ‘ *de Medicis*, cut in Alabaster. Our
 ‘ pious Forefathers were contented with
 ‘ exhibiting to us the usual Emblems of
 ‘ Death, the Hour-Glass, the Skull, and
 ‘ the Cross-marrow-bones. These Em-
 ‘ blems, if not very elegant, were at
 ‘ least not indecent: but now the Three
 ‘ Fatal Sisters, mentioned in the Heathen
 ‘ Mythology, must be introduced spin-
 ‘ ning, drawing, and cutting, the Thread
 ‘ of Life. Could one of the last Centu-
 ‘ ry see a winged Figure blowing a
 ‘ Trumpet on the Top of a modern Mo-
 ‘ nument, he would be apt to mistake
 ‘ it for an Arch-angel, and be naturally
 ‘ put in Mind of that awful Time,
 ‘ when the Trumpet shall sound, and
 ‘ the Dead shall rise.” But the Design,
 ‘ we are told, is very different; and this
 ‘ winged Messenger is no other than the
 ‘ ancient Personage of Fame, who is
 ‘ proclaiming the Virtues of the Defunct
 ‘ round the World.

‘ It has been recommended, on a dif-
 ‘ ferent Account, to have a separate
 ‘ Place, distinct from our Churches, for
 ‘ the Reception of our Monuments.
 ‘ I could wish to see such a Scheme put
 ‘ in Execution: For the present absurd
 ‘ Mixture of the several Objects of *Pa-*
 ‘ *gan* and *Christian* Belief, as represented
 ‘ on the Tombs lately set up in Com-
 ‘ pliance with the Modern Taste, must
 ‘ be shocking to every serious Beholder.
 ‘ Should any one propose to take down
 ‘ from *St. Paul’s* Cathedral those Pain-
 ‘ tings of *Sir James Thornhill* representing
 ‘ the Transactions of *St. Paul*, and in
 ‘ their Place to set up *Titian’s* Pictures
 ‘ of the Amours of the Heathen Gods
 ‘ and Goddesses, every one would be
 ‘ shocked at the Impiety of the Proposal.
 ‘ But the Fashion of introducing Heathen
 ‘ Deities into our Monuments is not
 ‘ much less absurd: And as *Milton* has

‘ been blamed for his frequent Allusions
 ‘ to the Heathen Mythology in his sacred
 ‘ Poem, surely we are more to be con-
 ‘ demned, for admitting the whole Class
 ‘ of their fictitious Deities into the
 ‘ House of God itself. A Reformation
 ‘ in this Point is no less necessary, than
 ‘ from the Popish Superstitions; and
 ‘ these profane Images, though not the
 ‘ Objects of our Idolatry, have no more
 ‘ pretence to be set up in the Temple of
 ‘ the Living Lord, than those of the ca-
 ‘ nonized Saints of the Roman Catho-
 ‘ licks.’ *Connoisseur*, No. 73.

If this Charge be justly founded, it cannot be doubted but that the eminently learned Prelate, who at present presides over that Church, will interpose his Authority to prevent all such Complaints for the future.

The Queen’s Warrant for the MARBLE ALTAR PIECE now standing in Westminster Abbey.

Anna R.

‘ Whereas the Dean and Chapter of
 ‘ the Collegiate Church of *St. Peter*
 ‘ *Westminster*, having by their Petition
 ‘ set forth, that there was formerly
 ‘ standing in the Chapel at *Whitehall*, a
 ‘ MARBLE ALTAR PIECE, which was
 ‘ afterwards removed to our Palace at
 ‘ *Hampton-Court*, and has remained in
 ‘ our Stores there unused for many Years,
 ‘ which might be very ornamental to our
 ‘ said Collegiate Church, and have hum-
 ‘ bly prayed us to grant the same to our
 ‘ said Collegiate Church, as a lasting
 ‘ Monument of our Royal Munificence
 ‘ to that Place, founded and endowed
 ‘ by our noble Predecessors.

‘ Which Petition we having taken
 ‘ into our Royal Consideration, and
 ‘ being graciously pleased to grant their
 ‘ Request, our Will and Pleasure is,
 ‘ that you cause the said MARBLE AL-
 ‘ TAR PIECE to be taken out of our
 ‘ Stores

With some Portraits of Persons, of really eminent Piety, they joined Representations of those from whom their Church derived its Existence or principal Support: And as many of the Nobility and Gentry had been especial Benefactors, their Arms were also depicted; Inscriptions were frequently added, but expressed with the utmost Beauty and Brevity, and without the least Adulation or Panegyric.

To this may be added, those much more beneficial Uses to which this Ornament, (when the original making it, was under the Direction of Persons of Judgment and Piety) was applied: And these were, to awaken religious Impressions, to communicate solid Instructions and to excite devout Meditations. Sacred Histories of the most interesting Nature, and awful Representations of the fundamental Articles of our Creed have a manifest Tendency of this Kind; and certain it is, that the Painting of Windows in Churches was rendered subservient to these Uses.

It would have been extremely happy indeed, if good Instructions had thus always been conveyed by it; but

‘ Stores at *Hampton Court*, and delivered
 ‘ to such Person or Persons as shall be
 ‘ appointed by the said Dean and Chap-
 ‘ ter of the said Collegiate Church, to
 ‘ receive the same, in order to the put-
 ‘ ting up the said ALTAR PIECE within
 ‘ the said Church, in such Manner as
 ‘ the said Dean and Chapter shall think
 ‘ fit: And for so doing this shall be your
 ‘ Warrant. Given at our Court, at St.
 ‘ *James’s*, the 21st Day of *Feb.* 1705-6,
 ‘ the fourth Year of our Reign.

‘ *To our Trusty and Well-beloved*
 ‘ Sir CHRISTOPHER WREN,
 ‘ Surveyor General, and the Rest
 ‘ of our Principal Officers of
 ‘ Works.’

N. B. This ALTAR PIECE is thought to have stood in a Chapel used by *James* the Second, in the Palace of *Whitehall*, and supposed to have been made in his Reign, by the Figures of Angels in Marble, with Incense Pots in Basso Relievo, and Statues of Angels, &c. on the Top. No Person has taken the least Offence at this, or the fine painted Windows, in the North and West Windows, painted and put up in the Years 1722 and 1735. (See No. X. in the *Appendix*). The only Reason for mentioning them on this Occasion is to shew, that the Windows at *St. Margaret’s* should never be called SUPERSTITIOUS by any of the Members of the Collegiate Church of *St. PETER WESTMINSTER*.

amidst

amidst reigning Superstitions its constant Purity could not be expected; great Corruptions of Natural and Revealed Religion had been long introduced, and absurd Doctrines with puerile Legends, had long received the Sanction of public Authority; and hence not only on the Windows, but on Tablets and on the Walls, impious and debasing Forms of the Deity, were sometimes exhibited: Glaring Impostures and lying Legends, giving a Sanction to fabulous Doctrines, were more frequently represented.

But of a still more criminal Nature were those Images of Wood and Stone, of Silver or of Gold, set up in conspicuous Places of Churches, and consecrated by solemn Rites: For hence, supernatural Virtues were attributed to them, and were presumed to be inherent in them. On some indeed of these Images the most sumptuous Ornaments were conferred: Their Heads were crowned with Garlands and Diadems; costly Jewels hung round their Necks; Rings set with precious Stones, adorned their Fingers; and their Bodies were cloathed with flowing, gorgeous Vestments, composed of the richest Materials. And whilst to these Images all Kinds of religious Addresses were offered, the same were also paid to those magnificent Shrines in which fictitious Reliques were deposited. To them, Pilgrimages from the most distant

* *Calvin* affirms, that amongst the Pictures hung up in the Popish Churches, very few were of the instructive Kind, or contained Scripture Histories, and that the Subjects of most of them were either injudiciously chosen, or represented in an unbecoming Manner. vid. *Inst.* 112. *Erasmus*, who expresseth his entire Approbation of such as were adapted to good Uses, acknowledgeth that many

Pictures in their Churches were of a fantastical fabulous Nature. Nay, he adds, that ‘*Pictor expressurus Virginem aut Agatham, nonnunquam exemplum sumit, a lascivâ meretriculâ, et expressurus Christum aut Paulum proponit sibi temulentum nebulonem.*’ In modo orandi Deum *Op.* tom. v. pag. 934, Ed. Bas.

Countries were undertaken, and Oblations of the most valuable and resplendent Treasures of the Earth were presented.

Such idolatrous and Pagan Ornaments of Churches, dazzling the Eyes, captivating the Senses and seducing the Judgments of Mankind, were characteristical Marks of that apostate Church, which as was predicted, amidst the greatest Deformities, would be magnificently arrayed and decked *with Gold, precious Stones, and Pearls, under that Man of Sin who was to sit in the Temple of God*^f. In different Ages indeed, Witnesses, cloathed in Sackcloth protested against those and other Corruptions of this Church: But all Efforts were unsuccessful till by a public national Authority, its authorized Superstitions and Tenets were extirpated, and the pure Evangelic Doctrines and Practices were introduced.

^f That the same Corruptions still prevail in various Popish Churches abroad, is shewn in many of our Books of Travels. By them we find, that the Tendency of some of their Pictures is to kindle impure Ideas; and of many to foster a Belief of Purgatory, Invocations of Saints, and of the like fabulous Doctrines; and that others are rich Pieces of Painting no wise fitted for Churches. In Italy one of our Travellers observes, that whereas the Rule of the antient Architecture of Churches was to be dark, as

thought properest for a Recollection of the Faculties, and by Consequence for Devotion; it is now quite altered, and great Cupolas, with a vast Illumination, are necessary to shew the Beauty of their rich Pieces. See Supplement to Bishop Burnet's Letters, p. 108. As to the State of the Pictures, as well as of the Images, in the Churches of Flanders and Germany, a good Account is given by Mr. Dorrington, in different Parts of his Observations made in a Journey through those Countries, Ann. 1698.



S E C T. V.

THE Period of Time in which the Reformation of our National Church began to take Place, forms a most memorable Æra in our Annals. The Genius of *Henry* the VIIIth, fitted him for laying the Foundation of this great and arduous Work, and for surmounting all Obstacles to the making some considerable Progress in it. With the Concurrence of the Parliament he abrogated the long-usurped Papal Power, and suppressed those Houses of Superstition which were its great Props, and had a constant and invariable Attachment to it. The supreme infallible Authority of the Scriptures was recognized; a Version of them into the *English* Language was provided for all Parishes, and Injunctions given for the reading and expounding them in all Churches. The Invocation of Saints was condemned, and the Absurdities of Purgatory exploded: Other doctrinal, no less than some ritual Parts of Religion, were rescued from Corruptions; and as the grossest Frauds and Impostures for deluding the Populace had been committed in many Churches; these were detected and exposed to public View: Hence also Commissioners were authorized to take down all *Shrines* and *feigned Reliques*, as well as to seize all *superfluous, Jewels, Plate,*

Plate, Copes^a, &c. In a Word, full Authority was given for the destroying the more conspicuous Monuments of Superstition and Idolatry, and particularly those Images to which Oblations were made, and to which any miraculous or peculiar Virtue was attributed.

The King's Death, indeed, prevented a compleat Reformation in these and other Instances: However, on his Son's Accession to the Throne, the *Protector* and his Council were zealously intent on prosecuting the same Plan. And, to this End, it was agreed to make, previously to a Meeting of the Parliament, a *Royal Visitation of all Churches in England and Wales*: Hence a particular Number of Commissioners was sent into every Diocese, and *thirty-six Injunctions* were delivered to them, prescribing such Ecclesiastical Regulations as were to be observed for extirpating the Papal Power and Religion. Consecrated Images having particularly been abused with Pilgrimages and Offerings, they were either personally to see them taken down^b, and destroyed; or rather to leave Directions for it with the Ordinaries and Curates.

Another Instruction delivered at the same Time, was that *they take away and destroy all Shrines, Coverings of Shrines, Tables, Candlesticks, Rolls of Wax, Pictures, Paintings, and other Monuments of feigned Miracles,*

^a In the third Volume of *Dugdale*, p. 286, is a Copy of the King's Letters, by Virtue whereof the Shrines, &c. were taken away from the Church of Lincoln; and in *Stephens's* Continuation of *Dugdale*, v. 1st. p. 83, is an Inventory of the inward Furniture of York Cathedral. In both we see a large Quantity of rich Jewels, massy Plate, sumptuous Shrines, magnificent Suits of Hangings, Vestments, &c.

And from hence we may form a Judgment of the State of other Churches throughout the Kingdom, and of the immense Number and Value of their Ornaments.

^b See Mr. *Strype's* Remarks in the History of England, vol 2. p. 290. and Bishop *Burnet's* History of the Ref. 2, 60.

so that no Memory of them remain on Walls or Windows, exhorting their Parishioners to do the like in their several Houses. Inj. 28. That indeed Men should depart from the Faith, giving Heed to seducing Spirits, and Doctrines of Dæmons, and should speak Lies in Hypocrisy, are some of the distinguishing predicted Marks of the grand Apostacy in the Christian Church. And hence when a Reformation of this Church was effected, it could not but be necessary to stigmatize with Infamy, and to suppress all those legendary Tales, and all those forged Accounts of Apparitions and Interpositions of Saints and Angels, which had seduced and perverted Men's Minds: But though, with this View, it was wisely ordered that all such Kinds of Delineations should be obliterated; and that all Images, solely ministerial to Superstition or Lucre, should be destroyed; yet it is obvious that certain Restrictions and Limitations were always understood when the Royal Injunctions relating to them were given. The general good Ends to which Images may be subservient in admonishing Men of the holy Lives and Conversation of those whom they represent, are declared in some of these Injunctions. And with Regard to the particular Representation of our Saviour on the Cross, as painted on Cloth, on the Walls, or on Windows, that it ought to be reverently used, and may be an Instrument of Spiritual Edification, was expressly acknowledged at the Time of our Reformation by the supreme national Authority. *The necessary Doctrine and Erudition for any Christian Man*, was, about three Years before the Decease of Henry VIII. published by his Authority after its having previously received the Approbation of the two Houses of Parliament. This Treatise begins with explaining

plaining the *Second Commandment*, as signifying that we were forbidden to have Images to the Intent of doing Godly Honour unto them; and from thence it proceeds to shew the good Uses to which, under other Circumstances, and as represented on the Windows, &c. they may be applied. Those who composed *Edward the VIth's Council*, were *Members of his Father's Parliament and Council* when *this Book* was thus *authorized*; and otherwise, it is presumed, they had in themselves no

“ And therefore although Images of Christ and his Saints, be the Works of Mens Hands only; yet they be not so prohibited, but that they may be had and set up, both in Churches and other Places, to the Intent that we (in beholding and looking upon them, as in certain Books and Signs) may call to Remembrance the manifold Examples of Virtues which were in the Saints, whom they do represent: And so may rather be provoked, kindled and stirred to yield Thanks to our Lord, and to praise him, and his said Saints, and to remember and lament our Sins, and Offences, and to pray to God, that we may have Grace to follow their Goodness and holy Living. As for an Example, the Image of our Saviour hangeth on the Cross, and is painted on Walls and Windows, as an open Book, to the Intent that, besides the Examples of Virtue, which may learn at Christ, we may be also many ways provoked to remember his painful and cruel Passion, and also consider ourselves, when we behold the same Image, and to condemn and abhor our Sins, which were the Cause of his so cruel Death. And furthermore, considering what high Charity was in him, that would die for us his Enemies, and what great Dangers we have escaped, and what high Benefits we receive by his Redemption, we may be provoked in all our Distresses and Troubles to run for Comfort unto him. All these Lessons, with many more, be brought to our Re-

membrance by this Book, if we being first well instructed and taught, what is represented and meant thereby, do diligently behold and look upon it. Pictures and Images may be set in the Church, and might not be despised, but to be used reverently, though we be forbidden to do any godly Honour unto them. These Lessons should be taught by every Curate to their Parish.”

A Necessary Doctrine and Erudition for any Christian Man, was published by the King's Command, 34 H. VIII. It was composed by the Direction of *Cranmer*, by *Rydley*, a Martyr for the Protestant Religion, *Redman*, and other very good and learned Men. It is highly commended in the History of the Reformation, (part 1, book 3, pag. 286. The Reverend Author of that History, *Bishop Burnet*, gives an Account how well the REFORMERS were employed, (Anno 1540) though not in the Way of Convocation; That a select Number of them sat, by Virtue of a Commission from the King, confirmed in Parliament;— And that their *First Work* was to draw up a Declaration of the Christian Doctrine for the necessary Erudition of a Christian Man; which he tells us, p. 293, that it was finished and set forth, with a Preface written by those of the Clergy, who had been employed in it, declaring with what Care they had examined the *Scriptures*, and the *antient Doctors*, out of whom they had faithfully gathered the Exposition of the Christian Faith.

Power of reversing and altering the Determinations made in it, had they entertained, which doth not appear, any Inclinations of that Kind. It is related indeed, that *Gardiner*, Bishop of *Winchester*, refused Obedience to all the Injunctions of the Council, as not grounded on a valid Authority. But there were two Acts of Parliament (31 and 35 of *Hen. VIII.*) which granted in Ecclesiastical Matters a Power of this Kind; though it is apprehended, not such as was, any-wise, inconsistent with the Laws already enacted, or which was of any longer Continuance than during the King's Minority.

A few Years after this, indeed, the Case of Images in Churches fell particularly under a Parliamentary Consideration. In 1549, an Act was passed, enjoining that any Images of *Stone, Timber, Alabaster, or Earth, graven, carved, or painted*, which heretofore have stood in Churches, be removed. However, as in this Act not the least Mention occurs of any Delineation on *Windows* or *Walls*, so a Proviso is added, that it did not extend to such Images and Pictures as were of a civil Use, or of a monumental Kind (*v. Stat. Ed. VI. A. 3. and 4.*)

During this Year a Set of Commissioners was appointed a-new, to make Visitation of all Churches; but no Articles of Complaint were returned by them. The PRIMATE likewise, carrying with him the Royal Injunctions, made an archiepiscopal Visitation; but it doth not appear that the *Pictures of Saints, or of our Saviour's Sufferings* in Windows, fell under his least Animadversion, or of any of his Suffragans, however greatly distinguished for their Zeal against Image Worship and Popery.

By

By this Time indeed, as Bishop *Burnet* remarks, the Churches were emptied of all those Pictures and Statues which had been for divers Ages the chief Object of the People's Worship^d. However, after this Time, *Royal Injunctions* were issued for seizing all such valuable Ornaments and Furniture of Cathedrals and Parochial Churches as were not indispensably necessary. Had public Exigencies apparently dictated these Orders; or had the Sums of Money raised from the Disposal of what was really superfluous, been appropriated to religious Uses; little Apology would then have been needed; but otherwise such Proceedings, especially when attended with ignominious Circumstances, could not fail of exciting a popular Odium. It hath been remarked indeed, that rapacious Courtiers, taking Advantage of the excellent young King's last Stage of Illness, procured these Orders. However this might be, the Romanists availed themselves of these and some other unhappy Measures, which were judged to be the Effects of *sacrilegious Avarice*, for more easily effecting their Designs in the succeeding Reign.

At that Time, indeed, there was displayed a genuine and lively Portraiture of Popery, when resettled on the Throne. Queen *Mary's* Reign began with the Exercise of an illegal and arbitrary Authority, in Civil and Ecclesiastical Affairs, of the utmost Importance. And this Foundation laid, the Protestant Religion was proscribed, and the most cruel and sanguinary Measures were pursued against its venerable living Ornaments and Supports. Hence likewise, in our Churches most of the former vain Trinkets, as well as antichristian Abominations were replaced. For though it could not

^d History of the Reform. 2, 60.

be practicable to procure for them immediately, all the late Exuberance of Splendor and Riches, yet the like Forms of superstitious Pageantry, and the same Modes of idolatrous Worship were introduced*. Whilst our Bible and Liturgy were banished from them, and even the Texts of Scripture on their Walls erased, as *opening a Window* to all Vices, and *closing up the Way unto Virtue*^f; there were substituted in their Stead, Popish Legends and Missals, with fabulous Pictures, consecrated Images, &c.

But in no long Time it pleased the Almighty to put a Period to these Evils, and to seat on our Throne another Queen blessed with the greatest Accomplishments, and particularly with an heroic Zeal for shaking off the Babylonish Yoke, and for restoring and compleating the Establishment of the true Reformed Religion: Many Instances of it were seen in the Beginning of her illustrious Reign. As to Churches, whatever was placed in them, which in it's Nature must be offensive to God, or might be a real Cause of seducing the Minds of his true Votaries, was a just Object of her Aversion. But whatever Ornaments or exterior Observances, instead of scandalizing or perverting, would probably be conducive to a spiritual Edification, she was very desirous of retain-

* In *Fuller's Hist. of Waltham Abby*, p. 17, is an Account of the Alterations made in it's Church; and of the New Furniture and Ornaments purchased for it, at the Charge of the Parishioners, in the Reign of Queen *Mary*. We do not however find there, all the Particulars which the Provincial Constitutions required, as specified in *Lindwood*, p. 159, and from thence in *Stavely's History of Churches*, ch. 12, and in *Kennet's Parochial Antiquities*, p. 598, where 'tis ob-

served, ' that these were the Ornaments or Implements of Churches, in those Days of Ignorance, when Toys and Baubles were a great Part of Religion.' The general Value of them may be inferred from Dean *Prideaux's* Account of the Church of Yarmouth, the Furniture and Utensils of which, he saith, were sold, in the Beginning of the Reformation, for above 970 l.

^f V. *Book of Martyrs*, vol. 3, 87.

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ing. Both in foreign Countries^z, and in her own Kingdom, she found many Protestants warm Advocates for such a naked and unadorned State of Religion, as almost excluded every Thing which affected the Imagination and Senses. But she apprehended that Popery, Enthusiasm, or Irreligion would reap Advantages from such an

^z Amongst those who embraced the Reformed Religion, the Lutherans manifested the greatest Inclinations for preserving in their Churches some of those exterior Forms and Ornaments, which make an Impression on the Senses. It hath been remarked, 'that all their Churches, and especially their Cathedrals, are not to be distinguished from many in the midst of Rome, on account of their various Paintings, exalted Crucifixes, and frequent Images. All Veneration, however, is absolutely forbidden to be paid them, which they strictly observe, though they own, that they look upon them as convenient for Notices and Remembrances of our Saviour's Passion, and of the Devotions of his Saints; and, in short, use them no otherwise, than we do our Prints and Pictures in our Bibles and Common-Prayer-Books.' *Northleigh's Topogr. Descript.* p. 128. And near the same Account is given by *Chishul, Whitlocke, Dorrington*, and others who have travelled into those Countries in Christendom, where the Lutheran Religion is professed. But the Sentiments and Conduct of the Calvinists, Anabaptists, and some other Sectaries, were very different. And hence, in Germany, great Spoils and Devastations were made by them, on several Churches. In Scotland likewise, as an ingenious Writer of that Country observes, 'it's first Reformers were actuated by a gothic Spirit of ignorant Fanicism, which they had imbibed from *Calvin*, and the Apostles of Geneva.' However, this Spirit was not suffered to exert itself in those Countries where

the Religion was reformed by Authority of the Magistrate. And hence it hath been remarked 'that in many Parts of Germany, in Switzerland, Geneva, and other Cities, they kept their old Churches in the same Manner as in the Time of Popery, except only the Images of carved Work, of Gold, Silver, Brass, Stone and Wood, or flat Pictures against the Walls, which they have taken down and defaced. And as for Historical Pictures in Glass Windows, Geneva hath preserved hitherto the very same that it had of old.' This is the Account given by *Mr. Durell*, in his View of the Government and Worship of God in the Reformed Churches, pag. 28. *Mr. Lassels* likewise, in his Voyage to Italy, published in 1676, relates his seeing 'engraven in Wood, in the Choir of the great Church at Geneva, the Pictures of the Twelve Apostles and Prophets, and in the Windows the Pictures of *St. Peter*, and the *Virgin Mary*.' As it is known, that in Popish Countries, ten Ave Marias were recited for one Pater-noster, could there have been any Foundation for Apprehensions of idolatrous Worship from Delineations in Glass, it must have arisen from that of the *Virgin Mary*. I shall only add, that in Holland, where Calvinism is the established Religion, the Churches still remain decorated with all kinds of painted Glass; and an eminent Physician, who hath lived there, informs me, that in one of the Churches, the Representations are so exquisitely fine, that they drew Strangers from distant Parts to view them.

Establishment.

Establishment. She was intent therefore on chusing a middle Course between all Extremes; this she at first signified to her Parliament, and made the constant Rule of her Government. As to the Papal Authority and System of Religion established by it, for the better effecting an Extirpation of both, she ordered a new Royal Visitation of her Kingdom to be made. To this End divers Commissions were given, many Injunctions not much varying from those given by K. *Edward*, were drawn up, with Books of Articles, on which Inquisition was to be made^h. And in Virtue of this Visitation the new Paintings of feigned Miracles were defaced, the superstitious Vestments and Utensils were sold, and the idolatrous Images were committed to the Flames.

However the Queen found it necessary to temper this just Zeal against Popery, with some Provisions against the violent Excesses of a reforming Spirit. When indeed the Act of Uniformity was passed, it was enacted, that such Ornaments of Churches should be retained as were settled in the second and third Year of the Reign of K. *Edward*: Nor did she ever judge it expedient to repeal that Part of Q. *Mary's* Statute which authorized the Magistrate to proceed against Delinquents who broke or defaced

^h It hath been observed, that the 2d and 23d Articles did not impower the Commissioners absolutely to remove all Images out of Churches. The Queen indeed, at this Time and for many Years after, had a massy Silver Crucifix on the Communion Table in her Chapel. It continued there, says *Heylin*, in the Introduction to his History of Archbishop *Laud*, till it was broke in Pieces by *PACH*, the Queen's Fool, (when no wiser Man could be got to do it) at the Instigation of Sir *Francis Knollis*. Some of her principal Divines remonstrated

against this particular Species of Images, as having been abused, as being a modern Invention, and as some of the People were still prone to the old Superstitions. 'It is matter of Fact, however, saith a late ingenious Author, that Crosses and Pictures of our Saviour were left standing, when there was no such apparent Hazard of their being abused, as appears from the Paintings of the Windows in many of our Churches. We are not against the historical Use, but the Idolatrous Abuse of Images.' *Britons no Converts to Popery*, p. 383.

Crosses,

Crosses, or the Pictures of Christ, or of Saints in the Windows of Churches. But notwithstanding this Law which was then, and, as it is apprehended, is still in Force; great Violences had been committed in Churches, as well on the Monuments of Metal and Stone, as of Glass. The Queen highly irritated with these Proceedings, issued out her Proclamations, prohibiting any Persons, under severe Penalties, from defacing such Monuments, and from breaking any Image in Glass Windowsⁱ. These Proclamations (which she reinforced in the fourteenth Year of her Reign) ‘ she signed with her own Hand, and ‘ sent them throughout the Kingdom in that Manner ‘ the more to manifest her Zeal, and restrain the Sacri- ‘ lege^k. At the same Time she charged all Bishops to ‘ enquire by Presentments of the Curates and Church- ‘ wardens, what Spoils of this Kind had been committed, ‘ and by whom; and to enjoin them under Pain of Ex- ‘ communication, to repair the same by a convenient ‘ Day, or to certify it to her Council in the Star ‘ Chamber^l.’

About two Years after this Time, for more perfectly establishing the Reformation, a *Synod* was held, in which it was particularly agreed, that all Images of the Trinity, and of the Holy Ghost, should be defaced; and that Images superstitiously abused, should be destroyed. A learned Writer who hath published a judicious Defence of our Reformation, giving an Account of the Proceedings of this Synod, observes, that with Regard to Images ‘ it took a middle Course; first to con- ‘ demn all Manner of Adoration or Worship of them

ⁱ *Strype's Annals*, p. 185.

^l *Strype*, p. 185.

^k *Spelman's Hist. of Sacrilege*, p. 290.

‘ (and therefore every *Sculptile* had been removed out of
 ‘ Churches) but whereas some Use might be made of them
 ‘ for Remembrance of Histories past, to retain in sundry
 ‘ Parts such *Windows* and *Pictures*, as might without
 ‘ Offence instruct the Ignorant in several Passages not
 ‘ unworthily preserved; which if any Men since have
 ‘ been offended at, it must be on other Grounds than
 ‘ I understand^m.’

By this Time the Church and State were fixed on a firm Basis; and henceforward we see a wise and disinterested Administration uniting the Hearts of a great People. Before the Conclusion however of this Reign, a Kind of malignant Spirit began to exert itself against some Parts of our Ecclesiastical Constitution. The Objections which were then particularly made against the Form and Elegance or Magnificence of our Churches were fully considered, and judiciously answered by Mr. *Hooker* (*Eccles. Pol.* B. V. S. 14, 15.)

In the next Reign the same Spirit still continued to operate, when a great Statesman, to whom most Parts of human and divine Literature were known, thought himself obliged to make the following Reflections on it.

‘ The reverend Care which *Moses* the Prophet and
 ‘ chosen Servant of God, had in all that belonged even
 ‘ to the outward and least Parts of the Tabernacle, Ark,
 ‘ and Sanctuary, witnessed the inward and most humble
 ‘ Zeal born to God himself: The Industry used in the
 ‘ framing thereof, and every and the least Part thereof,
 ‘ the curious Workmanship thereon bestowed; the ex-
 ‘ ceeding Charge and Expence in the Provisions; the

^m Sir R. *Twisden's* Hist. Vindicat. of the Church of England, p. 187.

‘ dutiful

‘ dutiful Observance in the laying up, and preserving
 ‘ the holy Vessels, the solemn removing thereof; the
 ‘ vigilant Attendance thereon, and the provident Defence
 ‘ of the same, which all Ages have in some Degree imi-
 ‘ tated, is now so forgotten and cast away in this
 ‘ superfine Age, by those of the Family, by the Ana-
 ‘ baptist, Brownist, and other Sectaries; as all Cost
 ‘ and Care bestowed and had of the Church, wherein
 ‘ God is to be served and worshipped, is accounted a
 ‘ Kind of Popery, and as proceeding from an idolatrous
 ‘ Disposition; insomuch as Time would soon bring to
 ‘ pass (if it were not resisted) that God would be turned
 ‘ out of Churches into Barns, and from thence again to
 ‘ Fields and Mountains, and under the Hedges; and
 ‘ the Office of the Ministry (robbed of all Dignity and
 ‘ Respect) be as contemptible as these Places; all Order,
 ‘ Discipline, and Church-Government, left to Newness
 ‘ of Opinion and Men’s Fancies; yea, and soon after,
 ‘ as many Kinds of Religions would spring up, as there
 ‘ are Parish-Churches within *England*, every contentious
 ‘ and ignorant Person cloathing his Fancy with the Spirit
 ‘ of God, and his Imagination with the Gift of Revela-
 ‘ tion; insomuch as when the Truth, which is but one,
 ‘ shall appear to the simple Multitude, no less variable
 ‘ than contrary to itself, the Faith of Men will soon die
 ‘ away by Degrees, and all Religion be held in Scorn
 ‘ and Contemptⁿ.’

ⁿ Sir *W. Raleigh’s* Hist. of the World,
 l. 2, c. 5, f. 1. This great Author was
 in his Life Time taxed with Irreligion
 by his Enemies. But were we to judge
 either from his public or private Writings,
 the contrary Spirit appears. In this his
 History he saith, ‘ that the Service of

‘ God, is the Path guiding us to per-
 ‘ fect Happiness, and hath in it a true,
 ‘ though not compleat Felicity; yield-
 ‘ ing such Abundance of Joy to the
 ‘ Conscience as easily countervails all
 ‘ Afflictions whatsoever.” ch. 21, f. 6.
 And agreeably to this, in a Letter
 P 2 to

Within thirty Years after these Reflections were published, the melancholy Prefages contained in them were fully verified. However, previously to this, very considerable Improvements were made in the Churches of this Nation; many of them, after their having been stript of their superstitious Ornaments at the Reformation, had never afterwards been sufficiently repaired: Some through Age or Accidents were fallen to Decay; and others through Negligence, Inattention, or Parsimony, were destitute of all just Elegance, or even any Degree of external Decency. Repeated Complaints of this Kind offended the Piety, and excited the Zeal of *Charles I.* He was very intent on finishing the Repairs, and in adding to the Magnificence of the Cathedral of his Metropolis; and next to this some other particular Churches, as well as their general State throughout the Kingdom, became Objects of his passionate Concern. Hence In 1630, he published a Proclamation, ‘ commanding
 ‘ the Archbishops and Bishops to take special Care that
 ‘ the Parish Churches in their several Dioceses, being
 ‘ Places consecrated to the Worship of God, be kept in
 ‘ decent Repair; and to make use of the Power of the
 ‘ Ecclesiastical Court to oblige the Parishioners to this
 ‘ Part of their Duty.’ Archbishop *Laud*, who whilst he was in the See of *London*, had earnestly recommended all Measures of this Kind^p, exerted his warmest Efforts, in enforcing the Execution of these Injunctions through-

to his Lady just before his Death, he hath these memorable Words: ‘ Love
 ‘ God, and begin betimes; in him you
 ‘ shall find true, everlasting, and end-
 ‘ less Comfort; when you shall have
 ‘ wearied yourself with all sorts of world-
 ‘ ly Cogitations, you shall sit down by

‘ Sorrow in the End. Teach your Son
 ‘ also to serve and fear God whilst he is
 ‘ young, &c.’ V. Sir *Walter Raleigh’s*
 Remains, p: 238.

^o *Rushworth*, p. 11, 28.

^p Vid. *Fuller’s Church Hist.* xi, 119.

out his Province. And in Virtue of them the Spirit of building, repairing, and adorning Churches, prevailed every where in a very singular and extraordinary Manner. The polite Arts indeed, in Consequence of National Opulence and of Royal Patronage, otherwise flourished, but much more, when thus devoted to the Service of Religion. True Architecture was now fully known and practised, and more particularly the Genius of *Inigo Jones* was no less employed on religious than civil Edifices ⁹.

About this Time Church-Music received great Improvements under the Direction of *Lawes*; and Painting was indebted to the Pencils of *Rubens* and *Vandyke* for a Degree of Perfection she had never before known in *England*. The Royal Palaces were decorated with the Works of these eminent Masters, who received from the King the most flattering Marks of his Favour; and some Paintings of Scripture History were at this Time particularly placed at the Back of the Communion Table, though in a Manner only agreeable to a Custom which prevailed from the Establishment of

⁹ The late Critical Reviewer of the Buildings in London observes, that Somerset-house affords a View of the first Dawning of Taste in England; and that towards the End of the Reign of King *James I.* it made a bold Step from Italy to England at once, and that from the most profound Ignorance in Architecture *Inigo Jones* started up a Prodigy of Art. But indeed we are informed by a credible Writer, that beautiful Stone Buildings, and regular Pieces of Architecture began to be erected in England about the Year 1588. See *Fuller's Ch. Hist.* vol. viii. 188. After this Sir *H. Wotton*, in 1824, published his excellent Elements of Architecture, and no less improved the national Taste by the best Precepts, than the great Architect

by the noblest Models. One of these is thus described: 'The Church of Covent-Garden is without a Rival one of the most perfect Pieces of Building that the Art of Man can produce; nothing can possibly be imagined more simple, and yet Magnificence itself can hardly give greater Pleasure. This is a strong Proof of the Force of Harmony and Proportion; and at the same Time a Demonstration, that it is Taste and not Expence, which is the Parent of Beauty: If this Building can be said to have any Defect, it is in the Form and Manner of the Windows, which are not only in a bad Gusto, but out of Proportion.' *Cr. Review*, pag. 29.

the Reformation'. The Art of staining and painting Glass was now much cultivated, and those who professed it, were incorporated by a Royal Charter; and this Art they particularly exercised in decorating some Churches, and more especially in repairing or renewing some Windows which were decayed through Age, or had suffered through Accidents or Violence^s.

By these and other Means, a great Number of Churches received very considerable Improvements. It is no wise improbable indeed, but that whilst a Spirit of making them prevailed throughout the whole Kingdom, particular Instances might occur, (according to Complaints which were afterwards made) of injudicious and superstitious Embellishments. However, very few real Instances of this Kind appear to be given; and in general, such a Degree of Elegance was bestowed on some Churches, and Magnificence on others, as was productive

^r *Laud's Hist.* p. 313.

^s At the Beginning of the Reformation several of these Windows were defaced, or broken in Pieces, and particularly those, it hath been observed, where the Portraiture of any Saint was depicted, to whose Memory the Church was dedicated. v. *Dugdale's Warwickshire*, 992. Mr. *Burton*, who published his Description of Leicestershire, in 1629, takes Notice of
 ' Windows in those Times being broken and defaced by some Novelists,
 ' who think all Pictures in Churches to be Idols and to tend to Superstition;
 ' and who acted like Pope *Gregory*, who
 ' on the same Pretence, destroyed many
 ' of the finest Roman Antiquities.' vid. p. 97. However, in all the Reigns after the Reformation, any Acts of Violence

of this Kind, when proved, were severely punished by the Star Chamber, or High-Commission Court. In the Reign of *Charles I.* the Case of Mr. *Sherfield*, Recorder of Sarum, is well known. What was charged on him was, that he had in a violent and scandalous Manner, broken down in a Church the History of the Creation, under false Pretences, and without being justly authorised to do it; which would give Encouragement to other Persons to commit the like Outrages. It may suffice here to say only of this Case, that whilst the Conduct of *Sherfield* seems to have been irregular and unwarrantable, the Sentence passed against him was, beyond Measure rigorous and severe. See *Heylin's Life of Laud*, p. 228.

of good Effects, and as was becoming Structures dedicated to the Services of Religion †.

But indeed before all these Works and Designs could be compleated, the Flames of a consuming Civil War burst out with irresistibile Violence, and spread an universal Chaos of Confusion. In the preceding Tumults indeed, Lord *Clarendon* relates, that seditious and factious Persons caused the Windows to be broken down in Churches, and committed in them many other insolent and scandalous Disorders. However, after the military Standard was erected, these profane Outrages were

† With a View to this Archbishop *Laud* remarks his having evidently seen
 † that the publick Neglect of God's Service in the outward Face of it, and
 † the nasty lying of many Places dedicated to that Service, had almost cast
 † a Damp upon the true and inward
 † Worship of God, which needed external Helps to keep it in any Vigour;
 † that whatever he did in this respect
 † was according to both Law and Canon,
 † and with the Consent and Liking of the People, no Command issuing from
 † him against the one, or without the
 † other.' He saith also, † that he could
 † scarce speak with any conscientious
 † Persons, that were wavering in Religion, but that the great Motive which
 † wrought upon them to disaffect, or
 † think meanly of the Church of England, was, that the external Worship
 † of God was so lost in it, and that it's
 † Churches lay in such a slovenly State.' He adds the Considerations which occur
 in Sir *Walter Raleigh's* History, (which have been before cited;) and tells us,
 † that all the Care he took was with a
 † single Eye, and most free from Romish
 † Superstition.' See his Hist. p. 156, 224, 416. Whoever impartially considers what the Archbishop, in these, and other Passages of his Book, saith in Justification of himself, with regard to this

particular Part of his Conduct, may find that Mr. *Hume*, in his late History of *Charles I.* p. 103, gives a mistaken and exaggerated Account of it. As to what relates to the Archbishop's repairing the painted Glass in his Chapel, see what he saith, p. 311, of his History. In other Places of Worship, whatever Ornament of this Kind was added, was set up by the Direction of the Parishioners, or Ministers. Of the Prelates in that Reign, there was none more distinguished for a personal Dislike to the Archbishop, or for an Aversion to Popery, than *Williams* Dean of Westminster, and Bishop of Lincoln; but of his Chapel at Bugden there is this Account, given by a contemporary Writer: † Besides his Altar
 † most richly furnished, there are to be
 † seen many goodly Pictures, which
 † cannot but strike the Beholders with
 † Thoughts of Piety and Devotion at
 † their Entrance; as the Picture of the
 † Passion, and likewise of the holy Apostles, together with a fair Crucifix,
 † &c. set up in painted Glass, in the
 † East Window, just over the holy Table, (about 1637) so that all good
 † Men in his Diocese must follow him
 † usque ad Aras, giving a Precedent of
 † such Devotion.' *Pocklington's* Altar. Christ. p. 83.

greatly

greatly increased. Some stately religious FABRICS were totally demolished; many were converted into *Stables*, or polluted and profaned by other shocking Abominations. Their beautiful *Sculptures*, though only containing Scripture Histories, were absurdly broken down *with Axes and Hammers*; their MONUMENTS, erected to illustrious and venerable Personages, were defaced; the very *Urns*, in which their Ashes had been deposited, were ransacked; and their consecrated Utensils were exposed to Rapine and Plunder. CROSSES, whether *graved* or *delineated*, whether *in Churches* or *out* of them, were peculiar Objects of an Enthusiastic Aversion^u. Nor less was their Rage levelled against *painted Glass*, containing in it either *Portraits of Prelates and Kings*, of *Fathers and Martyrs*, of our *Saviour* and his *Apostles*, or Representations of Scripture Histories. The pious captive Sovereign amidst all his Calamities could not forbear taking Notice of this *breaking of Church Windows*; this *pulling down of Crosses*; this *defacing of the Monuments and Inscriptions of the Dead*, &c. as the *malignant Effects of popular, specious, and deceitful Re-*

^u Dr. *Walker* cites this curious Passage from a Sermon preached by one *Greenhill*, before the Commons, in 1643. ‘If Justice be at a Stand, and cannot take hold of living Delinquents, to keep the Axe from Rust, let Justice be executed on lifeless Delinquents: Are there no *Altars*, no *High Places*, no *Crucifixes*?’ The House of Commons indeed, saith *Whitlocke*, made an Order, (and Sir *R. Harley* was the Executioner of it) ‘to take away all Pictures, Crosses and Figures, within Churches and without, and the zealous Knight took down the Cross in Cheapside,

and Charing-Cross, and the other like Monuments impartially.’ Memor. p. 45. This occasioned an humourous Dialogue betwixt the Cross in Cheapside and Charing-Cross, comforting each other as fearing their Fall in those uncertain Times; some Parts of which are reprinted in Dr. *Grey’s* Defence of our Historians, p. 133. Mr. *Hume* says, that *Harley*, from his Abhorrence to that superstitious Figure, would not any where allow two Pieces of Wood or Stone to lie over each other at right Angles. See Hist. of Great Brit. vol. 1. p. 254.

formations

formations ^w. Afterwards indeed, greater Evils of this Kind were meditated and threatened: It became a Subject of public Deliberation whether many of the CATHEDRALS should not be totally annihilated ^x; and even some atheistical or fanatical VANDALS concerted Plans and published Proposals for razing to the Ground all Parish Churches, and for seizing their Revenues ^y.

The RESTORATION OF OUR MONARCHY AND CONSTITUTION not only averted all Dangers of this Kind, but introduced into our Churches, Beauty for Deformity. The NOBILITY, GENTRY, and PEOPLE concurred with the CLERGY in decorating, repairing, or rebuilding such as had been desolated and ruined, or levelled with the Ground. The dreadful CONFLAGRATION ^z,

^w ΕΙΧΩΝ ΒΑΣ. C. 20. The Ravages made on many of our Churches in those Times, are particularly described by *Dugdale*, *Heylin*, and other Historians. But Dr. *Ryves*, (Dean of Chichester, and after the Restoration, of Windsor) gives the fullest Account in his *Mercurius Rusticus*; some Extracts of which Book are in the Appendix, N^o. VI.

^x See *Whitlock's* Mem. p. 514.

^y A particular Account is given of this in a Treatise of Mr. *Prynne's*, entitled, *Jus Patronatus*, written, as he saith, on Account of a Jesuitical and Anabaptistical Plot for demolishing all Parish Churches, the Impiety and Unrighteousness of which he expatiates on. None was at first more distinguished than this Author, for his Opposition to the Church and State; and for which he was cruelly punished. However, in Dec. 1647, he made in the House of Commons an excellent and judicious Speech (lately reprinted in the 18th Vol. of the Parliamentary History) proving the

King's Concessions to be a Ground for a Settlement; and afterwards published the aforementioned learned Treatise in the Defence of our Churches, their *Revenues* and *Endowments*.

^z In the Fire of *London* 80 Churches, with the Cathedral, were burnt to Ashes: Amongst those that were rebuilt, the Church of *St. Stephen Walbrook*, is judged the Master-piece of Sir *Christopher Wren*; and for Taste and Proportion, one of the most perfect in *Europe*. Amongst several other Defects which the late Critical Reviewer finds in *St. Paul's*, one is, that some of the intermediate Spaces in the *Choir* had not been filled up with the noblest historical *Paintings*. The same Author judgeth, that of the late new Churches in *London*, not five of them are placed to Advantage, and scarce so many which are built in Taste. The new Church of *St. Giles's* he thinks one of the most simple and elegant, of those modern Structures.

Q

which

which happened soon after in our Capital, gave Birth to a new Set of sacred Edifices, the Number of which was augmented in Queen *Anne's* Reign, when *great Sums of Money were, by public Authority, provided and applied for the building, supporting and adorning of Churches.*

S E C T. VI.

THOUGH in the preceding Remarks, the Injunctions of our Princes and the Laws of our State relating to the Ornaments of Churches have been referred to and examined; yet a few other Considerations remain to be added: For it is alledged, that ‘ *one or more superstitious Picture or Pictures, and more particularly the painted Image of Christ upon the Cross, have been set up in the Parish Church of St. Margaret, in Defiance of the Canons Ecclesiastical.*’ As to the Epithet *superstitious*, the Grounds and Reasons on which the Application of it is at any Time made, ought to be well considered. At the first preaching of the Gospel, *this Word* was by the idolatrous Pagans applied even to the Belief and Practice of the Christian Religion; and after the *Reformation*, Mr. Hooker remarks, that most of our Ecclesiastical Institutions and Usages were thought *stained with Superstition.* *Eccl. Pol. B. V. 4.* But before any criminal Objections of this Kind be fixed, the true Nature of it ought to be impartially weighed in the Balance of Reason, as well as tried by the Standard of Revelation. When any *prohibited Worship* of the Deity is taught, when *false Additions* to the true Faith are inculcated, and when an

excessive Number of *vain Rites* is prescribed; it is easy in these, and other Instances of this Kind, to discern the genuine *Features* and *Characteristicks* of *Superstition*. PAGANISM abounded with them, and the CHURCH OF ROME hath, in the most glaring Manner, adopted the same Plan: In this Church the most indifferent Things, in Virtue of some preceding Forms of Consecration, and without any divine Warrants, have had a special Sanctity attributed to them: *Images* have with great Solemnity been *hallowed*, and by public authorized Acts have been proposed as Objects of Adoration; a supernatural *Efficacy* hath been ascribed to them, and a sanctifying *Energy* hath been affirmed to reside in them. PICTURES likewise have been and are placed in *Romish Churches*, either containing most *unworthy Representations* of the DEITY, or describing *Fables*, *Impostures*, and *Legends*; or said to be sacred, as drawn by the Pencil of an Evangelist.

But when these and all other Circumstances of this Kind are absolutely excluded, it would be drawing from hence a most unwarrantable Inference to the *Disparagement* of any other *Sculpture*, *Imagery*, or *Painting* of a religious Kind. All these superstitious Vanities and impious Follies which have been before mentioned *our Church at the Reformation*, in its *Liturgy*, *Canons*, and *Articles*, condemned, disclaimed, and rejected. ‘*But*
‘*this being done, it publicly declared that it permitted*
‘*and retained the Use of the Image of our Saviour hang-*
‘*ing on the Cross, as painted on Cloth, Walls, or Win-*
‘*dows, not merely in the View of being exempted from*
‘*Superstition, but as tending to promote the Interest*
‘*of true Religion.*’

These

These Declarations seem grounded on Experience that even, in the Times preceding the Reformation, such particular Species of *Imagery* were applied to good Purposes, and were not abused to such as were superstitious. It is recorded indeed, that PLATO prohibited the keeping in private Houses, all *Statues* and *Images* of *Gold*, *Silver*, *Ivory*, &c. as apt to cherish vain Notions of something supernatural in them, but tolerated such as were made of contemptible Materials, as not having any such Tendency^a. And it may be presumed to have been the Opinion of K. HENRY the VIIIth's last Parliament, that none of the meanest Vulgar were induced to think that mere *Colours*, *Lights*, and *Shadows*, whether on *Cloth*, or on the *Walls*, or on *Glass*, had any Portion of Divinity infused into them, or ought to be made Objects of Adoration. It was judged on the contrary, that when the Representations solely referred to our Saviour's Passion, their Tendency was to recall to Men's Memories an historical Fact of an interesting and awful Nature, which might be improved to the great Ends of true Religion^b.

^a *Clem. Alex. Strom.* 5, p. 584.

^b Were we to take a View of all the *Bibles*, *Common-Prayer Books*, *Devotional Treatises*, and *Sacred Histories*, which have been published since the Reformation, I apprehend it would not be hyperbolic to say, that some Millions of Representations of this Kind engraved, with various Degrees of Skill, have been given in them. Some of these probably may often have been applied to good Purposes, though I question whether any Instances can be produced of their having been subject to superstitious Abuses. But it would be difficult to find any real Disparity between these Representations, and such of the same Kind as may occur in Windows. Du-

ring the civil Wars indeed, such pretended Abuses were assigned as Reasons for demolishing all such Windows; on which Occasion an eminent Divine of Oxford thus delivered his Sentiments to the learned Audience of that University: "If we may call weak, groundless, improbable Surmises and Conjectures, Vanities, have not these Prophets dealt with the Minds of vulgar People as melancholy Men use to deal with the Clouds, raised monstrous Forms and Shapes to fright them, where no Fear was: Have they not presented strange Visions to them? Idolatry in a Church Window, Superstition in a white Surplice, Mass in our Common Prayer, and Antichrist in our Bishops? Certainly, if that be all
the

But though this may be said on Supposal that there was in the Window at St. *Margaret's*, the mere Figure of our Saviour hanging on the Cross; yet it is indeed a very partial Conception of what is there delineated, to consider it merely under that Notion. For that Delineation is solely to be considered as a Portion of Evangelic History, representing a Number of Persons concerned, who sustain various Characters, and who act different Parts*. And though the Figure of our Saviour must necessarily be the principal one, yet it is not easy for the Mind to rest on the Contemplation of him, without its being immediately hurried to a joint Consideration of some of the many Persons who were Actors in this Tragedy, or to some of those awful Circumstances which attended it. And as a Comment on this Delineation, there is inscribed at St. *Margaret's*, on the contiguous Wall, on Plates of Copper enamelled, the original

the Reason they have to banish Images out of the Church, because some (if yet there have been any so stupid) have made them Idols, by the same Reason we should not now have a Sun or Moon or Stars in the Firmament, but they should have long since dropped from Heaven, because some of the deluded Heathens worshipped them.' See Dr. *Mayne's* Sermon on Ezek. xxii. 28. preached and printed at Oxford in 1645, p. 20.

Before this Time *Attorney General Noy*, at Mr. *Sherfield's* Trial, remarks that if "*Windows*, containing Memorials of Saints, Prophets, or Jesus Christ, were to be demolished because some Men conceived them superstitious, for the same Reason they might take upon them to pull down all Cathedral Churches, because they are made in

the Form of a Cross." See *State Trials*, Vol. I. p. 585.

I shall only add here the Remarks of a later Writer. "These innocent Ornaments of Art and Piety (consisting in Sculpture and Imagery, the Use of which was merely-historical to add some Beauty and Solemnity to the Place) are thought to smell strong of Popery; and even the History of Scripture upon painted Glass is *Superstition*. No Images but of *Lions* and *Unicorns* are now the Embellishments of our Churches; and the Arms of the Civil Magistrates may stand with Applause, when the Cross, the Arms of our crucified Saviour (if we believe some of the Calvinists) must be defaced as Popish and idolatrous." *Lewis's Historical Essay*, p. 93.

* See a Plate and full Description of the Window, *Appendix*, No. III.

History, so as that when compared with the Copy, an useful Illustration may be given.

It hath indeed been noticed by several celebrated ancient and modern Authors, that Pieces of historical Painting, justly executed, have in some Respects the Advantage above any other Kinds of Representation^c: For in the shortest Space of Time they exhibit to the Eye, and from thence to the Understanding, the most memorable Transactions, and the Affections or Deportment of those who were concerned in them. They at the same Time imprint on the Imagination the most striking Ideas of these Occurrences, or of the Manners of the Persons who had the greatest Share in them. And hence likewise, Delineations of this Kind, which are the Products of a masterly Genius, have a Tendency to excite a Variety of Passions. The Mind on viewing conspicuous Acts of Wisdom and Goodness, may be filled with Admiration and Love; or on seeing Representations of Perfidy and unrelenting Cruelty, may be filled with Resentment and

^c In *Dryden's* and *Trapp's* Parallels between Poetry and Painting, in *Webb's* Essay on Painting, in the Poem on the Pleasures of the Imagination, in *Reflexions Critiques sur la Poésie, et sur la Peinture*, as well as in many other Authors which might be cited, are different Observations of this Kind. The *Portico of Zeno* at Athens, was in this, as well as in other Views, intended to be a *School of Morality*. What Benefits the Art of Painting justly applied, may be attended with in Education; the Philosopher *Cebes* proposed shewing in his celebrated Picture; the Composition and Design of which have been lately well illustrated in one of the Essays of Mr. *Moore*.

Mr. *Pope*, in a Letter to Mr. *Allen*, says, "a Man not only shews his Taste,

but his Virtue in the Choice of such Ornaments: And whatever Examples most strike us, we may reasonably imagine, may have an Influence upon others. So that the History itself, if well chosen, upon a rich Man's Walls, is very often a better Lesson than any he could teach by his Conversation. In this Sense, the Stones may be said to speak when Men cannot, or will not. I can't help thinking (and I know you'll join with me, you who have been making an Altarpiece) that the Zeal of the first Reformers was ill-placed, in removing *Pictures*, (that is to say, Examples) out of Churches; and yet suffering *Epithets* (that is to say, Flatteries and false History) to be the Burthen of Church Walls, and the shame, as well as Derision, of all honest Men.

Indignation ;

Indignation; or the human Frame may dissolve into sympathizing Tears on contemplating Spectacles of exquisite Woe and unmerited Misery^d. To arrange well the Figures in such Pieces, to express justly the Passions, and to dispose rightly the Light and Shade, requires much Judgment; and on this Account, as well as for the Utility attending them, such Kinds of Delineations have been universally acknowledged to have, above any other Works of the Pencil, by far the greatest Pre-eminence.

The BIBLE is a fertile Source of Subjects of this Kind, many of which have employed the Talents of the greatest Masters in different Ages and Countries^e. More particularly the *New Testament* abounds with Narratives of Persons vested with divine Characters, addressing themselves to different Classes of Hearers, and exercising a Variety of supernatural Gifts and Powers. The Divine Author of our Salvation displayed most extraordinary Credentials of that Kind, and was from his Birth to his Ascension into Heaven, most eminently distinguished by many great Transactions, After entering on his public Ministry, his *Transfiguration on the Mount* hath been observed to be a Subject for Painting truly sublime, and many other of the subsequent Parts of

^dVirgil describing *Aeneas* in a Temple at Carthage, where there was an historical Picture of the Trojan War, saith, ‘Animum pictura pascit inani, multa gemens, largoque humectat flumine vultum.’ *Æn.* lib. i. l. 468. The whole Picture of a Picture here given, hath been justly admired. Dr. Trapp, who thus expresseth himself, saith, that this is taken from a Painting of *Virgil’s* own making. But indeed *Pausanius* relates his seeing a Picture of this Kind in the

Temple of *Juno* near Mycenæ. I may add, that a very ingenious French Writer, M. *Caylus*, hath very lately shewn, that many of the different Descriptions in the Works of *Virgil* and *Homer*, may be made Subjects of the finest Pieces of Painting.

^eIn *Mons. Felibien’s* Conferences de l’Acad. Royale de Peinture et de Sculpture, there is a good Criticism on many celebrated Pieces of that Kind.

his History have ennobled the Pencils of *Raphael*, *Poussin*, and other the greatest Artists^f.

But amongst Subjects of this Kind, none is of a more pathetic and edifying Nature than the general History of our *Saviour's Passion*^g. During all the Scenes of it a most shining and perfect Pattern was given by him of all the most exalted and arduous Duties of Religion which he had prescribed. The exquisite Miseries he likewise sustained at the Time in which he made an Offering of himself for the universal Benefit of Mankind, when duly meditated on, cannot but excite all the more tender and generous Emotions of the Soul. It may be added, that any just Reflections on the stupendous Convulsions in the Frame of Nature which then occurred (and of which signal Monuments at present appear) cannot but highly tend to confirm and augment our Faith, especially when compared with those *Prophecies* which received then so wonderful an Accomplishment.

^f Not only our Saviour's *Miracles*, but his *Parables*, and Instructions of all Kinds, are naturally fitted for being Subjects of the Art of Painting. The Reasons for which it was thought fit that he should deliver the Doctrines of Religion, in the Form of a History, rather than in the other more usual Methods, is best explained in a Discourse of the judicious Dr. *Jeffries*. See his Works, vol. 2, pag. 329.

^g A great Number of the Designs of the History of our Saviour's Passion which are at present in many Parts of Christendom, seem to be originally taken from those made by *Albert Durer*, who flourished about the Year 1500. He engraved on Blocks of Wood, and Copper, Pictures of this Kind, which Impressions were copied after by the Artists in different Ways. Vid. *Felibien* Entretien

sur la Vie et Ouvrages des Peintres, tom. II p. 97. It is the Remark of a very ingenious Writer, That the fittest Subjects for Painting are such, as are peculiarly characterized by Figures and Colour,—Of which kind are the Passions, at the Time of any exquisite Sufferings, which have visible Effects on the Body, or where the Wholeness of Actions and Events depends on a short Succession of Incidents. See Mr. *Harris's* three Treatises on Painting, p. 63.

Another learned Writer observeth, That a Painter, by diligently perusing the History of the Passions, by taking accidental Examples in the Living, may so fully represent the Motions of Christ, and of those who were present at that cruel Tragedy, as to excite many Affections, and particularly those of Commiseration and Sorrow. See *Lomatius* on Painting, part II, p. 6.

Whilst for such Reasons our *Saviour's Passion* is a Subject of the greatest Importance, it cannot be wondered that the Apostle should select it from other Articles of Faith for his particular reasoning and descanting on. When the *Holy Sacrament* is received, this, he shews, should more eminently exercise our religious Meditations: And as in this View the Propriety of having an historical Delineation of it in the Place appropriated to the administering that Ordinance may be enforced; so from its very Nature, when *purely historical*, it may be judged liable to no sinister Imputations of any Kind of superstitious Abuse, even in Times of Papal Darknes.

The Church of *England* in most of its public Offices, greatly refers to the important Article of our Faith, contained in this History; and from thence it might be presumed that it would readily admit that any Delineation of that Event, which tended to make a strong Impression on Mens Passions, might be any where admitted to address itself to their Senses. However, the SECOND BOOK OF HOMILIES, which in the Year 1562, was approved in Convocation, and ratified by the Royal Authority, and which was received and established, in *James* the Ist's Reign, hath been conceived to contain a Doctrine directly repugnant to all Practices of that Kind. This Argument was particularly urged in *Charles* the Ist's Reign by the *Nonconformists*, whose Ministers, as their late Historian observes, on this Foundation 'writ
' and preached against the Decorations of Churches then
' made, and in some Places removed them, for which
' they were severely handled in the Commission^b.' I apprehend, however, it doth not appear that merely his-

^b *Neal's Hist. of the Puritans. 2. 226.*

torical Paintings were the Objects of this their Aversion. But as the same Argument seems to be alledged against the Representation of our Saviour's Passion, delineated in the Eastern Window at *St. Margaret's*, it cannot but be requisite particularly to consider it.

And in the first Place, as the Book, entitled *a necessary Doctrine and Erudition for any Christian Man*, was set forth by the highest National Authority, expressing a great Regard for Representations of our Saviour's Passion; and as *Q. Elizabeth*, according to the Accounts before given, testified her greatest Zeal against defacing the Pictures in Windows, the strongest Presumption ariseth from hence, that Nothing contained in any Books, which were published by her Authority, could be designed to have an opposite Tendency. Next to this, it may be remarked, that in the HOMILIES themselves, an express *Exception* is made of *historical Pieces of Painting*. For after its being observed, that 'Men are not so ready to worship a Picture, or a Wall, or a Window, as an embossed and gilt Image, set with Pearl and Stones; (it is added) that a Story painted, with the Gestures and Actions of many Persons, and commonly the Sum of the Story written without, hath another Use in it than one dumb Idol or Image standing by itself.' And Bishop *Jewel*, who hath been generally said to be the Author of this Homily, in another Part of his Writings, acknowledgeth that if any Images were only to be considered as *Memorials* of Holy Men departed, the Weight of the Question is not any wise considerableⁱ.

Agreeably to which Judgment, in the the third Part of the Homily against the Peril of Idolatry, it is declared

ⁱ Reply to *Harding* Art. 14, at the Beginning.

that all Images are not absolutely unlawful, or simply forbidden in the New Testament, but only some in some Places and Circumstances. To this it may be added, as Q. Elizabeth's Historian relates, that as in 1559, Images were actually removed out of Churches by Authority of Parliament; so in the Homily for repairing and adorning of Churches it is declared, that *the Churches were scowered and swept from the sinful and superstitious Filthiness* which defiled them; that is, peculiarly from those consecrated Images or Idols which are said to have been *the dangerous Occasions of Superstition and Idolatry*. But could it be supposed that the Effigies of Saints, or of our Blessed Saviour in Windows, were comprehended under this Notion of Images, such an Assertion would have been a palpable and a glaring Falsehood. For before our Civil Wars, it was a Matter of public Notoriety that many Churches were filled with them from *Berwick* to the *Land's-End*. And this could not but be thoroughly known to the reputed Author of the second Book of the Homilies, as well as to the Queen, who gave her Royal Sanction to it. By Virtue of an Act passed in 1559, she then made a Visitation of all the Dioceses in *England* by Commissioners for rectifying all such Things as they found amiss, and could not be redressed by any ordinary Episcopal Power, without spending more Time than the Exigencies of the Church would then admit^k. This was

^k See Strype's Annal. c. 12. Jewel's Life, p. 22. One of the Cathedrals, viz. St. Peter's Exeter, which was then visited by him, hath still in it's Eastern Window the Effigies of the Virgin *Mary*, and near it is, in Wood, that of our Saviour hanging on the Cross; and in another Place is the Picture of his Descent from the Cross. The Persons who

have presided over this Church, have been, I apprehend, from the Time of the Reformation, as much distinguished for their Aversion to Popish Superstitions, as any other Set of Men in the Kingdom. It may be added, that Dr. Sandys, a Person most remarkable for his Zeal against Popery, was another of those Commissioners for the Northern Parts.

done by a Book of Articles, one of which related to Images, an Enquiry being made upon Oath, and on their Return to *London* the Commissioners (one of whom was Mr. *Jewel*) are said to have given the Queen a good and satisfactory Account of their Visitation.

But though these Answers to any Arguments taken from the Homilies may seem sufficient, yet should it still be objected, that the Doctrine contained in them is, ‘ that the setting up the Image of our Blessed Saviour, ‘ or of any Saints, is not tolerable in Churches, but ‘ against God’s Law, and that Images are only Teachers ‘ of Lies, &c.’ other Considerations may be offered. In *Charles* the Ist’s Reign an able Prelate (who had filled the first Post in the Law, and was afterwards promoted to the second Station in the Church) citing these Words, ‘ Images of Christ be not only Defects, but also Lies,’ contents himself with briefly animadverting on them, by saying, ‘ Not that this is Gospel, but that it is *Q. Elizabeth* her Homily.’¹ Afterwards in the same Reign, another Prelate, who was at the Head of our national Church, and greatly attached to her Doctrine and Discipline, on its being objected to him at his Trial, that it is said in the Homilies, that *every Picture of Christ was a Lye, because whole Christ cannot be pictured*, makes the following Answer: ‘ By this Argument it is unlawful to ‘ picture any Man; for the whole Man cannot be pic- ‘ tured. Who ever drew a Picture of the Soul? And

He was afterwards promoted to the See of York; and in a Sermon there, declared that ‘ the Queen had caused what- ‘ soever was *hurtful* to be removed, the ‘ *stumbling Stones of Superstition*, with all ‘ Monuments of *Idolatry, Vanity*, and ‘ Popery, to be cast out of the House of

‘ God.’ Sermons, p. 48. And this he delivered in his own Metropolitan Church, in which still remains almost the whole History both of the Old and New Testament. See *Drake’s Ebor.* p. 527.

¹ *Williams’s Holy Name, Table, &c.* pag. 39.

‘ yet

‘ yet who so simple as to say the Picture of a Man is a
 ‘ Lye? Besides, the *Ecce Homo* is a Picture of the Hu-
 ‘ manity of Christ only, which may as lawfully be drawn
 ‘ as any other^m.’

In Answer likewise to what was alledged concerning the Authority of the Homilies, he remarked at the same Timeⁿ, First, that though we subscribed generally to the Doctrine of the Homilies, as good; yet we did not express, or mean thereby to justify and maintain every particular Phrase or Sentence contained in them. And secondly, “ That the very Words of the Article to which we subscribe, are, *that the Homilies do contain a godly and wholesome Doctrine, and necessary for those Times.* Godly, and wholesome for all Times; but necessary for those when People were newly weaned from the Worship of Images: Afterwards neither the Danger nor the Scandal alike. Mr. *Brown* in his Reply said, that since the Doctrine contained in the Homilies was wholesome and good, it must needs be necessary also for all Times. But this worthy Gentleman is herein much mistaken: Strong Meat, as well spiritual as bodily, is good and wholesome; but though it be so, yet if it had been necessary at all Times, and for all Men, the Apostle would never have fed the *Corinthians* with Milk, and not with Meat, 1 *Cor.* iii. 1. 2. The Meat always good in itself, but not necessary for them which were not able to bear it.”

Near the same Distinction occurs in the Writings of the celebrated Dr. *Hammond*, who though not advanced

^m *Laud's Hist.* p. 315. That a Portraiture cannot be drawn of a spiritual or divine Nature hath been generally acknowledged. If it be any where said in

the Homilies, that no Image can be given of Christ, it may be presumed to be understood of him as Θεοειδωτος.

ⁿ *Laud's Hist.* p. 312.

to any high Station in the Church, was second to none for Theological Abilities. He signifies that the Exhortations in the Homilies concerning Images *had a more especial Reference to Country Churches, where the Number of the Ignorant much enhanced the Danger, and that in such Articles our Church acknowledgeth that these Homilies were useful and profitable for those Times, wherein being so lately gotten out of Popery, where Image Worship was ordinary, the Danger was so great of falling back upon every Temptation into that Sin°, &c.*

After the Restoration several of our most considerable Divines in their Sermons or Treatises, expressed themselves with very little Deference to any presumed infallible Authority of the Homilies in all Points, and particularly in what related to *Justification by Faith alone*, a Doctrine which had been much abused during the Times of Confusion. And indeed this peculiarly was a Doctrine which our greatest Bishops, at the Time of the Revolution were very desirous of explaining, and of well exa-

° *Hammond's Works*, vol. i, p. 351. Where the Reasoning is near the same as that which was made use of by some of the Fathers, against making any Images of Christ during the Times of Paganism. *Quæ ratio manente adhuc paganismo non levis momenti erat*, saith *Grotius*, ad *Exod. xx, 4*. And agreeable to this the excellent Bishop *Taylor* remarks, ' that the Wisdom of the Church was remarkable concerning the Permission of Images; that at first, when they were blended in the Dangers and impure Mixtures of Gentilism, and Men were newly recovered from the Snare, and had the reliques of a long Custom to Superstitions and false Worshipping, they endured no Images but metely civil; but that as the Danger ceased, and Christianity prevailed, they found

' that Pictures had a natural Use of good Concernment to move less knowing People, by the Representment and Declaration of a Story; and then they knowing themselves permitted to the Liberties of Christianity, and the Restraints of Nature and Reason, and not being still much under Prejudice and childish Dangers, but fortified by the Excellency of a wise Religion, took them into lawful Uses. — They transcribed a History into a Table, by Figures, making more lasting Impressions than by Words and Sentences. While the Church stood within these Limits, she had natural Reason for her Warrant, and the Custom of the several Countries, and no Precept of Christ to countermand it.' See *Taylor's* 9th Disc. on the Decalogue.

mining

mining some Passages in the first Book of the Homilies, that seemed, as they said, *to carry it to a Height that wanted some Mitigation.*

And hence, as at that Time a truly excellent and noble Plan was concerted by some of the ablest and worthiest Men that ever presided over our Church, for perfecting our Ecclesiastical Constitution, so particularly a Design was formed, and partly executed, for adding a new Book of Homilies^p. In about twenty Years after this Time a memorable Trial happened, in which the great Cause of national Liberty was fully vindicated, and particularly in Opposition to a few Passages, which as hath been said, *sculked in some old Homily*, and which seemed at least unfavourable to it. And on this Occasion, when it was urged, that the Clergy were obliged to read and subscribe the Articles, a late very worthy Member of the House of Commons thus delivered his Sentiments: ‘ My Lords, I believe it will be admitted, that no more
‘ is intended by that Subscription, but that the *Doctrine*
‘ contained in the Homilies is right in the Main, and
‘ not that *every Sentence* of them is so: For in this last
‘ Sense, I believe, never any Divine subscribed the Ar-
‘ ticles, and it will be hard to name any Preacher or
‘ Writer of Note, who has not contradicted some Pas-
‘ sages or other in them; nay as to one, the general and

^p See Bishop Burnet’s Preface to his Essay towards a new Book of Homilies, prepared at the Desire of Archbishop Tillotson, and some other Bishops. Some Account is there given of the general Scheme, which they at the same Time formed, and which hath been lately more fully explained in the Lives of Dr. Prideaux, and Archbishop Tillotson. The

Corrections and Improvements, which some of these Prelates made in our Liturgy, were in the Custody of the truly pious, learned, and worthy Bishop Gibson, who often expressed his Wishes and Hopes that a Time would come in which it would be judged expedient to admit them, and who hence at his Death ordered them to be deposited in safe Hands.

approved

‘ approved Practice of the Church is against it; I mean
 ‘ that Passage which condemns the Use of *Organs*
 ‘ in Churches,’¹

¹ Sir J. Fekyll’s Speech at the Trial of Dr. Sacheverel. The Passage relating to Organs, is in the 2d Part of the Homily concerning the Time and Place of Prayer. In the latter Part of it, after it’s being said that *all the Saints are taken away*, (those Images and Idols which before it inveighed against) it adds, *all the goodly Sights we were wont to have are gone, since we cannot bear the like piping, singing, chaunting, and playing upon the Organs, that we could before. We ought greatly to rejoice and give God Thanks, that our Churches are delivered out of all those Things which displeased God so sore, &c.* But though these Passages seem, primâ Facie, to disclaim all Use of Organs, yet it is evident they ought to be understood with the same kind of Restrictions and Limitations, as those concerning Images. The general Use of *Organs*, no less than of Pictures in Church Windows, was permitted and approved of throughout the whole Kingdom, at the Time when the Homilies were authorized to be read; but all corrupt superstitious Abuses, and all idolatrous Practices, were absolutely abolished. It may not be improper to add here, the Opinions of some eminent Divines concerning the Homilies.

Bishop Montague says, in his *Apello Casarem*, ‘ That the Book of Homilies
 ‘ contains a general godly Doctrine, yet
 ‘ is not in every Point, the public,
 ‘ dogmatical, resolved Doctrine of the
 ‘ Church. That the Homily, which
 ‘ seems to condemn all making of Images,
 ‘ is to be understood with a Restriction
 ‘ of making them to an unlawful End.
 ‘ And that many Passages therein, were
 ‘ fitted to the present Times, and to the
 ‘ Condition of the People that then were.”
 He had before observed, ‘ That the historical
 ‘ Use of Images maketh nothing for the Ado-
 ‘ ration of them; that no religious Honour
 ‘ nor Worship is to be given them;

‘ that they may affect the Minds of religious
 ‘ Men, by representing unto them the Actions
 ‘ of Christ and his Saints; that the Church of
 ‘ England condemns not the historical Use of
 ‘ Images. Bishop Overall asserts, (in *Nichols’s*
 ‘ Appendix) ‘ That the Authors of the Homilies
 ‘ wrote them in Haste; that the Church did
 ‘ wisely reserve the Authority of correcting
 ‘ them, and of setting forth others; and that
 ‘ they have in them many Scapes in special,
 ‘ though they contain in general many whole-
 ‘ some Lessons for the People, in which Sense
 ‘ our Ministers do subscribe unto them, and in
 ‘ no other.

Bishop Burnet on the 35th Article observes,
 ‘ That by our Approbation of the two Books
 ‘ of Homilies it is not meant that every
 ‘ Passage of Scripture, or Argument that is
 ‘ made use of in them, is always convincing;
 ‘ all that we profess about them is, that they
 ‘ contain a godly and wholesome Doctrine.

Dr. Bennet has treated this Article with great
 ‘ Perspicuity, and says, ‘ he could wish that
 ‘ those learned Gentlemen, who write upon
 ‘ this Point, would express themselves more
 ‘ properly than they usually do. They talk
 ‘ very frequently of our Subscription to the
 ‘ Homilies; whereas in reality there is no
 ‘ such Thing required of us. We must
 ‘ subscribe to the Articles, ’tis true; but
 ‘ not the Homilies. For if we were in Reality
 ‘ and Propriety of Speech required to
 ‘ subscribe the Homilies; I must own, I
 ‘ think, we should be obliged thereby to
 ‘ profess our Belief of the Truth of every
 ‘ Proposition contained in the Homilies: even
 ‘ as by our Subscription to the Articles we
 ‘ profess our Belief of every Proposition
 ‘ contained in the said Articles. And yet,
 ‘ though I have a very profound Veneration
 ‘ for that excellent Collection of Discourses,
 ‘ which the two

In the Speech of this great Lawyer we see him referring to the Practice of the Church as the best Interpreter of its Meaning, in what related to the Doctrine of Passive Obedience; and before this Archbishop *Laud* had made Use of the very same Argument in Answer to the Objections against him on Account of his Glass Windows. ‘ Cotemporary Practice, saith he, (which is
 ‘ one of the best Expounders of the Meaning of any
 ‘ Law, did neither destroy all coloured Windows, though
 ‘ Images were in them, in the Queen’s Time, nor ab-
 ‘ stain from setting up of new, both in her and in King
 ‘ *James* his Time.’ And indeed both in our Ecclesiastical

‘ Books of Homilies contain (as every
 ‘ Man surely must have, who considers
 ‘ the Contents, the Occasion, and the
 ‘ Circumstances of them) I declare to
 ‘ the whole World, that I do by no
 ‘ Means conceive myself bound to pro-
 ‘ fess my Belief of every Proposition con-
 ‘ tained in them.

Mr. *Prynne* and his Associates, who wrote Monarchy down, and turned the Bishops out of the House of Lords, complained as much against many Things now permitted in our Cathedral Churches, as he did against Images and Pictures. He calls them strange Popish Furniture, viz. Two Silver Candlesticks with Tapers in them, expressly prohibited by Queen *Elizabeth’s* Injunctions, in 1559, Injunct. 3, 23; which prohibit setting up of Candles; ordering all Candlesticks, Trindals, and Rolls of Wax, to be taken away and extinct, as Monuments of Superstition and Idolatry; by the Homily against the Peril of Idolatry, part 3, pag. 50, 51, which condemns the Use of *Tapers* and *Candles* in Religion, as foolish, *superstitious, ethnical, and idolatrous*. *Prynne’s* History of the Trial and Condemnation of Archbishop *Laud*, p. 141.

Whoever brings the Authority of *Q. Elizabeth’s* Injunctions and Homilies

against the Window in *St. Margaret’s*, will first remove Candlesticks from the Altars in Cathedrals; not that the Editor of these Papers has the least Objection to their standing there, or on the Altars in any parochial Church.

‘ King *James* I. particularly ratified the Book of Homilies; but in what manner he adorned his own Chapel at Edinburgh, may be particularly seen in *Spotswood’s* History of the Church of Scotland, p. 530. “ Among other Directions sent to the King, one was for repairing of the Chapel; and some *English* Carpenters were employed, who brought with them the Portraits of the Apostles, to be set in the Pews and Stalls.” As they were proceeding in their Work, a foolish and idle Rumour went, *That Images were to be set up in the Chapel*. And as People are given to speak the worst, it was current among them, *That the Organs came first, now the Images, and e’er long we should have the Mass*. The Bishop of Galway, then Dean of the Chapel, moved with these Speeches, did pen a Letter to the King, beseeching his Majesty, *For the Offence that was taken, to stay the Affixing of these Pourtraiets*.

The Answer returned by the King was full of Anger, objecting Ignorance unto

tical Canons and in the Statutes of our Realm, Use and Custom, I apprehend, have been generally acknowledged to be the best Interpreters of their Words and Intentions, whenever any Thing is problematical or ambiguous. In the Case of painted Glafs in the Windows of Churches, wherein Evangelic Histories have been delineated, the Practice hath been in their Favour ever since the Reformation. Should it therefore be conceived that either in the Doctrines of our Church, or in the Commands of our Laws, there is any Thing really dubious in this Point, such an universal Practice should undoubtedly be admitted as the justest Explanation of both, and as the most authentic Approbation which could be given.

unto them, that could not distinguish betwixt *Pictures intended for Ornament and Decoration, and Images erected for Worship and Adoration*; and resembling them to the Constable of Castile, who being sent to swear the Peace concluded with Spain, when he understood the Business was to be performed in the Chapel, where some Anthems were to be sung, desired, *That whatsoever was sung, God's Name might not be used in it, and that being forborn, he was content they should sing what they listed.* Just so, saith the King, *You can endure Lions, Dragons, and Devils to be figured in your Churches, but will not allow the like Place to the Patriarchs and Apostles.* This Letter was dated at Whitehall, the 13th of March 1617.

Some Years before this, when *Reynold's*, a Puritan, in the Conference at Hampton-Court, said, *Would that the Crosse, (being superstitiously abused to Popery) were abandoned, as the Brazen-Serpent was stamped to Powder by Hezekias, because abused to Idolatry.* His Majesty replied, *In as much as the Crosse, was abused to Superstition in Time of Popery, it doth plainly imply, that it was well used before.* I detest their Courses, who peremptorily disallow of all Things which have been abused in Popery, and know not how to answer the Objections of the Papists, when they charge us with *Novelties*, but by telling them, we retain the *primitive Use* of Things, and only forsake their novel Corruptions.



S E C T. VII.

HAVING now traced the Revolutions of Church-Ornaments from the most distant Period, to the present Time, we presume that the candid Reader perceives the Propriety and Usefulness of the Decorations lately added to St. *Margaret's*. With less Assurance that the Arguments we have produced are conclusive, we might perhaps have attempted to influence by Declamation, to interest the Passions in our Cause, and to cover a Falacy under the seducing Elegance of Diction. But whatever Conviction this Attempt may now produce, it can arise only from placing before the unprejudiced Part of Mankind, in the most artless Language, some Matters of Fact with which they were unacquainted, or which probably they did not recollect.

The Length to which these Papers have been extended may claim the greater Indulgence, as they plead the general Cause of all similar Decorations in this Kingdom. Should the Attempts which are now carried on against the Eastern Window of St. *Margaret's* be attended with Success, and a Decision of the Court be obtained in their Favour, a Foundation would then be laid on which other Prosecutions might be commenced, and the Law then finish what puritannical Faction began. Our Cathedrals, parochial Churches, and our Chappels, particularly

cularly those of the Universities*, would then be stripped of the Ornaments which have been so cautiously preserved, and which render them so strikingly venerable.

When we consider that those who in all Ages have done Honour to Humanity, have ever recommended by their Admonition and Practice, the Care of religious Fabrics, it may reasonably be hoped that the Spirit of decently adorning them, which at present appears to be lost, will again revive. After the Establishment of Christianity the *Constitutions Ecclesiastical and Civil*, concurred with the Spirit of Piety which then prevailed, in providing Structures for religious Worship. In subsequent Ages this Spirit still increased, and occasioned an Emulation in raising religious Edifices wherever it was necessary, or in adorning those which were already raised.

The Fruits of this Ardour we now reap, and for a considerable Time the Want of Churches has scarce any where appeared, unless in the Metropolis, which arose as is easily seen, from the vast Increase of its Inhabitants. To supply that Defect an Act was passed in the Reign of Queen *Anne*, for building fifty new Churches in the Cities of *London* and *Westminster*, *for the Honour of God, the spiritual Welfare of her Majesty's Subjects, the Interest of the established Church, and the Glory of her Majesty's Reign.*

Since the pious Munificence of our Ancestors has raised the sacred Edifices appropriated to religious Uses, we are surely under the strongest Obligations to repair as much as possible, the Injuries of Time, and preserve them by every Precaution from total Ruin and Decay. Where the particular Funds appropriated to this Purpose

* See *Appendix*, Numb. X.

are insufficient, it becomes necessary to apply to the Affluent, who cannot surely refuse to prevent by their liberal Contributions the severe Reproach of neglecting those Structures which in all Ages have been held sacred.

Horace tells the *Roman* People, that

Dii multa neglecti dederunt
Hesperiae mala luctuosæ.

and assures them, their Misfortunes will not end till they repair the Temples of the Gods.

Delicta majorum immeritus lues
Romane, donec templa refeceris
Ædesque labentes deorum et
Fœda nigro simulacra fumo.

This may safely be applied to the Christian World, since the Fabrics appropriated to the Purposes of Religion can never be entirely neglected, till a total Disregard to Religion first prevails, and Men have lost a Sense of every Thing which is virtuous and decent. Whenever this is the melancholy Condition of a Nation, it cannot hope for, because it does not deserve, the Protection of Heaven; and it will be difficult to conceive that a general Reformation can take Place, till the Temples of the Deity are restored to their proper Dignity, and the public Worship of God is conducted in the Beauty of Holiness.

What this Beauty of Holiness is with Respect to the Edifices set apart for public Worship, we have endeavoured to point out in the preceding Essay. Alike averse from the superstitious Excesses of the Papist, or the rigid Opinions of the Puritan, we have endeavoured to find that Medium to which Man is adapted by Nature,

OR

or rather we have assigned some Reasons in Defence of what appears to have been the Opinion of the Church of *England*, and has been indisputably her Practice since the Reformation. To add all possible Weight to the Arguments we have produced, it was thought proper to select from the Writings of some who have done Honour to the Church, such Passages as serve to establish or corroborate the Opinions we advance. It would have been no difficult Matter to have increased their Number, but those we have employed are surely sufficient to prejudice in our Favour all who have heard of the great Names, or admired the Writings of our Authors. If they ever fail of convincing, for some no Reasoning or Authorities can convince, they must at least prove, that we maintain no strange or unheard-of Opinion, nor endeavour to recommend what has universally been censured and disliked.

It has been observed in the Introduction, that Sculpture and Painting have been vindicated, as Ornaments of religious Structures, in the Hopes that these elegant Arts may some Time appear with that Lustre which all the others have attained in this Kingdom. That they are now so distant from Perfection is the more singular, as great Painters and Statuaries have generally been cotemporary with Men of Genius in other Respects. It is the peculiar Fate of this Island to have produced a *Shakespeare*, a *Milton*, and a *Newton*, without being able to boast a Painter or Statuary, whose Works can be compared, even by the most Partial, with those of other Nations.

Shall we with *Montesquieu* attribute this to physical Causes; endeavour with others to account for it from
the

the Influence of moral ones; or ascribe it to those imperceptible Principles which elude the most cautious Enquiry, and which are therefore distinguished by the Name of *Chance*. However strenuously the Advocates of physical Causes may affirm that Patronage cannot bestow Talents; we may surely insist upon its exciting Emulation, and rousing Genius from the Infatuations of Indolence to which it is naturally inclined.

Whilst the imitative Arts are honoured and encouraged, Men will be frequently destined to them; when the Reverse happens, the more lucrative though less elegant Employments of Life will naturally be selected by Parents, more solicitous that their Offspring should acquire Wealth, than unrewarded and visionary Reputation.

Some few Examples of Men who have abandoned the Situations of Life in which they were placed, to be eminent in others more adapted to their Talents, have prevailed on a fine Writer to believe that Genius will remove every Obstacle, till it gets into those Paths which alone can lead it to the Temple of Fame.

We find it difficult to acquiesce in this Opinion, and rather think it probable, that where *some mute inglorious Milton rests*, a *Raphael* may be laid whose Hands were employed in the Labours of Agriculture, instead of producing the happiest Touches of the Pencil.

Convinced that Nature has not amidst her other Gifts denied us the Seeds of Painting and Sculpture, we are pleased to see an Institution succeed which does Honour to the Nation; and which, like Culture to the vegetable World, may bring these amiable Arts to their highest Perfection. It will easily be perceived that I am here speaking of the SOCIETY FOR THE ENCOURAGEMENT OF ARTS,
MANUFACTURES,

MANUFACTURES AND COMMERCE * ; a Society which all who are able, undoubtedly ought to encourage, as it cannot fail of doing infinite Service to their Country.

* To spread as much as possible the Reputation of a Society which cannot be too much known or admired, I have borrowed an Account of it from an entertaining Work which has lately appeared.

The public Spirit of this Age is perhaps in no Instance more remarkably shewn than in the flourishing Condition of this valuable Society, whose sole Object is the Improvement of the polite and commercial Arts in all their various Branches, by exciting Industry and emulation amongst all who can be moved either by honorary or pecuniary Rewards. It was set on Foot by Lord Folkestone, Lord Romney, Dr. Hales, and seven or eight private Gentlemen, who were brought together by the unwearied Pains of Mr. William Shipley, a Person little known, who had long laboured to reduce into Practice a Scheme he had projected for this Purpose. Their first Meeting was at Rathmill's Coffee-House, March 22d 1754, when those noble Lords approved and patronized the Undertaking. At their next Meeting they determined to make a Beginning, by proposing Rewards for the Discovery of Cobalt, for the Encouragement of Boys and Girls in the Art of Drawing, (thereby to improve Manufactures in Taste and Elegance,) and for the planting of Madder in this Kingdom. And now Money being wanted, a voluntary Subscription was begun, to which the two Noblemen before named, did not only generously contribute much more than they would let appear, but engaged moreover to make good the Deficiencies at the End of the Year: A Promise they most honourably fulfilled. Soon after this, a Plan was drawn up by one of the Members (Mr. Baker) for forming, regulating and governing the Society, which being printed and dispersed, the great Utility of such a Society became so well understood, that imme-

diately several Noblemen and Gentlemen offered themselves as Members, and ever since that Time its Increase has been so extraordinary, that it consists at present of above 1000 Members, many of whom are of the greatest Quality and Fortune: And it can now afford to offer Premiums to the Amount of near 2000 l. per Ann.

The Officers of this Society are a President, eight Vice-presidents, a Register, and a Secretary; and these are to be chosen by Ballot annually on the first Tuesday in March. Every Person desiring to be a Member of this Society, must be proposed by some Member of the same at one of their Meetings, by delivering in the Name, Addition, and Place of Abode of such Person, signed by himself; which must be read by the Secretary, and balloted for at the next Meeting, and if two Thirds of the Members then present are for admitting such Person, he shall be deemed a perpetual Member on Payment of twenty Guineas, or a subscribing Member on Payment of any Sum not less than two Guineas, and continuing such Payment annually: But though two Guineas a Year is the most common Subscription, all the Members that are Noblemen, and even some Gentlemen, subscribe five Guineas, and several others four or three. There are also Ladies that are Subscribers; eminent Foreigners are likewise admitted to be Honorary Members. At first they had a Treasurer, but now their Money is placed in the Bank of England, in the Name of the President and Vice-Presidents, three whereof are impowered to draw for any Sum the Society shall order to be paid. And the Accounts of the Receipts and Payments are constantly examined and balanced on the last Day of every Month, by a Committee appointed for that Purpose. Their Proceedings are regulated by a Body of Rules and Orders established by the whole Society, and printed for the

But the Time we hope approaches, when every Thing shall conspire to improve the fine Arts: We have sometimes been relieved from the Calamities of War, only to feel the Misfortunes which attend on Faction; happily at present the Name of Party scarcely remains, and we wait but till the Temple of *Janus* shall be shut, to find ourselves perfectly at Peace. In the mean Time, the Muses look with Pleasure towards the Throne, and recollecting their

Use of the Members. All Questions and Debates are determined by holding up of Hands, or by Ballot if required, and no Matter can be confirmed without the Assent of a Majority at two Meetings. They invite all the World to propose Subjects for Encouragement, and whatever is deemed deserving Attention is referred to the Consideration of a Committee, which after due Enquiry and Deliberation make their Report to the whole Society, where it is approved, rejected or altered. A List is printed and published every Year, of the Matters for which they propose to give Premiums, which Premiums are either Sums of Money, and those sometimes very considerable ones, or the Society's Medal in Gold or Silver, which they consider as the greatest Honour they can bestow. All possible Care is taken to prevent Partiality in the Distribution of their Premiums, by desiring the Claimants Names may be concealed, and by appointing Committees, (who when they find occasion call to their Assistance the most skilful Artists) for the strict Examination of the real Merits of all Matters and Things brought before them, in Consequence of their Premiums.

The Society's Office is opposite to Beaufort Buildings in the Strand: Their Meetings are every Wednesday Evening at six o'Clock, from the second Wednesday in November to the last Wednesday in May, and at other Times on the first and third Wednesday of every Month. They are exceedingly well at-

tended, and it is pleasing to behold with how laudable a Zeal every one endeavours to promote the public Good, by encouraging whatever may improve the Arts and Manufactures, or increase the Commerce of this Kingdom and it's Colonies. They are not incorporated, nor seem much to want a Charter, as their Business can be carried on very well without one, and the Expence would be too considerable; but it is hoped their generous disinterested Intentions, and their extensive Views to promote the Trade, the Riches and Honour of their Country, will in Time recommend them to partake the Royal Bounty, and that they will long continue to prove themselves to be, what they are at present, as respectable and useful a Society as ever was established in any Nation. *London and its Environs described.*

It is impossible not to applaud the Use of Medals; many who could not be Candidates with any Propriety, where the Reward was pecuniary, are pleased with so elegant a Distinction. Amongst those who have already obtained them we find some of the greatest Names, a Circumstance which certainly does Honour to the Institution. The Advantages which arise from this Method of distinguishing Merit are so obvious, that it has been followed by many who have been interested in the Cause of the elegant Arts. It has been followed with that Success which recommends it strongly to every Seat of Learning, and every Patron and Admirer of the Muses.

much

much-loved *Frederick* with its present Guardian, may resemble him all Things but the short Duration of his Life.

From a Prince who has already given Proofs of his Affection for the fine Arts, they hope for the warmest Patronage in Times of Tranquility and Ease. They expect it, indeed, from all who are Lovers of their Country and who wish that the Age of GEORGE THE THIRD may be ranked by admiring Posterity with those of LEO, LEWIS, and AUGUSTUS.



A P P E N D I X.

N U M B E R R I.

An historical Account of the Church of St. MARGARET WESTMINSTER.

T
H
 AT the old Abby Church of *St. Peter Westminster* was rebuilt by *Edward the Confessor* is agreed by all our antient Historians. And during the Time he was engaged in this Work, it has been affirmed, that apprehending Inconveniencies would arise, if the neighbouring Inhabitants had no other Church to assemble in, he caused about *A. D. 1067*, this contiguous Church to be erected, dedicating it to *St. Margaret*, the Virgin and Martyr of *Alexandria*. About 200 Years after, this Fabric being by some Accident destroyed, it was rebuilt by the Parishioners and Merchants of the Staple. Some other Parts are afterwards said to be rebuilt in the Reign of King *Edward IV.* and particularly the south Isle by the Piety of Lady *Mary Billing* and her second Husband Sir *Thomas Billing*, Knight, Chief Justice of *England* in that Reign.

In the Reign of *Edward VI.* this Church was in imminent Danger of being totally destroyed, for the DUKE of SOMERSET wanting Materials for the Palace he had begun to erect, determined to furnish himself by *demolishing* this Church. But such a Method of pulling

* A down

down Churches to erect Palaces, as our Historians relate^a, was a Way of *Reforming*, the Parishioners of St. *Margaret's* did not understand; and therefore when the Scaffolds came to be raised for so barbarous a Purpose, they thought they might fairly defend their Church against such sacriligious Attempts, and thus by appearing in a Posture of Resistance they frightened the Workmen, and put a Stop to the Duke's wicked Enterprize.

St. *Margaret's* being the Church for the House of Commons to assemble in, for which Reason they seem to have taken upon themselves the Expence of repairing and beautifying it, particularly in the Year 1735^b, the Tower was rebuilt, and the Church finely ceiled by Money granted by Parliament: In the Year 1757, a Committee being appointed by the House of Commons to examine into the State of the Church, upon making their Report, the Sum of 4000 *l.* was voted for the repairing and ornamenting of it: In pursuance of which before the End of the Year 1758, the Church underwent a thorough Repair. The whole Pavement was taken up, in order to new vault it for repositing of Corpses. The *East End* being found to be very ruinous, it was taken down, and rebuilt in the modern Gothick, so as to be answerable to the rest of the Church. The Pews were all made new and upon a better Plan and more convenient for the *Nave* or *Body* of the Church. In short, the whole Church was beautified and ornamented, but more particularly the *East End of the Nave*, which was wrought into a circular Sweep ending at the Top in the Form of a semi Cupola, diversified with Squares of Gothick Work, and towards the Extremity of the Cupola, above the Window is placed a *Glory*, and on each Side the Window about the Middle of the Sweep, is formed two hollow Niches, adorned with Pilasters, &c. in Gothic Work. Under the Window, and round the Sides of the Altar is decorated and ornamented with Gothick Sculpture, wrought in Plaster of *Paris*. Directly under the Window is placed in a square Moulding, *Our Saviour at Emaus*, re-

^a *Collier's Eccles. Hist.* Vol. II. p. 269. *Fuller's Ch. Hist.* B. vii. p. 410. *Heylin's Hist.* of the Reformat. p. 72.

^b In the 8th Year of the Reign of his present Majesty the Parliament granted for the rebuilding of the Tower and repairing the Parish Church of St. *Margaret Westminster*, (upon the Petition of the Minister, Churchwardens, and Vestrymen of the said Parish) the Sum of

			And in the 12th Year of		
			his present Majesty upon a		
			like Petition, granted to pay	£.	s. d.
			off the Exceedings of the	2000	0 0
£.	s.	d.	£3500. and compleatly finish		
3500	0	0	the Repairs of the Church,		
			the Sum of		

presented

presented in Bass-Relevio, and well executed by Mr. *Alkin*, of St. *Ann's*, *Westminster*, from the famous Painting of *Titian*.

N U M B E R II.

*An Account of the Antiquity of the Stained Window in
St. MARGARET'S Church.*

THE Magistrates of DORT in *Holland* being desirous of presenting *Hen. VII.* with something worthy to adorn his magnificent Chapel then building at *Westminster*, directed this Window to be made, which was five Years in finishing; King *Henry* and his Queen sending their Pictures to *Dort*, from whence their Portraits in the Window are delineated.

King *Henry* dying before the Window was compleated, it fell into the Hands of an Abbot of *Waltham*, who placed it in his Abbey Church, where it remained till the Dissolution of that Abbey by *Henry VIII.* A. D. 1540. To preserve it from being destroyed, it was removed by *Robert Fuller*, the last Abbot of *Waltham*, to a private Chapel at *New-Hall*, an ancient Seat belonging to the *Butler's* Earls of *Ormond*, in *Wiltshire*; which afterwards came into the Hands of *Thomas Bullen*, Father of *Ann Bullen*, *Hen. VIII's* Queen.

In Queen *Elizabeth's* Reign, *New-Hall* is found to have been the Seat of *Thomas Ratcliff*, Earl of *Suffex*; from his Family, *George Villars*, Duke of *Buckingham* bought it; his Son sold it to General *Monk*, who to preserve it, or to guard it against Imputations from his Party, caused it to be buried under Ground, during the Civil Wars and Usurpation; in which Times many beautiful Glass Windows, to the Amount of above 800 were destroyed by the Rage of puritanical Zealots. After the Restoration General *Monk* caused this Window to be replaced in his Chapel of *New-Hall*. In 1688, died without Issue his Son and Heir *Christopher* Duke of *Albemarle*, by whose Death this noble Seat devolved to his Dutcheffs, but she not residing there, it became ruinous and decayed. The present Possessor of *New-Hall* is *John Olmius*, Esq; who it is presumed, purchased it of the Heirs of the *Monk's* Family. Within these few Years he hath demolished great Part of the ancient Structure and the fine Chapel, but the Window he preserved, hoping that it might at length be purchased for some Church. It lay some Time cased up in Boxes, till Mr. *Conyers* coming to the Knowledge of it, purchased it for his

Chapel at COPTHALL, near *Epping*; and paid Mr. *Price*, a great Artist in that Way, a large Sum of Money for repairing it. There it remained till his Son *John*, building a new House, at some Distance from the old Seat, had no further Use for the Window, and sold it to the Committee appointed for the repairing and beautifying *St. Margaret's A. D. 1758*, for the Sum of 400 Guineas, Part of the 4000 *l.* granted by Parliament for repairing and beautifying that Church.

The progressive Changes this Window hath undergone are a little remarkable, and particularly in its being now fixed, near the Abbey Church of *Westminster*, in the Chapel belonging to which it was originally designed to be placed.

The Antiquity of this Window, by the foregoing Account, I presume cannot be less than 250 Years, probably begun soon after the founding King *Henry VII's* Chapel, and before the Death of that King, which is evident, by introducing the Portraits of the Founder and his Consort, and the several Badges of the Royal Houses of *York*, *Lancaster*, and *Spain*.

N U M B E R III.

A Description of the Window.

THIS eastern Window consists of one entire History of the Crucifixion of our blessed Saviour between two Thieves, the Portraiture of whose Persons is so extremely well done, that there may be seen the Muscles of each Limb, occasioned by the different Ways they are expanded on the Crosses. Round the Cross where our Saviour is crucified, are the *Roman Officers and Soldiers* attending the Execution, with some of the *Chief Rulers* of the *Jews*. At the Foot of the Cross are *Mary Magdalen* and *Mary* the Wife of *Cleophas* and Sister to the blessed Virgin *Mary*, who stands in the Front, and represented as fainting away, (so drawn in most Pictures) near which Spot of Ground in *Palatine*, a Chapel, by Way of Memorial of it, was afterwards erected, as is particularly related in *Sandy's Travels*. On the right Hand of the Cross (which is the left as you face the Window) is the *Roman Centurion* on Horseback, who with a Launce pierces our Saviour's Side, from which Blood and Water are represented issuing: The Horse whereon the *Roman Centurion* sits, is finely executed, with full Spirit and Vigour. Behind

hind the Cross, a little to the left, is a small perspective View of the City of *Jerusalem*. On the right is the Penitent, and on the left the Thief who reviled our Saviour. The *first capital Figure* on the left Hand, standing in a Niche, curiously delineated, is that of St. *George of Cappadocia*, the reputed Patron Saint of *England*, standing compleatly armed at all Points, holding in his Hands, partly unfurled, a white Banner, charged with a *Red Cross*, and behind him lies at his Feet a *Red Dragon*. This Representation of him is not unlike that described by *Eusebius* in his Life of *Constantine* the Great; which Emperor erected his Statue, and over his Head was displayed a Banner with the Cross, and under his Feet a Dragon. He was a Tribune under the Emperor *Dioclesian*, and beheaded by him, for embracing the Christian Religion *A. D.* 290. The Banner he holds is a Symbol of his dying in Defence of the Cross; and the Red Dragon under his Feet alluding to his Conquest, over that *Red Dragon the Devil, who burneth with Fury, and is red with the Blood of the Faithful.* Rev. ch. xii. V. 3.

The *second Figure* on the right Hand, standing in a Niche (like that of St. *George*) is that of St. CATHERINE the Virgin a Martyr of *Alexandria*, holding in her right a Book, and resting her left on a Sword, her Head encircled with a Crown of Glory. At the Bottom towards the left is a *Hermit*, holding something resembling a Root, and looking up towards her, drawn about Breast high; on the right Hand towards the Bottom is Part of a Wheel, as an emblematical Device of the Manner of her Suffering Martyrdom. She was beheaded under *Maximus I.* Emperor of the Western Monarchy, *A. D.* 455.

The *third Figure* on the left Hand under St. *George* is *Henry VII.* at his Devotions, in his Royal Robes crowned with a Diadem, and kneeling under a Canopy of State in a small Oratory, with a Book before him.

The *fourth Figure* on the right Hand under St. *Catherine*, is that of *Elizabeth* his Royal Consort at her Devotions, and kneeling under a Canopy of State, with a Book before her; and in her Countenance is lively expressed the Devotion of her Heart.

Above all is a Row of six small Panes, in which are Representations of Angels attendant on the Crucifixion. On the left Hand in a small Pane is the *Moon*, and on the opposite Side the *Sun*, alluding to the preternatural Manner of the Darkness (the Sun not being eclipsed, the Moon being at full) at our Saviour's Crucifixion.

On

On the left of those Figures, and over the Moon, is placed a white Rose within a red one, to signify that the *House of York* was united in the *House of Lancaster*, in the Persons of *Henry* and *Elizabeth*. On the opposite Side and over the Sun, is placed a *Pomegranate*, to signify the Houses of *Lancaster* and *York's* Descent from the Royal House of *Spain*, as *John of Gaunt* Duke of *Lancaster* married *Constance*, the eldest Daughter and Coheir of *Peter King of Castile and Leon*; and his Brother *Edmund of Langley* Duke of *York* (Great-Great-Grandfather of *Elizabeth* Wife of *Hen. VII.*) married *Isabel* the youngest Daughter and Coheir of the aforefaid King. The *Pomegranate* Vert in a Field Or, and the Arms of the Kingdom of *Granada* in *Spain*; which Kingdom was added to that of *Castile*, by *Ferdinand V. A. D. 1478*, who united *Spain* into one Monarchy, having married *Isabel* Queen of *Castile* and *Leon*.

On each Side of the Altar Piece within Stoco Pannels, are Copper-Plates finely enamelled with the Texts of Scripture, explaining the Crucifixion and the Supper at *Emaus*, as painted in the Glass, and the Creed and Ten Commandments. See the Plate annexed.

N U M B E R. IV.

Extracts from the Report of the Committee of the House of Commons, appointed to view St. Margaret's Church.

THE Committee reported to the House, that the Floor, Pews, and Seats of the Gallery, on the North Side of the Church, belonging to the House of Commons, and the Gallery on the opposite Side, together with the Stairs leading to the said Gallery, were in a very decayed Condition, and so bad that they could not be repaired but must be entirely new; and as the Seats in the Members Gallery were very narrow and incommodious, it was proposed to alter the same in such Manner, as to make them more fit for the Reception of the House of Commons. That the Floor, Pews, and Seats in the Body of the Church were entirely worn out, and must be made new. That the Pavement of the Church was extremely bad, and by Graves being made under the same, the Piers which supported the Roof were endangered; it was therefore proposed to make a Vault under the middle Ile. *That the East End of the Church was very ruinous, and the great Window and Altar decayed, and as the East End of the Church was built with Rubble and soft Stone, it could*

could not be repaired, but must be taken down and rebuilt, and a new Altar and Window must be made. That the shutting up of two Arches on each Side at the East End, as it would add to the Symetry of the Church, so would it also contribute to make the same much warmer, and the hearing in those Parts extremely easy. And that it appeared to the Committee by the several Acts of the 8th and 12th Years of the Reign of his present Majesty, that Money had been granted by Parliament in those Years toward the repairing of the said Church: Whereupon the Parliament was pleased to grant to the Petitioners the Sum of 4000*l.* for the the Repair, &c. of the said Church.

N U M B E R V.

The most material Parts of the Articles and Objections exhibited against William Rusted and Samuel Peirson, Churchwardens of St. Margaret's Westminster are,

THAT they have in Defiance of the Laws, Canons, and Constitutions Ecclesiastical of this Realm, erected, or caused to be erected, several new Ornaments in the Parish Church of *St. Margaret Westminster*.

That they have altered, or caused to be altered, the antient Form of the Fabrick of the said Church.

That they have set up, or caused to be set up, or suffered to be set up, a certain painted Glass in the great Eastern Window, over the Communion Table in the said Church, whereon is represented by Delineation and Colours, one or more superstitious Picture or Pictures, Image or Images; and more particularly the painted Image of Christ upon the Cross: And that they had not a License or Faculty from the Ordinary of the Place for so doing.

N. B. The Churchwardens Answer will be printed and given gratis to the Purchasers of this Treatise.

N U M B E R VI.

A Narrative of a few Instances, out of many hundred others which might be mentioned, of the barbarous Outrages, Sacrileges, Profanations, and Plunderings committed by the Schismatics in Cathedrals and Parish Churches, beginning in the Year 1642; in which will appear what a particular Antipathy those pious Reformers had to painted Glass Windows. By Bruno Ryves in his Mercurius Rusticus, printed in the Year 1646.

CANTERBURY CATHEDRAL.

IT will be proper to shew what noble stained Windows remained in our Metropolitan Church in the Year 1640.

“ And now I desire you would take Notice of the *Windowes* especially in the Churches upper Part, which both for the Glass and Iron Work thereof, are well worthy your Observation. This Part of the Church was highly commended of *Malbesbury* in his Time, amongst other Things for this Ornament, *Nil tale possit in Anglia videri*, &c. saith he. And I think his Words hold true still. These Windows afford and offer to our View certain Verses containing a Parallel of the Old and New Testament. They are many, and therefore to avoid too great an Interruption you may find them in my *Appendix Scriptura* 3.”

Amongst many then remaining in their full Beauty, the Editor of this Work will mention no others than those in which were delineated the History of the *Death* and *Crucifixion* of our blessed Redeemer, similar to the Window in *St. Margaret's Westminster*.

FENESTRA SEPTIMA.

Pastor reportat Ovem. Christus pendet in Cruce. Christus spoliat infernum.

FENESTRA DUODECIMA.

Christus portat Crucem. Isaac ligna. Mulier colligit duo ligna.
Christus suspenditur de ligno. Serpens Æneus Elevatur in Columna. Vacca comburitur.

They

They remained almost entire in the Year 1640: In the barbarous Times which succeeded, most Part of these truly Christian Ornaments were sacrilegiously destroyed*.

How the Rebels behaved themselves in the first Attempt, in this Kind, on the Cathedral Church of *Canterbury*, under the Conduct of Colonel *Sandys*, I cannot better express than in the passionate Elegancy of the Reverend Doctor *Paske*, one of the *Prebendaries*, and at the same Time *Subdean* of that Church, to the Earl of *Holland*.

My ever honoured Lord,

“ Did it not conduce unto the Publique, I should not presume
 “ to interrupt your Lordship’s weighty Affairs; but the long Expe-
 “ rience of your Lordship’s Zeale for Religion, and Vigilancy for your
 “ University of *Cambridge*, hath assured me of your Lordship’s Pa-
 “ tronage of our whole Church in general, and (as the Case now
 “ stands) of this Mother-Church in particular: We expected Peace,
 “ but, have found much Trouble from the Troopers sent among us;
 “ with what Barbarousness they have behaved at *Rocheſter*, and in
 “ other Parts of this County, I leave to the Relation of others, and
 “ begge your Lordship’s Patience only to be informed what hath
 “ happened here with us; and wherein I am now more nearly con-
 “ cerned by mine Office in the Absence of the *Deane*.

“ Colonell *Sandys* arriving here with his Troops, on *Friday* Night,
 “ presently caused a strict Watch and Sentinells to be sett both upon
 “ the Church, and upon our several Houses, to the great Affright of
 “ all the Inhabitants: This done, Sergeant Major *Cockane* came to
 “ me, and in the Name of the Parliament, demanded to see the
 “ Armes of the Church, and the Store-powder of the County,
 “ which I presently shewed him; when he possessed himself of the
 “ Keyes, and kept them in his own Custody: The next Morning
 “ we were excluded the Church, and might not be permitted to
 “ enter for the Performance of our divine Exercises; about eight of
 “ the Clock Sir *Michael Livesey* attended with many Souldiers came
 “ unto our Officers, and commanded them to deliver up the Keyes
 “ of the Church, to one of their Company; which they did, and
 “ thereupon he departed, when the Soldiers entering the Church and
 “ Quire, Giant-like, began a Fight with God himself, overthrew
 “ the Communion-Table, toare the velvet Cloth from before it, de-

* See the Antiquities of *Canterbury*, by *William Somner*, A. D. 1640, 4to.

“ faced the goodly Screen or Tabernacle-Work, violated the Mo-
 “ numents of the Dead, spoyled the Organs, brake down the ancient
 “ Rails and Seats, with the brazen Eagle which did support the
 “ Bible, forced open the Cupboards of the Singing-Men, rent some
 “ of their Surplices, Gownes and Bibles, and carried away others,
 “ mangled all our Service-Books, and Books of Common-Prayer,
 “ bestrowing the whole Pavement with the Leaves thereof: A mi-
 “ miserable Spectacle to all good Eyes: But as if all this had been
 “ too little to satisfy the Fury of some indiscreet Zealots among
 “ them, they further exercised their Malice upon the Arras hanging
 “ in the Quire, representing the whole Story of our Saviour, wherein
 “ observing divers Figures of Christ, (I tremble to expresse their
 “ Blasphemies) one said, that here is Christ, and swore that
 “ hee would stab him: Another said, here is Christ, and swore that
 “ hee would rip up his Bowells; which they did accordingly, so farre
 “ as the Figures were capable thereof, besides many other Villainies;
 “ and not content therewith, finding another Statue of Christ in the
 “ Frontispiece of the South-Gate, they discharged against it forty
 “ Shot at the least, triumphing much when they did hit it in the
 “ Head, or Face, as if they were resolved to crucify him again in
 “ his Figure, whom they could not hurt in Truth: Nor had their
 “ Fury been thus stopped, threatening the Ruine of the whole Fa-
 “ brick, had not the Colonell, with some others, come to the
 “ Reliefe and Rescue: The Tumults appeased, they presently de-
 “ parted for *Dover*, from whence we expect them this Day, and are
 “ much affraid, as they have already vilified our Persons, and offered
 “ extreame Indignity to one of our Brethren, so they will plunder
 “ our Houses at their Returne; unlesse the Care of the Ma-
 “ jor, the Colonell, and some Members of the House of Commons,
 “ (Sir *Edward Masters* and Captaine *Nut*, now with us, who have
 “ promised to present their Knowledge to the House) doe prevent
 “ the same.

“ Your Lordship will be pleased to pardon my hasty Expressions,
 “ which proceed from a grieved Heart, and I am confident the Ho-
 “ nourable Houses of Parliament, being rightly informed herein, will
 “ provide against the like Abuses and Impieties in other Places; in
 “ the meane Time we submit with Patience to the Providence of
 “ him who can and will bring Good out of Evill, which is the
 “ earnest Prayer of your Lordship's

“ most obliged Servant,

Christ-Church, Cant.
Aug. 30, 1642.

THOMAS PASKE.”

WINCHESTER CATHEDRAL.

These *Pious Reformers* under the Command of Sir *William Waller**, pulled down the Rails and tore to Pieces the Books of Common-Prayer, threw down the Organ, and break down the Stories of the Old and New Testament, curiously cut in carved Work, beautified with Colours, and set round upon the Top of the Stalls of the Quire; from hence they turned to the Monuments of the Dead; some they utterly demolish, others they deface. They begin with Bishop *Fox's* Chapel, not because they had any Pictures in them, either of *Patriarch, Prophet, Apostle, or Saint*, but because they were of *painted coloured Glass*. They deface the Monument of *William of Wainfleet*, Bishop of *Winchester*, Lord Chancellor of *England*, and the magnificent Founder of *Magdalen College* in *Oxford*. These Monsters of Men, to whom Nothing is holy, Nothing is sacred, did not stick to prophane and violate these Cabinets of the Dead, and to scatter their Bones all over the Pavement of the Church. The Bones of *Kings* as well as *Bishops* shared in the common Desolation. Those Windows which they could not reach with their Swords and Muskets they brake to Pieces by throwing at them the Bones of *Kings, Queens, Bishops, Confessors* and *Saints*, so that the Spoil done on the Windows only, will not be repayed for a thousand Pounds. After all this, as if what they had already done, were all too little, they go on in their horrible Wickedness, they seize upon all the Communion-Plate, the Bibles, Common-Prayers, rich Hangings, large Cushions of Velvet, all the Pulpit-Cloths, some of Cloth of Gold and Silver; they tear the Evidences of their Lands, and cancel their Charter: In a Word, whatever they found in the Church of Value and portable, they take it with them, and what was neither, they either deface or destroy it.

ABBAY CHURCH of WESTMINSTER.

This Church under the Eye and immediate Protection of the two Houses of Parliament, had a Share in the Spoil and Profanation as much as those Cathedrals which were more remote from them, for in *July* last 1643, some Soldiers of *Westburne* and *Cacwood's* Companies were quartered in the Abbey Church, where (as the rest of our modern Reformers did) they brake down the Rails about the

* 12 December, 1643.

Altar, and burnt it in the Place where it stood: They brake down the Organ, and pawned the Pipes at several Alehouses for Pots of Ale: They put on some of the Singing-Mens Surplises, and in Contempt of the canonical Habit, ran up and down the Church, he that wore the Surplus was the *Hare*, the rest were the *Hounds*.

To shew their Christian Liberty in the Use of Things, and that all *Conversation* or *Hallowing* of Things under the Gospel is but a *Jewish* or *Popish* Superstition, they set Forms about the Communion-Table, and drink Ale and smoke Tobacco: Nor was this done once, to vindicate their Christian Liberty, but the whole Time of their Abode there, they made it their common Table on which they usually dined or supped: They did the Easements of Nature, and laid their Excrements about the Altar, and in most Places of the Church. Nay, which is the Height of all Impiety, they familiarly kept their Whores in the Church, and which I tremble to write (prodigious Monsters as they are) lay with them on the very Altar itself.

There remains yet one Profanation more of this Church not to be passed over in Silence: This was committed by Sir *Robert Harlow*, who breaking into *Henry VII's* Chapel, brake down the Altar-Stone before that goodly Monument of *Hen. VII.* The Stone was *Touchstone*, all of one Piece, a Rarity not to be matched that we know of, in any Part of the World, there it stood for many Years, not for Use but only for Ornament, yet it did not escape the Frenzy of this Man's ignorant Zeal, for he brake it in Shivers; and suffered some *bestly Carvings* in Stone in *Henry VII's* Chapel to remain untouched*.

EXETER CATHEDRAL.

Having the Church in their Possession, in a most puritanical bestly Manner, they make it a common Jakes for the Exoneration of Nature, sparing no Place, neither the Altar nor the Pulpit; tho' this last finds a better Place in their Estimation than the former: Yet profaned it was; nay so profaned, that it remains a Doubt yet undetermined, which profaned it most in their Kinds, either the *common Soldiers* or their *Lecturers*.

Over the Communion-Table in fair Letters of Gold were written the *holy and blessed Name of Jesus*; this they expunge as *superstitious* and execrable. On each Side of the Commandments, the Pictures

* See *Mercurius Rusticus*, p. 214.

of *Moses* and *Aaron* were drawn in full Proportion; these they deface, they tear the Books of Common-Prayer to Pieces, and as if this had been too small a Contempt and Despise due to that Form of God's Worship, they burnt them at the Altar with great Exultation and Expressions of Joy. They break and deface all the Glass Windows in the Church, which cannot be repaired for many hundred Pounds; and left all those antient Monuments being *painted Glass*, and containing Matter of Story only, a miserable Spectacle of Commiseration, to all well affected Hearts that behold them. They pluck down and deface the Statue of an ancient Queen the Wife of *Edward the Confessor*, the first Founder of the Church, mistaking it for the Statue of the blessed Virgin *Mary*. They brake down the Organ and fell the Pipes*.

N U M B E R. VI.

A Specimen of some of the sacrilegious Outrages committed in the Parish Churches of Cambridge and many Parts of the County, in the Return made to the Earl of Manchester, under the Title of REFORMATION, A. D. 1643.

C A M B R I D G E.

S T. B O T O L P H ' S.

WE digged down the Altar-Steps, and beat down 12 Popish Inscriptions and Pictures, one of Christ.

S T. C L E M E N T ' S.

We brake down 30 *superstitious* Pictures, divers of the APOSTLES and POPE PETER'S KEYS.

S T. E D W A R D ' S.

We digged up the Steps, brake down 40 Pictures, and took away 10 *superstitious* Inscriptions.

S T. G I L E S ' S.

We brake down 12 *superstitious Pictures*, one of Christ, took away two Popish Inscriptions, four Cherubims, a Dove from the high Loft of the Font, and a holy Water Font at the Porch Door.

* See *Mercurius Rusticus*, p. 218.

S T.

ST. MARY'S THE LESS.

We brake down 60 *superstitious* Pictures, some *Popes*, *Apostles*, *Angels* and *Crucifixes*, &c.

ST. MICHAEL'S.

We digged down Steps, and break down divers Pictures.

ST. PETER'S.

We break down 10 Popish Pictures; We burnt the Rails, and digged up the Steps, which are to be levelled a *Wensday*.

ST. SEPULCHRE'S.

We break down 14 *superstitious* Pictures, divers idolatrous In-
scriptions, one of Christ and his Apostles.

HOLY TRINITY.

We break down 80 Popish Pictures, one of Christ.

The County in general.

ABBINGTON IN THE CLAY.

March 15. We break down 16 *superstitious* Pictures, and gave Orders to take down Crosses from the Steeple, and to level the Steps.

ABBINGTON PARVA.

March 20. Ordered divers *superstitious* Pictures, an Inscription on the Window, and a Cross on the Steeple, to be taken away.

ABBINGTON MAGNA.

March 20. We break 40 *superstitious* Pictures, two Crucifixes, order a Cross to be taken from the Steeple, and the Steps to be levelled.

ASTILEY.

March 23. Only a Cross on the Top of the Church, which we ordered to be taken down.

BABURHAM.

Jan. 5. We break down three Crucifixes, 60 *superstitious* Pictures, one of Christ, and break in Pieces the Rails of the Altar.

BARTLOW.

March 20. We break down a Crucifix, a holy Lamb, 10 *superstitious* Pictures, and ordered 3 Stone Crosses to be taken down, and the Steps to be levelled.

BARTON.

BARTON.

March 16. All the Superstitions were taken down with the Glafs, and the Steps digged up, but not levelled; promised to be done forthwith.

BASSINGBURN.

March 14. Eight superstitious Pictures in the Chancel and Church, one brass Inscription (quorum Animabus propitiatur Deus) and a Cross, which with the Steps were promised to be taken down.

BOURNE.

March 7. We break down two Angels, an Image of the Virgin *Mary*, and divers Popish Pictures, and gave Orders to take down two Crosses on the Steeple and Chancel.

BRINKLEY.

Feb. 27. We break down 10 superstitious Pictures, one of *Christopher* carrying Christ on his Shoulder; we likewise gave Orders to take down two more in the Chancel, and level the Steps and break down the Rails before the Altar.

BURROW GREEN.

March 22. We break down 64 superstitious Pictures and Crucifixes, a *Joseph* and *Mary* standing together in the Glafs, as they were espoused, and ordered a Cross to be taken from the Steeple.

BURWELL.

Jan. 3. We break down a great many *superstitious* Pictures.

CAMP'S CASTLE.

Information against *Nicholas Gray*, D. D. Minister of the said Parish, taken upon Oath *March 20, 1643*; "for bowing at the Name of Jesus. For making a new Communion-Table, and placing it Altar-wise. For not suffering goodly Men, such as Mr. *Stephen Marshall*, Mr. *Faircloth*, and Mr. *Sedgwick*, and others to preach in his Church. For reading the Kings Declarations and Proclamations, and not reading those from the Parliament." He was ejected, and one *Nathaniel Renitie* put in his Place.

March 21. We break down nine *superstitious* Pictures of Christ and his Apostles, &c. in the Church, and seven in the Chancel; ordered a Cross to be taken off the Church, and the Steps leading to the Altar to be levelled, and the Rails to be broke down.

CHETTIRSHAM.

CHETTIRSHAM.

March 16. We defaced two Crucifixes, and seven superstitious Pictures, pulled down the Rails and Steps.

CLOPTON.

March 19. We demolished 5 superstitious Pictures, a Crucifix in the Chancel, and 16 *superstitious* Pictures, one of Christ; and ordered the Cross to be taken down from the Steeple.

CUMBERTON.

March 9. We break down a Crucifix, 69 *superstitious* Pictures: We also break Part of 36 Cherubims, and gave Orders for the Remainder, with the Steps and Rails to be taken down before *March 25.*

COVENEY,

Mr. *Hill* Minister thereof, had these Articles exhibited against him, “buying a Communion-Table, which he set up in the Chancel, “with these Words graven upon it, viz. *Take Heed, sin no more, “least a worse Thing come unto thee.* For shewing great Disaffection “to the Parliament. For refusing to read their Ordinancies or take “the Covenant.”

Whereupon by *Manchester's* Warrant, dated *Jan. 10, 1644,* he was ejected and sequestrated.

CROXTON.

March 8. We break a Crucifix, the Rails and 20 *superstitious* Pictures, one of Christ and his Apostles; and took down one Crucifix and two Crosses, one on the Steeple, and another in the Highway; erased and broke the Inscription in the Bells, *fit Munus Domini.*

DITTON FEN.

Jan. 3. We beat down two Crucifixes and the TWELVE APOSTLES, with many *other superstitious* Pictures.

DITTON WOOD.

March 22. We break down 50 superstitious Pictures and Crucifixes.

DOWNHAM.

Mr. *Mapletoft* Minister thereof had these Articles exhibited against him.

“That he preached against the Parliament, terms them a Company of wicked Rabals, and ignorant People, that are gathered “together, to rob us of our Goodes, calls us Malignants, who “would live without Government, and cry down Bishops: That if “they

“ they live any Time, shall see them pull down Churches: That
 “ they put down all good Ministers, and put in Pedlars, Tinkers
 “ and Coblers: That now the People run about after false Teachers,
 “ that preach in Tubbs, and pray by the Spirit: That he prays not
 “ for the Parliament, nor would send a Man with Arms, because he
 “ said it was against the King.”

Whereupon by *Manchester's* Warrant, dated *April 6th, 1644*, he was ejected and sequestrated.

D U L L I N G H A M.

March 22. We destroyed 30 superstitious Pictures, two of them Crucifixes, ordered a Cross to be taken out of the Church, and the Rails to be broken and the Steps levelled.

D U X F O R D.

March 20. Two Crosses to be taken down, one off the Steeple, another on the Chancel; which was promised likewise to be done at *Duxford St. Peter.*

S T. J O H N.

We break down 50 Pictures, with one of Christ; ordered two Crosses to be taken off the Steeple and Church, and the Chancel to be levelled.

E V E R S D E N L E S S.

March 26, 1644. Mr. *Morley* Minister thereof, a Fellow of *Queen's* College had these Articles exhibited against him.

“ That he had presented these Deponents in the Ecclesiastical
 “ Court, for going out of the Church, when he went up to the Al-
 “ tar to read the Service. That he hath been a strict Observer of
 “ of bowing at the Name of Jesus, signing Children with the Sign
 “ of the Cross, &c. and for not taking the Covenant.”

Whereupon by *Manchester's* Warrant, dated *April 6th, 1644*, he was ejected and sequestrated.

F O U L M O R E.

March 13. Ordered 60 superstitious Pictures, two Crosses, 12 Patriarchs, and 3 Cherubims to be taken down, and the Steps to be levelled.

F O X T O N.

March 13. We break down 20 superstitious Windowes and Pictures, and gave Orders to break down more; to take down 2 Crosses, break the Rails and level the Steps.

* C

G E M L I N G A Y.

G E M L I N G A Y.

March 16. Three superstitious Pictures, one of Christ, and a Cross from the Chancel to be taken down; which the Churchwarden promised to do.

G I L D E N M O R D E N.

March 15. Next *Lent* ordered a Cross to be taken down, and the Steps levelled, and the Railes broke.

G R A N S D E N P A R V A.

March 9. We break down two Angels and 11 other superstitious Pictures; we left Orders to take down 43 Cherubims and the Steps and Railes.

N. B. This REFORMATION as it was wickedly called, went through all the associated Counties and Towns, under the Government of the Parliament; and it is remarkable, that our modern Reformers, the *Promoters* and *Framers* of the Articles against the Window at *St. Margaret's*, make Use of the very same Expressions, with their Brethren in 1643.

These Destroyers of every Thing decent and sacred, pleaded CONSCIENCE for *what* they did. CONSCIENCE was the Cover to all Enormities: An Answer to all Questions and Accusations. Ask What made them fight against, imprison, and murder their lawful Sovereign? Why CONSCIENCE. What made them extirpate the Government, and pocket the Revenues of the Church? CONSCIENCE. What made them perjure themselves with contrary Oaths? What makes Swearing a Sin, and yet Forswearing to be none? What made them lay hold on *God's Promises*, and break their own? CONSCIENCE. What made them turn Churches into Stables, pull down Altars, destroy Paintings and *Glass Windows*, especially those where Christ was represented in his Sufferings for the Sins of Mankind. Why, still the large capacious Thing, THEIR CONSCIENCE, which is always of a much larger Compass than their UNDERSTANDING.

N U M B E R R VIII.

O n G O T H I C C H U R C H E S .

O U R *Gothic* Ancestors had juster and manlier Notions than the modern Mimics of *Greek* and *Roman* Magnificence: Which, because the Thing does Honour to their Genius, I shall endeavour to explain. All our ancient Churches were called without Distinction *Gothic*, but erroneously, they are of two Sorts; the one built in the *Saxon* Times, the other during our *Norman* Race of Kings. Several Cathedral and Collegiate Churches of the first Sort are yet remaining, either in whole or in part; of which this was the Original. When the *Saxon* Kings became Christian, their Piety (which was the Piety of the Times) consisted in Building Churches at Home and performing Pilgrimages to the *Holy Land*; and these spiritual Exercises assisted and supported one another, for the most venerable as well as most elegant Models of religious Edifices were then in *Palestine*. From these our *Saxon* Builders took the whole of their Ideas, as may be seen by comparing the Drawings which Travellers have given us of Churches yet standing in that Country, with the *Saxon* Remains of what we find at Home: And particularly in that Sameness of Style in the *later* religious Edifices of the Knights Templars, (professedly built upon the Model of the Church of the Holy Sepulchre at *Jerusalem*) with the earlier Remains of our *Saxon* Edifices.

Now the Architecture of the *Holy Land* was entirely *Græcian*, but greatly fallen from its antient Elegance. Our *Saxon* Performance was indeed a bad Copy of it, and as much inferiour to the Works of St. *Helen*, as her's was to the *Græcian* Models she had followed; yet still the Footsteps of antient Art appeared in the circular Arches, the entire Columns, the Division of the Entablature, into a Sort of Architrave, Frize and Cornice, and a Solidity equally diffused over the whole Mass.

This by Way of Distinction I would call the *SAXON* Architecture.

But our *NORMAN* Works had a very different Original: When the *Goths* had conquered *Spain*, and the genial Warmth of the Climate, and the Religion of the old Inhabitants had ripened their Wits, they struck out a new Species of Architecture unknown to *Greece* and *Rome*; upon original Principles, and Ideas much nobler

than what had given Birth even to classical Magnificence. For having been accustomed, during the Gloom of Paganism, to worship the Deity in *Groves*, (a Practice common to all Nations,) when their new Religion required covered Edifices, they ingeniously projected to make them resemble GROVES, as nearly as the Distance of Architecture would permit; at once indulging their old Prejudices, and providing for their present Conveniences, by a Cool Receptacle in a sultry Climate. And with what Art and Success they executed the Project appears from hence, that no attentive Observer ever viewed a regular Avenue of well grown Trees intermixing their Branches over Head, but it presently put him in Mind of the long Visto thro' a Gothic Cathedral; or ever entered one of the larger and more elegant Edifices of this Kind, but it represented to his Imagination an Avenue of Trees. And this alone is what can be truly called the GOTHIC Style of Building.

Under this Idea of so extraordinary a Species of Architecture, all the irregular Transgressions against Art, all the monstrous Offences against Nature disappear; every thing has its Reason, every Thing is in Order, and an harmonious Whole arises from the studious Application of Means proper and proportioned to the End. For could the Arches be otherwise than *pointed* when the Workman was to imitate that Curve which Branches make by their Intersection with one another? Or could the *Columns* be otherwise than split into distinct Shafts, when they were to represent the Stems of a Group of Trees? On the same Principle was formed the spreading Ramifications of the Stone-Work in the Windows, and the *stained* Glass in the Interstices; the one being to represent the Branches, and the other the Leaves of an opening Grove; and both concurring to preserve that gloomy Light inspiring religious Awe and Reverence. Lastly we see the Reason of their studied Aversion to *apparent* Solidity in these stupendous Masses, deemed so absurd by Men accustomed to the *apparent* as well as *real* Strength of the *Grecian* Architecture. Had it been only a wanton Exercise of the Artist's Skill, to shew he could give real Strength without the Appearance of any, we might indeed admire his superior Science, but we must needs condemn his ill Judgment. But when we consider that this surprizing Lightness was necessary to complete the Execution of our Idea of a rural Place of Worship, we cannot sufficiently admire the Ingenuity of the Contrivance.

This too will account for the contrary Qualities in what I call the *Saxon Architecture*. These Artists copied, as has been said, from the Churches

Churches in the *Holy Land*, which were built on the Models of *Grecian* Architecture, but corrupted by prevailing Barbarism; and still further depraved by a religious Idea. The first Places of Christian Worship were Sepulchres and subterraneous Caverns, from Necessity low and heavy. When Christianity became the Religion of the State, and sumptuous Temples began to be erected, they yet in regard to the first pious Ages, preserved the massive Style; made still more venerable by the *Church of the holy Sepulchre*; where this Style was on a double Account followed and aggravated.

Such then was the GOTHIC ARCHITECTURE; and it would be no Discredit to the warmest Admirers of *Jones* and *Palladio* to acknowledge it has its Merit*.

N U M B E R IX.

Testimonies from some of our most eminent Divines, in Confirmation of what has been advanced.

Dr. HAMMOND in Vol. I. of his Works, P. 352.

I SHALL only add (that which I conceive other Men's Experience of themselves will incline them to believe) that the Worship of Images or any Thing but God, is not a Thing to which *English* Protestants for these late Years (especially the catechised and knowing) have generally had any strong Temptations, at least not such in any Comparison as immediately after the Reformation, the Minds of Men, before used to such ignorant Vanities, were subject to. And I doubt not but many Men that have frequented Churches and Places where Pictures have been, can sincerely upon Examination of their Memories say with me, that they are not conscious to themselves, that they ever found themselves under any Inclination or Danger of falling into any Act of Image Worship. Which Consideration if it be true (as I cannot but persuade myself it is) will take off much from the Necessity of continuing those strict Cautions (of not permitting any Kind of Image in any Church and the like) which some Times or Inclinations of Men might make more necessary, and consequently take off much from the Odium which the Way of adorning some Churches with Imagery hath lately lain under.

* See *Warburton's* Note on *Pope's* Moral Essays, Ep. IV. L. 29.

Dr. HENRY MORE's Theological Works, P. 382.

Pictures in the Church, particularly of the Resurrection, Ascension and Passion of Christ, with Inscriptions adjoined, are no sooner seen, but they set a Man's Mind awork, and cause him to think of the most important Meaning of the chief Passages of the History of Christ. Of which none is more effectual than that of his Passion, which represented to the Life together with the Passion Songs, and Tunes and Organs, may wound the Heart of a Man and let out more corrupt Blood at one Touch, than the faint Hackings of a dry Discourse of an Hour or two long. Which Helps and Ornaments of public Worship will fill up all the Numbers of all warrantable Splendour and Comeliness, and keep out, if precisely kept to, all Shadow and Suspicion of either Superstition or Idolatry.

Archbishop TENNISON's Discourse of Idolatry, P. 277.

Seeing Christ was made in the Form of a Man, I know not why that Form which appeared to the Eye might not be painted by Saint *Luke* himself, without any immoral Stain to his Pencil. He that found no Fault with the Image of *Cæsar* stamped on his Coin, hath said Nothing which forbiddeth his own Representation; with respect, I mean, to his State of Manhood here on Earth. For that is not pretended to be the Picture or Image of God-Man, any more than the Image of any of the *Cæsars*, is pretended to be the Picture of their Souls; but it is the external Resemblance of so much of his Person as was visible in the Flesh.

The Controversy then is not so much about the making, as about the worshipping the Image of Christ, either as his Image in his State on Earth, or which seemeth very absurd, as his Portrait now in Glory. For though the Signs of his Passion may prepare us for Prayers, yet the Addresses themselves are made to him as he is glorious in the Heavens, where his Estate is unduly typified by a Crucifix which representeth him in *Golgotha*, and not in triumph at God's Right-Hand where his Brightness cannot be expressed by a Pencil of Light itself.

P. 279. To say with Men that run into Extremes, that devotional Pictures are no Helps to excite Memory and Passion, is to forget that they are called mute Poems, to speak against common Sense, and to impute less to a Crucifix than to the Tomb of our Friend,

Friend, or to a Thread on our Finger. They may be used as Monitors in a Christian Commonwealth, where their Worship is plainly and frequently forbidden, and by all understood to be prohibited. And it is high Superstition in those who in our late unhappy Revolutions defaced such Pictures, and brake down such Crosses as Authority had suffered to remain entire, whilst it forbade the Worship of them; and was in that Particular so well obeyed, that none of them (it may be) ever knew one Man of the Communion of the Church of *England*, to have been prostrate before a Cross, and in that Posture to have spoken to it.

In the Church of *Rome* there is greater Pretence for that Violence, which vulgar Reformers presume to be holy. For the Council of *Trent* retaineth Images in Churches, as Objects of Veneration, and the Practice both of Priests and People does strangely dilate the Words of the Council. The Article of the Creed of *Trent* is this; "I most firmly profess that the Images of Christ, and of the Mother of God, always a Virgin, as also those of other Saints are to be had and retained (especially in Churches) And that due Honour and Veneration be given to them." Due Honour and Veneration are in themselves modest Words, and where we admit the Pictures and Images of Christ, we refuse not the Honour that is due to them. We do not chuse to put them in vile Places, we do not use them in vile Offices; we esteem them as Ornaments, we value them as the Images of Persons more honourable than our Prince or our Friend: We use them as Remembrances of the great Mystery of Man's Redemption, which he cannot too frequently be reminded of. We condemn the indiscreet Zeal of our late pretended Reformers, who judged him worthy Sequestration who had "kept a Picture of Christ in his Parlour, and confessed it was to put him in Mind of his Saviour."

P. 296. Touching the Images of Saints, and the Veneration of them, it is fit I say something, but the Premises being considered, I have the less Need to be voluminous.

It is a Question whether any Image of Saints can be made with any Suitableness to the Prototypes. Christ indeed hath raised his own Body long ago, and it is contained in the Heavens: But of Saints who are yet in an imperfect Estate, whose Bodies are yet asleep in the Dust, what *Praxiteles* or *Titian* can give us fit Statues, or Pictures of them? What they were we may by Images and Pictures conceive; but what they now are in their present heavenly Condition

Condition, with relation to which the *Romanists* now worship them, who on Earth can reveal to us, whilst Eye hath not seen it, neither hath Ear heard it?

But for the Images or Pictures of the Saints in their former Estate here on Earth, if they be made with Discretion, if they be the Representations of such whose Saintship no wise Man can call into Question, if they be designed as their honourable Memorials, they who are wise to Sobriety do make use of them; and they are permitted in *Geneva* itself, where remain in the Quire of St. *Peter* *, the Pictures of the twelve Prophets on one Side, and on the other those of the twelve Apostles, all in Wood; also the Pictures of the Virgin and St. *Peter* in one of the Windows. And we give to such Pictures that negative Honour which they are worthy of; we value them beyond any Images besides that of Christ, we help our Memories by them, we forbear any Signs of Contempt towards them. But worship them we do not, so much as with external positive Signs, for if we uncover the Head, we do it not to them, but at them, to the Honour of God who hath made them so great Instruments in the Christian Church, and to the subordinate Praise of the Saints themselves.

P. 385. In the Catechism of the Council of *Trent*, the Parish Priest is required to take Care that Images be made, ad utriusque testamenti cognoscendam Historiam, for procuring the Knowledge of the History of the Bible. And well it had been if it had stayed there; but it proceeds in requiring the Priest to teach the People that Images of Saints are placed in Churches ut colantur, that they may be worshipped; either the Images, or the Saints by them. When they see them only at a Distance with their Eye, they may sometimes instruct them, and afford them Hints of very good Meditations; but when they are directed to bow down before them, and to them also, though with Distinctions which the Vulgar understand not, they then are, if Laymens Books, Books of Magic, rather than those of Christian Piety.

Archbishop WAKE's Exposition of the Doctrine of the Church of England, P. 15.

We are so far from condemning the making all Sorts of Images, that we think it not any Crime to have the Histories of the Gospel

* *Lassel's Voyage to Italy, p. 40.*

carved or painted in our very Churches, which the Walls and Windows of several of them do declare*.

His second Defence of the Exposition of the Doctrine of the Church of England, P. 143.

It is not a small Mistake in you, thus to join Pictures and Images together, as if they were all one, when both your own Superstition and the Opinion both of *Jews* and *Gentiles* (as to the Point of worshipping of them) have always made a very great Difference between them. As for the ancient Heathens they adored their *γλυπτα*, Statues, or graven Images, because they conceived them most apt to be animated by their Gods, of which they were the Resemblances. Whereas Pictures were not thought so capable of receiving their Animation. The same was the Distinction of the *Jews* too, who upon this very Argument have always looked upon the former Sort of Sculptures, to be the Thing especially forbidden in the second Commandment; insomuch as they thought it unlawful to have them even for Ornament; but for Pictures painted or woven, these they did not esteem to have been absolutely forbidden to them. And at this Day in your Church, your Images are set up with solemn Consecrations to receive your Adorations: But I do not know that any are dedicated for Altar-pieces, or other Uses with the like Solemnity.

Another Confusion of the like Kind you make in what follows, in speaking of the Pictures not only of holy Persons, but of their Actions too. For every body knows how much more Use there may be, and how much less Danger there certainly is in historical Representations, than in single Figures, but especially carved Images †.

Were the Benefit of Images never so great, yet you know this is neither that which we dispute with you, nor for which they are set up in your Churches. Your *Trent* Synod expressly defines that due Veneration is to be paid to them: Your Catechism says, that they are to be had not only for Instruction, but for Worship; and this is the Point in Controversy betwixt us. We retain Pictures, and sometimes even Images too in our Churches for Ornament, and (if there be such Uses to be made of them) for all the other Benefits you have now been mentioning (that is, for inflaming us towards an Imitation of the Graces and Virtues of Holy Persons, and for renewing in us afresh, the Memory of those whom they represented,

* See a Passage from this Writer in the Introduction, P. 28.

† Ibid. P. 31.

with a Reverence and Respect for them,) only we deny that any Service is to be paid to them, or any solemn Prayers to be made at their Consecration for any divine Virtues, or indeed for any Virtues at all to proceed from them.

Bishop BARLOW's Cases of Conscience, P. 16.

But here it is objected by the Enemies of our Church and Reformation, that our Reformers have been so zealous and indiscreetly fierce against Images, that they have condemned the ingenious Art of Painting, and even the civil Use of Images.

But this is a malicious Calumny, and no real Consequence of our Church's Doctrine about Images, as has been expressly and publicly declared both by our Church and State. For our Church has declared her Judgment, that all Images are not absolutely unlawful, or simply forbidden in the New Testament, but only some, in some Places and Circumstances, when they may (especially to poor ignorant People) be dangerous Occasions of Superstition and Idolatry. *And more expressly a little after; the Words are these.*—We are not so scrupulous, as to abhor Flowers wrought in Carpets, Hangings, Arras, &c. or Images of Princes in their Coin: Nor do we condemn the Art of Painting, or Image making, &c. Whence it is evident, that our Church is neither against the Art of Painting, nor any civil Use of Images.

Our State has (by Express Act of Parliament) declared even in the Time of our Reformation, that they did not condemn any civil Use of Images.

Bishop STILLINGFLEET's Discourse of Idolatry, P. 527.

The first authentick Testimony of any Thing like Images among Christians, is that of the painted Chalices in *Tertullian*; wherein Christ is represented under the Emblem of a Shepherd with a Sheep on his Back; as it was very usual among the *Romans* to have emblematical Figures on their Cups, but was ever any Man so weak among them, not to distinguish between the Ornaments of their Cups and Glasses, and their sacred Images? How ridiculous would that Man have been, that should have proved at that Time that Christians worshipped Images because they made Use of painted Glasses? If this signifies any Thing, why do they quarrel with us that have painted Glass Windows in our Churches? All that can be
inferred

inferred from hence is, that the Church at that Time did not think emblematical Figures unlawful Ornaments of Cups or Chalices; and do we think otherwise? This I confess doth sufficiently prove that the *Roman* Church did think ornamental Images lawful; but it doth no more prove the Worship of Images than the very same Emblem often used before Protestant Books, doth prove that those Books are worshipped by us.

P. 575. The Council of *Nice* defined true and real Worship to be given to Images, *i. e.* that Images were not only to be Signs and Helps to Memory, to call to Mind and represent to us the Object of Worship, but that the Acts of Worship were to be performed to the Images themselves. The former Use of Images, doth suppose them to be only of the Nature of Books, which represent Things to our Minds without any Act of Adoration performed to that which is only an Instrument of Intellection, although the Thing represented to the Mind be a proper Object of Adoration. As, if by reading a Book an Idea of God is represented to my Mind whom I ought to worship, yet no Man can imagine that from hence I should fall down upon my Knees out of Honour to the Book, or with a Design to worship it. When a Man reads his Prayers out of a Book, and makes Use of that only as a Means and Instrument to help his Understanding and direct his Expressions; no Man can have any Colour of Reason to say that he worships the Book, which he uses for a quite different Purpose. It is the same Case as to Images, when they are used for no other End but barely to represent to the Mind an Object of Worship; as a Crucifix may do our Saviour, when it is no more than an external Note or Character, and hath the same Use that Words have. But those who go no farther than this, stand condemned and anathematized by the second Council of *Nice*; for that not only determines with a great deal of Assurance that Images are to be set up in Churches and Houses, and Ways, in Order to the Worship of them; but very frequently anathematizes all Sorts of Dissenters either in Judgment or Practice.

Mr. THORNDIKE's just Weights and Measures, P. 127.

There might be Jealousy of Offence in having Images in Churches before Idolatry was quite rooted out, of which afterwards there might be no Appearance. But no Manner of Appearance that Images in History should occasion Idolatry to those Images, in them

that hold them the Images of God's Creatures, such as are those Images, which represent Histories of the Saints out of the Scriptures, or other Relations of unquestionable Credit.

Bishop COUSIN's in his Letter to Lady Peterborough, published by Bishop Bull at the End of his excellent Answer to the Bishop of Meaux, P. 76.

Our Church accords with the *Roman Catholicks* in the historical and moderate Use of painted and true Stories, either for Memory or Ornament, where there is no Danger to have them abused or worshipped with religious Honour.

Lord Bishop of Durham's (Dr. Butler) Primary Charge to his Clergy. A. D. 1751.

Nor does the Want of Religion in the Generality of the common People appear owing to a speculative Disbelief, or Denial of it, but chiefly to Thoughtlessness and the common Temptations of Life. Your chief Business therefore, is to endeavour to beget a practical Sense of it upon their Hearts, as what they acknowledge a Belief of, and profess they ought to conform themselves to. And this is to be done, by keeping up, as we are able, the *Form*, and *Face* of Religion, with Decency and Reverence, and in such a Degree as to bring the Thoughts of Religion often to their Minds; and then endeavouring to make this Form more and more subservient to promote the *Reality* and *Power* of it. The *Form* of Religion, may indeed be where there is little of the Thing itself; but the Thing itself cannot be preserved amongst Mankind, without the *Form*. And this *Form* frequently occurring in some Instance or other of it, will be a frequent Admonition to *bad* Men to repent, and to *good* Men to grow better; and also be the Means of their doing so.

That which Men have accounted Religion in the several Countries of the World, generally speaking, has had a great and conspicuous Part in all publick Appearances; and the Face of it has been kept up with great Reverence, throughout all Ranks, from the highest to the lowest; not only upon occasional Solemnities, but also in the daily Course of Behaviour. In the Heathen World, their Superstition was the chief Subject of *Statuary*, *Sculpture*, *Painting* and *Poetry*. It mixed itself with *Business*, *Civil Forms*,
Diversions.

Diversions, Domestick Entertainments, and every Part of Common Life. The *Mahometans* are obliged to short Devotions, five Times between Morning and Evening. In *Roman Catholick* Countries, People cannot pass a Day, without having Religion recalled to their Thoughts, by some or other Memorial of it; by some Ceremony, or publick religious Form, occurring in their Way, besides their frequent Holidays, the short Prayers they are daily called to, and the occasional Devotions enjoined by Confessors. By these Means their *Superstition* sinks deep into the Minds of the People, and their *Religion* also into the Minds of such amongst them, as are serious and well-disposed.—Our *Reformers* considering that *some* of these Observances were in themselves wrong and superstitious, and others of them made subservient to the Purposes of Superstition, abolished them, reduced the Form of Religion to great Simplicity, and enjoined no more particular Rules, nor left any Thing more of what was external in Religion, than was in a Manner necessary to preserve a Sense of Religion itself upon the Minds of the People. But a great Part of this is neglected by the Generality amongst us; for Instance, the Service of the Church, not only upon Common Days, but also upon Saints Days; and several other Things might be mentioned. Thus they have no customary Admonition, no publick Call to recollect the Thoughts of GOD and RELIGION from one Sunday to another.

Indeed in most Ages of the Church, the Care of reasonable Men has been, as there has been for the most Part Occasion, to draw the People off from laying too great Weight upon *external* Things; upon formal Acts of Piety. But the State of Matters is quite changed with us. These Things are neglected to a Degree, which is, and cannot but be attended with a Decay of all that is good. 'Tis highly seasonable *now*, to instruct the People in the Importance of EXTERNAL Religion.

And doubtless under this Head, must come into Consideration, a proper Regard to the STRUCTURES which are consecrated to the Service of GOD. In the present Turn of the Age, one may observe a wonderful *Frugality* in every Thing which has respect to Religion, and *Extravagance* in every Thing else. But amidst the Appearances of *Opulence* and *Improvement* in all common Things, which are now seen in most Places, it would be hard to find a Reason, why these *Monuments of ancient Piety* should not be preserved in their *original* Beauty and Magnificence.—Bishop FLEETWOOD has observed, *That unless the good Spirit of Building, Repairing, and*
Adorning

Adorning Churches, prevails a great deal more among us, and be more encouraged, an hundred Years will bring to the Ground an huge Number of our Churches. [Charge to the Clergy of St. Asaph, 1710.— This excellent Prelate made this Observation forty Years ago: And no one I believe will imagine, that the good Spirit he has recommended, prevails more at present that it did then.

Dr. Barton's Sermon on the Consecration of St. George's Chapel, near Portsmouth.

Christianity in its persecuted and *infant* State, was but little supplied with Places for public Worship. As its great Founder was laid in a Manger, so its *first Followers* were glad to retire to Dens and Caves, and to pay their Devotions over the Graves and Sepulchres of their Martyrs.—But when Kings and Princes had cast down *their Crowns before the Throne of the Lamb*, and the Christian Religion became the favourite of Mankind, it was then it began to appear in a proportionable Degree of Splendor:—Temples that had been profaned by Idolatry were consecrated to religious Uses;—New ones were erected in the imperial Cities; and by Degrees parochial Churches, were prepared in all the several Parts of the World.—This has been the well-known State of Christianity since its first Establishment. To which we need only add, That no Nation hath been more devoted to Religion, or expressed a greater Zeal for the *House of God*, than those Kingdoms to which we belong. This is what we are informed by the best Historians, and it is for the Honour of our Country, that it should be remembered.

Extract from Dr. Rogers's Sermons, Vol. IV. P. 204.

A Place set apart for divine Worship depends not merely on a positive Precept, but arises from the Reason of the Thing, and is a Branch of the Religion of Nature; or to speak more properly the Law of the God of Nature; the Reverence of God himself cannot be preserved without it. In our present State, the Temperament and Passions of the Soul will be influenced by outward Impressions: Through this Channel the greatest Part of our Ideas enter: And though some few contemplative Persons may think they want no Assistance from *Sensibles* to excite Devotion, and elevate their Affections to God; yet Mankind in general are not capable of such Abstractions, but must be led by the Things that are seen, to the
Things

Things that are not seen. And as we acknowledge there may be Danger that some may dwell too much, and place too much of Religion in Externals; so there is equal Danger on the other Side, lest while we pursue Religion too far into the Region of pure Spirit, we lose ourselves in Vision and Enthusiasm. We have Bodies as well as Spirits, and these mutually act upon each other: If we honour God in our Hearts, his Temple and whatever has a Relation to his Service, will be venerable in our Eyes: And the Impressions we receive from these outward Relatives, by a natural Chain, carry our Thoughts on to God; and while we daily habituate ourselves to reverence them, we quicken and improve our Reverence towards the supreme Governor of the World to whom we belong.

The Nature of Man is the same under the *Gospel* as it was under the *Law*, his *Passions* the same, moved and actuated by the same Applications; and whatever had then a natural Propriety to fix Impressions of Awe and Reverence towards God in the Minds of Men now is, and ever will be, equally proper to the End of the World. That a visible Beauty in his Temples is acceptable to God, we may conclude, if we observe how particularly he himself directed the Ornaments of the *First Tabernacle*, and even inspired the Workmen with Skill to execute the curious Design; and all this Elegance and Expence he required from his People, in poor and distressed Circumstances, wandering through a desolate Wilderness. And afterwards, when the Jewish State became confirmed by the Conquests of all their Enemies; with what Complacency did he approve, and with what Blessings reward the Piety of *David* and *Solomon*? of the one in intending, and the other in finishing the most magnificent Temple in the whole World. A Temple adorned with all the Splendor, that the most exquisite Workmanship, and the most costly Materials, could give to any Building. It was not for any Reasons peculiar to the Jewish Religion, that God was pleased with the Stateliness and Beauty of his House, but as it was a grateful Acknowledgment to his Providence, for his manifold Blessings; as it tended to raise more venerable Conceptions of his Majesty, and enliven the Devotions of his Worshipers: Reasons which will ever remain in Force, and recommend to all Ages an Imitation of their great Example.

It would be easy to multiply Authorities, but these we have selected are sufficient, if we consider the Reputation of the Writers from whom they are taken.

To

To these Testimonies of our *English* Divines, however it may not be improper to add the following from the most Reverend Mr. *Calvin* (as some of our Nonconformists are pleased to stile him) the great Reformer at *Geneva*. The warmest Advocate for Painting and Sculpture cannot assign a stronger Argument in Favour of them than he has done. Historical Subjects, says he, are the most proper, because they are capable of conveying Admonition, or of informing us of important Truths.

Neque tamen ea superstitione teneor ut nullas prorsus imagines frendas censeam. Sed quia Sculptura & Pictura Dei dona sunt, purum & legitimum utriusque usum requiro; ne quæ Dominus in suam gloriam & bonum nostrum nobis contulit, ea non tantum polluantur præpostero abusu, sed in nostram quoque perniciem convertantur. Ea sola pingantur ac sculpantur quorum sunt capaces oculi. In eo genere sunt historiæ ac res gestæ quæ usum in docendo vel admonendo aliquem habent. *Calv.* 1. Instit. c. 11. f. 12.

N U M B E R X.

An Account of some of the most remarkable Stained Glass Windows still remaining in English Churches or Chapels.

IN WESTMINSTER ABBEY are two large painted Glass Windows,—In that on the North Side is represented our SAVIOUR, the TWELVE APOSTLES, and the EVANGELISTS, at full Length, and as big as Life, with the SYMBOLS of their several *Martyrdoms*, and *Sufferings*. It was placed there A. D. 1722.

In the large Western Window are the Figures of Abraham, Isaac, and Jacob; Moses and Aaron; and the Patriarchs of the Twelve Tribes of the Jews; with Ornaments and Decorations. Under which is the following Inscription;

Favente GEORGIO Secundo reiterata Senatus
Munificentia feliciter instaurata,
A. D. 1735.

In

WINCHESTER CATHEDRAL.

In the great Rebellion, the Altar-screen was artfully protected from the Violence of Enthusiasm, by means of an extemporaneous Wall, or Partition, erected in a parallel Line just before it, so as entirely to conceal its Beauties from the Observation of the sacrilegious Intruders. Other Parts of the Church did not however escape the mistaken Zeal of these Enemies to all that was graceful or majestic. On the 16th of December, 1642, the Soldiers of Sir *William Waller* entered the Church, where they broke in Pieces the carved Work of the Choir, containing the Story of the Old and New Testament, in admirable Imagery, destroyed the Organ, seized the rich Tapestry, Curtains, and Vestments of the Choir, with the Vessels of the Altar, threw down the Communion Table, and carrying off the Rails which enclosed it, burnt them in their Quarters. After this, they defaced many of the Monuments; and pulling down some of the Chests, which contained the Remains of the Saxon Kings, they threw their Bones against the painted Glafs, which they thus destroyed throughout the Church. But the beautiful Window over the Altar, exhibiting Portraits of several Saints and Bishops of this Church, being more out of their Reach, and less exposed than the rest, is still preserved entire, together with a few Figures on the Windows contiguous. The grand West Window seems to be made up of the dispersed Fragments, which, imperfect as it is, has a fine Effect, and leaves the pensive Imagination to supply that religious Light which was diffused over all the Church, when it retained its original Splendor. *

The CHAPEL at WINCHESTER COLLEGE.

The East Window is painted with the Genealogy of Christ, and has been celebrated in an elegant Poem, written by the Rev. Dr. Lowth, Prebendary of Durham, in which the *Crucifixion* is thus described:

But now, alas! far other Views disclose
The blackest comprehensive Scene of Woes.
See where Man's voluntary Sacrifice
Bows his meek Head, and God eternal dies;

* See Descript. of the City, College, and Cathedral of *Winton*, p. 94.

Fixt to the Cross, his healing Arms are bound,
 While copious Mercy streams from every Wound.
 Mark the Blood-Drops, that Life exhausting roll,
 And the strong Pang that rends the stubborn Soul!
 As all Death's Tortures with severe Delay,
 Exult and triumph in the noblest Prey.
 And can'st thou, stupid Man, those Sorrows see,
 Nor share the Anguish which he bears for thee?
 Thy Sin, for which his sacred Flesh is torn,
 Points ev'ry Nail, and sharpens ev'ry Thorn.
 Can'st thou? while Nature smarts in ev'ry Wound;
 And each Pang cleaves the sympathetic Ground!
 Lo, the black Sun, his Chariot backward driv'n,
 Blots out the Day, and perishes from Heav'n!
 Earth trembling, from her Entrails, bears a Part,
 And the rent Rock upbraids Man's stubborn Heart.
 The yawning Grave reveals his gloomy Reign,
 And the cold clay-clad dead, start into a Life again.

O X F O R D.

In the Chapel of QUEEN'S COLLEGE, are some finely painted Windows, which were given by *Robert Langton*, L. L. D. who died in 1524. These were taken down and concealed in the great Rebellion, and afterwards replaced. That over the Altar-piece is the Nativity, and was executed by *Price*, in 1717.

L I N C O L N C O L L E G E.

There are many fine Windows in the Chapel, which were also taken down in the great Rebellion, and replaced at the Restoration. They were done in 1652. The East Window exhibits a View of the Types relative to our Saviour, with their respective Completions, viz. 1. From the left Hand, the Nativity; and under it, the History of the Creation it's Antitype. 2. Our Lord's Baptism; and under it the Passing of the Israelites through the Red Sea. 3. The Jewish Passover; and under it the Institution of the Lord's Supper. 4. The Brazen Serpent in the Wilderness; corresponding to — Christ on the Cross. 5. Jonas delivered from the Whale's Belly, expressive of — Christ's Resurrection. Elijah in the fiery Chariot, with — our Lord's Ascension.

M E R T O N.

MERTON COLLEGE.

The East Window, which is extremely elegant, contains the Nativity, Baptism, Last Supper, Crucifixion, Resurrection, and Ascension. It was given to the College by *Alexander Fisher*, a Fellow of this House, and put up in 1702.

WADHAM COLLEGE.

Over the Communion-Table is a most beautiful Window in the Middle of which is the Crucifixion of our Saviour, between the two Thieves, with the Attendants. It was painted in 1620, by *Van Ling*, a Dutchman, and is said to have cost 1500l.

UNIVERSITY COLLEGE.

The Chapel is finely adorned with Windows on the North and South Sides, painted by *Abraham Van Linge*, in 1641. The Subjects of the five on the South Side are taken from *Genesis*, ch. iii, ch. xiii, ch. xxii, to ver. 15, — *Luke*, ch. x, ver. 38, — *John* ch. ii, ver. 14, to 17. On the North the Subjects are from *Genesis*, ch. xxviii, ver. 10, to 19. — *2 Kings*, ch. ii, ver. 7, to 12. — *Jonah*, ch. i, and ii.

The East Window from *Luke* ch. ii. ver. 6, to 17. was painted by *Henry Giles*, of York, in 1687; and was the Gift of Dr. *Radcliffe*.

BALLIOL COLLEGE.

There are two Windows in the Chapel painted by *Van Ling*, in 1639. In the Eastern Window, which is by another Hand, is the Passion, Resurrection, and Ascension of our Saviour.

CAMBRIDGE.

The Paintings on Glass in this University, of any Note, are to be found only in *King's College*, and *Peter House* Chapels. The Paintings in the former, which were put up by *Henry VIII.* in the Year 1528) are contained in twenty-five Windows; twelve on each Side, and one in the East End. The Height of the side Windows is near 45 Feet; in each of which are contained upwards of 500 Feet of Glass. On these is finely painted the

‘ History of the Old and New Testament. The Windows being
 ‘ divided, the upper Part relates to the Old Testament, the under
 ‘ to the New. The History in the *upper Part* of the Windows
 ‘ begins from *Eve’s* receiving the Apple from the Serpent; and so
 ‘ on, till *Elijah’s* being taken up into Heaven. The lower Part,
 ‘ from the Salutation of the Virgin *Mary*, to our Saviour’s Ascen-
 ‘ sion. The three last Windows from hence contain the History
 ‘ of the Acts of the Apostles. The East Window is much the
 ‘ largest and grandest; the bottom Part of which represents the
 ‘ Trial of our Saviour, and his bearing the Cross; the upper Part
 ‘ his CRUCIFIXION, and taking down from the Cross. There are
 ‘ fine Lights and Columns in all the side Windows, and in the
 ‘ middle Light four Figures are represented with Scrolls, which
 ‘ declare the History on each Side of them.’

P E T E R - H O U S E.

The stained Glass in the East End of the Chapel, over the Altar, was put up in the Year 1639. In the upper Part the Twelve Apostles are represented, in the lower the CRUCIFIXION, and the Whole is finely executed.

N. B. It is highly probable, that there were many more stained Glass Windows in the Chapels at Cambridge, before the Year 1642. But as that County and University fell under the Rage of the Puritans some Years before Oxford, it is a Wonder that any remained to this Day, and it is to be presumed, that the fine Windows at King’s-College and Peter-House, were buried under Ground, during the Civil Wars; and put up again at the RESTORATION.

Stained Glass Windows in the Church of FAIRFORD, Gloucestershire.

John Tame, a Merchant of London, purchased this Manor of King *Henry VII.* (to whom it descended from the *Beauchamps*, Earls of Warwick) and having taken a Prize Ship bound for Rome, wherein he found a great Quantity of painted Glass, he brought both the Glass and the Workmen into England. The Glass was such a Curiosity, that *Mr. Tame*, built this Church at Fairford (dedicating it to the Virgin *Mary*) which is in Length 125 Feet, and 55 in Breadth; and has three Chancels, a good Vestry, and a noble

noble Tower, arising from the midst of it, adorned with Pinacles; and the Windows in the Church, twenty-eight in Number, he caused to be glazed with this invaluable Prize, which remains entire to this Day, the Admiration of all that see it.

Mrs. *Farmer* (a Daughter of the Lord Lemster) gave 200l. to be laid out in mending and wiring the Windows: This has preserved them from Accidents. And in the grand Rebellion, the Impropiator, Mr. *Oldworth* and Others, (to their great Praise be it remembered) took down the Glass, and secured it in some secret Place, thereby preserving it from *fanatick* Rage. The Painting was the Design of *Albert Durer*, a celebrated Master; and the Colouring in the Drapery, and some of the Figures, is so well performed, that *Vandyke* affirmed, the Pencil could not exceed it.

The Subject is all Scripture History, *viz.* The Serpent tempting *Eve*; — God appearing in the burning Bush to *Moses*, when a Shepherd; — The Angel conducting *Joshua* to War; — *Gideon's* Fleece; — The Queen of Sheba's Visit to *Solomon*; — King *David* judging the Amalekite Regicide; — *Samson* slaying the Philistines, killing the Lion, and his being betrayed by *Dalilah*; — *Solomon's* Judgment between the two Harlots; — and the Figures of the twelve major Prophets.

But the greatest Part is taken up with the Stories of the New Testament: The Angel appearing to *Zacharias*; — *Joseph* and *Mary* contracted; — the Visitation of *Mary* by the Angel, and her visiting her Cousin *Elizabeth*; — our Saviour born in a Stable; — the Shepherds and *Magi* visiting him there; — *Herod* waiting the Return of the Wise Men; — *Christ* circumcised; — the Purification of the Holy Virgin; — *Simeon*, with our Saviour in his Arms; — *Joseph's* Flight into *Ægypt*; — *Herod* slaying the young Children of *Bethlehem*; — the Assumption of the Virgin, and *Joseph* and her seeking *Jesus* at the Feast; — our Saviour's Transfiguration; — *Mary* anointing his Head; — The Disciples going to embalm him, and the Angel relating to them his Resurrection; — *Christ's* Appearance to *Mary Magdalen*; — his riding to Jerusalem on an Ass; — *Zaccheus* and the People strewing Palm-branches, and Children crying *Hosanna*; — his Praying in the Garden; — *Judas* betraying him; — *Pilate* judging him, and washing his Hands from the Guilt; — the CRUCIFIXION BETWEEN TWO THIEVES, THE WOMEN STANDING BY, AND THE SOLDIERS WATCHING HIM, in the East Window of the Church; — *Joseph* of Arimathea begging the Body, and receiving

ceiving it;—his Burial by *Nicodemus*, and others;—the Darkness at the Passion, and *Michael* contending with the Devil.

Christ's travelling to Emmaus, and his Appearance to the Eleven, and afterwards to *Thomas*;—the Disciples going a-fishing, and *Christ* appearing to them, with the breaking of the Net, and broiling of the Fish;—*Christ's* Ascension, and the Descent of the Holy Ghost in cloven Tongues.

In the West Window is the last Judgment, curiously designed, and well executed, containing a vast Number of Incidents relating thereto.

In the rest of the Windows are many historical Passages, that happened after *Christ's* Ascension, viz. The twelve Apostles, at large, with the Article of the Creed they are said to be severally the Authors of;—the FOUR EVANGELISTS, as writing the Gospels;—four principal Fathers of the Church, viz. *St. Jerom*, *St. Gregory*, *St. Ambrose*, and *St. Austin*;—the Worthies who have preserved the Christian Church, in the four upper Windows of the middle Ayle, on the South Side; and the Persecutors thereof in the four opposite Windows.

I have been as brief as possible in this Description, being so much confined in my Limits; but a curious Traveller will be highly delighted with this noble Work. And I shall only add, that *John Tame*, Esq; the pious and worthy Founder, who died in the Year 1500, lies buried on the North Side of the Church, under a raised Marble Monument. *Tour through Great-Britain*, V. II. P. 245.

It is remarkable that all the Windows we have here mentioned, have been put up since the Restoration; or replaced after they had been taken down, and preserved from the Violence of the Puritans: How long since the Reformation they were painted, the Dates will discover.

The elegant Reader has undoubtedly observed with Pain, the irreparable Destruction of Ornaments of this Nature by the Fanatic Rebels, and has wished that the few Monuments which have escaped their Rage, of an Art no longer remaining in its former Perfection, may be cautiously preserved. In a Reign, which we hope will be distinguished by superior Taste, it would surely be displeasing to see a Prosecution succeed, so little a Friend to the fine Arts, as it can only arise from mistaken Opinions, or needless and ill-grounded Fears.

P O S T S C R I P T

T O

The Ornaments of CHURCHES considered.

IT is near a Year since this Book was published, and has been presented to, or purchased by Persons of the highest Rank and great Learning in these Kingdoms, and sent to most of the Protestant Universities abroad. The *Editor* was in hopes to have been informed, either privately or publicly, if any material Objection could have been made against the *Arguments* and *Authorities* produced in Defence of the *Ornaments of Churches in general, or that particular One* put up in *St. Margaret's Church, Westminster*.—It was but reasonable therefore to suppose, that the very few who were offended at first, were either convinced or silenced, and consequently that the Prosecution against the Church-wardens would have been dropt. — This not being the Case, the *Editor* makes this public Appeal to the best Judges of Points of this Nature, and earnestly intreats the Favour of them to set him right, if he is mistaken. Open always to Conviction, he will own his Error, or make a Reply with Candour, Decency, and Respect. The Public have had the Cause before them, freed from the Quirks and Niceties of Law, which would have swelled the Book to an enormous size, and afforded little Entertainment to the Reader. As there is an Appeal lodged before the HIGH COURT OF DELEGATES, it is not thought decent or proper *at present*, to print the Answers of the Church-wardens; but one time or other that Promise will be made good, and it will be given *gratis* to the Purchasers of this Book.

As the *Editor* has received many Letters from Gentlemen of great Dignity and Learning in the Church, and Laymen of superior Abilities, it will not be thought improper, on this Occasion, to give short Extracts from a few of them, which speak the Sense of the rest.

“ The Author” (says a Dignitary of our Church, greatly skilled in Antiquity), “ has happily illustrated the curious Subject of his
“ Enquiry with a great deal of Historical Antiquarian Learning;
“ and the *Taste* as well as *Ornaments* of our Churches, are very
“ agreeably explained, from the earliest to the latest Times. The
* “ whole

“ whole is recommended by the Ease and Fluency of the Stile,
 “ by a proper Division of its Parts, and by the Illustrations given in
 “ the Notes and Appendix, without interrupting the principal
 “ Subject of the Enquiry.”

The next is from a Layman, who has distinguished himself in the Republic of Letters.

“ Hitherto, says he, I have been much out of Charity, with
 “ those who have libelled the Church-wardens of *St. Margaret's*,
 “ for having discharged their Trust with universal Approbation.

“ The Revival of VANDALISM or FANATICISM were alike
 “ offensive to me, and I could not help suspecting the said Libel-
 “ lers of being strongly tinctured with both. But my Resentments
 “ are now extinguished, and I am most inclined to think, they
 “ have a Claim to the Thanks of the Public. — The *Considerations*
 “ *on Church Ornaments* are to be placed to their Account; the
 “ Prosecution produced the Book, and the Community is like-
 “ ly to be abundantly more served by the one, than injured by the
 “ other. It is true, I was so captivated both with the Matter and
 “ Manner, that I read it at a Heat;— but then I did my best, to
 “ have all my critical Powers about me.—And if I have any Judg-
 “ ment — the *Window* is amply justified, the *Libellers* of it are
 “ much exposed, the *Lovers* and *Professors of the fine Arts* a thou-
 “ sand ways obliged, and the Expediency of ornamenting our
 “ Churches completely evinced.”

Another Friend of the Editor's has favoured him with a short Letter and Anecdote which he had not met with before.

“ In reading the Notes in Page 122, I could not help, says he,
 “ calling to mind a famous *Distich*, which a few Years ago carried
 “ off the annual Premium from the Academy in *France*; and which
 “ is in some part applicable to the Promoter of the Cause against the
 “ Church-wardens of *St. Margaret's*.—The Subject proposed was,
 “ THE PRAISES OF THE SOCIETY.

“ The King of *France* had before visited the Society, and had
 “ taken down the IMAGE OF CHRIST, which was over the Gate,
 “ and caused *his own Arms* to be placed in the Stead.

“ The D I S T I C H.

Sustulit hinc JESUM, posuitque Insignia Regis,
Impia Gens; alium non colit illa Deum.”

It may not be thought improper to publish the Sense of the CRITICAL and MONTHLY REVIEWS of APRIL and MAY last, who compliment the Author, but think he might have been *more usefully employed*. I will transcribe the Passages, and then reprint a Letter which appeared soon afterwards from a Friend of the *Editor's*, in the *London Chronicle*.

CRITICAL REVIEW for *April*, 1761.

It were greatly to be wished, that the sensible and learned Author of this Performance had made Choice of a Subject, more worthy of his masterly Pen, than the Vindication of the Church-wardens of the Parish of *St. Margaret's*, for having decorated the East End of that Church with a beautiful Window of stained Glass.— Our Readers are probably acquainted with the Prosecution commenced by a CERTAIN BODY, against the Parish of *St. Margaret's*, whose Defence is here couched in the Preface; after which the ingenious Author proceeds to trace the Revolution of Church Ornaments, from the most distant Period to the present Time, whence he infers the Propriety and Utility of the Decorations lately added to *St. Margaret's*.

MONTHLY REVIEW for *May*, 1761.

The painted Glass Window which gave Rise to this learned and elegant Tract, was originally designed as a Present to *Hen. VII.* to be put up in his celebrated Chapel. By what Means this Design was prevented from taking place, and through what various Changes of Fortune this curious Piece of Workmanship passed, before it took its Station in the Church of *St. Margaret's*, about two Years ago, is briefly shewn. It appears that the Church-wardens made a Purchase of the said Window, and fixed it up without a proper Licence being first had and obtained, as the Phrase is, according to Law; * *and that some of the Parishioners*, who, as we suppose, have no Taste for Church Ornaments, and from an Apprehension, that such a Decoration has a Tendency towards Popery and Superstition, have commenced a Prosecution against the said Church-wardens, whose Conduct in this respect our Author vindicates. He likewise endeavours to shew, that the Ornaments of *Painting* and *Sculpture*, if properly introduced into Churches, have a Tendency

* To do Justice to the Parishioners of *St. Margaret's*, and to set the Authors of the Monthly Review right, it is proper to acquaint the World, that the Parishioners were

never offended with the Window; and that the Prosecution is not carried on by any of them. The Critical Review has so far stated the Matter right.

to excite and improve Devotion. On this Head he has more to say, and reasons better, than any other Advocate we have met with on this Side of the Question. We only wish so much Ability and Taste were employed on more useful Subjects.

In the *London Chronicle* of July 30, there is a Letter with some Remarks upon what is said by the Reviewers.

To the Author of the LONDON CHRONICLE.

S I R,

In the Account given by the Writers of the Critical Review for *April*, and the Monthly for *May*, of a Book lately published, on the *Ornaments of Churches, &c.* printed for *Dodsley and Walter*, however favourably they speak of the Author's Taste and Abilities, yet as they seemed to insinuate, that the Subject was of little importance, I had no Curiosity to see it, as I thought that however well written it might be, no Art in the Writer could make an insignificant Subject worth reading. Chance some Time after threw the Book in my Way; and having read some Parts of it, because I had nothing else to do; I finished the whole because I was pleased with what I had read. The Result of it was no small degree of Surprise, to find this Performance considered merely as a Vindication of the Church-wardens of *St. Margaret's*. This is rather the Occasion, than the Subject of the Book; and I do not conceive that a Writer can possibly make Choice of a better Subject, than an Enquiry into the Nature of those Ornaments, which, if properly introduced into our Churches, have a Tendency to excite and improve Devotion. "On this Head, (say the Monthly Reviewers) he has more to say, and reasons better, than any other Advocate we have met with on this Side of the Question. We only wish that so much Ability and Taste were employed on more useful Subjects."

With respect to myself, I am so far from thinking that the Subject is unworthy of the most masterly Pen, that I think no other should attempt it. It is not surely to be ranked among those trifling Questions, which have frequently been discussed with great Learning. It is important in the Estimation of good Men, who wish to see the Worship of God conducted *in the Beauty of Holiness*, as well as *in Spirit and in Truth*. We ought therefore to be obliged to the Author, for a Performance in which he has with great Learning, supported the Cause of Church Ornaments; and shewn, that the amiable Arts of *Painting* and *Sculpture* may be made the

Sources.

Sources of Virtue as well as Pleasure.—As little a Friend as the late Lord *Bolingbroke* shewed himself to Religion, he observeth, “ That the solemn Magnificence of a well ornamented Church, “ the grave and moving Harmony of Music, the Pomp and Order of Ceremonies decently performed, &c. cannot but inspire “ an awful Respect, and maintain a devout Attention of Mind in “ the Generality.” *Philos. Essays*, Vol. II. p. 324, &c.

There is another Mistake into which the Writers of the *Monthly Review* have fallen, by attributing the Prosecution commenced against the Church-wardens, on account of the Window, to some of the Parishioners. I can assert with the strictest Truth, that this is not the Case: The Parishioners are universally pleased with this Decoration of their Church. The Suit was begun by a *certain Body*, as the *Critical Review* rightly says; and it is still depending, to the Astonishment of all those who cannot perceive, that the Window representing the Scripture History of the Crucifixion of our Saviour is likely to introduce Popery, or infect the Religion of our Country with its former Errors.

The Insinuations of the little Importance of the Subject of this Treatise, may probably have prevented many from the Pleasure I have lately received.

To undeceive therefore, as far as possible, is the Intention of this Letter; and to remove an Objection, which however ill founded, can be only known to be so, by those who have read the Performance, and only removed by One who will take some public Method of doing it. The Book is dedicated to the late most worthy Speaker of the House of Commons, who, I am well assured, speaks highly in its Commendation.—The *Preface* contains an ample Vindication, in Point of Law, of the Church-wardens and Vestry of *St. Margaret's*; and as many Matters are there discussed in a new Way, and brought into one View, it may be the happy Means of preventing many litigious Law Suits commenced for trivial Matters in the Ecclesiastical Courts, and carried on at a monstrous Expence. And this is a Matter of no small Importance to Mankind in general.—The *Introduction* is a full Vindication of the Propriety and Usefulness of Painting and Sculpture in Churches.—A late worthy Prelate justly observes, “ That the noble Arts of *Ar-* “ *chitecture, Sculpture and Painting*, do not only adorn the Pub- “ lic, but have also an Influence on the Minds and Manners of “ Men, filling them with great Ideas, and spiriting them up to an “ Emulation of worthy Actions. For this Cause, they were cul- “ tivated, and encouraged by the *Greek Cities*, and who vyed with “ each

“ each other, in building and adorning their *Temples, Porticoes,*
 “ and the like public Works; at the same time, they discouraged
 “ private Luxury, the very Reverse of our Conduct.” *Bishop*
Berkeley's Essay towards preventing the Ruin of Great-Britain, p. 48.

The Letter-Writer goes on in giving an Account of each Section,
 which need not be repeated.—The last Section concludes with re-
 commending the ornamenting of Churches, at a Juncture when
 every thing shall conspire to improve the fine Arts. — “ The
 “ Muses, says the Author, look with Pleasure towards the Throne,
 “ and recollecting their much-loved FREDERICK, wish its present
 “ GUARDIAN may resemble him in all things, but the short Du-
 “ ration of his Life.

“ From a PRINCE who has already given Proofs of his Affec-
 “ tion for the fine Arts, they hope for the warmest Patronage in
 “ Times of Tranquillity and Ease. They expect it indeed, from
 “ all who are Lovers of their Country, and wish that the Age of
 “ GEORGE THE THIRD may be ranked by admiring Posterity,
 “ with those of LEO, LEWIS, and AUGUSTUS. I am,
 S I R, Your constant Reader, S. J.”

Another short Letter about the same Time appeared in the LON-
 DON CHRONICLE from *Canterbury.*

S I R,

Amongst many curious Extracts from eminent Authors, fre-
 quently inserted in your entertaining Paper, I read a large One
 from the Introduction to a Treatise lately published, entituled,—
The Ornaments of Churches considered from the earliest Times. This
 led me to buy the Book, which I have perused with much Pleasure,
 as the Author has, in my Opinion, done great Justice to a curious
 Subject, never brought before into One View. The Devastation
 committed in this Our METROPOLITAN*, and many other *Cathe-*
dral and Parish Churches, by the schismatical Rebels in 1643, was
 new to us, till we saw it, from such Authority, in the *Appendix.*
 I wish, when you have Room, that you would give us that Extract
 relating to our Church. The Members of other Cathedrals may
 probably desire the same Favour. I am yours, R. F.

N. B. The *Editor* takes this Opportunity of requesting the Favour
 of Gentlemen who are Lovers of Antiquity, That they would
 please to communicate to Messrs. *Dodsley* and *Walter,* a particu-
 lar Account of the several *stained Glass Windows* in the Churches
 and Chapels of *England* and *Ireland,* their Dates, and by whom
 painted, which escaped the sacrilegious Hands of the Rebels in
 1640, that they may be added to some future Edition of this
 Book.

* *Canterbury Cathedral.*

Book. Any *Emendations, Additions, or Corrections* will be gratefully acknowledged.

Corrections, Emendations, and Additions, with the Places they refer to.

Page 20. Line 27. for Aulæorun, read Aulæorum.

P. 36. l. 26. read thus, --- Whilst her *historical* Painters, and but few of her Sculptors have arrived as yet to any Degree of Perfection, though some have very great Merit, as *Wilton, Roubiliac, Hogarth, &c.*

P. 40. l. 16. for the Temples, r. as to the Temples.

P. 41. l. 14. for wrapped up in dark Veils of this Kind, r. though mysteriously and obscurely symbolized.

P. 52. l. 31. r. Statues.

P. 56. l. 20. for Instution, r. Instruction:

P. 59. l. 13. r. when therefore any just and lawful Representations were brought to the View of his People, &c.

P. 65. l. 11. for indeed he, r. our blessed Saviour.

P. 68. l. 9. for in a profaned, r. in an unparalleled Manner profaned.

P. 80. l. 16. for innumerable, r. great Numbers of.

P. 84. l. 14. for the same, r. tho' some.--- l. 26. for all which they regarded, r. but what they principally regarded.

P. 90. l. 18. for Gale, r. Dugdale.

P. 91. Note w, for Whitmore, r. Widmore.

P. 104. l. 21. add, and it is likewise to be observed, That this Act was to be in force one Year, and no longer.

P. 106. l. 11. In no long Time, r. in a few Years. l. 15. for Babylonish, r. Papal. l. 20. for C use, r. Cause.

P. 143. l. 2. may resemble all things, r. may resemble him in all things.

A P P E N D I X.

P. 3. N^o 11. l. 13. for *Wiltshire*, r. *Essex*.

P. 34. l. 4. for STUBBORN, r. STRUGGLING SOUL.

An ADDITION to the APPENDIX.

Extract from Dr. Zachary Pearce's, (now Lord Bishop of Rochester) Sermon on the Consecration of the Parish Church of St. Martin's in the Fields, Oct. 20, 1726.

2. We learn too from hence how vain the Scruples, or rather Prejudices of such mistaken Men are, who are so afraid of shewing

too much Respect, that they scarcely pay common Civility to these *Holy Places*, who under the Fear of *running into Superstition*, take Care to run into *Indecency*, and are so far from being of *David's* Mind, who calls the House of God the *Beauty of Holiness*, that they think no Place which has *Beauty* can have any *Holiness* in it, at least think none so fit for God, as what they would scarcely judge handsome enough for themselves to dwell in. Such Men may enjoy their *Scruples*, but should not surely value themselves upon them, for they are often Tokens of a *weak* Mind; and Men generally have no more Reason to be proud of them, than of a *sickly* Constitution of Body.

What the Christian Churches were, whether adorned or beautified before the *Roman* Emperors became Christians, we cannot say with Certainty, though in the Intervals of Persecution, especially the longer ones, they seem in some Countries, not to have wanted some Degree of Ornament, if not of Magnificence;—but as soon as CONSTANTINE had established the Christian Religion, we find, that the Churches which he built, had all the Solemnity which not only a formal Consecration, but *which the noblest Structures*, and the richest Decorations could give them. In that welcome Age, that first Manhood of Christianity, before long Ease and settled Plenty had introduced Corruptions into the Worship of God, no Skill of the *Architect* was wanting on the *outside* of Churches, nor was any Gold, or other precious Materials thought to be *lavished* away, when properly applied on the *inside* of them. They saw neither *Scripture* or *Reason* against such a Practice, and they judged it to be not only *decent* but *expedient*, that the Christian Churches should be adorned in every Manner that is consistent with the pure and spiritual Nature of our Religion.

N. B. If any Doubt remains, that ST. MARGARET'S is the PAROCHIAL CHURCH OF THE COMMONS OF GREAT-BRITAIN, the following Extracts from the Church-wardens Accounts will set that Matter in the clearest Light.

- A. D.* 1625. Received of the Right Honourable the Commons House of Parliament, when they took the Communion in the Parish, on the 3d Day of Julie, 1625, xlviij l. v s. viii d.
1626. Received of the Right Honourable the Commons House of Parliament, at several Times, when they received the Communion in the Parish Church, Anno 1mo & An. 2do Caroli, lii l. xii s. o.
1626. Item, Paid for Bread and Wine, when the Right Honourable the Commons House of Parliament (being 468 Persons) received the Communion in the Parish Church, vi. xviii s.

The E N D.

