

own time : but there is so remarkable a parallel in some of the circumstances of the two cases, that it cannot be otherwise than interesting to observe it. The parallel will appear by comparing the passages in italics in the foregoing extracts from Heber, with the parts of those which follow printed in the same character.

Speaking of the persecutions suffered from the Turks, the Patriarch says, in a truly Christian spirit of faith and love, *A quibus etiamsi variis exagitemur, exerceamurque modis, nobis tamen pro Christi nomine quem spiramus, cuiusque stigmata in corpore circumferimus, ab istiusmodi hominibus perquam volupe est affligi, vexari, et, si necesse est, durissima atque ultima sustinere, ut hâc exploratione fides nostra magis magisque splendescat et Dei gloria illustretur.* This, therefore, was simply to be endured : but remedy was to be found, if possible, for what his Church suffered, in another way, from the emissaries of Rome. *Hi emissarii terrorem miram in modum nobis incutiunt, nostraque imponunt simplicitati, cui mancipandæ varias admovent machinas, maximè freti eruditionis suco et spinosarum disputationum aculeis,* cum nos interdum eruditorum penuriâ laboremus qui cum sciolis istis æquo Marte congruantur. Etenim propter peccata nostra despicabiles facti sumus præ omnibus gentibus, et, cum imperio, artes quoque liberales amisimus.* Referring then to a proposal from the Archbishop, made under the royal sanction, that a *Theological Student* should be sent by the Patriarch to an *English University*, thence to return to his own people, he describes thus the individual whom he had selected. *En igitur hominem Græcum, gradu Presbyterum, Græcis literis non leviter tinctum, Ecclesiæ nostræ Alex: alumnus, haud obscuro loco notum, ingenio ad reconditiorem eruditionem probè comparato.*

The Archbishop informs him, in reply, giving a beautiful picture of the flourishing state of the Church of England at that time, that his letter had been read with interest by the King, and that the Greek youth (whose name was Metrophanes Critobulus, and who was afterwards himself Patriarch of Alexandria) had been entered of the University of Oxford, bibliothecâ instructissimâ et septendecim Collegiis splendidissimis conspicuæ ; and he gives him this assurance, *quæ illi necessaria erunt, aut opportuna, omnia haud gravatè impendamus.*†

NOTE F. p. 18.—That part of the Preface to the Common Prayer book which is headed *Of Ceremonies, why some be abolished and some retained*, ought to be familiar to all of the members of the Church, and it is to be regretted that the Preface which contains it, is omitted in many modern editions of the Liturgy.

* This is barely glanced at in the foregoing extracts from Heber, but it has been notoriously the case with reference to the Churches mentioned in the last Note.

† *Clarorum virorum Epistolæ, ut suprà.*