

anxiety displayed by Woolsey in the escorting of his Cardinal's hat was ludicrous in the extreme. He always had lofty notions of the dignity of this hat, and was much chagrined by the Pope's having forwarded it to him in "*a Valet's budget*." (We quote from the haughty Cardinal's letter to the Archbishop of Canterbury, from the original manuscript in the British Museum.) "*The Valet*" was therefore detained in France till his appearance was, at the Cardinal's expense, made more worthy of the treasure of which he was the ignoble guardian. On its landing, the hat was actually met by a great procession at Blackheath, and conducted in solemn triumph to Westminster Abbey. When it reached the Abbey it was placed in state on a table, with tapers round it, before an empty suite, and the greatest Duke in the land was compelled to make a courtesy to it. After this the hat appears to have acted a very distinguished part in all the Cardinals processions and state exhibitions, and, we presume, conducted itself with becoming dignity and discretion.

assemblies or gayety are brought together by motives of the same kind. The theatre is not filled with those that know or regard the skill of the actor, nor the ball room by those who dance, or attend to the dancers. To all places of general resort, where the standard of pleasure is erected, we run with equal eagerness, or appearance of eagerness, for very different reasons. One goes that he may say he has been there, another because he never misses. This man goes to try what he can find, and that to discover what others find. Whatever diversion is costly will be frequented by those who desire to be thought rich; and whatever has, by any accident, become fashionable, easily continues its reputation, because every one is ashamed of not partaking it. —Johnson.

BIOGRAPHY.

"The proper study of mankind is man."

HUGH LATIMER...

Hugh Latimer, an eminent English prelate and reformer in the sixteenth century, was the son of a respectable yeoman, at Thurstaston, in Leicestershire, where he was born about the year 1470. He received his early education at a country school, whence he was removed to Cambridge in his fourteenth year. He first became openly obnoxious to the enemies of innovation, by a series of discourses in which he dwells upon the uncertainty of tradition, the vanity of works of supererogation, and the pride and usurpation of the Roman hierarchy. At length, the bishop of Ely interdicted his preaching within the jurisdiction of the university; but doctor Barnes, prior of the Augustines, being friendly to the reformation, licensed Latimer to preach in his chapel, which was exempt from episcopal interference. The progress of the new opinions was represented to Cardinal Wolsey, who, at the importunity of archbishop Warham, created a court of his bishops and deacons to put the laws in execution against heretics. Before this court, Bilney and Latimer were summoned, and the former, who was deemed the principal, being induced to recant, the whole were set at liberty; and Latimer was licensed to preach throughout England. Bilney afterwards disclaimed his adjuration, and suffered martyrdom at Norwich. The fate of his friend by no means intimidated Latimer, who had the courage to write a letter of remonstrance to Henry VIII, on the evil of prohibiting the use of the Bible in English. Although this epistle produced no effect, Henry presented the writer to the living of West Kinton, in Wiltshire. The ascendancy of Anne Boleyn, and rise of Thomas Cromwell, proved favourable to Latimer, and he was, in 1535, appointed bishop of Worcester. It was then the custom for bishops to make presents on new year's day, to the king, and, among the rest, Latimer waited at court with his gift, which, instead of

a purse of gold, was a New Testament, having the leaf turned down to the following passage—"Whoremongers and adulterers God will judge." Henry was not, however, offended; and, on the sturdy prelate was, some time after, called before him to answer for some passages in a sermon which he had preached at court, he defended himself so handsomely, that he was dismissed with a smile. The fall of Anne Boleyn and Cromwell prepared the way for reverses, and the six articles being carried in parliament, Latimer resigned his bishoprick, rather than hold any office in church which enforced such terms of communion, and retired into the country. Here he remained in privacy, until obliged to return to London for medical advice. There he was discovered by the emissaries of Cardinal, and imprisoned for the remainder of Henry's reign. On the accession of Edward, he was released, and became highly popular at court by his preaching, during that reign, but never could be induced to resume his episcopal functions. He took up his abode with archbishop Cranmer, at Lambeth, where his chief employment was to hear complaints and procure redress for the poor. Soon after Mary ascended the throne, Latimer was cited to appear before the council, in doing which, an opportunity was afforded him to quit the kingdom. He, however, prepared with alacrity to obey the citation, and, as he passed thro' Smithfield, exclaimed, "His place has long groaned for me." About the same time, Cranmer and the bishop Ridley were also committed to the Tower, and the three prelates were confined in the same room. From the tower they were conveyed to Oxford, and confined in the common prison preparatory to a disputation, in which Latimer behaved with intrepidity and simplicity, refusing to deliver any thing more than a free confession of his opinions. The three prelates, although condemned, remained in prison 16 months chiefly because the statutes under which they had been tried had been formally repealed. In 1555, however, new and more sanguinary laws having been enacted, in support of the Roman religion, a commission was issued by cardinal Pole, the pope's legate, to try Latimer and Ridley for heresy. Much pains were taken, during this second trial, to induce them to sign articles of subscription, which they steadfastly refused, and were in consequence, delivered over to the secular arm, and condemned to the flames. The sentence was put in execution about a fortnight after their condemnation, Oct. 16, 1555. At the place of execution, having thrown off the old gown which was wrapped about him, Latimer appeared in a shroud, prepared for the purpose, and, with his fellow sufferer, was fastened to the stake with an iron chain. A faggot, ready kindled, was then placed at Ridley's feet to whom Latimer exclaimed, "Be of good comfort, master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." He then recom-