

ted abbot we read of was Egelsinus, abbot of St. Augustine's at Canterbury. He being at Rome in the year 1065, obtained of Pope Alexander II., the privilege of wearing the Pontifical mitre, ring, and sandals; which privilege is stated to have been granted in honour of the said St. Augustine apostle of England. This abbot, however, being obliged to leave his country and fly into Denmark in order to avoid the indignation of the Norman conquerors, to whom he had by some means, given particular offence; the privilege in question, was suspended till it was renewed by Alexander III. in 1179, at the instance of Abbot Roger. By this time, many other abbots had obtained this mark of dignity, and even regular conventual priors began to solicit it. The frequency of these grants becoming a subject of complaint to the Bishops; Clement IV. in the year 1167, made a decree still extant in the canon law, restraining mitred abbots who were exempt from episcopal jurisdiction, to the use of the fringed, or second order of mitres on public occasions, and non-exempt abbots and priors to the simple or third order of that ornament. I must observe however, that it would not be safe to depend absolutely on this decree, regarding the quality of the mitre, in pronouncing upon the rank of any personage represented in one; but the other rule concerning the height of the mitre, may be considered as infallible, as to the period in which such person lived. It must also be remarked that none of the Greek prelates, of whatever rank or country, except the patriarch of Alexandria, ever adopted the Latin mitre. Accordingly they are usually represented bareheaded. This rule, however, does not extend to the Latin prelates of the Greek churches, after the first crusade, nor to the representations of Greek prelates, executed by Latin artists.

The Crosier, called by different ancient writers *Baculus*, *Pastoralis*, *Ferula*, *Pedum*, *Cambuta*, &c., is mentioned as an episcopal ornament in the sacramentary of St. Gregory the Great, who flourished at the end of the sixth century, and by his contemporary St. Isidore of Seville. The use of it, however, is traced much higher, namely, to St. Remigius who governed the See of Rheims at the end of the fifth century, and who bequeathed by his will to one of his friends amongst other things; *Cambutam argenteam figuratam*. Nor does there seem any just reason to doubt of what we are assured by so many writers, that in the early part of the same century, St. Patrick took with him to Ireland, when he went to preach the gospel there, the pastoral staff which afterwards became so famous under the name of the Staff of Jesus. The Irish, who were accused by the peevish Giraldus Cambrensis, of venerating the crosiers of their ancient saints more than the books of the Gospel, certainly held this staff of their apostle in such high veneration, that they con-

ceived the possession of it gave a sort of title to the see of Armagh, and the primacy of Ireland.—Hence their English conquerors in the twelfth century took special care to convey this important article to Dublin within their own pale. That our Saxon bishops and abbots used the pastoral staff is plain from many circumstances. It had been the custom, long before the reign of Edward the Confessor, for the investiture of episcopal sees and abbeys, to be granted by the delivery of this emblem. Hence, when St. Wulstan, bishop of Worcester, was required by Lanfranc, archbishop of Canterbury, in a synod, held at Westminster, to surrender his crosier, as a mark of resigning his see, he went and placed it on the tomb of the said St. Edward, saying, that he would return it to the person from whom he had received it. It is recorded of one of our prelates Ulf, bishop of Dorchester, that being present at the synod of Verceil held by Leo IX., in 1050, he had great difficulty to prevent his pastoral staff being broken, as he was proved to be ignorant of the duties of a bishop. It was, at one time, the custom to degrade episcopal impostors, by breaking their staffs upon their heads.

The most ancient crosiers appear to have been much shorter than those of succeeding ages. That of St. Severinus, bishop of Cologne, who died in the year 400, served him as a walking stick.—That of St. Bernard, the famous Abbot of Clairvaux, in the 12th century, which was preserved till the late Revolution in the monastery of Afflighem, near Bruxelles was not much longer. It is, however, to be observed, that this saint was a great enemy to every thing which had the appearance of pomp or magnificence, particularly in monasteries, and was very violent against the use of the mitre by abbots, which began to prevail in his time. It is equally certain that the crosiers were anciently much more simple in their construction than they were latterly. They either resembled a plain shepherd's crook, or, at most, consisted of a volute like that in an Ionic capital. It is true, however, that these curves if not the whole staff, were frequently ornamented with ivory, or the precious metals. The length and the form of those in question may be judged of, by the above mentioned bas-reliefs and statues, and by all others of the same dates. Like the mitres, the crosiers grew taller and more ornamented, after the 12th century till the latter attained to their ne plus ultra of magnificence and elegance in the fourteenth and fifteenth centuries, as those of William of Wykeham and of Cornelius O'Dagh demonstrate. It is agreed that the abbots and other superiors of monasteries, did not borrow the use of the pastoral staff, like that of the mitre, from the bishops, but that they were in possession of it in every age