

fully nurtured and brought up in the castle, where princely attendance was lavished upon him, and up to his ninth year his father bestowed the utmost care upon his education. He was early inured to military exercise: at the age of five he is said to have commanded a battalion of children, at the head of which he went through the usual evolutions. At the age of nine he could already read and explain *Cæsar's Commentaries*: he was removed by his father to the French court, where his education was carefully completed with the aid of the first masters. At Paris, he was brought up with the young French princes, where he received instruction in the military schools; and he was surpassed by none of his youthful comrades in the varied accomplishments of feudal nobility, or in extensive reading and sound study of the military art. The intervals between his studies he spent either in field sports, especially hawking and hunting, or in evolutions with the troops, of which he was remarkably fond. Sometimes also he would attend the envoys of the French King in their missions to surrounding courts and states, and thus became instructed in diplomacy. Meanwhile, he was temperate and active, and assiduously eager in the acquisition of fresh knowledge. Of William's genius there is ample record: the Norman writers praise him as a wise and pious King; the *Chronicle of the Sea Kings of Norway* describes him as "a very wise man, but not considered a man to be trusted;" and even the Saxon Chronicler, who had lived some time in his court, says, "he was wise and rich, mild to good men, but beyond all measure severe to those who withstood his will."

## VI.

## LANFRANC—INGULPHUS AND THE SCHOOLS OF CROYLAND.

William the Conqueror patronised and loved letters. Many of the Norman prelates preferred in England by him, were polite scholars. Herman, a bishop of Salisbury, founded a noble library in his cathedral. Godfrey, prior of St. Swithin's, at Winchester, was an elegant epigrammatist, and wrote with the smartness and ease of Martial. Geoffrey, another learned Norman, established a school at Dunstable, where he composed a play, which was acted by his scholars, dressed in character in copes borrowed from the neighbouring abbey of St. Alban's.

One of the most learned men of this age was Lanfranc, a native of Lombardy, and born of a noble family. Having obtained the best education that the universities of Italy could afford, he practised as a lawyer in his native city of Pavia. He next quitted the bar, passed the Alps, and settling in Normandy, opened a school in Avranches. He suddenly disappeared, and in three years was discovered in the small and poor monastery of Bec, where he had become monk, and had risen to the office of prior. He then opened a school there, was quickly surrounded with scholars, while his fame as a teacher enriched the monastery. His natural arrogance and deep policy was shown in an incident which occurred on a visit made him by Bishop Herfast, with a numerous company of Duke William's courtiers. When they appeared in his lecture-room, he had the audacity to hand the bishop a spelling-book. This insult was resented; complaint was made to William, the fann of the monastery was burned, and Lanfranc was ordered to fly from Normandy. He mounted on a poor lame horse, rode to the Court, and told the Duke he was most willing to obey his orders, but that it was plain he could not with the animal on which he was mounted, and begged the favour of a good horse. William laughed heartily, took him into favour, and made him Abbot of St. Stephen, at Caen, where he established an academy. He accompanied William to England, and four years after the conquest he was called to the See of Canterbury. It is reasonable to suppose that Lanfranc, who had done so much for Normandy, and whose literary fame was commensurate with Europe, established schools in England, and revived the love of letters; for we are told that, by incessant labours "he roused the rude minds of many to good, rubbed away the rust of viciousness, extirpated the seeds of evil, and planted those of virtue." Speaking of the monks of his own time, the historian of Malmesbury says: "Their minds are still formed on the model of Lanfranc; his memory is dear to them; a warm devotion to God, to strangers a pleasing affability, still remain; nor shall ages see extinguished what in him was a benevolence of heart, comprising the human race, and felt by each one that approached him."

One of Lanfranc's admirers was Ingulphus the Abbot of Croyland: he is remarkable as the first upon record who, having laid the foundation of his learning at Westminster, proceeded for its further cultivation to Oxford. He was born of English parents, and a native of the city of London. Whilst a school-boy at Westminster, he was so fortunate as to interest in his behalf Egitha, the daughter of Earl

Godwin, and queen of Edward the Confessor—a young person of great beauty and learning, modest, and of a sweet disposition. "I have often seen her in my childhood," says the Abbot Ingulphus, "when I went to visit my father, who was employed in the King's palace. If she met me on my return from school, she interrogated me upon my grammar, poetry, or even logic, in which she was well versed; and when she had entangled me in the meshes of some subtle argument, she never failed to bestow upon me three or four crowns, by her servant, and to send me to have refreshment in the buttery." Egitha was mild and kind to all who approached her; those who disliked the somewhat savage pride of her father and brother, praised her for not resembling them, as is poetically expressed in a Latin verse, then much esteemed: "*Sicut spinam roseam, genuit Godwinus Editham*."—"As the thorn produces the rose, Godwin produces Editha."

"It is possible," (says the Rev. Mr. Tyler, in his *Henry of Monmouth*) "that many of our fair countrywomen, in the highest rank now, are not aware that, more than 800 years ago, their fair and noble predecessors could play with a Westminster scholar in grammar, verses, and logic." Ingulphus tells how he made proficiency beyond many of his equals in mastering the doctrines of Aristotle, and covered himself to the very ankles in Cicero's Rhetoric!

In his History of the Abbey of Croyland, which he governed, he minutely describes its buildings, its various fortunes, possessions, and immunities, its treasures, its monks, its occupations, and its statutes. No distinct period seems to have been allotted to study; though it is related that, on one occasion, a present of forty large original volumes of divers doctrines, and of more than one hundred smaller copies of books on various subjects, was made to the common library. Sometimes also the names are mentioned of men said to have been "deeply versed in every branch of literature." In the story of the abbot Torketel, we read that as the convent was rich, he relieved the indigent, solaced the unhappy, and provided succour for all in distress. In the neighbourhood, such children were educated as were desired for the monastic life. These the abbot visited once every day, watching, with parental solicitude, their progress in their several tasks; rewarding their diligence with such little presents (which a servant carried with him) as children love; and animating all by exhortation, or, when necessary, compelling them by chastisement, to the discharge of their duties.

Of Croyland Abbey, standing upon the south border of Lincolnshire, there remain considerable portions of its church, of Norman early English, and Perpendicular architecture; and, as the lover of our national antiquities stands upon the adjoining triangular bridge of the 14th century, (supposed to have been designed as a symbol of the Holy Trinity), he may reflect that within the hallowed convent walls dwelt some of the earliest promoters of education; and as from these picturesque ruins over the neighbouring fens the eye ranges, it may rest upon some nobly built churches.

## VII.

## HENRY THE SECOND, HIS LOVE OF LETTERS—SPORTS OF THE LONDON SCHOLARS.

Henry II., born at Mans, in Maine, 1133, was brought to England in his tenth year, by his uncle, Robert Earl of Gloucester, who being distinguished for his scholarship and love of letters, superintended the education of the young prince, while he remained for five years shut up for safety in the strong castle of Bristol. From his excellent uncle, Henry imbibed a greater degree of literary culture than was then usual among princes: his faculties received a learned training, and to the end of his days he preserved an attachment to literature and to the conversation of scholars, and he drew around him many of the chief lights of the time. His reign has, however, according to a very common but incorrect mode of speaking, been called a *Dark Age*; for an age cannot possibly be dark which had such men living in it as John of Salisbury, Peter of Blois, Thomas à Becket, and many others, especially historians, whose writings show the great extent of their reading and intellectual power. John was well acquainted with the Latin and Greek writers; he had some knowledge of Hebrew; he was skilled in the mathematics, natural philosophy, theology, and morals; he was an eloquent orator and an eminent poet; and he was amiable and cheerful, innocent and good. His letters are delightful reading: his style was best adapted to this species of composition, and his correspondents were among the first personages of the age. Peter of Blois was invited by Henry into England, became his secretary, and enjoyed high ecclesiastical dignities; his writings are chiefly theological,