

in effect, great hospitals. And were most of them obliged to relieve many poor people every day. There were likewise houses of entertainment for almost all travellers. Even the nobility and gentry, when they were upon the road, lodged at one religious house, and dined at another, and seldom or never went to inns. In short their hospitality was such, that in the Priory of Norwich, one thousand five hundred quarters of malt, and above eight hundred quarters of wheat, and all other things in proportion, were generally spent every year. **FOURTHLY**,—the nobility and gentry provided not only for their old servants in these houses by coronies, but for their younger children, and impoverished friends, by making them first monks and nuns, and in time priors and prioresses, abbots and abbesses.—**FIFTHLY**, they were of considerable advantage to the Crown: 1. By the profits received from the death of one Abbot or prior to the election, or rather confirmation of another. 2. By great fines paid for the confirmation of their liberties. 3. By many coronies granted to old servants of the Crown, and pensions to the King's clerks and chaplains, till they get preferment.—**SIXTHLY**, they were likewise of considerable advantage to the places where they had their estates: 1. By causing great resort to them, and getting grants of fairs and markets for them. 2. By freeing them from the forest laws. 3. By letting their lands at easy rates.—**LASTLY**, they were great ornaments to the country; many of them were really noble buildings; and though not actually grand and neat, yet, perhaps, as much admired in their times, as Chelsea and Greenwich Hospitals are now. Many of the abbey-churches were equal if not superior, to our present Cathedrals: and they must have been as much an ornament to the country, and employed as many workmen in building and keeping them in repair, as noblemen's and gentlemen's seats now do."

How different the account of this Protestant Bishop from that of the lying scribe in the Guardian! But we must call up more Protestant evidence in behalf of the calumniated Monks and Nuns:

"**Mallet**. *History of the Swiss*, Vol. I, p. 105. The monks softened by their instructions the ferocious manners of the people, and opposed their credit to the tyranny of the nobility, who knew no other occupation than war, and grievously oppressed their neighbours. On this account the government of the Monks was preferred to theirs. The people sought them for Judges. It was an usual saying that it was better to be governed by the Bishop's crosier than the Monarch's sceptre."

"**Drake**. *Literary Hours*, Vol. II, p. 435. The monks of Cassino observes Wharton, were distinguished not only for their knowledge of sciences, but their attention to polite learning, and an acquaintance with the Classics. Their learned Abbot Desiderius collected the best Greek and Roman authors. The fraternity not only composed learned treatises on music, Logic, Astronomy, and the Vitruvian Architecture, but likewise employed a portion of their time in transcribing Tacitus, &c. This laudable example was, in the 11th and 12th centuries, followed with great spirit and emulation, by many English monasteries."

"**Turner**. *History of England*, Vol. II, p. 333 and 361. No tyranny was ever established that was more unequivocally the creature of popular will, nor longer maintained by popular support; in no point did personal interest and public welfare more cordially unite than in the encouragement of Monasteries."

"**Bates**. *Rural Philosophy*, p. 322. It is to be lamented, that, while the Papists are industriously planting Nunneries and other religious Societies in this Kingdom, some good Protestants are not so far excited to imitate their example, as to form establishments for the education and protection of young women of serious disposition, or who are otherwise unprovided, where they might enjoy, at least, a temporary refuge, be instructed in the principles of religion, and in all such useful and domestic arts, as might qualify them, who were inclined to return into the world, for a pious and laudable discharge of the duties of common life. Thus might the comfort and welfare of many individuals be promoted to the great benefit of society at large, and the interests of Popery, by improving on its own principles, be considerably counteracted."

"**QUARTERLY REVIEW**, December 1811. The world has never been so indebted to any other body of men as to the illustrious order of Benedictine Monks; but historians in relating the evil of which they were the occasion, too frequently forget the good which they produced. Even the commonest readers are acquainted with the arch miracle monger, St. Dunstan, whilst the most learned of our countrymen scarcely remember the names of those admirable men, who went forth from England, and became the Apostles of the North. Timan and Juan Fernandez are not more beautiful spots on the Ocean than Malmesbury, Lindisfarno and Jarrow were in the ages of our heptarchy. A community of pious men devoted to literature and to the useful arts as well as to religion, seems, in those days, like a green Oasis amid the desert. Like stars on a moonless night, they shine upon us with a tranquil ray. If ever there was a man who could truly be called venerable, it was he, to whom the appellation is constantly fixed, Bror, whose life was passed in instructing his own generation, and preparing records for posterity. In those days, the Church offered the only asylum from the evils to which every country was exposed—and continual wars the Church enjoyed peace—it was regarded as a sacred realm by men who, though they hated one another, believed, and feared the same God. Abused as it was by the worldly minded and ambitious, and disgraced by the artifices of the designing and the follies of the fanatic, it afforded a shelter to those who were better than the world in their youth, or weary of it in their age. The wise, as well as the timid and gentle fled to this Goshen of God, which enjoyed its own light and calm, amidst darkness and storms."

The foregoing testimonies are certainly as worthy of our respect as the nameless authority, quoted by the sour Presbyterian in the Guardian. This brainless creature whose bigotted spleen is exceeded only by his ignorance thus rushes into print in his last abusive Epistle:

"**Messrs. Editors**,

That no erroneous impression may obtain with the readers of the Guardian I would now crave permission to remark, &c.

And this is the great champion of Presbyterianism, or rather of that fractional part of it, represented by the Guardian! Indeed we may truly say:

Non tali auxilio, nec defensoribus istis, are the hideous doctrines of Calvin to be sustained. He has the modesty also to call us to an account for the just severity of our language but his sectarian rancour prevents him from taking "the beam out of his own eye." We must pull a nosegay for him out of his own rank Calvinistic bed, which does not yield in beauty or perfume to any of the choicest flowers of even the faggot-lighting hypocrite himself.

"Brutal attack"—"slang and scurrility"—"vildest newspaper"—" Jesuitical leaders"—"who herd together"—"drones in the social hive"—"nest of hornets"—"this clan"—"bullying writers"—"priestcraft and humbug of a corrupting creed"—"priest ridden"—"unreasonable bigots"—"billingsgate"—"priestly vengeance"—"wolves in sheep's clothing"—"the resort of the coward or the assassin."

This is all pretty well, coming from a Lecturer on charity and good taste. The "aggravated criminal" however is not responsible for this. He only publishes it from his correspondent who has of course "reasons of his own," and "to this extent" we suppose the Guardian will "plead guilty and nothing more." He doats too fondly on his Catholic friends, from whom he "has received numerous tokens of respect and kindness."

*The above epithets have been applied to unoffending clergymen by a nameless writer who knows nothing, who can know nothing of those on whom he pronounces this rash judgement, and against whom he directs those false and unfounded imputations.