

The present occupant of the Palace, Archbishop Tait, was absent on the day on which Prof. Wright, now of Dartmouth, New Hampshire, and myself called to see the Tower. But the courteous and obliging lady in charge, learning that we were from this side of the Atlantic, and that it would not be convenient for us to come again, kindly conducted us from building to building, and from room to room, showing us the Guard Chamber, the Picture Gallery, the Library, the Chapel, and lastly the Lollard's Tower, and Lollard's Prison. The latter is a chamber 15 feet by 11 feet, and about 8 feet high. Beneath it, at its bottom, is a hole connecting by an underground passage with the Thames, into which the condemned prisoners were dropped, and where they were drowned by the in-coming water at flood tide. That the cell has been used as a prison is plain enough from the eight iron rings fixed in the wall, and from the inscriptions and figures cut by the captives on the oaken wainscotting. Among these inscriptions are "Nosce teipsum," and "I. H. S., cyppe me out of all il compane, amen." The unrighteous measures of Courtenay and others for the suppression of Lollardism had the effect of putting back the cause of religious freedom in England a century, and of almost extinguishing the intellectual life of the nation.

Again, the churches of London should fill a large place in anything like a complete description of its great attractions. This is particularly true of

ST. PAUL'S CATHEDRAL,

the monuments of which relate for the most part to those who have done the state service in arms on land or sea; and of

WESTMINSTER ABBEY,

which has been made the mausoleum chiefly of those who have gained renown in the civil walks of life. The latter noble building, one of the few architectural boasts of London, stands on the site of a church commenced by Sebert, King of Essex, about the year 610, on what was then an island in the Thames. In this church the sovereigns of England,

from Harold down to Queen Victoria, have been crowned.

But the most interesting thing in the Abbey to me, was not its exquisite charms of proportion and artistic beauty, nor its famed Poet's corner, nor the great rose window which contains the word "Jehovah" in the centre, and is surrounded with thirty-two subjects taken from the life of Christ, but the Chapel of Henry the Seventh. This Chapel is a most perfect and wonderful specimen, not of pure Gothic architecture, but of a more particular style—the last of the Gothic series. "In the minutest details, from the pendant fan on its roof to the very hinges of its gates, ornament riots in the utmost luxuriance. The very walls are wrought with universal ornament, encrusted with tracery and scooped into niches, crowded with statues of saints and martyrs. Stone seems, by the cunning labor of the chisel, to be robbed of its weight and density, suspended aloft as if by magic, and the fretted roof achieved with the wonderful minuteness and airy security of a cobweb." And the contents of this chapel are equally wonderful with the Chapel itself. Chief among these is the tomb of Henry the Seventh, called by Lord Bacon, "one of the stateliest and daintiest in Europe." It was in this Chapel that the Westminster Assembly of Divines, appointed to draw up a Confession of Faith, and a Directory of Public Worship, held its meetings.

The most conspicuous figure in this Assembly was the great Lightfoot, the best Hebrew and Talmudic scholar that England ever produced. It was perhaps the attention I had given in my studies to his character and writings that turned my thoughts to him to the exclusion of almost all else, as I stood within the Chapel whose walls had echoed to the sound of his vigorous and vehement debates.

But the towers and churches of London taken together, constitute only a part, and a very small part, of its objects of interest. There are its Royal Palaces and Houses of Parliament, its Government Offices and