

Priories. Some of which Priories had lesser Priories, ^{mother places} belonging to them. Many of these rural Priories having shaken off their Dependence and usurped an Exemption from the principal Abbey or Priory, turned into Benefices bestowed on secular Priests, with *ura animarum* annexed: whence the Original of Simple secularized Priories is derived. In those Churches where the Monks turned secular Canons, a Provost came sometimes in Place of the Conventual Prior.

The secular Clergy were those who lived at Liberty in the World among the rest of Mankind, every one upon his Patrimony or Income. Besides the Ecclesiastical Functions instituted by the Apostles, the Romanists have contrived a Set of them not so much for Edification of the faithful, as for establishing and supporting their spiritual Hierarchy: which are usually distinguished into Orders and Dignities. The Orders were the Priests, Deacons &c. disposed into Parish Churches, or Chappels, or having Parts assigned at the Altars or Chappels of cathedral or collegiate Churches.

His word, that Bishops at first lived with their Clergy about them, in their proper Seats or cathedral Churches, where the stated Services and publick Offices of Religion were only performed, and to which all the people of the Diocese ^{consisted as one people} only resorted, especially at the more solemn Seasons of Devotion: and that some Presbyters used to be sent forth unto the remoter Parts as itinerant Preachers, for dispersing of the Word and Sacraments to such as could not conveniently come to reap the Benefit thereof in the Episcopal College. Not is it controverted, that the Institution of rural Parishes got up, to the End Pastors might notice more particularly the people committed to their immediate Care. But then it is not clear when and by whom this was first done. Some ascribe it to Pope Evaristus about the Year 102. Others to Pope Dionysius about the Year 270. A third Sort will not allow the Erection of Parishes to have been any single Act, but a slow and gradual Work; the Result of some considerable Time and of several Causes. The Parish Church was also termed *Ecclesia matrix* the Baptismal or mother Church; because there Baptism was perform'd, and in the Font of Baptism, as it were in the Church's Womb, we are regenerated and born Christians. Frequently Lords and great Men founded Churches upon their own Lands, for the Use of their Families and Tenants, whereby the Parishes were of no large Extent, than the Founder's Possessions. As these came to be divided among more Proprietors, the new Masters obtained new Churches with a parochial Circuit commensurate to their proper Estate ^{pretending}

pretending frequently, that all their Design in the Matter was to supply the Inconveniences of Distance from and difficult Access to the original Parish Church; whence these new Churches were called *Ecclesia succursales* Succursary Churches.

Sometimes the missionary Preachers found Encouragement to settle in a populous Place, and by the liberal Assistance of the zealous Inhabitants, to raise a Chappel for divine Worship, with a little adjoining Manse. The Word Chappel certainly comes from *capella*; but whether that owe its Original to *capra*, because the Tabernacle was covered with Curtains of Goat's Hair; or to *capana*, quia paucos capit. or to *capa*? Martin Bishop of Tours which the French Kings of old were wont to carry with them as a holy Relic in their warlike Expeditions; or if it be so called a *capiendo laicos*: I shall not be positive, because I do not know, nor is it much material to know it. This is certain, that there were three Sorts of Chappels, viz. Chappels of Ease, free Chappels, and private Chappels. Chappels of Ease, rose much upon the like Occasion as Synagogues among the Jews. For as they had one Temple at Jerusalem, to which they resorted thrice a year at the solemn Feasts of the Passover, Pentecost and Tabernacles for a Profession of the Unity of their Faith and Worship; and that the Exercises of religious Dutys might not in the Interval be neglected, or the Knowledge of the Law lost to the Vulgar; and in Consideration of those whom Age or Habit of Body would not permit to visit Jerusalem, were indulged the Use of Synagogues in their Cities and Villages, where the People met upon the Sabbath for publick Prayer, and to hear the Law read; so when ministerial Dutys were first bound by very wide Parishes, it being found uneasy for such as dwelt in the remoter Parts, especially old and sickly Persons and Women with Child to come up to the Church on all Occasions for partaking of the Ordinances Chappels were built for their Use, thence called Chappels of Ease. But then the people were obliged to attend the Ordinances in the Mother Church, at the stated Festivals of Pasch, Whit Sunday, Christmas and others *C. si quis etiam 35. de consecrat. dist. i.* These Chappels of Ease are not to be confounded with the *Ecclesia succursales*, which were free and independent of the Mother Churches *c. precipimus ib. qu. i.* Whereas Chappels of Ease were dependent, and served by some inferior Curate or Vicar maintained at the Charge of the Rector of the Parish. Free Chappels were not within the Circumference of any Parish, and had proper Endowments for their own Chaplains: whose Bounds of Jurisdiction were called Chappelryes or Chaplainries. They had the same Powers ^{within}