

within their Chappels that the Parsons had within the Precincts of their Parishes: and therefore were called parochial Chaplains and their Chappels parochial Chappels to distinguish them from others that were designed only for Prayer and Preaching. Private or Secular Chappels, are those built and endowed by Princes and great Men, near their own Houses for the Use of their Families. Those erected by our Princes for Devotion at their Country Houses are called royal free Chappels. Some of these private Chappels are called oratories, as being designed only to pray in; others are built adjoining to a Church, as a part of the same, which the Proprietor keeps for a peculiar Burying-place.

Many Parsons mortified Revenues, ^{for the Maintenance} of one or more Priests, to say daily Mass for their own souls, or for the souls of their Friends at some Altar or in some Chappel of a cathedral or a collegiate Church: which Office was called a Chantry. When the Service was to be performed at an Altar, the Priests Salary was termed Altarage. However the Founders did not so ingross the Devotion of these Priests, but that they had other casual Perquisites of Obits, Procession-pence and the like. Obit is the Office for the Dead, which used to be performed for one some little Time after his Breath was out. For celebrating whereof, either the Person deceased left a Legacy, or his Friends and Posterity gave some Gratuity. It was also called Dirige, from these Words dirige nos domine in the first Antiphon of the Office.

Some parochial Priests were called Parsons or Rectors, others termed Vicars. Parsons were Incumbents who possessed the Benefices, called Parsonages, by Virtue of their own immediate Rights. Some of these Incumbents were Proper, others Improper Parsons. Proper Parsons were those who performed the sacred Function in their Parishes. Improper Parsons were those who supplied the Cure by their Representatives called Vicars, quasi vicem personarum seu rectorum fungentes. Such Improper Parsons were those unqualified to serve personally, for being Laymen, or who had pluralities, or were infirm, or had almost said lazy and therefore got leave to officiate by Substitutes and Vicars. Cathedral and Collegiate Churches and Monastries were also Parsons of this kind: for Parsons of Parishes having frequently annexed them with their Endowments to such Communities thereby to obtain a more splendid Degree of Nobility, the Cure of these Churches belonged to be supplied by particular Incumbents put in by the Communities who come in Place of the Parsons. Vicars at first called simple stipendiary Vicars, were appointed only for a Time to serve the Cure during the Absence of the Parson: and when the Parson found himself in a Condition or Humour to officiate, the Vicar was removed. But at Length perpetual Vicars

Vicars were settled with cura animarum tho there seems to be no Mention in any Charter in Scotland before R. Davids Time of persona et Vicarius Dalrymple. Cited. concern. the Scot. Hist. p. 220. Some parsonages belong'd to Prelates as Parsons or Titulars, called mensal Churches, because allowed for maintaining the Bishop's Table, whereof he served the Cure by a Substitute, put in by himself. Others belong'd to the Chapter in common, in the planting whereof the whole Members had a joint Interest: whence these were termed common Churches. For the better understanding this, it is proper to notice, that the Bishop with his Chapter lived once in common upon the Revenue of the Bishoprick consisting much in Tithes belonging to Parish Churches. But about the 12. Century Convenience requiring a Division, some part of it was set off for the common Use of the Members of the Chapter, and the rest reserved for the Bishop's own Maintenance. Hence proceeded the Distinction of mensal and common Churches. So that Vicars were the Priests of Parishes, whereof the Tithes were appropriated to a Prelate or religious House, or impropriate to Laymen from whom the Vicars had small Salaries. Parish Churches were either free Churches, or those under Patronage. Free Churches were such as the Incumbent got Right to pleno jure, by Collation and Institution. Under free Churches, I comprehend the Mensal Churches of Bishops, and the common Churches of their Chapters. For in the former (which they planted as Dioceses and served by Vicars) they as Titulars got the Fruits of the Benefice, and the Incumbent only a Stipend: whereas a Right of Patronage does not carry the Rents. And in the latter, the Bishop did not present, but confer pleno jure by Collation and Institution, a full Right of the Benefice: whereas Ecclesiastical Patronage is properly a Right of Presentation on to a Church within another's Diocese, where the ordinary of the Place must give Collation. Therefore when a Bishop acquired the Patronage of any Church within his own Diocese, it became free, and was conferred to him pleno jure, since he could not present to himself. In which case the Person collated was no Stipendiary if his Predecessor was not such before the Bishop's Right, but he had Right as Parson or Vicar. Yet now by the abolishing of Prelacy, the King or those claiming under his Majesty, is Patron of these Mensal and common Churches.

When Patronage was introduced into the Church we do not precisely know this much is certain, there was no Mention of it in the primitive and purest Times of Christianity. During the first three Centuries, the devoutest Part of Mankind appear'd mighty forward to signalize themselves by extraordinary Acts of Piety and Charity: many sold their Estates for Maintenance of their Ministers and Relief of the Poor. But as Men began to slack their Hand in Point of Liberality to the Church, the Politick of complimenting the Founder or Benefactor of an Ecclesiastick Erection, with the shining Title and tempting Privileges of Patron, was contriv'd for reviving and keeping up the wonted Zealour, what we call a Right of Patronage.