

and expect each day to hear a voice say to them, 'Friend, go up higher.'¹

Those who had no money to buy their way with, and no friends to help them, were obliged to study something. Having done with Paris they would go on to Bologna, and come back knowing medicine and law and speaking pure French and Italian. Clever fellows, so furnished, contrived to rise by pushing themselves into the service of bishop or baron, to whom 'they were as eyes to the blind and as feet to the lame.' They managed the great man's business; they took care of his health. They went to Rome with his appeals, undertook negotiations for him in foreign courts, and were repaid in time by prebends and rectories. Some, in spite of laws of celibacy, married their patrons' daughters, and got benefices

¹ *Satirical Poems of the Twelfth Century*, vol. i. p. 160, &c., abridged. The Archdeaconry of Bangor was hereditary. Pope Alexander, writing to the Bangor clergy in 1166, says: 'Præterea, quoniam in archidiaconatu memoratæ ecclesiæ vestræ filium patri quasi hereditario jure successisse audivimus, nos quod taliter exinde factum est irritum esse decernimus.'—*Materials for the History of Thomas Becket*, vol. v. p. 226.

The Bishops ordained men indiscriminately without titles, filling the country with men calling themselves clergy and claiming privilege while mere vagabonds: 'Episcopi clericos indiscrete ordinant, qui nullis ecclesiis titulantur, ex quo fit ut ordinatorum multitudo paupertate et otio ad turpia facta prolatur.'—*Nicolas de Monte Rothomagensi ad Thom. Cant. Archiepiscopum*. *Materials*, vol. v. p. 145.