He ſought out and encouraged men of real genius or extenſive knowledge; he expended 300 l. in arran­ging and improving the manuſcript library at Lambeth; and obſerving with concern, that the library of printed books in that palace had received no additions ſince the time of Archbiſhop Tenniſon, he made it his buſineſs to collect books in all languages from moſt parts of Eu­rope at a very great expence, with a view of ſupplying that chaſm; which he accordingly did, by leaving them to the library at his death, and thereby rendered that collection one of the nobleſt and moſt uſeful in the kingdom.

All deſigns and inſtitutions which tended to advance good morals and true religion, he patronized with zeal and generoſity: he contributed largely to the mainte­nance of ſchools for the poor; to rebuilding or repair­ing parſonage houſes and places of worſhip; and gave no leſs than 600 l. towards erecting a chapel in the pa­riſh of Lambeth. To the ſociety for promoting Chriſtian knowledge he was a liberal benefactor; and to that for propagating the goſpel in foreign parts, of which he was the preſident, he paid much attention; was constant at all the meetings of its members, even ſometimes when his health would but ill permit, and ſuperintended their deliberations with conſummate prudence and tem­per.

Whenever any publications came to his knowledge that were manifeſtly calculated to corrupt good morals, or ſubvert the foundations of Chriſtianſty, he did his utmoſt to ſtop the circulation of them; yet the wretch­ed authors themſelves he was ſo far from wiſhing to treat with any undue rigour, that he has more than once ex­tended his bounty to them in diſtreſs. And when their writings could not properly be ſuppreſſed (as was too often the cafe) by lawful authority, he engaged men of abilities to anſwer them, and rewarded them for their trouble. His attention was everywhere. Even the falſehoods and miſrepreſentation of writers in the newſpapers, on religious or eccleſiaſtical ſubjects, he general­ly took care to have contradicted; and when they ſeemed likely to injure, in any material degree, the cauſe of virtue and religion, or the reputation of eminent and worthy men, he would ſometimes take the trouble of anſwering them himſelf. One inſtance of this kind, which does him honour, and deferves mention, was his defence of Biſhop Butler, who, in a pamphlet publiſh­ed in 1767, was accuſed of having died a Papiſt. The conduct which he obſerved towards the ſeveral diviſions and denominations of Chriſtians in this kingdom was ſuch as ſhowed his way of thinking to be truly liberal and catholic. The dangerous ſpirit of popery, indeed, he thought ſhould always be kept under proper legal reſtraints, on account of its natural oppoſition not only to the religious but the civil rights of mankind. He therefore obſerved its movements with care, and exhort­ed his clergy to do the same, eſpecially thoſe who were ſituated in the midſt of Roman Catholic families; againſt whoſe influence they were charged to be upon their guard, and were furniſhed with proper books or inſtructions for that purpoſe. He took all fit opportu­nities of combating the errors of the church of Rome in his own writings @@(a) ; and the beſt anſwers that were publiſhed to ſome of the late bold apologies for popery were written at his inſtance, and under his direction.

With the Diſſenters his Grace was ſincerely deſirous of cultivating a good underſtanding. He conſidered them, in general, as a conſcientious and valuable claſs of men. With ſome of the moſt eminent of them, Watts, Doddridge, Leland, Chandler, Lardner, he maintained an intercourſe of friendſhip or civility. By the moſt candid and conſiderate part of them he was highly reverenced and eſteemed; and to ſuch among them as needed help he ſhowed no leſs kindneſs and li­berality than to thoſe of his own communion.

Nor was his concern for the Proteſtant cauſe confined to his own country. He was well known as the great patron and protector of it in various parts of Europe; from whence he had frequent applications for aſſiſtance, which never failed of being favourably received. To ſeveral foreign Proteſtants he allowed penſions, to others he gave occaſional relief, and to ſome of their univerſities was an annual benefactor.

In public affairs, his Grace acted the part of an honeſt citizen, and a worthy member of the Britiſh legiſlature. From his firſt entrance into the Houſe of Peers, his parliamentary conduct was uniformly upright and noble. He kept equally clear from the extremes of factious pe­tulance and ſervile dependence; never wantonly thwart­ing adminiſtration from motives of party zeal or private pique, or perſonal attachment, or a paſſion for popula­rity; nor yet going every length with every miniſter from views of intereſt or ambition. He admired and loved the conſtitution of his country, and wiſhed to preſerve it unaltered and unimpaired. So long as a due regard to this was maintained, he thought it his duty to ſupport the meaſures of government; but whenever they were evidently inconſiſtent with the public welfare, he opposed them with freedom and firmneſs. Yet his oppoſition was always tempered with the utmoſt fidelity, reſpect, and decency, to the excellent prince upon the throne; and the moſt candid allowances for the una­voidable errors and infirmities even of the very beſt miniſters, and the peculiarly difficult ſituation of thoſe who govern a free and high-ſpirited people. He ſeldom ſpoke in parliament, except where the intereſts of religion and virtue ſeemed to require it; but whenever he did, he ſpoke with propriety and ſtrength, and was heard with attention and deference. Though he never attached himſelf blindly to any ſet of men, yet his chief political connections were with the late Duke of Newcaſtle and Lord Chancellor Hardwicke. To theſe he principally owed his advancement; and he had the good fortune to live long enough to ſhow his gratitude to them or their deſcendants.

During more than ten years that Dr Secker enjoyed the ſee of Canterbury, he reſided conſtantly at his archiepiſcopal houſe at Lambeth. A few months before his death, the dreadful pains he felt had compelled

@@@(a) See particularly his ſermons on the rebellion in 1745; on the Proteſtant working ſchools in Ireland; on the 5th of November; and a great number of occaſional paſſages to the ſame purpoſe, in various parts of his lectures, ſermons, and other works.