



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

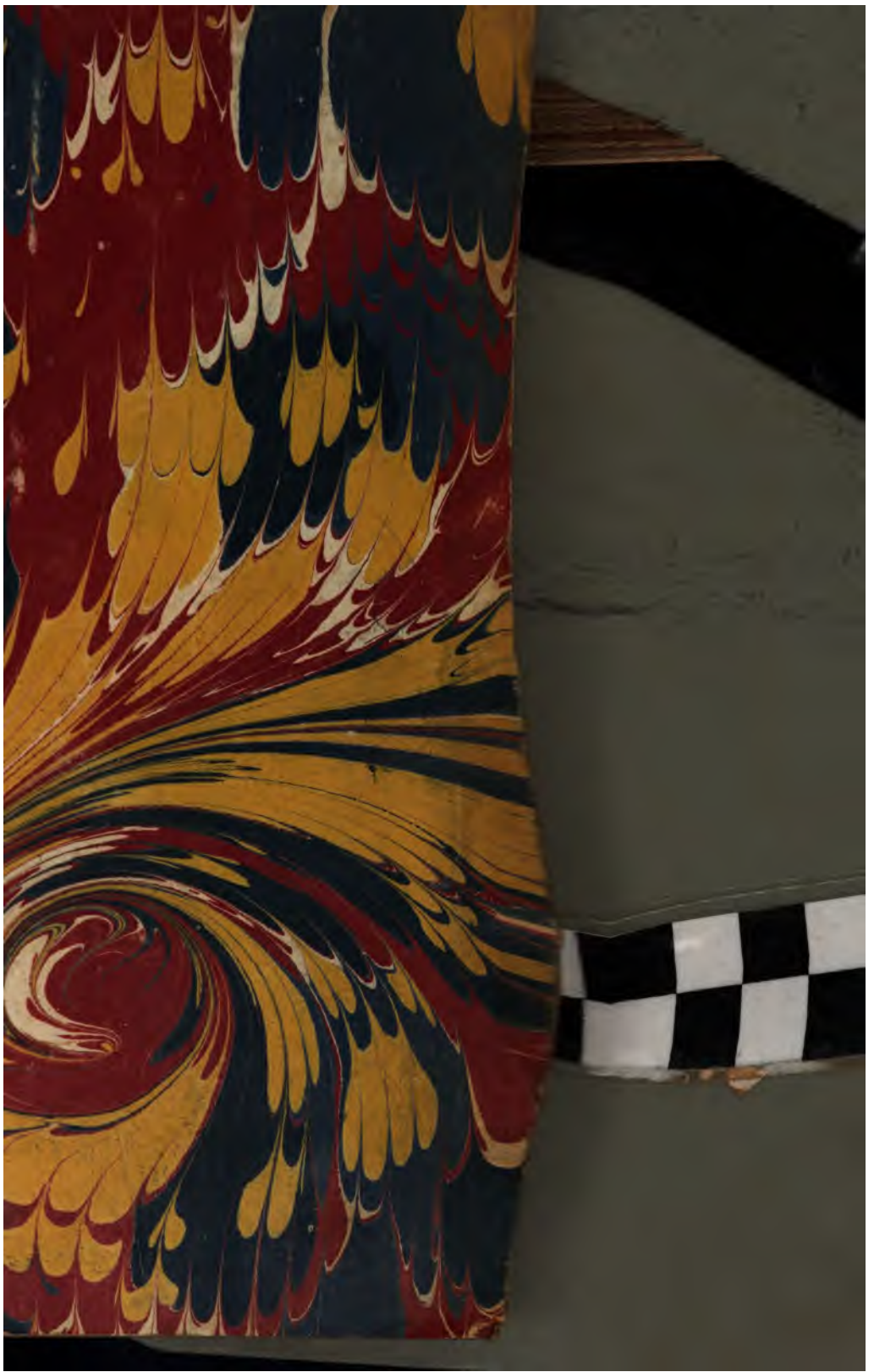
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

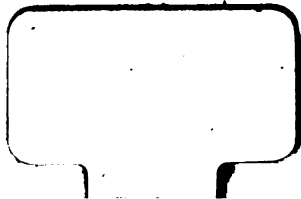
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600042477U

33.784







A
LETTER
TO LORD HENLEY,
ON THE
DEFICIENCIES
OF HIS
PLAN OF CHURCH REFORM.

BY
R. M. BEVERLEY, Esq.

Beverley:

PRINTED AND PUBLISHED BY W. B. JOHNSON.

SOLD BY SIMPKIN AND MARSHALL, HAMILTON, ADAMS AND CO., LONDON;

AND ALL OTHER BOOKSELLERS.

1833.



A LETTER.

MY LORD,

IF I were to commence this Letter by congratulating your Lordship on the partial cure of a mental cataract, whereby you are now enabled to see men as trees walking, I should be paying you too high a compliment; for if I am to view you as a *Spiritual Christian*, discussing ecclesiastical matters, I can see nothing but darkness in your plan of Church Reform. But should it be that you appear before the world in the character of a shrewd diplomatist, endeavouring to save the revenues of the Priesthood, by such contrivances as you think an oppressed nation will tolerate, I am not unwilling to give you some credit for dexterity; though even here there is only manifest such dexterity as an Aristocrat usually displays when he undertakes the strange task of reform. A person moving in the higher ranks of society, understands nothing whatever of the wishes and feelings of the people, and had your Lordship written and printed your pamphlet in the moon, and descended with six editions all ready for our sphere, you could not have published a work more entirely ignorant of the feelings of Englishmen. A vague rumour has reached your Lordship's ears that the Church of England is rich and unpopular—that

these are revolutionary days : with these two facts, added to a moral knowledge already stored in your mind, that it is wise always to concede before concession comes too late, you have published a plan of Church Reform, which is nothing more than a plan for giving concentrated energies to the evils of a State-Religion. Your Lordship also speaks throughout your pamphlet in that style which is natural to an habitual Tory, and a place-man. It has hitherto been the custom for Conservative Lords and 'Squires to consider every concession to popular rights a gracious gift from superiors to inferiors, this custom is not obliterated in your mind, and you evidently suppose that none but honorables and right honorables are to be consulted in the disposal of Church Property : forgetting that honorables and right honorables are now but the mouth-pieces of the people, who do not care one farthing for the stately *plans* of Aristocratical politicians—*Reforms* it is impossible to call them. If you wish to know what the people think on the subject of Church Reform, you may turn to my ' Letters to the Archbishop of York.'—(Letters, by the way, which your Lordship has carefully perused and made use of, without quoting them.)—If you want to describe what the Aristocracy think upon the subject, for ought I know your pamphlet may express their sentiments, but the Aristocracy have now lost their weight : they are but dust in the balance.

As, however, it has been carefully announced, that your Lordship is an evangelical member of the Church of England—it will be important to address you in that Character, that the Christian world may see the darkness still hanging over the eye sight of even the best members of the Establishment, and so be able to judge from them what the state of error must be in the worst.

In my ' Second Letter to the Archbishop of York' I had termed the Church of England ' the Incorporated Sect,' a title, which, because it most truly describes the Establishment, filled the Clergy with indignation : your Lordship, however, finds nothing repugnant to the Gospel in this notion of Christ's Church, and consequently,

in page 16, you quietly term the Establishment "one vast Corporation": a most portentous and monstrous idea of a Christian Church! and yet the whole object of your pamphlet is to keep up this vast Corporation in all its splendour, doling out its riches in more equal portions, but keeping every sixpence "for the service of the Sanctuary." (page 4.)

And not only does it please your Lordship to contemplate the Establishment as a Corporation, but it is manifest that you think it has a prescriptive right to be the sole dispenser of Religion—nay, that Religion cannot be said really to exist any where but in this Corporation; which excessiveness of bigotry I would set down to a party-style of speaking peculiar to the Clergy, who in the pulpit talk of their sect as a little paradise,—had I not frequently heard it set forth in *private* as well as in public, by the Evangelical Clergy and their followers, that there is no Religion but in their Church. In the following passage it is clear that your Lordship considers Religion amongst the Dissenters either as the worship of Heathens, or sheer Atheism. "In populous cities thousands are growing up "from infancy to manhood who never hear the word of God: it was "computed a few years ago, that in a circumference of eight miles, "in a population 1,152,000 inhabitants, more than 953,000 never "could attend public worship IN THE ESTABLISHMENT: "and though Churches have been built since that time, yet has the "population proportionably increased. In one diocese out of "110,000, the attendants at Church amounted to 19,069, and the "communicants to 4,134, about one in seven only attending Church, "about one in thirty-eight only attending the Lord's table. **THUS "ARE WE STILL IN EFFECT AN UNCHRISTIANIZED "LAND—the deepest ignorance and irreligion prevail,"** &c. &c. (preface, page vii.) Not to go to Church, therefore, is not to be a Christian, and in proportion as people will go into the Churches of the Establishment, in such a proportion does Christianity flourish! But why, my Lord, may not a Dissenter be a Christian? Why, in this droll calculation, are all the Independents, Baptists, Methodists,

and Primitive Methodists omitted, who, I will be bold to say, are, in the district you alude to, in the proportion of four to one compared with the members of the Establishment? Why are they not so much as even supposed to exist? Simply because your Lordship, in genuine Corporation feeling, has never once allowed yourself to consider Independents, Baptists, or Methodists as Christians, and by the habitual train of thinking notorious in the Incorporated Sect, can see Religion no where but in tithe-houses. It will be in vain for you to appeal to your private intercourse with Dissenters, (which of late has been rather brisk,) as a proof of your tolerance or even of your love, where they are concerned, for here, inadvertently, the true thought of your heart has been displayed; and bigotry stands unveiled in all its beauties. But it is still plainer somewhat further on, where, in an agony of monopolizing terror, you inform the King, "that in England and Wales there are at least three millions of Protestant Dissenters. It appears from a return, recently published in a work of high reputation, that the Dissenting places of worship in Wales, at present amount to 1428, while those of the National Church are only 829. The causes of this FRIGHTFUL and GROWING DEFECTION are well deserving of the most serious inquiry." (x.)—"My heart's desire, therefore, *and prayer to God for Israel* is, that those stumbling blocks, which now keep so large a body of our countrymen out of the pale of the Church, should be deeply, impartially, and patiently considered, &c...after such consideration and revision, and without making one unrighteous or unscriptural concession, the Church will no longer number as opponents, or as strangers, men like Howe, Owen, Baxter, Calamy, Doddridge, Law, Watts, Henry, Lardner, Hall. Such men are the salt of the earth, no system can be entirely wise or safe which excludes them from its bosom." (xiii.) Surely this must make even a Stoic smile, to see how coolly your Lordship takes it for granted that the truth, the mathematical truth of Religion, is in the Establishment, and that all without the pale is a miserable Siberia for poor wretches who have banished themselves thither, unable to

bear the sight of fair truth surrounded by stumbling blocks. But surely the Gospel can be preached out of a tithe-house! Surely there is not an innate tendency in the human mind to rush into the arms of Bishops and Archbishops, Deans and Archdeacons! And by what process of reason can it be supposed, that all the Dissenters will hurry into the precincts of the Incorporated Sect as soon as your Lordship's plan of Church Reform shall be executed? Did it never occur to your Lordship, that men always will have different opinions on such matters? Or is it written in Heaven, legible in the rising sun, and inscribed amongst the stars, that all people, nations, and languages are bound to become members of the Church of England? Can you, in a sane state of mind, really believe that the form of Church Government now visible in the Establishment, or as it shall be visible when it shall have undergone your Lordship's emetics and emenas, is so incontrovertibly the Church which Christ established, as to make it impossible for a Christian, in the possession of his senses, to keep out of the Corporation, so purged and purified? I will frankly confess, that so far from seeing any thing "frightful" in this "defection" from your sect, I look upon it as a beauty of the times in which we live, a fair sign of the Christian faith being nearly fledged, and well-nigh ready not only to start forth into vigour in this our land, but to sail on eagle wings through all the world, to carry the everlasting Gospel without the dead weight

* Lord Henley has some confused notion of this fact, but it is curious to observe the arrogance with which he alludes to it. "It would be vain to hope that under the present dispensation of events, the dissent even of many pious and scriptural men, can ever be entirely eradicated. The evils of DISCORD and SCHISM must remain, as thorns in the side of the Church, during the whole course of her militant state on the earth." (page xii.)

Here the noble logician takes as an axiom that the Church of England is the true Church of Christ, and that all Dissenters are Schismatics, and with this to begin with, the metaphors of nettles and thorns follow as a matter of course. However, considering the good things which "beloved Church" hath got for her portion, her slumbers have been tolerably comfortable till within the last two years—the thorns seem to have given her very little pain, whilst the roses have made her pillow—but it is possible to

"Die of a rose in aromatic pain."

of Priests and Corporations, without the heavy drag of Bishops, Tithes, and Archdeacons to impede its splendid progress.

Your Lordship has, however, very different views; for you take it for granted that, when your mutations of Church Property shall have been effected, and all the Parsons endowed with not less than £400. per annum, (page 11) and when, by this money-system, they shall have acquired "the decent habits and respectability of gentlemen," (page 15) your sect will appear so lovely in the eyes of the world, that it "will no longer number as opponents, or as strangers, men like Howe, Owen, Baxter, Calamy, Doddridge, Law, Watts, Lardner, Hall." (page xiii.) Certainly, it must be conceded, that there is a sad deficiency of "the decent habits and respectability of gentlemen" amongst too many of the Clergy at present; but it is a grand error in ethics to imagine that £400. per annum can turn a depraved man into a gentleman, and still greater is the error which teaches that any tinkering of your sect would have brought into "its numbers" such men as Howe, Owen, Calamy, Watts, &c. The slightest knowledge of the writings of the great non-conformist divines, would have shewn you the utter impossibility of bringing them into the Establishment. They dissented from it on much deeper principles than you are aware of; and had every Parson in England enjoyed £4,000. per annum, and been as polished gentlemen as Sir Charles Grandison, these great men would never have entered into partnership with persons supporting a system which in their eyes is unscriptural and anti-christian. The whole fabric of Church Government in the Establishment was, by the old non-conformists, considered a gross usurpation of the rights and privileges of the true spiritual Church of Christ, and was looked upon as the skeleton of Popery, which, if it had lost the weight and plumpness, retained all the ghastliness of the old carcase. They utterly denied the right to diocesan episcopacy, and were convinced that none but the flock had any right to select the pastor; they held that every congregation

should be totally independent of all other congregations, and that no synod or convocation had any right to legislate for the Churches; therefore that remedy of a convocation for which your Lordship is so anxious, is the very thing which they would have objected to *in limine*, if they ever could have been persuaded that a diocesan Bishop was other than a usurper and an intruder into Christ's fold. If these men be then "the salt of the earth," (page xiv.) it is hopeless to become possessed of their savour. They lie hid in a mine too deep for your Lordship's fathom.

Some persons, however, would have paused before they were anxious to gain such men as Lardner, a notorious Arian, and the great boast of all the Unitarian controvertionalists. His learning and diligence were great indeed, but if it be requisite to behold in the Establishment Clergymen of unsound creed, there is no need to lament much on that score; for I know and could name *many* Socinian Clergymen and some Infidels in the Establishment at this present time; and I have not the slightest doubt that your Lordship could add considerably to the list, for those things are well known to every one who has turned his attention to the state of the Church. There is no want of heterodoxy in the bench of Bishops at the present time. A more particular index is not requisite.

But what is the great cure for all the evils of the Establishment, according to your Lordship's plan? Simply to remodel the Church Property in such a way as may put the poor Clergy in a wealthier condition than they are at present. You have no notion of the possibility of Clergymen being of any use unless they can support themselves "in the decent habits and respectability of gentlemen." If you take away money from a Church, you take away its Religion. This idea pervades all your pamphlet, and in many passages (39 and 40) you evidently consider the confiscation of Church Property and Atheism as synonymous: and this too not with any party feeling, but as the result of an habitual train of thinking. If the Church Property were confiscated

to-morrow, you imagine that the Christian Religion would be annihilated—and hence every one that proposes such a plan is considered by your Lordship an emissary from “the gates of hell.” Against this plan pious people are to pray, as they would against sin; and if their prayers are not heard, I see not what is to become of your Lordship’s faith. It is not for me here to point out the errors of this poor creed; and moreover I know that when people entertain this notion, they are beyond the reach of arguments. This is not piety, but superstition; and if they who search the Scriptures because they there think they can find eternal life, are not able to discover the meaning of those golden words “my kingdom is not of this world,” truly we may say that the veil is yet over their eyes.

Let us now see how money is part and parcel of your Lordship’s idea of the Church of Christ. “I never could consent, upon any reasoning however plausible, to see the smallest portion of the property of the Church *subtracted from the service of the Sanctuary.*” (page 4.) This is the secret of your pamphlet: not one sixpence is to be taken from the Priesthood, though earth should fall to pieces—Peter’s pence is holy—it is the duty of good Christians only to see that the pennies be more equally distributed amongst the Parsons, whom, in romantic language, your Lordship calls “the Sanctuary.” We will not here inquire whether your Lordship’s “consent” will be asked on the subject, but will go on to the analysis of your opinions on the subject. With that vicious idea that has obtained amongst all the fautors of a State-Religion, the Church of Christ, in your eyes, is a secular Establishment, built on Acts of Parliament, and founded on endowments; hence you quote with approbation the words of Bacon,* as expressing most perfectly your own sentiments, “if they have debarred

* I suspect that Lord Henley in every respect agrees with Bacon (Viscount St. Alban’s) in his view of Church matters. Thus speaks that great writer, “The enemies and underminers of the Church of England are the Roman Catholics, so

“*Christ’s wife* of a great part of her dowry, it was reason they “made her a competent jointure.” (page 16.) Now setting aside the crassitude of this language, which does so utterly confound secular and spiritual things, we here see admitted the odious doctrine that the state-sect has always been Christ’s spouse, however manifest her apostacy, for Bacon’s words, laying aside metaphors, have this meaning, “seeing they took away so much “of the old wealth from the Establishment when it was Roman “Catholic, it is but right and just to allow it ample endowments “now that it is Protestant.” The deformity of this doctrine I have already exposed in my ‘Second Letter to the Archbishop of York,’ (pages 23—24) and thither I refer your Lordship to behold your coadjutors Bishop Warburton, Herbert Marsh, Cicero, Livy, Plutarch, and the Brahmins.

On this rotten foundation you lay it down that an Act of Parliament should declare £400. the minimum income of a Priest of your sect—(page 11.) That “splendid prizes”, *i. e.* the magnificent incomes of the Bishops, should be retained (page 28) as “temptations” (page 29) to men of commanding talents. “And “these prizes, as they have been the TEMPTATION to such “men, so will they, in most instances, be their appropriate remuneration.”

“styling themselves, on the one hand, whose tenets are inconsistent with the truth of “Religion professed and protested by the Church of England, whence we are called “Protestants; and the Anabaptists, and Separatists, and Sectaries, (*i. e.* Dissenters) “on the other hand, whose tenets are full of schism and inconsistent with monarchy, “for the regulation of either, there needs no other coercion than the due execution “of the laws already established by Parliament. For the discipline of the Church “of England, by Bishops, I will not positively say, as some do, that it is *jure divino* “but this I say, & *ex animo*, that it is the nearest to the Apostolical truth, and “confidently I shall say it is *fittest for monarchy of all others*. If any attempt be “made to alter the discipline of the Church.....read over his Majesty’s “wise and weighty proclamations, which himself penned on this subject, and you “will be satisfied that it is dangerous to give the least ear to such innovators: but “it is desperate to be misled by them; and to settle your judgment, mark but the “admonition of the wisest of men, King Solomon. ‘My son, fear God and honor “the King, and meddle not with those who are given to change:’.....Concerning “these Separatists, the King, your master, knows their disposition very well, a “small touch will put him in mind of them; he had experience of them in Scotland, “I hope he will beware of them in England: a little countenance or connivance “sets them on fire.” [Advice to Sir George Villiers.]

"neration or support." (page 29.) It surely is unfortunate that your Lordship should have held up money as a lure to Christians, and should think it desirable to be thus assisting Satan, not only in his peculiar province, but with the very phraseology that is his portion on all occasions. TEMPTATION is a dark word when it is mediator between gold and a Bishop.—"They that will be rich fall into *temptation and a snare*, and into many foolish and hurtful lusts, which drown men in destruction and perdition:" says St. Paul, not so Lord Henley. When "the Devil had ended all his *temptations*" he left our Saviour, after having set before him "the splendid prize" of all the kingdoms of the world, and their glory: certainly your Lordship's sect cannot be the spouse of the Saviour, by your own shewing. But these "splendid prizes," the revenues of the Bishops, are dear in your eyes, and you distinctly state, (page 22) that though in a few years they will be "considerably increased," they must on no account be diminished by any legislative enactment. This is the spouse's jointure. The present Bishop of Durham received £72,000. in one fine on the renewal of the lease of lead-mines from Mrs. Beaumont. This "splendid prize" was "a temptation" to his "commanding talents," and was a scintillation of Primitive Christianity in your Lordship's eyes.

Again, I find in page 16, "the just and legitimate dignity of the "Hierarchy," and similar expressions, which take for granted that a Christian Bishop should be a high-born, well-bred gentleman, with a very large revenue, enjoying himself amidst the worship and splendour of high society. This is all very natural in your Lordship, who has been accustomed to behold the chieftains of your sect culled out of the hot-house of the Aristocracy, and exhaling their sweets in London dinner parties, before they rolled off in purple coaches "to the house," to vote against the Reform Bill—it is very natural, in a person who is intimately acquainted with many of these Prelates, and who is so connected with Lords and Ladies, as always to have seen Religion decked in a coronet; but the people

of England, who now are in a condition to legislate for themselves, laugh to scorn this spurious Aristocratical reform; and, with the Bible in their hands, know that the whole system of Church government and Church revenues of your sect is an impudent imposture, palmed on their ancestors in the days of superstition, but not tolerable in days of Gospel and intellectual sunshine. In the following passage I discern a strange statement, "it would indeed, be injustice and tyranny to abridge the life income of any individual; but when the highest interests of the community, and the strong call of Religion, unite with the *clear will of the donor*, in pointing out the specific mode of effecting his intentions, there should no longer be any doubt of the justice, or of the propriety, of varying any existing mode of distribution as to all subsequent objects of his bounty." Who was the donor of Church Property? Was he not a Roman Catholic, to Roman Catholic Priests, for Roman Catholic purposes? If "the will of the donor" were the least attended to, a regiment of popish Priests would march into all the Cathedrals, take possession of the stalls, and begin high mass without a moment's delay. The Protestant Prebendaries and tithe-takers are all in possession by the argument of the high-way robber: they have taken the possessions of another Priesthood by force, and perhaps by the same logic will loose them.

Your Lordship, however, having overlooked the robber-origin, of Church Property in England, cannot bear the idea of an Act of Parliament taking away that which it gave as appropriated plunder. Was it crime to confiscate the property of the convents? Your Lordship would probably call it a holy work, but what would the Pope and the Monks say on the subject? A very great crime they did and do pronounce it, just as your Lordship pronounces it "a crime" for any Administration "to seize and sell the Church lands, and make the Clergy stipendiaries dependent on the supplies annually voted by the House of Commons." (page 39.) To this is appended a short sentence, which embodies in a few words your idea of the Christian Religion, "by this plan, they would

“only provide such inconsiderable revenues as almost TO EXTINGUISH RELIGION.” Here we see your Religion in all its beauties; take away its revenues, and it is annihilated: its vital atmosphere consists in a minimum of £400. per annum for all the Clergy, and “splendid prizes” for the Bishops: if you should loose these good things, poor Religion would die in an exhausted receiver! In the same strain (page 43) we read a lamentation on the state of “Christianity” in our East-Indian possessions. Taking it for granted that the Church of England is Christianity, and that religion and money are the same, it is a natural consequence to see nothing but irreligion in the “scanty stipends” paid by the East-India Company to the Bishops and dignitaries: this your Lordship is pleased to style “fatal and ill-judged economy.” A few millions per annum would make your faith prodigiously flourish. One other passage to the same effect I must beg leave to quote, as it so powerfully displays your Lordship’s view of Christianity—“it is obvious that “no revenue can be more justly bestowed, nor will in all probability “be more beneficially expended, than a *liberal income* in the hands “of a Clergyman residing nine months in a year upon his benefice; “and it would be one of *the greatest blessings that could be bestowed upon the country*, if, wherever there was a population of 1500 “or 2000 souls, a beneficed Clergyman, with an endowment of “from £800. to £1200. per annum, were placed in the midst of it: “and any scheme tending to diminish such an income, by a ninth “or a tenth, would, in no inconsiderable degree, diminish that influence both upon the temporal *and spiritual interests* of a numerous “population, which it is highly desirable should be possessed by “its Ministers.” (page 20.) To this characteristic passage we will only reply, in the words of Peter, “silver and gold have I none, “but such as I have give I unto thee.”

Having thus sufficiently commented on your Lordship’s religious budget, allow me to present you with a comparative plan of the Christian Religion, as seen in the Scriptures and in your pamphlet.

COMPARATIVE VIEW
OF THE
CHRISTIAN RELIGION.

*Plan of the Christian Religion,
in Lord Henley's Pamphlet.*

The minimum endowment of
the Clergy, £400. per an
num.

Wherever the population
amounts to 1,500 souls, an
endowment of £1,200. per
annum.

"Splendid prizes" for the
Bishops.

£.

Abp. of Canterbury...	15,000
— York	12,000
Bishop of London ...	10,000
— Durham ...	8,000
— Winchester	7,000
Twenty-one Bishops at £5,000.....	105,000
Two Bishops not Lords of Parliament	6,000

£163,000

Collegiate Churches £52,000.

*Plan of the Christian Religion, in the
Scriptures.*

"Provide neither gold, nor silver,
"nor brass in your purses, nor scrip
"for your journey, neither two coats,
"neither shoes, nor yet staves: for
"the workman is worthy of his
"meat."—Matt. x. 10. Luke x. 4.

"What is my reward then? Verily
"that when I preach the Gospel, I
"may make the Gospel of Christ
"without charge, that I abuse not
"my power in the Gospel."

1 Cor. ix. 18.

"As I please all men in all things,
"not seeking mine own profit, but
"the profit of many, that they may
"be saved."

1 Cor. x. 33.

"Ye remember, Brethren, our la-
"bour and travail, for labouring
"night and day, because we would
"not be chargeable unto any of you,
"we preached unto you the Gospel
"of God."

1 Thess. ii. 9.

"Neither did we eat any man's
"bread for nought, but wrought
"with labour and travail night and
"day, that we might not be charge-
"able to any of you."

2. Thess. iii. 8.

"I will not be burdensome to you,
"for I seek not yours, but you."

2 Cor. xii. 14.

In your Lordship's scheme of "Reform" one amusing feature to the by-standers is, the extreme adoration observable towards the Bishops, who, according to your notions of the Christian Religion, are, next to money, the very props of the faith. In your worship of these Reverend Politicians, your eyes are so blinded with the smoke of the incense as not to be able to discern the very deformities of the idols which you yourself are a means of bringing before the public. In page 42 we read, that the "system of translations is *the only real scandal* which attaches to the Hierarchy "at present." But behold, in page 52, we read the following portentous words, "no one can have attended a debate in the "House of Lords, when the passions of the combatants have been "excited by that intense degree of party virulence and animosity "which prevails when measures of more than ordinary interest are "discussed, without feeling that it is an arena where the Ministers "of a Religion of love and good-will to man can scarcely with propriety be spectators. But if, as is sometimes the case, and most "fatally for the interests of Christianity, they descend from the tone "of plain and simple exposition of their sentiments, *and become "themselves the gladiators in the strife of bitterness and personal-ity, a hateful spectacle of some of the worst passions of our "nature is presented, and A SCANDAL is given to the most "conspicuous assembly in the realm!!!"* It appears, then, by your own shewing, that besides the frequency of translation, there is *one other* scandal chargeable to these gentlemen. But, alas! how good naturedly must your Lordship have winked at the innumerable other scandals in the conduct of the Bishops!— Is it no scandal for so many of them to have turned their episcopal charge into a mine of domestic wealth? Is it no scandal for so many of them to have heaped pluralities upon their worthless sons, nephews, and cousins? Is it no scandal for so many of them to have jobbed all their lives in Parliament for translations for themselves, or ministerial influence for their relatives? Is it no scandal for so many of them to have hunted out of their dioceses the evangelical Clergy, and, by the basest persecution, to have shewn that they had

the evil-spirit without the faggot of the Inquisition? Is it no scandal for so many of them to have loitered all their lives in their palaces in fat sloth, never preaching the Gospel, nay, as your Lordship well knows, preaching *against it*, with all the vigour of their poor intellects? Is it no scandal for so many of them to have overlooked the worthy hard-working indigent Clergy of their diocese, and to have left all the pious Ministers of their sect to starve in neglect and penury, whilst their own mischievous families were ravening on the livings of the diocese in an ecclesiastical *bulimia*? Did your Lordship never hear of any of these things? Did your Lordship never hear of a Bishop of Ely, or Bishop Tomline, &c. &c. &c. "None so deaf as those that won't hear," is a proverb wonderfully applicable on the present occasion: but if your Lordship were to swear by the Gods of the Samothracians and the irremiable Styx, that these things were unknown to you, your readers *could not* believe you.

The full extent, however, of your adoration of these Clerical Barons is to be seen in the following sentence, "touching pluralities, the evil must partly be shared by the Bishops, some of whom, *it is said*, being *unavoidably and most blamelessly pluralists themselves*, are unable to enforce the law," &c. (page 7.) "It is said!" a sort of a vague uncertain rumour; perhaps a slander—perhaps the invention of the Reformers who come out of the "gates of Hell"—"it is said,"—as if your Lordship could not give, chapter and verse, the names of those spiritual jobbers: as if your Lordship were not fully acquainted with all the facts, *and had not found it a great obstacle in your way when urging your plan of Reform to the Bishops themselves*. This gentle "it is said" is the delicate language of Herodotus, when recording the fables of the Egyptian Priests—"it is said,"—FERTUR,—is the expression in the Roman Catholic Breviary, when describing the edifying feats of the blessed St. Denis, who walked a league or more, "it is said," when his head was cut off. Allow me, then, to translate this phrase into sound English—"It is perfectly certain"

that a large majority of the Bishops have either in their own persons been pluralists, or heaped pluralities on their children. This, my Lord, is much more to be relied on as a fact, than that St. Denis walked with his head in his hand; and I suspect that many a good Roman Catholic believes this fact much more than he does the freaks of his imaginary Saint.* But having at last grasped this uncertain rumour, how comes it that a Bishop is "unavoidably, and most blamelessly" a pluralist? If it be a sin and a scandal, as your Lordship confesses to be, that a common Rector should be a pluralist, surely it is tenfold more scandalous in a Bishop to be discovered in the same attitude. This can require no proof. But how are we to believe that it is "unavoidable?" What persecution have their Most Reverend and Right Reverend Lordships undergone to compel them to take pluralities? Who haled them to prison? Who tortured them? Who, by force, thrust these gilded pills down their throats?—"unavoidable!"—a man is not *born* a pluralist.

"Pluralista fit non nascitur."

a Bishop might be born with a hump on his back, or a club foot, or a squinting eye, or a hare-lip, but he cannot be born a pluralist. It is a sad misappropriation of the English language, to use the word "unavoidable" on this occasion.

In the same strain with all those your other sentiments which I have already noticed, we find you (page 25) not dissenting from the doctrine that "it is necessary to have sinecures as a temptation (again '*temptation!*') to men of family to enter the Church, by which means Religion is brought home to the higher classes, *and the Church obtains a support and an acknowledgment* which is of great benefit in the cause of Religion!!!....."

* St. Denis was the god Bacchus, Dionysus, worshipped in Pagan times at Paris: the Popes finding him a popular Divinity in those regions, immediately pinfolded him in their Breviary, and enrolled him amongst the Saints—a policy well known to have obtained at Rome. A whole regiment of Saints might be marched off to Lethe as never having had a real existence, or as being old gods and goddesses dressed up for a Christian masquerade.

“ this object, the importance of which has been somewhat over-rated, may be most amply and effectually secured to any profession, by establishing in it a few *splendid prizes* of honour and emolument.” Truly, this language, from the pen of one professing to be a serious Christian, is amazing. What! talk of the faith of the crucified Jesus being brought home to the higher classes by “splendid prizes”; and of the Church of Christ “obtaining support and acknowledgment” from the Aristocracy “to the great benefit of Religion!” Had this arrogant heresy come from an irreligious Conservative, who considered the Church of England as a politic machine to keep mobs quiet by the force of superstition—had it come from Bishop Warburton, or Marcus Tullius Cicero, it would have excited no surprise—but from Lord Henley! In what chapter of the New Testament do we not find this pompous nonsense confuted? Who, that values the Gospel, is not justly indignant at hearing of its receiving “support and acknowledgment from men of family?” Who does not, in a holy scorn, hear of high-born grandees lolling in their lofty places whilst the Christian Religion is “brought home” to their Lordships, and made as Aristocratical and glittering as shall suit their Lordships’ ideas of a noble Heaven? This, verily, is turning the Angel with the last trump into a Herald King at Arms—and is only equalled by the insolence of the Brothers of a Monastery in France, set apart for the nobility, who claimed the privilege of receiving the sacrament *standing, and with their heads covered*, being too proud to kneel and take off their hats before God! Louis XIV., not without much opposition, took away this privilege, to the extreme indignation of the noble fraternity. Let me, however, at once dissipate this heresy by the powerful words of St. Paul. “Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, *not many noble** are called, but “God hath chosen the foolish things of the world to confound the

* In the original, the word means literally “men of high birth.”

“ wise, and God hath chosen the weak things of the world to
 “ confound the things which are mighty, and base things of the
 “ world, and things which are despised, hath God chosen; yea
 “ and things which are not, to bring to nought things that are :
 “ that no flesh should glory in his presence.” (1 Cor. 1. 26.—29.

So much for men of family patronizing the Saviour !

Having thus, my Lord, animadverted on the gross principles recorded in your pamphlet, I cannot omit that part of your plan which is evidently a peculiar favourite—the calling of the Convocation. To indifferent spectators, such as myself, the meeting of the Convocation would be only a matter of amusement, but for those who expect to be able to perpetuate the present system by improving it, let me express my opinion, that the meeting of Convocation would be a most dangerous experiment. The great matter to be agitated would be the reformation of the Prayer-Book, for if that be not done, the Church of England must, ere long, fall to pieces in spirituals as well as in temporals, it being impossible that any persons of common honesty should be chained down to a book replete with scandals both in politics and in doctrine. The monstrous grievances of the Prayer-Book have been ably dissected by many writers, but by none so forcibly as by Mr. Riland, whose work your Lordship has named with approbation. When, however, we reflect on the contending factions to be brought together in Convocation, when we remember the theology of the majority of the Bishops, and the vast numerical force of the non-evangelical Clergy, it is quite certain that any projected reform of the Prayer-Book would terminate in alterations irreconcilable with the doctrines of the Reformation. If new prayers were to be composed, we might easily anticipate their inflated language, their cold gospel-less divinity, and their courtly adulation, by comparing them with some state prayers which have issued forth of late years from the Lambeth workshop. If it were the question of an omission, what would these low Arminians or concealed Socinians not

omit? Sooner would fire unite with water, or wolves with lambs, than the Bishops be persuaded to adopt those excellent Articles of Religion proposed by Mr. Riland, in his Reformed Liturgy. To me it seems certain, that any attempt at reforming the Prayer-Book by means of a Convocation, would give the death blow to the Religion of the Church of England; for, as its Religion is in its Prayer-Book, if that be poisoned the whole body will die. It is bad enough as it is, but it may be made a hundred-fold worse, by the heathen divinity which obtains now in high places; and your Lordship must be prepared to see a large secession of the most worthy Clergymen, if the Prayer-Book should be anointed by the harpies of Lambeth and Bishopthorpe. Whether, therefore, your plan of commission of Divines, or renovation of Conference be adopted, (page xv.) nothing but mischief, or perhaps ruin, can arise to the Incorporated Sect from such an experiment; for it seems as if Providence had at last brought to light a wise and holy decree, that a Church, which has gone a whoring from Christ, should, in the hour of difficulty, find itself without help or remedy; and that they who have laboured to amalgamate Belial with the Gospel, should at last discover the mixture to be poison to their entrails. I suspect, that the Church of England is now in such a condition as to be incurable. Some reform in its Liturgy is absolutely requisite to those who have not strength to walk without the go-cart of State-prayers, but to bring about this reform, so as to please all parties, is impossible. The task will, doubtless, be ultimately consigned to the Bishops; and they will produce such a work as will drive away nine-tenths of the evangelical Clergy, who will of course carry with them their partizans and advocates: and thus Mother Church, one and indivisible, will be rent into shreds and tatters, her forced unity will burst forth into an explosion of schism and dissent, and the perplexed Churchman stand amazed and confounded between the Bishops' sect and the Evangelical sect, each claiming the indisputable right of representing the Apostolical Church.

If it were possible to be surprised at any mental phenomenon

exhibited in a person possessed with the spirit of ecclesiastical bigotry, one might express astonishment at the composure with which your Lordship beholds the crazy condition of your sect, and yet in all these symptoms can discern no proofs of its inherent corruption. What a Church must that be which cannot be reformed, even in spirituals, until a King or a King's Ministers can be persuaded to see the necessity of the reformation, and until a blinerring mortal, who passes his days in the fopperies and intrigues of a Court, shall be pleased to order his sect to be restored to a state which he is told will resemble the Gospel! But this is precisely the Church of England: it is rotten at the foundation, rotten in the walls, and rotten in the roof, and yet so hampered are its inmates, with its unscriptural constitution, that not a soul can be found to do any thing but *talk about* reform on its behalf! Surely your Lordship might have perceived, by this one fact alone, that your sect cannot be the Church of Christ—surely here is a chink for a ray of light, even for Baronial darkness—what can open a person's eyes that cannot see day light here? The words of Archbishop Wake, which your Lordship has quoted on this subject, put the matter in a ridiculous light, “When the exigencies of the Church call for a Convocation—if the Prince be sensible of this, and yet *will not suffer* the Clergy to come together; in that case I do acknowledge that he would abuse the trust that is lodged in him, and deny the Church a benefit which of right it ought to enjoy.” (xviii.)

Here is a lamentable conclusion of a serious business! A Church “of Christ” (so called) in danger—its “exigencies” demanding a Convocation of its Ministers—all out of order—Prayer-Book corrupt—Clergy corrupt—all the bad Priests paid high, all the good Priests starved—the congregations murmuring—Church Rates refused—the People pelting the Bishops—the Bishops voting against the liberties of the People—Tithes collected in pitch-battles—all the kingdom execrating the Clergy, from Dan to Beersheba—the only remedy, to beg the Prince to allow a Con-

vocation of the Priests, which he, in his high love of the Gospel, peradventure refuses—What is to be done after such a disappointment? Do the Clergy perceive that this wretched body of Church and State is all diseased, and that its state-head is a monster which ought to be amputated, so that they may henceforward be only under one head—the Saviour. Does Archbishop Wake perceive this? Does Lord Henley? No such thing.—What then is done? A dolorous “acknowledgment that the head “abuses the trust lodged in him:” but beyond this not a syllable: *any thing* sooner than separate Church from State, any thing sooner than unravel the web of corruption spun for the Church by the murderer Constantine.

Lunatics, whose physical and numerical force compared with that of their keepers, would be irresistible, are held in subjection by imaginary fears, and an ideal authority; but when the madman comes to his senses, he walks out of the asylum, despising the vain terrors of persons who have no real authority.—This, however, is not yet the day of dawning reason for the Clergy and their adherents; they are in the trammels of an imaginary Convocation, and of a head that has no spiritual life in it, nor even can be made to live in the spirit: they are the Priests of an idol which has hands but it handles not, which has feet but it walks not, neither does it speak through its throat. It is a work past human ability to make such a head “sensible of its duty” in building up the Church of Christ.

Your Lordship, who has the power of *not seeing* to a marvellous extent, has also the power of seeing what nobody else can discern. As proof of this latter faculty in your Lordship, I quote the following passage—“Least of all is he (Lord Henley) disposed to join “in any of the low-minded and ignorant censures of the Clergy, “which are too general in the present day. He feels perfectly “assured that there never was a period when most of the high “offices in the Church have been filled with so much *learning*,

“zeal, activity, and munificence, and (what is worth them all) with “so sincere a desire to promote God’s honour and glory.” (page 3.) Touching “the zeal, activity, and munificence” of the Bishops, your Lordship may be a competent judge; if, therefore, you have said more than the truth on these points, I should not attribute it to your incompetence in judging on such subjects, because any man who can read his Bible may know what “zeal, activity, and “munificence” ought to be in a Christian Bishop,—but on the point of “*learning*,” on which your Lordship has spoken with so much positiveness, allow me to hint, with all humility, that you are wandering in unknown regions, and that being yourself a man of no more learning than will just past current with the Aristocracy,—which is the smallest imaginable portion in these days,—you are wading beyond your depth. That which appears “learning” to your Lordship, will, to others, appear ignorance—the scholarship which dazzles some minds, will, to others who have gone further, appear beneath contempt; so that it is not at all wonderful that a Nobleman, whose researches in ecclesiastical history have never extended beyond Milner’s sorry volumes, should listen with amazement to the grand talk of some of the Dignitaries. I have already, in my ‘Letters to the Archbishop of York,’ twice asserted that the Clergy of the present day are an unlettered body of men; and I am well aware that your Lordship’s hard words of “low-minded and ignorant” are levelled at me, for presuming to make the assertion; but, in spite of your Lordship’s contempt, I take the liberty again to assert the fact, and to dare you to bring your proofs of this most imprudent assertion, “that the high offices of the Church have never been filled “with so much learning as at the present time.” Whether to attribute this dictum to ignorance of the history of the Church of England, ignorance of what real learning is, or a fixed determination to say *any thing* for the glory of your sect, it may be difficult to determine,—but you will allow me to remind you, that the world does not reckon the achievements of Bishop Blomfield in editing ‘Æscyhus,’ nor the labours of Bishop Monk in editing

'Euripides,' such learning as can be brought forward to prove the erudition of a Christian Divine. *Perhaps*, Bishop Kaye may in one branch of ecclesiastical learning have made some proficiency.— I say only *perhaps*—because in his analysis of 'Tertullian' he has not told the whole truth, neither has he by any means made the work so complete as he might have done by collateral evidences.— But where shall we find amongst the Clergy a deep knowledge of ecclesiastical history?—Where shall we find an acquaintance with the oriental languages,* or research into oriental antiquities?— Where shall we find that profound knowledge of learned theology as exhibited in the old Divines, and as seen in part amongst the German Theologues of these days? Is there one single Bishop of your sect who can be named as having, within the last twenty years, written any book on theology which has such depth and information in it as to insure it attention for twenty years to come? Where are these learned men? Why cannot we find them? Where are their works? The learned candle of your Lordship's sect is indeed hid under a bushel.

To clear up this matter, let it be understood then, one for all, that the main body of the Clergy at present are immensely ignorant—ignorant in every branch of literature, but supereminently ignorant in theology: there are, however, some scatterings here and

* The only Clergyman who has gone out of the beaten track, is the Rev. G. S. Faber, who, by a most laborious research, has rendered the foolish system of Bryant as complete as possible. Never was there so much pains taken to prove an absurdity as in Mr. Faber's book on the Origin of Pagan Idolatry. The system never could be listened to with patience any where but in England, where people are too ignorant and idle to inquire into such abstruse questions,—but, though the system be all a dream, the learning exhibited by Mr. Faber is worthy of the olden time, and could the Reverend Gentleman have seen through the sophistry of Bryant, and followed the more rational plan of Spencer on the Hebrew laws, his work would have been immortal amongst the learned.

Another writer, who at present is anonymous, but is supposed to be a Clergyman, thinking that Bryant and Faber had not carried the Arkite theory far enough, has filled up the compliment of paradox, in an elaborate work of three volumes octavo, entitled 'Nimrod, a Discourse upon certain passages of History and Fable,' beyond which absurdity cannot go. This book, though exhibiting great erudition, is the *ultima Thule* of nonsense and extravagance, and may be considered as the *reductio ad absurdum* of the system which Bryant invented.

there, in every county, of Clergymen who are acquainted with the Greek tragedies, and who have read Thurydides and Herodotus; for of late years, that is, since the days of Porson, the tide of fashionable reading having been turned to the Greek Tragedians, Oxford and Cambridge have of course sent forth young Priests imbued with this sort of reading—and such as it is, I will set it down amongst the good things of your sect, wishing you and the Clergy joy of their possession. There is, however, one branch of reading, (knowledge I cannot call it,) in which the Clergy certainly excel, and that is topography, and its adjunct, heraldry. If ever a heavy book has been hoisted out of the press, containing the drowsy history of some county town or cathedral city, the author will generally be found to be a Clergyman, who has not been ashamed to dedicate many years of his pastoral life to the labours of compiling these tomes of dull and dreary antiquities. The Reverend Gentlemen, also, are great proficient in the fantastic nonsense of heraldry—and a few have turned their attention to natural history: so that when we reckon up the Greek tragedies, topography, heraldry, botany, entomology, and some other *ologies*, excepting, always, *theology*, we shall have summed up the total of clerical learning, the brilliancy of which has evidently dazzled your Lordship's eyesight.

To support your views of this part of your subject, you quote the words of Dr. Chalmers, which certainly contain more euphony than truths—"to that Church the theological literature of our nation stands indebted for her best acquisitions, and we hold it a refreshing spectacle at any time that meagre Socinianism pours forth a new supply of flippancies and errors, when we behold, as we have often done, an armed champion come forth, in full equipment, from some high and lettered retreat of *that noble hierarchy*; nor can we grudge her the wealth of all her endowments, when we think how well, under her venerable auspices, the battles of orthodoxy have been fought." (page 28.)

Remembering that Dr. Chalmers is himself a pillar of a State-Church, and that he of course has a fellow feeling for a corrupt institution, and that the "noble hierarchy" is a splendid pattern of apostacy, which the Scotch Presbytery endeavours to ape with all its might and main—we would remind that celebrated writer, that, after all, the very best book ever produced by "the noble hierarchy" against "meagre Socinianism" is Dr. Magee's work on the Atonement, which, with all its excellencies, has been immeasurably surpassed in learning, logic, and application, by Dr. Pye Smith, in his work on the 'Scripture Testimony of the Messiah'—and that Dr. Pye Smith is a stanch Dissenter, without a drop of noble blood in his veins, and totally ignorant of the "high" and mighty slumbers of a cathedral dormitory, where "armed champions" equip themselves not only for a wrestle with the Socinians, (an event of extremely rare occurrence,) but also for a real substantial battle, with guns and swords, against their Parishioners, whenever the arrear of tithes calls them forth to the war: and supposing that these "armed champions" had utterly slaughtered the Socinians, and crushed them to powder, we should be paying very dear for the slaughter, at the rate of five millions per annum; for if the books written by "the champions" against the Socinians were to be counted, it would be found that every word had cost the nation at least a thousand guineas, which is buying gold too dear. It will be found, my Lord, that the Socinians may be crushed in a cheaper way than this, and that the nation can very well dispense with the high-born, high-fed, and high-paid champions of cathedral palaces.

In conclusion, I cannot but animadvert on the system of *omission* manifest in your Lordship's pamphlet, and which reflects but little credit on a person who claims the high and holy place of a *religious* reformer of the Church. Through the whole of your pamphlet there is not the most remote hint of your feeling pained with those flagrant and monstrous abuses, which have brought upon the hierophants of your sect the execration of the whole kingdom. Your Lordship is an evangelical professor of Religion, and yet not

a word do you utter on the subject of the immorality or the false doctrine of a large portion of the Clergy. You know, better than I can tell you, how many pulpits are occupied by preachers who never preach the Gospel, and who never live the Gospel—you know very well, that a very large majority of the Clergy do not preach what you consider the Gospel, and yet not a word escapes your lips by which we could imagine that you did not greatly reverence the whole body as a pious company of godly preachers. “Our “beloved Church,” (page 66) is the coaxing phrase when speaking of this nest of abominations—“pious, learned, worthy, zealous, munificent,” &c. &c. &c. are the loving epithets indiscriminately conferred on the Bishops and the Clergy, as if you had never heard of avaricious misers, political jobbers, and notorious Socinians, on the bench—as if you had never heard of fox-hunters, cock-fighters, adulterers, whoremongers, drunkards, frequenters of the stews and the theatres, poachers, card-players, and unbelievers, amongst the Clergy—as if the luxurious and scandalous lives of the Reverend Fellows of Colleges in the two Universities, had never been brought before your eyes—as if all the wicked huckstering of Church livings—the sale of souls like sheep and hogs—the promotion of ungodly men in the Church, all over the kingdom, and in every part and corner of the kingdom, as a daily occurrence, had never been laid before your Lordship—as if you, as an evangelical professor, had not frequently, earnestly, and vehemently, amongst other evangelical professors, complained of all the shameful conduct of the High Church Party—loudly deplored it—prayed against it—and lamented over it—and yet, behold! when the day of trial comes, and you, as an honest man, are required to tell the truth, the whole truth, and nothing but the truth, we hear of none of these things, but a ditty in piano, about “beloved Church,” the minimum of £400. per annum, and the “just and legitimate dignity of the Hierarchy”!!!

My Lord, I have been behind the scenes, and I know how the evangelical party carry on the warfare. To hear them amongst

themselves, they seem to be teeming with opposition against the High Church Party, their zeal in the drawing-room has no bounds, they can tell you all the sins of omission and commission of their non-evangelical brethren with wonderful fidelity, and no Dissenters can speak with so much animosity against existing abuses ; but, when the eyes of the world are upon them, then their note is changed to “ excellent Church—excellent liturgy—Reverend “ Bishop of the Diocese—venerable Society for Promoting Christian Knowledge—venerable Society for Promoting the Gospel in “ Foreign Parts”—in short, they then talk as Lord Henley does in his ‘ Plan of Church Reform, with a Letter to the King.’ An evangelical member of the Church of England is in private society a perfect Radical; in the presence of the world, or if he comes to clash with a Dissenter, he is a Bigot of Bigots, with a capacious throat and a wonderful stomach to swallow and digest all these abuses against which he has been in the habit of railing ever since he became an evangelical professor. Hence the evangelical Clergy are sometimes greater Bigots than the worldly and profligate Clergy, because their zeal has falsehood mixed up with it, and when zeal and falsehood are mixed up together, there is always a violent fermentation.*

In this spirit, the spirit of wilful blindness, your Lordship has overlooked all the great abuses of the Church, nor has ever even alluded to their existence. It gives you no pain to see whole regions left, as they are at present, in the hands of worldly Clergymen, who never preach the Gospel, the only evil, in your eyes, being that they have not money enough ; which, if it were remedied, would make them ten times worse than they are at present.

* It will be said, as usual, that this is very strong language—so it may be—but it is very true language nevertheless ; and a spectator of these matters cannot but be grieved on beholding many pious men relinquish their principles to support their sect. I know some most religious Clergymen of the Church of England, who, though they express unmeasured disapprobation of the publications of the Society for Promoting Christian Knowledge, yet make no scruple to support the Society with their annual subscriptions, merely to keep up a good appearance with their suspecting Brethren of the High Church Party.

You have made no remark on the shameful ordinations and frivolous examinations admitted by the Bishops, who, provided that a certain portion of *cram* is prepared by the candidates, admit all characters into the ministry. You have said nothing of the laws of the Colleges, which, in many instances, bribe men into the priesthood, by making them vacate their fellowships if they do not enter into holy orders within a prescribed time ; all these crying grievances are passed over, that the honour of "beloved Church" may be preserved in the eyes of the world.

My Lord, I have known three "pious and learned" youths go from Cambridge to Ely to be ordained together, and having passed the examination in theology, of which they knew less than any child in a Sunday School, they adjourned to an inn, spent the evening in hilarity, and went together all in a state of intoxication to a brothel, where they passed the night!—this monstrous act of iniquity took place not many years since, and I heard the details of it from one of the party, who gloried in his achievement. I have known two Clergymen, one in London, the other farther north, die in brothels. I have known _____ but I cannot proceed in detailing these anecdotes _____

It is time to speak out plainly ; I do not envy the conscience of those men who can slur over these crying sins ; and who, in talking of what is wrong, omit to point out what is worst of all. But let us retire from this dark region, and come to lighter scandals—What shall we say of the following handbill ?

* "*Rothbury*.—By desire of the REVEREND C. VERNON, "this evening, will be acted—GUY MANNERING ; or, the GYPSEY'S "PROPHECY. And the farce of—NO SONG NO SUPPER.—Pit, 1s. "Gallery, 6d."

* This handbill was issued by the Reverend C. Vernon, to draw away the congregation from a Dissenting Chapel, which was to be opened that night.

Amongst the strange acts of impropriety which are of daily occurrence amongst a certain class of the Clergy, perhaps I might single out a prank of the

Or what shall we say of the following notice, placarded at Walsam? "*Theatre, North Walsam*, by desire of ARCH-DEACON and Mrs. Glover, on Tuesday, 10th April, 1832, "the grand romantic melo-drama, called the BOTTLE-IMP; after "which, the farce called TURNING THE TABLES, the whole to "conclude with the laughable farce of COMFORTABLE LODG-INGS."—Or what shall we say of this document? "*Llanrust Hunt*, will commence on Tuesday, 13th December next. The Balls "in the Town-hall, on the evenings of Wednesday and Friday, 14th "and 16th, and the Dress Ordinary, at the Eagle Hotel, on Thursday "the 15th. Lady Patroness, Miss Fisher; William Lloyd Jones, "Esq., Comptroller; THE REVEREND JOHN NANNY, "Deputy Comptroller. N. B. The Belmont hounds will throw "off this morning at ten o'clock, and in the course of the week "there will be two foxes. Nov. 19, 1831."

Beloved Church! how worthy thou art of the love of thy children!!!

For the rest of your plan, I see nothing that deserves commendation, except the expulsion of the Bishops from the House of Lords; this certainly will be a great point gained, and if the Ministry will not concede it to the people, the people will take it from them. The nation no longer can tolerate those mischievous Priests in one of the legislative chambers, they are so notoriously inimical to popular

Very Reverend the Dean of York, which it pleased that devout ecclesiastic to perform for the benefit of religion, a few months ago. It would appear that the Dean's Lady issued cards for a musical party, which party was made as brilliant as York and its vicinity could produce. When the Ladies and Gentlemen had duly assembled, they adjourned from the Deanery to the Cathedral—the Choristers were marshalled in solemn force, the Ladies sparkled in the stalls, the organ performed its part—anthems, solos, voluntaries, duets, &c. &c. were executed in the first style.

"Light quirks of music, broken and uneven,
"Danced up the soul upon a jig to heaven."

This religious farce ended with the Dean reading some prayers from the Prayer-Book, and dismissing the congregation with the usual benediction: after which, the Ladies and Gentlemen retired to finish the delights of the day at the Deanery. Great scandal, I understand, has attached to the Dean for this extraordinary exhibition, and he is greatly condemned for it by his Reverend Brethren—but why? Guess, gentle reader—because he read the prayers not in canonical dress!!!

privilege, and have so scandalously insulted the nation, that their expulsion is absolutely requisite. No peace can be enjoyed by England, till the Bishops be driven out of the House of Lords; for this proposal, therefore, I give your Lordship full credit, and cannot but admire that just retribution which has brought this severe blow against the Establishment from such a quarter. Had your Lordship the least understood the spirit of the times, or measured the force of popular power, this proposal would have been the very last that you would have made. The Bishops in the House of Lords are the lungs of the Establishment; to cut them off therefore is indeed a death blow for which there will be no remedy, but it is nevertheless an act of justice that must be done, and when done, it will have been accelerated by your Lordship!

Here, then, is verified that oft-repeated prophesy of the High Church Party, that if mischief ever came to the Church, it would be from the Evangelicals, and not from the Dissenters—this has been their unvarying assertion for many years, and it seems as if they had not consulted the Pythian in vain. Amusing it is to see a pious nobleman calmly proposing to consign cathedral property into the hands of a committee—amusing it is to behold him overhauling all these sacred portions, making waste paper of title deeds, nullifying immunities and charters, abolishing sinecures, ticketting and numbering Deans and Prebends, paying off crazy Bishops, managing Church estates, and giving salaries to Archbishops and Bishops, like so many clerks in an office.

As, however, this ruthless work will well nigh send out of their wits the Right Reverend Fathers, so will it not in the least satisfy an angry, injured, and insulted people.—The Church of England stands before the nation in the character of a criminal, to receive sentence for wrong done, not to be rewarded and comforted for meritorious conduct. It is no longer a question of making the poor Parsons comfortable with a minimum of £400. per annum, the whole body must accustom themselves to a

much less minimum than this, for though the plan of Church Reform, now preparing by the Government, may fall very far short of the demands of the nation, yet the people of England never will rest satisfied till the Church of England is entirely separated from the State, its property confiscated, and the Clergy put on a footing with all Dissenting Ministers in the kingdom, being supported by the voluntary contributions of those persons who desire their services. The people now have found their strength, they do not walk with clogs to their feet, but like Neptune, who, in three strides, went from Agæ to Salamis, they too are in earnest, and are coming with giant strides to sweep away all filth with a mighty besom. Your Lordship's plan of making all the Clergy opulent would only increase the mischief, it would turn the Church into a compact machine of tyranny, so that where we have hitherto been whipped with whips, we should be whipped with scorpions: and this only can we say in approval of your fiscal scheme, that, supposing it should be carried into execution, it will bring Church Property into so tangible a form, and will arrange it in such a convenient shape for the Parliament, that we shall have no trouble in appropriating it to the service of the state according to the wish of the nation.

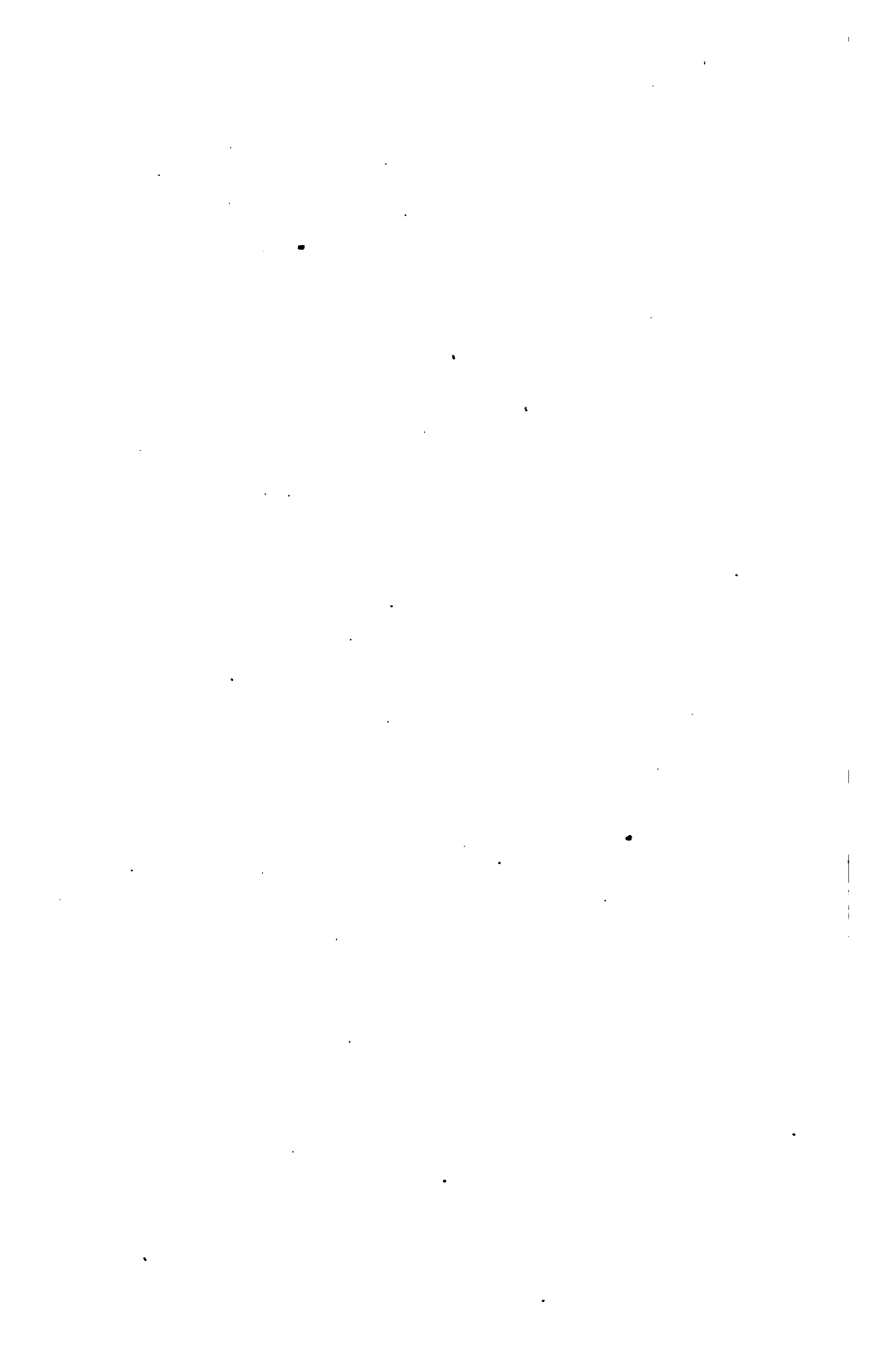
I have the honour to subscribe myself,

My Lord,

Your Lordship's obedient humble Servant,

R. M. BEVERLEY.

Beverley, January, 1833.



APPENDIX.

No. I.

In my 'First Letter to the Archbishop of York,' will be found the following sentence. (page 12, sixteenth edition.)

"In short, there is a general respect voluntarily paid to your Grace's "private character, and a general opinion prevails, that you have well and "honourably ruled your diocese." On further inquiry, or rather on further information having been sent to me from various quarters, I find it requisite to modify the testimony which I published in favour of his Grace's episcopal character. It is clear to me, that I asserted more than I was justified in doing, and I retract it. On such serious and important matters, it is not right to let even a compliment stand on bad foundations. The complaints against the government of the Archbishop of York are, 1. Excessive donations of Church Property to his sons and connexions. 2. Neglect of worthy, pious, and laborious Clergymen, many of whom deserve the blessings of the Christian world, who have been long, very long at their posts, whose poverty is pinching, but who have, in the diocese of York, met with that apathy which is the general fate of poor and pious Clergymen in all dioceses. 3. A rigid and punctilious discipline in some cases, whilst in others, where the case is most urgent, there has been exhibited extreme laxity or inattention. As an instance of the latter, I would mention the case of the Reverend Rector of Terrington, in the North-Riding of Yorkshire, who also has the two livings of Scarborough and Routh, in the East-Riding. The Reverend Gentleman lives at Terrington, and has let the parsonage at Routh as a hunting box, without providing any resident Curate there, to look after the spiritual interests of four hundred souls. There is no resident Curate at Scarborough. The ecclesiastical revenue of this Clergyman can hardly be less than £1,500. per annum, (a favourite sum with Lord Henley,) and one would think that in this case the Diocesan might be persuaded to listen to the wants of so

many neglected souls. Besides the usual information on this subject, his Grace has been particularly addressed by some of the parishioners, but for reasons best known at Bishopthorpe, no notice has been taken of a case which so evidently requires episcopal interference.

If Commissioners were appointed to make a rigid inquiry into the state of the diocese of York, would the result be a harvest of praise for Bishopthorpe?

The following letter I have received from a person learned in the law.

“Dear Sir,

“..... It is a well known fact, that a considerable part of the property of the United Church of England and Ireland is held by laymen, on leases for three lives, at a nominal annual rent of a few pounds, or even of a few shillings. When the first life falls, leaving two surviving, the possessor of the lease will give a fine, suppose a year and a half rent or more, to the Archbishop or Bishop, for the advantage of adding a new life to his lease. But if a second life should fall before the lease had been renewed, the fine required for the addition of two new lives, would probably be five years rent or more, according to the age of the third or surviving life. It, however, occasionally happens, from the insolvency, infancy, or negligence of the possessor of the lease, or it may be from the refusal of the Archbishop or Bishops to renew, that all three lives fall, and that *consequently* the Church Property is increased in annual value from the nominal rent to the full extent of the yearly rental of the property lately held in lease.”

“This *consequence* is inevitable, but I am informed it is a consequence of very short continuance, because the Ecclesiastics and the Lawyers, in such cases, invariably take care, that after a few days' delay, the Church Property does not increase in value one shilling a year. The whole benefit of the estate fallen in, is legally transferred to the Archbishop or Bishop himself, or to some member of his family on whom he may wish to confer so providential a provision.

“Suppose the estate to be called Barlings, and to be of the annual value of £1,510., but the Archbishop or Bishop finds it held for the lives of A, B, and C, and the life of the longest liver at the annual rent of £10. Suppose A dies first: B soon follows: on the fortunate first of November, 1831, C dies also—producing a consequent increase of £1,500. a year to

“the income of the Church. Imagine the Archbishop or Bishop to hear
 “of the last life having fallen in on the second of November—he immedi-
 “ately sends for his Attorney—a consultation takes place as to the mode of
 “transferring £1,500. a year from the Church to the family of the Arch-
 “bishop or Bishop: a lease is promptly prepared and executed of Barlings
 “(worth £1,500. a year) to the Attorney himself, or his managing Clerk,
 “for three of the best lives that can be selected, at the old moderate rent of
 “£10. a year The Attorney, or his managing Clerk, executes a declaration
 “of trust, that he holds this £1,500. a year for the benefit of the Divine, or
 “one of his sons. Thus an estate, which is worth and may be sold for
 “£30,000., is carved out of the possessions of the United Church of England
 “and Ireland in the short space of three or four days, by the combined
 “operation of a Lawyer and a Divine, and transferred for the benefit of a
 “private family.”

We cannot but admire the dexterity of the Bishop and his man of Law,
 as here exhibited! *Let us hope* that these tactics are unknown north of the
 Humber.

APPENDIX.

No. II.

To the Reformers of England I must add a word of advice on the
 subject of Church Reform. A multitude of plans are brought before the
 public, but all complicated, cunning, and unsatisfactory. The only Reform
 of the Church of England worth a moment's attention is as plain and simple
 as can be imagined. Let the Clergy now in possession enjoy their benefices
 for the term of their natural lives, but let the law declare that every ecclesi-
 astical benefice of every description shall, after the deaths of incumbents, be
 confiscated for the benefit of the state. What is more simple and easy to
 understand than this? Whoever offers the people of England less than this
 is their enemy—the only principle to be recognized is, **TO MAKE ALL SECTS
 PERFECTLY EQUAL.**

An "Established Religion" is a phrase to be expunged in these days; let every sect be at perfect liberty, and let no sect have any privilege. The true business of the state is, to see that Religion be protected, by allowing every man to propagate it in the way he thinks fit: but if this protection is given more to A than to B, then A enjoys a monopoly, and a monopoly is tyranny.

The Reformers, though abundantly unfriendly to the Priesthood, do not seem to be fully alive to the great danger of an Established Church. The hidden spring of all the mischief that England has endured can be traced to the Clergy, for they and their system are the heart's blood of the Aristocracy, and the Aristocracy have been, and are still, the heavy burthen of the land. It is therefore a miserable mistake to suppose that the Reform Bill has taken away the power of doing mischief, for as long as a privileged caste of priests remains, so long will the great weight remain. The main body of the Clergy, at this very moment, are exerting the whole of their influence to animate their partizans against any measures of Reform; and though they have frequently been meddling, yet never have they been so meddling as at present. The tactics of the Clergy, at the late Elections, have been too notorious to require any comment: and if any body should still doubt what sort of men the Priesthood consists of, let him look to Cambridge and Oxford, where the essence of the sacerdotal poison is concentrated.

It therefore behoves the Reformers to turn their attention especially to this quarter; to watch with extreme jealousy any plan of Church Reform that may be propounded by the Ministry, and not to accept any measure which is not founded on this principle—"the perfect equality of all Christian sects,"—any thing less than this, will be found to be a trick fraught with danger to the popular interests. It is almost too much to hope, that the Ministry will bring forward a satisfactory Bill for Church Reform. The Irish Church is, it is said, in the hands of Mr. Stanley, an imperious statesman, whose Irish policy has been marked with a violence unparalleled in modern times, unless, indeed, we should turn to Poland for the parallel. This unwise and despotic politician has been amusing himself with raising a rural war in Ireland, for the strange and unaccountable fancy of putting in force a system which he himself has condemned and devoted to destruction. The apathy shewn by the English Reformers towards their persecuted and suffering brethren of Ireland does them little credit, and begets a suspicion in the generous bosom, that the repeal of the Irish Union would be an act of strict justice, seeing that the English look on with indifference, whilst the most

shameful and unrelenting acts of oppression are openly perpetrated in that unhappy country, to keep up for a few moments longer the forced existence of a Church hated even to blood by the people. If Representatives of a *United* Parliament will not protect Ireland, then Ireland must protect herself by her own Representatives. Let us see what the first *real* Parliament of Great-Britain will achieve; if it does not condemn to entire and unconditional erasure the Irish Establishment, then it will be high time for Ireland to establish her own legislative chambers, and to apply those remedies which a selfish Union refuses.

Finally: now is the time, if ever, to act with vigour on the subject of Church Reform: to form Associations for carrying into effect the great principle, embodied in these few words—

PERFECT EQUALITY OF ALL CHRISTIAN SECTS,

and to let the opponents of this principle clearly understand, that the People of England never will rest satisfied till this principle be fully established as the law of the Realm.

N. B. Letters and parcels, of which the postage has not been paid, will be refused admittance by the Author.

WORKS BY THE SAME AUTHOR.

Lately published, (price One Shilling each,)

I.

SIXTEENTH EDITION

OF THE

FIRST LETTER

TO

HIS GRACE THE ARCHBISHOP OF YORK.

II.

SECOND EDITION

OF

THE TOMBS OF THE PROPHETS.

III.

FIFTH EDITION

OF THE

SECOND LETTER

TO

HIS GRACE THE ARCHBISHOP OF YORK.

PRINTED AND PUBLISHED BY W. B. JOHNSON,

MARKET-PLACE, BEVERLEY;

*Sold by Simpkin & Marshall, Hamilton, Adams & Co., London; and all
other Booksellers.*

Also, Sold by Hatchard & Son, Piccadilly, London,

“JUBAL,” A DRAMATIC POEM,

By R. M. BEVERLEY, Esq.



