

Middlesex licensed *fourteen hundred preachers* in ~~one~~ years.—Of six and thirty persons who obtained Licenses at one Sessions, six spelt "Ministers of the Gospel" six different ways, and seven signed with their mark. One fellow who applied for a License, being asked if he could read, replied: "Mother reads, and I spounds and splains." !!!

Thus the preachers of the word under the banner of the reformation in the nineteenth century, have brought the sacred ministry into as much contempt, as the ignorant crew sent to convert the "wild Irish" by Elizabeth or the comical clowns inducted into the English Parishes at the Reformation. In the middle of Edward VI reign, Latimer himself says "I think there be at this day, ten thousand students less than there were within these twenty years." We also find from Latimer's Sermons (i. 266. i. 183, ii. 58) that the Lay improprators gave the Church benefices for wages to their servants, to their gardeners, to the keepers of their hawks or hounds—that they also let the glebes, and parsonages, and see, so that the incumbent had no where to reside but in the village ale house, and was frequently the Landlord!

"The very men," says an English Clergyman (Rev. T. Y. Blunt Fellow of St. John's College, Cambridge, sketch of the Reform in England 1832,) "who were denounced for their immoral lives by the Church spoilers, were now inducted into livings, and considered quite competent to instruct and edify the people."

One Henry Brinklaw in a curious address to the members of both houses soon after the dissolution of the monasteries, and quoted! Kennett on Improprations, p. 131, says in answer to an allegation that the monks gave but a poor stipend to their vicar. "But now there is *no vicar at all*, but the *farmer* is vicar and parson altogether! and only an old castaway monk or friar which can scarcely say his matins, is hired for twenty or thirty shillings, meat and drink; yea, in some places for meat and drink alone, without any wages! I know, and not I alone, but twenty thousand more, know more than 500 vicarages and parsonages thus *well and gospelly served* after the *new gospel* of England." !!!

In the dedication of Latimer's sermons (vol ii. p. 9.) it is acknowledged that "even great Parishes are utterly destitute of the word of God, and that there was nothing for it but to ordain the lowest mechanics to those worthless benefices, no man of education being willing to accept such a pittance."

The English Reformation sermons were quite in keeping with the character of the godless preachers, "Even Latimer himself (says Blunt, p. 176.) is full of ridiculous nonsense—tales of Robin Hood—of the Goodwin sands, or of an execution at Oxford; or of the woman going to Church at St. Thomas of Acres because she could not get a wink of sleep in any other place—mixed up with puns the most idle, and smiles the most unsavoury!!!" What a flattering sketch of the great Latimer!

We are informed in Strype's Cranmer, p. 216., that when Bishop Hooper* made his primary visitation of his Clergy, he

*"Hooper was a Monk; he broke his vow of celibacy, and married a Fiandrican; he being the ready tool of the Protector Somerset, whom he greatly aided in the plunder of the churches got *two Bishops*, though he himself had, written against pluralities; he was a co-operator in all the monstrous cruelties inflicted on the people, during the reign of Edward, and was particularly active in recommending the use of German troops to bend the necks of the English to the Protestant yoke." Protestant Hist. of Reform, Letter viii. 260.

put to them the following queries—"How many commandments? When written? Can you say them by heart? What are the articles of Christian Faith? Can you repeat them?—Can you recite the Lord's Prayer? How do you know it to be the Lord's Prayer?" &c. What an accomplished Clergy!

The Protestant Churches of the present day seem to have as great an inclination to pick up abandoned or worthless clergy men as in the hey-day of the Reformation. We had lately a great flourish of drums and trumpets about the conversion of two Popish priests who were received with open arms in St. Audoen's Church, Dublin. It was published in all the Protestant Journals of the United Kingdom, and duly chronicled in these benighted regions. Some of the Roundhead Saints of Dunctown were in an especial state of glorification at the news. We wish them joy of their prize; and that they may fully comprehend the botanical properties of those nasty weeds flung over the Pope's garden wall, and picked up as genuine Protestant "garbage," we publish the following Letter and extracts from a recent number of the Tablet.—

THE PRIEST PERVERTS.

The Rev. Mr. Sheppard's anxiety concerning the two Irish Priest perverts, might have found sufficient tranquillity in observing the silent satisfaction which the religious sentiment of their countrymen manifested by their profound indifference at those events of the Priest Protection Society. Your correspondent here would not even notice by a paragraph the worthless change of his co-religionists. Here is their true history:—"The Rev. Mr. Brennan was within the last few years a Parish Priest in Roscommon county, and there losing caste and character through habitual intoxication, fled from that scene of melancholy and prolonged scandal to Dublin, where his only refuge was the tap-room of a merciful citizen, who reluctantly expelled the fallen Pastor, when the ordinary frequenters of his rooms could no longer tolerate the offensive excesses of this lost drunkard. Poverty's last gall drop overflowed the poisoned cup, and poor Brennan reeled into Protestantism. The Rev. Mr. Betagh is a Friar of the Franciscan Order; passed a few years at St. Isidore's in Rome, but never had any degree of D.D., nor any special ordination, as the tale of Protection Society narrates. He came home about ten or more years since, soon betrayed the most headlong propensities of the same fatal passion for drink. His career defied every effort of his community's zeal and piety; and in his last refuge, their small Convent at Multifarnham, he prodigally sold and consumed the common property, and well nigh gutted the house for his drunken purposes. His stay in Dublin previous to his Reform-fall, was so abandoned that the City Police had to favour him with a night's "cell," and the hostess of the little inn, wherein he lodged, to exclude this unfortunate man from her shelter. Thus, in a houseless abandonment, he prevailed on the too pliant Superior of his Order to give him an "obedience" for America, where he pretended to have